



JOURNEY TO ISLAM

A complete guide on how to invite people to Islam

ABSTRACT

وَكَايِنُ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا
أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا
وَاللَّهُ يُحِبُّ الصَّابِرِينَ

“And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast.”Quran

Complitation writings corrections Abdussalam Bernard

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gods that people worship besides, or to the exclusion of Allah, whether human, angels, <i>jinn</i> or any other creature. That is why the pagans refused to profess this Testimony because they knew that it denounced their false gods.	424
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Bismillah

Introduction

Why write another book about Da'wah ilaAllah (Invitation to Allah)?

Many scholarly books have been written about this subject, and verily it would be difficult to write anything new about this topic because we should refer always to the work of the pious predecessors.

However, once the author started searching and taking notes after discussing the issue with some colleagues the idea became more interesting.

From the beginning it was obvious to the author that this should not be an individual effort if something significant was to be written. Therefore, the first step is the Shura¹ (consultation) around the subject of this book.

The book does not follow an academic classification of chapters because it is based on experience supported by evidences. And it is not a theoretical approach of Da'wah therefore it is best to read it as a journal. You can find here all the tools that are necessary to have a successful Da'wah project. Whether your goal is to work as an individual or to build a more complex organization you will find what you are looking for in this humble work.

The goal is to share with you the fruits of the knowledge gathered in many years of intensive activities in the work of invitation to Islam. As an individual and a member of several Da'wah teams we had time to make mistakes and to correct these mistakes. Even when trying to cover most of the angles pertaining to that endeavor there probably are things missing. Nevertheless, because the book was reviewed several times during the process of writing, the writer has great hope it will be most beneficial for anybody looking for means to understand best how to inform people about what Islam is and how to invite others to this beautiful way of life.

It is also important to mention that there is not a one size fits all approach to Da'wah. Different people with different circumstances call for a creative and adaptive methodology. The goal remains the same,

¹ What is Shura? Shura comes from an Arabic word shara. Its original meaning, according to classical Arabic dictionaries, is to extract honey from hives. The secondary meaning is consultation and deliberation. It brings forth ideas and opinions from people minds analogous to the extracting of honey from hives. It might also have been thought that good ideas and opinions were as sweet and precious as honey. Another definition of Shura is the process of making decisions by consultation and deliberation among those who have an interest in the matter on which a decision is to be taken, or others who can help them to reach such a decision.

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how to purify ourselves in a manner accepted by our Creator once the concept of monotheism is accepted.

Allah said:

﴿ قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا ﴾

He has succeeded who purifies the soul, and he has failed who corrupts the soul.

Surah Ash-Shams 91:9-10

And Allah said:

﴿ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴾

A day when there will be no benefit in wealth nor children, except whoever comes to Allah with a pure heart.

Surah Ash-Shu'ara 26:88-89

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

﴿ إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ ﴾

Verily, Allah does not look at your appearances or wealth, but rather He looks at your hearts and actions.

Source: Sahih (authentic) Muslim 2564, Grade: Sahih (authentic)



Author forward

I would have to approach this project like I did many of my previous endeavors in the work of Da'wah (invitation to Allah) get other people to participate and reflect with me even though at the end I would be the one putting the pieces of the puzzle together.

When we make the efforts in all humility to seek a comprehensive understanding based on a shared and common knowledge and experience we become able to widen our capacities. That is why consultation of knowledgeable and experienced other individuals is so fundamental in Islam. That is what Shura is.

One handicap or advantage is I did not have what is considered today a real academic training in Islamic studies. I studied with some scholars in Madina for several years, different books and often had discussions with my first teacher about many issues facing the Muslims and Islam in the time we live in, and how to work to improve our condition.

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The advantage is that it would be easier for me to look at the project of the book from a different angle without the diagram and forms taught in formal establishments of Islamic knowledge.

I do have something to help me : many years of experience in the field and the chance to have worked and lived with brothers of different countries languages cultural backgrounds all working together in the path of Da'wah (invitation to Allah).

For that Allah really blessed me to have worked in many different Da'wah (invitation to Allah) Centers under the supervision of scholars, plane pilots, doctors, engineers ,lawyers ,soldiers ,laymen all brothers driven by the same desire to serve the Deen of Islam (religion of Islam).

During almost 24 years I have worked at different levels and positions with all these brothers ,employees or volunteers. Either worked as a teacher, a coordinator, a technician, a propagator a translator a designer an administrator all in the service of Da'wah (invitation to Allah) to Allah.

Also as a revert I benefited of a different angle of approach to Da'wah (invitation to Allah) and later on, once my children had became teenagers I also had the experience of raising good Muslim children in a Muslim environment .

Da'wah (invitation to Allah) for me is more of a life story than the normal progression from studying Sharia (Islamic legislation) law to active adult professional life or volunteering in Da'wah.

Like most of the reverts to Islam my motivation for working in Da'wah (invitation to Allah) is first and foremost driven by the need to share with others knowledge about the most precious gift in this life.

“ Faith in Allah the One The Unique The Creator The Complete The Absolute The Merciful The Giver of Life The Sustainer. “



Da'wah (invitation to Allah) is a Work of Love.

Yes faith in its proper and sincere experience is the ultimate gift in this life. One needs to make the efforts to learn its correct definition in the Quran and Sunnah (Traditions of Prophet Mohammed) and to apply both internal and external expressions related to preserving and growing the faith.

No philosophical discussion, scientific definition, historical event can define the experience and movement of faith.

Each one of us experiences faith in a different way and in different circumstances, but ultimately it has

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the same purpose, how to please our Creator and enjoy, therefore, the peace and happiness that we seek desperately.

A close example is the love that two people can share. It is about the kind of emotion and attachment that drives one person to forget himself or herself to please the beloved, or to truly be happy for the blessings that the beloved is favored with. It is not only about passion or desire. When we transpose this to our relation with our Creator, the dimension changes from earthly to heavenly and from temporary to eternal...³

Because there is nothing in this life that can compare or match the Love of Allah and rewards that await His servant when that servant struggles by His Grace to please Him.⁴

³ Some Quran Verses about Love

[3:103] Saheeh International 'And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus, does Allah make clear to you His verses that you may be guided.'

[3:134] Saheeh International "Those who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good;"

[3:159] Saheeh International "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from around you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]."

[30:21] Saheeh International "And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought."

⁴ Some prophetic narrations about Love

"None of you has faith until he loves for his brother or his neighbor what he loves for himself.

Source: Sahih Bukhari 13, Grade: Muttafaquun Alayhi

Abdullah ibn Amr reported: The Messenger of Allah, peace and blessings be upon him, said:

مَنْ أَحَبَّ أَنْ يُخْرَجَ عَنِ النَّارِ وَيَدْخُلَ الْجَنَّةَ فَلْتَدْرِكْهُ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْتِي إِلَى النَّاسِ مَا يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ

Whoever would love to be delivered from the Hellfire and entered into Paradise, then let him die with faith in Allah and the Last Day and let him treat the people the way he would love to be treated.

Source: Sahih Muslim 1844, Grade: Sahih

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَوْ لَا أَدْلَكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمْوه تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ

"You will not enter Paradise until you believe and you will not believe until you love each other. Shall I show you something that, if you did, you would love each other? Spread peace between yourselves.

Source: Sahih Muslim 54, Grade: Sahih

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ أَيْنَ الْمُتَحَابِّينَ بِجَلَالِي الْيَوْمِ أَظْلَهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي

Verily, Allah will say on the Day of Resurrection: Where are those who love each other for the sake of My glory? Today, I will shelter them in My shade, a Day when there is no shade but Mine.

Source: Sahih Muslim 2566, Grade: Sahih

Mu'adh ibn Jabal reported: The Messenger of Allah, peace and blessings be upon him, said:

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It is the finest of all blessings to be inspired to participate in any event that supports spreading knowledge and understanding of the Creator's message and the Prophet that conveyed it.

﴿وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّي مِنَ الْمُسْلِمِينَ﴾ (33)

[41:33] Saheeh International And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims."

The common knowledge learned during research in these Da'wah (invitation to Allah) centers is that most of the reasons people choose to research or embrace Islam or "revert to Islam" is because of how some Muslims behaved with them (In a positive kind manner). And this brings us to the most important point of this research.



The methodology of the Prophet.

We cannot talk about Da'wah methodology without talking about the methodology followed by the Prophet Mohammed. The Prophet followed the flow of the revelation therefore his Da'wah was built on what Allah was transmitting to him.

And the revelation had times was in direct response to events happening in the time of the Prophet and at times it was general teachings based on previous events like stories related to the earlier Prophets or prior events in history. But the momentum was always towards completing all the different elements needed to establish a complete system of life based on the wisdom of our Creator.

قَالَ اللَّهُ عَزَّ وَجَلَّ الْمُتَحَابُّونَ فِي جَلَالِي لَهُمْ مَنَابِرُ مِنْ نُورٍ يَغِيظُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ

Allah the Exalted said: Those who love each other for the sake of My glory will be upon pulpits of light and they will be envied by the prophets and the martyrs.

Source: Sunan At-Tirmidhi 2390, Grade: Sahih

Mu'adh ibn Jabal reported: The Messenger of Allah, peace and blessings be upon him, said:

قَالَ اللَّهُ عَزَّ وَجَلَّ وَجِبَّتْ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ وَالْمُتَجَالِسِينَ فِيَّ وَالْمُتَزَاوِرِينَ فِيَّ وَالْمُتَنَادِلِينَ فِيَّ

Allah the Exalted said: "My love is obligatory for those who love each other for My sake, who sit together for My sake, who visit each other for My sake, who spend on each other for My sake.

Source: Musnad Ahmad 21525, Grade: Sahih

Umar ibn Al-Khattab reported: The Messenger of Allah, peace and blessings be upon him, said:

إِنَّ مِنْ عِبَادِ اللَّهِ لَأُنَاسًا مَا هُمْ بِأَنْبِيَاءَ وَلَا شُهَدَاءَ يَغِيظُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ بِمَكَانِهِمْ مِنَ اللَّهِ تَعَالَى

Verily, there are some people among the servants of Allah who are neither prophets nor martyrs, but whom the prophets are martyrs will envy due to their status on the Day of Resurrection.

They said, "O Messenger of Allah, tell us who they are." The Prophet said:

هُمُ قَوْمٌ تَحَابُّوا بِالرُّوحِ مِنَ اللَّهِ عَلَى غَيْرِ أَرْحَامٍ بَيْنَهُمْ وَلَا أَمْوَالٍ يَتَعَاطَوْنَهَا قَوْلَ اللَّهِ إِنَّ وُجُوهُهُمْ لَنُورٌ وَإِنَّهُمْ عَلَى نُورٍ لَا يَخَافُونَ إِذَا خَافَ النَّاسُ وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ

They are people who love each other with the spirit of Allah, not because of family relations or wealth. By Allah, there will be light on their faces and they will be upon light. They will have no fear when the people are afraid and they will not be sad when the people are grieved.

Source: Sunan Abu Dawud 3527, Grade: Sahih

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As creation of Allah we are completely dependent of our Creator and even if we were given reason and are capable to transmit to each other's past acquired knowledge we are still in need for Allah's Guidance in our lives .

All the Prophets came with the same essential message, to worship Allah alone.

And to worship Allah alone is what we were created for and it is something that is embedded in our being.

It is not a foreign concept it is in our nature.

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

(And I created not the Jinn and mankind except that they should worship Me.) meaning, 'I, Allah, only created them so that I order them to worship Me, not that I need them.' `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah,

﴿إِلَّا لِيَعْبُدُونِ﴾

If the concept in itself is simple the implementation and realization of true monotheism is not the mere understanding of this concept, because Iblis also knows that Allah is One and Unique and All Powerful.

The degrees to which we are able to realize true monotheism in ourselves and as a community depends on belief factors, religious rituals, cultural and economic achievements, and social justice.

At time and places our perdition is in our creed at time it is social injustice or other factors.

The most urgent issue in the time of the Prophet was that in Makkah people were worshiping idols, man-made statues and that gave way to all the other forms of disobedience and perdition. Every community in different times suffers from a form of perdition.

Our goal in Da'wah is to identify what needs to be reformed. If the concept of monotheism has been taught and is being understood then it is the other aspects of Islam where we got misled that need to be corrected. The Da'wah of the Prophet was gradual and complete. People who have issues with polytheism need to be advised and corrected with that specific illness first. But when the defects are in social issues that is what needs to be addressed when it is in rituals and cultural issues likewise and the same goes for economic issues. Each illness will respond to a specific cure. The cure of poverty is not to correct the concept of monotheism in "Tawheed Rububya" or Ubudya. To correct economic injustice we need to implement the rules and regulations stipulated in the Quran and Sunnah regarding issues related to business, loans, interest, hoarding, monopolizing,

The wisdom in the Da'wah of the Prophet is that he addressed the relevant issues in the appropriate time and place and this is something that is missing today.

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Da'wah (invitation to Allah) is not just to discuss of the virtues of Islam, or to be better in arguing with non Muslims about the correct beliefs about Allah (God) and religion, or about how to worship or not worship Allah , of the existence or not of a Creator.



Da'wah (invitation to Allah) is first and foremost a manner of living.

The silent Da'wah that is incumbent on all adult Muslims males and females. It is our every day conduct and behavior with our families neighbors colleagues at work on our way to work at the store in the parking lot on the roads when we drive etc.

The silent Da'wah (invitation to Allah) that is incumbent on all adult Muslims young and old is how we dress and walk how we celebrate and how we mourn how we eat and how we fast how we work how we play, every visible and invisible actions we accomplish in our daily life is Da'wah (invitation to Allah).

The Prophet Mohammed (SAWS) before Islam was an embodiment of all good manners and good character. Allah had set him apart and prepared him to deliver the Message of Islam.

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴾ (128)

[9:128] Saheeh International :” There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.”

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾ (107)

[21:107] Saheeh International: ”And We have not sent you, [O Muhammad (PBUH)], except as a mercy to the worlds.”

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴾ (21)

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[33:21] Mubarakpuri: "Indeed in the Messenger of Allah you have a good example to follow for him who hopes in Allah and the Last Day, and remembers Allah much."

The Sahabas and Tabein expended the frontiers of Islam not on the land but in the hearts of all the people that they met.

Because they were so close to the example of the Prophet in belief and action.

And today it is the same if we want to see the beauty and glory of Islam we have to emulate the example of the Prophet Mohammed and the Sahabas (companions of the Prophet) .

Da'wah (invitation to Allah) as an expression of gratitude to Allah.

We can say safely that faith is the expression of gratitude and rituals and good manners are the means by which we express our gratitude. In the story of Adam and Eve after they were sent down to earth and Allah forgave their errors Adam was looking for a way to give thanks to Allah to have forgiven him and his wife Awa(Eve) and having seen the Angels glorifying and worshipping Allah in the Beit Al Mamun (house of worship) in Heaven by inspiration from Allah he built a small edifice to replicate the way the angels were glorifying Allah in Heaven. And him and his wife Awa(Eve) started circumventing the Kabbah in imitation of what they saw the angels do in Paradise.

Gratitude has an act of worship from the heart that is expressed by our actions.

An example of this is clarified in the following verse from the Quran in Surah Al Qamar

﴿ كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ (33) إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ (34) نِعْمَةٌ مِنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴾ (35)

The people of Lot denied the warning. (33)Indeed, We sent upon them a storm of stones, except the family of Lot - We saved them before dawn (34)As favor from us. Thus do We reward he who is grateful. (35)

Rejections or negligence regarding all the blessings that Allah has blessed us with is a form of disbelief. The all of Surah ArRahman is a clear warning of that fact.

According to Muslim traditions, Adam built the original Kaaba as a copy of and directly below Allah's throne in heaven. This structure was destroyed during the great Flood, leaving behind nothing but the foundation. The current structure was rebuilt by Abraham (Ibrahim) and his son Ishmael (Ismail).

﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴾ (96)

"Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-Alameen (the mankind and jinns)"

[Aal 'Imraan 3:96].

Learning Gratitude

Gratitude— a simple word with a dynamic power in its meaning and application. We often forget to cultivate and practice gratitude, overlooking how life-changing it can be. An attitude of gratitude has the ability to make a harsh reality seem tolerable, giving light to a gloomy disposition and dispelling negative attitudes, thoughts, and feelings with wondrous speed.

Research done by the University of California, Berkeley, has revealed that gratitude leads to a stronger immune system, healthier blood pressure, greater joy, optimism, and sense of overall well-being, acting with more generosity and compassion, and feeling less lonely and isolated (greatergood.berkeley.edu/expanding-gratitude/). Participants in the study simply recorded five things they were grateful for each day. This small exercise proved to have enormous benefits. Imagine what a permanent attitude of gratitude can accomplish!

According to Islam, our ultimate gratitude is to Allah, our Creator and Sustainer who grants us existence and furnishes us with cognitive and emotional faculties, as well as the potential to understand and appreciate their value and benefit.

﴿ وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴾ (78)

“It is He who brought you forth from the wombs of your mothers when you knew nothing, and He gave you hearing and sight and intelligence and affection so that you may give thanks [to Allah]” (Quran, 16:78).

Allah, our Maker, has given us abundant opportunities, to live and thrive on this earth. From the greatest creative enterprise to the most basic regularity of our beating hearts — all is owed to Him first and foremost. If we forget the elemental requirement of thankfulness, then we are only doing a disservice to ourselves. If we do not feel gratitude to the Creator, how can we be thankful to anyone else? How can we appreciate the good things in our own selves and in our daily experience? (Did you know that one of the attributes of Allah is Ash-Shakur, the “Appreciative One”?)

Not only did Allah give us our very lives, He has provided a beautiful world for us to abide in, with countless resources for our use. Allah says in the Quran:

﴿ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ (32) وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ (33) وَآتَاكُم مِّنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴾ (34)

It is Allah who created the heavens and earth, who has sent down water from the sky and with it brought forth produce to nourish you; He has made ships useful to you, sailing the sea by His command, and the rivers too; He has made the sun and the moon useful to you, steady on their paths; He has made the

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night and day useful to you and given you some of everything you asked Him for. If you tried to count Allah's favours you could never calculate them: man is truly unjust and ungrateful. (Quran, 14:32-34).

All that we have accomplished and all that we possess are due to Allah's bountiful provision. We must recognize the powerful concept mentioned in the verse: that we would never be able to even count the blessings Allah has given us. After realizing that Allah's blessings are fundamental to our existence and endless in their scope, who are we to be heedless and unthankful? That is nothing less than delusion of self-sufficiency.

Fruits of Gratitude

Thanking Allah for our blessings seem obvious, but what about thanking Him even in the midst of hardship? In the Quran, Allah reminds us:

﴿ وَعَسَى أَنْ تَحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (216) ﴾

"You may dislike something although it is good for you, or like something although it is bad for you: Allah knows and you do not." (Qur'an 2: 216).

Although a hardship seems far from "something which is good" when we are enduring it, the feeling of gratitude during the difficulty has the power to transform the burden, lighten the load, and provide a perspective that looks beyond the moment's distress. The test will, thus, be easier to bear, and the negative effects of the difficult situation will be offset by our determination to stay balanced and remain open to valuable lessons and opportunities to augment our Allah-consciousness.

Yet another fruit of gratitude is the promise of additional blessings.

﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ (7) ﴾

"And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe' " (Quran, 14:7).

Being grateful to Allah will bring additional favors, while being ungrateful calls for Allah's punishment. We will be asked about each and every gift that we have been given, as to whether or not we thanked Allah sufficiently. Will we be prepared with the right answer?

Cultivating Gratitude

One of the most important quality in a Dahi (an inviter to Islam) is gratitude

- Let the remembrance of Allah guide you throughout the day.
- Write a list at the end of each day of five things to be grateful for; keep a gratitude journal.

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- Practice thanking others for the simple things they do for you; write a thank you letter to someone who has impacted your life in a positive way.
- Remember the people who are less fortunate than you, step into their shoes, empathize with their plight, and do something, even if small, to alleviate someone else's difficulty.
- When tough times set in, focus on the positives. Things could be much worse.
- Remind yourself often to adopt the attitude of gratitude and smile!

Da'wah (invitation to Allah) is the most rewarded of all good deeds because it is firstly the work of the Prophets and once a person is lead to Islam on the account of our efforts we will get rewards for all the good deeds they did and if they have a descendance in Islam the rewards keep adding. Da'wah (invitation to Allah) is the most vibrant form of expression of gratitude for all the blessings Allah has blessed us with.

In conclusion to this chapter we see that faith and gratitude are embedded together and one is not possible without the other. From the most basic element of gratitude is to share from the blessings we have received. And is there a better blessing we have received than to be guided to follow the teachings of Islam. Therefore inviting, reminding, informing, our fellow human beings, Muslims and non muslims on how to achieve the goal for which we were created and find peace and contentment in this life and to be admitted in Paradise in the next life should be spontaneous.

And if we cannot find that spontaneity in us well many verses in the Quran and numerous hadiths remind us of the importance of Da'wah (invitation to Allah)

Reminders from Quran and Hadith

Here are verses from the Quran mentioning the word Da'wah (invitation to Allah) or an expression of Da'wah (invitation to Allah)



﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾ (186)

If some servants of mine asked you about Me, I am indeed close and I respond to the call of a suppliant if he calls upon Me. So let them respond to My (invitation), so that they believe in Me and may be on the right side. (Al-Baqarah 2:186)



﴿ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴾ (221)

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And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember. (Al-Baqarah 2:221)



﴿ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (104)

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful (Aal `Imran 3:104)



﴿ وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾ (25)

And God invites to the abode of peace and guides those whom He pleases to the straight path. (Yunus 10:25)



﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾ (108)

Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him." (Yusuf 12:108)



﴿ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبٍ ﴾ (36)

Say: I was commanded to worship God, and not to associate anyone with Him. I invite and my return is to Him. (Ar-Ra'd 13:36)



﴿ وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرْنَا إِلَى أَجَلٍ قَرِيبٍ نَحِبْ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُلَ أَوْلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلِ مَا لَكُمْ مِنْ زَوَالٍ ﴾ (44)

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And, [O Muhammad (PBUH)], warn the people of a Day when the punishment will come to them and those who did wrong will say, "Our Lord, delay us for a short term; we will answer Your call and follow the messengers." [But it will be said], "Had you not sworn, before, that for you there would be no cessation?. (Ibrahim 14:44)



﴿ اذْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِلِغَتِكَ هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴾ (125)

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.. (An-Nahl 16:125)



﴿ وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾ (73)

Indeed you invite them to a straight path. (Al-Mu'minun 23:73)



﴿ إِنَّ الَّذِينَ كَفَرُوا يُبَادُونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴾ (10)

Indeed, those who disbelieve will be addressed, "The hatred of Allah for you was [even] greater than your hatred of yourselves [this Day in Hell] when you were invited to faith, but you refused." (Ghafir 40:10)



﴿ وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴾ (33)

And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims." (Fussilat 41:33)



﴿ تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى ﴾ (17)

It invites he who turned his back [on truth] and went away [from obedience]. (Al-Ma'arij 70:17)



﴿ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا (5) فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا (6) ﴾

He said, "My Lord, indeed I invited my people [to truth] night and day.(5) But my invitation increased them not except in flight.(6) (Nuh 71:5, 6)



Awareness of the Muslim Nation (Ummah)

Islam calls to goodness, mercy, kindness, honesty, good behavior, healthy life style, respect for parents and elders and the list goes on.

The most important and efficient way to propagate Islam is to elevate the awareness of the Muslim Nation (Ummah) in the role that each individual Muslim has . It is for every single Muslim male and female to see the responsibility we share in being examples of what Islam is and to show by our behavior the beauty and benefits of returning to the teachings of Allah and His Prophet.

﴿ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَنتُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ (19) ﴾

Say, "What thing is greatest in testimony?" Say, "Allah is witness between me and you. And this Qur'an was revealed to me that I may warn you thereby and whomever it reaches. Do you [truly] testify that with Allah there are other deities?" Say, "I will not testify [with you]." Say, "Indeed, He is but one God, and indeed, I am free of what you associate [with Him]." (6: 19)

The Prophet (Sn) left this world. But he has left behind him, a living message and a lively community of followers. As long as this community is alive, it will carry on the legacy of the Prophet (S). It will always be spreading the message of Islam, the message of Allah, among humanity for whom it is meant.

The Prophet Mohammed was even before the revelation a man of integrity he had excellent values manners and character. Allah had set him apart and prepared him to receive the revelation.

The first of the companions to go out of the Arabian Peninsula with the message of Islam was Jafar ibn Abi Talib and we can learn from his story how to present Islam to non Muslims.

The speech of Jafar ibn Abi Talib puts this in highlight.

As an example of the level of awareness of the first Muslims we will reflect on the story of Jafar ibn Abi Talib.

Jafar ibn Abi Talib was a cousin of Prophet Muhammad (PBUH) , peace be upon him, and brother of Ali, the fourth caliph of Islam. He was among the first people to convert to Islam and experienced firsthand the persecution that the pagan Meccans doled out to the tiny community of Muslims.

Hence, when the opportunity arose to migrate to Abyssinia, present-day Ethiopia, he accompanied his wife and a small band of believers. Soon they settled down in the new land under the care and protection of the Negus (King of Ethiopia), the just and righteous ruler of Abyssinia. For the first time since they became Muslims, they savored the taste of freedom and security and enjoyed the sweetness of worship undisturbed.

Meccans Seek Extradition of Muslims

When their fellow Meccans learned of the departure of these Muslims, they made plans to secure their return. They sent two of their most formidable men, Amr ibn al-Aas and Abdullah ibn Abi Rabi'ah, to accomplish this task and provided them with valuable gifts for the Negus (King of Ethiopia) and his bishops. In Abyssinia, the two Meccan emissaries first presented their gifts to the bishops and asked for their support when they approach the King.

Amr and Abdullah then went to the Negus (King of Ethiopia) himself and presented him with gifts which he greatly admired. They said to him, "O King, there is a group of evil persons from among our youth who have escaped to your kingdom. They practice a religion which neither we nor you know. They have forsaken our religion and have not entered into your religion. The respected leaders of their people – from among their own parents and uncles and from their own clans – have sent us to you to request you to return them. They know best what trouble they have caused." The Negus (King of Ethiopia) looked towards his bishops who said, "They speak the truth, O King. Their own people know them better and are better acquainted with what they have done. Send them back so that they themselves might judge them."

The Interfaith Dialogue with the Negus (King of Ethiopia)

The Negus (King of Ethiopia) was not pleased with this suggestion and said, "No. By Allah, I won't surrender them to anyone until I myself call them and question them about what they have been accused. If what these two men have said is true, then I will hand them over to you. If however it is not so, then I shall protect them so long as they desire to remain under my protection." The Negus (King of Ethiopia) then summoned the Muslims to meet him. Before going, they consulted with one another as a group and agreed that Jafar ibn Abi Talib will speak on their behalf.

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In the court, the Negus (King of Ethiopia) turned to them and asked, "What is this religion which you have taken for yourselves and which has served to cut you off from the religion of your people? You also did not enter my religion or the religion of any other community."

A clear way to make a presentation of Islam

Jafar ibn Abi Talib then advanced and made a speech that was moving and eloquent and which is still one of the most compelling descriptions of Islam, the appeal of the noble Prophet, and the depravity of Meccan society at the time. He said, "O King, we were a people in a state of ignorance and immorality, worshipping idols and eating the flesh of dead animals, committing all sorts of abomination and shameful deeds, breaking the ties of kinship, treating guests badly, and the strong among us exploited the weak. We remained in this state until Allah sent us a Prophet, one of our own people whose lineage, truthfulness, trustworthiness, and integrity were well-known to us. He called us to worship Allah alone and to renounce the stones and the idols which we and our ancestors used to worship besides Allah."

Jafar continued, "He commanded us to speak the truth, to honor our promises, to be kind to our relations, to be helpful to our neighbors; to cease all forbidden acts, to abstain from bloodshed, to avoid obscenities and false witness; to not appropriate an orphan's property nor slander chaste women. He ordered us to worship Allah alone and not to associate anything with Him, to uphold prayer, to give charity and to fast in the month of Ramadan. We believed in him and what he brought to us from Allah and we follow him in what he has asked us to do and we keep away from what he forbade us from doing. Thereupon, O King, our people attacked us, visited the severest punishment on us to make us renounce our religion and take us back to the old immorality and the worship of idols. They oppressed us, made life intolerable for us and obstructed us from observing our religion. So we left for your country, choosing you before anyone else, desiring your protection and hoping to live in Justice and peace in your midst."

The Negus (King of Ethiopia) was impressed and was eager to hear more. He asked Jafar, "Do you have with you something of what your Prophet brought concerning Allah?" Jafar replied that he did. "Then read it to me," requested the Negus (King of Ethiopia). In his rich, melodious voice, Jafar recited the first portion of the Quranic chapter titled Mary, which deals with the story of Jesus and his mother Mary. On hearing the words of the Quran, the Negus (King of Ethiopia) was moved to tears. To the Muslims, he said, "The message of your Prophet and that of Jesus came from the same source..." To Amr and his companion, he said, "Go. For, by Allah, I will never surrender them to you."

The Meccans Incite Animosity

That, however, was not the end of the matter. The wily Amr made up his mind to go to the King the following day "to mention something about the Muslims' belief which will certainly fill his heart with anger and make him detest them." The next day, Amr went to the Negus (King of Ethiopia) and said, "O King, these people to whom you have given refuge and whom you protect say something terrible about Jesus the son of Mary. Send for them and ask them what they say about him." The Negus (King of Ethiopia) summoned the Muslims and Jafar acted as their spokesman once more.

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The Negus (King of Ethiopia) asked, "What do you say about Jesus, the son of Mary?" Jafar replied, "Regarding him, we only say what has been revealed to our Prophet." "And what is that?" enquired the Negus (King of Ethiopia). "Our Prophet says that Jesus is the servant of Allah and His Prophet, His spirit and His word which He cast into Mary the Virgin." The Negus (King of Ethiopia) exclaimed, "By Allah, Jesus the son of Mary was exactly as your Prophet has described him."

Justice Prevails

The Negus (King of Ethiopia) told the Muslims to continue to live in security and instructed his attendants to return the gifts the Meccans had brought, who then departed, having failed in their mission.

The Muslims stayed on in the land of the Negus (King of Ethiopia) who proved to be most generous and kind to his guests. Jafar and his wife Asma spent about ten years in Abyssinia before migrating to Medina with their three children, where Prophet Muhammad (PBUH) and his community of Muslims had found a safe haven.

If you know the nature and essence of the message and what it calls to, and the character and qualities of the messenger accepting the owner and sender of the call becomes easy.

Responding to islamophobia.

We see from the story of Jafar ibn Abdelmutaleb that anti Islam propaganda dates from the time of the Prophet Mohammed.

In a calculated opposite way the Medias propaganda depicts Muslims has violent, unjust, unfair, ignorant backward people. Their goal with this is to drive people away from learning about Islam and the Creator.

Likewise the medias also in a planned and related way depicts Islam has unfair discriminating oblivious, a regressive religion unfit for modern advanced civilization.

We the Muslim Muslim Nation (Ummah) have to be aware and assume the responsibility that befell us after the death of the Prophet and the first generation of Muslims.

Until and unless we return to a wholesome inclusive approach to Da'wah (invitation to Allah) our condition will not change as a Muslim Nation (Ummah).

Being silent when we witness all the evil that is being said and done against Islam and Muslims is not acceptable. A quiet Muslim is not a better Muslim. We must denounce all lies and any other forms of injustice that is being perpetrated against Muslims and Islam worldwide.

Proof is at list in this one Hadith

On the authority of Abu Sa'id al-Khudri, *radiyallahu 'anhu*, who said: I heard the Messenger of Allah, *sallallahu 'alayhi wasallam*, say:

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“When any one of you sees anything that is disapproved (of by Allah), let him change it with his hand. If he is not able to do so, then let him change it with his tongue. And if he is not able to do so, then let him change it with his heart, though that is the weakest (kind of) faith.”[Muslim]

Explanation of the Hadith

The essence of the Islamic Da'wah (invitation to Allah) is enjoining the good and forbidding the evil, since whenever a person conveys the Message, he is enjoining good and forbidding evil. Therefore, it is a mistake to consider these two as separate matters, since they are actually performed concurrently and are synonymous.

The main objective in fulfilling this obligation is to attain and maximize benefits, and to eliminate or minimize harm.

Qualities possessed by a Caller who enjoins the good and forbids the evil

1. *Ikhlas* (Sincerity) – since enjoining the good and forbidding the evil becomes an action pleasing to Allah and accepted by Him only if it is done with sincerity for Him.
2. *'Ilm* (Knowledge) – as Allah commands:
Say: This is my path, I do call to Allah upon clear knowledge.
[Surah Yusuf (12): Ayah 108]

This is an important condition since the Caller must know what matters are good, so he enjoins it, and what matters are evil, so he forbids it. In Ibn Taymiyyah's al-Amar it is stated that it is necessary to possess the knowledge of good and evil and of the difference between them, and it is necessary to know the situation of the person being commanded or forbidden.

3. *Hikmah* (Wisdom) – which means saying or doing the right thing in the right way at the right time to the right person, as prescribed by Allah in His statement:
Call to the way of your Lord with wisdom and beautiful admonition.
[Surah an-Nahl (16): Ayah 125]

Ibn Taymiyyah wrote: Enjoin the good in a good way and do not forbid the evil in an evil way.

4. *Hilm* (Forbearance) and *Rifq* (Gentleness) – especially in the face of opposition from the people.
As Allah said to His Messenger, *sallallahu 'alayhi wasallam*:

﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
(159) وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

And by the Mercy of Allah you were able to deal gently with them. If you had been severe and harsh-hearted, they would have broken away from you.
[Surah al-Imran (3): Ayah 159]

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The Prophet, *sallallahu 'alayhi wasallam*, also said: Indeed gentleness does not enter into anything except it beautifies it, nor is it removed from anything except that it makes it ugly [Reported by Imam Muslim].

5. *Sabr* (Patience) – since the people whom the Caller opposes in enjoining good and forbidding evil, may be stubborn to his call and may even try to harm him.

Ibn Taymiyyah says in *al-Istiqamah*, concerning the call to the good and away from the evil: Knowledge must precede it, gentleness must accompany it and patience must follow it. Shaikh al-Humaid, the teacher of Shaikh Ibn Baz, said, in an explanation of Surah al-'Asr that Allah makes an oath that mankind will be in a state of deficiency, except with four conditions, which are: (a) iman, (b) good actions, (c) encouraging each other to the truth which means enjoining the good and forbidding the evil, and (d) encouraging each other to patience, which is required after enjoining good and forbidding evil. Furthermore each person will have a level of deficiency in accordance with the level of lack of any of these four.

1. *Tawaadu'* (Humility) – since the people will not heed if the Caller is arrogant or he seeks to put himself above others.
2. *Qudwah* (Good example) – for the Caller himself becomes a model to the people to whom he calls, doing those things which he enjoins and leaving those things which he forbids. Allah says: O you who believe! Why do you say that which you do not do. It is a most hateful thing to Allah that you say that which you do not do. [Surah as-Saff (61): Ayah 2-3]
3. *Husnul-Istimaa'* (Good listening) – which is that the Caller is attentive to the needs and feelings and also the complaints of the people whom he calls.
4. *Shajaa'ah* (Courage) – which does not refer to strength of the body; rather it is the strength of the heart, together with knowledge – this differentiates between true courage and mere recklessness.
5. *Karam* (Generosity).

Lessons

Scholars say that before using the hand, we should start with advice, warning the people of the consequence of evil and encouraging and motivating them to good actions. When this method has been fully utilised and there is no change in the people, only then is it permissible to use the hand.

Imam ash-Shatibi says that the Caller must predict the consequences of what he says or do, whether by hand or by tongue.

If it is very likely that, as a result of attempting to change the evil, the Caller himself or another person will be harmed, then changing the situation is no longer obligatory upon him. Here harm does not refer to insults or curses, but to physical injury such as being beaten or killed. Harm can also mean that a bad reputation is spread concerning the Caller. Ibn Qudaamah also includes financial loss, whether immediate or later, to such an amount which the Caller cannot afford.

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People differ in their ability to change things; in general, when someone is higher in his rank or authority, then there is more responsibility on him to remove the evil.

It is important to remind as well that we should busy ourselves to the best of our capacity to prevent or warn about evil deeds or words as the Prophet (saws) mentioned

Huthaifah may Allah be pleased with him reported: The Prophet sallallaahu `alayhi wa sallam (may Allah exalt his mention) said, "By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted". [At-Tirmithi]



Principles of Inkaarul-Munkar (Forbidding what is evil)

1. Prioritise the evil, thus beginning with the higher priority before the lower.
 2. *Tadarruj* (Being gradual). Note the gradual method by which Allah made the drinking of wine forbidden: Firstly, by saying that there were benefits in it and harm in it but the harm outweighed the benefits; secondly, by forbidding the people to approach the prayer in a drunken state; and finally, by an outright prohibition. This step-by-step method does not imply that wine was not forbidden in the early stages, but it is a methodology from which we can benefit.
 3. Do not look for people's faults. Qadi Abu Ya'laa has noted an exception to this principle, which occurs when there are clues or information that an evil is taking place or is about to take place. Thus one may be able to prevent an evil, such as a murder or rape, from taking place by following up on information.
 4. Establish that the evil is indeed taking place.
 5. Choose a suitable time to forbid the evil.
 - The Caller should not delay until the evil has finished.
 - The Caller should exploit situations in which the people are more likely to respond to his call, for example when Yusuf, *'alayhi-salam*, spoke to his companions in the prison about *tauhid* when they had been troubled by their dreams. Ibn Masoud said concerning this:
Verily the heart has moments of yearning and responsiveness
And moments of indifference and turning away
So snatch it at the time of yearning and response
And leave it at the time of indifference and turning away.
1. Speak in private, as Imam ash-Shafie wrote:
Come to me with your advice when I am alone
 2. And do not advise me in the crowd
Because advice amongst the people is a scolding

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And I do not like to hear it aloud
Then if you disobey me and do not heed my words
Do not feel sad when you are not followed.

3. Do not instigate or provoke the people, but use a good argument, as Allah says:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴾ (125)

Call to the way of your Lord with wisdom and beautiful admonition, and argue with them with ways that are best.

[Surah an-Nahl (16): Ayah 125]

Imam Ghazali wrote: Don't convey the truth in a challenging manner.

4. Show forgiveness and kindness towards the people, and not to be affected by worry or anger in case the people show a negative response to the advice.
5. If a difference of opinion arose as a result of *ijtihad*, then the Caller who holds one opinion should not forbid the other opinion.
6. Weighing the principles of benefits and harms, as Ibn Taymiyyah wrote in al-Amar: If enjoining the good and forbidding the evil would result in a greater evil, then it is *haram* to do it. Enjoining the good should not lead to a better deed being left out and forbidding the evil should not lead to a greater evil taking place.

Ibn Rajab states that in enjoining the good and discouraging the evil the conductor is motivated by different reasons:

1. It could be by hope in Allah's great reward for doing it.
2. It could be by fearing Allah's punishment for renouncing this obligation.
3. It could be by getting annoyed by seeing violations to what Allah has prescribed.
4. It could be due to being faithful to the community members who indulge in evil and by being kind and merciful to them by making the effort to save them from being subject to Allah's anger, displeasure and punishment in this life and in the Hereafter.
5. It could be by glorifying Allah and Loving Him much, for He deserves to be obeyed, remembered, and thanked.

Observing the last two motives alone can make burden of conducting this obligation a light, favorable one and will empower the conductor with enough potential belittle any difficulty or hardship he may encounter thereof.

Comments:

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The last portion of the *hadith* clearly states that the least a Muslim can do in the case of witnessing an evil act is to change it by his/her heart. This means that he/she should dislike the evil he/she comes across. This is an action of the heart, such as saying: "O Allah, there is nothing that I can do to change this bad situation that You dislike and disapprove except that I hate it to take place. I do not agree to it. O Allah forgive me, guide me and save my heart to be influenced by it."

Unless this action of the heart is practiced, the heart of the believer who witnesses that evil will be subject to be influenced by that evil. A dark spot will be placed in that heart (as stated in another *hadith* related by al-Bukhari).

With the repetition of such negative attitudes, the heart will be subject to more dark spots placed in it until it is concealed and no longer appreciates what is good and no longer dislikes what is bad or evil. This means that the Muslim who does not practice the lowest level of forbidding the evil, will be subject to turn into being an evil doer him/herself.

True we need highly educated efficient Muslims brothers and sisters in all field of knowledge and professional practices. But what we need even more is a conscious base.



Rebuilding the Muslim Nation (Ummah) from the base.

It is the wider community of Muslim men and women that we need to support and strengthen. The silent majority the invisible mass of factory workers ,mothers ,house wives, students ,farmers ,that segment of the Muslim Nation(Ummah) needs to be made aware again of the vital role they have always played in the progress of Islamic values in the hearts and minds of non Muslims and ignorant Muslims.

One of the strength of the early muslims was their closeness to each others and their unity. Their generosity to support Islam and share with each other's was unprecedented and remains unrepeated till this day.

The Muslim Nation(Ummah) is one body . We do not need specialized scholars that are cut off from the needs and reality of the Muslim Nation(Ummah) that was not the way of the Sahabas (Companions of the Prophet) or the Tabein (the generation after the companions). Today most scholars are more concerned about social status and material comfort than by the needs of the weak and the poor. More

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concerned also to debate about issues in subjects from the branches of knowledge than the real economical and administrative issues that concern the mass of the Muslim Muslim Nation(Ummah).⁵

As mentioned earlier the most important part of Da'wah (invitation to Allah) is our everyday life and how we interact with other people.

⁵ Al-Nu'man ibn Bashir reported: The Messenger of Allah, peace and blessings be upon him, said, "The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever."

Source: Ṣaḥīḥ al-Bukhārī 5665, Ṣaḥīḥ Muslim 2586⁵

عَنْ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

5665 صحيح البخاري كتاب الأدب باب رحمة الناس والبهائم

2586 صحيح مسلم كتاب البر والصلة والآداب باب تراحم المؤمنين وتعاطفهم وتعاضدهم

Abu Musa reported: The Messenger of Allah, peace and blessings be upon him, said, "Verily, the believers are like a structure, each part strengthening the other," and the Prophet clasped his fingers together.

Source: Ṣaḥīḥ al-Bukhārī 467, Ṣaḥīḥ Muslim 2585

عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا وَشَبَّكَ أَصَابِعُهُ

467 صحيح البخاري كتاب الصلاة أبواب استقبال القبلة باب تشبيك الأصابع في المسجد وغيره

2585 صحيح مسلم كتاب البر والصلة والآداب باب تراحم المؤمنين وتعاطفهم وتعاضدهم

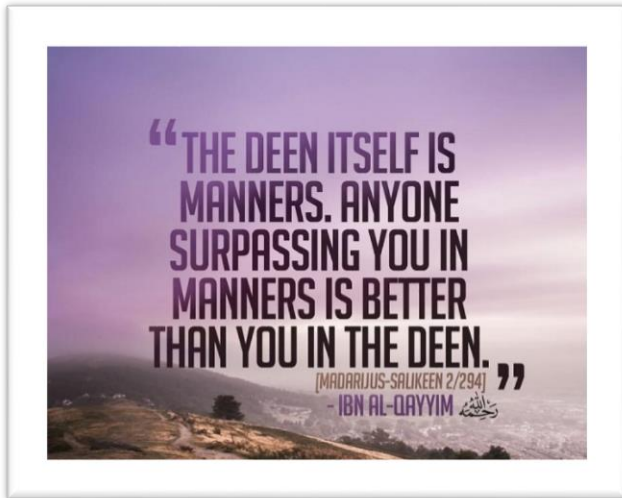
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Different scenarios are possible for this situation

- A- As Muslims living in a majority Muslim environment.
- B- As Muslims living in a minority Muslim environment.

The starting point is always the individual muslim and our daily life. Everything we do in our simple daily routine can be a cause for other people to become interested in learning more about Islam.

The silent Da'wah (invitation to Allah)



We can take examples for this in the life of the Prophet the life of the Companions. We can also study how Islam spread to India Indonesia and other parts of the world till today.

As we have stated earlier to invite to the Deen Al Islam (religion of Islam) is not limited to skilled knowledgeable debaters.

Prophet Muhammad (PBUH) (s) was sent as a messenger to humanity as a model human being. Malik, Mawatta; Ahmed, Musnad and Mishkat al-Masabih report one of his saying: "Allah has sent me as an apostle so that I may demonstrate perfection of character, refinement of manners and

superiority in behavior."

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

Verily, I have only been sent to perfect righteous character.

Source: Musnad Ahmad 8729, Grade: Sahih (authentic)

Ad-Dahhak, may Allah have mercy on him, said:

السَّيِّدُ الْحَسَنُ الْخُلُقِ

The head of the matter is good character.

Source: Makārim al-Akhlāq lil-Kharā'itī 524

Hence, every rule, concept, and practice in Islam is meant to ultimately affect our inward and outward behavior.

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Ibn Al-Qayyim writes:

الدِّينُ كُلُّهُ خُلُقٌ فَمَنْ زَادَ عَلَيْكَ فِي الْخُلُقِ زَادَ عَلَيْكَ فِي الدِّينِ

The religion itself is entirely good character, so whoever surpasses you in character has surpassed you in religion.

Source: Madārij al-Sālikīn 2/294

And Ash-Shatibi writes:

وَالشَّرِيعَةُ كُلُّهَا إِنَّمَا هِيَ تَخْلُقُ بِمَكَارِمِ الْأَخْلَاقِ

The Sharia in its entirety only creates noble morals.

Source: al-Muwāfaqāt 2/124

The number of people embracing Islam in western countries and other places is increasing daily and it is not because of some major Da'wah (invitation to Allah) programs, it is because of the behavior and moral conduct of simple Muslims living in these countries.

It is a well-documented fact that Islam spread eastward because of the interactions of Muslim traders and the expansion of business outposts.

And here I would like to mention a text written by a non Muslim Professor about the causes of the fast and vast expansion of Islam in the first century following the life of the Prophet Mohammed

Please read in the notes the lecture titled "[The Mediterranean World in 732](#)" .⁶

⁶ this [lecture](#) by [Lynn Harry Nelson](#), Emeritus Professor of Medieval History at the University of Kansas.

What follows is an excerpt

The Mediterranean World in 732

By 732, Islam had spread from Spain to Sumatra, and Muslim ships dominated both the Mediterranean Sea and Indian Ocean. The reasons for this rapid expansion were numerous.

- The Persian and Byzantine empires were exhausted and could not resist Muslim attacks.
- Many people in the lands of both the Byzantine and Persian empires favored monotheism and found the Byzantine trinity and Persian dualism distasteful. Islam was more to their liking, and they not only converted to Islam, but helped to spread it further.
- The Muslims swept away the burdensome taxation and top-heavy government in those lands that accepted them.
- Islam was simple to understand, and its observances were clear and unequivocal. It did not call for asceticism and condemned excesses of all kinds.
- Conversion was a simple and straightforward matter.
- The Muslims practiced at least a limited religious toleration, and the social and economic doctrines of Islam were far more humane than those of the other peoples of the time. Islam was a liberal force. Religious toleration in Islam consists of the recognition of the revelations given by God to the Jews, whom the Muslims call "The People of the Law," and to the Christians, who are called "The People of the Book." Muslims recognize the Jewish prophets and the Christian Jesus as having been inspired by God but accord the highest position to Muhammad as "The Seal of the Prophets," to whom God revealed his final and complete message. One should note, however, that the *Qu'ran* does not suggest that those who worship Idols should be tolerated. In fact, it states that they are either to be converted to Islam or face war.
- Arabic gave the peoples of Islam a common language, and the Qu'ran gave them a common set of laws and values. It is useful to think a moment about the nature of the Muslim expansion. Some people regard it as amazing that the relatively small and primitive – if one can use such a word in such circumstances – people as the Arabs were able to defeat powerful empires and gain control of such vast expanses of territory in so short a time. One must remember that we are talking about the **Muslim** expansion, not **Arab** conquests. The expansion of Islam was as much, or perhaps much more, a matter of religious conversion than it was of military conquest.

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The interaction of Muslims with their environment at a personal level is what causes people in the majority of cases to enter Islam.

To build the faith and capacities of the individual and make him more effective in his (her) silent Da'wah (invitation to Allah) it is extremely important to (in case A) revive the role of the Masjeed.

Muslims in majority muslim countries.

Educational and Social programs sustained in every district

Daily classes and reminders for men and women in the Masjeed between Maghreb and Isha . Every Masjeed in the districts

(As use to say Sheihk Abu Bakr Jazeiri. Do you think that after one year there will be anyone ignorant?)
Because for sure our inefficiency is primary caused by our ignorance.

And rightly so the source of the decline of Islam and decline of faith is because people do not know their Creator or what He has revealed to them through the Prophet Mohammed.

Because the root cause of the deterioration of the Muslim Nation is the prevalence of ignorance.

That is why we need to address the importance of in both cases A and B of the life of the Masjeed case A and the Islamic community center in case B

Both centers have to be a place that provides services for the all Muslim family. If we confine the role of the Masjeed to a place to pray only, the Masjeed will be empty most of the time

And in the case B of

Islamic centers in minority muslims environment,

Services must be extended to non muslims as well.

Types of services:

Islamic education (Arabic language a must)- Support for academic studies – Youth activities (Sport activities extra curriculum academics)-

It is important to provide a strong support system of classes for all elementary and high school academics. Muslims children are the most successful students (when reinforced) in all fields of education and we should provide support for students who struggle to achieve good grades at school.

These support programs should be opened to all children regardless of their religious beliefs.

<https://sharpiron.wordpress.com/2009/10/01/the-spread-of-islam-conversion-not-conquest/>

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Also sports activities as well as outdoors activities should be organized for the Muslim youth.

As a matter of fact these activities already exist but there is no coordinated efforts between these different programs to achieve a unified comprehensive goal. A coordinated effort would improve the efficiency of such programs and would improve the harmony and unity of the communities.

General activities and services for Islamic Center				
SUBJECTS		Beneficiaries	Description	
Arabic language classes		Adults Children		
Biography of Prophet Mohammed		Adults Children	Choose a book from well know author	Weekly classes minimum
General Islamic knowledge		Adults-Teenagers	Book “Minaj el Muslim” of Sheihk Abu Bakr el Jazzeiri	Weekly classes minimum
Tajweed Classes Starting from Qawaid Norania		Adults Children		
Support for Academic subjects		Children		
Family events Team				
Sports activities		Adults Children		
Vacation activities				
Street Da’wah				
Seniors outreach				
EDa’wah				
Marriage counseling				
Guests programs				
Lectures and conferences				
New Muslims support				
Administration				
Every organization needs administrators with different skills and tasks. In a non-profits organization paid employees and teams of volunteers are needed for the greatest functioning of the all.				
		Work description		
Director		Fulfills all the duties to supervise ,,coordinate, conduct development .		
Shura Council				
General Secretary				
Religious affairs				
Imams				
Teachers				
Da’wah programs				
Finance director		Fund raising. Budget .		
Human resources				
Youth Programs				
Public Relation				
Women programs				

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Technical support		All IT work as well on site technical supervision		
Maintenance		Cleanliness and all work related to keeping the facility in good working condition.		
Security		opening and closing of facility		

A task list description available at the end of the book

There is a huge pool of talents in our Muslim Nation(Ummah) that is being sidelined because they don't fit the "religious profile" of student of knowledge. And that is a grave mistake. The needs of the Muslims communities does not stop at religious education. We need " all hands on deck " to get the maximum effect for global improvement. And educating people about the correct beliefs behaviors and ritual practices does not have to always be in the Masjeed. The Dahi (an inviter to Islam) need to start their educational efforts in the midst of the youth in particular. That is how we can touch the hearts and can attract more brothers and sisters to make a more dedicated effort to improve knowledge and practices of our Deen al Islam (religion of Islam) .

The people who are already in the Masjeed are not the ones that need the most efforts. We need to work harder to attract the youth in particular to a better practice and knowledge of Deen al Islam (religion of Islam). And for that the Dahi (an inviter to Islam) needs to reach out to the youth where they congregate.

All the subjects and classes must follow a well define curriculum and be taught by qualified educators.

Family events

One of the very efficient activity to bring the different members of the community together is family events. What is family event? Earlier we mentioned this.

A family event is a one day event where families can get together the brothers together the sisters and small children together. It is a very efficient way for people to get to know each other's. To achieve this goal small teams have to be formed to take care of the different services needed.

Set up team: a team of young and older brothers in charge of setting up the place: Reception, cleanliness, food, security, technical, etc a thorough assessment of all the needs must be done prior to the event.

Youth team: a few brothers are needed to supervise animate and control the youth activities. Educational Team: another vital small committee to provide for different schedule of events lectures throughout the year as well as Islamic Quizzes. Their role is also to contact other lecturer and invite them to speak at their Center.

A team to supervise and control food preparation and services. If possible, also to have free Islamic Educational books booklets for distribution.

Similarly, the sisters will need to setup and schedule their activities.

The goal is to get community members to know and interact with each other's. The benefits are fast coming and attendance to these events will grow and attendance to educational programs will also grow.

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And the feeling of belonging to a large family will start growing. Religious practice of the individuals in this community will also improve.

Depending on the skills of the participants and volunteers many other activities can be added. Brotherhood and sisterhood will grow as a result of these interactions and activities

Muslim Women Da'wah activities.

Specific activities for women of all ages. Extra efforts should be done towards rebuilding the Muslim woman identity and the vital role she has in keeping the Muslim Nation (Ummah) strong and organized.

The image of the submissive Muslim wife is degrading.

That image has been propagated by orientalist and ignorant Muslims, with the hidden goal to drive the Muslim women away from her primary vital role. They want the Muslim women to feel dishonored in her status and to seek gratification outside her natural role.

Muslim women are the blood life of the Muslim Nation(Ummah) and her role as the primary educator of the children and the nurturing role she has should not be overlooked.



Maybe in order to revive the honor of being a Muslim house wife and educator our Masjeed and Islamic Centers should have special events to generously reward the best house wives in each community. The men and women adults and children in each family would proudly present the accomplishments of their wives' mothers to a selected panel of qualified sisters that would evaluate and choose which Muslim woman would

deserve best the noble status of best house wife of the year and take the prize.

And it should not be only Islamic education but different activities that strengthen the social bounding of our sisters. And this is because in cases where the Muslims are a minority the extended family life is almost inexistent.

This should not be understood has Muslim woman cannot have or should not have access to education or run businesses on their own. As long as it does not take away from her role and dedication to serve her family.

So both the men and women have to make efforts to build a lively and eclectic social life with other Muslims and Muslimas and the right place to start that is the Islamic Center.

Financing the programs and the Center

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The other challenge for Muslim minorities is funding their activities, paying the full-time employees that are needed to insure the services required at the center.

Not everything can be based on voluntarism. To achieve continuous services and presence at the centers some brothers and sisters should be employed.

So within the development plans for the centers there should be from the start steps to have funding from some business Waqf. Types of project for this have to be studied and developed according to the conditions and needs of the local communities.

Likewise the administration of these centers cannot and should not be under the supervision of one person but under the direction of a board of members with different skills and knowledge as to cover all aspects of a successful such venture. (Scholars, Educators, Administrators, Businessmen, IT specialist etc)



The board of directors should be chosen by the regular practicing members of the community.

The board of directors should be renewed on a regular bases at intervals not exceeding 3 to 4 years.

No member of the board of directors should be able to seat for more than 2 consecutive session.

If the foundations of these centers are sound and transparent with their finances.

When services to the community of Muslim is organized and continuous, the work of inviting non Muslims to Islam will be greatly facilitated.

For the reason that if such efforts are made to structure and systematized the community our preach will not be theoretical. The first Muslims who traveled to all corners of the world did not bring preachers and debaters with them to “convert“the pagans and Christians to Islam.

They brought with them the practice of what the Prophet Mohammed has taught us.

It does not mean that good trained preachers and debaters are not needed by all means they are needed even more today because of the aggressive propaganda against Islam and Muslims the western media is pressuring the world with.

I think it is easy to see that inviting non-Muslims to Islam is much easier when we can show them instead of talking of what Islam was or how it should be.

The preach and its types

Now comes the role of the preacher or inviter and debater. Inviting and debating are different skills and if you may find them in the same person these are two different manners of approaching the field of spoken interactive Da'wah (invitation to Allah), contrary to silent or passive Da'wah.

As we define before silent Da'wah or passive Da'wah is the responsibility of all adult Muslim men and women as basically it is to upgrade our visible part of Islamic identity to higher standard.

The visible part of our Islamic identity goes from the manner in which we clothe ourselves, our respect of the common laws and systems that are in place where we live, our respect of public and private properties, our civic involvement in public affairs our excellence in performing our work , our manners in treating other people , our struggle to achieve economic success and independence , our struggle to gain knowledge in all fields of sciences and technology .



In the Masjeed.

Simple lectures about practical ways to increase Iman should be addressed on a regular bases at the times when most of the devotees are assembled in the Masjeed. Practical it is to remind the devotees about the importance of practicing the Dhikr (remembrance) and reciting the Duas (invocations) taught by the Prophet Muhammed. Likewise to regularly review and remind about the benefits of easy and simple Sunnah to be practiced about the value and amazing reward of exemplary behavior.

When we shift from good behavior as a simple transmitted habit to a conscious effort with the intention to please Allah by fulfilling our obligation to invite to the path of Islam, then we will have a strong base capable to invite to Islam and even educate masses of non Muslims to the correct meaning of Islam.

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ (110) ﴾

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“You are the best nation brought forth for the people of the world: you enjoin right and you forbid wrong, and you believe in Allah” [Surah Al-e-Imran 3:110]

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾ (71)

And He said: “Believing men and believing women are the protecting friends of each other: they enjoin right and they forbid wrong” [Surah Taubah 9:71]

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “Whoever calls to guidance will have a reward similar to those who follow him, without detracting from their rewards at all. Whoever calls to misguidance will have sin upon him similar to those who follow him, without detracting from their sins at all.”

Source: Ṣaḥīḥ Muslim 2674

Grade: *Sahih (authentic)* according to Muslim

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا

صحيح مسلم كتاب العلم باب من سن سنة حسنة أو سيئة ومن دعا إلى هدى أو ضلالة 2674

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

Verily, I have only been sent to perfect righteous character.

Source: Musnad Aḥmad 8729, Grade: *Sahih (authentic)*

This the evidence we can use to show that by raising the awareness of the general public from the Muslim Ummah we will be inviting to Islam by example. And this not to say that we do not need debaters educators scholars . No what I want to illustrate is that good manners is an expression of the quality of the heart and debating and educating are qualities related to acquired knowledge. And many individuals have good manners . We need to differentiate between good manners emanating from a clean soft heart and protocol or cultural mannerism.

Active spoken or written Da'wah

In our present time means for active spoken or written Da'wah (invitation to Allah) are numerous, from writing books, pamphlets, giving lectures, to recording educational videos and spreading them on different social media. The scope of possibilities is very wide and evolving.

If we consider first what is needed to enter that field of work as have mentioned all the scholars, proper and sound knowledge of Islam that has been acquired at the hand of reputable Sunni (The followers of the Prophetic tradition) scholars. Many brothers and sisters have entered that field but it is not every one that has gained knowledge that was given understanding and it is not every one that was given understanding who can transmit that knowledge.

However if we have gain some sound knowledge for which clear evidences have been established it is our duty to transmit that knowledge and if needed so, to also inform the person(s) we are advising that this is the extent of what Allah gave us of knowledge. And if our invitee would like to have more detailed information, we would be glad to put him or her in contact with a more educated person. Humbleness and honesty go a long way to create a feeling of trust.

Now we do not forget that the essence of the message is to revive in the hearts of men the understanding of the Greatness of Allah and His Unity.

Allah dominion is absolute and he as a comprehensive knowledge of things visible and invisible in the past, present and future.

Realization of Tawheed is the journey of the soul and the means to achieve it, is complex but simple.

Then you will ask what does it mean. There is a concept in Islam that is call Fitrah in short it means that human beings are born with a good nature predispose to realize Tawheed.

The Fitrah

Description: The predisposition in humans to worship One God.

By Dr. Bilal Philips

When a child is born, it has with it a natural belief in God. This natural belief is called in Arabic the Fitrah^[1] If the child were left alone, it would grow up aware of God in His oneness, but all children are affected by the pressures of their environment whether directly or indirectly. The Prophet, may the mercy and blessings of God be upon him, reported that God said,

I created My servants in the right religion but the devils made them go astray. ^[2]

The Prophet also said,

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Each child is born in a state of Fitrah, but his parents make him a Jew or a Christian. It is like the way an animal gives birth to a normal offspring. Have you noticed any (young animal) born mutilated before you mutilate them ^[3]

So, just as the child's body submits to the physical laws which God has put in nature, its soul also submits naturally to the fact that God is its Lord and Creator. But its parents try to make it follow their own way and the child is not strong enough in the early stages of its life to resist or oppose its parents. The religion which the child follows at this stage is one of custom and upbringing and God does not hold it to account or punish it for this religion. When the child matures in youth and clear proofs of the falsehood of his religion are brought to him, the adult must now follow the religion of knowledge and reason.^[4]

At this point the devils try their best to encourage him to stay as he is or to go further astray. Evils are made pleasing to him and he must now live in the midst of a struggle between his Fitrah and his desires in order to find the right road. If he chooses his Fitrah, God will help him overcome his desires even though it may take most of his life to escape, for many people enter Islam in their old age although most tend to do so before that.

Because of all these powerful forces fighting against the Fitrah God chose certain righteous men and revealed to them clearly the right path in life. These men whom we call prophets were sent to help our Fitrah defeat its enemies. All the truths and good practices present in societies around the world today came from their teachings, and if it were not for their teachings, there would be no peace or safety in the world at all. For example, the laws of most Western countries are based on the Ten Commandments of Prophet Moses, like "Thou shalt not steal and Thou shalt not kill etc.", even though they claim to be secular governments, free from the influence of religion.

Thus, it is man's duty to follow the way of the prophets since it is the only way which is truly in harmony with his nature. He should also be very careful not to do things simply because his parents and their parents did it, especially if knowledge reaches him that these practices are wrong. If he does not follow the truth, he will be like those misguided people about whom God says in the Quran:

﴿ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴾ (170)

If they are told to follow what God has revealed, they say: No, we will continue to follow what we found our foreparents doing! Even though their foreparents did not comprehend anything nor were they rightly guided. (Quran 2:170)

God forbids us from obeying our parents if what they want us to do is against the way of the prophets.

He said, in the Quran:

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴾ (8)

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We advise man to be good to his parents, but if they try to make you do in My name what you know to be false, do not obey them. (Quran 29:8)

Born Muslim

Those who are fortunate to be born in Muslim families must be aware that all such Muslims are not automatically guaranteed paradise, because the Prophet warned that a large part of the Muslim nation would follow the Jews and Christians so closely that if they entered the den of a lizard, Muslims would climb in after them as well.^[5] He also said that before the Last Day some people would actually worship idols.^[6] Today, there are Muslims all around the world praying to the dead, building tombs and masjeeds over graves and even performing rites of worship around them. There are even some who claim to be Muslim and worship Ali as God.^[7] Some have turned the Quran into a good luck charm which they hang on chains around their necks, in their cars or on key chains etc. Therefore, those born into such a Muslim world who blindly follow whatever their parents did or believed, have to stop and think whether they are simply a Muslim by chance or a Muslim by choice, whether Islam is what their parents, tribe, country, or nation did or does, or what the Quran teaches and what the Prophet and his companions did.

Footnotes:

[1] Al- Aqeedah at- Tahaaweeyah, (8th ed.. 1984) p.245.

[2] Saheeh Muslim

[3] Saheeh Al-Bukhari, Saheeh Muslim

[4] Al-Aqeedah at-Tahaaweeyah, (5th ed.: 1972). p.273.

[5] Saheeh Al-Bukhari, Saheeh Muslim

[6] Saheeh Al-Bukhari, Saheeh Muslim

[7] The Nusayris of Syria and the Druzes of Palestine and Lebanon.

We have studied quite truthfully the types of Tawheed that explain simply the concept of worshipping Allah Alone and without associates.

So ultimately our goal is to realize complete monotheism. And to achieve this ultimate goal we need to reform ourselves inwardly and outwardly. This is what Da'wah (invitation to Allah) is, to gradually transform the hearts, and understanding of how our relation to Allah and the world around us should be and to put it I practice.

It is like going to a doctor and having the doctor telling us we need to be healthy , good everybody would agree to that but the doctors fails to explain us how to achieve good health and he does not inform us of the gravity of some of our habits. The Dahi(an inviter to Islam)is like the family doctor he needs to know the patient, his background, the habits of the patient, his surroundings, its condition of living. The good Dahi should be able to bring the invite to see by himself where he needs to make changes and improvements in order to live according to what would cause Allah's blessings in his or her life.

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Muslim scholars have divided aspects of monotheism into three categories:

1. Oneness of Lordship (*tawheed ar-rububiyyah*),
2. Oneness of Godship (*tawheed al-uluhiyyah*),
3. Oneness of Names and Attributes (*tawheed asma wa sifat*).

Ibn Abi Al-'Izz writes in his commentary on Aqidah At-Tahawi:

فَالْتَّوْحِيدُ أَوَّلُ الْأَمْرِ وَآخِرُهُ أَعْنِي تَوْحِيدَ الْإِلَهِيَّةِ فَإِنَّ التَّوْحِيدَ يَتَّصَمَنُ ثَلَاثَ أَنْوَاعٍ أَحَدُهَا الْكَلَامُ فِي الصِّفَاتِ وَالثَّانِي تَوْحِيدَ الرُّبُوبِيَّةِ وَبَيَانُ أَنَّ اللَّهَ وَحْدَهُ خَالِقُ كُلِّ شَيْءٍ وَالثَّلَاثُ تَوْحِيدَ الْإِلَهِيَّةِ وَهُوَ اسْتِحْقَاقُهُ سُبْحَانَهُ وَتَعَالَى أَنْ يُعْبَدَ وَحْدَهُ لَا شَرِيكَ لَهُ

Monotheism is the beginning of the matter and its end. What is meant by this is the belief in the unity of God, for monotheism has three dimensions: first, matters concerning the attributes of Allah; second, the oneness of Lordship which states that Allah alone created everything; third, the oneness of Godship which states that Allah alone should be worshiped without associating any partners with Him.

Source: Sharh Aqidah At-Tahawi 24

The oneness of Allah's Lordship is the belief that Allah alone has created the universe, that He alone is its Provider and Sustainer, and that He has complete ownership and power over His creation. In other words, Allah is one and unique in regard to His actions, such that no creature shares His power in creating and managing the universe.

Allah said:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ (45)

Verily, your Lord is Allah who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, chasing it rapidly, and the sun, the moon, and the stars are subjected to His command. Unquestionably, for Him is the creation and the command. Blessed is Allah, the Lord of the worlds.

Surah Al-A'raf 7:45

The oneness of Allah's Godship is the belief that Allah alone has the right to be worshiped by His creatures. All prayers, rituals, and acts of worship in Islam must be done with a sincere intention for the sake of Allah alone. In other words, Allah is one and unique in regard to the actions He deserves from His servants.

Allah said:

﴿ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾ (21)

O mankind, worship your Lord who created you and those before you that you may become righteous.

Surah Al-Baqarah 2:(21)

Ibn Abbas said:

اللَّهُ ذُو الْأَلُوْهِيَّةِ وَالْمَعْبُودِيَّةِ عَلَى خَلْقِهِ أَجْمَعِينَ

Allah is the one possessing divinity and the right to be worshiped by the entire creation.

Source: Tafseer At-Tabari 1:1

The oneness of Allah's Names and Attributes is the belief that Allah alone possesses perfect names and divine attributes. Allah's beautiful names indicate that His might is perfect, His knowledge is perfect, His mercy is perfect, His justice is perfect, His wisdom is perfect, and all of His attributes are pure, holy, and flawless. Furthermore, none of His creatures can share in His attributes of perfection.

Allah said:

﴿ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمَنُ الرَّحِيمُ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۚ لَهُ الْأَسْمَاءُ الْحُسْنَى ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾ (21)

He is Allah, other than whom there is no divinity, knower of the unseen and the witnessed. He is the Gracious, the Merciful. He is Allah, other than whom there is no God, the Sovereign, the Pure, the Perfection, the Faithful, the Overseer, the Almighty, the Compeller, the Supreme. Exalted is Allah above whatever they associate with Him. He is Allah, the Creator, the Inventor, the Fashioner, to Him belong the best names. Whatever is in the heavens and earth is exalting Him, for He is the Almighty, the Wise.

Surah Al-Hashr 59:22-24

These three categories are not mutually exclusive, but rather they overlap and they are integral aspects of the singular concept of Islamic monotheism. For example, the oneness of Lordship and Godship are the result of affirming Allah's two names: "the Lord" (*Ar-Rabb*) and "the God" (*Allah*).

If a Muslim falls short in any of these categories, then he will have committed idolatry (*shirk*). The word "idolatry" comes from the root *sh-ra-ka* meaning "to partner, to share" and it means to associate partners with Allah in His Lordship, His right to be worshiped, or His divine attributes.

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Idolatry is the chief sin which serves as a basis for all other sins, for idolatry opens the way toward fulfilling lustful passions, living selfishly, and transgressing the rights of others.

Allah said:

﴿ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ ۚ إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ ﴾ (51)

Do not make another divinity alongside Allah. Verily, I have given you a clear warning.

Surah Adh-Dhariyat 51:51

Acts of idolatry committed without repentance will cause all of a servant's good deeds to be destroyed and he will be punished in the Hellfire.

Allah said:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴾ (48)

Verily, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. He who associates others with Allah has certainly fabricated a tremendous sin.

Surah An-Nisa 4:48

And Allah said:

﴿ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۚ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾ (72)

Verily, Allah has forbidden Paradise for one who associates with Allah and his refuge will be the Hellfire. There will be no helpers for the wrongdoers.

Surah Al-Ma'idah 5:72

Therefore, we must study our creed and specifically the principles of monotheism in order to protect ourselves from falling into idolatry.

We ask Allah to guide us to complete monotheism and to save us from associating partners with Him.

If understanding the general concept seems easy, to translate it in our daily lives and to achieve it in ourselves takes time, dedication, discipline, it is a gradual transformation. It could be compare to walking a mountain path over a high mountain. In itself it is just a matter to put one foot in front of the other. Not everybody will reach the final destination some people will become distracted away from the path knowingly or unknowingly. Some will run and fall or will become sick. Some will be careless in dangerous zones. To rich our goal is not a matter of strength or speed. To be successful in our quest to achieve

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Tawheed in our lives we need to clearly understand our goal and make all the necessary efforts to change ourselves. It is only by applying sincerely the teachings of the Quran and the Sunnah on ourselves that we can achieve our goals.

Once the concept of Tawheed is clarified and understood, whoever needs to improve his behavior should take example from the Prophet Mohammed whoever needs to improve or correct the manner in which he accomplishes the rituals should also follow the Prophet . And so forth in every aspect of our lives in our struggle for halal economic activities or income in the way we feed ourselves based on a true Halal food consumption.

And it is the central role of every Masjeed and every Islamic Center to guide their communities to achieve that realization.

It is the role of every Masjeed to provide and supervise regular Islamic education classes for adult men and women and for children. It is also the role of the Masjeed or Islamic Centers in minority muslim countries to

Actively build the community.

A-Provide on top of the above-mentioned classes social and sport activities for both men and women.

B-Youth activities. To establish as well summer camps for Muslim children that would allow the parents educators and administrators to struggle together for the establishment of well connected well supported community.

C-It is desirable for these Islamic Centers to acquire land and commercial properties for the benefit of the Muslim Community.

D-The Sisters as well should be supported in these endeavors to prepare the future generation of wives and mothers to be leaders and example of Muslim Women in a non-Islamic environment. Appropriate space, activities and budget needs to be set aside on a continuous base for the community to be strong , the women have to be properly informed educated and prepared for their vital role in a healthy community.

E-Well trained groups of brothers and sisters have to be available for family, youth, and crisis support.

In short a very big part of a successful Da'wah (invitation to Allah) is to first establish a strong interconnected community. And this is something that we have a long experience with. Building communities start by serving the needs and providing social and educational events for the members of the Masjeed.

Examples: Monthly or bi monthly family's gatherings at the Center or any other venues.

Preparing before the day of the gathering schedule of events starting before Asr(Afternoon) prayer, open time for adult children games sport activities etc. After Maghreb always favor lectures about how to increase faith with practical examples from Quran and Sunnah. For the children some Islamic Quizzes .

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And for the sisters if available it is better to have other sisters to provide educational lectures . The changes in the community will be quickly felt. And always the involvement of the women will surpass the expectations. Even the children and the teenagers will show desires for these events to happen more often.

One element that largely contribute to get the wider community involve is to ask during special meetings the kind of subjects they would like to be presented.

The men being the protectors and providers of the women it is vital for men to realize that the wellbeing of the community is their responsibility and therefore having the women contributing and involved actively in the education and social training of their sisters daughters mothers. The men must provide space and funds for the women to complete their educational and social programs. Usually once started these women programs become financially independent.

To be successful and attract a wider base, women programs should not be exclusively religious but should include skills training (computer, language, cooking ,motherhood advises, health issues, specifics for teenagers etc....)

One of the other benefits is that it will help get funding for the activities of the Center. Either the participants themselves will contribute or donators. Business people and other donators when they can see the community coming together in such peaceful and joyful manner will support it financially and other material needs.

And today with the importance of social websites keeping a web page active and interactive is a must have tool in building communities.

Likewise so many times when the community comes together we discover so many talented brothers and sisters who are looking for ways to serve the Deen of Islam (religion of Islam) . Some brothers and sisters are too shy to come forward to offer services but when people meet play learn and eat together and have social activities brotherhood sisterhood and friendship starts building up. And spirit of belonging to a bigger family pushes people to give and sacrifice for the wellbeing and success of the group.

With a well trained connected and confident base it becomes so much easier to enter in programs like street Da'wah (invitation to Allah) or special events or open Masjeed day . With a well trained and connected base it becomes so much easier to schedule yearly Da'wah (invitation to Allah) goals and programs.

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And here we need to open a small reminder about the importance of Brotherhood in Islam and specifically to increase the emotional capacity of the Dahis.

One of the most important qualities that the first Muslims developed was a heartfelt active solidarity and a heightened sense of brotherhood. This quality is a very important factor in the success or not of every Muslim community and it is also one of the most important characteristic that cements the faith of all the new Muslims.

Unfortunately today it is not easy to find that genuine expression of fraternity . So lets take a look at what the Quran and the Prophet Mohammed teaches us regarding developing relationships based on the concept of brotherhood in Islam.

Brotherhood in Islam.

Brotherhood in Islam is a comprehensive concept that is based upon good character with others, treating others the way we want to be treated, and uniting together upon common values. It has three levels of degree: religion, family, and humanity. Each of these levels has a set of rights and duties that a Muslim must uphold with others.

The strongest level of brotherhood is the sense of community, friendship, and common purpose in Islam for the sake of Allah. At this level, the believers work together towards fulfilling the goals of the religion and living out its divine values.

Allah said:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (10) ﴾

The believers are but brothers, so make reconciliation between your brothers and fear Allah that you may receive mercy.

Surat al-Hujurat 49:10

And Allah said:

﴿ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا (103) ﴾

Hold firmly to the rope of Allah all together and do not become divided. Remember the favor of Allah upon you, when you were enemies and he brought your hearts together and you became brothers by his favor.

Surat Ali Imran 3:103

Although we use the word “brotherhood,” what we really mean is a faith-based community that includes both men and women as brothers and sisters in religion.

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Allah said:

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ﴾ (71)

The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give charity and obey Allah and His Messenger. Allah will have mercy upon them, for Allah is Almighty and Wise.

Surat al-Tawba 9:71

Most importantly, this level of brotherhood involves purifying the heart of all animosity, hatred, and malice for those who have faith, including for the righteous predecessors of Islam (*al-salaf al-ṣālihīn*), those who believed in the previous prophets, and the general masses of believers throughout all of history.

Allah said:

﴿ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ
آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴾ (10)

They say: Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any resentment toward those who have faith. Our Lord, you are kind and merciful.

Surat al-Hashr 59:10

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said:

﴿ لَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ
أَخَاهُ فَوْقَ ثَلَاثٍ ﴾ (10)

Do not hate each other, do not envy each other, do not turn away from each other, but rather be servants of Allah as brothers. It is not lawful for a Muslim to boycott his brother for more than three days.

Source: Ṣaḥīḥ al-Bukhārī 5718, Grade: *Muttafaqun Alayhi (agreed upon)*

Ibn Rajab writes:

فأفضل الأعمال سلامة الصدر من أنواع الشحناء كلها وأفضلها السلامة من شحناء أهل
الأهواء والبدع التي تقتضي الطعن على سلف الأمة وبغضهم والحدق عليهم واعتقاد
تكفيرهم أو تبديعهم وتضليلهم ثم يلي ذلك سلامة القلب من الشحناء لعموم المسلمين
وإرادة الخير لهم ونصيحتهم وأن يحب لهم ما يحب لنفسه

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The best of deeds is to secure the heart from every type of enmity, and the best of it is to be secure from the enmity of the people of desires and heretical innovations that challenges the righteous predecessors of the nation, their hatred and malice towards them, and their charges of infidelity, heresy, and misguidance against them. Thereafter, following that is to secure the heart from enmity against the Muslims in general, to intend good for them, to give them sincere counsel, and to love for them what he loves for himself.

Source: Laṭā'if al-Ma'ārif 1/139

The parable of the community of believers is that they are like one body in their love for one another. Just as each organ of a body is connected, so are the believers in their empathy and care for each other.

An-Nu'man ibn Basheer reported: The Messenger of Allah, peace and blessings be upon him, said:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

The allegory of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever.

Source: Ṣaḥīḥ al-Bukhārī 5665, Grade: *Muttafaqun Alayhi (agreed upon)*

In another narration, the Prophet said:

الْمُسْلِمُونَ كَرَجُلٍ وَاحِدٍ إِنْ اشْتَكَى عَيْنُهُ اشْتَكَى كُلُّهُ وَإِنْ اشْتَكَى رَأْسُهُ اشْتَكَى كُلُّهُ

The Muslims are like a single man. If the eye is afflicted, then the whole body is afflicted. If the head is afflicted, then the whole body is afflicted.

Source: Ṣaḥīḥ Muslim 2586, Grade: *Sahih (authentic)*

This means the believers love for each other what they love for themselves. They avoid harming one another, they are generous with one another, and they behave in the best manner.

Al-Halimi comments on this tradition, saying:

وَكَذَلِكَ يَنْبَغِي أَنْ يَكُونُوا وَكَمَا لَا يُحِبُّ أَحَدٌ لِإِحْدَى يَدَيْهِ إِلَّا مَا يُحِبُّ لِلْأُخْرَى وَلَا لِإِحْدَى عَيْنَيْهِ أَوْ رِجْلَيْهِ أَوْ أُذُنَيْهِ إِلَّا مَا يُحِبُّ لِلْأُخْرَى فَكَذَلِكَ يَنْبَغِي لَهُ أَنْ لَا يُحِبُّ لِأَخِيهِ الْمُسْلِمِ إِلَّا مَا يُحِبُّ لِنَفْسِهِ

It is befitting for them to be like that. As one hand would not love except what the other loves, and one eye or one leg or one ear would not love except what the other loves. Likewise, he should not love for his Muslim brother except what he loves for himself.

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Source: Shu'ab al-Imān 10379

When we help our brothers and sisters in Islam, in reality we are helping ourselves. When we pray for them, the angels pray for us. Fulfilling the rights of brotherhood in Islam is a means for Allah to support us and reward us in the Hereafter. Failing our brothers and sisters in Islam results in Allah withdrawing this support.

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ
يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا
وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

Whoever relieves the hardship of a believer in this world, Allah will relieve his hardship on the Day of Resurrection. Whoever helps ease one in difficulty, Allah will make it easy for him in this world and in the Hereafter. Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and in the Hereafter. Allah helps the servant as long as he helps his brother.

Source: Ṣaḥīḥ Muslim 2699, Grade: *Sahih (authentic)*

Abu Darda reported: The Messenger of Allah, peace and blessings be upon him, said:

مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لِأَخِيهِ بِظَهْرِ الْغَيْبِ إِلَّا قَالَ الْمَلَكُ وَلَكَ بِمِثْلٍ

No Muslim servant supplicates for his brother behind his back but that the angel says: And for you the same.

Source: Ṣaḥīḥ Muslim 2732, Grade: *Sahih (authentic)*

As brother and sisters, the Muslims are entitled to rights that are specific to the religious community, including the right to be treated with proper manners and etiquette, to be prayed for, to be greeted with peace, to be visited when sick, and to enjoy friendly companionship.

Ali ibn Abi Talib reported: The Messenger of Allah, peace and blessings be upon him, said:

لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتَّةٌ بِالْمَعْرُوفِ يُسَلَّمُ عَلَيْهِ إِذَا لَقِيَهُ وَيُجِيبُهُ إِذَا دَعَاهُ وَيُسَمِّتُهُ إِذَا
عَطَسَ وَيَعُودُهُ إِذَا مَرِضَ وَيَتَّبِعُ جَنَازَتَهُ إِذَا مَاتَ وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ

A Muslim has six rights over another Muslim in good conduct: to greet him with peace when he meets him, to respond to his invitation, to respond to his sneeze, to visit him when he is sick, to follow his funeral prayer when he dies, and to love for him what he loves for himself.

Source: Sunan al-Tirmidhī 2736, Grade: *Hasan*

Ibn Muflih writes:

ومما للمسلم على المسلم أن يستر عورته ويغفر زلته ويرحم عبرته ويقل عثرته ويقبل
معدرته ويرد غيبته ويديم نصيحته ويحفظ خلته ويرعى ذمته ويجيب دعوته ويقبل
هديته ويكافئ صلته ويشكر نعمته ويحسن نصرتة ويفضي حاجته ويشفع مسألته
ويشمت عطسته ويرد ضالته ويواليه ولا يعاديه وينصره على ظالمه ويكفه عن ظلمه
غيره ولا يسلمه ولا يخذله ويحب له ما يحب لنفسه ويكره له ما يكره لنفسه

Among the rights of a Muslim over another Muslim are that he cover his faults, forgive his mistakes, have mercy for his errors, overlook his missteps, reject his backbiting, always give him sincere advice, preserve his good traits, guard his covenants, answer his invitations, accept his guidance, repay his gifts, show gratitude for his favors, assist him in the best manner, fulfill his needs, intercede for his problems, respond to his sneeze, refuse his misguided advice, protect him and not take him as an enemy, support him against his oppressors, restrain him from oppressing others, not surrender him, not abandon him, and to love for him what he loves for himself and to hate for him what he hates for himself.

Source: al-Ādāb al-Shar'īyah 1/290

Moreover, we need to give excuses and the benefit of the doubt (*ḥusn al-ẓann*) to our brothers and sisters. We ought to be gentle and patient with them when they are wrong, giving them sincere good advice, interpreting their statements and actions in the best way, and overlooking their mistakes.

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلَا تَحَسَّسُوا وَلَا تَجَسَّسُوا وَلَا تَنَافَسُوا وَلَا
تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

Beware of suspicion, for suspicion is the most false of tales. Do not seek out faults, do not spy on each other, do not contend with each other, do not envy each other, do not hate each other, and do not turn away from each other. Rather, be servants of Allah as brothers.

Source: Ṣaḥīḥ al-Bukhārī 5719, Grade: *Muttafaqun Alayhi*

Umar ibn al-Khattab, may Allah be pleased with him, said:

لَا يَجِلُّ لِأَمْرِي مُسْلِمٍ سَمِعَ مِنْ أَخِيهِ كَلِمَةً أَنْ يَظُنَّ بِهَا سُوءًا وَهُوَ يَجِدُ لَهَا فِي شَيْءٍ مِنَ
الْخَيْرِ مَصْدَرًا

It is not allowed for a Muslim who hears a word from his brother to assume evil of him if he can find something good about it.

Source: al-Tamhīd 18/20

Ja'far ibn Muhammad (PBUH) , may Allah have mercy on him, said:

إِذَا بَلَغَكَ عَنْ أَخِيكَ الشَّيْءُ تُنْكِرُهُ فَالْتَمِسْ لَهُ عُذْرًا وَاحِدًا إِلَى سَبْعِينَ عُذْرًا فَإِنْ أَصَبْتَهُ
وَالْأَقْلُ لَعَلَّ لَهُ عُذْرًا لَا أَعْرِفُهُ

If you hear something from your brother that you reject, make an excuse for him up to seventy excuses. If you cannot do it, then say: Perhaps he has an excuse I do not know.

Source: Shu'ab al-Imān 7853

Nevertheless, brotherhood in Islam must not descend into cruel tribalism in which Muslims support each other or their sect at the expense of justice. Ultimately we are to be loyal to the values of Islam over anything else. If we see one of our brothers or sisters committing injustice, then the only right action is to stop them.

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said:

انصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا

Support your brother, whether he is an oppressor or is being oppressed.

It was said, "O Messenger of Allah, we help the one being oppressed but how do we help an oppressor?" The Prophet said:

تَحْجُرُهُ أَوْ تَمْنَعُهُ مِنَ الظُّلْمِ، فَإِنَّ ذَلِكَ نَصْرُهُ

By restraining him or preventing him from committing injustice, for that is how you support him.

Source: Ṣaḥīḥ al-Bukhārī 6552, Grade: Muttafaqun Alayhi

The next level of brotherhood in Islam is that of family ties. Taking care of our families, especially our parents, is one of our most important duties in Islam. The best Muslims are those who are the most kind to their families.

Aisha reported: The Messenger of Allah, peace and blessings be upon him, said:

إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَالْأَطْفُهُمْ بِأَهْلِهِ

Verily, the believers with the most complete faith are those with the most excellent character and who are most kind to their families.

Source: Sunan al-Tirmidhī 2612, Grade: Sahih (authentic)

If our families are Muslims, then they must also be afforded the rights of religious brotherhood. But even if they are not Muslims and oppose us, we must still treat them well to the best of our ability.

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For example, Allah commands us to accompany our parents with good conduct even if they strive (*jahada*) to make us forsake Islam.

Allah said:

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبُهُمَا فِي الدُّنْيَا
مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ

If they strive to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in the world with good conduct and follow the way of those who turn back to Me.

Surat Luqman 31:15

We cannot sever relations with our family members if they oppose Islam. Cutting off family members for any reason is one of the major sins that prevent people from entering Paradise and hastens punishment in the world.

Jubayr ibn Mut'im reported: The Messenger of Allah, peace and blessings be upon him, said:

لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ

The one who cuts off his family will not enter Paradise.

Source: Şaḥīḥ al-Bukhārī 5638, Grade: *Muttafaqun Alayhi*

Abu Bakrah reported: The Messenger of Allah, peace and blessings be upon him, said:

مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجَّلَ اللَّهُ تَعَالَىٰ لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لَهُ فِي
الْآخِرَةِ مِثْلُ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ

No sin deserves quicker punishment from Allah Almighty for its doer in the world, along with what is prepared for him in the Hereafter, like transgression and severing family ties.

Source: Sunan al-Tirmidhī 2511, Grade: *Sahih (authentic)*

The Prophet (ﷺ) set the best example for dealing with family members who are hostile to the religion. He criticized their idolatry and intolerance in public, but he also publicly affirmed that he would maintain good relations with them as much as possible.

'Amr ibn al-'As reported: I heard the Prophet, peace and blessings be upon him, saying publicly and not secretly:

إِنَّ آلَ أَبِي لَيْسُوا بِأَوْلِيَائِي إِنَّمَا وَلِيِّيَ اللَّهُ وَصَالِحُ الْمُؤْمِنِينَ وَلَكِنْ لَهُمْ رَحِمٌ أَبْلَاهَا بِبِلَاهَا
يَغْنِي أَصْلَهَا بِصِلَتِهَا

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Verily, the relatives of my father are not my allies. Verily, only Allah and the righteous believers are my allies. Yet, they have the bonds of kinship and I will uphold their family ties.

Source: Ṣaḥīḥ al-Bukhārī 5644, Grade: *Sahih (authentic)*

Even during a protracted conflict, we must try to maintain the best relations we can with our family members. When the Quraysh were persecuting Muslims and forced them to flee to Medina, we would have expected many of them to sever relations with their families. Yet, the Prophet commanded them to continue being kind to their families.

Asma' bint Abi Bakr reported: My mother was an idolater and she came to me during the peace treaty with the Quraysh. I asked the Messenger of Allah, peace and blessings be upon him, "O Messenger of Allah, my mother has come to me and she is hoping for kind treatment. Should I treat her well?" The Prophet said:

نَعَمْ صِلي أُمَّكِ

Yes, treat your mother well.

Source: Ṣaḥīḥ al-Bukhārī 2477, Grade: Muttafaqun Alayhi

Finally, the widest level of brotherhood is the relationship that we have with all of humanity, the children of Adam. We should love for all people what we love for ourselves, including non-Muslims whom we should love to be guided and brought closer to Islam.

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

None of you has faith until he loves for his brother what he loves for himself.

Source: Ṣaḥīḥ al-Bukhārī 13, Grade: Muttafaqun Alayhi

In another narration, the Prophet said:

حَتَّى يُحِبَّ لِجَارِهِ مَا يُحِبُّ لِنَفْسِهِ

Until he loves for his neighbor what he loves for himself.

Source: Ṣaḥīḥ Muslim 45, Grade: *Sahih (authentic)*

The scholars interpreted "brother" in this tradition to mean universal brotherhood, as other prophetic narrations mention love for the "neighbor" and "people," which includes non-Muslims and unbelievers.

Al-Nawawi comments on this tradition, writing:

الأولى أن يحمل ذلك على عموم الأخوة حتى يشمل الكافر والمسلم فيحب لأخيه الكافر ما يحب لنفسه من دخوله في الإسلام كما يحب لأخيه المسلم دوامه على الإسلام ولهذا كان الدعاء بالهداية للكافر مستحبا والمراد بالمحبة إرادة الخير والمنفعة ثم المراد المحبة الدينية لا المحبة البشرية

This is interpreted as brotherhood in general, such that it includes the unbeliever and the Muslim. Thus, he should love for his brother the unbeliever what he loves for himself, which is his entering Islam, just as he should love for his brother Muslim that he remains in Islam. For this reason, it is recommended to supplicate for the unbelievers to be guided. The meaning of love here is an intention for good and benefit. This is religious love, not human love.

Source: Sharḥ al-Arbaʿīn 13

And Ibn Hajar Al-Haytami writes:

والذي يظهر أن تعبيره بالأخ جري على الغالب لأنه ينبغي لكل مسلم أن يحب للكفار الإسلام وما يتفرع عليه من الكمالات

What is apparent is that the use of the word 'brother' is based upon its widest meaning, such that it is befitting for every Muslim to love for the unbelievers to have Islam and the virtues that derive from it.

Source: al-Fatḥ al-Mubīn 1/305

In another narration of this tradition, the Prophet (ﷺ) said:

لَا يَبْلُغُ عَبْدٌ عَبْدُ حَقِيقَةِ الْإِيمَانِ حَتَّى يُحِبَّ لِلنَّاسِ مَا يُحِبُّ لِنَفْسِهِ مِنَ الْخَيْرِ

The servant does not reach the reality of faith until he loves for people what he loves for himself of goodness.

Source: Ṣaḥīḥ Ibn Ḥibbān 238, Grade: *Sahih (authentic)*

Al-Munawi comments on traditions like these, writing:

ولفظ الناس يشمل الكفار فينبغي لكل مسلم أن يحب للكافر الإسلام وما يتفرع عليه من الكمالات

The use of the word 'people' includes the unbeliever, so it is befitting for every Muslim to love for the unbelievers to have Islam and the virtues that derive from it.

Source: Fayḍ al-Qadīr 1/228

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What this amounts to, is the obligation to treat all people the way we would love to be treated. From this belief is derived the concept of universal human rights, as every human being deserves to be protected by law in the same way that we would love ourselves to be protected.

Abdullah ibn Amr reported: The Messenger of Allah, peace and blessings be upon him, said:

مَنْ أَحَبَّ أَنْ يُزْحَخَ عَنِ النَّارِ وَيَدْخُلَ الْجَنَّةَ فَلْتُدْرِكْهُ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَيَأْتِي إِلَى النَّاسِ مَا يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ

Whoever would love to be delivered from the Hellfire and entered into Paradise, then let him die with faith in Allah and the Last Day, and let him treat people the way he would love to be treated.

Source: Ṣaḥīḥ Muslim 1844, Grade: *Sahih (authentic)*

Al-Nawawi comments on this tradition, writing:

هَذَا مِنْ جَوَامِعِ كَلِمِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَدِيعِ حِكْمِهِ وَهَذِهِ قَاعِدَةٌ مُهِمَّةٌ فَيَنْبَغِي
الِاعْتِنَاءُ بِهَا وَأَنَّ الْإِنْسَانَ يَلْزَمُ أَلَّا يَفْعَلَ مَعَ النَّاسِ إِلَّا مَا يُحِبُّ أَنْ يَفْعَلُوهُ مَعَهُ

This is among the comprehensive sayings of the Prophet (ﷺ), his marvelous wisdom, and an important rule. It deserves to be given close attention, that the human being must not treat people except in a way he would love to be treated by them.

Source: Sharḥ al-Nawawī ‘alá Ṣaḥīḥ Muslim 1844

Every human being deserves a share of empathy and compassion, regardless of their religious choices. This compassion for humanity can form the basis of cooperation and dialogue between the Muslims and other religious communities. If the Muslims and others united upon this principle, love and compassion and peace and justice would be spread throughout the earth.

Al-Ṭufi writes:

فمقصوده ائتلاف قلوب الناس وانتظام أحوالهم وهو قاعدة الإسلام الكبرى التي أوصى
الله عز وجل بها ... وبيان ذلك أنه إذا أحب كل واحد من الناس لباقيهم ما يحب لنفسه
أحسن إليهم ولم يؤذهم لأنه هو يحب لنفسه أن يُحسن إليه ولا يُؤذى وإذا أحسن إليهم
ولم يؤذهم أحبوه فتسري بذلك المحبة بين الناس وبسريان المحبة بينهم يسرى الخير
ويرتفع الشر

The objective of this tradition is to unite the hearts of people and rectify their circumstances, and it is a major principle in Islam that Allah the Exalted has enjoined... In clarification of that, if every person loved for others what he loves for himself he would treat them in the best manner, he would not harm them as he loves for himself to be treated well and not harmed. If he treats them well and does not harm them, then they will love

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him and subsequently love will emanate between people, and with the emanation of love between them will be the emanation of good and the removal of evil.

Source: al-Ta'yīn fī Sharḥ al-Arba'īn 1/124-125

In sum, every person we meet will fall into one or more categories of brotherhood in Islam. As Muslims, it is our duty to treat them well according to the rights for which they are entitled, whether they are coreligionists, family members, or fellow human beings.

Hadith on Brotherhood: The Muslim is a brother to another Muslim

Abdullah ibn Umar reported: The Messenger of Allah, peace and blessings be upon him, said, "The Muslim is a brother to another Muslim. He does not wrong him, nor surrender him. Whoever fulfills the needs of his brother, Allah will fulfill his needs. Whoever relieves a Muslim from distress, Allah will relieve him from distress on the Day of Resurrection. Whoever covers the faults of a Muslim, Allah will cover his faults on the Day of Resurrection."

Source: Ṣaḥīḥ al-Bukhārī 2310, Ṣaḥīḥ Muslim 2580

Grade: *Muttafaqun Alayhi* (authenticity agreed upon) according to Al-Bukhari and Muslim

عن عبد الله بن عمر رضي الله عنهما أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبٍ يَوْمَ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ ۖ

2310 صحيح البخاري كتاب المظالم باب لا يظلم المسلم المسلم ولا يسلمه

2580 صحيح مسلم كتاب البر والصلة والآداب باب تحريم الظلم

The role of the student of Knowledge.

Many young brothers from western countries and Muslim minority groups for the past 30 years have left their homeland and families in search of proper Islamic knowledge enrolling themselves in Islamic universities far from their families. They generally speaking, gain wide amount of knowledge from the many excellent books written by the scholars from the Salafs. Truthfully that is extremely important but that knowledge remains matters of discussions among people that have been exposed to that strain of knowledge and these long years spent in the search of better understanding of Islam does not deliver the fruits expected by the seekers.

Time and time again when our young brothers come back from their quest to their homes they in more than 90 % of the time are unprepared and incapable to benefit the communities that has pinned some legitimate hopes on them to help improve the status and social standing of the community. We have observed repeatedly the total disconnect of the students to understand how to service their community once they return home.

Here some important clues to change this very sad fact .

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Contrarily to the often-misunderstood warning to not mix with the general mass of Muslims young and old it is imperative for the students of knowledge to actually get to meet and know their young brothers and elders in their routine lives. But this need to be done with a spirit of care and love and proper preparation needs to be done for that purpose.

Preparing for the reinsertion with the home community. Joining the youth in their places of meetings is important to gain proximity and trust and the brother going out there needs to build a strong routine of Duas (Invocations) and Dhikr (Remembrances) and to as often as possible, to reassert his intention. Seating in a corner of the Masjeed waiting for those who want to learn is not how the mass of the Muslim Nation(Ummah) will change . Part of the education will be in the Masjeed and another has to be in the field.

An extremely important part of strengthening the faith of the community is through the different social programs we have explained earlier.

Covered so far Silent Da'wah (invitation to Allah), Educational Da'wah (invitation to Allah) for community members, connecting, supporting, all members of the community.

Comes now the work that needs to be done in the field of informing non muslims about the Prophet Mohammed and the correct beliefs and practice of Islam.

Informing non muslims

Several ventures have been practiced already with success in different places.

Firstly .It is important for the people in charge to have knowledge of the laws in vigor in their respective places regarding public communication.

When needed and appropriate: organization of public lectures and debates preferably supported with small Da'wah (invitation to Allah) tables with free distribution of educational material.

Masjeed open day.

Street Da'wah.

Electronic Da'wah .

Prison program Hospital visits.

Da'wah (invitation to Allah) on Campuses.

Street Da'wah (invitation to Allah) has been practiced in many places for years . Information about these different programs is widely available on the internet in forms of articles , videos ,

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powerpoints (slideshare.net is a good source to search in and archive.org as well.) Street Da'wah requires special skills and is best performed with a team that will ideally work for years together as to gain complementarity. The choice of subjects and materials to be distributed needs to be well studied and prepared. The editing and presentation of printed material is not to be neglected and needs to be in tune with the social environment.

There also should be consideration in the relevance both in content and design when it comes to all forms of paper or electronic Da'wah material.

And that brings us to another vast subject and means of Da'wah (invitation to Allah) on The Internet .

Da'wah (invitation to Allah) on The Internet

Clearly, this subject had to come up , but before we get into the details of it lets look at some numbers.

Today the technology available at our disposition and the means of communication have become universal and has broken the boundaries of countries and cultures. A lot more efforts needs to be done to embrace and explore how to inform the world population about the correct meaning of Islam.

The world population today is about a staggering 7.600 billions !!!!!

And lets look at other numbers . How many of us are connected to the internet with what kind of devices and the different social platforms where people communicate.



It is easy here to compute these numbers to see that almost in every household one person is connected to the internet and to some social sharing platform.

INTERNET USAGE STATISTICS

The Internet Big Picture

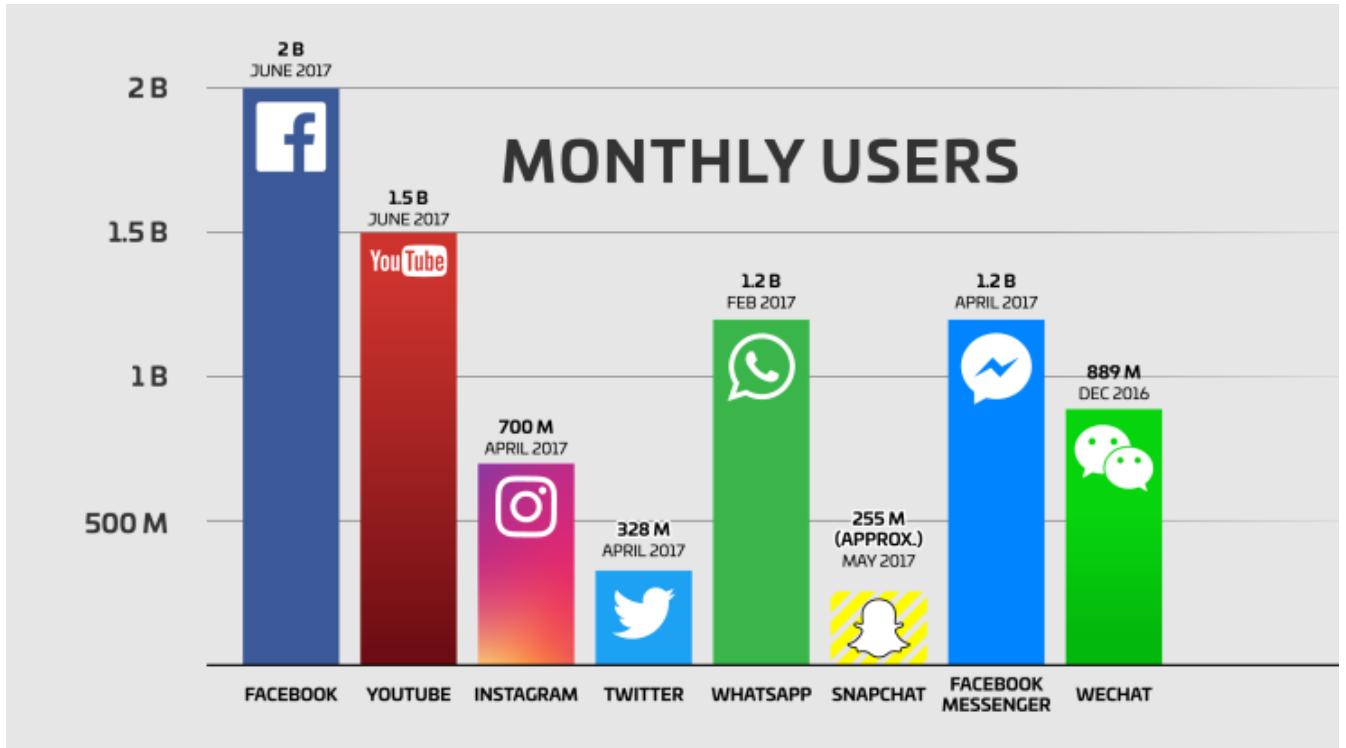
World Internet Users and 2018 Population Stats

WORLD INTERNET USAGE AND POPULATION STATISTICS DEC 31, 2017 - Update						
World Regions	Population (2018 Est.)	Population % of World	Internet Users 31 Dec 2017	Penetration Rate (% Pop.)	Growth 2000-2018	Internet Users %
Africa	1,287,914,329	16.9 %	453,329,534	35.2 %	9,941 %	10.9 %
Asia	4,207,588,157	55.1 %	2,023,630,194	48.1 %	1,670 %	48.7 %
Europe	827,650,849	10.8 %	704,833,752	85.2 %	570 %	17.0 %
Latin America / Caribbean	652,047,996	8.5 %	437,001,277	67.0 %	2,318 %	10.5 %
Middle East	254,438,981	3.3 %	164,037,259	64.5 %	4,893 %	3.9 %
North America	363,844,662	4.8 %	345,660,847	95.0 %	219 %	8.3 %
Oceania / Australia	41,273,454	0.6 %	28,439,277	68.9 %	273 %	0.7 %
WORLD TOTAL	7,634,758,428	100.0 %	4,156,932,140	54.4 %	1,052 %	100.0 %

NOTES: (1) Internet Usage and World Population Statistics estimates in Dec 31, 2017. (2) CLICK on each world region name for

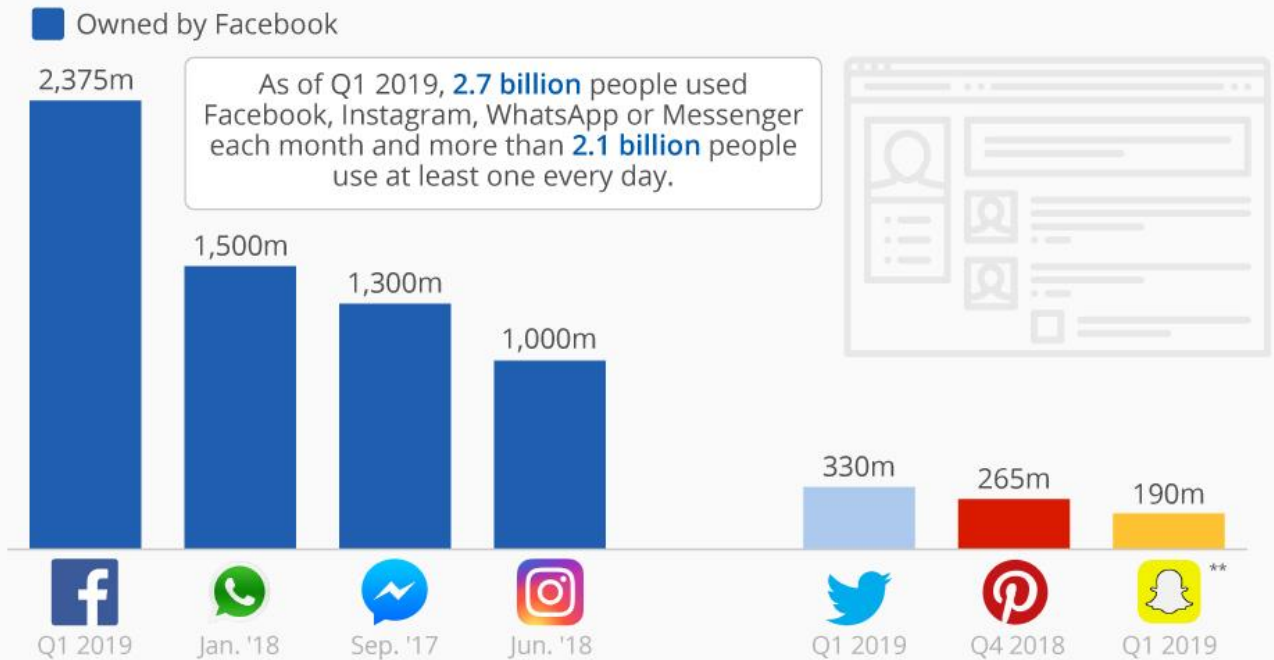
These numbers are almost 2 years old which means the number of people connected is even higher.

From all the social media platform available one stands out above the rest it is Facebook.



Facebook's Social Media Dominance

Worldwide monthly active users of selected social media/messaging services*



* Latest available information as of May 15, 2019
 ** Snapchat only discloses daily active users
 @StatistaCharts Source: Company reports



So let's look at how we can use Facebook to propagate awareness of what Islam really is.

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And let's look at how we can use Facebook to correct and answer back at all the Islamophobic propaganda that has been orchestrated by mostly the western medias.

Quite simply it is enough to use the advertisement services of Facebook and other social platforms to get fast, targeted exposure.

All we need is short advertisement like sentences on advertisement like graphic cards.





These are some examples.

In order to utilize the ads service of Facebook it is necessary to open an account and to also open a page.

The benefits of paying for ads to reach the Facebook users is that they will visit your pages.

The idea is to utilize the pages has a way to inform and also to post there a great number of links well defined and selected to cover most of the issues that non-Muslims ask about Islam.

Therefore an important effort needs to be done to research select the different articles , videos, audios that will be used to complete our efforts to raise the awareness of Muslims and non-Muslims.

Researching and selecting special events and preparing information about Islam related to that event.

Examples:

Events that assemble people from all places on an explicit subject in a specific place.

“Women’s day at UNESCO” , “World sport events”, “Save the planet events” , “health related events”

Because you will always have influential people gravitating these events.

Within the parameters of Facebook you can choose specific dates and locations where you want your ads to be seen.

So if there is an event related to women’s rights we can prepare ads built from Quranic texts or Hadith and prepare on our pages posts and links to articles and videos on our own websites or on selected websites.

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This is one example of many campaigns we had with one of our accounts.

Here are some other examples

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Path2Islam.com/esp

Conocer a Allah

27,999 People Reached 674 Engagements [Boost Again](#)

Boosted on Mar 14, 2019 By Bernard Abdussalam Uzan [Finishes in 2 days](#)

People Reached	28.2K	Post Engagement	616
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[View Results](#)

21 people like this and 21 people follow this

Community [See All](#)

- 21 people like this
- 21 people follow this

About [See All](#)

- [Send Message](#)
- [Add Website](#)
- [Education Website](#)
- [Suggest Edits](#)

English (US) · Bahasa Indonesia · Kiswahili العربية · Filipino

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Path2Islam.com/fr

Connaitre Allah

31,628 People Reached 213 Engagements [Boost Again](#)

Boosted on Mar 14, 2019 By Bernard Abdussalam Uzan [Finishes in 2 days](#)

People Reached	31.2K	Messaging Conversations	28
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[Send Message](#)

774 likes +5 this week

781 follows

See Pages Feed

31,697 post reach this week

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MAANA YA UISLAMU... See More

Uislamu ni Amani

12 Love 10 On Post 2 On Shares

10 Comments 9 On Post 1 On Shares

18 Shares 17 On Post 1 On Shares

100 Post Clicks

60 Photo Views 14 Link Clicks 26 Other Clicks

NEGATIVE FEEDBACK

0 Hide Post 1 Hide All Posts

0 Report as Spam 0 Unlike Page

Insights activity is reported in the Pacific time zone. Ads activity is reported in the time zone of your ad account.

16,088 People Reached 1059 Engagements [Boost Again](#)

Boosted on Mar 15, 2019 By Al-hudaa Uongofu Finishes in 2 days

People Reached	3.6K	Post Engagement	656
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[View Results](#)

Path2Islam.com/eg

ISLAM IS COMPASSION

200,961 People Reached 33,898 Engagements [Boost Again](#)

Boosted on Aug 23, 2018 By Bernard Abdussalam Uzan Completed

Boosted on Aug 8, 2018 By Bernard Abdussalam Uzan

Community: 818 people like this, 818 people follow this

About: Send Message, http://www.path2isla..., Promote Website, Education Website, Suggest Edits

English (US) - Bahasa Indonesia - Kiswahili - العربية - Filipino

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Also, an opportunity will be created to enter in direct dialogue with your visitors.

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Direct dialogue to invite to Islam needs special training and needs to be entrusted to people who have a good understanding and knowledge of the language used and the cultural background concerning that person and environment.

It is also imperative to remind the Dahi (an inviter to Islam) that we are not in a contest to win debates because if we enter in any discussion with non-Muslims to win the debate we have strayed away from our purpose.

Freedom of Religion

Islam guarantees religious freedom for non-Muslims and prohibits forced conversion and spreading the religion by violence. This teaching is established in numerous verses of the Quran and in the Prophet's practice.

Allah said:

﴿ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ (256) ﴾

There is no compulsion in religion. The truth is distinct from error.
Surah Al-Baqarah 2:256

And Allah said:

﴿ وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ (29) ﴾

Say: The truth is from your Lord. So whoever wills let him believe, and whoever wills let him disbelieve.

Surah Al-Kahf 18:29

The Prophet would peacefully call people to the religion with beautiful preaching and sound arguments.

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said to a man:

أَسْلِمَ

Embrace Islam.

The man said, "I find that I dislike it." The Prophet said:

وَإِنْ كُنْتَ كَارِهًا

Even if you dislike it.

Source: Musnad Ahmad 11650, Grade: *Sahih (authentic)*

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In this tradition, the Prophet did not call the man to Islam using threats or intimidation, but rather by telling him that Islam is good for him even if he disliked it.

Rashid Rida writes:

قَاعِدَةٌ كُبْرَى مِنْ قَوَاعِدِ دِينِ الْإِسْلَامِ وَرَكْنٌ عَظِيمٌ مِنْ أَرْكَانِ سِيَاسَتِهِ فَهُوَ لَا يُجْبَزُ إِكْرَاهًا
أَحَدٌ عَلَى الدُّخُولِ فِيهِ وَلَا يَسْمَحُ لِأَحَدٍ أَنْ يُكْرِهَ أَحَدًا مِنْ أَهْلِهِ عَلَى الْخُرُوجِ مِنْهُ

This is a major rule among the principles of the religion of Islam and a great pillar among the pillars of administration. It is not permissible to force anyone to enter the religion and it is not allowed to expel anyone among his people from his religion.

Source: Tafseer Al-Manar 2:256

The Prophet never forced anyone into Islam and neither would he fight them because they followed a different religion. He only fought people who declared war against the Muslim community or violated people's rights.

Ibn Al-Qayyim writes:

وَلَمْ يُكْرِهْ أَحَدًا قَطُّ عَلَى الدِّينِ وَإِنَّمَا كَانَ يُقَاتِلُ مَنْ يُحَارِبُهُ وَيُقَاتِلُهُ وَأَمَّا مَنْ سَأَلَهُ
وَهَادَنَهُ فَلَمْ يُقَاتِلْهُ وَلَمْ يُكْرِهْهُ عَلَى الدُّخُولِ فِي دِينِهِ

The Prophet never forced the religion upon anyone, but rather he only fought those who waged war against him and fought him first. As for those who made peace with him or conducted a truce, then he never fought them and he never compelled them to enter his religion.

Source: Hidayat Al-Hayara 237

The many verses of the Quran that declare freedom of religion must be understood as the general rule.

Our purpose is to inform, to correct misunderstanding, to answer questions to facilitate the comprehension of the essentials of faith and primarily to awaken the hearts to belief in our Creator. To achieve this we need to have a common ground and focus at one point on the awareness about the beauty of creation and all of its intricacies. Likewise it is important to use the pronoun "we" instead of you . Because it is we who have been lost, who had been in the wrong understanding correspondingly to the speech of Jafar . It is important to show that the guidance of Islam is a gift bestowed by Allah on whoever He chooses and we are inviters to embrace that same path. The invitee a priori is not our enemy he or she is in need of guidance and we should make it easy for him or her to embrace the right path.

We need to be gentle and at first to listen attentively to our invitee.

Indeed, Allah sent Moses and Aaron, peace be upon them, to Pharaoh and He commanded them to speak mildly to him and to begin their invitation to Islam with gentleness.

Allah said:

﴿فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى (44)﴾

Speak to him mildly that perhaps he may remember or fear Allah.

Surat Ta Ha 20:44

If this is how Allah commanded the prophets to speak to the greatest of oppressors, then how much more deserving of kindness are those lesser than him?

Al-Baghawi reported:

وقرأ رجل عند يحيى بن معاذ هذه الآية فَقَوْلًا لَهُ قَوْلًا لَّيِّنًا فبكى يحيى وقال إلهي هذا
رفقك بمن يقول أنا الإله فكيف رفقك بمن يقول أنت الإله

A man recited this verse in front of Yahya ibn Mu'adh and he began to weep. Yahya said: My God, this is Your gentleness with one who claims to be God, then how is Your gentleness with one who says You are God?

Source: Tafseer Al-Baghawi 20:44

Likewise, Prophet Muhammad (PBUH) was commanded to begin inviting the unbelievers of Mecca to Islam with gentleness, even though they were plotting against him and the Muslims.

Allah said:

﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا (15) وَأَكِيدُ كَيْدًا (16) فَمَهْلِكِ الْكَافِرِينَ أَهْمَهُمْ رُوَيْدًا (17)﴾

Verily, they are planning a plan and I am planning a plan. So give respite to the unbelievers, deal gently with them for a while.

Surat At-Tariq 86:15-17

For this reason, the Prophet was patient and forbearing with their abuse for more than twenty years. Only after the persecution became so intense was he allowed to fight back in self-defense. Even so, the Prophet was given clear instructions to accept their repentance or at least accept their offer of peace.

Allah said:

﴿.. فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (5) وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ﴾ (6)

If they repent, establish prayer, and give charity, let them go their way. Verily, Allah is Forgiving and Merciful. If any one of the idolaters seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.

Surat At-Tawba 9:5-6

Thus, the door of mercy and gentleness is never closed, as even the worst of criminals are given the opportunity to repent and make amends.

Furthermore, kindness and gentleness should be shown to the animals and indeed all of creation.

Aisha reported: I was upon a camel which was misbehaving so I began to beat it. The Messenger of Allah, peace and blessings be upon him, said:

عَلَيْكَ بِالرَّفْقِ فَإِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا رَانَهُ وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ

You must be gentle. Verily, gentleness is not in anything except that it beautifies it, and it is not removed from anything except that it disgraces it.

Source: Musnad Ahmad 24417, Grade: *Sahih (authentic)*

Small acts of kindness, although it might be trivial in the eyes of people, are an important means for us to be saved from Hellfire and admitted into Paradise.

Ibn Mas'ud reported: The Messenger of Allah, peace and blessings be upon him, said:

أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ أَوْ بِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ

Shall I not tell you for whom the Hellfire is forbidden? It is every person accessible, polite, and mild.

Source: Sunan At-Tirmidhi 2488, Grade: *Hasan*

Therefore, we should train ourselves and our children to be kind and gentle in all matters, among the Muslims, among unbelievers, and even with the animals. We should resist the temptation to indulge in cruelty and savagery. Times will come when must apply justice to criminals, but we have to remember that the opportunity for repentance will remain and even a great tyrant like Pharaoh should be given his portion of kindness.

We ask Allah to beautify our manners with kindness and to protect us from falling into harshness.

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Most of the time when we engage in a discussion with the intention of Da'wah (invitation to Allah) we have the advantage that our invitee knows that we are Muslims so the art of the discussion is to have him or her ask questions. And certainly if they ask questions they want to know the answers. Also if we let our invitee talk he or she will talk about himself and that will give clues about what is their personality.

Different invitee's belief background. Christians Buddhi Hindus Atheist etc

Da'wah to Christians

There are two main sects of Christians: Catholics and Protestants, and three main heretical sects: Jehovah's Witness, Seventh Day Adventists, and Mormons.

Catholics are the oldest – the earliest split was the Eastern Orthodox (Greek and Russian Orthodox churches have different organizational structure, but essential beliefs the same).

Protestants split over Catholic hierarchy: Pope, bishops, etc and saint worship. Martin Luther (1483-1546) and Calvin (1509-1564) lead a reform movement, which later became known as the Protestant movement. It rejected the accumulated rites, rituals and hierarchy of Roman Catholicism in an attempt to return to a purer form of Christianity. After a bitter struggle with church leaders leading to the excommunication of many reformers, a number of communities throughout Europe broke off and formed new churches in which Mary, the mother of Jesus, was no longer worshipped, and intercession through saints was no longer sought. Priests were allowed to marry, and the infallibility of the authority of the Pope was totally rejected. Rites like communion, in which little pieces of bread were served to the congregation in the belief that the pieces were somehow transformed into the body of Jesus Christ, were dropped along with the use of Latin in church rites.

Scriptural Difference

The Protestant Bible has seven less books than that of the Catholics.

Mormons (The Church of Jesus Christ of Latter-day Saints)

4.5 Million followers with 30,000 missionaries gathering 200,000 converts yearly (1980 figures)

Founder: Joseph Smith (1805-1844 killed) 1822

Angel Moroni came

Book of Mormon published 1830

Smith's closest disciple, Brigham Young (1801-1877), took followers to Utah, and took 25 wives and promoted unrestricted polygamy, until the USA government threatened to revoke statehood. Mr. Young received revelation that polygamy was abrogated.

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Unusual Beliefs

Adam actually Allah incarnated who came to Eden (in Missouri) with one of his heavenly wives, Eve. Had sexual relations with Mary to produce Jesus.

Allah physically a huge man along with mother-wife begat all human spirits

Until 1978 blacks could not enter the priesthood (age 14 males enter Aaronic priesthood and at age 20 they enter the higher office of Melchezdec), thus all 17 temples of the sect were off-limits to blacks. Then First President, Spencer Kimball got revelation to include blacks.

Seventh Day Adventism

William Miller (1782-1849) calculated end of the world between 21 March 1843 and 21 March 1844 (followers called Millerites)

Samuel Snow later recalculates the date as Oct. 22, 1844.

After the "Great Disappointment" remnants gather under Hiram Edson, Joseph Bates and Ellen White (1827-1950)

Unusual Beliefs

1844 Christ entered heavenly sanctuary to judge sins of living and dead Ellen

White a true prophet

Sabbath – Seventh day (Saturday) No

pork, alcohol or tobacco

Jehovah's Witness

4.1 million followers, 200,000 converts yearly

Founder: Charles Taze Russell (1852-1916) a former Millerite and Christadelphian

Rejected eternal punishment

Started *Watchtower* 1879 – informal following in the millions, but organized only a distributorship of tracts (100,000 books and 800,000 magazines printed daily)

Followers called: Bible Students

Joseph F. Rutherford (1869-1942) lawyer took over and officially named group "Jehovah's Witnesses" in 1931

Unusual Beliefs

Jesus not Allah, but son of Allah and His first creation.

Souls not separate from body

No hell Tithing

World's end predicted in 1914, 1918, 1920, 1925, 1941, 1975

(6,000 year to the end of the world recalculated from Eve's creation who's date of creation unrevealed currently)

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The term "Jehovah" is not found in the Hebrew Bible – only in the Jehovah's Witness translation "The New World Bible".

Jewish custom to avoid pronouncing the divine name led them to write *yhwh* (Yahweh) in texts and read *adonai* (the Lord). In ignorance, later the vowels of *adonai* combined with the tetragrammaton to get Jehovah

Born Again Christians

Among Mainstream Christians the most active in missionary work are the Charismatic Groups Commonly know as "Born Again" Christians – emphasize the gifts of the Holy Spirit

Stress is laid on reading the Bible

They consider mainstream Christians as not true Christians because they are not "born" of the Holy Spirit

First appeared among Protestants in 1960 and among Roman Catholics in 1966

Origins in Pentecostalism (1901 John Wesley and John Fletcher) in which Baptism in the Holy Spirit was stressed, and Glossalia (speaking in tongues) was practiced.

Approved by Pope Paul VI in 1973.

Consequently, one should be familiar with whom one is inviting to Islam.

The Unifying Belief: Trinity

The unifying belief of mainstream Christianity is the Trinity: God the Father, God the Son and God the Holy Ghost/Spirit, three gods in One. It is officially called the Nicene Creed and was agreed upon in a meeting of bishops in Nicea which took place in 325 CE. Bishops, like Arius, and others who supported Unitarianism and opposed the Trinitarian concept and the divinity of Jesus, were subsequently declared heretics, their followers hunted down, tortured and burned at the stake, and their gospels burned.

It should be emphasized that millions of

The Bible

Most Christians have not read the Bible, many have read small parts, most have only heard sections or verses mentioned in Church sermons. Their belief in Christian theology is most often very weak. Often times they have their own interpretations, thus, it is best to find out the status of their beliefs prior to beginning discussion, if possible.

The basic concept of Christianity: God bore a son who was Himself and He allowed Himself to be sacrificed to Himself to free humankind of their sins.

A Simple Approach

Logic: A=B, B=C, therefore A=C

Ask the Christian: "Could you ever become god?" He should reply: "No, because I am a human being." Ask

the Christian: "Was Jesus a human being?"

He should reply: "Yes."

Inform the Christian: "Therefore, he could never be God."

The Baby God

Christian insists that Jesus was the son of Allah, but that he and Allah are one and the same.

Inform the Christian: "Cows have calves; little cows. Cats have kittens; little cats.

Humans have children; little humans. When Allah has a son, what is he? A little Allah? If so, you have two Allahs."

For Catholics (Most Filipinos) who say: "Jesus was the son of God and not God."

Ask the Catholic: "Don't you say: Holy Mary Mother of God in your novena?" He should reply: "Yes"

Ask the Catholic: "If Mary was the Mother of God, what was her son but a God?"

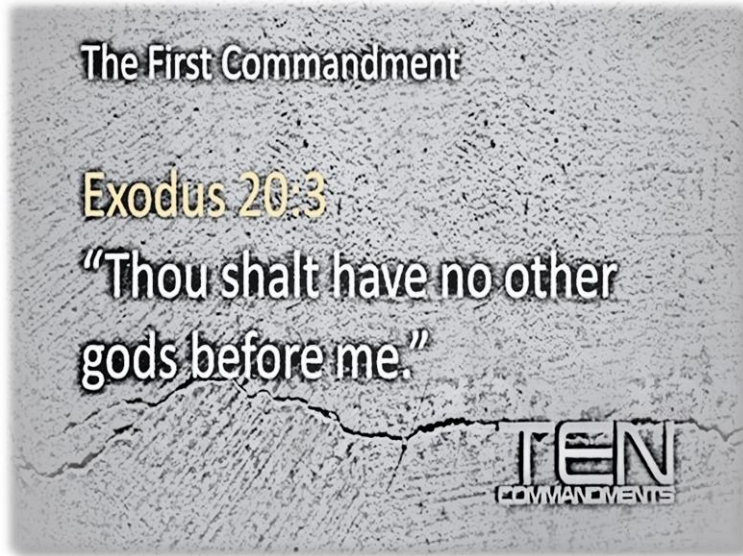
Ask the Catholic: "Where is Mary referred to as Mother of God in the New Testament?"

Ask the Catholic: "Can God have a mother?"

The following chapter of showing the parts of the Bible that invite to worship God alone

How the Christians strayed: The Messenger of Allah (ﷺ) said, "Do not exaggerate in praising me as the Christians have exaggerated the praise of Jesus son of Mary, for I am only a servant, so say, 'He is the servant of Allah and His Messenger.'" (Al-Bukhārī, no. 3445)

The Bible states the First Commandment as, "I am the Lord your God, who brought you out of the land of Egypt, out of the land of slavery. You shall have no other gods besides Me." (Exodus 20:2-3) This is the God of Moses (peace be upon him). It was He who sent Jesus as His servant and Messenger, and not as a god to be worshipped.



In the New Testament, the First Commandment is reiterated: “Jesus declared, ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment.” (Matthew 22:37-38) So Jesus (peace be upon himself) confirms the Lord of Moses, who is the True God worthy of worship and love.

Many Christian theologians and scholars recognize that only one God, the Lord and Creator of all existence must be worshipped. The German theologian Martin Luther, a seminal figure in the Protestant Reformation (died 1546CE) stated: “[Idolatry] consists not merely in erecting an image and worshiping it, but rather in the heart, which stands gaping at something else, and seeks help and consolation from creatures, saints, or devils, and neither cares for God, nor looks to Him for so much good as to believe that He is willing to help, neither believes that whatever good it experiences comes from God.” [1]

John Calvin, French theologian, pastor and Protestant reformer (died 1564): “We know that when the Israelites worshipped their Baalim (numerous local deities), they did not substitute them in the place of God as to put Him altogether aside, and assign to them the supreme power; nevertheless, this was an intolerable profanation of God’s worship.” [2] Calvin in his writings reminds the Christians of the warning of Moses to the Israelites against the worship of any other gods besides the Lord of all existence, “You shall not follow other gods, any of the gods of the peoples who surround you, for the Lord your God in the midst of you is a God demanding faithfulness and exclusive worship, otherwise the anger of the Lord your God will be kindled against you, and He will wipe you off the face of the earth.”(Deuteronomy 6:14) Despite this Christians insist on the worship of Jesus son of Mary (peace be upon him). In this, they contradict the Scripture, they contradict their claim to monotheism, and they oppose the teachings of Moses, Jesus and Muhammad (PBUH) (peace be upon them all). Furthermore, the Bible states, “You shall not make for yourself an idol or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them for I, the Lord your God, am a jealous God.” (Exodus 20:4) And this forms the basis of the Second Commandment. The Christians make images of Christ, call him “God” and worship him, yet still, claim they are worshippers of the one Lord of creation. According to the Bible, God said to Moses (peace be upon him), “You saw no manner of similitude on the day that the Lord spoke with you out of the midst of the fire.” (Deuteronomy 4:15) The famous English Puritan and theologian Thomas Watson (1686CE) commented, “How can anyone paint the Deity? Can they make an image of that which they never saw? It is impossible to make a picture of the soul, or to paint the angels because they are of a spiritual nature; much less can we paint God by an image, who

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is an infinite. To worship God by an image is both absurd and unlawful.” (The Ten Commandments, 1692CE)

As Muslims, we believe that Angels are actually a physical creation, but nevertheless, Islam forbids making images and statues of Prophets, Angels or any of God’s creatures that have a soul whether human or beast. Christians seem to have no such qualms. They make images of Prophets, Angels and God yet they have never seen them. Furthermore, they were forbidden from making such depictions in Scripture. What is baffling is that they make statues and images on pure guess-work and conjecture since they do not know what Mary (may God be pleased with her) looked like, nor Jesus Christ or the Disciples (let alone God), yet they make image after image and statue upon statue from their whims. Each country, even each township has its own depictions. In some countries, Jesus is portrayed and drawn as a white European with blonde hair, whilst in others, he is portrayed as being a black African with tight curly hair. If this is not idolatry, then what is idolatry?!

Many Christian scholars affirmed that the true God to be worshipped is the God of all of the Prophets, the sole Lord of creation, yet Satan deceived the Christians and they fell into polytheism by worshipping Jesus and his mother in the form of statues, portraits and the cross or by simply deifying them in their hearts and minds. The Bible states, “You shall not make for yourselves idols, nor shall you set up for yourselves an image or a sacred pillar, nor shall you place a figured stone in your land to bow down to it, for I am the Lord your God.”(Leviticus 26:1) How many places across the world do we see stone images of Mary with baby Jesus in her arms, or statues of Christ himself in churches and elsewhere— some stretching meters high and others small figurines. You see thousands of Christians gathering and prostrating to these images and statues of stone. This is the idolatry that is forbidden in scripture and sound intellect, that nullifies their claim to monotheism.

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[1] The Large Catechism III, Part First: The First Commandment, Translated by F. Bente and W.H.T. Dau Published in Triglot Concordia: The Symbolical Books of the Ev. Lutheran Church, St. Louis: Concordia Publishing House, 1921, pp. 565-773. (ref: wp)

[2] John Calvin, Harmony of the Law: Part 1, The Law: The First Commandment.

Distinguish between Jesus and God

Ask the Christian: “When Jesus prayed, to whom did he pray? Himself?”

Ask the Christian: “When Jesus was resurrected, according to your beliefs, where is he now? Sitting on the right hand of God? If so, how could he be God?”

If God is able to do anything, He could become a Man and have a Son

Logically speaking, the answer is no because the concept of God becoming man contradicts the basic meaning of the term “God.” People commonly say that God is able to do all things;

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whatever He wants to do, He can do. In the Bible of Christians it is said, "... through God all things are possible (Matthew, 19: 26; Mark 10: 27, 14: 36)." The Qur'aan of Muslims states, "Indeed, Allah (God) is able to do all things (Qur'aan, 2: 20)," and the Hindu scriptures carry texts of similar meanings.

All the major religious texts contain general expressions regarding the basic concept of God's omnipotence. He is Greater than all things, and through Him all things are possible. If this general concept is to be translated into practical terms, one has to first identify and understand the basic attributes of God. Most societies perceive God as an eternal being without beginning or end. If, on the basis that God is able to do all things, and it were asked whether God could die, what would be the answer? Since dying is part of "all things," can it be said, "If He wants to?" Of course this cannot be said. So, there is a problem here. God is defined as being ever-living, without end, and dying means "coming to an end." Consequently, to ask if He can die is actually a nonsensical question. It is self-contradictory. Similarly, to ask whether God can be born, is also absurd because God has already been defined as eternal, having no beginning. Being born means having a beginning, coming into existence after not existing. In this same vein, atheist philosophers enjoy asking theists: "Can God create a stone too heavy for Him to lift?" If the theist says yes, it means that God can create something greater than Himself. And if he says no, it means that God is unable to do all things.

Therefore, the term "all things" in the phrase "God is able to do all things" excludes the absurdities. It cannot include things that contradict His divine attributes; things that would make Him less than God, like, forgetting, sleeping, repenting, growing, eating, etc. Instead, it includes only "all things" that are consistent with Him being God. This is what the statement "God is able to do all things" means. It cannot be understood in the absolute sense; it must be qualified.

The claim that God became man is also an absurdity. It is not befitting of God to take on human characteristics because it means that the Creator has become His creation. However, the creation is a product of the creative act of the Creator. If the Creator became His creation, it would mean that the Creator created Himself, which is an obvious absurdity. To be created, He would first have to not exist, and, if He did not exist, how could He then create? Furthermore, if He were created, it would mean that He had a beginning, which also contradicts His being eternal. By definition creation is in need of a creator. For created beings to exist they must have a creator to bring them into existence.

God cannot need a creator because God is the Creator. Thus, there is an obvious contradiction in terms. The claim that God became His creation implies that He would need a creator, which is a ludicrous concept. It contradicts the fundamental concept of God being uncreated, needing no creator and being the Creator.

Jesus' Miracles

Many Christians are under the impression that Jesus' miracles were unique to himself and thus constitute evidence for his divinity. However, the majority of Jesus' miracles are recorded in the Old Testaments as having been done by earlier Prophets.

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Jesus fed 5,000 people with five loaves of bread and two fishes.	Elisha fed 100 people with twenty barley loaves and a few ears of corn (II Kings 4:44)
Jesus healed lepers.	Elisha cured Naaman the leper (II Kings 5:14).
Jesus caused the blind to see.	Elisha caused the blind to see (II Kings 6:17&20).
Jesus raised the dead.	Elijah did the same (I Kings 17:22). So did Elisha (II Kings 4:34). Even Elisha's bones could restore the dead (II Kings 13:21).
Jesus walked on water.	Moses and his people crossed the dead sea (Exodus 14:22).

Furthermore, there are also texts in the New Testament which confirm that Jesus did not act on his own. Jesus is quoted in John 5:30, as saying: "I can of mine own self do nothing..." and in Luke 11:20, as saying, "But if I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you." In Acts 2:22, Paul writes: "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourselves know..."

Jesus the "Son of God"

Another of the evidences used for Jesus' divinity is the application of the title "Son of God" to Jesus. It should first be noted that nowhere in the Gospels does Jesus actually call himself "Son of God".¹ Instead, he is recorded to have repeatedly called himself "Son of man" (e.g. Luke 9:22) innumerable times. And in Luke 4:41, he actually rejected being called "Son of God": "And demons also came out of many, crying, 'You are the Son of God!' But he rebuked them, and would not allow them to speak, because they knew that he was the Christ." However, there are numerous places in the Old Testament where this title has been given to others.

God called Israel (Prophet Jacob) His "son" when He instructed Prophet Moses to go to Pharaoh in Exodus 4:22-23, "22 And you shall say to Pharaoh, 'Thus says the Lord, 'Israel is my first-born son, 23and I say to you, 'Let my son go that he may serve me.' " ' "2

In 2nd Samuel 8:13-14, God calls Prophet Solomon His son, "13 He [Solomon] shall build a house for my name, and I will establish the throne of his kingdom for ever. 14I will be his father, and he shall be my son."

God promises to make Prophet David His son in Psalms 89:26-27, "26 He shall cry unto me, 'Thou art my father, my God, and the rock of my salvation,' 27Also I will make him my first-born, higher than the kings of the earth."³

Angels are referred to as "sons of God" in The Book of Job 1:6, "Now there was a day when the sons of God came to present themselves before the Lord, and Satan also

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came among them.”⁴

In the New Testament, there are many references to “sons of God” other than Jesus. For example, when the author of the Gospel according to Luke listed Jesus’ ancestors back to Adam, he wrote: “The son of Enos, the son of Seth, the son of Adam, the son of God.”⁵

Some claim that what is unique in the case of Jesus, is that he is the only begotten⁶ Son of God, while the others are merely “sons of God”. However, God is recorded as saying to Prophet David, in Psalms 2:7, “I will tell the decree of the Lord: He said to me, ‘You are my son, today I have begotten you.’ ”

¹ In the New Testament Book of Acts, there are several outlines of speeches of the early disciples of Jesus, speeches which date from the year 33 CE, almost forty years before the Four Gospels were written. In one of these discourses, Jesus is referred to specifically as *andra apo tou theou*: “a man from God.” (Acts 2:22). Not once do these early confessions of faith use the expression *wios tou theou*: “Son of God”, but they do speak several times of Jesus as God’s servant and prophet (Acts 3:13, 22, 23, 26). The significance of these speeches is that they accurately reflect the original belief and terminology of the disciples, before the belief and terminology were evolved under the influence of Roman religion and Greek philosophy. They reflect a tradition which is older than that used by the Four Gospels, in which Jesus is not invested with Godship or divine sonship. (*Bible Studies From a Muslim Perspective*, p. 12).

² See also, Hosea 1:10, of the *King James Version*.

³ In the *Revised Standard Version*, it states: “And I will make him **the** first-born, the highest of the kings of the earth.” See also Jeremiah 31:9, “...for I am a father to Israel and Ephraim is my first-born.”

⁴ See also, Job 2:1 and 38:4-7. Other references to sons of God can also be found in Genesis 6:2, Deuteronomy 14:1 and Hosea 1:10.

⁵ Luke 3:38.

⁶ The term “begotten” in Old English meant ‘to be fathered by’ and it was used to distinguish between Jesus, who was supposed to be the literal son of God, from the figurative use of the term ‘son’ for God’s “created sons”.

The Way of Jesus

An alternative approach is to question Christians about the degree to which they actually follow Jesus Christ. Prophets brought divine laws or confirmed those brought by previous prophets, and invited people to worship God by obeying the divinely revealed laws. They also practically demonstrated for their followers how one should live by the law. Consequently, they also invited those who believed in them to follow their way as the correct way to come close to God. This principle is enshrined in the Gospel according to John 14:6: "Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but by me.'" Although those who worship Jesus commonly quote this verse as part of the evidence for his divinity, Jesus did not invite people to worship himself instead of God, or as God. If these words were actually spoken by Jesus, what they mean is that one cannot worship God except in the way defined by the prophets of God. Jesus emphasized to his disciples that they could only worship God by the way which he had taught them. In the Qur'aan, Chapter Aal 'Imraan, 3: 31, Allah instructs Prophet Muhammad (PBUH) () to instruct mankind to follow him if they truly love Allah:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ (31)

Say, [O Muhammad (PBUH)], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful." (31)

The way of the prophets.

The way of the prophets is the only way to God, because it was prescribed by God Himself and the purpose of the prophets was to convey Allaah's instructions to mankind. Without prophets, people would not know how to worship Allaah. Consequently, all prophets informed their followers of how to worship God. Conversely, adding anything to the religion brought by the prophets is incorrect.

Any changes made to the religion after the time of the prophets represents deviation inspired by Satan. In this regard, Prophet Muhammad (PBUH) (SAWS) was reported to have said, "Whoever adds anything new to the religion of Islam, will have it rejected [by God]."⁷ Furthermore, anyone who worshipped god contrary to Jesus' instructions, would have worshipped in vain.

First and foremost, it must be realized that Jesus Christ, the son of Mary, was the last in the line of Jewish prophets. He lived according to the Torah, the law of Moses, and taught his followers to do likewise. In Matthew 5:17-18, Jesus stated: "17 Think not that I have come to abolish the law and the [way of] the prophets; I have come not to abolish them but to fulfill them. For, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." Unfortunately, about five years after the end of Jesus' ministry, a young rabbi by the name of Saul of Tarsus, who claimed to have seen Jesus in a vision, began to change Jesus' way. Paul (his Roman name) had considerable respect for Roman philosophy and he spoke proudly of his own Roman citizenship. His conviction was that non-Jews who became Christians should not be burdened with the Torah in any respect. The author of Acts 13:39 quotes Paul as saying, "And by him every one that believes is freed from everything from which you could not be freed by the law of Moses." It was primarily through the efforts of Paul that

⁷ *Sahih (authentic) Al-Bukhari*, vol. 3, p. 535, no. 861, and *Sahih (authentic) Muslim*, vol. 3, p. 931, no. 4266.

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the Church began to take on its non-Jewish character. Paul wrote most of the New Testament letters (epistles), which the Church accepts as the official doctrine and inspired Scripture. These letters do not preserve the Gospel of Jesus or even represent it; instead, Paul transformed the teachings of Christ into a Hellenic (Greco-Roman) philosophy.

The following are some examples of teachings which Prophet Jesus followed and taught, but which were later abandoned by the Church. However, most of these teachings were revived in the final message of Islam brought by Prophet Muhammad (PBUH) () and remain a fundamental part of Muslim religious practices until today.

Circumcision

Jesus was circumcised. According to the Old Testament, this tradition began with Prophet Abraham, who was himself neither a Jew nor a Christian. In Genesis 17:10, it is written, “**9** And God said to Abraham, ‘As for you, you shall keep my covenant, you and your descendants after you throughout their generations. **10**This is my covenant, which you shall keep, between me and you and your descendants after you: Every male among you shall be circumcised. **11**You shall be circumcised in the flesh of your foreskins and it shall be a sign of the covenant between me and you. **12**He that is eight days old among you shall be circumcised; every male throughout your generations, whether born in your house, or bought with your money from any foreigner who is not of your offspring, **13**both he that is born in your house and he that is bought with your money, shall be circumcised. So shall my covenant be in your flesh an everlasting covenant.”

In the Gospel according to Luke 2:21: “And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb.” Consequently, to be circumcised was a part of Jesus’ way. However, today most Christians are not circumcised, because of a rationale introduced by Paul. He claimed that circumcision was the circumcision of the heart. In his letter to the Romans 2:29, he wrote: “He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal.” In his letter to the Galatians 5:2, he wrote: “Now I, Paul, say to you that if you receive circumcision, Christ will be of no advantage to you.”¹⁰ This was Paul’s false interpretation. On the other hand, Jesus was not circumcised by the heart nor did he say anything about circumcision of the heart; he kept the “everlasting covenant” and was circumcised in the flesh. Thus, an important part of following the way of Jesus is circumcision.

Pork

Jesus did not eat pork. He followed the laws of Moses and he did not eat pork. In Leviticus 11:7-8, “**7**-And the swine, because it parts the hoof and is cloven-footed but does not chew the cud, is unclean to you. **8**-Of their flesh you shall not eat, and their

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carcasses you shall not touch; they are unclean to you.”¹¹ Jesus’ only dealing with pigs was his permission to the unclean spirits which were possessing a man to enter them. When they entered the herd of pigs, they ran into the water and drowned. However, most people who call themselves Christians today not only eat pork, they love it so much that they have made pigs the subject of nursery rhymes [e.g. This little piggy went to market ...] and children’s stories [eg. The Three Little Pigs]. Porky Pig is a very popular cartoon character and recently a full-length feature movie was made about a pig called “Babe”. Thus, it may be said that those who call themselves followers of Christ are not in fact following the way of Christ.

In Islamic law, the prohibition of pork and its products has been strictly maintained from the time of Prophet Muhammad (PBUH) () until today. Jesus and his early followers observed the proper method of slaughter by mentioning God’s name and cutting the jugular veins of the animals while they were living to allow the heart to pump out the blood. However, Christians today do not attach much importance to proper slaughter methods, as prescribed by God.

Alcohol

Jesus consecrated himself to God and therefore abstained from alcoholic drinks according to the instructions recorded in Numbers 6:1-4: “And the Lord said to Moses, 2‘Say to the people of Israel, When either a man or a woman makes a special vow, the vow of the Nazirite,¹² to separate himself to the Lord, 3he shall separate himself from wine and strong drink; he shall drink no vinegar made from wine or strong drink, and shall not drink any juice of grapes or eat grapes, fresh or dried. 4All the days of his separation he shall eat nothing that is produced by the grapevine, not even the seeds or the skins.”

As to the ‘miracle of turning water into wine’,¹³ it is found only in the Gospel of John, which consistently contradicts the other three gospels. As mentioned earlier, the Gospel of John was opposed as heretical in the early Church,¹⁴ while the other three Gospels were referred to as the Synoptic Gospels because the texts contained a similar treatment of Jesus’ life.¹⁵ Consequently, New Testament scholars have expressed doubt about the authenticity of this incident.

Ablution before Prayer

Prior to making formal prayer, Jesus used to wash his limbs according to the teachings of the Torah. Moses and Aaron are recorded as doing the same in Exodus 40:30-1, “**30** And he set the laver between the tent of meeting and the altar, and put water in it for washing, **31**with which Moses and Aaron and his sons washed their hands and their feet.... as the Lord commanded Moses.”

Prostration in Prayer

Jesus is described in the Gospels as prostrating during prayer. In Matthew 26:39, the author describes an incident which took place when Jesus went with his disciples to Gethsemane: "And going a little farther he fell on his face and prayed, 'My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.'"

Christians today kneel down, clasping their hands, in a posture which cannot be ascribed to Jesus. The method of prostration in prayer followed by Jesus was not of his own making. It was the mode of prayer of the prophets before him. In the Old Testament, Genesis 17:3, Prophet Abraham is recorded to have fallen on his face in prayer; in Numbers 16:22 & 20:6, both Moses and Aaron are recorded to have fallen on their faces in worship; in Joshua 5:14 & 7:6, Joshua fell on his face to the earth and worshipped; in I Kings 18:42, Elijah bowed down on the ground and put his face between his knees. This was the way of the prophets through whom God chose to convey His word to the world; and it is only by this way that those who claim to follow Jesus will gain the salvation which he preached in his Gospel.

Veiling

The women around Jesus veiled themselves according to the practice of the women around the earlier prophets. Their garments were loose and covered their bodies completely, and they wore scarves which covered their hair. In Genesis 24:64-5 : "And Rebekah lifted up her eyes, and when she saw Isaac, she alighted from the camel, and said to the servant, 'Who is the man yonder, walking in the field to meet us?' The servant said, 'It is my master.' So she took her veil and covered herself." Paul wrote in his first letter to the Corinthians, "5 But any woman who prays or prophesies with her head unveiled dishonors her head—it is the same as if her head were shaven. 6For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to be shorn or shaven, let her wear a veil." Some may argue that it was the general custom of those times to be completely veiled. However, that is not the case. In both Rome and Greece, whose cultures dominated the region, the popular dress was quite short and revealed the arms, legs and chest. Only religious women in Palestine, following Jewish tradition, covered themselves modestly.

According to Rabbi Dr. Menachem M. Brayer (Professor of Biblical Literature at Yeshiva University), it was customary that Jewish women went out in public with a head-covering which, sometimes, even covered the whole face, leaving only one eye free.¹⁶

⁸ He was beheaded in Rome 34 years after the end of Jesus' ministry.

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⁹ *Biblical Studies From a Muslim Perspective*, p. 18.

¹⁰ See also Galatians 6:15.

¹¹ See also, Deuteronomy 14:8.

¹² That is *one separated or one consecrated*.

¹³ John 2:1-11.

¹⁴ *The Five Gospels*, p. 20.

¹⁵ *The New Encyclopaedia Britannica*, vol. 5, p. 379.

¹⁶ *The Jewish Woman in Rabbinic Literature*, p. 239.

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He further stated that “during the Tannaitic period, the Jewish woman’s failure to cover her head was considered an affront to her modesty. When her head was uncovered, she might be fined four hundred zuzim for this offence.”¹⁷

The famous early Christian theologian, St. Tertullian (d. 220 CE), in his famous treatise, ‘On The Veiling of Virgins’ wrote, “Young women, you wear your veils out on the streets, so you should wear them in the church; you wear them when you are among strangers, then wear them among your brothers...” Among the Canon laws of the Catholic church until today, there is a law that requires women to cover their heads in church.¹⁸ Christian denominations, such as the Amish and the Menonites for example, keep their women veiled to the present day.

In Chapter al-Ahzaab (33): 59, the reason for veiling is given. Allaah states that it makes the believing women known in the society and provides protection for them from possible social harm.

Greetings

Jesus greeted his followers by saying “Peace be upon you”. In chapter 20:19, the anonymous author of the Gospel according to John wrote the following about Jesus after his supposed crucifixion: “Jesus said to them again, ‘Peace be with you. As the Father has sent me, even so I send you.’ ” This greeting was according to that of the prophets, as mentioned in the books of the Old Testament. For example, in 1st Samuel 25:6, Prophet David instructed emissaries whom he sent to Nabal: “And thus you shall salute him: ‘Peace be to you, and peace be to your house, and peace be to all that you have.’ ” The Qur’aan instructs all who enter homes to give greetings of peace;¹⁹ and those entering paradise will be greeted similarly by the angels.²⁰ Whenever Muslims meet each other, they use this greeting.

Fasting

According to the Gospels, Jesus fasted for forty days. Matthew 4:2: “And he fasted forty days and forty nights, and afterward he was hungry.”²¹ This was in accordance with the practice of the earlier prophets. Moses is also recorded in Exodus 34:28, to have fasted: “And he was there with the Lord forty days and forty nights; he neither ate bread nor drank water. And he wrote upon the tables the words of the covenant, the Ten Commandments.”

The purpose of fasting is clearly defined in Qur’aan (2: 183) as being for the development of God-consciousness. Only God knows who is actually fasting and who is

¹⁷ Ibid., p. 139.

¹⁸ Clara M. Henning, “Canon Law and the Battle of the Sexes,” in *Religion and Sexism*, p. 272.

¹⁹ Chapter an-Noor, (24):27.

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not. Consequently, one who is fasting refrains from eating and drinking based on an awareness of God. Regular fasting heightens that awareness, which subsequently leads to a greater inclination towards righteousness.

The believers are required to fast from dawn until dusk for the whole month of Ramadaan (the ninth month of the lunar calendar). Prophet Muhammad (PBUH) () also said, "The best fast [outside of Ramadaan] is that of my brother [Prophet] David who used to fast every other day."²²

²⁰ Chapter al-A'raaf, (7):46.

²¹ See also Matthew 6:16 and 17:21.

Interest

By upholding the Law, Prophet Jesus also opposed the giving or taking of interest because the texts of the Torah expressly forbade interest. It is recorded in Deuteronomy 23:19 that, "You shall not lend upon interest to your brother, interest on money, interest upon victuals,²³ interest on anything that is lent for interest."²⁴ Interest is also strictly forbidden in Chapter al-Baqarah (2):278 of the Qur'aan:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴾ (278)

"O you who believe, fear Allaah and give up what interest remains due to you, if you really are believers."

In order to fulfill this divine requirement, Muslims developed an alternative system of banking, commonly known as 'Islamic Banking', which is interest-free.

Polygamy

There is no record of Prophet Jesus opposing polygamy. If he did so, it would have meant that he condemned the practice of the prophets before him. There are a number of examples of polygamous marriages among the prophets recorded in the Torah. Prophet Abraham had two wives, according to Genesis 16:13: "So after Abram had dwelt ten years in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her maid, and gave her to Abram her husband as a wife." So did Prophet David, according to the first book of Samuel 27:3, "And David dwelt with Achish at Gat, he and his men, every man with his household, and David with his two wives, Ahin'oam of Jezreel, and Abigail of Carmel, Nabal's widow." In 1st Kings 11:3, Solomon is said to have "...had seven hundred wives, princesses, and three hundred concubines." Solomon's son, Rehobo'am, also had a number of wives, according to 2nd Chronicles 11:21, "Rehobo'am loved Ma'acah the daughter of Absalom above all his wives and concubines (he took eighteen wives and sixty concubines, and had twenty-eight sons and sixty daughters)." In fact, the Torah even specified laws regarding the division of inheritance in polygamous circumstances. In Deuteronomy 21:15-16, the law states: "15 If a man has two wives, the one loved and the other disliked, and they have borne him children, both the loved and the disliked, and if the first-born son is hers that is disliked, then on the day when he assigns his possessions as an inheritance to his sons, he may not treat the son of the loved as the first-born in preference to the son of the disliked, who is the first-born." The only restriction on polygamy was the ban on taking a wife's sister as a rival wife in Leviticus 18:18, "And you shall not take a woman as a rival wife to her sister, uncovering her nakedness while her sister is yet alive." The Talmud advises a maximum of four wives as was the practice of Prophet Jacob.²⁵

²² *Sahih (authentic) Al-Bukhari*, vol.3, pp.113-4, no.200 and *Sahih (authentic) Muslim*, vol.2, p.565, no.2595.

²³ Food or provisions.

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²⁴ However, in the verse following this one, the Jews made lending on interest to non-Jews permissible: *“To a foreigner you may lend upon interest, but to your brother you shall not lend upon interest.”* (Deuteronomy 23:20)

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According to Father Eugene Hillman, "Nowhere in the New Testament is there any explicit commandment that marriage should be monogamous or any explicit commandment forbidding polygamy."²⁶ He further stressed the fact that the Church in Rome banned polygamy in order to conform to Greco-Roman culture which prescribed only one legal wife while tolerating concubinage and prostitution.²⁷

Islaam limited polygamy to a maximum of four wives at one time and stipulated the maintenance of justice as a basic condition for polygamy Qur'aan (4:3), God states:

"Marry of the women that please you two, three or four. But if you fear that you will not be able to deal justly, then [marry only] one ..."

Christian Scriptures

Authorship

According to Biblical scholars, even the authorship of the Old Testament books and the Gospels themselves is in doubt.

Torah

The first five books of the Bible (the Pentateuch)²⁸ are traditionally attributed to Prophet Moses,²⁹ however, there are many verses within these books which indicate that Prophet Moses could not possibly have written everything in them. For example, Deuteronomy 34:5-8 states: "5 So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord, 6 and he buried him in the valley of the land of Moab opposite Beth-peor; but no man knows the place of his burial to this day. 7 Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated. 8 And the people of Israel wept for Moses in the plains of Moab thirty

²⁵ *Women in Judaism*, p. 148.

²⁶ *Polygamy Reconsidered*, p. 140.

²⁷ *Ibid.*, p. 17.

²⁸ Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

²⁹ Orthodox Jews claim that the Torah, the Jewish name for the first five books, was created 974 generations before the creation of the world. According to them, God dictated the Torah during the 40 days Moses was on Mount Sinai, in such a final and irrevocable form that it is sinful to claim that Moses wrote even one letter of it by himself.

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days; then the days of weeping and mourning for Moses ended.” It is quite obvious that someone else wrote these verses about Prophet Moses’ death.

In the appendix of the Revised Standard Version entitled “Books of the Bible,” the following is written concerning the authorship of over one third of the remaining books of the Old Testament:

Books	Authors
Judges	Possibly Samuel
Ruth	Perhaps Samuel
First Samuel	Unknown
Second Samuel	Unknown
First Kings	Unknown
Second Kings	Unknown
First Chronicles	Unknown
Esther	Unknown
Job	Unknown
Ecclesiastes	Doubtful
Jonah	Unknown
Malachi	Nothing known

Apocrypha

More than half of the world’s Christians are Roman Catholics. Their version of the Bible was published in 1582 from Jerome’s Latin Vulgate, and reproduced at Douay in 1609. The Old Testament of the RCV (Roman Catholic Version) contains seven more books than the King James Version recognized by the Protestant world. The extra books are referred to as the apocrypha (i.e., of doubtful authority) and were removed from the Bible in 1611 by Protestant Bible scholars.

The Gospels

Aramaic was the spoken language of the Jews of Palestine. Consequently, it is believed that Jesus and his disciples spoke and taught in Aramaic.³⁰ “The earliest oral tradition of Jesus’ deeds and sayings undoubtedly circulated in Aramaic. However, the four Gospels were written in an entirely different speech, common Greek, the spoken

³⁰ Aramaic is a Semitic language which gradually supplanted Akkadian as the common tongue of the Near East in the 7th and 6th centuries BC. It later became the official language of the Persian Empire. Aramaic replaced Hebrew as the language of the Jews; portions of the Old Testament books of Daniel and Ezra are written in Aramaic, as are the Babylonian and Jerusalem Talmuds. Its period of greatest influence extended from 300 BC until 650 CE, after which it was gradually supplanted by Arabic. (*The New Encyclopaedia Britannica*, vol. 1, p. 516)

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language of the civilized Mediterranean world, to serve the majority of the Church, which was becoming Hellenistic (Greek-speaking) instead of Palestinian. Traces of Aramaic survive in the Greek Gospels. For example, in Mark 5:41, “Taking her by the hand he said to her, ‘Tal’itha cu’ mi’; which means ‘Little girl, I say to you, arise.’ ” and Mark 15:34, “And at the ninth hour, Jesus cried with a loud voice, ‘E’lo-i, E’lo-i, la’ma sabachtha’ni?’ which means, ‘My God, my God, why hast thou forsaken me?’ ”³¹

The New Testament Gospel of Mark, though considered by Church scholars to be the oldest of the Gospels, was not written by a disciple of Jesus. Biblical scholars concluded, based on the evidence contained in the Gospel, that Mark himself was not a disciple of Jesus. Furthermore, according to them, it is not even certain who Mark really was. The ancient Christian author, Eusebius (325 C.E.), reported that another ancient author, Papias (130 C.E.), was the first to attribute the Gospel to John Mark, a companion of Paul.³² Others suggested that he may have been the scribe of Peter and yet others hold that he was probably someone else.

The same is the case with the other Gospels. Although Matthew, Luke and John are the names of disciples of Jesus, the authors of the Gospels bearing their names were not those famous disciples, but other individuals who used the disciples’ names to give their accounts credibility. In fact, all the Gospels originally circulated anonymously. Authoritative names were later assigned to them by unknown figures in the early church.³³

Books	Authors
Gospel of Matthew	Unknown ³⁴
Gospel of Mark	Unknown ³⁵
Gospel of Luke	Unknown ³⁶
Gospel of John	Unknown ³⁷
Acts	The author of Luke ³⁸
I, II, III John	The author of John ³⁹

³¹ *Encyclopedia Americana*, vol. 3, p. 654.

³² *The Five Gospels*, p. 20, and *The New Encyclopaedia Britannica*, vol. 14, p. 824. For references to various Marks in the New Testament, see the following: Acts 12:12, 25; 13:5; 15:36-41; Colossians 4:10; 2 Timothy 4:11; Philemon 24; and I Peter 5:13.

³³ *The Five Gospels*, p. 20.

³⁴ “Although there is a Matthew named among the various lists of Jesus’ disciples...the writer of Matthew is probably anonymous.” *The New Encyclopaedia Britannica*, vol. 14, p. 826.

³⁵ “Though the author of Mark is probably unknown...” *The New Encyclopaedia Britannica*, vol. 14, p. 824.

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³⁶ “The Muratorian Canon refers to Luke, the physician, Paul’s companion; Irenaeus depicts Luke as a follower of Paul’s gospel. Eusebius has Luke as an Antiochene physician who was with Paul in order to give the Gospel apostolic authority.” *The New Encyclopaedia Britannica*, vol. 14, p. 827.

³⁷ “From internal evidence the Gospel was written by a beloved disciple whose name is unknown.” *The New Encyclopaedia Britannica*, vol. 14, p. 828.

³⁸ *The New Encyclopaedia Britannica*, vol. 14, p. 830.

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J.B. Phillips, a prebendary of the Chichester Cathedral, the Anglican Church of England, wrote the following preface for his translation of the Gospel according to St. Matthew: "Early tradition ascribed this Gospel to the apostle Matthew, but scholars nowadays almost all reject this view. The author, whom we can conveniently call Matthew, has plainly drawn on the mysterious "Q",⁴¹ which may have been a collection of oral traditions. He has used Mark's Gospel freely, though he has rearranged the order of events and has in several instances used different words for what is plainly the same story."⁴² The Fourth Gospel (John) was opposed as heretical in the early church, and it knows none of the stories associated with John, son of Zebedee.⁴³ In the judgement of many scholars, it was produced by a "school" of disciples, probably in Syria in the last decade of the first century.⁴⁴

In conclusion arguments to invite Christians

Inviting Christians to the correct beliefs and practices are many, the difficulty is not with the Christians who have a weak knowledge and practice because they will accept arguments based on reason. Nevertheless if they can come to their senses about the lies on which the catholic and protestant faith were built we should not forget that guidance is from Allah alone.

So if by the grace of Allah we were able to help our fellow human being to see the truth , the acceptance of the heart and the timing is entirely by the decision of Allah.

As for the Christians who have a " blind faith " reason will not be sufficient and we should not be upset if they fight the idea of the Unity of God . They at first might show a form of impenetrability to our invitation but be confident the message will enter their mind and even if they refuse it for the rest of their life we did our part which is to inform and we will only be accountable for transmitting the message.

³⁹ Ibid., vol. 14, p. 844.

⁴⁰ A priest who receives income from the revenue of a church, especially a cathedral. (*Oxford Advanced Learner's Dictionary*, p. 973.)

⁴¹ There are about two hundred identical verses found in both Matthew and Luke (e.g. Matt 3:7-10 & Luke 3:7-9; Matt. 18:10-14 & Luke 15:3-7), with no equivalent in either Mark or John. As a way of explaining this striking agreement, a German scholar hypothesized that there once existed a source document, which he referred to as a *Quelle* (German for "source"). The abbreviation "Q" was later adopted as its name.

The existence of *Q* was once challenged by some scholars on the grounds that a sayings gospel was not really a gospel. The challengers argued that there were no ancient parallels to a gospel containing only sayings and parables and lacking stories about Jesus, especially the story about his trial and death. The discovery of the Gospel of Thomas changed all that. (*The Five Gospels*, p. 12.) Thomas contains one hundred and fourteen sayings and parables ascribed to Jesus; it has no narrative framework: no account of Jesus' exorcisms, healings, trial, death, and resurrection; no birth or childhood stories; and no narrated account of his public ministry in Galilee and Judea. The Coptic translation of this

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document (written about 350 C.E.), found in 1945 at Nag Hammadi in Egypt, has enabled scholars to identify three Greek fragments (dated around 200 C.E.), discovered earlier, as pieces of three different copies of the same gospel. Thomas has forty-seven parallels to Mark, forty parallels to *Q*, seventeen to Matthew, four to Luke, and five to John. About sixty-five sayings or parts of sayings are unique to Thomas. (*The Five Gospels*, p.15).

⁴² *The Gospels in Modern English*.

⁴³ Since the late 18th century, the first three Gospels have been called the Synoptic Gospels, because the texts, set side by side, show a similar treatment of the life and death of Jesus Christ. (*The New Encyclopaedia Britannica*, vol. 5, p. 379).

⁴⁴ *The Five Gospels*, p. 20.

Da'wah to Hindus

Hinduism is a religion that originated in India and is still practiced there, as well as in those countries within the Indian cultural sphere (chiefly South East Asia) and those with resident communities of Indian stock (chiefly South East Asia, East Africa, South Africa, and Britain). The word Hindu is derived from the Sanskrit word *sindhu* ("river", more specifically, the Indus); the Persians in the 5th century BC called the Hindus by that name, identifying them as the people of the land of the Indus. The Hindus' own definitions of their community are *Sanatana Dharam* "old tradition" or *Vedantic Dharam* "those who believe in the Vedas" or "those who follow the way (dharma) of the four classes or castes (*varnas*) and stages of life (*ashramas*)".

Fundamental Principles

Among Hindus, there is far more uniformity in ritual than in belief is found, although all share very few practices or beliefs. Many Hindus worship Shiva, Vishnu, or the Goddess (Devi), but they also worship hundreds of additional minor deities peculiar to a particular village or even to a particular family.

No doctrinal or ecclesiastical hierarchy exists in Hinduism, but the intricate hierarchy of the social system (which is inseparable from the religion gives each person a sense of place within the whole.

The Scriptures

There are several sacred scriptures of the Hindus. Among these are the four Vedas (Rig, Sam, Yajar, Atharva) and ten principal Upanishads and eighteen Puranas and two epics called Ramayana and Mahabarata. And the most widely read book among Hindus is Bhagavad – Gita. Bhagavad – Gita is a part of the Mahabarata.

Philosophy

Incorporated in this rich literature is a complex cosmology. Hindus believe that the universe is a great, sphere; a cosmic egg, within which are numerous concentric heavens, hells, oceans, and continents, with India at the center. They believe that time is both degenerative going from the golden age, or Krita Yuga, through two intermediate periods of decreasing goodness, to the present age, or Kali Yuga – and cyclic. At the end of each kali Yuga, the Universe is destroyed by fire and flood, and a new golden age begins, Human life, too, is cyclic, involving transmigration. After death, the soul leaves the body and is reborn in the body of another person, an animal, vegetables, or minerals. This process of endless entanglement in activity and rebirth is called Samsara.

Doctrine of atman-brahman.

Hindus believe in an uncreated, eternal, infinite, transcendent, and all-embracing principle, which, "comprising in itself being and non-being," is the sole reality, the ultimate cause and foundation, source, and goal of all existence. This ultimate reality is called Brahman. As the

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all, Brahman causes the universe and all beings to emanate from itself, transforms itself into the universe, or assumes its appearance. Brahman is in all things and is the Self (atman) of all living beings. Brahman is the creator, preserver, or transformer and reabsorber of everything. Although it is Being in itself, without attributes and qualities and hence impersonal, it may also be conceived of as a personal high God, usually as Vishnu or Shiva.

Ahimsa: non-injury

A further characteristic of Hinduism is the ideal of ahimsa. Ahimsa, or the absence of the desire to harm, is regarded by Indian thinkers as one of the keystones of their ethics. Historically, ahimsa is unrelated to vegetarianism; in ancient India, killing people in war or in capital punishment and killing animals in Vedic sacrifices were acceptable to many people who for other reasons refrained from eating meat. However, the tow movements, reinforced one another through the common concept of the disinclination to kill and eat animals, and together they contributed to the growing importance of the protection and veneration of the cow, which gives food without having to be killed. Neither ahimsa nor vegetarianism ever found full acceptance. Even today, many Hindus eat beef, and nonviolence has never been a notable characteristic of Hindu behaviour.

Three Margas: Paths To Salvation

Hindus disagree about the way (marga) to final emancipation (moksha). Three paths to salvation are presented in an extremely influential religious text, the Bhagavadgeetaa (Song of the Lord; c. 200 BC), according to which it is not the acts themselves but the desire for their results that produces karma and thus attachment. These three ways to salvation are (1) the karma-marga ("the path of duties"), the disinterested discharge of ritual and social obligations; (2) the jnana- marga ("the path of knowledge"), the use of meditative concentration preceded by a long and systematic ethical and contemplative training, yoga, to gain a supra-intellectual insight into one's identity with Brahman; and (3) the bhakti-marga ("the path of devotion"), the devotion to a personal God.

Although the search for moksha has never been the goal of more than a small minority of Hindus, liberation was a religious ideal that affected all lives...

For the ordinary Hindu, the main aim of worldly life lies in conforming to social and ritual duties, to the traditional rules of conduct for one's caste, family, and profession. Such requirements constitute an individual's dharma (law and duties), one's own part of the broader stability, law, order and fundamental equilibrium in the cosmos, nature, and society. Sanaatana (traditional) dharma – a term used by Hindus to denote their own religion – is a close approximation to "religious practices" in the West. (p. 521)¹

¹ According to Hindu monist philosophers, humankind's purpose is the realization of their divinity and - following a path (*marga*) to emancipation (*moksha*) from the wheel of rebirth - the reabsorption of the human soul (*atman*) into the ultimate reality, *Brahman*. For those following the *bhakti* path, the purpose is to love God because God created humankind to "enjoy a relationship - as a father enjoys his

Ashramas: the four stages of life

Nearly 2,000 years ago, the *Upanishads* elaborated the social doctrine of the four *ashramas* (stages of life). This concept is an attempt at harmonizing the conflicting tendencies of Hinduism into one system. It held that a member of the three higher classes should first become a chaste student (*brahmachari*); then become a married householder (*grihastha*), discharging his debts to his ancestors by begetting sons and to the Gods by sacrificing; then retire as a *vanaprastha*, without his wife, to the forest to devote himself to spiritual contemplation; finally, become a homeless wandering ascetic (*sannyasin*). The situation of the forest dweller was always a delicate compromise that remained problematic. And was often omitted or rejected in practical life.

Caste System

The religious sanction and framework given to the caste system in India have made it a particularly powerful social tool – a rebellion against caste becomes a rebellion against religion, with consequences in this and future lives – and has been a factor in its remarkable endurance to this day. The caste system appears to have evolved some time after the arrival into northern India of the Indo- European tribes known as the Aryans, a nomadic people, around 1500 BC, after the collapse of the Indus Valley civilization.

The Hindu scriptures teach that there are many Gods, incarnations of Gods, persons of God and that everything is God, Brahman. In spite of the belief that the self (atman) of all living beings is actually Brahman, an oppressive caste system evolved in which the Brahmins, the priestly caste, possess spiritual supremacy by birth. They are the teachers of the Vedas² and represent the ideal of ritual purity and social prestige. On the other hand, the Sudra caste are excluded from religious status and their sole duty in life is “to serve meekly”³ the other three castes and their thousands of subcastes.

Varnas

The Aryans divided human society into four groups (varna, the Sanskrit word for color). The four varnas, in descending order of status, are the Brahmins (priests), Kshatriyas (the kings and warriors), the Vaishyas (the farmers and merchants), and the Shudras (servants).

children”(Srimad Bhagwatam). For the ordinary Hindu, the main aim of worldly life lies in conforming to social and ritual duties, to the traditional rules of conduct for one’s caste - the *karma* path.

² The *Veda*, meaning “Knowledge”, is a collective term for revealed (*sruti*; heard) sacred scriptures of the Hindus. All other works - in which the actual doctrines and practises of Hindus are encoded - are recognized as having being composed by human authors and are thus classed as *smriti* (remembered). (*The New Encyclopaedia Britannica*, vol.20, p.530).

³ *Manava Dharmasastra* 1.91 (*The New Encyclopaedia Britannica*, vol.20, p.553).

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Those who performed the most menial tasks, such as the sweepers, and those who collected waste, were left out of the caste system altogether, becoming outcastes or *Chandalas*.

Gods and God-men

Trimurti

(Sanskrit: "Three Forms"), in Hinduism, a triad of the three great Gods, *Brahmā*, *Vishnu*, and *Siva* (*Shiva*). Scholars consider the *Trimurti* doctrine as an attempt to reconcile different monotheistic approaches with one another and with the philosophic doctrine of ultimate reality (*Brahman*). Although sometimes called the Hindu Trinity, Trimurti has little similarity to the Christian Trinity. The doctrine was given classical expression in Kālidāsa's poem *Kumārasambhava* (c. 4th–5th century).

Rama

One of the most widely worshipped Hindu deities, the embodiment of chivalry and virtue. Although there are three *Rāmas* mentioned in Indian tradition (*Parasurāma*, *Balarāma*, and *Rāmacandra*), the name is specifically associated with *Rāmacandra*, the seventh incarnation (*avatāra*) of Lord Vishnu. It is possible that Rāma was an actual historical figure, a tribal hero of ancient India who was later deified. His story is told briefly in the *Mahābhārata* ("Great Epic of the Bharata Dynasty") and at great length in the *Rāmāyana* (q.v.; "Romance of Rāma").

References to Rāma as an incarnation of Vishnu appear in the early centuries AD; there was, however, probably no special worship of him before the 11th century, and it was not until the 14th and 15th centuries that distinct sects appeared venerating him as the supreme God. Rāma's popularity was increased greatly by the retelling of the Sanskrit epics in the vernaculars, such as *Tulsidās'* celebrated Hindi version, the *Rāmcaritmānas* ("Sacred Lake of the Acts of Rāma").

Hanuman

In Hindu mythology, the divine monkey chief, a central figure in the great Hindu epic the *Rāmāyana* ("Romance of Rāma"). Hanumān is the child of a nymph by the wind God; accompanied by a host of monkeys, he aided Rāma in recovering his wife, Sitā, from the demon Rāvana. His heroic exploits are many. He acted as Rāma's spy in the midst of the demon's kingdom; when he was discovered and his tail set on fire; he burnt down their city, Lankā. Hanumān flew to the Himalayas and carried back the mountain of medicinal herbs to restore the wounded among Rāma's army. He crossed the strait between India and Sri Lanka in one leap.

A beneficent guardian spirit, he is worshiped in the form of a monkey with a red face, who stands erect like a human. Temples in his honor are numerous. In his devotion to Rāma, Hanumān is upheld as a model for human devotion to God, an attitude depicted by South Indian bronze sculptors. He is also a popular deity in Japan, where many temples are erected to his honor and districts of towns bear his name. The hanuman monkey (*Presbytis entellus*),

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one of the most common Indian monkeys, is named after the God and is thus generally looked upon as sacred.

Ganesha

Also spelled Ganesh, also called *Ganapati* is the elephant-headed Hindu God, who is the son of Lord Shiva and his wife, *Parvati*. He is also revered by Jains and important in the art, myth, and ritual of Buddhist Asia.

One account of his birth is that Parvati formed him from the rubbings of her body so that he might stand guard at the door while she bathed. When Shiva approached (unaware that this was Parvati's son), he was enraged at being kept away from his wife and set his attendants against Ganesha, whose head was cut off in the battle. To ease Parvati's grief, Shiva promised to cut off the head of the first creature that he came across and join it to the body. This was a baby elephant.

Krishna

Sanskrit *Kṛṣṇa* one of the most widely revered and most popular of all Indian divinities, worshipped as the eighth incarnation (*avatar*, or *avatāra*) of the Hindu God Vishnu and also as a supreme God in his own right. Krishna became the focus of numerous *bhakti* (devotional) cults, which over the centuries have produced a wealth of religious poetry, music, and painting. The basic sources of Krishna's mythology are the epic *Mahābhārata* and its 5th-century-AD appendix, the *Harivansa*, and the *Purānas*, particularly Books 10 and 11 of the *Bhāgavata-Purāna*.

Avatara

Sanskrit *Avatāra* ("descent"), in Hinduism is the incarnation of a deity in human or animal form to counteract some particular evil in the world. The term usually refers to these 10 appearances of Vishnu: *Matsya* (fish), *Kurma* (tortoise), *Varāha* (boar), *Narasimha* (half man, half lion), *Vāmana* (dwarf), *Parasurāma* (Rāma with the axe), *Rāma* (hero of the Rāmāyana epic), *Krishna* (the divine cowherd), *Buddha*, and *Kalkin* (the incarnation yet to come). The number of Vishnu's *avatars* is sometimes extended or their identities changed, according to local preferences. Thus, Krishna is in some areas elevated to the rank of a deity, and his half brother, *Balarāma*, included as an *avatar*. One formulation of the doctrine is given in the religious poem the *Bhagavadgītā*, when charioteer Lord Krishna tells Arjuna: "Whenever there is a decline of righteousness and rise of unrighteousness then I send forth myself for the protection of the good, for the destruction of the wicked, and for the establishment of righteousness. I come into being from age to age."

New Gods Every Day

“The adaptability of Hinduism to changing conditions is illustrated by the appearance in the Hindu pantheon of a new divinity, of special utility in an acquisitive society. This is the Goddess Santosee Maataa, first worshipped widely by women in many cities of Uttar Pradesh and now worshipped throughout India, largely as the result of a popular mythological film about her birth and the origin of her worship. The new Goddess was unheard-of a few years ago and has no basis in any Puraanic myth. Propitiated by comparatively simple and inexpensive rites performed in the home without the intervention of a priest, Santosee, it is believe, grants practical and obvious blessings, such as a promotion for a needy, overworked husband, a new radio, or even a refrigerator.” (p. 529)

Worship and Ritual (Puja)

In daily ritual, a Hindu (generally the wife, who is thought to have more power to intercede with the Gods) makes offerings (*puja*) of fruit or flowers before a small shrine in the house. Many villages, and all sizeable towns, have temples, where priests perform ceremonies throughout the day: sunrise prayers and noises to awaken the God within the holy of holies (the *garbagriha*, or “womb-house”); bathing, clothing, and fanning the God; feeding the God and distributing the remains of the food (*prasada*) to worshipers.

Virtually all rituals in Hinduism possess multiple meanings, including symbolic interpretations. Even the way Hindus regularly greet each other may be regarded as hands together, which symbolizes the meeting of two people; placing the hands over the heart where *Brahman* dwells, indicating that one meets the self in the other; bowing the head in recognition of this meeting; and saying *nameste*, a Sanskrit word that means “I bow to you” and signifies “I bow to the divine in you.”

Puja. Hindu worship (*puja*) consists essentially of an invocation, a reception, and the entertainment of God as a royal guest. It normally consists of 16 “attendances” (*upacaara*): invocation by which the omnipresent God is invited to direct his attention to the particular worship; the offering of a seat, water (for washing the feet, for washing the hands, and for rinsing the mouth), a bath, a garment, a sacred thread, perfumes, flowers, incense, a lamp, food and homage; and a circumambulation of the image and dismissal by God.” (p. 550)

“In the temple the God was worshipped by the rites of *puja* (reverencing a sacred being or object) as though the worshippers were serving a great king. In the important temples a large staff of trained officiants waited on the God., He was awakened in the morning along with his Goddess, washed, clothed and fed, placed in his shrine to give audience to his subjects, praised and entertained throughout the day, ceremoniously fed, undressed, and put to bed at night. Worshipers sang, burned lamps, waved lights before the divine image, and performed other acts of homage. The God’s dancing girls (*devadasis*) performed before him at regular intervals, watched by the officiants and lay worshipers, who were his courtiers. These women, either the daughters of *devadasis* or girls dedicated in childhood,

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also served as prostitutes.

The association of dedicate prostitutes with certain Hindu shrines can be traced back to before the Christian era. It became more widespread in the post-Gupta times, especially in South India, and aroused the reprobation of 19th –century Europeans. Through the efforts of Hindu reformers the office of the devadasis was discontinued.”

Bindi, the red dot that many Hindu women wear on the forehead, is an auspicious mark and symbol of good fortune. Once worn only by married women, *bindi* can be seen today on girls and women of all ages. Its location, over a *chakra* (energy point), is intended to help focus concentration during meditation.

Lingam (Sanskrit: “sign,” “distinguishing symbol”), in Hinduism, the phallus, symbol of the God Siva, worshipped as an emblem of generative power. The *linga* is the main object of worship in Saivite temples and private family shrines throughout India. Anthropomorphic representations of Siva are less commonly worshipped. The Yoni, which is the symbol of the female sexual organ (and thus of the Goddess Parvati consort of Siva), often forms the base of the erect *linga*; the two together are a reminder to the devotee that the male and female principles are forever inseparable and that together they represent the totality of all existence.

Suttee (Sanskrit *sati*, “true wife”), is a practice that prevailed in India of a widow burning herself on the funeral pyre, either with the body of her husband or, if had died at a distance, separately. Classical authors mention it as early as 316 BC. It appears at first to have been a royal custom and privilege, afterward generalized and made legal. The British abolished the custom in 1829, but isolated instances persisted in remote parts of India until recent times. In theory the act of *suttee* was voluntary, but in earlier orthodox communities any woman who refused to perform it was ostracized.

Prophet Muhammad (PBUH) in Hindu scriptures

Etha sminnanthere mletcha acharyena samanwitha Mahamada ithikhyadha shishya shakha samanwitham

(Bhavishya Purana 3:3:3:5)

“Then a preacher by name Mahammad along with his followers will appear in foreign Island.”

*Ne me viduh sura-ganah prabhavam na maharsayah
Ahamad-ir hi devanam maharsinam ca sarvasah*

(Bhagavad-gita ch.10 ver.2)

“Neither the hosts of demiGods nor the great sages know my origen, Ahamad is the name of a man who will demolish demiGods and demi-sages.”

General steps for Da'wah to Hindus.

The following are some of the major issues to discuss, clarifying the Islamic position:

- 1. Is God Man and Man God (Atman-Brahman)?** The Avatars or incarnations of God blurs the distinction between Creator and creation.
- 2. Changing Beliefs:** Sati (wife dying on the funeral pyre of her husband); Devadasis (God's dancing girls who doubled as temple prostitutes – banned by Europeans in 19th century); vegetarianism not found in early scriptures; the four Ashramas (stages of life) impractical; caste system unjust – True religion from God not changeable as basic principles needed to guide human life unchangeable.
- 3. Inappropriate Scriptures:** Ramayana – Rama, God, cavorting with women, playing tricks by hiding their clothing when he found them swimming. Rama's wife was captured by Rawan, a Demon God, and it took 12 years to get her back. He was helped by Hanuman, the monkey God of power, to building a bridge from India to Sri Lanka of which there is no trace. Ganesh, elephant head God of good luck, son of Shiva, God of destruction and Parvati, Lord Shiva chopped off his head not realizing that it was his son and lost the head, and replaced it with the head of an elephant.
- 4. Degrading Worship:** Lingam Yoni – animals etc.
- 5. Unfair and Unjust Caste system:** Brahmin born teachers of the Vedas, Shudras not allowed even to read the Vedas.
- 6. Muhammad (PBUH) mentioned in Hindu scriptures.**
- 7. Authors of Hindu Scriptures Unknown.**

HINDU TERMINOLOGY

WORD	PRONOUNCIATON	MEANING
Avtar		Incarnation
Ashramas		The four stages of life
Brahmins		Priestly Caste
Brahmachari		Chaste student
Bhagwat-Gita		Hindu Scriptures
Bindi		The red dot on the forehead
Chandalas		Out Caste
Chakra		Energy Point
Dharma		Religion or Duty
Devi		Goddess
Grihasth		Married, House Holder

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Addendum # 2

Garbagriha		Womb-House
Kshatriya		The king and warriors caste
Lingam		Male Sexual Organ
Mahabharata		Hindu Scriptures
Namaste		I bow to you
Puja		Worship and Ritual
Prasada		Distributing
Purans		Hindu Scriptures
Ramayana		Hindu Scriptures
Sindhu		Indus River
Samsara		Process of rebirth
Sanskrit		Ancient Indian Language
Shudras		The Servants Caste
Sannyasin		Forest Dweller
Suttee or Sati		"True Wife"
Trimorti		The Trinity of Hindus
Upnishad		Hindu Scriptures
Varnas		Color, The four classes, caste system
Vanaprasth		Retirement
Vedas		Sacred book of Hindus
Yug		Age
Yoni		Female Sexual Organ

Da'wah (invitation to Allah) to atheist

Everything was Created by Coincidence!
Mashhoor M. AlSuhaibi

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴾ (35) أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ (36)

Or were they created by nothing, or were they the creators [of themselves]? (35) Or did they create the heavens and the earth? Rather, they are not certain. (36) Qur'an Ch. 52: 35-36)

When an atheist asserts that coincidence is what led to the existence of this universe, which is stunning in its accuracy, wondrous in its intricacy; we say to him: are you aware of what your mouth utters?!

Stephen C Meyer, a professor in Philosophy of Science and director of the Discovery Institute, said: for an active protein to form within a single cell's nucleus from DNA, the probability is 1 over 10 to the power 164 (i.e. a decimal point followed by 164 zeros then one)

For us to perceive the size of this figure and the chance for this probability to happen, Huff Ross, a cosmologist, said: if we cover entire America with coins until the moon, which is 380,000 kilometers away, and we did the same with one billion continent; then we color a coin in red and we bury it inside one of the billions piles of coins; and after that we ask a blind folded person to pick the red coin from the first attempt.

Do you know what would the probability of succeeding be?

It is 1 over 10 to the power 40 (i.e. a decimal point followed by 40 zeros then one)!!

Well, this probability is four times better than creating a single protein through coincidence!

In fact cosmologists say the number of atoms' particles in the entire universe is 10^{80} (10 to the power 80); and note that the universe extends more than 90 billion light years. So do we realize the reality of a protein forming by chance within the cell and that not only it is improbable but rather it is impossible and can never happen.

Just to make the pretension that a protein forming by chance is probable – without assertion - will need a universe, which is billions of times greater than ours; and will need time, which is billions of times longer than ours. Bear in mind our universe is almost 13.7 billion years old, as stated by prominent cosmologists.

And this is simply one example for a single organism within the cell's nucleus, let alone the other organisms, which are inside and outside the nucleus and even outside the cell; and all are correlated in a complementary intricate manner, which is - in itself- another great sign to disproof coincidence. We need to understand that this protein will never exist without other supporting components. Additionally, it requires the proper internal and external environment; such as climate, chemical compositions, sustenance etc.

So For God's sake, after all this, is it wise or is it scientific for a sane person to say: "It's by coincidence."?

In fact such a claim is a blatant fallacy.

We ought to show the due respect to the minds of those whom we converse with; and objectively realize the value and limitations of science.

Here is another way to debunk the coincidence claim. When an atheist makes a pretension about the beginning of the cosmos and declares confidently that it occurred by coincidence!

We say to him: we agree with you that the universe had a beginning; and many atheist scientists have agreed that it had a beginning. Of course, when they insist that all have started from nothing they presuppose denying the creator's existence. They confidently declare that there was no time, no space, no energy and no even vacuum prior to the existence of this universe; and that it was absolute nothingness. And then all the sudden and through coincidence the universe came to existence via the big bang!

It is apparent for every intellectual that coincidence requires time, space and matter in order to work. And it will need billions and billions of attempts in order to acquire the probability of causing the universe to happen.

To further simplify the idea, assume you want to get the number six after throwing a dice; you will need a dice, time and place in order to make your attempts repeatedly until you succeed. So without these three components you will even fail to start any attempt; let alone claiming to achieve the number six by coincidence.

Now, imagine you have billions of dices and you want to hit six with all dices; either by throwing them one at a time or all at once; certainly, you'll need extremely longer time and enormously ample space to perform this experiment.

So to assert that coincidence is the reason for the universe existence from nothing, will require immensely long time and enormously large space. And without time, space and matter there can never be coincidence.

Thus, how dare a sane person attribute an action to coincidence when there is no time, no space, no matter and no vacuum?!

Allah the Exalted said:

﴿ مَا لَكُمْ كَيْفَ تَحْكُمُونَ (36) ﴾

(What is [the matter] with you? How do you judge?) (Noble Qur'ān, Ch. 68:36)

Science and Common Sense Demolish Atheism

Mashhoor M. AlSuhaibi

Many atheists believe that it is logical and scientific to deny God's existence. Well let me present to you some logical arguments, which proves that they are absolutely mistaken; and that it is totally illogical and unscientific to deny the existence of the All-Wise, the All-Knowing and the Omnipotent Supreme Creator.

A big debate took place in the early days of Islām between a very prominent Muslim scholar called Abu Hanifah (RA), who died in the year 150 A.H; and a group of Indian philosophers called Assumaniah, who believed only in what their five senses perceive.

This debate took place almost 1300 years ago in the city of Alkufah, which is close to Baghdad, this days capital city of Iraq. They agreed with Abu Hanifah to meet in a specific place; and when they arrived Abu Hanifah was late.

Later on when he arrived, they said to him: why are you late?!

He replied: well, I was on the other side of the river and I couldn't find a mean to get to you people; then I saw few logs floating on the river and all the sudden and on their own they were cut into fine equal rectangular pieces, joined together by nails- on their own - and formed a boat - on their own. So I took that boat and I came to you.

They looked at him astonished and said: you must be out of your mind! This can never happen!

He said: well, you came here to debate with me on an issue which is much bigger and more amazing than what I've just told you!!

You came to argue with me that this entire gigantic universe with its stars, sun, moon, earth and all the diverse multitude existing creation came on their own! So who is more out of his mind, is it me or you?!

And they were absolutely startled and had nothing more to say.

Let me move to a very simple example from reality, and please use common sense and be a fair judge. If you walk in a desert and you find an HB pencil, yellow and black striped, sharpened from one side pencil with a red eraser on the other side.

Will any wise person dare to claim that this pencil, through time, hundreds, thousands or even millions of years, formed on its own?!

What is the chance of that happening?

Note it's only a pencil which is very simple in its manufacturing compared to many other more complicated things.

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It's only a carved wood; with a tiny long cylindrical channel inside it; filled with graphite; painted with colors; with few words engraved on the side; and a metallic ring on top of it to hold the red well shaped eraser. As simple as that!!

Well, what if we find dozens of similar pencils around; what would be the chance now?

Notice I did not state in my example a sophisticated computer, a 4G smart device mobile, a fully computerized car, train, airplane or many other sophisticated man made items.

I leave this for your rational, and please be realistic.

Not because science was able to reveal how things work in a very detailed surprising manner, make us conclude that everything came on its own.

For instance, to know how a computer works, that does not mean in any way that it came on its own; and let us not forget that this computer is assembled with high precision and has sophisticated operating system and applications which are cleverly coded.

Can all this happen, on its own, without a designer's and a manufacturer's intervention?!

Now let us look to an example from the living things world. Take the human's cell and see how great the complex functionality of this microscopic individual cell is, which is a miniature for a state of the art factory, yet so perfect and so precise in performance.

In fact the entire pencil factory looks so modest compared to the single's cell correlated functionalities.

After all that, do we dare to claim that the cell, which is way too complex compared to the most sophisticated factory, came on its own?!

In fact no supper giant network of computers can compete with the high precision of this infinitesimally small cell.

This single cell carries the blueprint of the entire human body. Within the cell nucleus we find chromosomes, which are made up of coiled DNA. Scientists say if the DNA in this single cell were extended and lined up it would be almost 2 meters long. The human body consists of 100 thousand billions of cells. Can you imagine what would be the length of the DNA of these cells if all were lined up together? Take a really wild guess.

It's the distance from here to the sun! Not just once but more than 1300 times that distance! And note the distance from here to the sun is almost 150 million kilometers.

Science says that one gram of DNA can hold information carried by 1 billion billion CDs (i.e. 1 followed by 18 zeros).

This is how DNA is immensely so efficient data storage, where nothing is compared to.

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Yet "If just one CD falls from outer space, carrying genetic information, everyone will be 100% firm that there is an Intelligent being outside our planet; but when we find this exact information in the DNA the Darwinist insist that it's randomness and coincidence!!" George Johnson in his book "Did Darwin Get it Right?"

Also a tantamount to a pin head of DNA can hold information carried by books piled up from here to the moon and five hundred times that distance! Note the distance to the moon is almost 380,000 kilometers.

This is just a single example for one of the multitude microscopic world creatures; let alone this vast humongous universe, with all its complex creation, yet perfected, correlated and organized to an optimum.

I leave you to reflect up on all that.

Allah, the Exalted and Glorified, said:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ (35) أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ (36) ﴾

"Were they created by nothing? Or were they themselves the creators? (35) Or did they create the heavens and the earth? Nay, but they have no firm Belief. (36)" (At-toor Ch.52)

Why Does God Allow All this Evil to Happen?!

The problem of evil is the atheists' most centric argument. In many debates when an atheist is cornered and immensely bombarded with multitude of -God's existence- logical proofs and prior to throwing in the towel, he shifts to the problem of evil argument hoping to avail him in his position.

Anthony Flew, a famous atheist, who preached atheism for more than half a century and later believed in God's existence, admitted: "One of those early reasons for my conversion to atheism is the problem of evil"[1]. Sadly, we see this argument disseminating among the Muslim youth and causing disturbance to some. On the contrary, we see the average learned Muslim simply knows how to easily debunk this fallacious argument.

We ought to bear in mind that this argument is based on showing discontent with God's actions or not understanding the divine wisdom. Hence, it should never back fire against the vividly substantiated proofs of God's existence. God's existence is absolutely a different topic and realm than God's actions, where each one has its own substantiated arguments. To address them both as one subject is a red herring; an attempt by the atheist to divert the argument to a different topic hoping to find a better argument to support his position, while leaving God's existence proofs untouched.

Simply, he is declaring that: I'm not satisfied with God's actions; therefore, He does not exist! Which is tantamount to a child showing dissatisfaction with his dad's behavior and comes to a conclusion that: "You are not my dad"!

The evil's problem is an ancient argument, which was philosophically manifested by Epicurus (died 270 BC). And here is his pretension:

If God wills to prevent evil, and He is able to, then why is there evil?

If He wills to prevent evil, but He is not able to, then He is not omnipotent.

If He does not will to prevent evil, and He is able to, then He is malevolent (evil).

If He does not will to prevent evil, and He is not able to, then why call Him God?

Based on these premises he concluded that there is no god!

Well, here is how to tackle this fallacy and the problem of evil from several perspectives:

1. You can see that Epicurus assumed that a capable person, who has a complete will to prevent evil, always should not allow evil of any degree to happen. Of course, this is a barefaced fallacy, where he managed to ignore that a person may allow a degree of evil to happen for a wisdom. In real, a person who hates evil and capable of stopping it may willingly allow –for sound reasons- evil to take place. To simplify the issue, here is an example from reality. A father willingly carries his own child to a surgeon to perform an open heart surgery. Here, both the father and the surgeon collaborated in doing this evil. Apparently, this evil was deliberately done to prevent a greater one. Thus, no sane person will question or deny the father's and the doctor's behavior or accuse them of being ruthless.

So, at the human level Epicurus' argument is proven to be unsound; thus at the divine level it is deemed to be fallacious and incoherent. Especially when we see that this argument is targeted at the All-Wise, Omniscient, Omnipotent and Omnibenevolent Creator.

2. Logically, the one who created this intricate and perfect universe must possess the absolute all-perfect attributes. Among these attributes must be knowledge, wisdom, ability, mercy, justice and others. Apparently, there is no comparison – non what so ever- between the attributes of the all-perfect and all-complete Creator and that of the weak, mortal, wise-less and powerless human being. So, is it wise or rational to have the less-wise, incompetent and less knowledgeable interrogating the actions of the All-Wise, Omnipotent and Omniscient Creator?

Allah, the Glorified, said:

﴿ أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴾ (17)

Then is He who creates like one who does not create? So will you not be reminded. (Noble Qur'āh 16:17)

Here is a parable to simplify the issue and to Allah belongs the best of all examples. When a young child is informed that a surgeon amputated the foot of his own baby brother, what do you think his reaction would be? Of course, this poor child will talk to every person he meets how cruel and evil this doctor is. What he saw -according to his limited knowledge- left no room for any expected goodness. No matter how much effort his father spares to justify the matter, it may not be comprehensible to this sorrowed child.

3. If we compare the amount of evil to that of goodness, we would see that there is no comparison. The vast goodness which we enjoy in every aspect of our life patently verifies how minimal evil is. In fact evil is deemed a rare exception; without goodness we would not recognize what evil is. Thus, we ought to ask ourselves, who is the reason behind all goodness, which we enjoy and experience in this life? This profound question when presented openly before every atheist and agnostic to answer, sadly we always see them avert to a different topic rather than answering it.

Allah, the Exalted, said about good and evil:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبَلُّوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ (35) ﴾

(Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned.) (Noble Qur'an 21:35)

4. When we talk about evil and pain, we really need to reflect upon these wondrous delicate senses built within every human being, which makes him not only feel and realize the slightest pain but rather react accordingly. Imagine, You are about to touch a harmful surface and before you notice a signal is sent to the brain, through a forest of complex neural network, and before you realize the instruction comes to your hand and immediately you lift it.

We need to ask ourselves who is the sole cause for these senses? And do we realize that to feel pain is actually a blessing and a great favor bestowed upon us from God. Dr. Sami Aamri[2] quoted from the book "The Gift of Pain"[3], where the entire book content exclusively emphasizes its title. Brand said: "and now I look at pain as one of the greatest amazing features for designing the human body. And if I were to choose a gift for the lepers it would have been pain. In fact, I supervised a scientific team, who spent one million dollars to attempt to design an engineering system for pain. We have neglected the project when it became apparent that we could not design a complex engineering system to protect humans." [4]

Brand said in a different occasion: "I thank God for inventing pain. And I do not think He did anything better than that." [5] He also said: "If I held in my hands the power to eliminate physical pain from the world, I would not exercise it" [6]

4. It is observable that many of the caused evil stem from man. Hence, God should not be blamed for. More people die from smoking than car accidents; and more people die because of wars than natural disasters. God created man with free will and the only mean to prevent man from doing evil is to deprive him of his free will, which defies the purpose of man's creation. Human compliance with God's instructions presupposes that we have free will. God meant to create us with free will; He exclusively gave us the ability to determine; and He placed regulations and warned immensely against violating them. He, the exalted, said:

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ (229) ﴾

5. (These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah –those who are the wrongdoers.) (Noble Qur'an 2: 229).

But as for the evil we see in natural disasters such as earth quakes, hurricanes, tsunamis, plagues and the like, we know that God allowed it to happen for a reason and there is definitely goodness behind it, whether it was observable to us or not. We ought to understand that when God created this world, it was not intend to be free from evil. He, the Exalted, declared clearly that this life is full of trials.

Allah, the exalted, said:

﴿ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ (2) ﴾

He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving - (2) (Noble Qur'an 67:2).

And the real life, which is free from any level of evil, that we ought to strive for is in not on earth rather it is in paradise. God prepared paradise for those who obeyed Him in this life and followed His final message revealed to his Prophet Muhammad (PBUH) (PBUH).

6. If you compare between the people who are afflicted with calamities to those who are not, we observe the afflicted ones perpetually hasten in repenting to God, expressing their need for Him and showing complete submission and abidance to His guidance. Unlike those who are indulged in the beauty of this worldly life and lured by its infatuations, who are not afflicted by any degree of tribulations, we see them taking everything for granted and not paying attention to God's commands and legislation. Practically, trials always bring people back to God.

7. From an atheistic perspective, the greatest thing evil can lead to is death. After all, what an atheist apologist is trying to convey is: why does not God create us without death?

In other word, he wants an eternal life on earth.

We say to him: Can you realize a small planet -such as ours- with creatures, which procreate and do not die since the beginning of time? Imagine all the insects, germs, bacteria, fish, reptiles, birds, domestic and wild animals, human beings, etc. never die! I do not think that this world would be a pleasant place to live in.

Read the following real story to get the full picture; Dr. Sultan Alomairi quoted[7] John's Clover Monsma book[8] that John William Klonz, a genetic and environmental scientist, mentioned when the first immigrants arrived to Australia; they missed their hoppy of rabbit hunting. So, as an attempt to develop the environment a man brought twelve pairs of rabbits and released them there. The rabbits did not have any natural predator so they multiplied rapidly, and that lead to a measure environmental disorder. The rabbits ravaged all the green lands, which are grazed by the herds of sheep. The locals spared so much effort to control the rabbits, but to no avail. They built fences across the continent in Queensland almost 7000 miles long, but still to no avail. They used poisonous food and still no success. Finally they came up with a special deadly virus to eradicate the rabbits and they succeeded to an extent. Later, the prairie and mountains turned green again.

This is to proof that life and death have purpose and the ecological system balance serves the interest of our existence.

The true eternal life, which is free from evil -that you are asking for-, God will make it happen not on earth rather it is going to be in the hereafter. So, work hard to make it to there.

Allah, the Exalted, said:

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (133)
الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (134)
وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ
يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (135)﴾

أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ (136)



(And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous (133) Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people and Allah loves the doers of good;(134) And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know. (135) Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally; and excellent is the reward of the [righteous] workers.(136)) (Noble Qur'āh 3:133-136)

8. When people die in a war or a natural disaster, then the one who dies is deemed to be one of three:

First: He is either a devoted righteous person; therefore, this is the most perfect time for him to die in. God knows, if he had lived longer he could not have been as much good and righteous as when he died. So, God wanted him to die in his greatest state of belief.

Additionally, any harm, which afflicts him and he bares patience, God makes it as an expiation for whatever sins he has committed.

The Prophet (PBUH) said: (No calamity befalls a Muslim but that Allah expiates some of his sins because of it, even if it were the prick he receives from a thorn.) (Al-Bukhary and Muslim)

Second: He could be a Muslim who is indulged in sins and God knows if he lived longer he could have become more evil. Thus, this is the best time for him to die in, in order to meet God with lesser sins.

Third: Or, he could be a disbeliever or an evil person and God knows if he had lived longer, he would not get any better, so his death is a relief for the community from his evil.

And if you read the story of Prophet Moses and Al-Khadir (PBUT) at the end of Chapter 18 (The Cave 60-82), it will clear many of the misconceptions related to the issue of Allah's actions, decree, and wisdom.

In brief, in this story Allah (SWT) commanded Moses (PBUH) to accompany Al-Khadir in order to gain more knowledge and realize God's wisdom. Al-Khadir did three things before he explained to Moses (PBUH) what he did.

First, both of them rode a ship owned by poor people; Al-Khadir went on and started wrecking part of the ship. Second, both saw a young child playing, Al-Khadir went on and killed him. Finally, both arrived to a village and they asked the villagers for food and they refused to offer them any hospitality. Surprisingly, Al-Khadir went on and started rebuilding a collapsing wall on the skirt of the village. And of course after every incident Moses would blame Al-Khadir.

Later Al-Khadir explained to Moses (PBUH) why he did what he did. He said: as for the ship it was owned by poor people, who did not have other means of provision; and there was a tyrant king sailing the ocean

looking for good ships, whenever he finds one he seizes it. So, I wrecked part of the ship to make him lose interest in it.

As for the boy, his parents were righteous and I feared that if he grew up he would overburden them by transgression and disbelief. So killing the child was for the goodness of the entire family in this life and the hereafter. Because of that, the parents remained believers and the child died as a believer too. And God granted them a child better than the killed one.

As for the wall, it was owned by two orphans. Their father was a righteous man. And if the wall collapses the treasure, which their father's hid, will be revealed to the villagers and the boys may lose it. So Allah commanded me to rebuild the wall so that when they grow up they can extract it themselves.

In this story what Moses (PBUH) saw deemed to be absolute evil, but after Al-Khadir clarified the motive behind what he did, Moses (PBUH) understood the wisdom and was pleased with the outcome.

We learn from this story that God's wisdom may not be evident to us. And what deemed to be evil ended up being the best and most wise action to take place.

Therefore, we must bear in mind that we cannot be more merciful, wise or knowledgeable than God, the Exalted.

Umar ibn Al-khatab (RAA) reported: Some prisoners were brought to Messenger of Allah (PBUH) amongst whom there was a woman who was running (searching for her child). When she saw a child among the captives, she took hold of it, pressed it against her belly and gave it a suck. Messenger of Allah (PBUH) said, "Do you think this woman would ever throw her child in fire?" We said, "By Allah, she would never throw the child in fire." Thereupon Messenger of Allah (PBUH) said, "Verily, Allah is more merciful to his slave than this woman is to her child". (Al-Bukhary and Muslim)

9. We ask the atheist, who in every occasion argues about evil when confronted by believers, from your atheistic perspective what is your view of the evil committed by man. Especially, those who were the major cause for massive eradication of human beings? Who will hold them accountable for all these atrocities? Do you claim: "Hitler and Stalin just died and that's it"?! Is it fair to imagine life without reckoning after death? No matter how angel good or devil evil one is, by death -in the atheistic materialistic perspective- both are equal. Do you realize how devastating the outcome of denying reckoning after death would be? This will definitely lead to a utilitarian self-centric selfish life, in which everything orbits around ones self-interest. Even if it were on the cost of violating the rights and interest of others. Especially in the absence of law enforcement nothing can stop an atheist from doing whatever he wishes to do.

It is obvious that the only motive for enjoining the good and forbidding evil, is accepting the fact that there is reckoning. Without that life will have no objective value or moral and the law of jungle will prevail especially in the absence of law enforcement.

10. Finally, we ought to remember that the divine perfection presupposes the negation of any injustice. Allah, the Exalted and Glorified, said:

﴿ إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا (40) ﴾

(Indeed, Allah does not do injustice, [even] as much as an atom's (ant) weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.) (Noble Qur'āh 4:40)

General arguments with atheist.

As a conclusion, a fair and rational intellectual should always bear in mind the following principles when intellectually discussing such topic:

1. This universe must have a Creator and the evidences for that are robust, coherent, logical, innate and – until as of today- not refuted.
2. God's permission for evil to occur does not negate God's wisdom or existence.
3. Logically, human minds admit that the Creator of the universe must possess the Absolute All-Perfect attributes. Hence, there is no chance of ascribing lack of knowledge, wisdom, mercy or ability to God.
4. The issue that the Creator is free from committing any injustice should always be prominent.
5. Can the less knowledgeable incompetent human being interrogate the One who is the cause of his existence, the absolutely Perfect everlasting flawless Creator?!
6. We can never encompass God's decree, knowledge or wisdom, no matter how much we strive. Read the story of Moses with Al-Khadir (PBUT) at the end of Chapter 18 of the Qur'ān.
7. God intentionally and for a wisdom made this life full of trials and those who pass this trial shall enjoy an eternal bliss in paradise.
8. God gave us free will and warned us immensely against misusing it. Without free will we will be just robots.
9. Reckoning after death is an innate and logical necessity, without it life will have no objective value or morals.
10. Atheists deliberately escape addressing the question: who is the cause of goodness, which we observe and enjoy in every aspect of this life?
11. Atheists persist on asking: why is there pain? Instead, we should ask them how can you explain having these intricate and mind blowing delicate senses, which help you feel the pain? Who placed them in you?

Allah, the Exalted, said:

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ (59) ﴾

(And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkneses of the earth and no moist or dry [thing] but that it is [written] in a clear record.) (Noble Qur'āh 6:59)

Allah, the Exalted, said:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ (185) ﴾

The Complete Guide for Da'wah.
Addendum # 2

(Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise, he indeed is successful. And what is the life of this world except the enjoyment of delusion.) (Noble Qur'an 3:185)

[1] Anthony Flew, There is a God: How the world's most notorious atheist changed his mind (New York: HarperOne, 2007) p.13

[2] Dr. Sami Aamri, The Problem of Evil and Allah's Existence: Refuting Atheists Major Doubts, p.70-17 (An Arabic reference)

[3] Paul Bran and Philip Yancey, The Gift of Pain: Why we hurt and what we can about it.

[4] Ibid. p.12 – translated from Arabic

[5] Ibid. p.39 – translated from Arabic

[6] Ibid. p.219

[7] Dr. Sultan Alomari, The Phenomena of Criticizing the Religion in the Contemporary Western Intellect, v2/p.66 (An Arabic reference)

[8] John Clover Monsma, The Evidence of God in an Expanding Universe (translated from Arabic)

To regulate human's way of life is not an easy task to do. When we look throughout history, we find that every civilization spared their utmost efforts to establish constitutions or sets of laws to serve people's immediate and future demands in their political, social, civil, economical and judicial relations and conducts.

It is observable that this is a toiling mission conducted by congregations and committees, whereas each committee may consist of the elites, who are dedicated in their fields. Hence, it is highly improbable that such a mission can be accomplished by a single man. In fact these committees may hold consecutive sessions and subsequent assemblies in an attempt to produce an applicable, coherent and practical constitution.

Despite all these congregational accumulative efforts, we still see that there will always remain room for further amendments. In many cases these constitutions may last for few years or decades and later –due to their incompatibility with the new era demands- they are replaced by newer sets of laws.

So, is it possible that such a complicated process of establishing a nation's constitution be accomplished by a single man?

What would be your reaction if such a matter was proven to be done by a single man? Not just an ordinary single man, but rather a person who is unlearned!

And what if he were the only man –in the history of man- to accomplish that?

In reality, when we see people glorifying figures with immensely fewer achievements; shouldn't that make this man a phenomenal figure of high eminence, who deserves higher admiration and reverence?

And what's even more intriguing is to see the legislation, which he has brought forward, has lasted for more than 1400 years and is still compatible, coherent, respectable and protected against tampering with.

Not only that but –amazingly- he was able to set foundations and principles to accommodate the future's demanding laws to serve and bring justice, order and harmony to the future's revolutionary progress in human's life style. This legislation always gives precedence to the utility of the general community, which is based on the core Islamic founded principles, over the individual's self-centric desire or lust; while still maintaining the rights of the individuals in a fair and justified manner.

Most importantly, this legislation not only organized man's worldly materialistic relations and conducts, but also answered man's most perplexed anthropological inquiries and –additionally- fulfilled his spiritual and psychological demands.

It is apparent that the contemporary and most sophisticated man made secular laws and atheistic precepts had ignored man's most perplexing inquiry: why are we here? And what is the purpose of our existence? And never gave much attention to man's spiritual demands nor honored his intrinsic ethical values.

Thus, to have a set of legislations, which fulfill the spiritual, ethical, moral and materialistic expectations and necessities of mankind in a fair and consistent manner this can neither be achieved by a single man nor a congregation of men.

An unlearned man in the primitive Arabian Peninsula -almost 1400 years ago- was able on his own to establish a comprehensive constitution; over a period of 23 years, which lasted until today and continue to last. This man can never be a mere regular person. The only mean for that man to achieve all that is through divine revelation and nothing else.

How can we come to such a conclusion?

Practically, no man was able to achieve that throughout history except for a Prophet. Additionally, the comprehensiveness of this legislation is a vivid manifestation of its divinity and that Muhammad (PBUH) alone can never produce such an inclusive legislation unless he was supported by divine revelation. Thus, Muhammad (PBUH) must be a true Prophet, who was appointed by God to convey His most fit laws to mankind.

Here are some of the legislations and few excerpts chosen from so many verses and statement of the Prophet (PBUH), which were conveyed by him to support the article's contention:

1. The first and most important right is the right of the Creator - God:

- The only historical and contemporary religion, which is so conspicuous on the concept of the Oneness of God, is Islām. All through the Qur'ān, God had established a firm set of tenets confirming His oneness; asserted that mankind should exert the due respect to these tenets; and warned immensely against violating them. We see that major other faiths such as Catholicism and Judaism have patently violated this concept by ascribing partners to God in Lordship and worship, let alone the other faiths. Islām is deemed to be the only practiced monotheistic religion today.
- Amongst the most centric rights of God is to single him out in Worship; worship in Islām has a broad precept, which comprehensively includes all that is pleasing and acceptable to God; whether it was an action or statement. Unlike other religions, Islām disproves monasticism and celibacy and reconciles between man's materialistic and spiritual demands.

God's deserving acts of worship are so diverse; such as maintaining body cleanness and ablution for prayer, performing daily prayers, giving charity, fasting, and performing pilgrimage to Makkah; or loving, fearing, hoping trusting or repenting to God; or Reciting the Qur'ān, remembering and invoking Allah; or sacrificing and vowing sincerely to God...etc.

Allah, the Exalted, said:

﴿يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (20) يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (21)﴾

“O mankind, worship your Lord, who created you and those before you, that you may become righteous (21) [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].” (Noble Qur'ān 2:20-21)

The Prophet (PBUH) said: “Allah's Right upon His slaves is that they should worship Him Alone and associate nothing with Him; and His slaves' right upon Him is that He should not punish who does not associate a thing with Him.” (Al-Bukhary & Muslim)

2. Fulfilling the spiritual, psychological and moral demands of man.

By attaining monotheism and singling God out in worship; seeking knowledge, promulgating Islām; spreading peace, mercy and communal respect; greeting people and enjoining the good and forbidding the evil; exerting dutifulness to the parents; maintaining the rights of the kin, neighbors, friends and the community... etc. All that brings serenity and tranquility to one's mind and responds -to satisfaction- to man's disturbing anthological inquiries.

3. Financial and economical laws and constraints to legitimize monetary transactions such as: buying, selling, renting, hiring, loans, mortgage, partnership, dividing the inheritance, endowing ... etc.; and forbidding usury, deception and everything which may lead to monetary disputes.

Allah, the Exalted, said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴾ (29)

“O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent.” (Noble Qur'ān 4:29)

Allah, the Exalted, said:

﴿ الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴾ (275)

“But Allah has permitted trade and has forbidden usury.” (Noble Qur'ān 2:275)

The Prophet (PBUH) said:

“There should be neither harming nor reciprocating harm” (Malik, declared sound by Al-Albani)

4. Political laws on how to govern the state's affairs and establish liaisons with other nations. Established political principles, which left room for the state authority to develop newer set of laws to serve the overall evolving community's utility, while complying with the Islamic general laws and principles.

Allah, the Exalted, said:

﴿ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴾ (44)

“And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.” (5:44)

5. War detailed laws; when to go to a war; booty of war; what's lawful and what's not. Establishing treaties and promoting peace with the others.

On dealing with non-Muslims, Allah, the Exalted, said: “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” (Noble Qur'ān 60:8)

Allah, the Exalted, said about war and peace:

﴿ وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴾ (60) وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴾ (61)

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.(60) And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing.” (Noble Qur'ān 8:60-61)

On maintaining covenants with non-Muslims, the Prophet (PBUH) said: "Whoever killed a Mu'ahid (a non-Muslim who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling)" (Al-Bukhari)

During one of the battles of the Prophet (PBUH) a woman was found killed. He (PBUH) disapproved the killing of women and children" (Al-Bukhari) and there are many incidents where he has admonished his companions to safe guard women, children and the properties of their enemies.

6. Comprehensive Social and civil legislations pertaining the family affairs such as marriage, divorce, children's guardianship... etc.

On marriage, Allah, the Exalted, said: "And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought." (Noble Qur'an 30:21)

The Prophet (PBUH) said: "There is no marriage without the permission of a guardian (i.e. the bride's father or other parental male relatives in the absence of a father)." (Abu Dawud and At-Tirmidhi, declared sound by Al-Albani)

On divorce, Allah, the Exalted, said:

الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ وَلَا يَجِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ (229)

"Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers." (Noble Qur'an 2:229)

On nursing the children and breastfeeding, Allah, the Exalted, said: "Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is Seeing of what you do." (Noble Qur'an 2:233)

7. Comprehensive judicial legislations pertaining crime, monetary dispute, assault against others or their wealth, theft, punishment, giving testimony ... etc.

On fornication Allah, the Exalted, said:

﴿ وَلَا تَقْرَبُوا الرِّزَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴾ (32)

“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.” (Noble Qur’ān 17:32)

On killing unjustly Allah, the Exalted, said:

﴿ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ﴾ (33)

“And do not kill the soul which Allah has forbidden, except by right.” (Noble Qur’ān 17:33)

On approaching others wealth unjustly, Allah, the Exalted said:

﴿ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴾ (34)

“And do not approach the property of an orphan, except in the way that is best, until he reaches maturity.” (Noble Qur’ān 17:32)

An important principle in judiciary laws, the Prophet (PBUH) said: “Were people to be given everything that they claimed, men would [unjustly] claim the wealth and lives of [other] people. But, the onus of proof is upon the plaintiff, and the taking of an oath is upon him who denies.” (Al-Baihaqee and others in this form, and part of it is in the two Saheehs.”

8. Establishing and advocating Moral values, etiquette and manners.

On advocating truthfulness, Allah, the Exalted, said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴾ (119)

“O you who have believed, fear Allah and be with those who are truthful.” (Noble Qur’ān 9:119)

On manners and humbleness Allah, the Exalted, said:

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴾ (36)

“Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.” (Noble Qur’ān 4:36)

The Prophet (PBUH) said: “The dearest and the closest of you to me on the Day of Resurrection will be those who are the best in manners” (At-Tirmidhi, declared sound by Al-Albani)

All these comprehensive legislations patently testify that Muhammad (PBUH) cannot be but a true prophet sent by God. Also, history is another fair witness on how successful this illiterate man (PBUH) was in establishing a civilization, which altered the future of mankind, in a time where other civilizations were deeply indulging in ignorance; cruelly imposing injustice upon the poor and weak; and ruthlessly practicing

the law of the jungle "survival of the fittest". These legislations did not even ignore animals or non-living rights; all existence prospered within the bosom of the Islāmic justice.

Allah, the Exalted, had set the foundation of justice in many verses of the Qur'ān; amongst them is the following verse:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلُوتُوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾ (135)

"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not personal inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted." (Noble Qur'ān 4:135)

Amazingly, this same verse is written on the entrance wall of the school of law at university of Harvard[1].

Prophet Mohammad (PBUH) said, in the early time of his prophet hood when the Muslims were weak and aggressively assaulted against by their enemies that Allah will make His religion prevail and a day will come, when a woman will travel on her own from Al-Heerah in Iraq to Makkah fearing no one but God. This to imply the expansion of the Islāmic state and the ample security and justice people will enjoy.

This prophecy eventually became true; and the Islāmic state dominion expanded reaching the boarder of China East and the shores of the Atlantic Ocean West including the Iberian Peninsula and parts of Europe; and due to the applying of the Islāmic laws every individual within enjoyed security, had his rights preserved, transgression was immediately suppressed and people enjoyed justice to an optimum. Due to all that people flooded to Islām in great masses.

When you have a religion that goes down to take care of even how to respond to the call of nature -here- we ought to realize that it must be phenomenal, which makes it eminent that such religion, certainly, had given greater care and priority to issues of higher importance.

Once a Jew -in sarcastic manner- asked the Prophet's companion Salman (RA): "Your Prophet had taught you everything even how to defecate!" Salman (RA) confidently responded: "Yes, he has forbidden us to face the Qibla (Prayer direction) at the time of defecation or urination, or cleanse with right hand or with less than three pebbles, or with dung or bone" (Muslim)

The true scale in measuring how successful these legislations in bringing peace and security to Muslim communities are by comparing the crime, homicide, rape, suicide and theft rates of the Muslim communities to that of other nations. It is observable -throughout history- that when the Muslim governments were loyal to their Islāmic laws the crime rates were noticeably low.

One example, in some of the Islāmic countries until few years back when prayer used to be called and the people go to mosque -masjid- for congregational prayer, they would leave their stores' doors open and only covered by a piece of cloth; and no one would dare to approach these stores for any theft attempt. But sadly, the Islāmic nations continued to be an easy prey for the postcolonial western vile interest, which

ideologically persisted to subjugate the Islāmic nations via enforcing the western political paradigm, in an effort to alienate the Muslims' state from its Islāmic legislation and secularize the Muslims' political system.

Despite the enormous coercive western measures to separate the Islamic state from religion and to discount the Islamic legislation, still the crime rates are dramatically less compared to that of the civilized west.

Testimonies about the Prophet Mohammed

Here are some testimonies said by western orientalist and philosophers praising the Islāmic discourse values and Prophet Muhammad (PBUH) (PBUH):

Michael Heart, an American astrophysicist and author, wrote:

“My choice of Muhammad (PBUH) to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religion and secular levels.”[2]

He also said: “Muhammad (PBUH) founded and promulgated one of the world's great religions, and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive.”[3]

Lamartine (d. 1869) a French writer, Poet, Politician said:

“If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad (PBUH) ? The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls... the forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversations with God, his death and his triumph after death; all these attest not to an imposture but to a firm conviction which gave him the power to restore a dogma. This dogma was twofold, the unit of God and the immateriality of God; the former telling what God is, the latter telling what God is not; the one overthrowing false gods with the sword, the other starting an idea with words.

He also said: “Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad (PBUH) . As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?”[4]

Bernard Shaw (d. 1950), an Irish playwright, critic, polemicist, and political activist said:

“I have always been respectful of Muhammad (PBUH) 's religion due to its fabulous living characteristics. In my opinion Islām is the only religion which has some features that make it capable of absorbing different

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changes and adaptable to every era's figures. I have anticipated that Muhammad (PBUH) 's creed will be acceptable for the future Europe as it has been stated to be accepted in today Europe. I am of the conviction that if a man such as Islām's prophet takes the absolute lead of the new world era, he will be successful in solving world's problems in such a way that meets the deep need of human being for peace and prosperity.”[5]

Edward Gibbon, 18th century English historian and famous writer of The History of the Decline and Fall of the Roman Empire writes about Qur'ān:

“from Atlantic ocean to Ganges river in India, Qur'ān is not only known as the religious jurisprudence, but also the Constitution including judiciary, civil and criminal rules to manage all humankind's financial affairs and all these affairs will be fulfilled by the fixed laws administered by God. In other words, Qur'ān is Muslims' Constitution and general commands including religious, social, civil, martial, judiciary and criminal as well as a set of daily life rules covering all religious rituals, self-purification, body care, hygiene practices, individual and public rights, public interests, moralities, crimes, this world's agony and the other world's torment.”[6]

David R. Sorensen described Carlyle's position in an article which is part of Thomas Carlyle's Book:

“Carlyle expresses it in his lecture, the Prophet's message could not have endured for long if it were rooted in violence. It triumphed and prospered because it fulfilled an eternal human desire for peace, order, beauty, conduct, and purpose”[7]

Will Durant (d. 1981), an American Philosopher, historian and writer said:

“If we judge greatness by influence, he was one of the giants of history. He undertook to raise the spiritual and moral level of a people harassed into barbarism by heat and foodless wastes, and he succeeded more completely than any other reformer; seldom has any man so fully realized his dream. He accomplished his purpose through religion not only because he himself was religious, but because no other medium could have moved the Arabs of his time; he appealed to their imagination, their fears and hopes, and spoke in terms that they could understand. When he began, Arabia was a desert flotsam of idolatrous tribes; when he died it was a nation. He restrained fanaticism and superstition, but he used them. Upon Judaism, Zoroastrianism, and his native creed he built a religion simple and clear and strong, and a morality of ruthless courage and racial pride, which in a generation marched to a hundred victories, in a century to empire, and remains to this day a virile force through half the world.”[8]

Islām is not just an ordinary religion; rather it is a comprehensive way of life, which regulates peoples' social, political, economical, moral, civil, religious and most importantly the spiritual aspects of their life. And what Prophet Muhammad (PBUH) had come with extensively covers all that and left not any room for an intruder to question the credibility, compatibility or consistency of these legislations.

Logically, all this, and among many other well substantiated proofs[9], left no choice but to conclude that Muhammad (PBUH) cannot be but a true Prophet, who was sent by God to mankind to promulgate God's word and legislation to all mankind.

Allah, the Exalted, said: “And We have not sent you, [O Muhammad (PBUH)], except as a mercy to the worlds.” (Noble Qur'ān 21:107)

[1] <http://library.law.harvard.edu/justicequotes/explore-the-room/west/>

[2] Hart, Michael: The 100 A Ranking of the most Influential Persons in History, p.3

[3] Ibid, p.3

[4] Lamartine, Alphonse: History of Turkey, Paris 1854, Vol II, pp. 276-77

[5] Shaw, Bernard: The Genuine Islam.

[6] Gibbon, Edward: [1788], Decline and Fall of the Roman Empire, Vol. 5, Chapter L: Description Of Arabia And Its Inhabitants. Part IV.

[7] Carlyle, Thomas: On Heroes, Hero-Worship and the Heroic in History, In Defense of "Religiosity" Carlyle, Mahomet, and the Force of Faith in History. P.217

[8] Durant, Will, The Story of Civilization, v4, p.174

[9] Kindly, read my other relevant article, Muhammad (PBUH) cannot be but a True Prophet - His Perfect Manners: [https://mashhoorsuhaibi.wixsite.com/myblog/single-post/2017/11/12/Why-Muhammad \(PBUH\) -PBUH-cannot-be-but-a-Prophet-His-Perfect-Manners](https://mashhoorsuhaibi.wixsite.com/myblog/single-post/2017/11/12/Why-Muhammad-(PBUH)-PBUH-cannot-be-but-a-Prophet-His-Perfect-Manners)

General arguments

Now we have an important chapter about many of the questions that we may face while spreading the proper information about Islam.

So we will start with the easiest

It is crucial to remember again that our goal is to invite and inform in the best manner possible. So to facilitate our work we have selected a number of questions and provided answers to these questions as example of how we should provide the information.

The content must be in accordance with the textual authentic evidences from the Quran and Sunnah.

Historical events.

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Also it is very important as we increase our knowledge and experience in Da'wah (invitation to Allah) to also study the historical events that have marked the country from which our invitee is from. Because to build our arguments and our dialogue with the person we are inviting using examples that the invitee can relate too can be very useful.

For example with a common argument issued from media propaganda that some westerners often use against Islam and Muslims is that Muslims are terrorist and Islam is violent.

If we are working to inform some non muslims from south America about Islam it might be useful to know how the western Christians colonized the south American continent and how many millions of indigenous people were slaughtered in the name of a superior civilization that came to teach the poor "savages" the real meaning of life.

Similar arguments can be used with north America and slavery trade in both south and north America. Likewise if we research just in recent European history the death toll of world war I and world war 2 that did not involve any muslim "terrorist " we can bring out the argument of who are the terrorist . We can add also the use of the atomic bombs that was dropped on civilian populations in Hiroshima and Nagasaki.

There is also the stealing of natural resources in many countries colonized by European nations in many different parts of the world throughout the last 200 years. And there is no such events in the history of Islam and how it propagated to Africa Asia and far east Asia and some European countries. It is the hearts that were conquered because the Islamic creed and social system that it implements is a liberation from mental and material slavery.

Reason and logic as tools for Da'wah (invitation to Allah).

In Islam reason is the fundamental pillar on which faith is build. And the search of knowledge is an obligation for all male and female believers.

Reason (*al-'aql*), the God-given ability to acquire knowledge and recognize truth, has been assigned an exalted status in Islam. Rational thought and the resultant disciplines of logic and science are essential for understanding the divine revelation and its relationship to the natural world. In contrast, indulgence in irrationality and unreasonable thinking is a means of disgrace, violence, and destruction.

It is by reason that we may know with certainty that Allah created the world and has subjected its nature to universal laws.

Allah said:

﴿ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴾ (164)

Verily, in the creation of the heavens and earth, and the alternation of the night and the day, and the ships which sail through the sea with benefits for people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every creature, and in His directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.

Surat Al-Baqarah 2:164

And Allah said:

﴿ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۗ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴾ (12)

He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Verily, in that are signs for people who reason.

Surat An-Nahl 16:12

It is by reason that we may know the truth of divine revelation and the teachings of all of the prophets.

Allah said:

﴿ لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ ۗ أَفَلَا تَعْقِلُونَ ﴾ (20)

We have certainly revealed to you a Book in which is your mention. Then will you not reason?

Surat Al-Anbiya 21:20

It is by reason that we may recognize right and wrong as it is presented in the scripture and as it is known to the innate instinct (*fitrah*) that Allah embedded within the human soul.

An-Nawwas ibn Sam'an reported: I asked the Messenger of Allah about righteousness and sin. The Prophet, peace and blessings be upon him, said:

الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ

Righteousness is good character and sin is what waivers in your heart and you hate for people to find out about it.

Source: Sahih (authentic) Muslim 2553, Grade: *Sahih (authentic)*

In another narration, the Prophet said:

اسْتَفْتِ نَفْسَكَ اسْتَفْتِ قَلْبَكَ

Consult your soul, consult your heart.

The Complete Guide for Da'wah.

Addendum # 2

Source: Sunan Ad-Darimi 2533, Grade: *Hasan*

Sufyan ibn Uyaina, may Allah have mercy on him, said:

لَيْسَ الْعَاقِلُ الَّذِي يَعْرِفُ الْخَيْرَ وَالشَّرَّ إِنَّمَا الْعَاقِلُ الَّذِي إِذَا رَأَى الْخَيْرَ اتَّبَعَهُ وَإِذَا رَأَى الشَّرَّ اجْتَنَبَهُ

The reasonable person is not one who merely recognizes good and evil. Rather, the reasonable person is only one who follows good when he sees it, and who avoids evil when he sees it.

Source: Hilyat al-Awliya 12893

Reason is, in fact, the foundation of a righteous Muslim's character and the pillar upon which the soundness of his or her religion rests.

Umar ibn Al-Khattab, may Allah be pleased with him, said:

أَصْلُ الرَّجُلِ عَقْلُهُ وَحَسَبُهُ دِينُهُ وَمُرُوءَتُهُ خُلُقُهُ

The foundation of a man is his intellect, his honor is in his religion, and his chivalry is in his character.

Source: Adab al-Dunyā wal-Dīn 17

And Al-Ghazali writes:

والعقل منبع العلم ومطلعه وأساسه والعلم يجري منه مجرى الثمرة من الشجرة والنور من الشمس والرؤية من العين فكيف لا يشرف ما هو وسيلة السعادة في الدنيا والآخرة أو كيف يستراب فيه

Reason is the source and fountainhead of knowledge, as well as its foundation. Knowledge sprouts from it as the fruit does from a tree, as light comes from the sun, and as vision comes from the eye. How then could that which is the means of happiness in this life and the Hereafter not be considered the most honored? Or how could it be doubted?

Source: Iḥyā' Ulūm al-Dīn 1/83

The use of reason extends beyond religion to the study of creation and its natural sciences. It was the Prophet Idrees who was the first human to write script and to study the movement of the stars, which led to the development of mathematics and astronomy. Muslims who study science today and intend to benefit humanity by them are actually following the footsteps of the prophets.

Mua'wiya ibn Al-Hakam reported: I said, "O Messenger of Allah, among us are men who write script." The Messenger of Allah, peace and blessings be upon him, said:

كَانَ نَبِيٌّ مِنْ الْأَنْبِيَاءِ يَخُطُّ فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ

There was a prophet among the prophets who wrote script, so whoever writes according to his way is right.

Source: Sahih (authentic) Muslim 537, Grade: **Sahih (authentic)**

Al-Qurtubi elaborates on the identity of this prophet, saying:

إِدْرِيسُ عَلَيْهِ السَّلَامُ أَوَّلُ مَنْ خَطَّ بِالْقَلَمِ وَأَوَّلُ مَنْ خَاطَ الثِّيَابَ وَلَبَسَ الْمَخِيْطَ وَأَوَّلُ مَنْ نَظَرَ فِي عِلْمِ النُّجُومِ وَالْحِسَابِ وَسَيَّرَهَا

Idrees, upon him be peace, was the first to write with the pen, the first to sew and stitch his clothing, and the first to study knowledge of the stars, their calculations, and their movements.

Source: al-Jāmi' li-Aḥkām al-Qur'ān 19:56

For this reason, many classical scholars accepted the validity of natural sciences and encouraged their study for the benefit of the community and humanity.

Al-Ghazali writes:

وأما الطبيعيات فهو بحث عن عالم السماوات وكواكبها وما تحتها من الأجسام المفردة كالماء والهواء والتراب والنار وعن الأجسام المركبة كالحيوان والنبات والمعادن وعن أسباب تغييرها واستحالتها وامتزاجها وذلك يضاهاى بحث الطب عن جسم الإنسان وأعضائه الرئيسة والخادمة وأسباب استحالة مزاجه وكما ليس من شرط الدين إنكار علم الطب فليس من شرطه أيضاً إنكار ذلك العلم

As for natural sciences, they consist of examining the world of the heavens and the stars and the distinct substances that lie beneath them such as water, air, dirt, and fire, and the contingent substances such as animals, vegetation, and minerals, and the causes that alter them, transform them, and blend them. That is like the doctor's examination of the human body, its primary and secondary parts, and the causes of change in its disposition. Just as it is not a condition of faith to reject medicine, neither is it a condition of faith to reject this knowledge.

Source: al-Munqidh min al-Dalāl 42

Muslim scholars throughout history have undertaken the challenge of reconciling reason (*aql*) and revelation (*naql*), the divine scripture with the findings of natural law and science. The health and well-being of Muslim societies depends upon the proper balance of religion and science such that these two great bodies of knowledge and truth perform their necessary social functions in harmony with each other. Ibn Taymiyyah writes:

العقلُ شَرْطٌ فِي مَعْرِفَةِ الْعُلُومِ وَكَمَالِ وَصَلَاحِ الْأَعْمَالِ وَبِهِ يَكْمُلُ الْعِلْمُ وَالْعَمَلُ لِكِنَّهُ لَيْسَ مُسْتَقِيلاً بِذَلِكَ بَلْ هُوَ غَرِيْزَةٌ فِي النَّفْسِ وَقُوَّةٌ فِيهَا بِمَنْزِلَةِ قُوَّةِ الْبَصَرِ الَّتِي فِي الْعَيْنِ فَإِنْ اتَّصَلَ بِهِ نُورُ الْإِيمَانِ وَالْقُرْآنِ كَانَ كَنُورِ الْعَيْنِ إِذَا اتَّصَلَ بِهِ نُورُ الشَّمْسِ وَالنَّارِ وَإِنْ انْفَرَدَ بِنَفْسِهِ لَمْ يُبْصِرِ الْأُمُورَ الَّتِي يَعْجِزُ وَحَدَهُ عَنْ دَرْكِهَا ... فَأَلْحَوَالُ الْحَاصِلَةُ مَعَ عَدَمِ الْعَقْلِ نَاقِصَةٌ وَالْأَقْوَالُ الْمُخَالِفَةُ لِلْعَقْلِ بَاطِلَةٌ

Reason is a requirement for acquiring knowledge and performing righteous deeds, through which knowledge and deeds are perfected, but it is not enough on its own. Rather, it is a faculty of the soul and an ability like the ability within the eye to see. If it is connected with the light of faith and the Quran, then it is like the eye receiving the light of the sun and torch. If it is left to itself, it cannot gain

insight into matters that it cannot know alone... Thus, the circumstances resulting from the denial of reason are defective, and ideas that contradict reason are false.

Source: Majmū' al-Fatāwá 3/338
And he also writes:

مَا جَاءَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهُ حَقٌّ يُصَدِّقُ بَعْضُهُ بَعْضًا وَهُوَ مُوَافِقٌ لِفِطْرَةِ الْخَلَائِقِ وَمَا جُعِلَ فِيهِمْ مِنَ الْعُقُولِ الصَّرِيحَةِ وَالْقَصُودِ الصَّحِيحَةِ لَا يُخَالِفُ الْعَقْلَ الصَّرِيحَ وَلَا الْقَصْدَ الصَّحِيحَ وَلَا الْفِطْرَةَ الْمُسْتَقِيمَةَ وَلَا النَّقْلَ الصَّحِيحَ الثَّابِتَ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Every reliable narration from the Prophet is the truth and confirms one another. It agrees with the natural instinct of creatures, sound reason that has been placed within them, and noble purposes. It cannot contradict sound reason, nor a noble purpose, nor an upright instinct, nor an authentic and established revelation from the Prophet.

Source: _

Indeed, one of the trustworthy methods by which a narration falsely or mistakenly ascribed to the Prophet can be recognized is whether or not it contradicts sound reason.

Ibn Al-Jawzi writes:

إِذَا رَأَيْتَ الْحَدِيثَ يُبَايِنُ الْمَعْقُولَ أَوْ يُخَالِفُ الْمَنْقُولَ أَوْ يُنَاقِضُ الْأُصُولَ فَاعْلَمْ أَنَّهُ مَوْضُوعٌ

If you find a prophetic narration disagreeing with sound reason, contradicting established revelation, or conflicting with the principles, then know that it is inauthentic.

Source: Tadrīb al-Rāwī 1/327

Conversely, Allah has blamed those who forsake the use of their God-given reason. Irrationality is the characteristic of unbelief, idolatry, and hypocrisy, as the betrayal of reason hinders the ability of people to recognize the value of religion or causes them to cynically abuse religion for some worldly purpose.

Allah said:

﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ۗ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ (58)﴾

When you call to prayer, they take it in ridicule and amusement. That is because they are people who will not reason.

Surat Al-Ma'idah 5:58

And Allah said:

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۗ أَفَلَا تَعْقِلُونَ (44)﴾

Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?

The betrayal of reason opens the door to sin and leads people down the paths of destruction. The worst people are those who forgo logic and facts when the truth opposes their desires.

Allah said:

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ ۗ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ (100)﴾

It is not for a soul to believe except by permission of Allah, and He will disgrace those who will not reason.

And Allah said:

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ (22)﴾

Verily, the worst of living creatures in the sight of Allah are the deaf and dumb who will not reason.

And Allah said:

﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ (10)﴾

They will say: If only we had been listening or reasoning, we would not be among the companions of the Blaze.

In its most evil manifestations, the betrayal of reason leads to violence, bloodshed, and crimes against humanity.

Allah said:

﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ (151)﴾

Do not kill the soul which Allah has forbidden except by right of justice. This He has enjoined upon you that perhaps you will reason.

The enemies of Islam in the time of the Prophet not only persecuted and killed practicing Muslims, but they also persecuted their own people. The cause of their oppression was their abandonment of reason.

And Allah said:

﴿بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ ۗ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۗ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ (14)﴾

Their violence among themselves is severe. You imagine they are united, but their hearts are divided. That is because they are people who do not reason.

Surat Al-Hashr 59:14

Hence, the Prophet warned us of a time that would come in which violence and bloodshed would be widespread because people would no longer apply their ability to reason.

Abu Musa reported: The Messenger of Allah, peace and blessings be upon him, said:

إِنَّ بَيْنَ يَدَيْ السَّاعَةِ لَهَزَجًا

Verily, before the Hour will come an upheaval and killing.

Some of the people said, "O Messenger of Allah, will we be reasonable on that day?" The Prophet said:

لَا تُنَزَعُ عُقُولُ أَكْثَرِ ذَلِكِ الزَّمَانِ وَيَخْلَفُ لَهُ هَبَاءٌ مِنَ النَّاسِ لَا عُقُولَ لَهُمْ

No, reason will be removed from most of the people in that era and the remaining people will not have their ability to reason.

Source: Sunan Ibn Majah 3959, Grade: *Sahih (authentic)*

Therefore, Muslims should never be blind followers of a nation, a movement, or a charismatic leader who invokes vulgar prejudice, bigotry, and demagoguery. We should always examine the good and evil of every situation in light of the guidance of scripture and our natural moral intuition.

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ يَغْضَبُ لِعَصْبَةٍ أَوْ يَدْعُو إِلَى عَصْبَةٍ أَوْ يَنْصُرُ عَصْبَةً فَقُتِلَ فَقِتْلُهُ جَاهِلِيٌّ

Whoever fights under the banner of one who is blind, raging for the sake of tribalism, or calling to tribalism, or supporting tribalism, and is killed will have died upon ignorance.

Source: *Sahih (authentic)* Muslim 1848, Grade: *Sahih (authentic)*

Hudhaifa reported: The Messenger of Allah, peace and blessings be upon him, said:

لَا تَكُونُوا إِمَّعَةً تَقُولُونَ إِنَّ أَحْسَنَ النَّاسِ أَحْسَنًا وَإِنْ ظَلَمُوا ظَلَمْنَا وَلَكِنْ وَطَّنُوا أَنْفُسَكُمْ إِنَّ أَحْسَنَ النَّاسِ أَنْ تُحْسِنُوا وَإِنْ أَسَاءُوا فَلَا تَظْلِمُوا

Do not let yourselves become blind followers, saying that if the people are good then we will be good, and if they are unjust then we will be unjust. Rather, make up your own minds. If the people are good then be good, but if they are evil then do not be unjust.

Source: Sunan At-Tirmidhi 2007, Grade: *Hasan*

The true Muslim strives to apply his or her mind to the study of religion, science, and ethics. Muslims should value knowledge, intelligence, and logical thought as these virtues in no way contradict Islam. Rather, the blessed faculty of reason is fundamental and indispensable to our faith.

Scientific arguments.

In some instances, scientific arguments can and should be put forward to open the minds and hearts of the people we seek to invite or inform about Islam.

Reason and logic are the feathers of the same bird of science... One argument that can be study and can be of great use when having a dialogue with scientists and even atheists is this remarkable article that I will reproduce as is (please read)

Is there definitive proof of the existence of God?

By [Islam & Science](#) The 10 August 2018

When Kurt Gödel, one of the greatest mathematicians of the 20th century, died in 1978 he left mysterious notes filled with logical symbols. Towards the end of his life a rumor circulated that this enigmatic genius was engaged in a secret project that was not directly relevant to his usual mathematical work. According to the rumor, he had tried to develop a logical proof of the existence of God. The notes that Gödel left, which were published a decade after his death, confirmed that the rumor was indeed correct. Gödel had invented a version of the so-called modal ontological argument for God's existence.

The modal ontological argument purports to establish the astounding thesis that the mere possibility of the existence of God entails its actuality. That is, the argument says, once we agree that God can in principle exist we can't but accept that God does actually exist. There are many distinct versions of the modal ontological argument but one of the most straightforward can be presented as follows.

According to 'perfect being theism', a form of theism most widely accepted among Judaeo-Christian-Islamic theists, God is a being that exists necessarily. Such a being is distinct from contingent beings like tables, cars, planets and people, which exist merely by chance. If God exists at all, there is no possible situation in which he fails to exist. Proponents of perfect being theism also typically say that God is all-powerful, all-knowing, and morally perfect because he is perfect in all respects. This observation suggests that the thesis 'it is possible that God exists' is equivalent to 'it is possible that, necessarily, an all-powerful, all-knowing and morally perfect being exists.' At this point the modal ontological argument appeals to a principle in modal logic that is widely accepted by logicians: If it is 'possible' that something is 'necessary', then that thing is simply 'necessary.' In other words, if we have the sentence 'it is possible that something is necessary' we can drop the phrase 'it is possible that' without changing the meaning. If we apply this logical principle to what we have derived so far, namely, the thesis 'it is possible that, necessarily, an all-powerful, all-knowing and morally perfect being exists', we can derive the thesis 'it is necessary that an all-powerful, all-knowing and morally perfect being exists.' This is equivalent to saying that God exists necessarily. If God exists necessarily, then God actually exists. Hence, the mere possibility of the existence of God logically entails its actuality.

Theists' attempts to demonstrate the possibility of God involve some of the most creative ideas in philosophy. Clement Dore and Alexander Pruss, for example, try to establish the possibility that God exists

by appealing to the fact that many people have encountered God in religious experiences. Dore and Pruss do not assume that these religious experiences are veridical – they are willing to accept that some (or even all) of them are hallucinations. However, according to them, if the existence of God is impossible then God cannot even appear in hallucinations. The fact that people encounter God in religious experiences suggests that, even if they are hallucinations, the existence of God is at least possible.

To take another example, Carl Kordig tries to establish the possibility that God exists by appealing to the so-called 'ought implies can' principle. If we ought to rescue a drowning child we can rescue that child. Conversely, if we cannot for some reason rescue a drowning child, then it is not the case that we ought to rescue that child. Kordig says that God ought to exist because he is a perfect being. And given that God ought to exist we can infer with the 'ought implies can' principle that he can exist as well. Hence, it is possible that God exists.

How does Gödel try to show that God's existence is possible? He argues that it is possible because God has only positive properties. If God were to have both positive and negative properties simultaneously it would seem impossible for him to exist because they would contradict each other. For example, it would seem impossible for God to exist if he were to have the property of being all knowing (a positive property) and the property of being ignorant (a negative property) simultaneously. Therefore God, as the greatest possible being, has only positive properties, such as the properties of being all knowing, all powerful and morally perfect, which, according to Gödel, do not contradict each other.

Whether the abovementioned arguments for the possibility of God succeed is disputed. Yet the modal ontological argument is important because it seems to reduce the burden of proof on theists dramatically. They no longer need to rely on traditional arguments for the actuality of the existence of God, which appeal to the origin of the universe, the source of morality, the apparent design in nature, testimonies of miracles, and so on. All they need to do is show that the existence of God is at least possible. If we can show that, we can simply plug it into the modal ontological argument and derive, as a matter of logic, that the existence of God is actual. Hence, the modal ontological argument places us only a half-step away from a definitive proof of the existence of God.

By Yujin Nagasawa, published in [OUPblog](#), November 8th 2017.

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Other scientific arguments are related directly from the Quran.

There are as we will show many verses in the Quran that describe scientific fundamentals or situations that have been proven true in this past century even though in the time of the revelation there was no possibilities to verify or clearly understand the meaning of these verses .

Faith is a complex phenomena built on different factors , emotional , logical , reason , experience , knowledge , rituals , culture , and the binder of these elements is the harmony between these factors. There is no such thing as blind faith in Islam

Islam and Buddhism

A person who undertakes the task of *da'wah* should also have a basic knowledge of his or her addressees. It is quite understandable that Muslims have difficulty convincing Buddhists about God, as their religion does not give any significance to the belief in the existence of God.

But we know every human, whether Muslim or Non-Muslim, knows of God in the depths of their hearts, possibly in a half-forgotten manner. This is the reason why Allah Almighty commands us to *remind* the non-Muslims of Allah:

﴿فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ (9)﴾

{Remind then, [others of the truth, regardless of] whether this reminding [would seem to] be of use [or not]} (Quran 87:9)

The foregoing indicates that our duty is to awaken the people to the truth of their origin as God's creation. Ask them: where do you come from in an ultimate philosophical sense.

Whether they give you the right answer or not, you may begin by giving them the Islamic answer. And if your friend is willing to listen, you can give an idea of God as described in the Quran too.

Another point about Buddhists is that they do not believe in heaven or hell. And the concept of karma and rebirth as believed by the Buddhists is quite different. They also deny the existence of the soul.

You can counter the above beliefs by telling them of the psychological need felt by all of us for rewards after good actions. If there is no God, what seems to exist is dangerously unreliable, and there is no real incentive for doing good either.

Is it wrong then to have the desire in us for a better life, for a better world?

Without such a desire and the expectation of good results for our efforts (which is our reward here and now), the world will be a desert of dried up dreams.

As for the soul, it is our self which gives us the feeling of "me"; and without that feeling we have no real identity and we are nowhere. As humans who live in the world of the body and the soul, we strive for satisfaction at both levels.

Islam is a religion and a philosophy that addresses the human condition in this life, and promises a future world of happiness to those who lead a meaningful life here.

By way of *da'wah*, you may also begin by seeking the common ground between Buddhism and Islam.

Gautama Buddha (or Tathagata) taught that he was not the only Buddha (meaning, the Enlightened One) leading people along the Right Path.

In answer to a question by Ananda, Gautama said:

'I am not the first Buddha who came upon earth, nor shall I be the last.

In due time another Buddha will arise in the world, a Holy One, a supremely enlightened One, endowed with wisdom in conduct, auspicious, knowing the universe, an incomparable leader of men, a master of angels and mortals.

He will reveal to you the same eternal truths which I have taught you. He will preach his religion, glorious in its origin, glorious at the climax, and glorious at the goal, in the spirit and in the letter.

He will proclaim a religious life, wholly perfect and pure; such as I now proclaim.'

Ananda said, 'How shall we know him?'

The Blessed One said, 'He will be known as Maitreya, which means 'he whose name is kindness.' (Paul Carus: Gospel of Buddha – chapter 96- emphasis added)

Anyone who has studied the life of the Last Prophet can see that the above prediction of Maitreya is about a Buddha (an enlightened one) of the future, who could very well be Prophet Muhammad (PBUH) himself.

Prophet Muhammad (PBUH) proved to be the supremely enlightened one as he received the whole of the Quran as Divine revelation.

He was the incomparable leader of men as his directives and instructions were followed literally by hundreds of thousands of people belonging to all tribes, races, and nationalities.

And he proclaimed a religious life wholly perfect and pure which can be described as Gautama Buddha's teaching extended and perfected to guide humans in all areas of life, such as the social, financial, and political spheres.

One notable aspect of Buddhism is its opposition to the social distinctions (the caste system) prevailing in the society. Buddhism offered a code of practical ethics and established the principle of social equality. This aspect of Buddhism brings it closer to Islam.

Buddha's teaching to renounce the world – in effect to suppress human desires and aspirations – is tempered by the Islamic teaching of 'seeking the other world through the blessings of this world' (See Quran 28:77).

﴿وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ
الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ﴾ (77)

But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters." (77)

At the same time the Prophet repeatedly emphasized the transience of this world, and the permanence of the other. Islam is a middle path reconciling this temporal world and the next world of eternity.

Buddhism too is not just renunciation; it does not ignore the practical world of everyday reality; rather it points towards the Middle Path of Maitreya, the merciful one. And Allah Almighty calls Prophet Muhammad (PBUH)

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (107)﴾

“And We have not sent you, [O Muhammad], except as a mercy to the worlds. (107)” (Quran 21:107)
So, pray to Allah for guidance and begin the *da'wah* to your Buddhist friend with confidence. May Allah the All-Merciful help us and guide us in all our efforts in His Way! *Salam*.

Comparative chart between Buddhism and Islam



Practices	Meditation, the Eightfold Path; right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, right concentration	Five pillars: Testament that there is one God and Muhammad is his messenger (shahadah); prayer five times daily; fast during Ramadan; charity to the poor (zakat); pilgrimage (Hajj).
Place of origin	Indian subcontinent	Arabian Peninsula, Mecca at Mount Hira.
Use of statues and pictures	Common. Statues are used as meditation objects, and revered as they reflect the qualities of the Buddha.	Images of God or prophets not permitted. Art takes the form of calligraphy, architecture etc. Muslims distinguish themselves from other groups by not drawing lifelike human works, which could be mistaken as idolatry. No image is representative of God
Belief of God	The idea of an omniscient, omnipotent, omnipresent creator is rejected by Buddhists. The Buddha himself refuted the theistic	Only one God (monotheism). God is the one True Creator. God has always existed, none existed before him and will exist forever. He transcends

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	argument that the universe was created by a self-conscious, personal God.	life and death. No part of His creation resembles Him, He cannot be seen, but sees all.
Founder	The Buddha (born as Prince Siddhartha)	Prophet Muhammad. According to Islamic scripture, all people who follow God's revealed guidance and the messengers sent with it 'submit' to that guidance, and are considered Muslims (ie. Adam, Moses, Abraham, Jesus, etc.).
Life after death	Rebirth is one of the central beliefs of Buddhism. We are in an endless cycle of birth, death and re-birth, which can only be broken by attaining nirvana. Attaining nirvana is the only way to escape suffering permanently.	All beings created with reason will be accountable to God Almighty on the Day of Judgement. They will be rewarded for every atom's weight of good, and either forgiven or punished for evil deeds.
Human Nature	Ignorance, as all sentient beings. In the Buddhist texts, it is seen that when Gautama, after his awakening, was asked whether he was a normal human being, he replied, "No".	Humans are born pure and innocent. Upon reaching adolescence, you are responsible for what you do, and must choose right from wrong. Islam also teaches that faith and action go hand-in-hand.
Clergy	The Buddhist Sangha, composed of bhikkhus (male monks) and bhikkhunis (female nuns). The sangha is supported by lay Buddhists.	Imam leads congregational prayer in a mosque. Sheikh, Maulana, Mullah and Mufti
Literal Meaning	Buddhists are those who follow the teachings of the Buddha.	Islam is derived from the Arabic root "Salema": peace, purity, submission and obedience. In the religious sense, Islam means submission to the will of God and obedience to His law. A Muslim is one who follows Islam.
Followers	Buddhists	Muslims
Scriptures	Tripitaka - a vast canon composed of 3 sections: the Discourses, the Discipline and the Commentaries, and some early scriptures, such as the Gandhara texts.	The Qur'an, and traditions of the Holy Last messenger Muhammad, called 'Sunnah' which is found in narrations or 'hadiths' by the men around him.
Original Language(s)	Pali(Theravada tradition) and Sanskrit(Mahayana and Vajrayana tradition)	Arabic
View of the Buddha	The highest teacher and the founder of Buddhism, the all-transcending sage.	N/A. Islamic scripture does not discuss or mention Gautam Buddha .
Means of salvation	Reaching Enlightenment or Nirvana, following the Noble Eightfold Path.	Belief in one God, remembrance of God, repentance, fear of God and hope in God's mercy.
Geographical distribution and predominance	(Majority or strong influence) Mainly in Thailand, Cambodia, Sri Lanka, India, Nepal, Bhutan, Tibet, Japan, Myanmar (Burma), Laos, Vietnam, China, Mongolia, Korea, Singapore, Hong Kong and Taiwan. Other small minorities exist in other countries.	There are 1.6 billion. By the percentage of the total population in a region considering themselves Muslim, 24.8% in Asia-Oceania, 91.2% in the Middle East-North Africa, 29.6% in Sub-Saharan Africa, around 6.0% in Europe, and 0.6% in the Americas.
Marriage	It is not a religious duty to marry. Monks and nuns do not marry and are celibate. Advice in the	Islam is totally opposed to monasticism and celibacy. Marriage is an act of Sunnah in Islam and

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	Discourses on how to maintain a happy and harmonious marriage.	is strongly recommended. Men can only marry the "people of the book" i.e., Abrahamic religions. Women can only marry a Muslim man.
Confessing sins	Sin is not a Buddhist concept.	Forgiveness must be sought from God, there is no intermediary with him. If any wrong is done against another person or thing, forgiveness must first be sought from them, then from God, as all of God's creation have rights that must not be infringed
Population	500-600 million	1.6 billion Muslims
Status of women	No distinctions between men and women. Women are equal to men, and men are equal to women in the Sangha. The Buddha gave Men and Women equal rights and a major part in the Sangha.	The prophet said "Do good to and serve your mother, then your mother, then your mother, then your father, then the near relatives and then those who come after them." Islam's honoring women is the great status of the mother in Islam.
Symbols	The conch, endless knot, fish, lotus, parasol, vase, dharmachakra (Wheel of Dharma), and victory banner.	Muhammad's name in calligraphy is common. There is also the black standard that says "There is no god but God and Muhammad is the last messenger of God" in Arabic. The star and crescent is not Islam per se; it is inspired by the Ottoman empire.
Principle	This life is suffering, and the only way to escape from this suffering is to dispel one's cravings and ignorance by realizing the Four Noble Truths and practicing the Eightfold Path.	Say, "He is Allah , [who is] One, Allah , the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent." - Quran: Surah Al Ikhlas
Views on Other Religions	Being a practical philosophy, Buddhism is neutral against other religions.	Christians and Jews are regarded as the people of the book, who hold a great deal of respect over materialists but are disbelievers far from the correct path.
Religious Law	The Dharma.	Shariah law (derived from Quran and Hadith) governs prayers, business transactions, and individual rights, as well as criminal and governmental laws. Religious debate, or 'Shura' is utilized for practical solutions to contemporary issues
Time of origin	2,500 years ago, circa 563 B.C.E. (Before Common Era)	600 C.E.
Status of Vedas	The Buddha rejected the 5 Vedas, according to the dialogues seen in the nikayas.	N/A
Concept of Deity	n/a. According to some interpretations, there are beings in heaven realms but they are also bound by "samsara". They may have less suffering but have not yet achieved salvation (nibbana)	God (Allah) is the only god and is all-powerful and omnipotent .

Frequently asked questions and their answers

F.A.Q

What is Islam?

Islam is not a new religion, but the same truth that God revealed through all His prophets to every people. For a fifth of the world's population, Islam is both a religion and a complete way of life. Muslims follow a religion of peace, mercy, and forgiveness, and the majority have nothing to do with the extremely grave events which have come to be associated with their faith. [top](#)

◊ Who are the Muslims?

One billion people from a vast range of races, nationalities and cultures across the globe - from the southern Philippines to Nigeria - are united by their common Islamic faith. About 18% live in the Arab world; the world's largest Muslim community is in Indonesia; substantial parts of Asia and most of Africa are Muslim, while significant minorities are to be found in the former Soviet Union, China, North and South America, and Europe. [top](#)

◊ What do Muslims believe?

Muslims believe in One, Unique, Incomparable God; in the Angels created by Him; in the prophets through whom His revelations were brought to mankind; in the Day of Judgement and individual accountability for actions; in God's complete authority over human destiny and in life after death. Muslims believe in a chain of prophets starting with Adam and including Noah, Abraham, Ishmael, Isaac, Jacob, Joseph, Job, Moses, Aaron, David, Solomon, Elias, Jonah, John the Baptist, and Jesus, peace be upon them. But God's final message to man, a reconfirmation of the eternal message and a summing-up of all that has gone before was revealed to the Prophet Muhammad (PBUH) through Gabriel. [top](#)

◊ How does someone become a Muslim?

Simply by saying 'there is no divinity worthy to be worshipped apart from Allah, and Muhammad (PBUH) is the Messenger of God.'

By this declaration the believer announces his or her faith in all God's messengers, and the scriptures they brought.

The Shahada can be declared as follows :

“ASH-HADU ANLA ELAHA ILLA-ALLAH WA ASH-HADU ANNA MOHAMMADAN RASUL-ALLAH”.

The English translation is :

“I bear witness that there is no deity (none truly to be worshipped) but, Allah, and I bear witness that Mohammad is the messenger of Allah.”

◊ What does 'Islam' mean?

The Arabic word 'Islam' simply means 'submission', and derives from a word meaning 'peace'. In a religious context it means complete submission to the will of God. 'Mohammedanism' is thus a misnomer because

it suggests that Muslims worship Muhammad (PBUH) rather than God. 'Allah' is the Arabic name for God, which is used by Arab Muslims and Christians alike.

◊ Why does Islam often seem strange?

Islam may seem exotic or even extreme in the modern world. Perhaps this is because religion does not dominate everyday life in the West today, whereas Muslims have religion always uppermost in their minds, and make no division between secular and sacred. They believe that the Divine Law, the Shari'a, should be taken very seriously, which is why issues related to religion are still so important.

◊ Do Islam and Christianity have different origins?

No. Together with Judaism, they go back to the prophet and patriarch Abraham, and their three prophets are directly descended from his sons Muhammad (PBUH) from the eldest, Ishmael, and Moses and Jesus from Isaac. Abraham established the settlement which today is the city of Makkah, and built the Ka'ba towards which all Muslims turn when they pray.

◊ What is the Ka'ba?

The Ka'ba is the place of worship which God commanded Abraham and Ishmael to build over four thousand years ago. The building was constructed of stone on what many believe was the original site of a sanctuary established by Adam. God commanded Abraham to summon all mankind to visit this place, and when pilgrims go there today they say 'At Thy service, O Lord', in response to Abraham's summons.

◊ Who is Muhammad (PBUH) ?

Muhammad (PBUH) , was born in Makkah in the year 570, at a time when Christianity was not yet fully established in Europe. Since his father died before his birth, and his mother shortly afterwards, he was raised by his uncle from the respected tribe of Quraysh. As he grew up, he became known for his truthfulness, generosity and sincerity, so that he was sought after for his ability to arbitrate in disputes. The historians describe him as calm and meditative. Muhammad (PBUH) was of a deeply religious nature, and had long detested the decadence of his society. It became his habit to meditate from time to time in the Cave of Hira near the summit of Jabal al-Nur, the 'Mountain of Light' near Makkah. top

◊ How did Muhammad (PBUH) become a prophet and a messenger of God?

The Mountain of Light where Gabriel came to Prophet Muhammad (PBUH) .

At the age of 40, while engaged in a meditative retreat, Muhammad (PBUH) received his first revelation from God through the Angel Gabriel. This revelation, which continued for twenty-three years, is known as the Quran.

As soon as he began to recite the words he heard from Gabriel, and to preach the truth which God had revealed to him, he and his small group of followers suffered bitter persecution, which grew so fierce that in the year 622 God gave them the command to emigrate. This event, the Hijra, 'migration', in which they left Makkah for the city of Madinah some 260 miles to the north, marks the beginning of the Muslim calendar.

After several years, the Prophet and his followers were able to return to Makkah, where they forgave their enemies and established Islam definitively. Before the Prophet died at the age of 63, the greater

part of Arabia was Muslim, and within a century of his death Islam had spread to Spain in the West and as far East as China.

Among the reasons for the rapid and peaceful spread of Islam was the simplicity of its doctrine - Islam calls for faith in only One God worthy of worship. It also repeatedly instructs man to use his powers of intelligence and observation.

Within a few years, great civilizations and universities were flourishing, for according to the Prophet, 'seeking knowledge is an obligation for every Muslim man and woman'. The synthesis of Eastern and Western ideas and of new thought with old, brought about great advances in medicine, mathematics, physics, astronomy, geography, architecture, art, literature, and history. Many crucial systems such as algebra, the Arabic numerals, and also the concept of the zero (vital to the advancement of mathematics), were transmitted to medieval Europe from Islam. Sophisticated instruments which were to make possible the European voyages of discovery were developed, including the astrolabe, the quadrant and good navigational maps.

◇ What is the Quran?

This opening chapter of The Quran, the Fatiha, is central in Islamic prayer. It contains the essence of The Quran and is recited during every prayer.

The Quran is a record of the exact words revealed by God through the Angel Gabriel to the Prophet Muhammad (PBUH) . It was memorized by Muhammad (PBUH) and then dictated to his Companions, and written down by scribes, who cross-checked it during his lifetime. Not one word of its 114 chapters, Suras, has been changed over the centuries, so that the Quran is in every detail the unique and miraculous text which was revealed to Muhammad (PBUH) fourteen centuries ago.

◇ What is the Quran about?

The Quran, the last revealed Word of God, is the prime source of every Muslim's faith and practice. It deals with all the subjects which concern us as human beings: wisdom, doctrine, worship, and law, but its basic theme is the relationship between God and His creatures. At the same time it provides guidelines for a just society, proper human conduct and an equitable economic system.

◇ Are there any other sacred sources?

Yes, the sunnah, the practice and example of the Prophet, is the second authority for Muslims. A hadith is a reliably transmitted report of what the Prophet said, did, or approved. Belief in the sunnah is part of the Islamic faith.

Examples of the Prophet's sayings

The Prophet said:

'God has no mercy on one who has no mercy for others.'

'None of you truly believes until he wishes for his brother what he wishes for himself.'

'He who eats his fill while his neighbor goes without food is not a believer.'

'The truthful and trusty businessman is associated with the prophets the saints, and the martyrs.'

'Powerful is not he who knocks the other down, indeed powerful is he who controls himself in a fit of anger.'

'God does not judge according to your bodies and appearances but He scans your hearts and looks into your deeds.'

'A man walking along a path felt very thirsty. Reaching a well he descended into it, drank his fill and came up. Then he saw a dog with its tongue hanging out, trying to lick up mud to quench its thirst. The man saw that the dog was feeling the same thirst as he had felt so he went down into the well again and filled his shoe with water and gave the dog a drink. God forgave his sins for this action.' The Prophet was asked: 'Messenger of God, are we rewarded for kindness towards animals?' He said, 'There is a reward for kindness to every living thing.'

From the hadith collections of Bukhari, Muslim, Tirmidhi and Bayhaqi.

◊ What are the 'Five Pillars' of Islam?

They are the framework of the Muslim life: faith, prayer, concern for the needy, self-purification, and the pilgrimage to Makkah for those who are able.

1. FAITH

The Shahada inscribed over entrance to Ottoman Topkapi Palace (the museum contains a mantle worn by the Prophet, among other treasures), Istanbul.

"There is no god worthy of worship except God and Muhammad (PBUH) is His messenger."

This declaration of faith is called the Shahada, a simple formula which all the faithful pronounce. In Arabic, the first part is: La ilaha illa Llah - 'there is no god except God'; ilaha (god) can refer to anything which we may be tempted to put in place of God - wealth, power, and the like. Then comes illa Llah : 'except God', the source of all Creation.

The second part of the Shahada is Muhammad (PBUH) un rasulu'Llah : 'Muhammad (PBUH) is the messenger of God.' A message of guidance has come through a man like ourselves.

2. PRAYER

Salat is the name for the obligatory prayers which are performed five times a day, and are a direct link between the worshipper and God. There is no hierarchical authority in Islam, and no priests, so the prayers are led by a learned person who knows the Quran, chosen by the congregation. These five prayers contain verses from the Quran, and are said in Arabic, the language of the Revelation, but personal supplication can be offered in one's own language.

Prayers are said at dawn, noon, mid-afternoon, sunset and nightfall, and thus determine the rhythm of the entire day. Although it is preferable to worship together in a mosque, a Muslim may pray almost anywhere, such as in fields, offices, factories and universities. Visitors to the Muslim world are struck by the centrality of prayers in daily life.

A translation of the Call to Prayer is:

Allah is most great. Allah is most great.

Allah is most great. Allah is most great.

I testify that there is no divinity except Allah .

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I testify that there is no divinity except Allah .

I testify that Muhammad (PBUH) is the messenger of Allah .

I testify that Muhammad (PBUH) is the messenger of Allah .

Come to prayer! Come to prayer!

Come to success (in this life and the Hereafter)!

Come to success!

Allah is most great. Allah is most great.

There is no divinity except Allah . 3 times

3.THE 'ZAKAT'

One of the most important principles of Islam is that all things belong to God, and that wealth is therefore held by human beings in trust. The word zakat means both 'purification' and 'growth'. Our possessions are purified by setting aside a proportion for those in need, and, like the pruning of plants, this cutting back balances and encourages new growth. Each Muslim calculates his or her own zakat individually. For most purposes this involves the payment each year of two and a half percent of one's capital. A pious person may also give as much as he or she pleases as sadaqa, and does so preferably in secret. Although this word can be translated as 'voluntary charity' it has a wider meaning. The Prophet said 'even meeting your brother with a cheerful face is charity.' The Prophet said: 'Charity is a necessity for every Muslim.' He was asked: 'What if a person has nothing?' The Prophet replied: 'He should work with his own hands for his benefit and then give something out of such earnings in charity.' The Companions asked: 'What if he is not able to work?' The Prophet said: 'He should help poor and needy persons.' The Companions further asked 'What if he cannot do even that?' The Prophet said 'He should urge others to do good.' The Companions said 'What if he lacks that also?' The Prophet said 'He should check himself from doing evil. That is also charity.'

4. THE FAST

Every year in the month of Ramadan, all Muslims fast from first light until sundown, abstaining from food, drink, and sexual relations. Those who are sick, elderly, or on a journey, and women who are pregnant or nursing are permitted to break the fast and make up an equal number of days later in the year. If they are physically unable to do this, they must feed a needy person for every day missed. Children begin to fast (and to observe the prayer) from puberty, although many start earlier. Although the fast is most beneficial to the health, it is regarded principally as a method of self purification. By cutting oneself off from worldly comforts, even for a short time, a fasting person gains true sympathy with those who go hungry as well as growth in one's spiritual life.

5. PILGRIMAGE (Hajj)

The annual pilgrimage to Makkah - the Hajj - is an obligation only for those who are physically and financially able to perform it. Nevertheless, over two million people go to Makkah each year from every corner of the globe providing a unique opportunity for those of different nations to meet one another. Although Makkah is always filled with visitors, the annual Hajj begins in the twelfth month of the Islamic year (which is lunar, not solar, so that Hajj and Ramadan fall sometimes in summer, sometimes in winter). Pilgrims wear special clothes: simple garments which strip away distinctions of class and culture, so that all stand equal before God.

The rites of the Hajj, which are of Abrahamic origin, include circling the Ka'ba seven times, and going seven times between the mountains of Safa and Marwa as did Hagar during her search for water. Then the pilgrims stand together on the wide plain of Arafah and join in prayers for God's forgiveness, in what is often thought of as a preview of the Last Judgment. In previous centuries the Hajj was an arduous undertaking. Today, however, Saudi Arabia provides millions of people with water, modern transport, and the most up-to-date health facilities. The close of the Hajj is marked by a festival, the Eid al-Adha, which is celebrated with prayers and the exchange of gifts in Muslim communities everywhere. This, and the Eid al-Fitr, a feast-day commemorating the end of Ramadan, are the main festivals of the Muslim calendar.

◇ Does Islam tolerate other beliefs?

The Quran says:

﴿لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (8)﴾

"God forbids you not, with regards to those who fight you not for [your] faith nor drive you out of your homes, from dealing kindly and justly with them; for God loveth those who are just. (Quran 60:8) It is one function of Islamic law to protect the privileged status of minorities, and this is why non-Muslim places of worship have flourished all over the Islamic world. History provides many examples of Muslim tolerance towards other faiths: when the caliph Omar entered Jerusalem in the year 634, Islam granted freedom of worship to all religious communities in the city. Islamic law also permits non-Muslim minorities to set up their own courts, which implement family laws drawn up by the minorities themselves.

◇ What do Muslims think about Jesus?

Muslims respect and revere Jesus, and await his Second Coming. They consider him one of the greatest of God's messengers to mankind. A Muslim never refers to him simply as 'Jesus', but always adds the phrase 'upon him be peace'. The Quran confirms his virgin birth (a chapter of the Quran is entitled 'Mary'), and Mary is considered the purest woman in all creation. The Quran describes the Annunciation as follows:

﴿وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ (42)
يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ (43)
ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ (44)
إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ (45)﴾

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ (46)
قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسَّسْنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿47﴾

'Behold!' the Angel said, 'God has chosen you, and purified you, and chosen you above the women of all nations. O Mary, God gives you good news of a word from Him, whose name shall be the Messiah, Jesus son of Mary, honored in this world and the Hereafter, and one of those brought near to God. He shall speak to the people from his cradle and in maturity, and shall be of the righteous.'

She said: 'O my Lord! How shall I have a son when no man has touched me?' He said: 'Even so; God creates what He will. When He decrees a thing, He says to it, "Be!" and it is.' (Quran 3:42-47)

Jesus was born miraculously through the same power which had brought Adam into being without a father:

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾ (59)

Truly, the likeness of Jesus with God is as the likeness of Adam. He created him of dust, and then said to him, 'Be!' and he was. (Quran 3:59)

During his prophetic mission Jesus performed many miracles. The Quran tells us that he said:

﴿أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ (49)

I have come to you with a sign from your Lord: I make for you out of clay, as it were, the figure of a bird, and breathe into it and it becomes a bird by God's leave. And I heal the blind, and the lepers and I raise the dead by God's leave. (Quran 3:49)

Neither Muhammad (PBUH) nor Jesus came to change the basic doctrine of the belief in One God, brought by earlier prophets, but to confirm and renew it. In the Quran Jesus is reported as saying that he came:

﴿وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَأَجَلَ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا﴾ (50)

To attest the law which was before me. And to make lawful to you part of what was forbidden to you; I have come to you with a sign from your Lord, so fear God and obey Me. (Quran 3:50)

The Prophet Muhammad (PBUH) said:

Whoever believes there is no god but God, alone without partner, that Muhammad (PBUH) is His messenger, that Jesus is the servant and messenger of God, His word breathed into Mary and a spirit emanating from Him, and that Paradise and Hell are true, shall be received by God into Heaven. (Hadith from Bukhari)

◊ Why is the family so important to Muslims?

The family is the foundation of Islamic society. The peace and security offered by a stable family unit is greatly valued, and seen as essential for the spiritual growth of its members. A harmonious social order is created by the existence of extended families; children are treasured, and rarely leave home until the time they marry.

◊ What about Muslim women?

Islam sees a woman, whether single or married, as an individual in her own right, with the right to own and dispose of her property and earnings. A marriage dowry is given by the groom to the bride for her own personal use, and she keeps her own family name rather than taking her husband's.

Both men and women are expected to dress in a way which is modest and dignified; the traditions of female dress found in some Muslim countries are often the expression of local customs.

The Messenger of God said:

'The most perfect in faith amongst believers is he who is best in manner and kindest to his wife.'

◊ Can a Muslim have more than one wife?

The religion of Islam was revealed for all societies and all times and so accommodates widely differing social requirements. Circumstances may warrant the taking of another wife but the right is granted, according to the Quran, only on condition that the husband is scrupulously fair.

◊ Is Islamic marriage like Christian marriage?

A Muslim marriage is not a 'sacrament', but a simple, legal agreement in which either partner is free to include conditions. Marriage customs thus vary widely from country to country. As a result, divorce is not common, although it is not forbidden as a last resort. According to Islam, no Muslim girl can be forced to marry against her will: her parents will simply suggest young men they think may be suitable.

◊ How do Muslims treat the elderly?

In the Islamic world there are no old people's homes. The strain of caring for one's parents in this most difficult time of their lives is considered an honor and blessing, and an opportunity for great spiritual growth. God asks that we not only pray for our parents, but act with limitless compassion, remembering that when we were helpless children they preferred us to themselves. Mothers are particularly honored: the Prophet taught that 'Paradise lies at the feet of mothers'. When they reach old age, Muslim parents are treated mercifully, with the same kindness and selflessness.

In Islam, serving one's parents is a duty second only to prayer, and it is their right to expect it. It is considered despicable to express any irritation when, through no fault of their own, the old become difficult.

The Quran says:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا
أُفًّا وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (23) ﴾

﴿وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾ (24)

'Your Lord has commanded that you worship none but Him, and be kind to parents. If either or both of them reach old age with you, do not say 'uff to them or chide them, but speak to them in terms of honor and kindness. Treat them with humility, and say, 'My Lord! Have mercy on them, for they did care for me when I was little'. (17:23-24)

◇ How do Muslims view death?

Like Jews and Christians, Muslims believe that the present life is only a trial preparation for the next realm of existence. Basic articles of faith include: the Day of Judgment, resurrection, Heaven and Hell. When a Muslim dies, he or she is washed, usually by a family member, wrapped in a clean white cloth, and buried with a simple prayer preferably the same day. Muslims consider this one of the final services they can do for their relatives, and an opportunity to remember their own brief existence here on earth. The Prophet taught that three things can continue to help a person even after death; charity which he had given, knowledge which he had taught and prayers on their behalf by a righteous child. top

◇ What does Islam say about war?

Like Christianity, Islam permits fighting in self-defense, in defense of religion, or on the part of those who have been expelled forcibly from their homes. It lays down strict rules of combat which include prohibitions against harming civilians and against destroying crops, trees and livestock. As Muslims see it, injustice would be triumphant in the world if good men were not prepared to risk their lives in a righteous cause. The Quran says:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾ (190)

Fight in the cause of God against those who fight you, but do not transgress limits. God does not love transgressors. (2:190)

﴿وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ (61)

If they seek peace, then seek you peace. And trust in God for He is the One that heareth and knoweth all things. (8:61)

War, therefore, is the last resort, and is subject to the rigorous conditions laid down by the sacred law. The term jihad literally means 'struggle', and Muslims believe that there are two kinds of jihad. The other 'jihad' is the inner struggle which everyone wages against egotistic desires, for the sake of attaining inner peace. top

◇ What about food?

Although much simpler than the dietary law followed by Jews and the early Christians, the code which Muslims observe forbids the consumption of pig meat or any kind of intoxicating drink. The Prophet taught that 'your body has rights over you', and the consumption of wholesome food and the leading of a healthy lifestyle are seen as religious obligations. The Prophet said: 'Ask God for certainty [of faith] and well-being; for after certainty, no one is given any gift better than health!' top

◊ How does Islam guarantee human rights?

Freedom of conscience is laid down by the Quran itself:

﴿ لَا إِكْرَاهَ فِي الدِّينِ (256) ﴾

'There is no compulsion in religion'. (2:256)

The life and property of all citizens in an Islamic state are considered sacred whether a person is Muslim or not.

Racism is incomprehensible to Muslims, for the Quran speaks of human equality in the following terms:

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (13) ﴾

O mankind! We created you from a single soul, male and female, and made you into nations and tribes, so that you may come to know one another. Truly, the most honored of you in God's sight is the greatest of you in piety. God is All-Knowing, All Aware (49:13)

Confucianism and Islam

FILIAL PIETY IN CONFUCIANISM AND ISLAM: A COMPARATIVE LITERARY ANALYSIS OF QUR'ĀN, HADĪTH, AND FOUR CHINESE CLASSICS

Abstract

This article is an attempt to compare the teachings of Confucius and Islam, specifically The Four Books, which are authoritative works on Confucius, and the original sources of Islam, Qur'ān and Sunnah. The Four Books are the most quoted sources of Confucius' thought, namely The Great Learning (Da Xue 大学), The Doctrine of the Mean (Zhong Yong 中庸), The Confucian Analects (Lun Yu 论) and The Works of Mencius (Mengzi 孟子). The focus shall be on the concept of family and filial piety as found in Confucianism and Qur'ān and Sunnah. Both the teachings of Confucius and Islam emphasise the importance of virtues, ties and order in the family system, for example, the husband is the head of the family and responsible for the family's existence and security. Islam and Confucianism are both patriarchal, and the husband and men are protectors of the family and deserve much respect. Young members of the family must respect and obey the elders and vice versa. To Confucius, these virtues are the heavenly way and must be cultivated and developed accordingly as li (礼) or good manners from an early age. The young and old must be treated according to their age. Similar values are also upheld in Islam. However, there are also differences between the two approaches which shall be highlighted as well.

After having studied some of Confucianism philosophy we will be better capable to invite to Islam people who have inherited or embraced that philosophy.

The Complete Guide for Da'wah.

Addendum # 2

Introduction

Confucius was born in Shandong (山东), China, in 551 BCE, but his teachings, ethics, and influence have widely spread not only in China, but also Korea, Japan, Vietnam, Singapore and other regions in both East and West, and attracted nearly one-fifth of the world's population. The Prophet Muḥammad was born in 572 from the Hashemite tribe in Mecca and brought Islam to the people as a 'comprehensive way of life'. Islam has since the time of Muḥammad spread from Mecca to the rest of the Arabian Peninsula, then to the Middle East, Africa, Asia, Europe, the Americas and the rest of the world. Nearly one-fifth of the world population is Muslim. Due to the widespread practices of the two beliefs within the cultures of mankind, the present research was initiated to compare the concepts, similarities, and contrasts of the ubiquitous family institutions of mankind within Confucianism and Islam. It is naturally worthwhile to study the teachings and ways of lives of these two great teachers, their similarities and differences, due to the following reasons:

- both Confucius and the Prophet Muḥammad are accepted by many as two of the greatest teachers in the history of mankind;
- the progressively massive numbers of followers in each belief;
- both expound the significance of the family upon the individual, and
- while Confucianism stresses on the goodness of life on earth, Islam stresses on this aspect as well and adds to it the goodness of life on earth for the sake of a good result in the hereafter.

The Methodologies of this Research

The sources of references for Confucianism are The Analects (Lun Yu, 论语), The Works of Mencius (Mengzi 孟子), The Great Learning (Da Xue 大学), The Doctrine of the Mean (Zhong Yong 中庸), The Book of Changes (Yi Ching 易经), and also Xiao Jing (孝经), Xunzi (荀子). These are among the most reliable references, with the first four being The Four Books of Confucianism. ⁽¹⁾ The Four Books were the syllabus of the imperial examinations held in China since 206 BCE, a period which ended in the early twentieth century in the Qing dynasty. Thus was the place of Confucian thought in the various dynasties of China, and The Four Books have remained important as sources and references in China, particularly in Chinese studies of Confucianism. A description of The Four Books of Confucianism is provided in the following. In the comparative analysis extreme care was exercised when writing down the words of the original texts of these classical texts and the Qur'ān and ḥadīth, and their respective translations, and other Islamic sources. Philosopher Cheng says, "The Great Learning is a book left by Confucius and forms the gate by which the first learner enters into virtue. That we can now perceive the order in which the ancients pursued their learning is solely owing to the presentation of the work. The Confucian Analects and Mengzi come later. Learners must commence their course with this and then it may be hoped they will be kept from error." Thus for Cheng The Great Learning is a book of virtues as it describes comprehensively the sincerity of the heart, self-cultivation, the establishment of the family, the management of a good and just nation, and the spread of a happy and peaceful empire.

The second book is The Doctrine of the Mean, with the original version entitled Zhong (中). Yong (庸) denotes 'the correct course under heaven' (tian 天). This work contains all the thoughts handed down from one to another in the Confucian school. Zisi (子思), the grandson of Confucius, was a student of Philosopher Cheng, who in turn was a student of Confucius. Zisi was afraid of errors in the book that might have been committed during the course of learning. That is why the terms were combined as The Doctrine of the Mean

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in writing and delivered to Mencius. The Doctrine of the Mean is thus a very important authoritative book on Confucius. It specifically mentions the path that should not be abandoned once we engage with it and if so, then, it is not the truth.

The Confucian Analects, on the other hand, are a record of the discourse, words and acts of ancient Chinese thinkers, namely Confucius and his disciples. These are discussions that were held annually in the spring and autumn ⁽²⁾ from 479 BCE to several dynasties after 221 BCE. The book is the most representative work of Confucianism and continues to be a tremendous influence on Chinese values and thought. The Confucian Analects constitutes a comprehensive collection of philosophy, political and economical thought, and educational works. It also contains narrations of the life and difficulties of Confucius and their solutions.

Mengzi or the Works of Mencius was written by Mencius, born either in 371 or 372 BCE. He is the disciple of the grandson of Confucius, Zisi. Mengzi consists of seven parts and offers treatments of the proper regulation of human conducts from the points of society and state. ⁽³⁾ Mencius was born 479 years after Confucius. His personal name was Ke and courtesy name Ziyu (子輿). His era was more anarchic than the Confucius era. He travelled from place to place and taught in the states of Liang (梁) and Qi (齐) and was an invited consultant and minister by the King Huan (King Qi Xuan 齐宣王) of the latter state. He offered very sharp opinions on the ruling of a state. For instance, in one of his arguments with the king, he said: "There is no difference if you kill a person by a knife or a stick, if the ruling party has very thick meat in the kitchen, fat horse in the garden, fish jumping in his pond but at the same time, the common people are dying of hunger in the jungle seeking for food. What is the difference between the cruel ruler who let the common people die of hunger and the thief killing people with a knife or a stick?" He used to give the same types of opinion to King Huan, which fell upon deaf ears. Finally, he resigned and travelled and then retired to write books. He developed the perception of the benevolent (ren 仁), a key component of benevolent government, as he was against one big power taking other smaller states by force or war.

His discourses with the king were recorded in Mengzi, yet there are various opinions on the authority of the book. One source indicates that it was written by him with the assistance of his disciples, chief of whom were Wan Zhang (万章) and Gongsun Chou (公孙丑). Another source states that it is simply a collection of Mencius' sayings compiled after his death. The book consists of theories and thoughts in politics, education, philosophy and ethics. It is an important document for the study of Confucianism and its development and is essential reading for an understanding of Confucius and his doctrines. ⁽⁴⁾

As far as Islamic sources are concerned, the Qur'ān and ḥadīth are the main sources of reference in this article. The Qur'ān is a compilation of revelations, from Allah, whereas the ḥadīth consists of the recorded sayings, actions and tacit approvals of Prophet Muḥammad. The Qur'ān is the primary source of Islam, with the ḥadīth further supporting and illustrating and clarifying concepts of the Qur'ān. Combined, both are seen as the primary sources of Islam, as the ḥadīth does not contradict the word of Allah. Other than these two sources, the consensus of scholars and ijtihād (independent reasoning) and qiyāṣ (analogical reasoning) are included in our analysis of the comparison between Confucianism and Islam.

Particular sources that were utilized included the works of Abdur Rahman I. Doi entitled Shari'ah: The Islamic Law ⁽⁵⁾ which depicts the concept of family in Islam, and Abdullah Yusuf Ali's widely accepted translation of

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the Qur'ān, as they present very rich sources of Islamic spiritualism. ⁽⁶⁾ The seminal work by the Malaysian scholar Syed Muhammad Naquib al-Attas, entitled *Islam and Secularism*, was also employed in the research. ⁽⁷⁾

In addition, two other books also provided crucial references, by two scholars who are not only knowledgeable in Islam, but also extremely familiar with Confucianism. The first is Omar Min Ke Din's work entitled "Ethical Values of Islam and Confucianism: A Comparative Study". ⁽⁸⁾ Omar Min, a Malaysian Chinese, is a scholar who, after graduating in Confucianism and Islam has been teaching in this very field since 2003. The second reference is a book entitled *Traditional Chinese and Islamic Thought* by Ibrahim Ma. ⁽⁹⁾ Ibrahim Ma, also a Malaysian Chinese, is a graduate from a French university and one of the former Vice Presidents of the Malaysian Muslim Welfare Organisation. He has spent his whole life so far researching and writing on Confucianism and Islam in Malaysia.

We also took into consideration the works of many scholars from the past and present in both Confucianism and Islam. For example, from Confucianism, we adopted the concept of ren (仁) and li (礼) discussed by Wei-Ming in his article "The Creative Tension between ren and li". ⁽¹⁰⁾ Since the analysis involved the Qur'ān and doctrines of Confucianism, care was taken in preserving their authenticity. Excerpts from the classical sources were extracted verbatim, with exact transliterations, and then translations given for each of them. Textual analyses were carried out on the texts to further extract the finer points that became data in the comparative analysis. In forming any conclusions, precaution was duly exercised to avoid any forms of unwarranted generalizations, which might cause error on the part of the authors. Similar attention was paid to the original texts of the classic four books and their translations. On top of this, the transliterated, translated and interpreted texts of the Qur'ān and ḥadīth were continuously reviewed by another author/specialist to ensure accuracy and prevent erroneous interpretations and generalizations. From the analysis we were able to extract valuable information which are presented and discussed in the following sections.

The Concept of Family in Confucianism and Islam

The teachings of both Confucianism and Islam emphasize the understanding and knowledge of individual members in a given situation. It is not easy for all members of a family to practice virtues and live harmoniously as a functional unit which plays a central role both in Confucianism and Islam. Both Confucianism and Islam, as great teachings, present deep insights, virtues, rights, and duties of the family members and the complex relationships among them. The various and often difficult ties of different family members require knowledge and skill to deal with, for those who live under the same roof. It is also essential for the individual to understand human wants, needs and desires and their nature and destiny in the family as a factor in maintaining the balance and harmony of the family.

In the Chinese tradition, with which Confucianism is synonymous, the most frequently used word for the concept of family is Jia (家). It refers to a home with a roof over everyone so that they may live together, and also the presence of several domesticated animals such as poultry and goats. Family members living together are recognized as a distinctive unit. According to Mengzi, ⁽¹¹⁾ if the house consists of several members – a grandparent, husband, wife and children and others – the chief requirement is that the head must "take care of parents" and support the "wife and children". Older people must be given priority and treated respectfully and the young must be loved accordingly. In this respect, Islam shares the same view, respect and care for the elders, while giving utmost attention and love to the children.

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Confucianism and Islam also show similarities in a number of other features. The family is a place where traditions, teachings and practices, both religious and ethical, are maintained and implemented. The young nurtured and the old respected are the embodiment of traditional values. In terms of wealth and material, the family is the means by which family members of different generations support each other. In Islam, the family is also the place where faith in Allah is maintained and consolidated. These various practices customize the respective faiths. The virtues of Islam – such as the five daily prayers, annual fasting during the month of Ramaḍān and the recitation of the Qur'ān, the Sunnah, and their value systems – are all studied and practiced at home, within the family. Children's respect of their parents and other elders and elders' love towards the young are nurtured at home within the family. There are not many differences between individual and communal practices in Islam. For example, the option to carry out the five daily prayers alone or together with others in a communal prayer, both signify acts of submission to God. In Islam, everyone is expected to obey God by following al-dīn (the 'correct' religion, i.e. Islam).

In contrast, Confucianism focuses on the man's role to support the family and the young to respect their elders. This is the heavenly way (tian 天) as expounded in Confucianism. Both Confucianism and Islam are patriarchal where the husbands are very important. Incomplete families such as a single-parent family or childless family or orphans are not highly valued in Confucianism. Old men without wives, old people without children, young people without parents are considered destitute and categorized as those who should be helped at some points. ⁽¹²⁾ Similarly, Islam also asks its adherents to love, care and feed the orphans and the destitute; thus if all is carried out, no one should be destitute in Islam.

A large part of Confucian thought falls on the proper orderly running and maintaining of the family. It is concerned with the family and its filial relationships. Confucianism insists on a special order within the family, which is crucial for family prosperity and harmony. The core of the family is that members must understand and maintain the heavenly (tian 天) order. The relationship between husband and wife is the foundation of the order and must be established and maintained correctly. As for the relationship between parents and children, there is the principle of hierarchy and patriarchy, the most senior male, who is the husband, must be obeyed and the junior and female members of the family must follow the words of their elders and the male members. ⁽¹³⁾ Parents are the authoritative rulers. Every member of the family has his or her duties and rights and only when all are in their right positions and perform the respective virtues and duties, is the family said to be in the right order. This is mentioned in Yi Ching: "when the family is in order, all the social relationships of the society will be in order". ⁽¹⁴⁾ Thus, the family is the nucleus of the entire community, with each family being a piece of the puzzle that would find its exact space in the bigger picture of the community.

Further, in Confucianism the maintaining of the family depends on the proper cultivation of the personality of a person, especially the husband. Cultivating of the personality of a man depends on rectifying the mind. If a person is clouded by feelings of passion, terror, fondness, sorrow and distress, he would not be able to conduct himself correctly. If we are under the influence of our feelings and emotions, our minds would not be 'present'. We see but we do not perceive, we hear but we do not understand, we eat but we do not taste. This is why the cultivation of our personality is viewed as rectifying our minds. ⁽¹⁵⁾ Thus, controlling feelings and emotions is the key to developing proper benevolence (ren 仁) and good external behavior (li 禮), to produce a good person in society. Having attained this, a man can automatically establish a good family. He can regulate and manage the family. If one is in fear or in love and cannot control his senses, he cannot behave well and so cannot manage the family.

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Islam too emphasizes the order of the family. Abdur Rahman I. Doi mentioned that Islam desires to produce a model nation. ⁽¹⁶⁾ To do this, maximum attention must be given to strengthen the family. If the foundation of the family is strong, then, the foundation of a nation will be strong. Islam provides an orderly system for the family. It has put every member of the family in their rightful place and charges all individuals – husband, wife, children – to carry out their responsibilities with taqwā (God-Mindfulness). The Qur'ān (4:34) states:

Men are protectors and maintainers of women, because Allah has given one more strength than the other and because they support them from their means. Therefore, the righteous women are devoutly obedient and guard in the husband's absence what Allah would have guarded.

The Qur'ān asks Muslims to perform the five daily prayers, to fast in the month of Ramaḍān, pay the compulsory alms tax (zakāh) and, when possible, go on pilgrimage to Mecca at least once in one's life (ḥajj). All of these would inevitably cultivate in Muslims love towards Allah and the Prophet Muḥammad. All love and hatred towards others must be proper and limited. Love is subject to Allah and Prophet Muḥammad's teaching and should be within the limits set by Allah. Love should not blind Muslims to do things forbidden in Islam.

The above Qur'ānic verse shows that Islam shares similar ideologies with Confucianism in terms of the patriarchal role of the family, the male playing a key role in the family. Parents have more life experience and knowledge than children. A husband has the advantage of physical strength and spiritual power over his wife. For Islam, all humans are creations of Allah, and they are the most honored of all creations. A point of difference between Islam and Confucianism, as the latter does not profess the Creator God and does not see nature as God's creation. Nonetheless, both Islamic and Confucianism teachings place a very high value on the family, and desire all family members to fulfil their moral virtues and duties within the family, according to their power and strength.

Parents and Children

Both Confucian and Islamic teachings provide clear guidance in matters pertaining to parents and children. Confucianism, particularly, emphasizes the cultivation of the self as a way of life. To follow the right path, believers must cultivate the individual character, which includes serving their parents and understanding others. However, whether they can fulfil their moral duty successfully would depend on their understanding of the will of heaven (tian 天), as The Doctrine of the Mean explains, "A noble person cannot but cultivate his person. As he thinks about cultivating his person, he cannot but serve his parents. As he thinks about serving his parents, he cannot but know about human beings; as he thinks about human beings, he cannot but know heaven (tian 天)." ⁽¹⁷⁾

In Confucianism, a good son is important. A good son is defined as one who follows the way of his parents and continues to do so after their death. Traditionally, families were hierarchical and the relationship between parents and children was fulfilled primarily through the latter performing duties for their parents. The hierarchical order of Confucianism reflected the social reality and moral requirements of the time. The proper order between parents and children is part of the heavenly (tian 天) order and is essential for social and political peace and harmony. Parents must take the lead in educating and cultivating their children. Children must understand the pains of birth and subsequent sacrifices of their upbringing by the parents. Confucianism stresses the order of heaven (tian 天) and the relationship between parents and children as a hierarchical order of heaven and earth. This is mentioned in a later Confucian text: "The way of parents

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and child is rooted in the heavenly (tian 天) moral nature [...]. Parents give one life; no bond could be greater.”⁽¹⁸⁾ Confucius asked the people to remember their parents, be they alive or dead. Once, he reproached a pupil for suggesting that the three year mourning rites be abolished. He argued that the three years of mourning were a means to repay the pains and love of the parents to the children since birth.⁽¹⁹⁾ In the Confucian tradition, the dire consequence of not fulfilling one's duty as children was also mentioned in Xunzi 5:3, “to be young and yet unwilling to serve the elders, misfortune will follow”.

Confucius' disciple Zi Xia (子夏) said that a cultured man must exert his service to his parents properly. He demanded that in serving the parents, the children must act in accordance with the properties of li (礼).⁽²⁰⁾ Li in Chinese means proper manners, attitude and behavior. This simply means one must not only love and respect one's parents, but also observe good attitude and behavior in treating them. Thus whatsoever we do, speak, stand or sit, especially with older people, our manners and postures must indicate reverence towards the elders and not to ever degrade them because of their age or senility.

Mencius considered serving parents as the most important virtue of mankind.⁽²¹⁾ He also lists five categories which renders a son undutiful and notes that negligence towards parents will bring harm, shame and humility to them:

First, the neglect of parent through laziness of the limbs without attending to the nourishment of the parents, second, the laziness through the game of bo yi (不义 ungrateful and not trustworthy) like fondness of drinking wine, gambling and playing chess. Third, the negligence through miserliness in money and other goods or material matter. Fourth, the negligence through the indulgence of sensual pleasure to the shame of parents. Fifth, being quarrelsome and fighting in blind bravery with others until it jeopardizes the safety of the parents and family.⁽²²⁾

Islam is in line with Mencius regarding the above view. Alcohol is forbidden in Islam. So is gambling and illicit sex. A Muslim is asked to work hard to earn an honest living, as Prophet Muḥammad said, “The Prophet David earned a living as a carpenter. This is a good way of living.” The Prophet Muḥammad also encourages Muslims not to beg but to give charity saying “the hand above is better than the hand below”. Where wealth is concerned, Islam tells us that it is merely a trust from Allah. We are born without anything and when we die, we cannot bring anything along with us. A Muslim who owns wealth must pay zakāh and is encouraged to contribute to the causes of charity. Islam also asks us to speak only the right thing and when doing so, we must not be rude to our parents and elders. Both Confucianism and Islam emphasize love in the family. The children owe their existence to their parents, and this includes the provisions of food, clothing and accommodation by their parents.⁽²³⁾ Confucianism stresses the importance of the concept of filial piety or filial love and this has become the backbone of many Chinese families.

Similarly, the Qur'ān also speaks of the love in the family and asks children to always pray for their parents, living and dead. This shows that there are not many differences between Confucianism and Islam in terms of the concept of love in a family. However, from an Islamic perspective, men are the creation of Allah; children are indoctrinated to love and look after their parents. To infringe upon this is a violation and a sin. The role of the mother is also crucial, as she is the caregiver of the children and so deserves gentle words and respect from the children as well. They too must not hurt their mother, and thus respect and love are mandatory for them, as confirmed in the following ḥadīth:

Heaven is at the feet of mothers.

This clearly means that the way to paradise for children is via obedience and love for the mother. On the other hand, if children disobey and hurt their parents, the doors of paradise will be closed to them.

Thus, there are practices that overlap in Confucianism and Islam. First, children must support and help the parents. A wise son should bring joy to the parents, and not shame. Second, the children must respect and please their parents. This is the concept of filial piety, which is highly valued by Confucius. ⁽²⁴⁾ Mencius even mentions that “when one cannot please the parents, one cannot be a human; when one cannot obey the parents, one cannot be a son”. ⁽²⁵⁾ For Xunzi, the goodness of the son is nothing other than respecting and obeying the parents. Only when this happens will you be considered a good son. ⁽²⁶⁾ Filial piety is the main theme of Confucianism. Zengzi, a disciple of Confucius said in The Book of Rites (礼), “there are three kinds of filial piety, first, to respect parents; second, not to bring shame to them; third, to support them with food and clothes and others”.

In Islam, when speaking to parents the children must lower their voice and show utmost respect, as mentioned in the following verses of the Qur'an:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (23) ﴾

Your Lord has decreed that you worship none but Him and that you be kind to your parents, whether one or both of them attain old age in your life. Say not a word of contempt, nor repel them but address them in terms of honor, and out of kindness, lower to them the wing of humility and say ‘My Lord bestow on them Your Mercy even as they cherished me in childhood.’ (17:23)

And in another verse Allah says:

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (8) ﴾

We have enjoined on men kindness to parents, but if they strive (force) you to worship me with associate which you have no knowledge, obey them not, you have to return to Me and I will tell you the truth of all you did. (29:8)

And in other verses Allah says:

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ (15) ﴾

أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصَّدَقِ الَّذِي كَانُوا يُوعَدُونَ (16)

﴿ وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَكُمَا أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَكْبِرَانِ اللَّهُ وَنِيلَكَ آمِنْ إِنْ وَعَدَ اللَّهُ حَقًّا فَيَقُولُ مَا هَذَا إِلَّا سَاطِيرُ الْأُولِينَ (17) ﴾

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We have enjoined on man, kindness to his parents, in pain did his mother bear him and in pain did she give birth, the carrying of the child. To his weaning is (a period of) 30 months. At length, when he reaches the age of full strength and attains forty years, he says, "Oh my Lord, grant me that I may be grateful for thy favour which Thou has bestowed upon me and upon both my parents and that I may work righteousness such as You approve and be gracious to me in my issue. Truly I have turned to you, truly do I bow in Islam." Such are they from whom We shall accept the best of their deeds and pass by their ill-deed. They shall be the companions of the Garden: a promise of truth, which was made to them but (there is one) who says to his parents "Fie to you, Do you hold out the promise to me that I shall be raised up, even though the generations have passed before me (without rising again)?" And they seek God's aid (and rebuke the son), "Woe to you, have faith! The promise of God is true." But he says, "This is nothing but the tales of the ancients." (46:15–17)

In Confucianism, even when the parents have erred, the children's proper attitudes and ways of dealing with their parents are explicitly mentioned. In this case, Confucius promoted "dissuading with respect as a way to deal with this problem". This is indicated from the Analects, as follows: "In serving your father and mother, you ought to dissuade them in the gentlest way from doing wrong. If you see your advice being ignored, you should not become disobedient but remain reverent. You should not complain even if in so doing you wear out." ⁽²⁷⁾

In Islam, as stated in the Qur'ān, the general principle when seeking to change someone and to right the wrong is that one must persuade the errant person with wisdom. Respect for the person is utmost and the use of gentle words to avoid hurting the listener unnecessarily. This is mentioned in 16:125:

"Calling to the way of the Lord with Wisdom and beautiful preaching [...]."

However, there are also differences between Confucianism and Islam with regards to parents and children. Confucianism regards children's disobedience of their parents as going against the nature of heaven (tian 天) and earth. Filial piety is a natural rule from heaven that must be cultivated and developed into one's personality. For Islam, everything is divine and derived from Revelation, and Allah takes charge of the whole universe. He also defines all relationships, including that between children and parents. Disobeying the orders of Allah is a great sin.

There is also the reward and punishment of the afterlife in Islam for those who obey the order and those who do not, respectively, particularly relating to parents and children. This notion is conspicuously absent in the theological teachings and rulings of Confucian thoughts. In Islam, the stress is on the righteous son, that is, faith in the Lord of Creation and proper practices. Thus, the Qur'ān maintains that it is Allah, the Supreme Lord, whose order is that parents must educate their children to be on the righteous path. Children, in turn, should obey their parents as this is the command of Allah. However, if the parents command or guide their children away from Allah, then children have the right to disobey. Confucianism is silent on the belief in an omnipotent god. Confucianism also does not have the concepts of heaven and hell, rewards and punishments by God in the afterlife, and the rising up of the dead in order to make them accountable for all their earthly deeds. Thus, faith and proper practices are important in Islam. Confucius did not mention faith in an omnipotent god and rewards of hell and heaven after death. However, he does indicate similar ideas in the mention of heaven after death and the emphasis of the way of heaven and earth, as we have discussed earlier.

Below is a verse from the Qur'ān, showing the importance of faith and proper practices. Thus, whether a father or son worships Allah, the way of Allah or Islam is most important, and faith in Allah is crucial as well. They are part and parcel of Islam; a Muslim father and son must be accountable to Allah. Says the Qur'ān (31:13–14):

﴿وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (12) وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (13)﴾

Behold, Luqmān said to his son by way of instruction: “Oh my son, join not others in worshipping (other) with Allah for false worship is indeed the greatest wrong doing. And we have enjoined on man to be good to his parents. In travail upon travail, did his mother bear him and in years twain was his weaning: Hear the command, show gratitude to Me and to your parents. To Me is the final goal.”

Husband and Wife in Confucian and Islamic Teachings

Confucianism and Islam traditionally provide for the blissful living of a man and woman based on the marital tie of husband and wife. It is a foundation upon which a family thrives and propagates by having children. The relationship between husband and wife is the pillar supporting an orderly life. In the Old Testament, ⁽²⁸⁾ the union of Adam and Eve, the first pair of human beings, gave rise to the birth of Cain and Abel. The Qur'ān also mentions the creation of man as a vicegerent of God (khalīfat Allāh) and the tie between Adam and Eve. This is the Islamic perception of family.

The view of man as a creation of Allah is absent from Confucianism, but its perception of the family is based on heavenly order. There is some degree of similarity as well as difference, in the concept of family between Islam and Confucianism. In the family order of Confucianism, the sequence of hexagrams in The Book of Changes shows that the relationship between a husband and wife is the basis of family. The union between a husband and wife is extended to children, and therefore, the way of union of a husband and wife must not be other than long lasting. ⁽²⁹⁾ Xunzi goes further in arguing that the relationship between a husband and wife is the source of good, familial and social relations. The way or orderly relationship between a husband and wife cannot be incorrect, for it is the relationship between lord and minister, father and son. ⁽³⁰⁾ If the husband and wife are not on the right track or their relationship is disrupted, it will certainly cause chaos in the family and society: then father and son will distrust each other, the ruler and the ruled will be in conflict and divided, and invasions by other stronger nations and disasters might follow. ⁽³¹⁾

Islam also emphasises that the peaceful family is essential for a peaceful society. Islam asks the people to uphold virtues and prevent evil (munkar) as the major objectives of life. By the term munkar actions are meant which are disapproved by Allah, such as children disobeying, hurting, and betraying their parents. A society is necessarily made up of a great number of families. If these families do not administer themselves according to al-dīn (i.e. the religion of Islam), naturally, there will be no peace in society, and subsequently in the nation and greater mankind.

Both Confucianism and Islam have the wisdom of requiring the maintenance of family order. The tie between husband and wife involves the roles, duties and limits of the husband and wife. Both parties must exhibit mutual understanding and respect for each other. The Qur'ān (49:13) emphasises mutual understanding of gender differences and division of duties between a husband and wife, as follows:

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾ (13)

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. (Hujarat 49:13)

From the above verse, the husband's and wife's understanding of their respective strengths, weaknesses, and limits in terms of their differences sets the foundation of the family, community, and nation. Within the smallest unit, i.e. the family, the husband's understanding of the wife is the key so as not to burden her too much in the family. Similarly, the wife should also understand the limits of her husband.

On the whole, both Confucian and Islamic families are patriarchal. Since men are physically and mentally stronger than women, the husband is the leader of the family and the leader of the administration of the family, the bread earner, while the wife is the administrator of the home and other domestic affairs. Thus, the wisdom of women is seen in the management of the household and performing duties for other members of the family, and her demonstration of virtues towards other family members. In Islam, if this is properly fulfilled, there would be spiritual equality between the husband and wife which would lead to a harmonious family life. The Prophet Muhammad said, "If a wife performs the five daily obligatory prayers, and looks after the trust of the family and the wealth of her husband, her reward is equal compared with the toil of the husband." The duties and responsibilities of a husband and wife are thus different but equal.

In Confucianism, as in Islam, family harmony and prosperity are the result of family orderliness. In The Book of Changes, the relationship between husband and wife is the vital foundation of the family, just as stated in Islam. The wife's loyalty and perseverance are defined as the tie that holds the family together. ⁽³²⁾ The tie between a husband and wife is regarded as the union of heaven and earth; they are two opposites, and when they unite, they should strive for harmony for their union. Mengzi also mentions that husband and wife is the most important relationship. ⁽³³⁾

According to the Confucian model of heaven and earth, the relationship of husband and wife shows the dominant nature of the husband in the family, whereas the wife's role would be "obedience and docility" toward the husband. ⁽³⁴⁾ However, their roles are parallel in nature in the sense that the husband is not authoritative, but firm and different. ⁽³⁵⁾ Thus, this is similar to the Muslim family – the husband is the bread earner, whereas the wife takes charge of household matters, as discussed previously, which includes looking after the children and their education, and preparing the family's food and clothing. Xunzi, however, said that the different roles and duties of a husband and wife are ordered and set unlike animals. For animals, there is no proper separation of sexes and duties. ⁽³⁶⁾

The division of duties between a husband and wife is not only evident in Confucianism, as Islam teaches the same thing. Both teachings indicate that the home is a life union of two people of opposite sex. The wife's responsibility is the home and the husband is to work to earn their living. The wife's role is confined to household matters, while the husband works for the home and performs other community work. In contrast, in ancient times, there could be no system of union between man and woman. Men live similar to animals without division of duties, but with the development of time, and with revelation and guidance from Allah, particularly in Islam, men gradually developed proper rules regulating marriage and division of

duties, defining and emphasizing the relationship between husband and wife in the family. Men eventually abandoned the way of non-division of duties of the sexes. Xunzi said that if there were no governing virtues for the union of man and woman, “[p]eople would suffer the grief of losing any means to marital union and the calamity of the contention of sex”.⁽³⁷⁾

From an Islamic perspective, Allah created men and women so that they can find their partners and provide companionship to one another, love one another, have children and live in peace and tranquility according to His commands and guidance.

And Allah said:

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴾ (21)

Among his signs is this, that he has created for you mates from among yourselves that you may dwell in tranquillity with them and He has put love and mercy between your hearts, and in that are signs for you to reflect. (Qur’ān 30:21)

And Allah said:

﴿ وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴾ (72)

And God has made for you mates of your own nature. And made for you, out of them, sons and daughters and grandchildren and provided grandchildren. And provide for you sustenance of the best: will they believe in vain things and be ungrateful for God’s favours (Qur’ān 16:72)

Since Islam propagates an ordered and virtuous way of life, the family system is well defined. Celibacy is not a virtue in Islam or a means of getting closer to God, as practiced in other religions. This is confirmed in the following ḥadīth:

The Prophet Muhammad said, “O you young men, whosoever is able to marry, should marry for that helps him to lower his gaze and guard his modesty.” (al-Bukhārī)

The Prophet Muhammad also said, “Modesty is part of īmān (faith).” (al-Bukhārī)

He further said, “marriage is my tradition, whosoever keeps away from it, is not of my followers”. (al-Bukhārī)

From the above verses of Qur’ān and traditions of Prophet Muḥammad, there do not seem to be major differences in terms of the practices of the family as a way of living compared with Confucianism. However, the contrast exists in which infringements of the family code are against the ways of Heaven (tian 天) and Earth for Confucianism. For Islam, they would be against the code of Allah and invite punishment in the hereafter. As for Confucianism, the faith does not mention anything regarding life after death.

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Marriage also makes a difference for man and woman in both Confucian and Islamic teachings. A man and woman without any union have to observe many norms or restrictions in their social interaction and contacts. Unmarried men and women should not mix unnecessarily and break the codes of the respective faiths. These codes are strict even in the pre-Confucius era in China, and were widely accepted as the norm. In The Book of Mengzi it is written: "In giving and receiving, men and women should not touch each other." (38) In the book of Xunzi, (39) it is mentioned that the separation between men and women is said to be one of the criteria which differentiate human beings from animals. That means free mixing of the sexes is only an attribute of animals. Islam certainly supports this as it requires Muslim men and women to dress properly and avoid the traps of falling into undesirable interactions between them.

In marriage, the roles of the husband and wife become mutually supplementary. The emotional needs of the husband and wife for each other can be met, and they may also rejoice in each other's companionship. (40) Xunzi, however, states that rejoicing must be guarded against slipping into promiscuity and prevent the proper relationship between man and woman from flourishing. (41) There is a list of duties a wife must follow and her attitudes, words and behaviours must reflect herself as a respectful woman and an obedient wife. (42) These virtues are further explained in The Book of Rites (礼) such as listening to (ting 听, or listening) the husband, being faithful or chaste (xin 信), and showing obedience (cong 从, or serve) to her husband and in-laws. (43)

Mengzi also mentioned that it is the wish of all parents to get their children married, something that is necessary to control sexual desires according to proper rites. Thus, those who bore holes to peep at others, climb over the walls to meet someone of the opposite sex in their lust, and those who cannot wait for the consent of both parents and negotiations of a middle man (go between) are condemned by the parents and others in society. (44)

Confucius was also cautious of the attraction between the opposite sexes in unmarried relationships. He criticised men for submitting to beauty or being more attracted to appearances than to the good characters of the opposite sex. This could lead to undesirable events, even disasters. He equated a woman to "Xiao Ren" (小人) or low men (base person or villains) and difficult to deal with. (45) Confucius stressed that he had not yet met a man who was fond of virtue as much as he was attracted by the beauty of women (46) and he called on men to guard themselves against the attraction of feminine beauty. (47)

Islam also condemns sexual behaviours or encounters between unmarried couples, and prohibits free mixing of the sexes to prevent adultery. This religion always asks us to keep our sexual desires under control by fasting as one of the means to do so. The Qur'ān also asks us to lower our gaze so that we will not be susceptible to the beauty of the opposite sex, as discussed earlier, and thus avoid lustful thoughts. Women should also not expose their bodies as described in Islam or attract men by her ornaments, except to her husband or close relatives. This is mandated in Islam, as mentioned in the Qur'ān 24:30-1:

﴿ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ (30) ﴾

Say to the believing men, that they should lower their gaze and guard their modesty, they will make for greater purity for them and Allah is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what appears thereof; that they should draw their veil over their bosom and not display

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their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers and brothers' sons.

According to Abdullah Yusuf Ali, "guard here means to distance from illicit sex. The rule of modesty applies to men and women. A brazen stare by a man to a woman is a breach of refined manners. When sex is concerned, modesty is a good form. It is not only to safeguard against the weaker sex but also to guard the spiritual good of the stronger sex. The requirement of modesty is the same for the female, due to differentiation of the different sexes in nature, temperaments and a social life, a greater amount of privacy is required for women than men, especially in matters of dress and covering the bosom." ⁽⁴⁸⁾

Islam also commands us not to go close to any woman or be involved in any situations which can lead to adultery. We are also asked not to be alone with a person of the opposite sex in a room or any isolated place without a third person. The Qur'ān 17:32 says:

Nor come nigh to adultery: for it is a shameful deed and an evil, opening the road to other evil.

Abdullah Yusuf Ali mentions that adultery is evil, and is a means of other evils prohibited in Islam. Thus, the Qur'ān asks us not to go near any situations that may lead to adultery. Naturally, this means Islam frowns upon the free mixing of both sexes as this could potentially lead to promiscuity. It is also forbidden for an unmarried man and woman to be together in a room or in an isolated area, as mentioned earlier, because it can lead to adultery by means of the ample opportunity at hand for the couple. Adultery is not only a shameful thing in a Muslim community, but it also causes the loss of self-respect and respect of others. It opens the road to many other evils, as proposed by A. Yusuf Ali. Worse, it could shake or even destroy the foundations of the family. It works against the interest of the illicit child that might be born. It may cause feuds, loss of reputation and property and even murders. This grave sin must not only be avoided, but any approach or temptation to it must also be refrained.

The Prophet Muhammad said as reported by 'Abd-Allāh b. Mas'ud: I asked the Prophet "O Allah's Apostle, which is the biggest sin? He replied: To set up rivals with Allah by worshipping others, though He alone has created you." I asked, "What is next?" He said, "To kill your child lest it should share your food." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." (al-Bukhārī)

Thus, we can see very clearly, the similarities of the two teachings against the free mixing of the sexes. In this matter, both Islamic and Confucian teachings ask their followers to guard the right order, virtues, and duties of all members in the family.

Conclusions: Commonalities and Differences

In brief, Confucian and Islamic teachings have their own distinctive ways to develop the personality, establish the family, and maintain the rules of a peaceful society, a peaceful nation and an empire. Although the means to achieve them differ, the objectives are the same. The Muslim foundation lies in the faith in Allah and recognises Him as the Lord, and the rewards and punishment in the hereafter, whereas, Confucianism takes good personality, establishing a family and building a nation as the ways to heaven (tian 天). It is very difficult to define tian as Confucius' teachings have not provided a detailed one for the term. Confucius said if you go against tian, there is no way to pray for salvation. Further, there are no concepts of heaven and hell as reward and punishment, respectively, in Confucianism. Thus, Confucianism is rather a secular faith that emphasises life on earth.

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There is another difference in Confucian teaching compared to Islam, that is, Islam is a revealed religion and the originality of the teaching has been preserved from the outset. The five daily prayers, fasting in the month of Ramaḍān, and going for pilgrimage have remained, passed on to later generations of Muslims beginning from the Prophet Muḥammad. The Qur'ān is still the same as it was in the time of Muḥammad, from its oral form to the written. Islam is still represented by the Qur'ān and supported by the ḥadīth.

Confucianism has been very much influenced by Buddhism, Taoism and even Western thoughts, as opposed to Islam, whose teaching and origin are strictly preserved by the never changing Qur'ān despite the varying cultures of its adherents all over the world. Scholars of Confucianism like Han Yu (韩愈, 768–824) attempted to defend the teachings of Confucius but unsuccessfully. In fact, now, Confucianism has absorbed plenty of new ideas from Buddhism and Taoism, which are prevalent in China, specifically, as it is the birth place of Confucius and Confucianism.

Islam and Confucianism share many similarities in the concept of family and cultivation of personality of all members of the family as their objectives. The acceptable way of relationship between family members in Confucianism is known as the 'Heavenly Way' (tian 天). Confucianism advocates for a patriarchal system of family with the husband as the leader of the family. There is also the division of duties among members in the family and virtues expected of each of them. The wife must obey the husband and children must respect their parents. All good behaviours, respect and love within the family must be cultivated into the personalities of the 'way of heaven'. The husband must also work hard to support and sustain a harmonious living for the family. Intimacy and physical contacts are only allowed for married couples, between a husband and wife. If people of the opposite sex mix freely without marital bonds, it is the way of animals for both Islam and Confucianism. It is similar to the division of duties of the husband and wife within a family with the man having the leadership role.

Islam demands from its followers to perform the five daily prayers, to fast in the month of Ramaḍān, pay alms (zakāt), go on pilgrimage (ḥajj), among others, and to develop a good Muslim personality. Confucianism also advocates the development of good personality in mankind but by other means. The instilling of a good personality is a common point between the two teachings, requiring man to possess great virtues. However, the difference lies in the meanings of the term 'heavenly (tian 天) order' in Confucianism. In Islam, the children must obey the parents and the wife must listen to her husband, and both husband and wife must shoulder their respective duties.

In Islam, the division of duties between the husband and wife of the family can be implemented smoothly if all submit to the Will of Allah. In Islam, however, there is no such heavenly (tian 天) order as in Confucianism, but obedience to Allah will cause all members of the family to submit to Islam, and thus setting the family harmony in order.

For Muslims, believing in Allah and fulfilling their respective duties within the family is synonymous. There is reward and punishment from God in the Hereafter, and this automatically keeps undesirable behaviours in check and thus the family is preserved.

In Confucianism, failure to be responsible for the heavenly order will only invite punishment in this life, as Xunzi said that to be young and not serve the elders will invite misfortunes. There is also the suggestion, as described earlier, that if the family is not strong, even the nation might be invaded, as the family is the basic unit of the nation. When the family weakens, the heavenly order will be affected, weakening the nation.

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In contrast, there is the concept of tawhīd (Monotheism) in Islam or the concept of the uniqueness of Allah that further defines and establishes family order. This is not present in Confucianism. In other words, Confucianism does not have the ideas of life or creation of birth and death by God. The concepts of orderliness of Heaven (tian 天) and Earth too are rather vague and open to interpretations. However, the cultivation of personalities of Confucianism in a family whether as a responsible wife and virtuous children is upheld and similar to the objectives of life in this world. Islam not only has this objective but extends it to the afterlife, contrary to Confucianism which emphasises human life on earth. In other words, the goal is the same in both Islam and Confucianism except there is no concept of the hereafter in Confucianism.

Confucianism and Islam also follow different ways of cultivation of the personality. Followers of Confucianism cultivate their personalities by following good manners or li (礼). Li refers to the performance of good manners towards one another until they become habitual or norms in daily life.

A verse from the Qur'ān (17:25) says:

﴿ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا (25) ﴾

Your lord knows best what is in your hearts: If you do deeds of righteousness, he will be most forgiving to those who turn to Him again and again (in true penitence).

As the concept of God does not exist in Confucianism, there are also no concepts of repentance or asking for the forgiveness and salvation of God. However, according to Confucius, ⁽⁴⁹⁾ it is hard to deal with a woman and a mean man.

The verse above seems to degrade women since it criticises them as difficult to live with, comparable to living with a mean man. Since the time of Confucius about 2,500 years ago, women were not treated well in society. It went to such an extent that not having the women educated was a virtue. In fact, the situation has changed only recently. A survey conducted in Malaysia indicates that most of the grandmothers in Chinese society did not have any formal education. Besides, Chinese women in the past used to bind their feet tightly, as it was commonly taken as a virtue for women to have small feet. Nobody protested against this. This is not due to Confucius or his teachings but to the weakness of women in the feudal society.

Even Mencius, the second most authoritative person after Confucius, had a great mother. She moved several times so that Mencius could live near a school, the most suitable environment for learning. When Mencius came home one day attending only half a school day, his mother who had been weaving by hand for half a day, immediately took a pair of scissors and ripped the cloth that she had been weaving into two. Mencius asked, "Mother why did you do that?" The mother answered, "You go to school and come back half a day and did not complete the school day. There is no difference, if I had weaved the cloth and cut it off and abandon it as you going to school and coming back after half a day." Such is the great mother who cared for her son and taught him to be a good person.

In Islam, there is no degrading of women:

Allah said in The Qur'an

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (13) ﴾

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O mankind, we created man and woman, tribes and nation in order for you to understand each other; surely the most honoured of you in the sight of Allah is the most righteous of you. (Qur'ān 49:13)

In this verse, Allah declares that all men and women, tribes and nations should try to understand each other, since they are equal, and the most pious are those closest to Allah regardless of age or gender. ﴿

Islam, however, seeks to develop virtuous human personalities by having them follow the Qur'ān and the Sunnah of the Prophet Muḥammad. In terms of faith, the Muslims believe in Allah, Messengers of Allah of whom Muḥammad is the last, the angels, the divinely revealed Books, the Qur'ān as the last book, life in the hereafter, and divine predestination. This makes a faithful Muslim family different from the secular Confucian family.

Notes

1. See James Legge (transl.), *Hua ying tui chao Ssu shu: Ta hsueh, chung yung, lun yu, meng tzu. The Four Books: The Great Learning; The Doctrine of the Mean; Confucian Analects; The works of Mencius* (Taipei: Wen hua tu shu kung Ssu, 1962).
2. 春秋时期
3. James Legge, *The Work of Mencius. Chinese Classics* (London: Trübner, 1861).
4. *A Selected Collection of Mencius* (Beijing: Sinolingua, 2006), 3–5.
5. Abdur Rahman I Doi, *Shari'ah: The Islamic Law* (Kuala Lumpur: A.S. Noordeen, 1984).
6. Abdullah Yusuf Ali (transl.), *The Meaning of the Holy Qur'an* (Beltsville MD: Amana Corporation, 1991).
7. Syed Muhammad Naquib al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993).
8. Omar Min Ke Din, "Ethical Values of Islam and Confucianism: A Comparative Study", unpublished MA thesis (Kuala Lumpur: Akademi Islam, University of Malaya 2002).
9. Ibrahim Ma, *Traditional Chinese and Islamic Thoughts* (Brunei: Da'wah Islamic Centre, 1999).
10. *Philosophy East and West* 18, nos 1–2 (January–April 1968), 29–39.
11. Mengzi 1.7: 老吾老， 以及人之老； 幼吾幼， 以及人之幼... 不推恩无以保妻子。
12. *Ibid.*, 1B: 5.
13. Hexagram 37, *The Book of Changes*, known as *Yi Ching* 易经。
14. *Yi Ching* 易经, text 37; see *The Book of Changes*, transl. Richard Wilhelm (London: Arkana, 1967), 143–4.
15. James Legge, *The Chinese/English Four Books* (Changsha [China]: Hunan Publishing House, 1994), 11, Chapter Seven of *Da Xue*, 大学。
16. Doi, *Shari'ah*, 129.
17. 故君子不可以不修身； 思修身， 不可以不事亲； 思事亲， 不可以不知； 思知人， 不可以不知天。
. Chapter 20, *Zhongyong* (中庸), 30, quoted in William Theodore de Barry and Irene Bloom (eds), *Sources of Chinese Tradition: From Earliest Times to 1600* (New York: Columbia University Press, 1999, 2nd ed.), 1: 336.
18. *The Book of Filial Piety, Xiao Jing* (孝经) Chapter 9, in: de Barry and Irene Bloom (eds), *Sources*, 1:326.
19. *Analects* 17:21 “三年之丧， 期已久矣...予也有三年之爱于其父母乎？”
20. See *ibid.*, 1:7 “贤贤易色； 事父母， 能竭其力...吾必谓之学矣。”

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21. Mengzi 7:19 “事孰为大？事亲为大...事亲若曾子者，可也。”
22. Ibid., 8:30. 孟子曰：“世俗所谓不孝者五，惰其四支，不顾父母之养，一不孝也...好勇斗狠，以危父母，五不孝也”
23. Analects 1:7; 2:5, 7 子夏曰：“贤贤易色... 吾必谓之学矣。”；孟懿子问孝。子曰：“无违。”.....祭之以礼；子游问孝。子曰：“今之孝者...何以别乎？”
24. Ibid., 2:7 子游问孝。子曰：“今之孝者...何以别乎？”
25. Mengzi 7:28 “...不得乎亲，不可以为人；不顺乎亲，不可以为子。...”
26. Xunzi 2:12.
27. Analects 4:18 “事父母几谏，见志不从，又敬不违，劳而不怨。”
28. Genesis 4:1–2.
29. Yi-Ching 易经 or The Book of Changes, 540–5.
30. Xunzi 27:40.
31. Ibid., 17:7.
32. 易经 Yi-Ching, hexagram no. 38.
33. Mengzi 5A: 2.
34. Ibid., 3B: 2.
35. Ibid., 5A; 4.
36. Xunzi 5:9.
37. Ibid., 10–1.
38. Mengzi 7:17 淳于髡曰：“男女授受不亲，礼乎？”孟子曰：“礼也。”
39. 5:10 礼义不修，内外无别，男女淫乱... 而日切磋而不舍也。
40. Huan: Xunzi, 10:6.
41. Yin Luan 淫乱, Xunzi 17:7.
42. Mengzi, 孟子3B: 2.
43. Sun Xidan, Liji Jijie (Beijing: Zhonghua Shuju, 1989), 2:607, 707, 709.
44. Mengzi 3B: 3.
45. Analects 17:25 “唯女子与小人为难养也，近之则不孙，远之则怨”
46. Ibid., 15:13 “已矣乎！吾未见好德如好色者也。”
47. Ibid., 16:17.
48. Ali (transl.), The Meaning, 904–5.
49. Analects 17:25 “唯女人与小人为难养也，近之则不孙，远之则怨。”

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Reminders and conclusion.

In all cases that we will find, on our way to invite to Islam, in every circumstance and opportunity, we need to remember to always conduct ourselves with kindness tolerance and listen to the person(s) we wish to invite to Islam.

When people interact with us they will remember more about our behavior our smile and benevolent attitude than our speech.

And once they will remember our discussion with us the most vital point of discussion they should remember is not our opinion or our arguments. The most important thing is that we have reminded our guests about our Creator and how Majestic and Wise He is.

If we achieve the goal to bring our guests to remember our Creator and revive the instinctive faith we all have, then we have achieved our goal. Because it is only in the context of faith that every other evidences that we might have clarified can and should be understood and meditated upon.

Nevertheless once the first contact has been established through thoughtful and compassionate manners and some mutual knowledge and understanding has been acquired, discussing of the various aspects of the Islamic legislations, faith, rituals, and behaviors is open.

Always the tone of voice and manners that we express during our dialogue should be courteous and respectful.

We have in this book presented a lot of informations important and useful to approach different people of various social and cultural background and education.

We have also described how to establish and organize more sophisticated structures to serve in the complex field of Dawah.

From the invitation to Islam by showing the best character and manners in all aspect of human interaction to more complex educational and informational projects developed and deployed in all current means of communication, our goal and our intention should always be to seek the blessings of Allah.

If we had to resume how to invite to Islam in one word I would choose "simplicity".

Abu Huraira reported: The Prophet, peace and blessings be upon him, said, "Verily, the religion is easy and

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no one burdens himself in religion but that it overwhelms him. Follow the right course, seek closeness to Allah, give glad tidings, and seek help for worship in the morning and evening and a part of the night.”

I would like to dedicate this humble research to my teacher Sheikh Abu Bakr Jaber El Jazeiri. During the blessed three years that I spent with him in Madina in his classes in the Masjeed An Nabawi or in his home. I was so fortunate to spend many hours listening to the various discussions and questions from the many visitors that came from near and far and learned from these encounters the gentle respectful and compassionate manners in which he answered the students of knowledge the layman, the old Bedouin, the clever youth, the thoughtful business man . Sheikh Abu Bakr had a warmth that made everyone that approached him feel loved and cared for .

Sheikh answered every questions and requests in a manner that made every seeker content with what he received.

GENERAL DA'WAH ISSUES

MUSLIM MEN ARE POLYGAMISTS

Muslims are often accused of being promiscuous because polygamy is legal in Islam.

1. Islam did not introduce polygamy. Unrestricted polygamy practiced in most human societies throughout the world in every age. Islam regulated polygamy by limiting the number of wives and establishing responsibility in its practice.

2. Monogamy of the West inherited from Greece and Rome where men were restricted by law to one wife but were free to have as many mistresses among the majority slave population as they wished. In the West today, most married men have extramarital relations with mistresses, girlfriends and prostitutes. Consequently the Western claim to monogamy is false.

3. Monogamy illogical. If a man wishes to have a second wife whom he takes care of and whose children carry his name and he provides for he is considered a criminal, bigamist, who may be sentenced to years in jail. However, if he has numerous mistresses and illegitimate children his relation is considered legal.

4. Men created polygamous because of a need in human society. There is normally a surplus of women in most human societies.¹ The surplus is a result of men dying in wars, violent crimes and women outliving men.² The upsurge in homosexuality further increases the problem. If systems do not cater to the need of surplus women it will result in corruption in society. Example, Germany after World War II, when suggestions to legalize polygamy were rejected by the Church. Resulting in the legalization of prostitution. German prostitutes are considered as workers like any other profession. They receive health benefits and pay taxes like any other citizen. Furthermore, the rate of marriage has been steadily declining as each succeeding generation finds the institution of marriage more and more irrelevant.

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5. Western anthropologists argue that polygamy is a genetic trait by which the strongest genes of the generation are passed on. Example, the lion king, the strongest of the pack, monopolizes the females thereby insuring that the next generation of lion cubs will be his offspring.

6. Institutional polygamy prevents the spread of diseases like Herpes and AIDS. Such venereal diseases spread in promiscuous societies where extra-marital affairs abound.

1 Russia: 46.1% male to 53.9% female; UK: 48.6% male to 51.5% female; USA: 48.8% male to 51.2%

female; Brazil: 49.7% male to 50.27% female (The New Encyclopaedia Britannica, vol. 17, pp. 34, 270,244). Exceptions in China and India due to wide-spread infanticide on a national scale.

2 According to the Center for Health Statistics, American women today can expect to live to be 77.9 years old, while men can only expect to live to 70.3.

7. Polygamy protects the interests of women and children in society. Men, in Western society make the laws. They prefer to keep polygamy illegal because it absolves them of responsibility. Legalized polygamy would require them to spend on their additional wives and their offspring. Monogamy allows them to enjoy extra-marital affairs without economic consequence.

8. Only a minority will practice polygamy in Muslim society. In spite of polygamy being legal in Muslim countries, only 10-15% of Muslims in these countries practice polygamy. Although the majority of men would like to have more than one wife, they cannot afford the expense of maintaining more than one family. Even those who are financially capable of looking after additional families are often reluctant due to the psychological burdens of handling more than one wife. The family problems and marital disputes are multiplied in plural marriages.

9. Conditions have been added for polygamy in many Muslim countries. For example, in Egypt, the permission of the first wife must first be obtained. This and similar conditions are a result of colonial domination. No woman in her right mind will give her husband permission to take a second wife. Such a condition, in fact, negates the permission given by God in the Qur'aan.

10. Others have accepted polygamy on condition that it not be for "lust". That is, if the wife is ill, or unable to bear children, or unable to fulfill the husband's sexual needs, etc., taking a second wife is acceptable. Otherwise it becomes "lust" on the husband's part and is consequently not acceptable. The reality is that "lust" was involved in the marriage of the first wife. Why is it acceptable in the case of the first and not the second? As has already been pointed out, men are polygamous by nature. To try to curb it by such conditions will only lead to corruption in society.

11. Feminists may object to this male right by insisting that women should also be able to practice polygamy. However, a woman marrying four husbands would only increase the problem of surplus women. Furthermore, no child would accept his or her mother identifying the father by the "eeny meeny miney mo" method.

12. The question which remains is, "If God is good and wishes good for His creatures, why did he legislate something which would be harmful to most women?" Divine legislation looks at the society as a whole

seeking to maximize benefit. If a certain legislation benefits the majority of the society and causes some emotional harm to a minority, the general welfare of society is given precedence.

ARRANGED MARRIAGES

Muslims are often accused of forcing their daughters into marriage

1. Islamic law requires that females must give their permission before they are married.

Prophet Muhammad (r) said, "The permission of virgins should be taken and their silence is their consent." On one occasion a woman came to the Prophet (r) and informed him that her father had married her off without her permission. He offered to annul her marriage, however, she did not accept his offer saying that she only wanted to confirm her right. A previously married woman has the right to choose for herself.

2. Muslims are encouraged to help their children find suitable marital partners since males and females are raised separately in society. Women are spared having to look for their own mates.

3. From a Western perspective, where teenagers are often required to leave home and go out to work and look after themselves, it would seem ludicrous for parents to later on suggest whom they should marry.

4. It has become a practice among some Muslims to force their children to marry their cousins. For Muslims in the West it becomes a means to help their family members also reach the West. Consequently, there have been a number of cases reported in the newspapers in England of the Home Office rescuing Muslim girls from forced marriages at the airport. There are also many Muslim girls who have run away from home rather than be forced to marry relatives in villages in Pakistan or India. Such girls are being given new identities by police authorities and will likely lose their Islam in the process.

MUSLIM WOMEN CANNOT MARRY THEMSELVES

The Muslim woman is considered oppressed since she must have her fathers permission to get married.

1. Islamic law requires the permission of a woman's father for her marriage to be valid.

Prophet Muhammad (r) was reported to have said, "The marriage of any woman who marries herself without her guardian's consent is invalid."

2. From a Western perspective in which teenagers are required to leave home and fend for themselves, it would seem unthinkable that the father's permission would be needed for marriage.

3. The Muslim woman lives a sheltered life. She is not used to dealing with men outside her blood relatives whom she cannot marry (mahaarim). The father will be more capable of judging the young man objectively. The young woman could easily be fooled or sweet-talked as she tends to be more emotional in her judgement.

4. If the guardian refuses proposals for illegitimate reasons like the persons tribe, race,color, status, the young lady has the right to seek redress from the court. If he judge concludes that the father is wrongfully

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preventing his daughter from marriage, he may take the guardianship from the father and act as the girls guardian.

DOUBLE STANDARD IN MARRIAGE

Muslim males are allowed to marry non-Muslim females but Muslim females are only allowed to marry Muslim males. This is often cited as discrimination and one of the symbols of oppression of Muslim females.

1. Muslim males are not allowed to marry any non-Muslim female. Only Christians and Jews (People of the Book) and not any other religion. This is due to the fact that the scriptures held sacred by Christians and Jews do contain large portions of revelation even though the texts have been distorted and changed. Consequently, in honor of the revelation still remaining in these texts, permission was granted to marry their women. However, the condition of chastity is added to the permission mentioned in the Qur'aan. Consequently, only a woman who is either a virgin, divorcee or widow can be married. This means that the common practice of Muslims from the East coming to Europe and America and finding blue eyed blondes in discos for wives is quite illegitimate. Finding chaste females in the West is more difficult than finding the proverbial "needle in the haystack." By mid teens, virginity is looked at as a fault rather than a virtue.

2. The reason for allowing men and not women is in order to protect the woman's religion. If a Muslim man requested his Christian wife not to bring alcohol or pork in his house and that she not wear mini-skirts or kiss his friends, she could comply without affecting her religious teachings. However, if a Christian husband requested his Muslim wife to purchase alcohol and serve him pork, to wear mini-skirts and kiss his friends since it is his custom to kiss the wives of his friends. It is natural for a wife to try to please her husband. In the case of the Muslim wife, that could lead to the destruction of her faith.

3. Marriage to non-Muslims is discouraged in situations where Muslims are weak or in the minority in order to safeguard the religion of the children. If a Muslim man marries a non-Muslim woman in the West and their marriage ends in divorce, or the man dies, the courts will award custody of the children to the wife who will likely raise them as non-Muslims. However, if they were married in a Muslim country, the Sharee'ah would not give the children to a non-Muslim mother. They would instead be given to either the husband or his relatives in order to insure they receive a Muslim upbringing.

DIVORCE IS EASY IN ISLAM

It is generally held that divorce in Islam is very easy; a man only has to say to his wife: "You're divorced," three times and it's all over.

1. In reality, divorce is not that easy in Islam. There are conditions which must be fulfilled even before its proceedings can begin. Firstly, divorce cannot be pronounced while a woman is menstruating. Prior to the beginning of the menstrual cycle, many women suffer mood swings and become cranky. The biological changes in their systems cause psychological changes that are commonly known as PMS (premenstrual syndrome). In order to ensure that the cause of the husband pronouncing divorce is not a product of behavioral changes brought on by PMS, divorce pronouncement during menses is prohibited. Secondly, the divorce cannot be pronounced during a period between menses in which the couple has had sexual

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relations. The rational being that if the man cared enough about the woman to have sexual relations, he needs to reflect about his decision more before going ahead. He will have to wait until after the woman's next menses ends, before he can pronounce divorce.

2. The pronouncement is considered invalid if the man was in such a rage that he did not know what he was saying. This is based on the Prophet's statement, "The divorce pronouncement is not valid at the time of [mental] seizure."

3. After the pronouncement, the divorce does not come into effect until the woman has had three subsequent menstrual cycles. The first cycle is to insure that she is not pregnant and the second two are further opportunities for reconciliation. She is not supposed to leave her home as is common among Muslims today. The husband is required to continue to maintain her until the waiting period [ḥiddah] ends.

4. If a woman is pregnant at the time of the pronouncement, her ḥiddah (waiting period) is until she has delivered her child. This principle gives the maximum amount of time for reconciliation in order for the welfare of the child to be reflected upon.

5. In the final analysis, divorce proceedings are somewhat easier than in many Western countries [a notable exception being the well known "Mexican divorce" which can be concluded in a matter of minutes]. The theory being that marriage in Islam is primarily a contract and not a sacrament as originally perceived in the West where it was considered unbreakable [and remains as such among Catholics]. Consequently, if the contract was entered into with a verbal statement of "I do," and witnesses, it should be dissoluble with the statement "I don't," and witnesses.

DIVORCE IS ONLY THE MAN'S RIGHT

Muslim women are often portrayed as being oppressed due to their being denied the right to divorce.

1. The pronouncement of divorce (talaaq) is primarily the right of the husband as he is in the position of authority in the family. Also PMS considerations and the emotional nature of women could cause a greater incidences of divorce if it were put the hands of the wives as an automatic right.

2. The wife may institute divorce proceedings by making her request through the court. If the judge (Qaadee) sees just cause or a real need on her part, he can act on her behalf and institute the khulaaḍ divorce which has a waiting period of only one menstrual cycle.

3. A woman can obtain the right to pronounce divorce if it is made a condition in her marriage contract which her husband agrees to. She may also gain the right by requesting her husband's permission at any point during the marriage. If permission is given she may pronounce divorce according to the previously mentioned conditions.

MUSLIM WOMEN ARE OPPRESSED BY THE ISLAMIC DRESS CODE

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The covering of Muslim women has become one of the international symbols of female oppression in feminist circles.

There are two major trends which have developed in the West over the past century. On one hand, the fashion industry has systematically unclothed women. From being fully clothed from head to toe at the turn of the century, she now wears virtually nothing when the weather permits. On the other hand there has been a dramatic rise in the reported incidents of rape. In the USA in the early 90s the reported incidents of rape had crossed the 100,000 mark. And researchers estimated that the actual number was between 7 to 10 times that number since most women are shy to report rapes. The two trends are closely interrelated. The woman in the West has become a sex-object with which to sell products thereby pumping up the sexual tension of the society. The Corvette is not sold based on its powerful engine or its special features, instead the car is displayed with a model in a bikini lying on it. Similarly, a new Gillette razor blade is not sold by giving details about its new titanium blades. Instead, a man is shown in ads shaving with a woman's hand with long red fingernails coiled around hold his. The subliminal message being taught is: You buy the car, you get the girl. You buy the razor, you get the girl.

Islam prescribes the covering of females for two primary reasons stated in the Qur'aan. God says in Soorah al-Ahzaab (33: 59):

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (59)

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful. (59)

The hijab is to make the Muslim woman known in the society as a virtuous and honorable woman. Her hijab makes the statement that she is not available and not interested in any advances. Many Muslim women who have emigrated to the West take off their scarves and outer garments because they claim it draws attention to themselves. If they expose their hair and dress in modest western dresses no one will look at them. It is true that the hijab does provide a level of anonymity, as many of the woman's physical details will be hidden. However, the intent is not to prevent men from looking. When men see a nun in her habit, fully covered like a Muslim woman in full hijab, they will turn their heads and stare at her. Similarly, when they see a woman walking in a bikini, they will also turn their heads and stare. However, the first stare is different from the second. The first is out of curiosity, having seen something unusual, while the second is out of lust and aroused sensuality. The consequence of the second is the molestation of women on a national scale while the first causes respect.

The penalty in the Islamic state is very severe for rape in order to further guarantee protection for females. Where weapons of any type are used in the rape, the punishment is death. The death penalty has also been introduced in Philippines and it is being called for in India currently. However, to allow women to expose themselves and then kill those who react unduly is not practical. The law should be balanced. The circumstances, which might encourage rape, should first be removed from the society, then a severe penalty may be enacted.

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It may be said that even in societies where women are fully covered, they may still be approached and molested. However, if the vast majority of those who are molested are not properly covered, the principle of protection still applies. Even in the society of the Prophet, one thousand four hundred years ago, some women were molested and raped.

Some people question the imposition of hijab by the Islamic state. Is it a personal choice of women or a legal obligation? It is the responsibility of the head of every family to insure that the women of his household leave the home in a legally acceptable state of dress. The state is further responsible to prevent any women who appear in public in a state of undress in order to protect public dignity and morality.

The West has set its own limits for dress which change according to the mood of society. At one point in time, strip joints were illegal. Now many bars have topless waitresses and dancers. In most states, a woman may not appear in public topless.

However, a woman recently contested the law in Florida and won her case. Complete nudity remains public crime throughout the West, though nudist camps and nudist beaches have sprung up in different locations in Europe and America.

There are conditions which must be fulfilled for the hijab to be acceptable.

- a) It should be wide and loose so as to not show the shape of the woman's body;
- b) it should be made of thick material which will not reveal what is underneath;
- c) It should not be colorful and ornamented so as to attract sexual admiration.

Where the hijab has become a cultural norm and women comply out of fear of embarrassment, it will not be worn properly. It may become transparent, or worn tight exposing the curves of the body, or it may become so ornamented as to be attractive by itself. It may be short so as to expose the dress underneath, or the face may be covered and the front of the hair exposed. Such practices are the result of women wearing hijab for the wrong reasons. They should be educated to realize that it is for their benefit and for the benefit of the society.

DOUBLE STANDARD IN INHERITANCE

The unequal division of inheritance between men and woman is sometimes cited as an example Islam is oppression of women.

1. Before looking at the division of inheritance in Islam with regard to women, one needs to look at Western inheritance laws. The right for women to inherit and own property was only given to women in the West at the turn of the century, whereas that right was given to women in Islam 1,400 years ago. Furthermore, in the West, a person may legally write a will giving all of their wealth to their dog or cat and exclude their wife, children and other relatives. In the Islamic system, the rights of wives, children and relatives to inherit are protected. Set portions of the inheritance to be given to them are identified in the Qur'aan. No one can write a will and cancel or modify what is due to them. A will can be written to give up to a maximum of one

third to those who would not inherit by law. As to leaving even the third of one's wealth to animals, the Muslim State could step in on behalf of the inheritors and cancel such a will as it obviously indicates some form of mental disorder. The third would then be divided up among the natural inheritors.

2. In Islamic society men are responsible for the maintenance women. For example, if a son, a daughter and a mother inherit, the son also has the additional responsibility of looking after his sister and his mother. Consequently, based on the male role, Islamic Law awards the son twice the portion of the daughter.

3 The mother would receive 12.5% (1/8th), the daughter 29.2% (1/3 of 7/8) and the son 58.3% (2/3 of 7/8).

4. However, the two to one division is not applied in all cases. For example, the Qur'aan states:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثًا مِمَّا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ آبَاؤُهُ فَلِأُمَّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمَّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةً مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (11)

Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise. (4:11)

TWO WOMEN EQUAL TO ONE MAN

The finger is also pointed at Islam as considering women inferior since the witness of one man is equal to that of two women.

1.The Qur'aan does state in Soorah al-Baqarah (2: 282):

.....وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَى(282)

.....Get two of your men as witnesses. But if two men are not available, then get a man and two women agreeable to you as witnesses, so that if one of them makes a mistake, the other can remind her...'

However, this principle is not applied in all cases.

This is specific to business contracts as the beginning of the verse indicates. Since women in Muslim society generally stay at home and men work outside the home, they tend not to be that familiar with business dealings and as such they may forget some of the details as the verse explains.

2. This consideration may seem quaint in the West where women have been a part of the work force for much of the 20th century. Women entered the work force as a product of the need for them in the society and the munitions factories during the two World Wars. Millions of men in their prime were sent overseas

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to fight and their jobs had to be filled by women. Once the wars ended, many refused to return to their homes and the feminist movement was born. Eventually, many women came to look at fulfillment in the work place and not at home. Even if her job was only that of a secretary, harassed by her boss, smiling sheepishly to keep her job, she felt it was better than being stuck at home cooking, washing dishes, changing diapers and preparing bottles of milk. Many Western women became familiar with business dealings, so the previously mentioned considerations would seem to them irrelevant.

However, even in America, the vast majority of women are housewives, spending most of their lives in their homes, while their husbands work and bring home the bread.

3. In areas of female expertise, the witness of a single woman is sufficient. For example, when 'Uqbah ibn al-Haarith complained to the Prophet that a former slave woman informed him that she had wet-nursed both himself and his wife, Umm Yahyaa bint Abee Ihaab, he replied, "How can you object when it has already been stated?"

4 According to Islamic law, those who suckled from the same breast before the age of two become suckling brothers and sisters and are not allowed to marry.

Consequently, their marriage was annulled on the basis of a single woman's testimony.

BLOOD-THIRSTY MUSLIMS

Animal lovers in the West have often pointed the finger at the Muslim practice of slaughtering animals, especially on the occasion of μ Eed al-Ad η haa. The French actress Bridget Bardot had made a number of disparaging remarks about Muslims in France for which she was fined in court. It is considered to be cruelty to animals.

1. This is a case of irrational sentimentality. Aborting millions of human fetuses yearly is perfectly fine, but cutting an animal's neck is considered inhumane. The Society of Prevention of Cruelty to Animals (SPCA) has attempted to prohibit Muslims from slaughtering animals in many locations in the West.

2. The Western method of slaughtering involves rendering the animals unconscious prior to cutting off their heads. Smaller animals like chickens are stunned by electrocution while larger animals are stunned with a stun gun. The stun gun contains a piston which strikes the skull of the animal and knocks it unconscious. Anyone who has ever received an electric shock will confirm that it is not a pleasant experience at all. A jolt sufficient to render an animal unconscious will be quite painful. Whacking someone in the head with an iron bar is, without a doubt, an extremely painful experience. Both of these methods are in no way humane. They cause the animals to suffer incalculable pain and are, in fact, geared to facilitate production line slaughter of large numbers of animals.

⁴ Sahih Al Bukhari, vol. , p. , no. .

3. Muslim slaughter which specifies that the knife should be razor-sharp is not felt by the animal. The Prophet (r) said, "...Whenever you slaughter, make the knife sharp and relieve the animal." Only the jugular veins and the esophagus are cut allowing the animal's heart to pump out most of the blood. The lack of

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blood to the brain causes the animal to eventually fall into unconsciousness and die gradually. The preferred method of suicide among many Westerners is to cut one's wrists with a sharp knife or razor-blade as it is relatively painless.

4. As for the argument of vegetarians that humans were not meant to eat meat, it is scientifically false. Humans are neither herbivores who do not have the necessary enzymes to digest meat, nor are they carnivores who do not possess the enzymes to digest vegetable matter. They are omnivores, capable of processing both vegetable and meat. The real force behind vegetarianism is the Hindu belief in karma which leads Hindus to believe that the goat you eat may be your reincarnated relative.

5. Slaughtering animals in order to use their fur for clothing, though objectionable in the West today, is perfectly valid according to Islamic law. The animals were submitted to humans for benefit. If their skins and fur provide humans with warmth in winters, they may kill them for it. However, the method of slaughter should be humane.

Currently, the animals are killed by clubbing them to death which would be haram (prohibited) according to Islamic law.

ISLAM WAS SPREAD BY THE SWORD

The common image of Islam being spread by an Arab on camel back riding in off the desert with a Qur'aan in one hand and a scimitar (a curved sword) in the other offering a choice of either accepting Islam or losing one's head.

1. As mentioned earlier under the issue of apostasy, forcible conversion is prohibited in Islam. The religion did not spread by the sword. There were military confrontations between the Muslim state and the existing world powers of Rome and Persia.

However, the areas conquered were put under Muslim administration and the populations were free to maintain their own beliefs. Muslims ruled Egypt, Palestine and Lebanon from the 8th century and sizeable Christian communities continued to exist over the past 13 centuries. Muslims ruled Spain for 700 years and India for 1000 years without the vast majority of the population converting to Islam.

The largest Muslim country in the world today is Indonesia, having over 200 million citizens, never saw a Muslim soldier. Islam spread there and in Malaysia and Philippines by trade. That was also the case of Islam's spread in West African countries like Nigeria, Ghana, Senegal, Chad and Niger. Also, Islam is the fastest growing religion in America today with anywhere between 300 and 500 converts daily. This is taking place without any soldiers or even missionaries.

7 TIPS ON HOW TO BEGIN DA'WAH

1. WHAT DO YOU KNOW OR THINK ABOUT ISLAM?

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This question should be preceded by other general conversation. For example, ask how long the person has been in the country. If they have been in the country for a long time, this is a suitable question. If they have only just arrived, another approach is required. For example, one could offer to show them around, or invite them to a gathering, etc.

2. CURRENT ISSUES: WHAT DO YOU THINK ABOUT HIJAAB OR THE WAR IN IRAQ AND SYRIA?

Use current issues in the media as a means of discussing about Islam. If they are open-minded and see the obvious injustice in the Hijaab (head scarf) ban and the Western invasion of Iraq based on non-existent WMDs, then the conversation can be steered to the media distortion of Islam, etc. If they didn't understand the issues behind the Hijaab(head scarf) or the invasion of Iraq, they should be enlightened briefly and these issues linked to Islam.

3. HOW DO YOU FEEL ABOUT BEING IN A MUSLIM COUNTRY?

Discuss the differences between being in their country and being here as a means to clarifying misconceptions about Islam and Muslims. Find out their impressions about Muslims, and correct the negative images. Distinguish between what Muslims do and what they are supposed to do – i.e., Cultural Islam and Islamic Culture.

4. HOW HAS YOUR IMPRESSION OF MUSLIM COUNTRIES CHANGED AFTER VISITING ONE? Usually Westerners and others have very negative images of this region and its citizens.

The technological and social differences are often quite vast. Violence and backwardness are often to two main misconceptions. One may clarify the Islamic stance on violence and terrorism and stress that Islam encourages scientific advancement. The issue that Islam was spread mostly in times of peace (e.g., Indonesia) and that the Qur'aan prohibits compulsion in religion are good to relate in this context.

5. ARE YOU RELIGIOUS? WHAT DOES YOUR RELIGION SAY IS THE PURPOSE OF EXISTENCE/CREATION?

Find out the person's spiritual state. If they are religiously committed, then ask them to define, according to their scriptures – not according to their personal opinions, the reason for their existence. Most people have no answer. They never thought about it and their religious teachers and teachings don't spell it out clearly. Here, the clarity of purpose mentioned in the scripture, Qur'aan, may impress them and encourage them to read the Qur'aan. Otherwise, a discussion of purpose would be good.

6. WHY DO YOU WEAR A CROSS? WHY DO YOU KEEP THAT IDOL?

Ask questions about the person's religious symbols in order to introduce Islamic ideas in contrast to what the person believes. The goal being to bring out the false ideas the person holds and to compare them with Islamic beliefs and practices. Or you may use other people's question to begin discussion. If they ask about your hijab or your Islamic cap or gown, use the question to clarify misconceptions or to introduce them to some Islamic concepts.

7. DISCUSS ISLAM IN THE PRESENCE OF OTHERS.

If you are traveling with Muslims and sitting among non-Muslims, use the opportunity to discuss about basic Islamic beliefs for their benefit. For example, one of you asks the others about the difference between God in Islam and in Christianity. Or, less directly, one asks about the meanings of Soorah al-Faatihah and the others explain it or discuss it.

DIFFICULT DA'WAH QUESTIONS

To people saying the Prophet was a pedophile.

The Prophet (S.A.W.) has been accused of being a pedophile due his marriage to 'Aa'ishah at the age of 9.

- Pedophilia involves adults taking advantage of children by purchasing sexual favors from them. British and German sex tourists being caught in Sri Lanka, Thailand and the Philippines are not seeking marriage but only sex from child prostitutes or impoverished people willing to give their children away for a few pennies.
- The age of consent for women set in the West varies from 14 to 18. These ages were arrived at by democratic vote and have no actual relationship to the woman's ability or inability for sexual relations or marriage. Consequently, what is considered legal sex in France may be considered rape in England.
- Islam sets the age of marriage at puberty, as it is the natural dividing line between childhood and adulthood. Menstruation indicates that a young girl has reached childbearing age. This age may vary from country to country, but it is discernable and not arbitrary.
- Most societies around the world sanctioned child marriages up until this century. It was not introduced by Islam but regulated.
- Islam stipulates that a girl or boy married before puberty will not live with their spouse until they have attained puberty. Furthermore, they have the right to cancel or proceed with the marriage when they reach puberty.
- 'Aa'ishah was seven when she was married off to the Prophet (S.A.W.) and she came to live with him when she reached puberty at nine.
- Women abused as children usually have difficult times coping as adults. They are often unstable and psychologically handicapped. 'Aa'ishah became the leading female scholar of her time and conveyed to the next generation an enormous body of Islamic law. She was known to be the fourth most prolific narrator of the Prophetic traditions of all of the Prophet's followers.

Does Islam allows Muslim men to beat their wives ?

The finger is often pointed at Muslims as being wife beaters since Islamic law permits hitting wives.

- Domestic violence is not unique to Muslim societies, it is wide spread throughout the world. In fact the rate of violence is far higher in Western countries in which it is illegal for husbands to hit their wives. The reason being the extended family structure's role in domestic disputes. In the West, the family is reduced to what is commonly referred to as the "nuclear family"; the husband, wife and kids. Consequently, relatives have little or no concern in domestic disputes. In Muslim communities, the relatives are encouraged to interfere, to protect the rights of their daughter, sister, niece, aunt, or cousin. Families often live together, or in the same vicinity and family contact remains strong.
- The West's attitude toward corporal punishment has changed drastically since Dr. Spock [not of the Enterprise] published his seminal work in the 50's on the rearing of children. His book became a standard, not only for parenting, but its principles became standards for educational institutions. His view was that

children should be treated as little adults. They should be reasoned with, and advised, but not hit. In the same way that, as adults, one would not hit another adult in order to get them to follow instructions, nor would they be hit for disobeying orders, children should not be struck. As a result, the use of corporal punishment in schools was abandoned. It had already been stopped in prisons in favor of reform. The consequence in schools is that teachers became hostages in the hands of their students. A number of cases of students attacking teachers occurred in the late sixties and seventies. As a result, most inner city schools in America have metal detectors at their gates in order to disarm students.

- Islam recognizes corporal punishment for major crimes; 100 lashes for fornication, 80 for drunkenness and slander, etc. Furthermore, regarding children, the Prophet (S.A.W.) said, "Teach your children the prayer when they are seven and spank them for it at the age of ten." There are limitations, in that the Prophet prohibited hitting in the face, even in the case of animals.
- It is true that the Shareeah does permit a husband to hit his wife. Allah stated that in the Qur'aan (Soorah an-Nisaa, (4: 34)

▪ الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُورَهُنَّ فَعِظُوهُنَّ
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ فَإِنِ أَطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا
كَبِيرًا(34)

- Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand. (34)
- The Prophet (S.A.W.) also said, "You have rights over your women that they do not allow anyone you dislike into your home. If they disobey you, you may spank them. And the woman's right on you is that you clothe her and feed her justly, according to your means." (Muslim)
- However, that permission is under special conditions and with severe limitations. A husband is not permitted to beat his wife simply because she spilled his tea, burnt his toast, forgot to iron his shirt, etc. for example. The Qur'aanic permission given is specifically in the case of divorce, as a last resort to save the marriage. The Qur'aanic verse outlines the procedures which should be followed in the case of a rebellious and unjustly disobedient wife. She should first be verbally advised of her obligations. If that fails, the husband should then cease having sexual relations with her. Failing that, if the husband sees it useful, and as a final step in order to bring her back into line he is allowed to hit her. What is meant by the Prophet's words "...If they disobey you..." is rebellious disobedience to instructions permitted by Islamic law. As to instructions which contradict the Sharria, she is instructed to disobey. The Prophet (S.A.W.) said, "Creatures should not be obeyed if it means disobedience to the Creator." As regards the hit, it should not be physically damaging and it should not be in the face as the Prophet (S.A.W.) said, "... Do not hit her in her face nor curse her..." and "Do not beat your wives as you would your servant girls in pre-Islamic times." If the husband abuses this conditional permission and brutalizes his wife, her male relatives have the right to intervene and the case can be taken to the courts if it is severe enough.
- Consequently, the intent of this beating is not inflicting pain and punishment but merely to bring the woman back to her senses and re-establish authority in the family.

Chopping off of heads and hands and stoning to death

Muslim application of criminal law has often been described as Medieval Draconian laws. The application of capital punishment has been banned by the UN and the ECC.

- Punishment in Western penology served three functions: i) Retribution (justification looking to the past – i.e. punishment, revenge); ii) Deterrence (justification looking to the future – i.e. prevention); and iii) Reformation
- In The Report of the Departmental Committee on Corporal Punishment in England, 1938, the committee's unanimous opinion was that "corporal punishment was of no value as a deterrent and should be abolished." In 1952, in the USA, Justice Hugo Black wrote: "Retribution is no longer the dominant objective of criminal law. Reformation and rehabilitation of offenders have become important goals of criminal jurisprudence." In 1972, Justice Thurgood Marshall wrote: "Punishment for the sake of retribution is not permissible under the Eighth Amendment." In the same year, California's capital-punishment law was declared unconstitutional. (Punishment in Islamic Law, Muhammad Saeed El Awa, p. 87.) For some criminologists "reformation" has become synonymous with "cure". The criminal is no longer a "bad man" but a "sick man." (Crime and the Penal System, Howard Jones, 3) A convict needs treatment. He is genuinely ill, perhaps physically, almost certainly mentally, and psychiatrically.
- The Abolition of the Death Penalty Act of 1965 cancelled capital punishment for murder. The Home Secretary announced on 22nd April 1970 that 172 convicted murderers had been released from prison since 1960, most of them having only served nine years or less of their statutory life sentence. Only five served 12 or more years, nine served 6 or less and one completed only 6 months. (Ibid., p. 88). These are not cases of mistaken ruling which was corrected. These were convicted murderers being let out on the public due to their good behavior in prison. Many of them killed again, only to be sentenced for a few more years.
- Western penologists have admitted that the penal system has failed utterly in reforming and rehabilitating criminals. Petty criminals enter the system and exit as well trained hardened criminals. Society ends up paying for the crimes committed against it by being obliged to provide food, clothing and shelter for criminals.
- In the Islamic system, punishments are placed in three categories: i) Hudood : Punishments prescribed by God in a revealed text of the Qur'aan or Sunnah, the application of which is the right of God (Haqq Allah). 6 offenses: drinking alcohol; theft; armed robbery; illicit sex [homosexual, pedophilia, bestiality]; sexual slander; and apostasy.
- In a penal context, the punishment is (a) prescribed in the public interest; (b) cannot be lightened or made heavier; and (c) after being reported to the judge it cannot be pardoned by either the judge, political authority, or the victim [Qur'aan, (2): 229]. ii) Qisaas: Retaliation. Punishment prescribed in Islamic law for murder and injury wherein an injury of equal severity is inflicted. iii) Ta'zeer : Discretionary.
- 6. During the Ottoman administration of the Arabian peninsula hudood punishments were not applied. In the late 1920's the Saudi regime reintroduced them and the crime rate fell noticeably. The hadd for theft up to 1970 was not implemented more than twice per year. Six months after the introduction of Sharria in the Sudan, crime decreased by more than 40% despite President Jaffar Numeiri's release of 13,000 prisoners at the time of decreeing Islamic law because they were not sentenced under the Sharria. Since the introduction of Islamic law in Iran, crime has dropped significantly.
- Retribution is obvious in hudood punishments from their severity and the prohibition of mediation. And retaliation in qisaas as Allah said (2:179): "*In retaliatory punishment there is life for you, o people of understanding, in order that you fear God.*" Goodheart stated in 1953: "Retribution in punishment is an

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expression of the community's disapproval of crime, and if this retribution is not given recognition then the disapproval may also disappear..." (English Law and the Moral Law, A.L. Goodheart, London, 1953, p. 93). The element of retribution – vengeance, if you will – does not make punishment cruel and unusual, it makes punishment intelligible. Leo Page wrote: "Law exists for the protection of the community. It is not necessary to show that capital punishment is an absolute preventative of murder, or even that it is the only deterrent. If it can be shown that it is more effective as a deterrent than any other punishment, then I shall be satisfied that it should be retained. To hold otherwise is surely to forget the innocent victims of murder in the interest of their murderers. And I have no doubt at all that fear of the gallows is the most powerful of all deterrents." (Crime and the Community, Leo Page, London, 1937, p. 132.)

Murder and what pertains to different cases of causes of death.

- In the West, homicide is a crime in which the state must intervene and apply punishment. Consequently, punishment for homicide in the West became arbitrary and lacking any uniformity. Studies in the 60s showed that black Americans were sentenced to death for crimes which white Americans were only "doing time." In Islam, homicide is considered a civil wrong (tort). It is up to those who suffered the loss (the victim's relatives) to decide on punishment or pardon. Qisaas may be private justice or personal revenge either by i) execution; ii) deeyah; or iii) complete pardon (2: 178). However, even after execution has been ordered by the court remission is possible. This principle is uniform and leaves the right to pardon in the hands of those harmed.
- Crimes of passion will not be eliminated by the death penalty. Public execution discourages premeditated murder. Where a person knows that he or she will only have to face life imprisonment (6-9years) for murder, if caught, they will be more willing to take the chance. But, where the consequence is possible death, they will think twice or thrice before going ahead with a murder. In the West, the execution of murderers takes place in prisons it is only viewed by a few members of the press, prison officials and the family of the murderer and the murdered. Consequently, for the society at large it is only a statistic. The execution has no personal impact on the individual members of society. In the Muslim state large segments of the society are invited to view the execution so they will convey it to the rest of the society.

Theft

The media often refers the "hacking off" of the thief's hand in order to portray the most gruesome picture possible of the implementation of Islamic criminal law.

- The Qur'aan prescribes amputation in Chapter 5: 38

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ (38)

"As for thieves, both male and female, cut off their hands as recompense for their deeds and an exemplary punishment from Allah..." However, there are conditions under which this law is to be applied.

- The law of amputation is not applied under the following circumstances:

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- i) During times of famine or starvation. If a person steals food to prevent starvation, his hand will not be amputated. If he steals property because of the opportunity in a time of natural disaster, he is a criminal whose hand should be removed.
- ii) If a worker stole from a boss who had withheld his pay. Instead the boss would be penalized as long as the amount stolen was not more than was owed in back wages.
- iii) If the property taken was public property. For example, rugs or fittings in a mosque, or seats from public transport.
- iv) If the value of the property was less than 10 dirhams.
- v) If the item stolen was not in its proper place (i.e., it was accidentally left somewhere and thus became temptation). The professional pickpocket or burglar have made theft a way of life.

- The right hand is surgically removed at the wrist and not hacked off by a meat cleaver or a chain saw, as media reports seem to imply. The left foot at the ankle is removed on the second occasion and on the third occasion he may be executed as incorrigible. This law is implemented publicly for the purpose of deterrence.

Muslims oppose personal freedoms like free sex.

Adultery and fornication have been decriminalized in the West due to the rapidly changing moral standards. Consequently, critics of Islam often point the finger of blame at the severe punishments assigned to them.

- The laws regarding adultery and fornication are purely based on morality. It is a part of a system in which all acts and relationships are measured by a scale of moral evaluation. The Western moral principle of consenting adults rejects punishment in cases where there is no discernable harm to the adults involved. On the other hand, Islam holds that adultery and fornication are crimes against society when they become public knowledge. They attack the foundations of the community; the family.
- Proof of guilt is limited to pregnancy, confession or the testimony of four adult Muslim eye-witnesses to the act. The chances of such an act occurring publicly are very small, especially in Muslim society where PDAs (public displays of affection) are strongly discouraged. On the other hand, in the West where it is common for a man to kiss his guest's wife and his guest to kiss the man's wife, and PDAs are considered normal, the chance of public sex occurring is greater. For example, on a recent New York-London flight in the first-class section, a married man copulated with the woman sitting next to him after a few drinks. They completely ignored the protests of other passengers and the flight attendants and were both arrested on arrival in London Heathrow airport.
- The law is primarily a deterrent as it requires four eye-witnesses for implementation. The punishment for fornication, 100 lashes might seem sufficient to cause death in many people. However, the one implementing the punishment is not allowed to raise his hand above his shoulder level. It is the embarrassment and shame to one's family and reputation which discourages people from breaking the law. The fact that the penalty is executed publicly clearly indicates that its goal is to protect public morality and safeguard it against corruption. And Allah said(24: 2):

لَزَانِيَةِ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهَدَ عَذَابُهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ (2)

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The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment.

- The goal of such punishments is the protection of the family structure which represents the foundation of the society. A society in which adultery and fornication are condoned is one in which family has little or no meaning. In fact, once adultery and fornication became decriminalized in the 60's, wife-swapping parties and orgies became country wide rages. Since that period, such practices have entered mainstream behavior at parties and no longer cause any surprise.

Muslims are homophobic and intolerant.

Homosexuality and lesbianism have been dubbed "alternative life-styles," "personal preference," "a natural variation," etc. in the West today. Where homosexuality was considered an illness by the Association of Psychiatrists, it is now removed from the list and replaced by homophobia (the dislike of homosexuals and homosexuality).

Consequently, Islam and Muslims are considered intolerant and biased due to their continued opposition. Arguments in favor of tolerance to homosexuals are based on the assumption that homosexual behavior is biologically based and not merely learned from society.

- Early opposition to homosexuality was based on the argument that such behavior was unnatural. Sodomy cannot produce children which is one of the main natural consequences of sexual relations. "Mother Nature" did not make us that way, it was argued. To counter such arguments homosexual researchers scoured the earth until they found supposed homosexual behavior among the animal kingdom. They found that the males of some species of exotic fishes of the coast of Japan imitated the behavior of females of the species in order to prevent other males from impregnating their mates, and some rare butterflies from islands of the coast of Africa also had males exhibiting female behavior during mating season, etc. However, if the animal kingdom is to be used to justify human behavior, there also exists a spider in South America, whose female is much larger than the male. When mating is complete, the female eats her mate.
- During the 80's it was claimed that a gland in the base of the brain which is small in women and large in men was found to be small among homosexuals. However, this evidence, while seeming incontrovertible to the layman, was immediately refuted by scientists. The data was taken from cross-sections of the brains of dead adult humans whose sexual preference was identified prior to death. Consequently, the reduced size among homosexuals could have been a result of the practice and not its cause. That is, they could have been born with normal sized glands which then became small due to their deviant lifestyle.
- Recently genetics has become the most commonly used foundation for the pro-gay argument. In 1993 Dr. Dean Hamer, a researcher at the National Cancer Institute, claimed to have discovered "the first concrete evidence that 'gay genes' really do exist." Homosexual orientation was supposedly transmitted to males on the X chromosome from the mother. Hamer's findings, published in the prestigious journal Science, transformed his colorless career as a government scientist into a dynamic media personality and penned his memoirs. He gave expert testimony to the Colorado Supreme Court that formed the basis of the victorious decision striking down anti-gay Proposition 2. However, a replication of his study at the University of Western Ontario failed to find any linkage whatsoever between the X chromosome and sexual orientation. (The study looked at 40 pairs of brothers, all of whom were gay. He queried them about homosexuality among their relatives and found a preponderance of gay family members on the mother's side. When he looked at their X chromosomes, he found that 33 of the 40 pairs of gay brothers

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shared an area at a spot near of the chromosome. However, seven of the pairs lacked the "gay gene". Nor did research look at the proportion of heterosexual or hetero-homo brother pairs also share the genetic material at the "gay gene" location. The preponderance of homosexual relatives on the mothers' side could also have been due to the well established fact among sociologists that women know much more about their relatives than do men). It was also found that Hamer's study lacked a control group; a fundamental principle of scientific research. Furthermore, in June 1994, the Chicago Tribune reported that a junior researcher in Hamer's laboratory who assisted in the gene mapping in the homosexuality study, alleged that he selectively reported his data. She was then summarily dismissed from her post-doctoral fellowship in Hamer's lab. But a National Institutes of Health investigation substantiated her claims and gave her another position in a different lab. Though Dr. Hamer was reserved about his own sexuality in his memoirs, he later admitted in his lectures that he was gay. (The Guide October 1995).

- It should be noted that Islam, in its final form, did not introduce anti-gay legislature to the world. The texts of the Torah are replete with clear condemnation of such practices.
- The consequence of AIDS is enough to prove that homosexuality is evil and dangerous to society. The early spread of AIDS was concentrated among the homosexual community. It later spread to the heterosexual community through blood transfusions and intravenous drug usage and so-called bisexuals. And continues on a rampage among promiscuous heterosexuals.
- Islam considers homosexuality to be the result of a choice. It is inconceivable that God made people homosexuals then declared it a crime and prescribed punishments for it in both this life and the next. To accept such a proposition is to accept that God is unjust. Inclinations can exist within humans for a variety of natural and unnatural acts, from fornication to rape and from necrophilia to bestiality. These inclinations may come from jinn-suggestions, media influence, or even from human whisperings or direct contact. Human beings are not like robots who only do what they are programmed to do. Humans choose and God holds them responsible for their choices. Were homosexuality a product of genetic destiny, it would be unfair for God to criminalize it and punish those who practice it. Currently, some scientists are even claiming that murder is of genetic origin. To accept that would mean to excuse murderers and tolerate murder.
- Islam instructs parents to separate their children in their beds by the age of ten in order to avoid sexual experiences which may result from childhood experimentation. Such experiences may be reinforced by contacts in schools and through abuse from adults. Also the distinctions between male and female are strongly made in Islamic teachings. The Prophet cursed men who imitated women and women who imitated men. The Western fashion industry is controlled by homosexuals who attempt to blur the distinction between males and females in order to make their behavior more acceptable. Consequently, men's fashion has become more feminine in style and color and women are now wearing three-piece suits, ties and hats and traditionally men's shoes. These distinctions may be relative and vary from society to society. For example, in Scotland men traditionally wear little knee-length dresses called "kilts". In Scotland it would not be considered imitation of females, but in a society where only women wear such dress it would be considered imitation.

No religious freedom : those who leave Islam should be executed .

Objection to Islam is often raised against the death penalty prescribed for apostasy (abandonment of religion). Since religion in Western civilization came to be looked at as a personal choice which cannot be enforced by either Church or state, to execute a person for leaving his religion would naturally seem extreme.

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- It should be kept in mind that when capital punishment for murder was abolished in the UK in 1965 it was retained for treason and piracy with violence. And it was also the legal punishment for setting fire to Her Majesty's ships and dockyards until 1971. The 1971 Criminal Damage Act replaced capital punishment with life imprisonment for these offences (Punishment in Islamic Law, p. 87) Most countries have executed its citizens for treason. Treason is an act of rebellion against the state. State secrets are given to other countries which may not be at war with the state.
- Islam is not merely a religion but a complete system of life. Its rules not only govern individual conduct but also shape the basic laws and public order in the Muslim state. Apostasy encourages the rejection of law and order of society. It is an act of treason against the state which would encourage rebellion among the weaker citizens.
- One who personally abandons the faith and leaves the country would not be hunted down and assassinated. Nor would one who apostates privately and remains in the Muslim state conforming to the outward rules of the state be tracked down and executed. The practice of setting up inquisition courts to examine people's faith is not a part of Islamic legal tradition.
- There is no compulsion in joining Islam. Anyone may join the religion, but it should not be taken lightly. Only those who are serious should join. The death penalty discourages those who might think to join the religion in order to undermine it from within. The apostasy law was first instituted to stop the undermining of the state. Jews in Madeenah were converting to Islam and apostating shortly thereafter in order to destroy the confidence of newly converted Muslims (Soorah Aal 'Imraan (3): 72).
- The death penalty is mainly for apostates who cooperate with enemies at war with the Muslim state or those who gather people against Islam and fight against the state.
- Western Civilization executes its citizens for giving away state secrets; something material. Islamic law prescribes the death penalty for something far more serious. Rebellion against God is a far greater crime than rebellion against state secrets.

Muslims are either terrorist or support terrorism.

Terrorism is defined by the American government as the threat or the use of violence to advance a political cause by individuals or groups, whether acting for or in opposition to established governmental authority, when such actions are intended to shock, stun, or intimidate a target group wider than the immediate victims. Actually such a general definition will include all wars of liberation from the American War of Independence to the French Revolution. The worst aspect and perhaps the most common feature of terrorism is the unleashing of violence against innocent civilians.

- The State of Israel is the most recent example of the establishment of a state by terrorism. It was established by Jewish terrorist groups, the most infamous of which was the Stern Gang.
- The term "Muslim terrorist" is used to label Islam as a terrorist religion. However, it is a misnomer. When IRA bombers struck, they were not labeled as "Catholic terrorists" even though the struggle is between Catholic Ireland and Protestant Northern Ireland supported by Protestant England. Likewise, when Timothy McVeigh blew up the Alfred P. Murrah Federal Building, in Oklahoma City on April 19, 1995 killing 168 people, he was not labeled as a "Christian terrorist", though he was Christian and a terrorist. In fact the "Muslim terrorist" label was attached to the activities of the PLO who were a mixture of Muslims, Christians and communists. The PLO is not, nor was it ever, a Muslim organization. It is a nationalist organization working for the establishment of a secular Palestinian state.

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- The face of terrorism can be seen in the extremist movements of Egypt. Al-Gama'a Al-Islamiya (Islamic Group) and Jihaad Movements provided shock troops for a bitter struggle with Egypt's security forces that caused about 1,200 deaths from 1992 to 1997 but failed to topple Hosni Mubarak's secular rule. The Gama'a claimed responsibility for the Luxor massacre of tourists in November 1997. However, in March 1997 its exiled leaders declared a unilateral truce and renounced violence. The philosophy of these movements and their program of action have been loudly condemned by leading Muslim scholars internationally as well as local Egyptian scholars.
- The case of Algeria is somewhat more complex. However, it is sufficient to say that the Islamic Salvation Front (F.I.S.) - which was poised to win the elections cancelled by the Algerian military - renounced violent struggle over a year ago, yet the slaughter of innocents still continues. From the beginning of the civilian slaughters, the F.I.S. disclaimed them and identified the G.I.A. as the main culprit. Recent reports indicate that the G.I.A. was created by government secret service agents to discredit the F.I.S.'s military struggle by alienating them from the masses through atrocities.
- Islam opposes any form of indiscriminate violence. The Qur'aan states:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ (32)

'Anyone who has killed another except in retaliation, it is as if he has killed the whole of humankind.'
(5:32)

There are strict rules regulating how war may be conducted. Prophet Muhammad (S.A.W.) forbade the killing of women, children, and old people and the destruction of Churches and Synagogues or farms. Of course, if women, children or the elderly bear arms they may be killed in self-defense.

Jihaad another name for Islamic terrorism!!!

Usually translated by the Western media as "holy war" is a greatly misunderstood principle in Islam. There is no term in Arabic which means "holy war". War is not "holy" in Islam it is either just or unjust.

- The meaning of jihaad is "striving" or "struggle". It is used in Islam to refer to a variety of different efforts enjoined upon the believers. Striving to keep God and His Messenger more important than loved ones, wealth and one's own self is the most basic form of jihaad prescribed on every Muslim. The Prophet (S.A.W.) said, "No one has truly believed until Allah and His Messenger becomes more beloved than everything." Doing the righteous deeds prescribed by God is itself a jihaad. The Prophet (S.A.W.) was reported to have said, "The best jihaad is the perfect Hajj." On another occasion, someone asked the Prophet (S.A.W.) if he should join the jihaad. The Prophet (S.A.W.) responded by asking him whether his parents were still alive and when he replied that they were, he said, "Make jihaad by serving them."
- Defending Islam and the Muslim community is a primary aspect of the physical jihaad which involves taking up arms against an enemy. God states in the Qur'aan:

أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (39)

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- "Permission to fight has been given to those who have been attacked because they are wronged. And indeed, Allah is Most Powerful." (22:39)

And Allah states in the Qur'aan:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (190)

- "Fight in the cause of Allah against those who fight against you, but do not transgress the limits. Indeed Allah does not love transgressors." (2:190).
- Muslims are also enjoined to fight against tyranny. The Qur'aan states:

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا (75)

- "Why shouldnt you fight in the cause of Allah and for those oppressed because they are weak. Men, women and children who cry out, "Our Lord! Rescue us from this town of oppressors..." (4:75)

General Dawah task to be implemented easily

	Home Dawah projects	Comments
	. Household library. Prepare a collection of books, magazines and tapes according to what is suitable for the various age groups (with consideration of what are suitable for all the members of the family).	
	Posters. Make a bulletin board for the home on which announcements for Islamic lectures and events can be posted in order to remind the family of important events and lectures.	

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	Family lessons. Read from a book, listen to a tape or memorize a portion from the Qur’aan and hadeeth together as a group.	
	Family Competitions. Engage family members in Islamic competitions and maybe the prize is writing the winner’s name on the honor roll in the house).	
	Family Magazine. Create a family magazine by having family members participate writing essays or in cutting articles and pictures related to Islam from the magazines and newspapers which you bring home.	
	Participation in Islamic Social Work. Have your brother or son accompany you to the prayers, lectures or to visit a sick person or a scholar or the offices of Da’wah.	
	At The Masjeed or Islamic Center	
	Participation in the Wall Magazine. In most mosques there are bulletin boards at the back with announcements and Islamic posters. Contribute articles to the board and purchase beneficial and informative posters for it.	
	Development of the Mosque’s Facilities and Programs. Participate in developing the mosque’s Da’wah facilities and activities such as its library, Qur’aan memorization classes and its contribution’s box.	
	Providing Books and Tapes. Collect good books, booklets, pamphlets and tapes from Islamic charitable organizations and put them in various locations in the mosque. For example, it is possible to place the literature in the Qur’aan shelves and in particular the Qur’aanic commentaries and their translations in different languages.	
	Advertisement for Mosque’s Programs. Announce the topics and timings for new lectures and classes in the mosque and post advertisements for them on the bulletin boards and on the doors of the mosque.	
	Lectures. Invite a good lecturers know to you to give lectures at the mosque or contact other Da’wah organizations to provide lecturers for your local mosque on a regular basis.	
	Translation of Friday Khutbah. Arrange for the translation of the Friday sermon into the languages of the majority of those who attend Jumu’ah in your local Masjeed.	
	Mosque Committee. Participation in the mosque’s committee which organizes the mosque’s Da’wah programs and its and social activities	
	At School	
	Bulletin Boards. Prepare attractive posters advertising internal extracurricular activities as well as external Islamic lectures and classes for the various bulletin boards around the school.	
	Lectures. Arrange for the visits of various speakers and callers to the school. Focus on open forums in which students are able to ask the questions which are most important to them, thereby making Islam seem more relevant.	
	Competitions. Organize Islamic and academic educational competitions between the students and schools and distribute Islamic prizes. Use such occasions as a means to talk about the importance and responsibility of da’wah.	

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	Islamic Library. Help the Islamic studies department to develop a strong and varied section for Islam in the school’s general library.	
	Exhibitions and Expositions. Participate in books and tapes and other media exhibitions or antidrug expositions and other socially relevant exhibitions that are compatible with Islamic teachings, etc. which are officially organized by the Islamic Center or Masjeed.	
	Islamic Week. Request that the school dedicate a week annually to Islamic exhibitions, displays, posters, artifacts, videos, books and tapes.	
	Summer Holidays. Introduce Islamic content in the summer vacation activities of the school.	
	At the work place	
	Da’wah Posters. Put up Da’wah posters and announcements for Islamic events on the office’s bulletin boards.	
	Your Desk. Keep Da’wah material on your desk at all times, among your books, in a rack as well as on your own bulletin board.	
	Invitations. Invite interested co-workers to lectures and other Islamic events, as well as to visit Islamic da’wah offices.	
	Congregational Prayer. Establish congregational prayer in the office or invite co-workers to accompany you to the nearby Masjeed.	
	Organize social gatherings and invite Islamic propagators to join you as informal guests.	
	Islamic Socialization. Organize social gatherings and invite Islamic propagators to join you as informal guests.	
	Islamic Projects. Gather other active Muslims in the office to initiate Islamic charitable projects on your job.	
	The Islamic Example. Do your job to the best of your ability at all times as a good Islamic example to your co-workers.	
	General Means of Dawah	
	In cooperation with the Islamic Center. Organize youth weekend retreat and youth summer camps.	
	Da’wah Posters. Create or purchase a variety of beautiful eye-catching posters whose scenes match though-provoking Islamic texts or suitable Da’wah situations and put them in appropriate locations around the city (With approval from authorities of course).	
	Muslim Greeting Cards. Print and distribute congratulatory cards and Eid cards, as well as cards commemorating other occasions of Islamic significance which contain beneficial da’wah messages and slogans.	
	Hospital visit . Reach out program to visit sick people in Hospital. In that case keep it to cheering up the patient without mentioning about Islam.	
	Da’wah Album. Collect awe-inspiring pictures and powerful Da’wah slogans in da’wah albums which may be kept for visitors and guests or given as a gift.	
	. Marriage Invitation Cards. Turn the cover of a useful pamphlet into a marriage invitation card as a means of reaching all who attend. For example, where people	

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	are accustomed to a number of un-Islamic practices during marriage, a wellknown booklet on the etiquette of marriage could become the marriage invitation card.	
	Revision or Typing. Request the person you wish to invite to Islam to revise or type out a da’wah article as a means of indirectly exposing them to the Islamic information you wish to get across to them.	
	Da’wah Mobile. Send da’wah messages by mobile to the general public or by email to mass mailing lists as reminders for religious occasions or lectures, etc.	
	The Internet. Utilize the Internet for da’wah conversations or participate in any of the many the Facebook in which Islam is being maligned on the net .See our all section on utilizing Social media as a way to spread true information about Islam	
	Visit to elderly people in the neighborhood with some food gifts . Also limited to interaction without verbal Dawah.	
	The Media. Participate in spreading the Da’wah by developing and presenting radio and TV programs or writing Islamic articles in local newspapers. These programs should be widely advertised through the many means of communication mentioned.	
	Stickers. Arrange for the posting of stickers containing beneficial Islamic reminders in appropriate locations like the prayer for traveling and riding vehicles in buses, airplanes. Distribute stickers containing the supplications for various occasions like leaving and entering the home, the toilet, etc., for people to put around the home. Negotiate with hotels and other such institutions to post stickers with beneficial advice like the sticker showing the direction of the Qiblah in hotel rooms, etc, to remind residents of prayer and help them to do so properly.	
	Schedules. Post schedules of the prayer timings and Ramadaan fasting timings, on bulletin boards in suitable locations around the city as prayer reminders and guides for those fasting.	
	Diaries and Agendas. Publish or print diaries, agendas and educational schedules containing Da’wah reminders as well as significant Islamic dates and occasions.	
	Calling Cards. Print attractive calling cards with Da’wah information and arrange to have shops include them with their products when giving them to their customers.	
	Magazine Subscriptions. Give a subscription to an Islamic magazine to someone as a gift or donate the amount of the subscription to a Da’wah office so it can choose someone to send it to.	
	Collect Used Magazines and Books. Start a project to collect used magazines and Islamic books, etc. from homes and institutions in order to ship them or distribute them where they are in need.	
	Leaflets and Flyers. Select Da’wah articles from books or lectures from tapes and reprint them as leaflets and flyers for various occasions like people going on Hajj or on vacation, or for expatriate workers, or for the sick, doctors and nurses,or for prisoners, for women and children, or for weddings, Ramadaan or Eid.	
	Bill Advertisements. Include brief Islamic announcements and reminders on common utility bills like telephone or water and electricity bills as well as on supermarket bills.	
	Islamic Slogans. Catchy Islamic sayings or slogans can be printed on calendars, agendas, car sunscreens, plastic shopping bags and other similar items that are commonly circulated among the masses of people, with the agreement of their manufacturers and by providing those responsible with suitable sayings	

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<p>Public Competitions. Purchase and give away Islamic books, tapes, CDs,DVDs, videos, etc. as prizes in general knowledge quiz competitions or programs specially designed for certain categories of knowledge like science or particular categories of people like high school students, etc.</p>	
<p>General Publications. Arrange for the production of books, tapes and CDs about the stories and confessions of those who were astray and then were guided, as well as publications containing poems, plays and literary pieces and linguistic works, and the biographies of famous people, and modern business related work on topics like administration and communication, international politics and science and medical topics like the functions of the body etc, in order to reach groups that do not normally read purely religious books.</p>	
<p>Ramadan give away diners open to all people on the Center premises or even better outside so people will join easily.</p>	
<p>Production Companies. Approach companies and institutions that specialize in co-ordinating and holding major events and programs for big occasions such as marriages, and prepare special da’wah material for distribution at the events.</p>	
<p>The Da’wah Car. Purchase van type vehicles and write on them suitable phrases of Da’wah and park them in public places in order to distribute a variety of audio and visual Da’wah materials.</p>	
<p>Create a free food storage space and distribution center. Collect foods given away by locals and have a distribution day opened to all people from the neighborhood.</p>	
<p>Large Bill Boards. Make neon signs or bill boards with Da’wah messages and erect them in suitable places in the country to promote the Da’wah and advertise activities and events.</p>	
<p>Sporting Events. The Da’wah Offices should participate in organizing sports events for adults and youths and include in the program Da’wah related material for distribution among participants and onlookers as well as for winning teams and individuals.</p>	
<p>The Charity Clinic. Doctors concerned about da’wah should provide free medical checks up from a supportive private clinic for the general masses or for particular groups like those new Muslims and non-Muslims who study in the Da’wah offices.</p>	
<p>Charity Bazaars. Hold charity bazaars, charity luncheons, etc. to raise donations for any one of the many worthy Islamic causes. Include in the function Islamic lectures addressing women’s issues as well as other general da’wah issues.</p>	
<p>Da’wah Directory. Prepare a tourist’s da’wah guide which shows the locations of the Da’wah offices and associations, Islamic libraries and Islamic studios, prominent mosques and Islamic schools and universities, and locations and timings of ongoing religious circles, as well as the whereabouts of local scholars.</p>	
<p>Islamic Exhibitions. Arrange for book exhibitions by the major bookstores,cultural exhibitions by the Culture and Tourism Board or a cultural tent to visit schools and companies and participate in some of major science and technology expositions with the goal of da’wah in mind.</p>	
<p>Da’wah Website. Establish a comprehensive da’wah website catering to as many da’wah needs as possible which would function as a think tank for Islamic ideas and would entertain discussions and post rulings on specific questions related to da’wah</p>	

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	Organize live lectures events with renowned scholars (With questions answers session at the end).	
	Breaking Fast. Introduce or participate in da'wah project related to breaking fast in Ramadan or on Mondays and Thursdays throughout the year. Include brief talks to those present enlightening them about the unique aspects of fasting and its spiritual significance.	
	Hajj and 'Umrah. Offer trips for Hajj and 'Umrah to particular groups, especially new Muslims, for the purpose of da'wah and implement programs designed to increase peoples' awareness before, during and after Hajj.	
	. Transportation. Provide your personal vehicle and time as alternative means of transportation for those needing help in getting to the various Da'wah offices for classes, lectures or conferences.	
	Da'wah Warehouse. Set up charitable da'wah warehouses that collect and accept materials for da'wah and make them accessible to schools and mosques and others at nominal prices	
	Da'wah Offices. Join the local offices of Da'wah, introduce others to them, and visit them regularly in order to participate in their programs and to support and encourage those working in them.	
	Create a list of volunteers to carry out different tasks as good neighbor example programs.	
	Supplications. Make supplications on various occasions as a way of calling others to Allah, like saying to someone involved in haraam, "May Allah save you from the fire," or to someone doing a praiseworthy act, "I ask Allah to bring us together in Paradise with the Prophet," or for you to pray for a student saying, "I ask Allah to give you success in the tests of this world and the next."	
	Personal Visits. Visit those who are neglectful of their prayers close to the time of the call to prayer so that he may accompany you to the Masjeed.	
	Declaration of Islam. Bring new Muslims to the local Friday mosque and have him openly declare his Islam after the Friday prayer following a brief story about his way to Islam. And follow the ceremony by pointing out ways that those present can help others find Islam. In the case of female converts, she may declare her Islam at a girl's school or women's association, etc.	
	Public Transportation. Provide public and private transportation companies, cab companies with attractive and appropriate posters, stickers, and tapes, and later give awards to their management for their cooperation with the Da'wah offices.	
	Telephone Da'wah. Record various brief da'wah subjects to be played telephone systems when callers are put on hold. The telephone can also be used to answer Islamic questions and to provide consultation.	
	Arabic Language Courses. Run programs for learning conversational and grammatical Arabic language either as courses or through books or tapes at the local da'wah center or at people's work place, if it is more convenient.	
	Islamic Courses. Offer general Islamic courses at local da'wah offices, mosques, or public lecture halls covering topics from the major Islamic disciplines as well as intensive courses for those specializing in da'wah.	
	Da'wah Day. Hold an open day of da'wah with a variety of programs or special educational ones which are presented during the whole day catering to men and women, locals as well as expatriates. For the expatriates, the programs could be in	

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	<p>one of the major languages of the expatriate community each day. Articles should be written a month in advance announcing da'wah day and flyers and posters should be distributed all mosques and prayer halls, schools, malls, etc. so that it may be the talk of the people for that month.</p>	
	<p>The Good Muslim Neighbors Dawah skills</p>	
	<p>Give foods once in a while to your neighbors . Smile and always inquire about them . If they are elderly even more care should be given to them. Visiting them inquiring of they health offering services. When cleaning the front of your house clean theirs. Inviting to the house on special occasion (Aqiqa) Parking the car properly. Disposing of garbage properly.</p>	<p>Being a good neighbor is one of the most common reason non Muslims are attracted to research Islam and embrace Islam.</p>
	<p>The good son in law or daughter in law. Especially important if your in laws are not Muslims. Showing by example the good behavior of Muslims with their family.</p>	
	<p>Create an organization for the protection of the environment. Plant a tree day. Clean up of seashores parks etc. ..</p>	

¹Sahih Muslim, vol. 3, p. 1050, no. 4665.

²Sahih Al Bukhari, vol. 4, pp. 156-7, no. 253.

A compilation of dialogues between Muslims Dahis and Non Muslims from the website EDialogue.org gracefully given to us bu the website management.
This is published in this book as part of resources to study in the objective of improving our Dawah skills.

001 Dialog between Azhar and Jason

Azhar

Hello. How may I help you today?

Jason

Hello.

Azhar

Hi Jason

Jason

How are you?

Azhar

Welcome to our chat on basics of Islam. Good thanks and you?

Jason

I'm doing good

Azhar

Great

So how can we help today?

Jason

The basics of islam

Azhar

Cool. Sure - let's go through them - it just takes a few mins. Ask any questions along the way

Jason

Ok

Azhar

Here is the central core of Islam: Belief in one and only one God who has no partners, no children, no sons, no daughters, no mother, no father.

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Islam means peace acquired by submitting to the one true God and to accept all His prophets and *original* revelations.

Jason

Ok

Azhar

Good!

Here's how forgiveness works in Islam:

In Islam, we ourselves are responsible for asking God for our own salvation and getting forgiveness for our sins - not anyone like Jesus or Mohammed. We simply pray directly to God to forgive us.

Also, in Islam no-one can pass on his sins to anyone and no-one can inherit sins from anyone. Nor can anyone take our sins for us.

Jason

But I've read that if people commit a sin because of you you also get that sin for example you listen to music. And others listen to it following your example

Azhar

Yes that's true

And the flip side

If you show someone how to do a good deed then when they do it you also get reward

Jason

But that would be bad if somebody listens to music is whole life following your example even if you have stopped you still get the sin!

Azhar

Right. So Allah might give you one or more bad deeds but the other person has a mind and is allowed to make choices too - it can't all be blamed on the one that he followed :-)

Jason

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But what if you have changed your ways do you still get the sin if he does it?

That would be depressing

Azhar

Yes - so you would ask Allah for forgiveness and then your sin count may stop even if that other person might continue

Only Allah knows for sure how far it goes

So the best thing is always to tell people to do good things

And be a good example

Jason

So as a back-up if I were in that situation I would repent at least every day

In case he sinned again

Azhar

Yes - repent sincerely and then move on. You don't have to keep repenting for that one. Once you've repented sincerely, assume Allah has forgiven you and has stopped sins being counted against you for what that other guy is now doing because of your sin. Understood?

Jason

I think so

Azhar

Otherwise what would happen?

Jason

But how do you know you are forgiven?

Azhar

We'd go mad repenting for every little sin we did again and again and eventually we will not live a normal life.

The great thing is that we never know. So once you've done repentance sincerely, assume its forgiven and move on. See my above point about going mad or becoming obsessive

Jason

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So you have to assume the best

And hope for the best

Azhar

Yes - you have to give Allah the title of being most Merciful and Forgiving

Jason

Understable

Azhar

Cool.. let's move on :-)

Jason

Yes

Azhar

Here's a little about worship in Islam:

In Islam, we have clear purposes in life:

1. Worship one God , and in order to please Him...
2. Work for the welfare (development) of society.

Now worship in Islam is not just rituals, it is a complete way of a good life. For example, if i smile to others, it is a kind of worship. Also if I give water to a dog or a cat in the street it is a kind of worship. Similarly building hospitals and schools is a kind of worship. To do your job or work honestly is also a kind of worship.

Pls let me know when you've read and if you agree or let me know if you have any questions.

Jason

But what if for example somebody's behavior is annoying you

There is this old guy that always talks to me but he doesn't know dutch well and when he shakes hands he holds it for too long

Azhar

OK... here's where you can use your brain...

Jason

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Maybe in Arabic culture they hold hands

Also he likes hugging which I hate

Azhar

For example... you can make sure you have things in your hands

And keep a few metres away from him

Jason

To be honest I would not like to talk to him

It is annoying me I like to be alone

Azhar

OK then just pass by him, wish him all the best and move on

Jason

And not have idle talk

Azhar

I'm sure you can think of ways.

Jason

The thing is he will get sad

But I guess it can't be avoided

His dutch is bad so he just asks the same question how are you

Azhar

Well... if you can hear him out and help him from getting lonely then you might earn rewards

Jason

Yeah but I don't like to hold male habds

Azhar

Just tell him

Jason

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Hands and he hugs for too long...

But will he understand?

He also had bad hearing

I will just ignore him it may seem harsh

But it really tires me

Azhar

Sometimes honesty is the best policy even if it doesn't sound good initially

Jason

Yeah but his dutch is bad so he might misunderstand

Ughh

Azhar

Well - honestly speaking Jason - there must be lots of books written on this subject. Its not something we can advise on here in this chat

Jason

Haha yeah

Azhar

I'm sure honesty will pay off in the long run

So let's move on

Jason

I'll just say hello

And move on

Ok

Azhar

Good idea

There are 6 things (called 6 Items of Faith) that every Muslim should believe in. They are:

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- Belief in Allah, The Only God
- Belief in the Angels
- Belief in Holy Books
- Belief in the Prophets
- Belief in the Day of Judgment
- Belief in God's predestination (Fate)

Would you like to know more about what any of these mean?

Jason

Yeah

Azhar

Any specific one or all?

Jason

I've read in the quran that satan is doomed to hell

Or cursed

Azhar

Yes

Jason

Why

What if he wants to repent?

Azhar

You know what I say?

Jason

What?

Azhar

Don't worry about what will happen to Satan. Worry about yourself

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We can all waste time

Jason

Haha

Azhar

thinking about these things that don't affect us

Jason

So should I only care about myself?

Not about family and other people?

Just curious

Azhar

You should care about doing your duty to Allah and all of mankind

As for Satan he can worry about himself

Jason

So he is alive right now?

Azhar

Its like someone asked me where will Satan's soul go when he goes to hell? What do we care, right?

He is indeed alive and leading people astray

Jason

Like does he sleep and eat?

What is he made of?

Why can't we see them

Azhar

He's tempting people 24x7

Jason

Haha

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Azhar

He whispers to people

and seduces them

Jason

I mean in today's society people are so bad he doesn't even need to do anything

Azhar

What he does is he whispers nice things to people to lead them astray then they make a decision to follow his advice. Yes there is much temptation nowadays

Jason

Yeah especially here

In the west

Azhar

Yes. OK so which of the 6 things would you like me to explain?

(also in the east)

Jason

Yeah

I heard in China

Azhar

Yes - sorry to say

Jason

They force muslims to denounce their religion and imams to dance

And sing

Azhar

Its tragic yes

Jason

China is even worse than the west

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Azhar

So Jason.. we're diverting from basics of Islam to politics now

Jason

At least the west has some human rights

Azhar

Here we do not usually discuss politics

Jason

Yeah so explain the day of judgment please

Azhar

Sure - most welcome....

Day of Judgement: This is where we will all be raised from our graves and face judgment based on what we did in this world while we were alive and we had control over. Then we will go to paradise if we did mainly good things or hell if we did more bad things than good

Jason

Will we be wearing clothes?

Azhar

I'll check - give me a minute

Jason

Ok

Azhar

People will be gathered on the Day of Resurrection barefoot, naked and uncircumcised.

Save and see this link later:

<https://islamqa.info/en/answers/21679/the-gathering-of-mankind-and-the-animals>

Do you want me to explain other items of the 6?

Jason

Ehmm let me see the predestination only

Azhar

That's one of my favourites to explain :-)

Predestination: Allah gives free choice to everyone to do good or bad. If they do good or bad its for themselves and they are responsible. Imagine you are at a crossroads: You can go direction A, B or C. You decide on C. You had free choice. But Allah knew which one you will decide on even though he left it up to you.

Jason

Oh well good that I've chosen it then haha

Azhar

Hahaha... a lot of people do.

Jason

But I read in the qurab

Quran* that Allah says

If mankind did not sin he would replace them

With a people who sin

Azhar

Right... you know why?

Jason

So this means he created us as sinners right?

And some people he created to go to hell?

Azhar

He created us to be able to do good and bad. And he loves sinners who repent

Now it doesn't matter what he chose for you and me (heaven or hell). All we have to do is do our best in this world to live a straight life according to the Qur'an and Sunnah

We cannot do any more than that

Jason

To me it matters

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Azhar

No it doesn't matter - because what he decided in advance we will never know

Jason

That's like hell and paradise

Azhar

So worrying about it will get us nowhere

Jason

One is nice the other is bad

Azhar

You know why its better we don't know?

Jason

Because we won't work

Azhar

Right!

Jason

I think.

Azhar

If you were guaranteed paradise in this life, almost everyone will stop trying to be good

Jason

But if it were said that you would go you to a high rank paradise that you cannot attain except with hard work

Then that would mean you will do it

Azhar

Yes

Jason

But if it was said you will achieve a low rank you might get depressed

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Azhar

Some people might try to work hard !

Jason

Yes I've read that some people were promised paradise

In this life

Azhar

Yes I've heard that too... but these would have been people that aren't like you and me

Jason

Of course we aren't promised paradise :)

I get what you mean

Azhar

I think it's a good thing we are not promised. It stops us getting lazy

Jason

They have different attributes

Hard working, patience etc.

Azhar

Yes.

Allah rewards on efforts and intention. Not necessarily on results

Jason

What would be really bad is if you were promised hell

In this life

Azhar

Yes - right!

Jason

So in one case one is so good he hears his glad tidings in advance

In the other case he is so bad so he hears it in this world

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Azhar

Let me give you an example

Jason

Also the people who lived with the prophet had greater opportunities

Azhar

Yes

Jason

Unlike people who came later but

I think god choses the people he wants

Azhar

Right - but it doesn't necessarily mean all of those who had access to the prophet were better than those who came later and believed thru faith

Jason

Majority

At least

Azhar

Again... what does it matter? Hahaha

Jason

Well let me give an example

Azhar

Worry about yourself and rest of mankind that is alive right now

Jason

Would you like 5 million dollars or 1 billion?

Azhar

It depends what conditions it was given to me with

If its for free I would take a billion

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Jason

The path for that 1 billion is not available because you were not chosen

Azhar

Cool - I'm happy with what I have

Jason

But I mean paradise is paradise

Azhar

So what are you saying?

Jason

Just saying that why is that some people are better and do more and others not?

Azhar

Those who are not will be questions about the decisions they took

We are only judged by the things that were in our control

So Jason...let's move on

When someone is a muslim or becomes one, he or she needs to do the following 5 things called 'Pillars':

Pillar 1. Declare faith in One True God & His prophet Mohammed

Pillar 2. Pray 5 times a day

Pillar 3. Fast in Ramadaan for 30 days

Pillar 4. Give in charity

Pillar 5. Pilgrimage (Haj) at least once if you can

(Of course some of these will take time to do properly if you are a new muslim)

Jason

Ok

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Azhar

Well that's it for basics.

How do they fit with your views Jason?

Jason

My view is that

If I have to be honest

I have been islam for a time now and have analyzed the evidences they mentioned

So I know quite a bit already

Azhar

You mean you became muslim?Or you are still studying it?

Jason

What really makes me think it is true

Are the prophecies, linguistical miracle, scientific miracles and the complete way of life
islam offers

Azhar

Wow - excellent

Jason

Because everything it prescribes seems to be good

It is the 21th century and people still drink alcohol

In the Netherlands do drugs and other dumb stuff

Azhar

Yes

Jason

Yet a man 1400 years ago said everything that is good which science today is still figuring
out

Azhar

Right

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Addendum # 2

Jason

Some people say luck

I say impossible and that they are deceiving themselves

Azhar

Indeed

Jason

The reason why people don't want to accept is because it goes against their ideals and way of life

Or they are just not guided

Azhar

True

Or it means giving up some of their pleasures or enjoyable things

Jason

Yeah

Money

Fame

Azhar

Drink

Sex

Jason

Giving up your comfortable life

Azhar

Drugs

Jason

Yeah those things too

Azhar

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Addendum # 2

Power

Jason

Yeah let's say trump became a muslim

Azhar

Politicians hate Islam because it will take away their jons

jobs

Jason

They would kick him out

True

Haha I didn't think it that way

Azhar

Good - so are you now a muslim or planning to become one?

Jason

I really hate politicuans they constantly ban everything at their own leasure

They think they are god or something

Azhar

Yes indeed

Jason

I would likd to become one

But I fear that I might not be able to follow everything

For example lying to cover up a family member's bad deeds

Or crimes

Azhar

No one follows everything but the great thing is we will be rewarded fro trying

Jason

I just feel like if I were asked something that will harm them

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Addendum # 2

They will cut me off and their life might become miserable

Prison

And stuff

Fines

Azhar

What do you mean?

Jason

Like I know lying is a sin

But if the government asks me about if they did this crime or not

It would be very hard for me not to lie

Because it might affect them big time

Azhar

Well these are lesser sins.

The biggest would be to know that Allah and Islam are correct and not to embrace it. As for the other things you can always repent

Jason

Yeah but it wouldn't be sincere repentance if I were repenting

And continue to lie so they don't get harmed

Azhar

Well - Allah knows your situation that you are lying to protect

Jason

My family is deceiving the government to

Get money and stuff

Azhar

Many are like this

Jason

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Addendum # 2

Yeah and if I told the truth they might get a fine, less money or prison

And I would be in the worst case thrown on the streets but I can always sleep at a shelter

Azhar

Just keep quiet but keep reminding the family they are doing wrong. Then your duty is done

Jason

I did

They are never admitting their mistakes

They say that if they don't scam them the money goes for war

So they deceive themselves that way

Azhar

Just keep reminding them again and again etc.

Jason

It may go that way

But that is not their fault

Azhar

When you get a chance live away from them

Jason

I will

I need to save money tho

Azhar

For now, better to become a muslim and not waste time... meanwhile keep reminding them

Jason

Like every day?

Yeah sure

Azhar

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Addendum # 2

Yes

Jason

But I would be repeating myself

Azhar

Doesn't matter - you did your job. So Jason, you know its easy to become a muslim - just say this aloud or in your heart sincerely as best as you can and then write it back to me here:

"Ash-hadu an La illaha illa Allah, wa ash-hadu ana Muhammad rasoul Allah".

(It means: "I bear witness that there is no god worthy of my worship except the One God and I bear witness that Muhammad is the servant and messenger of God")

Jason

Like dad and mom pls don't steal money from the government

Every dat

Azhar

Yes - until you can move away

Jason

They will get angry

But I can always try

Azhar

Of course if they threaten to beat you physically then stop reminding them

Jason

They don't want to give up their non-working life

I think that my mom hitting me won't hurt

If my dad hits me then I need to defend myself

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Addendum # 2

Like block the fist, clap or kick

Azhar

Anyway - this is somewhat out of scope for what we can discuss here

Jason

Yeah

Ok

I did it

Azhar

Did what?

Jason

What you said

I said it

Azhar

Ok! Wow - may Allah bless you. Awesome

Can you write it back to me here ("Ash-hadu an La illaha illa Allah, wa ash-hadu ana Muhammad rasoul Allah")?

Jason

Ash-hadu an La illaha illa Allah, wa ash-hadu ana Muhammad rasoul Allah

Azhar

Brilliant work - may Allah be praised - May Allah bless you, reward you for all your good deeds and continue to guide you along the straight path.

Jason

Yeah

Azhar

Thanks for that.

You seem to be very knowledgeable about Islam already - usually we invite new muslims like you to take our free online learning

The Complete Guide for Da'wah.
Addendum # 2

Jason

Can I ask a few questions

Azhar

Sure - please do

Jason

The website you gave I am already familiar with

Islamqa.info

I have been reading alot on it

Azhar

Excellent

Jason

Like on the rulings and other things

But I was wondering they said that during the night prayer is very good

Azhar

Yes

Jason

Reading Quran and other things

But if you stay awake during the night

When will you sleep and work?

Azhar

It's a great question

Jason

Because

When I went to high school

Azhar

The short answer is to go to sleep just after isha prayer

The Complete Guide for Da'wah.
Addendum # 2

Jason

I had to wake up at 6 am

Azhar

I understand that as a student there is homework to be done.

Jason

And school was till 4 pm

Azhar

The main thing is to try to make the effort. We are not perfect

Do the best you can whenever you are able

Jason

So if I were staying awake during the night

Azhar

So for example

Night prayer is not obligatory

Jason

When will I sleep, eat, do groceries

Azhar

See above

Jason

Homework

Yeah but then you would be missing on it

Azhar

Let me briefly tell you how your day might go...

(you can't always do all the extra prayers)

Jason

Yeah due to time

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Addendum # 2

And duties

Azhar

Get up before dawn, pray, go back to sleep til 6am

go to school

at school at lunchtime find a quiet place for 10 mins to pray

Jason

Yeah I also read that sleeping before sunrise is bad after fajr

Azhar

Its OK.... look you are in a country that is not based on islam

Do the best you can but don't go overboard trying to do the extra prayers if your studies will suffer

Jason

I understand

Azhar

Just do the obligatory ones

Jason

What if you have free days

Azhar

Another example...

(by all means do extra night prayers when you have free days)

Jason

Like do I stay up the whole night?

I have a prayer table here

Azhar

If you go to sleep with the intention to wake for the morning prayer, your sleep will be blessed too

No need to stay awake all night

The Complete Guide for Da'wah.
Addendum # 2

Jason

It says 21:26 is Isha?

Azhar

Be reasonable

OK so here's what to do

Jason

And fajr is 05:38

So how many hours do I sleep and when?

If I want to pray the night?

Azhar

Go to sleep after Isha. Wake up at 5:15 or 5:20am

then pray the night prayer

then wait a little for fajr

Jason

What about brushing teeth?

Azhar

then pray fajr

Brush teeth anytime

(except in Ramadhan)

Jason

But I feel like 10 minutes is too little...

Azhar

You mean 10 mins at school?

Jason

No before fajr

Azhar

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Addendum # 2

It will be fine. Now 10 mins before sunrise? That is a problem and not recommended

I'm saying make it about 20-30 mins before fajr

Jason

I read in the Quran

That the prophet prays like at least one third

Azhar

You can read Qur'an anytime

Jason

In the night

And a group with them

Or half

Azhar

Those people worked for themselves and had own businesses.

You are still studying!

Be realistic

Jason

No I am not anymore

Azhar

OK.. so you have no more school

Jason

I said back at high school

Azhar

?

Jason

Yeah i was just using it as an example

Azhar

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Addendum # 2

Same thing - you are still a student right?

Jason

Back then

Azhar

What are you doing now?

Jason

Not studying

Azhar

OK - do you have a job?

Jason

I don't like talking about it

Azhar

OK. If you have a job be realistic... you will not be able to fit in a night prayer unless you do it close to fajr time. Its still valid.

Jason

Let's say you work for yourself

Azhar

Ok

Jason

So iesha is 21:26

And fajr 05:38

Would it be ok to not sleep at night?

Or good?

Azhar

Like I mentioned... its still OK to wake up at say 5am and do the night prayer

Jason

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So sleeping 8 hours during the day

Azhar

You must sleep and lead a normal life

Why do you want to mess with your body clock?

Jason

Because I've read it has a lot of rewards

So I want to use it all if I can

Azhar

YOu can get the same reward by fitting it into one night - no need to waste time and daylight sleeping

Jason

Hmm

Azhar

First things first dear brother

First try to do all 5 prayers on time and as best as you can

Jason

I've read a question

On the website

Azhar

Work on the other prayers later

Ok tell me

Jason

Question

If a person stays up all night during Ramadaan, then he prays Fajr and sleeps until Zuhr, and prays and then sleeps until 'Asr, and prays then sleeps until the time of iftaar, is his fasting valid?.

It says it is valid

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Addendum # 2

Azhar

Sure - its valid

Jason

<https://islamqa.info/en/answers/37886/sleeping-all-day-long-during-ramadaan>

Azhar

If you can do it do it - we do !

Jason

But to not waste the day

I wondered then if you don't waste the day by sleeping and not sleep at night

You won't sleep at all

Azhar

The above link says its OK provided you don't miss any prayers.

Be realistic and practical

Islam doesn't impose undue hardships on us

Jason, dear brother... do you have more questions? Its past my bedtime :-)

Jason

The thing is that I think not to stay awake the whole night

but maybe 1 or 2 hours

Azhar

Actually look at it like this...

The person who makes an effort to wake up from deep sleep in order to pray is seen to be making a real effort than the one who stayed up all night

Jason

True

I want to share just this last thing

after that good night to you

Azhar

ok

Jason

Those who are fasting and others must also adhere to offering the five daily prayers in congregation, and avoid being distracted from them by sleep or anything else. Those who are fasting and others must also do all their duties on time for the government or other duties, and not be distracted from them by sleep or anything else. And they must strive to seek halaal provision which they and their dependents need, and not be distracted from that by sleep or anything else.

In conclusion, my advice to everyone, men and women, those who are fasting and those who are not, is to fear Allaah in all situations, and to continue to perform duties on time in the manner enjoined by Allaah, and to avoid being distracted from that by sleep or any other permissible thing etc. If the thing that distracts them from that is an act of disobedience towards Allaah, then the sin is greater and more serious.

May Allaah guide the Muslims, enable them to understand their religion and make them steadfast in adhering to the truth, and guide their leaders, for He is Most Generous, Most Kind.

Fataawa al-Shaykh Ibn Baaz, 4/15.

I copied it from the fatwa

Azhar

Yes - it's a good point. The real challenge in Ramadhan is to perform your daily chores and work and also pray when its due

Jason

So not seeking provision to do night prayer might be a bigger sin

Or seeking knowledge etc.

So I should first do my obligations, seek knowledge, provision

Etc.

The Complete Guide for Da'wah.
Addendum # 2

after that if I have time to spare then I can do it

Azhar

Do the obligations, then seek provision then knowledge

etc

Jason

True

Thanks

Have a good night

Azhar

Especially if you have a family.

Jason

Yes

Then it is very important

Azhar

Welcome to islam dear brother. Congratulations on your conversion to Islam and may Allah SWT bless you and continue to guide you along the straight path.

Jason

Yeah

Amen

You too

Thank you for everything

Azhar

Before you go - please share in a few lines why you decided to become a muslim today

Jason

may Allah grant you jannah firdaws

Azhar

The Complete Guide for Da'wah.

Addendum # 2

Amin. You too

Jason

Amin

Because I don't want to burn in hell

Be a close friend of Allah

Azhar

That sounds like a great reason!

Jason

And attain a high rank

And a close slave

Azhar

Jzakallah Khayran for that

Jason

Yeah

Same

Azhar

Have a great night praying insha-allah

Jason

In sha Allah

Good night

Azhar

Fi Amanallah

Jason

Fi amanallah

Azhar

Assalaam Alaykum

Jason

Alaykum salaam

002 Dialog between Bilal and Jaime Marcos

Bilal

Hello, thank you for visiting iERA. How may I help you?

Jaime Marcos

Hello. How are you?

Bilal

Hello, I'm good and you?

Jaime Marcos

I'm fine. I watched the YouTube video called "The Prophets in the Bible vs The Qur'an (Thought-Provoking)" that is why I am here.

Bilal

who were the speakers?

Jaime Marcos

from the description it says it was narrated by Abu Ayoub

Bilal

I will tell you more about Islam

Islam is not a new religion, rather it is the same message preached by all earlier prophets such as Noah, Abraham, Moses, and Jesus (peace be upon them all). But God's final message to mankind was revealed to the last prophet, Muhammad, as a revival of lost teachings of previous prophets and as a reconfirmation of the eternal message.

Islam's main message is to worship the Creator and not the creation, it is pure monotheism. It teaches to submit one's will to the will of God in order to obtain peace and salvation

Jaime Marcos

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Addendum # 2

I was born Roman Catholic and then later any my teenage days I converted to Christianity and at that time when I am learning, it really confusing especially the trinity concept. I really don't understand it.

When I got to college I stumbled upon to a Youtube video, I think it's called "Jesus in Islam" and I really get shocked because I didn't realize that Jesus is important person to Islam.

And then I started to learn more about the similarities of the religion. And this time I really believed that Jesus is not a God but a Prophet and the Messiah. Right now I consider myself as monotheistic Christian.

Bilal

That's great that you made that transition to believing in Jesus as a prophet and not God there are many indications that Jesus was not God such as praying to God, having a different and distinct will than God, not knowing the day of judgement and having human weaknesses which are contrary to God's nature such as God being eternal while Jesus was finite, God being all knowing while Jesus was lacking in knowledge, God being all powerful while Jesus having human deficiencies like needing water, sleep ect...

Monotheism is the central message of all the prophets and this is how Islam defines God in the Quran

Surah IKHLAS 112

In the name of God, Most Gracious, Most Merciful

Say: He is Allah, the One and Only!

Allah, the Eternal, Absolute;

He begetteth not, nor is He begotten.

And there is none like unto Him.

do you agree with that?

Jaime Marcos

Yes. I agree.

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Addendum # 2

Bilal

that's great, Islam is easy to understand because it fits your natural predisposition. Our Prophet Muhammad taught us that

Jaime Marcos

In the bible only there are proofs that Jesus is not God

Bilal

"all are born but upon Fitra (as a Muslim). It is his parents who make him a Jew or a Christian or a Polytheist." (Sahih Muslim, Book 033, Number 6426)

Muslims believe in the same God as the Christians and the Jews, but we consider Him Alone without any sons or partners and we do not give any of His attributes to creation.

We also believe in Jesus but we believe in him not as a son of God or one of the trinity but as a great Prophet and Messenger born a miraculous birth without a father to virgin Mary. He never claimed to be the son of God or said that He should be worshipped.

Muslims believe that all the revealed books are from God and we are supposed to believe in all of them. We believe in the original Gospel of Jesus, the Torah of Moses and Psalms of David (peace be upon them), but not in the changes and corruptions that came into these books of revelations of God by some later scribes and editors.

Jaime Marcos

that I would like to ask about. is the Quran have the fullest story of that said books?

Bilal

you can read Surah Maryam to learn the true story of Jesus

<https://www.clearquran.com/019.html>

Jaime Marcos

OK. I will read it.

Thank you!

Bilal

What's your view of Islam?

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Addendum # 2

Jaime Marcos

I think Islam is a beautiful religion.

But there's so many misconception because of the media and it's great to have this kind of platform so you can share how beautiful Islam is.

By the way, is this really a person I am chatting with?

Bilal

yes

What's your view of Prophet Muhammad?

Jaime Marcos

I think he is a great person. But right now I want to focus on my confusion about Jesus. I want to learn more about him. But I am interested to the last Prophet sent by God.

Bilal

Jesus was a great messenger and prophet of God that was sent to guide the people of Israel, he was born of the virgin Mary by the miracle of God, he performed many miracles by the permission of God such as healing the blind, walking on water, raising the dead and others, just like the prophets before him that performed miracles. He taught people to worship the Creator and not him or anything in the creation, he commanded people to follow the Jewish law and to perform righteousness. He received revelation in the form of Gospels but they were lost or corrupted by men for personal agendas.

The Jews wanted to kill him because he was calling them back to the teachings of Moses yet they preferred to follow the Oral Law in the Talmud over the Written Torah, these are the Pharisees specifically, so they conspired with the Romans to try and crucify him but God saved him from such a terrible death and took him into the heavens. He will return as a Muslim in the end times to live a normal life and call Christians to the correct belief, be married, and rule for 40 years out of Jerusalem until he will die a natural death.

He will lead the world in defeating the anti-christ

Bilal

are you with me Jaime?

Jaime Marcos

yes. I just went to something.

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Addendum # 2

I watched a movie. The story is all about Jesus from Islamic perspective
i think it was from Iraq.

To me. It's very fascinating that God saved Jesus. Is Jesus in heaven right now?

Is Prophet and Messenger a different thing?

I'm sorry I have so many questions hahaha

09:49:22 am

Jaime Marcos rated the chat as good

Bilal

Yes God won't let him go through such torture that he doesn't deserve, the idea of Jesus dying for our sins goes against the Bible because it teaches that everyone is responsible for their own sins so the idea that God sends himself to commit suicide to forgive us our sins is complete non-sense therefore God saved Jesus and he is in heaven just like Enoch was saved and is also in heaven

Jaime Marcos

I watched the other night about Enoch. He was in heaven when his soul was going to get by an Angel.

So, you think Jesus is still in human form when in heaven?

Bilal

I'm not sure about that

but I will tell you more about Prophet Muhammad

Prophet Muhammad was born from the lineage of Ishmael in Mecca in 570AD. He never worshipped idols or false gods just like Abraham. Prior to his prophethood he was known as the honest and trustworthy amongst his people in Mecca. He received revelation from God via the angel Gabriel at the age of 40 commanding him to call the people to worship One God, to perform good deeds, to avoid evil sins and to prepare for the life in the hereafter. He was persecuted for his beliefs and only a few followed him initially. The rulers of Mecca offered to make him king, give him wealth, women or whatever he desired but he told them that if they were to give them the moon in his right hand and

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Addendum # 2

the sun in his left, he would not abandon the call of God. He lived a life of mercy and simplicity and never desired the treasures of this world

Prophet Muhammad was also performed miracles like the previous prophet by the permission of God such as healing the blind, multiplying food and water, and splitting the moon

Jaime Marcos

what do you mean by splitting the moon?

Bilal

yes it was one of his miracles that was witnessed in India and caused the King of Kerala to become a Muslim

<http://theislamshow.weebly.com/the-proof-of-splitting-of-moon---witnessed-by-indian-king.html>

you can read more about it here

Jaime Marcos

from a far land a King witnessed a miracle of Prophet Muhammad. Can I ask how the King from India knew who did it miraculously?

Bilal

he sent envoys to find out where it came from

but prophet Muhammad's ultimate miracle was the Quran which is the final revelation from God

it has been memorized by millions on Muslims in the past and the present, thus being preserved both orally and by writing

in it, there is commands from God, history, prophecies, moral codes and scientific miracles

Jaime Marcos

that's really a miracle. from what i learned from watching youtube videos is that Quran right now has not been corrupted

Bilal

yes, it seems you have a lot of love for Islam in your heart, I invite you to become a Muslim on this chat

Jaime Marcos

can we do that here? do you think I'm ready?

Bilal

Yes we can, then we can register you on our free online academy where you can meet other new Muslims

what makes you think you're not ready? This life is short and temporary, we are here for a purpose

Purpose of Life? Quran: 51:56- I did not create the Jinns and the human beings except for the purpose that they should worship Me.

We are not created for this world, we are here on this earth to be tested for the hereafter, the ultimate success of life is to avoid hellfire and be admitted into paradise

"Bear in mind that the present life is just a game, a diversion, an attraction, a cause of boasting among you, of rivalry in wealth and children. It is like plants that spring up after the rain: their growth at first delights the sowers, but then you see them wither away, turn yellow, and become stubble.... the life of this world is only an illusory pleasure."
[Quran 57:20]

Becoming a Muslim is very simple as it is already in your heart from the time you were born. It is to declare that there is no God worthy of worship except one God alone without partners, and that you believe in all of the messengers that He sent to mankind from Adam to Noah, Moses and Jesus, till the final messenger Muhammad. (They all came with the same message of worshipping God alone), and believe that God, Almighty, sent down Books to guide people (like manuals to help people live a spiritually uplifted life), that God also created the Angels, and also believe in the Day of Judgment (which is the last day where people will be held accountable for their deeds), and finally to believe in God's Decree (which basically means that God knows all that took place in the past, what will happen in the future, and that He is the one who decrees everything in life) :) Makes sense?

Jaime Marcos

I knew that someday I'll embrace Islam. It happened to me by just watching and some researching. And I think it will be ok if I do it now.

Bilal

The Complete Guide for Da'wah.
Addendum # 2

That's great, may God bless you

Jaime Marcos

So, I want to be a Muslim

Bilal

do you agree with the above?

Jaime Marcos

God bless you too.

Bilal

When it comes to acts of worship,

- 1) Muslims worship God alone without any partners.
- 2) Pray 5 times a day. This prayer makes us come closer to God on daily basis.
- 3) We fast one month per year (Ramadan).
- 4) Pay Charity to the poor (Zakah).
- 5) and make pilgrimage to Mecca (Hajj) once in a life time if we have the financial and physical ability.

Makes sense? :)

Jaime Marcos

I agree that there is only One God.

I agree with the above.

Bilal

To become a Muslim, you just need to read, say, and then type this: "I believe that there is no God worthy of worship except Allah alone, and I believe that Muhammad is his final prophet and messenger of God

Also, please read, say, and then type it in Arabic: "Ash-Hadu an La iLaha illal-Lah, Wa Ash-Hadu Anna Muhammadan Rasulullah."

Jaime Marcos

I believe that there is no God worthy of worship except Allah alone, and I believe that Muhammad is his final prophet and messenger of God

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Addendum # 2

Ash-Hadu an La iLaha illal-Lah, Wa Ash-Hadu Anna Muhammadan Rasulallah

Bilal

God is Great! I congratulate you from the bottom of my heart, YOU ARE NOW A MUSLIM!
:) You should be grateful that Allah has chosen you and given you guidance. It's a blessing to be a Muslim. I ask Allah almighty to keep you upon the path of all of His prophets, that He guides your steps and that He helps you in all of your life affairs. When someone says these words to become a Muslim , Allah forgives all his previous sins, so he becomes like a baby , free from sins, as he has repented from all his previous sins and corrupt beliefs. Now that you are pure, ask God for whatever good you wish. Do your best to keep your new records with God clean and if you fall into something which God forbade, make sure you turn to Him and ask him for his guidance and forgiveness.

Here are some links for information for new muslims:

<https://www.newmuslimguide.com/en/your-prayer>

https://www.allahsword.com/free_islamic_books_new_muslims.html

I'll be glad to register you at our new muslim academy so that you could learn the basics of Islam. You simply need to share your full name and email with me, is that okay?

You will get to know all of that when you register in new muslim academy They will systematically teach you all you need to know and you will find a beautiful community of believers to support you and very learned teachers all 100% free. :)

It is also advised to take a shower to purify yourself and begin your new life as a Muslim

Jaime Marcos

Jaime Marcos Jr.

jaimemarcos11@gmail.com

Bilal

Great, i will register you

Jaime Marcos

Thank you very much!

Bilal

and what's the main reason you decided to become a Muslim today?

Jaime Marcos

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Addendum # 2

because I've been watching a lot of videos about Islam and I never disagree of what the video say and I think I'm really a Muslim in heart before I have nice chat with you.

Bilal

thats great Jaime

We are here for you if you need any help as a new Muslim or have any questions

Jaime Marcos

OK. Thank you! How can I know that I am registered now?

Bilal

you will get an e-mail

within 24 hours

Jaime Marcos

ok. thank you very much

Bilal

I have to go now Jaime, do you want to continue that chat with another agent?

if you have questions?

10:38:38 am

Jaime Marcos

I will wait for the email to arrive

Bilal

ok

Jaime Marcos

Take care!

003 Dialog between Bothaina and Emmeline Nicholson

Bothaina

Hello, thank you for visiting 30 Facts About Islam. How may I help you?

Emmeline Nicholson

Who are you please?

Bothaina

This is a website that shares the message of Islam with our non-Muslim guests...

Emmeline Nicholson

I want to learn more about Islam, because I decided that tomorrow i will wear a Hijab. This is being encouraged in New Zealand, to show support for the Muslim community after the terrorist attack s in Christchurch last Friday. Before wearing the Hijab tomorrow, I wanted to understand what it really means, why Muslim women wear it.

Bothaina

wow:))

thank you sister for your support and kindness in NZ:)

i am happy to hear that :)

let me tell you about the Islamic basics ,please :)

Islam is not a new religion, rather it is the same message preached by all earlier prophets such as Noah, Abraham, Moses, and Jesus (peace be upon them all). But God's final message to mankind was revealed to the last prophet, Muhammad, as a revival of lost teachings of previous prophets and as a reconfirmation of the eternal message.

please,send me ,when you finish reading :)

any questions Emmeline?

Emmeline Nicholson

So Islam worships the same God as the Christian God, but has a different prophet: Muhammad?

Bothaina

The word islam, which means submission, was not at first the name of a religion founded by Muhammad. It referred, rather, to the original religion of all mankind – and even of the universe itself.

Earlier prophets and their followers were all Muslims (submitters to Allah), though Muslims do tend to conflate the general and specific meanings of the words Islam and Muslim.

God is One for all humankind

Message is one to all humankind

It is worth mentioning before we move forward that the Arabic word for God is “Allah”, which means “the One and only deity worthy of worship.” This is His Greatest Name; it has no gender and no plurals. It is unique, just like His being. It is also the same word used to refer to God by Arab Jews and Christians; it predates the word God and better describes the Uniqueness of The One Deity. Allah is usually thought to mean “the god” (al-ilah) in Arabic and is probably cognate with rather than derived from the Aramaic Alaha. All Muslims and most Christians acknowledge that they believe in the same god even though their understandings differ.

Therefore, Islam has always been the only religion of Allah since the time of Adam, the first man and was the religion of all prophets who came after him.

In the time of Moses, Islam was to worship Allah alone and believe and follow the teachings Moses had brought.

Islam in the time of Jesus was to worship Allah alone and believe and follow the teachings Jesus had brought, as they were both prophets sent by God to teach his religion.

After the coming of Prophet Muhammad, Islam is to worship Allah alone and believe and follow the teachings of Prophet Muhammad.

Although the teachings of all the prophets about God, the Afterlife, and all other realities of belief were the same, there were slight differences in the methods of practice, worship and service, for each prophet was sent to a specific nation and specific period of time.

are you following Emmeline?

Emmeline Nicholson

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Addendum # 2

Not quite. I thought that the followers of the prophets Abraham, Moses, etc were the Jewish/Hebrew people, and Jesus was a Jewish prophet.

Bothaina

yes, they were, but they called to Islam, they surrendered to God alone and worshiped nothing beside Him

Islam to surrender voluntarily to the worship of the One deity worthy for worship and that what they do

it is proven ,even in the scriptures ,see this :

This concept of Oneness of God was stressed by #Moses in the Biblical passage Known as the "Shema," or the Jewish creed of faith: "Hear, O Israel The Lord our God is one Lord" (Deuteronomy 6:4) It was repeated word-for-word approximately 1500 years later by #Jesus when he said "...The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord." (Mark 12:29) #Muhammad came along approximately 600 years later, bringing the same message again: "And your God is One God: there is no God but He (Allah)" (Qur'an 2:163)

and that's why, you find Muslims praying like Jesus did, we fasted as Jesus did

Muslim women, wear veil , just like Mary did :)

she is a role model to us

therefore, we follow Jesus the right way he did

not the way, others fabricated

make sense, Emmeline ?

Emmeline Nicholson

Sort of. The bible tells women to cover their heads in the temple. I'm not sure why. No Christians follow this instruction any more, as far as I know. Why do Muslim woman cover their hair with a Hajib in public?

Bothaina

actually, Muslims follow Jesus the right way, unlike Christians who unfortunately followed Paul :(

Emmeline Nicholson

I know! Much of the Gospel of John, was probably not true words of Jesus at all, but what his followers, especially Paul, believed after Jesus was crucified. The other three Gospels, Mathew, Mark and Luke, are quite different from John, and more true to what Jesus actually taught. That is what I have read, and it makes sense to me.

Bothaina

none of the four Gospels witnessed Jesus, the Bible's not Jesus's words, God sent Injeel to Jesus which was lost after Jesus 's death, that's why the church called Paul to write his own

see that prove :

1. Jesus teaches Monotheism; the Oneness of Allah. (Mark:12:29). But Christians are believing and teaching Trinity in obeying Paul but disobeying Jesus.
 2. Jesus believed he was a Messenger of Allah. (John, 17:3, John,7:28, John, 8:42). But today's Paulinists believe Jesus is God. Jesus say something but Paulinists believe otherwise.
 3. Jesus surrendered his will to Allah. (Mark, 3:31-35, Matthew:7:21). But today's Paulinists don't believe in Allah but they believe their 'national god '.
 4. Jesus was circumcised. (Luke, 2:21). But today's Paulinists don't do circumcision. They oppose Jesus and follow Paul.
- all of this proves that Jesus called to Islam as the rest of the prophets, and that Moses, Jesus and Muhammad followed God and His literal words
5. Jesus never ate pork. He despised pork. (Leviticus,11: 7). But opposing Jesus today's Paulinists eat pork.
 6. Jesus denied Trinity same as Muslims do. (John:17:3). But Paulinists believe in Trinity.
 7. Jesus had a beard and dressed modestly like Muslims. But Paulinists despise beard and like Nudism.

need more proofs sister?

does that make sense to you ?

even in the bible,

there is no where, Jesus claimed that he is god or son of God

Emmeline Nicholson

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That's what I think, that Jesus was a holy man, a prophet, a spirit person, but not God himself.

Bothaina

absolutely!,that is what we Muslims believe in
concerning Hijab

Let me first define the word Hijab. It means to cover, not only the covering of women hair, but also covering the behavior, conducts gaze and intentions of both men and women.

Emmeline Nicholson

Please tell me more about the Hijab

Bothaina

That's mean that hijab in Islam, includes clothing as well as morals, behavior, conduct and even intentions. (for both men and women).

Why is clothing meant for women particularly?

God the All Knowing, knows the nature of both men and women, that wasn't changed from the beginning of the world till the end of it.

When women show their adornments and beauty, men around will be attracted, and the desires of those with loose morals may be aroused, others natures may be misguided, we are all human beings that sin.

The Hijab is prescribed for women to be recognized as modest women and this will prevent them from being molested.

make sense ?

Emmeline Nicholson

Yes. I live in a small rural community (about 2,000 people). We have only five Muslim families here. I hope many women here will wear the Hijab tomorrow, but I am afraid not many will and they will think I am being really weird. I think in more urban parts of New Zealand many will, because our Prime Minister has set an example, wearing it to show respect and solidarity with our Muslim sisters who are hurting right now. I have to go now, but will return to this sight tonight to read more about Islam. Thank you very much for your time and sharing Bothaina.

The Complete Guide for Da'wah.
Addendum # 2

Bothaina

she was a Gorgeous! woman it seems to me ,you are already a Muslim:)), no compulsion on religion sister, at last everyone will be held accountable for his own choices and beliefs , others will not help that day

If you wish to know more about Islam, please take a look at this nice book:

<http://islam-guide.com/islam-guide.pdf>

if you would like to convert as well, we have an online, and free academy that teaches the new Muslims all about Islam

think about it :)

May Allah Guide you to the straight path soon..Ameen

are you still there?

Emmeline Nicholson

Yes. I just copied down the link to the book so I can look at it tonight. I really have to go now. Thank you Bothaina.

Bothaina

Thank you for visiting our site. Please feel free to contact us if you have any further questions.

004 Dialog between Hammad and Francis

Hammad

Hello. How may I help you today?

Frances

Hi, I live in Birmingham so there's a fair few Muslims near where I live, I don't want to ask them because I don't want them to feel like I'm placing them in an uncomfortable position but my question is how can God exist? I've never seen anything that could prove God exists

Hammad

Very good question. Thanks alot for asking and welcome to the chat.

Frances

Thanks Hammad

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Addendum # 2

Hammad

Now first when we say God we mean the Creator of this Universe we agree?

Frances

Yes that's right

Hammad

Now, are our eyes capable of seeing the Creator in this world, what do you think?

Frances

I don't know, I wouldn't know what to look for

Hammad

Well the sun is super bright and its a creation right? If you stare for it too long it will blind you correct?

Frances

Supposedly so, I know it hurts my eyes if I look into it too long but I always look away
haha

Hammad

And now imagine the Creator of this Universe, Greater then everything in this Universe.
So clearly we are limited, but anyways lets think deeper though.

In this life, we accept things not solely based on the senses correct?

Frances

Yes

Hammad

So now one possibility for this Universe to exist is a Creator, what other possibilities could there be for this Universe to exist?

Frances

I'd have to say the Big Bang like we got taught at school

Hammad

Good, Big Bang means this Universe has a starting point, but it doesnt explain why it was caused at a particular moment in time, what else you think?

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Addendum # 2

Frances

That's all I know

Hammad

How about the Universe created itself? Came from nothing? Being always there?

Frances

I thought it was just space and then there was a reaction that caused the Big Bang

Hammad

Reaction cannot occur by chance you agree right? As per Big Bang space and time was also created.

Frances

I suppose

Hammad

So from nothing - nothing comes

For something to create itself, it cannot exist in the first place

We agree right?

Lets go deeper

You came from your mom and your mom came from her mom

If the cycle goes backwards where is the start?

Imagine dominos lined up in a straight line, if no force knocks the first domino how can the rest follow?

The Quran makes a strong argument for our existence

Frances

Well it's mean to be Adam and Eve when talking religiously isn't it

Hammad

Did they create themselves or came from nothing? We know both isnt possible

Exactly, without religion would force would be there for their existance of the first life?

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Life brings up another point, if you place all the living organs in a dead person it would not make the dead "alive" again.

So where did "life" come from?

We also know this Universe is fine tuned for life to exist

A bit closer or further from the sun we would die,...oxygen level a bit higher or lower we would die..

We also know this Universe is complex. No invention can ever compare to the human eye. The DNA, would take thousands of pages to transcribe

The coming of the Messengers is yet another proof, coming at different times with the same repeated message

Actually this belief in the Creator is also ingrained inside us, imagine at the brink of death who do we naturally turn to?

Frances

God

Hammad

Exactly

Does this show you that God exists?

Frances

It does

Can't believe I've followed the shite school taught me

Hammad

What did they teach you?

Frances

About how the universe was created like with the Big Bang happening spontaneously

They also taught us religious education which was primarily focused on Christianity

Which I've never had an interest in

Hammad

Very interesting.

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Addendum # 2

So now you accept the Creator created us with a purpose right?

Frances

Yeah I accept our creator

Hammad

What purpose you feel He created us for?

Frances

I don't know

To have a family?

I've never known my purpose to be truthful

Hammad

Well think about it this way

Frances

Kind of felt lost at times

Hammad

We agree the Creator is All-Wise and Perfect right?

Frances

Yes

Hammad

And we also agree that compared to animals that we have a "free will"?

Frances

We do yeah

Hammad

Good, so clearly this purpose must come from Him right? So think about it in a bigger picture, how is having a family or being good will be tied back to the Creator?

Frances

I don't know, does he tell us in the Quran?

Hammad

Yep, Quran tells us that we are created to worship Him alone and worship for a Muslim is the following:

Its a comprehensive term that includes any deed that pleases God. All good deeds are types of worship, smiling, being sincere at work, saying a nice word, and even treating one's spouse gently, all this is greatly rewarded by God. And in the opposite any deed that doesn't please God is a sin; talking bad about people is a sin, cheating, lying, hurting innocent people, harming the environment. Even for your good intentions you are rewarded!!!! :)

Frances

If I'm nice to everyone and stuff I'm worshipping God?

Hammad

Ofcourse if your intention is tied to God's pleasure.

Frances

Well from now on I'll always be nice to people in order to pleasure our God

Hammad

Exactly, and the Creator also has prescribed certain rituals also and the Messengers have come to show us how to do so.

Islam is essentially the same message all the Prophets and Messengers called to. Prophets such as Noah, Abraham, Lot, Moses, Jacob, Jesus, etc. with the last and final prophet being Muhammad (peace be upon them all). All prophets came with the same message, which is that God is One, He is the Creator of all that exists and we should worship Him, seek forgiveness directly from Him and only He has power over all things. The Messengers duties was simply to show the people "how" to worship the Creator and they were sent to specific people.

Make sense?

Frances

Yeah you make sense

Hammad

Should i share the beliefs of a Muslim?

Frances

Yeah you can do if you want

Hammad

1- Muslims believe in one, unique, incomparable God, Who has neither son nor partner, and that none has the right to be worshipped, invoked, supplicated to, or shown any act of worship but Him alone. God alone is the Almighty, the Creator, the Sovereign, and the Sustainer of everything in the whole universe. He manages all affairs. He stands in need of none of His creatures, and all His creatures depend on Him for all that they need.

Muslims refer to the Creator as "Allah". Allah means Only Deity worthy of worship.

2- Believing in Angels, which were created by Allah from light, they worship God alone and they don't disobey him at all. Like Jibril (Gabriel), Mika'eel (Michael). The purpose of their existence is to worship Allah and obey Him.

3- We believe That God chose certain people among us all to be prophets and messengers sent by him to us to guide us and show us the right path of God and the reason behind our existence on earth, we believe in all prophets and messengers, love and respect them like Jesus, Moses, Adam, Noah, Jacob and Muhammad (Peace be upon them all), this is an essential part of Muslim's faith.

General Qualities of the Messengers:

1- Called to the worship of God alone

2- Sent to specific people

3- Came to revive the message

4- Came with signs and miracles to prove to the people they were truly sent by God.

In regards to Jesus -- We believe that he was one of the mightiest Messengers of Allah the almighty GOD. We believe that he was born miraculously, without any male intervention. We believe he was the Messiah translated Christ (peace be upon him). We believe that he gave life to the dead with God's permission. We believe that he healed those born blind,

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and the lepers with God's permission. We do believe that he was not God, nor the son of God nor was he crucified. I hope that's clear?

Frances

If we were created by Allah to worship and obey him, what's the difference between us and Angels?

Hammad

Angels don't have a free will

they always do good

They do whatever Allah commands them to do

They carry out Allah's orders

And they are also there to serve us

Frances

Okay that makes sense now

Thanks

Hammad

Welcome

4- God sent divine books and miracles with prophets and messengers to show their honesty and real prophecy. The divine book of Islam is the Noble Quran, the last divine book which was revealed to Muhammad (peace be upon him). It has all perfect laws, legislation and rules we need to follow the orders of God as we should and obey him correctly. The Quran has been preserved in its original language since its revelation and is memorized completely by thousands of people of all nationalities. It has no mistakes nor errors, simply, a perfect book. We believe in all divine books that we know and we don't know. Like the bible (Gospels of Jesus Christ in their original form) Torah- psalms and The Quran. They were sent to guide people to the right path of God, and the Quran was the last one which came with legislations and perfect laws.

Thereafter, comes believing in the Day of Judgment and that we all will be resurrected by God to be judged for our deeds. And Believing in destiny, pre-destination - that it is from God. Good or bad we accept and submit to the will of God. Are all the beliefs clear?

Frances

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They are yes

Hammad

When it comes to acts of worship,

- 1) Muslims worship God alone without any partners.
- 2) Pray 5 times a day. This prayer makes us come closer to God on daily basis.
- 3) We fast one month per year (Ramadan).
- 4) Pay Charity to the poor (Zakah).
- 5) and make pilgrimage to Mecca (Hajj) once in a life time if we have the financial and physical ability.

Makes sense? :)

Frances

Yeah

Hammad

Please read then type this: "I believe that there is no God worthy of worship except Allah alone, and I believe that Muhammad is his final prophet and messenger"

Frances

I believe that there is no God worthy of worship except Allah alone, and I believe that Muhammad is his final prophet and messenger

Hammad

Also, please read then type it in Arabic: "Ash-Hadu an La iLaha illal-Lah, Wa Ash-Hadu Anna Muhammadan Rasulullah."

Frances

Ash-Hadu an La iLaha illal-Lah, Wa Ash-Hadu Anna Muhammadan Rasulullah

Hammad

Congratulations... you are now a Muslim! I ask Allah almighty to keep you upon the path of all of His prophets, that He guides your steps and that He helps you in all of your life affairs.

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Keep in mind, that once you have accepted Islam, all of your previous sins are forgiven and that you are now starting a new fresh life. Do your best to keep your new records with God clean and if you fall into something which God forbade, make sure you turn to Him and ask him for his guidance and forgiveness.

Frances

Why you want me to say that

Oh

Hammad

Now you are a Muslim, that was the testimony of Faith :)

How do you feel now?

Frances

Confused haha

I didn't know that made me a Muslim

Hammad

Tell me more, you agree with everything about Islam or not?

Frances

I do yeah

Hammad

So do you wish to say it in Arabic now with full conviction?

Frances

That means I can't drink and stuff though doesn't it

Hammad

Right

For a short time of patience

You will have a life long reward

Frances

Does it matter I have a boyfriend?

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I could do without drinking I suppose

Hammad

You should tell him that you have accepted it

Frances

Well I guess I said the testimony haven't I

I'll say it with conviction this time

Hammad

Its better you say it again

Also, please read then type it in Arabic: "Ash-Hadu an La ilaha illal-Lah, Wa Ash-Hadu Anna Muhammadan Rasulallah."

Frances

Ash-Hadu an La ilaha illal-Lah, Wa Ash-Hadu Anna Muhammadan Rasulallah

Hammad

Awesome!!! By the way, I am curious, what caused you to have an interest in Islam? :)
Please share and I'll return in like a few mins, is that alright?

Frances

I didn't believe Allah existed so I wanted to see what a Muslim said

Hammad

So how did you come to this chat :)?

Frances

Typed into the search Islam Chat and this website came up

Hammad

Thats beautiful!

Thanks so much for sharing

I'll be glad to register you at our newmuslimacademy.org so that you could learn the basics of Islam. You simply need to share your full name and email with me, is that okay?

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Frances

Do you need my age? I'll give you it if it helps

Hammad

Just full name and email is needed for the site, anything extra you wish to share, you are welcome

Frances

Okay, my full name is Francesca Emelia Sykes, I'm 19 years old and live in Birmingham, my email is sykes_francesca2013@yahoo.com

Hammad

Amazing thanks so much Sister Francesca Emelia Sykes :)

If you have any questions please ask :)

Frances

I know some of us Muslim women wear a headscarf, do you think I should wear one? I'll happily wear one if you think best

Hammad

If you feel confident and feel it won't cause any harm then it would be best, I know some hide their faith and such, in those circumstances they are excused

Frances

Come to think it'll be a surprise for my boyfriend haha

Hammad

Perhaps he can become a Muslim too

Then you can have a blessed family together :)

Frances

I'll flaunt my new religion

Hopefully so

What will happen if he doesn't want to become a Muslim?

Hammad

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What does he follow now?

Frances

Nothing

Hammad

He believes God exists?

Frances

Other lasses bums haha

No

Hammad

You should put effort but if he doesnt show interest, I dont feel he would be a good potential to begin a family with, especially with the kids you know...may give rise to big conflicts.

Frances

That's fair, I'd want my kids to be Muslims so if he doesn't convert I'll just leave him

Hammad

Also if he isnt a Muslim, then it will negatively affect your faith too say if you marry him.

He may do actions which would be contrary to Islam and would want you with him

Does it make sense?

Frances

It wouldn't surprise me, he's cheated on me in the past so

Hammad

Be straight forward with him

Your love for God is stronger then anything else

If you leave something for God's sake, He will replace it for you with something better

Thats a promise of the Creator from the narrations of the Prophet.

A person who lived the worst life, one dip in Paradise will make the person forget all the sadness.

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And a person who lived the best life, one dip in Hell would make this person forget all the happiness.

Happiness is created by Allah, and He has connected it with His Rememberance

Frances

That's beautiful

Hammad

Satan tries to make the evil beautiful. But in the end, all it makes the person do is regret.

Think about it, he tries to make wine beautiful, but drinking comes with consequences. He makes adultery beautiful but with it comes break up of families, ill effects etc.

Frances

You're right

Well it's up to him, he can either convert or I'm gone

100% raising my kids as Muslims

Hammad

Be strong Frances. Dont let anyone control you or bring you down. Allah has blessed you with faith, its more expensive then everything in this world.

You have a good heart, May Allah bless you and always keep you happy. Ameen. If you ever need anything, we are always here for you anytime!

Frances

Thank you Hammad, you have a good heart too

Your woman is a lucky girl

Hammad

Really appreciate.

In sha allah - Allah willing

Frances

In sha Allah :)

Hammad

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Asaalamu alikum :). May Allah's peace and blessings be upon you.

Frances

Asaalamu alikum brother :)

12:00:25 am

005 Dialog between Hammad and Tamasha Wily

Hammad

Hello, thank you for visiting IslamiCity. How may I help you?

Tamasha Wiley

I am dating a Muslim man. and I want to learn more about the deen on my own

07:05:49 pm

The chat was transferred to Abraham because Hammad had not replied for 3 minutes.

Abraham

welcome

what is your religion at the moment?

Tamasha Wiley

Non denominational, but I was raise Baptiste

Abraham

thank you

let me explain the basics of Islam

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Islam is the same truth that God revealed to all of His prophets from Adam to Noah, Moses and Jesus, the son of Mary, and the rest of the beautiful chain of prophets who called people to worship God alone with no partners. May God send His peace and blessings upon all of them. Does this make sense to you?

Tamasha Wiley

Yes.

Abraham

Muslims believe in the same God as the Christians and the Jews, but we consider Him Alone without any sons or partners and we do not give any of His attributes to creation.

We also believe in Jesus but we believe in him not as a son of God or one of the trinity but as a great Prophet and Messenger born a miraculous birth without a father to virgin Mary. He never claimed to be the son of God or said that He should be worshipped.

Muslims believe that all the revealed books are from God and we are supposed to believe in all of them. We believe in the original Gospel of Jesus, the Torah of Moses and Psalms of David (peace be upon them), but not in the changes and corruptions that came into these books of revelations of God by some later scribes and editors.

Tamasha Wiley

I agree with myself

Abraham

:-)

When it comes to acts of worship,

- 1) Muslims worship God alone without any partners.
- 2) Pray 5 times a day. This prayer makes us come closer to God on daily basis.
- 3) We fast one month per year (Ramadan).
- 4) Pay Charity to the poor (Zakah).
- 5) and make pilgrimage to Mecca (Hajj) once in a life time if we have the financial and physical ability.

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Makes sense? :)

Tamasha Wiley

Yes-

Abraham

Becoming a Muslim is very simple as it is already in your heart from the time you were born. It is to declare that there is no God worthy of worship except one God alone without partners, and that you believe in all of the messengers that He sent to mankind from Adam to Noah, Moses and Jesus, till the final messenger Muhammad. (They all came with the same message of worshipping God alone), and believe that God, Almighty, sent down Books to guide people (like manuals to help people live a spiritually uplifted life), that God also created the Angels, and also believe in the Day of Judgment (which is the last day where people will be held accountable for their deeds), and finally to believe in God's Decree (which basically means that God knows all that took place in the past, what will happen in the future, and that He is the one who decrees everything in life) :) Makes sense?

Tamasha Wiley

Kinda-

Give me a second I will be right back

Abraham

take your time

Tamasha Wiley

Thank you. I am back. Sorry But I am at work...

Abraham

take your time

we understand these situations :) so no worries

just make sure to type something every 10 minutes or the system gets you disconnected

Tamasha Wiley

Thank you for your patience

Abraham

;))

Tamasha Wiley

What should i know about dating a Muslim man?

Abraham

we date when there is interest to get married

we never do it alone in order to stay away from fornication

Tamasha Wiley

That part i know...

We are discussing marriage.

Abraham

great

Tamasha Wiley

Marriage is on the top of our " to do list" but for me marriage is a forever thing. And he is planning for a marriage before the end of this year.

Abraham

for a Muslim with sound faith marriage and love is for the sake of Allah, also looking not for this life but also into eternity

Tamasha Wiley

I understand that too.

At time I feel like we are rushing, and i dont know how to convey that to him without sounding mean

I respect hie deen, and part of what i love about him is connection to his religion. I just feel like there is so much i have to learn, and i dont want to feel like we are rushing.

Abraham

in Islam love is built within the marriage

not outside of it, as it doesnt have sense

Tamasha Wiley

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Please elaborate on that

Would I be able to go to a local mosque to speak with someone about m,y concerns? or is that not allowed?

Abraham

experience shows the ultimate goal of actions

in a relationship between a man and a woman the ultimate goal in physical terms is reproduction

love and passion and pleasure is just a small reward in it, provided by the creator in order to fulfill our duties

Tamasha Wiley

But that only comes within marriage.

Abraham

outside of marriage is a dirty action based on egoism and selfishness

it will bring lots of pain

because it is not done for the sake of the Creator

Tamasha Wiley

What happens to our marriage if i do not take my shahada?

Abraham

are you a Christian?

Tamasha Wiley

yes

Abraham

nothing

a Muslim man can marry a Christian woman

Tamasha Wiley

I believe in one god, one creator

Abraham

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Addendum # 2

excellent that is the key to salvation

maybe later you find out more about Islam

actually Islam is what Jesus announced to come

he foretold a messenger to come for the end of times

Tamasha Wiley

right because he was almost 2000 years too soon

Am i required to be covered?

Abraham

interesting way to think :)

in Islam 1st requirement is belief

then one can work out different rulings that come down

they key is understanding why we need to do this to eat that to say this etc.

Tamasha Wiley

Work out? i dont understand. Things of Islam have always been presented to me as what
Must be done- with very little explanation

Abraham

well the Quran says otherwise

actually it brings the question

who is better someone who understand or someone who doesnt?

what do you think?

Tamasha Wiley

Someone who understands

Abraham

exactly

because there are many virtues in understanding

Islam is not about blind following

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Addendum # 2

it has always promoted reasoning

Tamasha Wiley

I have a crazy question

Is there a kind of road map, or something that give me a straight forward do and not list

Abraham

to avoid masturbation?

Tamasha Wiley

No...

Abraham

oh sorry I confused the chat

so the road or map is to fulfill your purpose of creation

Tamasha Wiley

Still not quite getting it

Abraham

one key in Islam is to know the names of Allah

to be able to read them across the universe

Tamasha Wiley

ok-

Abraham

for example

Tamasha Wiley

There are like 99 names

Abraham

you see that a small insect is walking by your window

and you have no idea what the insect eats

yet it is provided from unexpected places by the Wise and Most Merciful Provider

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Addendum # 2

Tamasha Wiley

i get that... all things are provided by Allah

Abraham

:)

what part of the 6 pillars of faith doesnt make full sense?

Tamasha Wiley

Are you talking about the 6 articles of faith? or those different?

Abraham

yes the same

you said they kind of make sense to you

Tamasha Wiley

I believe in the existence of God, I believe in the existence of Angels, I believe in the holy book(but not as a traditional Christian believes); I believe in the prophets; I believe in a day of judgement

Abraham

do you believe in prophet Muhammad as the last messenger?

Tamasha Wiley

I believe that Muhammad was one the Prophets

Abraham

yes teh Quran says teh last one sent to mankind

so basically you are a Muslim in your heart

so after belief we proceed with the shahada

the testimony of faith

then we proceed to learn the prayer and to learn about Allah our creator

the more we know him the more we can love Him

are you there sister?

Tamasha Wiley

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Yes

Abraham

what do you think is holding from Islam?

maybe the veil?

Tamasha Wiley

not sure if it the veil

But the free will to to chose

Abraham

explain me more please

Tamasha Wiley

Thats why i asked about a kinda of dos and dont

Abraham

sure

for example do what is good wise and fair

don't do the opposite

do you think killing someone is fair, just, or merciful?

Tamasha Wiley

No. but that could be viewed as circumstantial

Abraham

how ?

Tamasha Wiley

In situations of war- is it right or wrong to kill

Abraham

today no war is waged to a fair cause so it would be wrong

also eating pork

say your plane crashes and you survive

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Addendum # 2

and you fall in a place where the only thing you can find is savage pigs

in order to survive you can eat pork

so you are protecting life

not a circumstance per se

Tamasha Wiley

so if i have to survive i still cant eat the pork?

So what was the purpose of God dropping me in this pig farm? If i cant eat the pig- TO SURVIVE

Abraham

you can

in that case until you find licit food

Tamasha Wiley

But then am i not condemned to hell for going against the so called will of God.

Abraham

no because you will be following the commandment of God

as he gives this permission

so you are doing a good deed eating pork in that situation

isn't that logical?

Tamasha Wiley

Because it is based on survival only?

Abraham

because you are protecting life which is the greatest miracle in the universe

Tamasha Wiley

Yeah but that is selfish... I am only thinking of self.

Abraham

you are honouring the name of The Giver of Life, the Protector

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you are doing it for the sake of Allah

if your intention is selfishness then you ruin the good deed

same as a believer who went to the day of Judgement and said

oh Allah I did so and so for you

then Allah tells him, you are lying, you did it so people said how brave you were what a hero you are, and people said so, so you got your reward in earth

and then he is sent to hell for his selfishness

so the key is sincerity in your intention

does this make sense?

Tamasha Wiley

That does make sense -

Abraham

great

hello?

Tamasha Wiley

But if we go back to our original conversation of my relationship with a Muslim man, I feel that there are aspects of me that will have to change.

Is that actually the case?

That is where my real fear lies.

Abraham

the Quran has a general commandment

there is no compulsion in religion

also our prophet taught us as men we have limits in regard to our wives

Tamasha Wiley

Limits?

Abraham

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Addendum # 2

they have a nature different to ours, if we try to make them as we wish we might break them

so we have to be patient in there ways

their*

in conclusion we can not force our wife to anything

Tamasha Wiley

So basically there is nothing to really fear

More questions?- if you have time?

Abraham

sure go on

Tamasha Wiley

would i be allowed to attend prayer with him?

Abraham

christian prayer?

Tamasha Wiley

no Islamic prayer

Abraham

yes you can attend

Tamasha Wiley

Salat

I can?

Abraham

yes

Tamasha Wiley

So what cant i do?

Abraham

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Addendum # 2

as a Christian woman you follow a Christian law
and I am not an expert in it

Tamasha Wiley

That seems like would be a conflict

ok i understand, sorry

Abraham

well we Muslim respect the religious law of others no reason for conflict

Tamasha Wiley

Got it

Abraham

in relationships there is no perfect match

that doesnt exist everybody differ at some point
point

try to match a vegetarian with a non vegetarian

Tamasha Wiley

That is very true.

Abraham

if they agree to live together they should define some parameters

this is true even among a Muslim couple

Tamasha Wiley

I have asked that we live together for at least 30 days before marriage- with the
understanding that we are getting married.

Abraham

a Muslim can not take that

if the relationship doesnt work we can get divorce in case there is no way to solve it

Tamasha Wiley

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Addendum # 2

So we can not live together before marriage at all ?

Abraham

as a Muslim I am not allowed to do so

Tamasha Wiley

Why? if the intention is get married?

Abraham

many rules in Islam are preventive

Tamasha Wiley

elaborate- please

Abraham

in this particular case living together means the risk of fornication

a major sin

Tamasha Wiley

I understand

Abraham

I am sure it is also a major sin in Christianity

Tamasha Wiley

Yes it is- but neither of us are virgins either

Abraham

virginity is another thing

I am talking about the sin

doing a sin before doesnt make the way clear to sin again to me

Tamasha Wiley

True-

I am not trying to temp him, I just wanted to know if we are compatible in the sense of living together. But now i understand why he has not answered me on the subject either

Abraham

I understand your point, for us we have a major part of faith that is trust in Allah, so we leave our matters and tough decisions on His power. For example for marriage we do the consultation prayer

Tamasha Wiley

What is that?

He has spoken about it but i am unclear on what is it exactly

Abraham

in it we ask on a matter whether it is good for our life and our hereafter and we ask Allah to make it easy to happen in case it is good or to make it away from us if it is not beneficial

after all Allah is taking care of all of our needs, we need of a sun he provides us with it...

Tamasha Wiley

got it

Abraham

:O

:)

Tamasha Wiley

he has said that he does that. he prays and ask for guidance for us and he has said that despite me being christian, he is always led back to me

Abraham

so now it is your turn to examine your trust in your Creator

it is not the same saying "I wil see what I get" than "I will see what my Lord send me"

Tamasha Wiley

I have doubts sometimes- but i know the creator does not give us spirit of fear or doubt. so i know that is my own insecurities.

Abraham

the only way we can overcome them is facing them

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Addendum # 2

if God says trust me, we must be confident of it

Jesus taught his disciples about trust

one time he asked them to bring sand and gold

they did so and he asked them what do you see

after they explained he told them, to me they are the same, creation of Allah

that's how I see water and earth too, that's how I can walk on waters

Tamasha Wiley

because they are creations of God

Abraham

right

of course prophets and their companions are in a higher level

but yet we find our lives moments to trust in accordance to our own level

:)

Tamasha Wiley

Thank you

Abraham

alright sister my time is over

and you really

Tamasha Wiley

Thank you- Thank you. This was one of the most helpful conversations i have had so far

Abraham

I really appreciate your comment

if you wish I can transfer your chat to another agent

or we can resume tomorrow perhaps

Tamasha Wiley

No if possible i can be online tomorrow to speak to you.

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Abraham

sure I will be online 3 hours earlier than the time now
time

Tamasha Wiley

Thank you

Abraham

welcome then sister

have a nice day

Tamasha Wiley

Same to you

Abraham

thanks

006 Dialog between Ibrahim and Patti

Ibrahim

Nice to see you! Anything I can help you with?

Patti

I was born and raised Christian and I love Christianity, but I also love Judaism, and now, after visiting Egypt, my heart is aching to know more about Islam, I mean I want to convert to Islam but I love Jesus as my savior. How can I love all three different religions? How can I combine all three? Or can't I?

Ibrahim

welcome Patti :)

Patti

Shukran

Ibrahim

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in Islam, we need to believe in Jesus to be saved

Patti

really? But you need to believe he's a prophet correct?

Ibrahim

yes we can find in the Bible , that Jesus is a prophet , he was someone sent by God , he was someone who used to pray to God , he was someone who said he does nt have knowledge about the hour , only God knows , he is someone who said he can do nothing by his own; he is someone who submits himself to the will of God who sent him. he is someone who said that God is greater than him. obviously , no one is greater than God . so it does not make sense to say that Jesus is God while he said there is someone greater than him . also God does not pray to anyone

as for calling Jesus the son of God, u can find many others in the bible (like David and angels) being called also son of God. as Jesus is not the only son of God , in the bible , this phrase means one who is righteous or close to God.

Patti

I have chills from something you wrote...

I've always questioned that Jesus said that god is greater than him. How god be greater than god? Thank you for reminding me of that. Okay, I need to read your second message...

Ibrahim

sure take ur time

Patti

oh, before I read the rest of what you wrote, remember when the apostles asked Jesus, "how do we pray?" And Jesus said, "pray like this, our father, who art in heaven..." Jesus never said, "pray to me". Ever since I was little I was uncomfortable praying to Jesus. Ok, I'm going to read you message...

Ibrahim

okay :)

Patti

yes! Another thing in the Bible Jesus said that we are all children of god, and I don't remember if he said this or not but I feel like god is in everyone of us, he's inside of me, I do t have to go through someone else to talk to my Father, I can talk to my father myself.

Ibrahim

i think you mean ,it is a natural disposition inside us to believe in God, because God is not inside His creation. God is with us with His knowledge, hearing and sight. i mean, God knows everything we do or say , He sees and hears us wherever and whenever we are.

God is also with the believers with His support , guidance and help. He helps them when they seek His help sincerely

Patti

Ok, something else. The Bible says that as long as I believe e that Jesus is gods only begotten so and he died on the cross for me then I can go to heaven...

Ibrahim

as for the word father, when referring to God. u know, it means our Creator and sustainer. and the word, that is used in the Bible for the phrase "son of God", is translated from a greek word , which can be translated also as : servant. so the correct translation of the phrase should : servant of God

so we believe that God is not like us , God does not have a gender. He is not a man or woman. we can not use the word father about Him. He is our Lord, our Creator, our Sustainer who care for us more than our fathers and mothers. He is merciful to us more than a mother to her young baby.

also think about this, if i have a cat as a pet, and i love it so much. can I say that the cat is my son or daughter ?

The answer is No , because the cat is from the cats family (animal) and i am a human. I can not be a father to the cat , but i can be its owner. the same way, we can not say that God is our father , because He did not give birth to us , He did not beget us. He created, sustains and owns us. God is much better than a father to us. if we say father, it is like we bring God down to a lower level. do you understand me ?

Patti

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oh, I just read your other message, yes, he's with us. He is not inside his creation? Ok, I have to process that. So my conscious is my own. He loves me and is with me throughout my life, right?

Ibrahim

yes right , one of the names of God is the Loving One in Quran

Patti

i am so glad I was guided to you, there are so many things I need to know, to understand. Thank you for your guidance...I'm still reading your messages...

Ibrahim

you are welcome , take ur time , Patti

Patti

yes, yes, I understand, god is not our father. I wonder if the Aramaic word for "father" (that Jesus used in the prayer I mentioned earlier) actually means something greater than father. I am learning the 99 names for God, but for now, I love to call him Allah.

Ibrahim

yes i believe the word Jesus used for God means something more than just a father

Patti

I have something else to tell you...I just would like your opinion...

Ibrahim

because God is not a man to be a father or a woman to be a mother

sure go ahead

Patti

While I was in Egypt, I went to a store with my friend (she's Egyptian and a Muslim). There was a table full of Qurans. I was drawn to it but afraid at the same time so I just looked at it. My friend (Mona) said, "that's the Quran"

Ibrahim

then ?

Patti

I said, "can I touch it?" It didn't seem right to touch it, but she said I could...

so I did and I felt like I just disrespected the Muslim religion. Then her brother picked that one up for me, bought it, kissed it, pressed it to his forehead, then he gave it to me....

Ibrahim

;))

Patti

I held it and he motioned for me to do what he did. So I kissed it, pressed it to my forehead, but then I pressed to my heart and it felt alive. It felt like a friend that I just rediscovered. Mona's sister smiled and asked me in broken English, "what did you just feel?" I didn't know how to respond because I didn't know how to explain it to her...

does any of this make sense? Or have I gone crazy?

Ibrahim

yes it does :) thank you for sharing that

was it English translation of Quran meanings so you could read ?

Patti

Arabic. I do have an app on my phone in English with the Arabic reading though (I've never heard anything as beautiful as the Quran being read)

it does make sense? How could I have explained that feeling to my friends sister?

is there a word or a phrase? Does this happen often to people?

Ibrahim

i am not sure how u could explain , but i think i could say i felt peace holding it

Patti

thats it. Peace. The purest form of peace. Like the peace you feel when you return home only bigger.

Ibrahim

;))

Patti

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Addendum # 2

So, my next question, if I may ask another, how should I read the Quran? Front to back? Jump around from chapter to chapter? Should I read about the prophet Mohamed first then the Quran?

Ibrahim

you can read the translation u have from chapter 1 , then 2 and so on . and you can come here when u need any clarification for any verse . we will be happy to help

u can read about prophet Muhammad same time , no problem :)

Patti

ok, thank you! And when I read the Quran and it says "We..." does that mean the angel Gabriel and God? Because there is no trinity, right? There's only 1 god. The God. Allah. Right?

Ibrahim

i know that We is known as the Majestic or royal pronoun that can be used to refer to one person glorifying himself , like a king saying "we are amused" while he is referring just to himself

Patti

Ahhhh, yes. Okay, I can see that. Okay, to get this straight then, I need to let go of the Christian belief that Jesus was born from the Virgin Mary. Right?

Ibrahim

Jesus was born from the virgin Mary , it is true

Patti

huh???

Ibrahim

i will tell u about it

Patti

yes, please!

Ibrahim

with pleasure

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Addendum # 2

we believe that God supported His prophets with different miracles to suit the people they were sent to . for example, the people at the time of prophet Moses excelled in magic, that is why God supported prophet Moses with miracles such as the stick turning into a big snake and splitting the sea

people at the time of prophet Muhammad excelled in linguistic eloquence, that is why God supported prophet Muhammad with Quran which is the most eloquent book

as for prophet Jesus, people at his time excelled in medicine , that is why God supported prophet Jesus with such miracles like being born of a virgin , healing people with certain illnesses by God's power .

God created Jesus in that way to show us that He can create us by any way , as He created Adam without man or woman before. He also created Eve without man before

sorry for taking time to write the answer . hope it makes sense to u

in brief, we believe that God supported prophet Jesus with such great miracles (like being born of a virgin) because his people (children of Israel) were hard to believe. these miracles do not make Jesus God , but he was just one of the greatest prophets of God.

Patti

I want to send you heart emojis because I have no words for how happy I am to read that...

I'm afraid to ask about Jesus' crucifixion...do I have to let go of that belief? How does Islam explain Jesus' death?

Ibrahim

i am happy i am here to help you learn and understand our beliefs in Islam :)

i will tell you about the crucifixion

Patti

thank you, I'll wait patiently

Ibrahim

u r welcome

in brief , i can say : Jesus didnt die. someone looked like him was on the cross. so whatever said about his resurrection is fabricated , because he didnt die.

We believe that no one killed Jesus . Jesus did NOT say clearly that : he was sent to be killed for our sins

you know that Jesus prayed to God to save him from the disbelievers who wanted to kill him ? - if he was sent to be killed for our sins, his disciples would not try to protect him ? (but they did)

if he was sent to be killed , he would tell them : let me die so your sins be forgiven, right ? , but the fact is that Jesus hid and prayed to God to save him . And God responded to prophet Jesus and raised him to the sky.

you may know these verses in bible : - "No harm (this includes crucifixion!) or disaster will even come near Christ." (Psalm 91:10....this even contradicts him getting beaten up before crucifixion).

- "GOD Almighty will send down the Angels to protect him and lift him." (Psalm 91:11-12, 14, Isaiah 52:13). Not even his foot will strike the ground from his enemies pushing, grappling and punishment.

that is why we base our salvation only in God's mercy and grace, we do not believe that anyone died for our sins

we are taught to think the best of God, as He is good to us as good as we think of Him. you see, my friend, we seek God's mercy through submitting to Him (obeying His orders and staying away from what He forbade)

through accepting all His original and authentic revelations (including Quran) and accepting all His prophets (including Moses, Jesus "son of Mary" and Muhammad)

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Addendum # 2

we are taught that " the one who loves to meet God, God loves to meet him/her" so I do my best to think that God will forgive me and have mercy on me to admit me in paradise :)

Patti

Soooo...Jesus is the Christ? Because he didn't come to harm and he wasn't killed, the angels took him straight to heaven from the garden of gethsemane. I may be confused...I'll read again your messages.

Ibrahim

give me time please , i have other visitors

Patti

Of course! I've taken a lot of your time and I'm so grateful for your patience. In fact I need to go to sleep but if you are able to respond tonight I will see it right away in the morning! Thank you so much! I pray your next correspondences go as well as this one, you truly are a servant of God.

Ibrahim

yes Jesus is the christ (Messiah means chosen one to be God's prophet and to be supported with great miracles such as wiping people with illnesses to be healed by God's power)

Allah (God) says clearly in Quran : وما قتلوه وما صلبوه : Prophet Jesus was neither killed nore crucified , peace be upon him. Someone else was crucified. Now who is this person who was crucified in place of prophet Jesus ? I think it doesnt matter. What matters is that Allah fulfilled His promise to His prophet Jesus to save him and raise him to the sky

However , i know an authentic narration for one of the companions of prophet Muhammad. This narration tells us what happened exactly and how prophet Jesus was saved from the crucifixion ...

Patti

oh wait, you responded...ok I'm reading it now.

Ibrahim

take your time , i will just continue

At the time of prophet Jesus , some people disbelieved and even planned to crucify him. When they went to his hiding place, prophet Jesus was sitting with his disciples. He asked them "who would like to be in my place and i promise he will be with me in paradise?" One of his disciples did volunteer to take this test in stead of prophet Jesus, and he insisted when prophet Jesus repeated the question 3 times. So when the disbelievers arrived, prophet Jesus was already raised and this disciple was made to resemble him. The disbelievers took him , thinking he was Jesus , to crucify him.

even in the Bible , there are verses that confirm that Jesus was promised by God to be protected from any harm (i quoted for you above)

Jesus was raised by angels to the heavens (sky not paradise). Jesus now is in the sky and he will come back as a sign that judgment day is near

Patti

So Jesus is the Messiah. Could Enoch have been a Messiah too? And Moses? They were given the ability to perform miracles too, right? I'm so sorry for all of my questions. I feel that I want to follow Islam, I just need to be sure my heart and mind are in the right place.

Ibrahim

dont be sorry , i am really glad i am help u

you see, every prophet was special miracles that suited his people , Jesus was given the title Messiah because it refers to wiping over people with certain illness to recover

prophet Muhammad also do similar miracles

but God gave that title to Jesus

Moses , Jesus , Muhammad all are great prophets

we believe and love them all :)

Patti

I know that I need to read the Quran, will you give me the names of some other books to read ? I know there is a book by the prophet Mohammad, what is that called?

I absolutely love your last message!

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I believe what Islam teaches.

Ibrahim

you dont have to overwhelm urself by reading many books , we can help u learn about Islam step by step

firstly u need to understand the 6 beliefs

let me share with u

Patti

ok!

Ibrahim

the 6 beliefs are : 1. belief in one God (as uniquely one without partners or images or sons or daughters) – 2. belief in His angels – 3. in His revelations (including Quran) – 4. in His prophets (including Moses, Muhammad and Jesus who is son of Mary) – 5. belief in judgement day – 6. and in the divine destiny.

you see, Becoming a Muslim is very simple as it is already in your heart from the time you were born. It is to declare that there is no God worthy of worship except one God alone without partners (in English, God = Allah, in Arabic), and that you believe in all of the messengers that He sent to mankind from Adam to Noah, Moses and Jesus, till the final messenger Muhammad. (They all came with the same message of worshipping God alone), and believe that God, Almighty, sent down Books to guide people (like manuals to help people live a spiritually uplifted life), that God also created the Angels, and also believe in the Day of Judgment (which is the last day where people will be held accountable for their deeds), and finally to believe in God's Decree (which basically means that God knows all that took place in the past, what will happen in the future, and that He is the one who decrees everything in life).

if they are clear , let me know and i will tell you about the 5 main deeds (pillars) of Islam :)

Patti

Yes, I understand and agree with the 6 beliefs, what are the pillars?

Ibrahim

excellent ! now the pillars are :

1. to declare that you believe in Allah as the one and only true God and that you believe in Muhammad as a messenger and a servant of Allah and to worship Allah as He taught prophet Muhammad . This deed is called Shahada in Arabic= declaration of belief.
2. to do 5 daily prayers as a constant reminder of Allah. We do certain positions to show humility to Allah. and in these positions we recite Quran, glorify Allah, thank Him and ask His guidance, forgiveness and mercy. every prayer takes about 5-10 minutes to do.

if clear let me know to move to the next pillars :)

Patti

Both are clear...the prayer part is my favorite, I feel like Muslims are practically in a constant state of communion with God.

Ibrahim

exactly the prayers are to stay connected with God :)

3. to fast the daytime of the month of Ramadan (we abstain from food, water and intimate relations) from dawn till sunset in one month (Ramadan). it is like a training to watch Allah and to be more patient. also We can sympathize with the poor.
4. to give charity to the poor , if you are rich (having 85 grams of gold or money equal to that). rich Muslims need to give 2.5% of their wealth once a year.

5. go for pilgrimage to Makkah (in Saudi) if one is able financially and physically. do you accept these pillars , Patti ?

Patti

I do accept the pillars...except, I'm a tall white woman and would stick out like a sore thumb in Mecca...unless I wear a burka. Okay, that issue is solved. And which way is Mecca so I can pray towards it? And how do I learn the prayers and positions? I could YouTube it I suppose. But yes, I accept the 5 pillars.

Ibrahim

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dont worry lol you can find other tall women there :) and u dont have to wear Burka , it is just recommended not obligatory , according to most scholars, hijab is enough there

as for the direction , u can check this site :

Patti

theres nothing about a name change?

Ibrahim

<https://www.islamicfinder.org/Qibla-Direction/>

u can keep ur name as long as it does not have a bad meaning against Islam

as for learning the prayers, our academy will help u with that , step by step

i can connect u with a sister on whatsapp also if u like to get a direct help from a new Muslim woman

Patti

I think it means of noble birth but I have no idea what that means...I was named for my birthday (st. Patrick's day)...only the greatest Irish catholic drunk fest of all time. But my dad named me that and he is the kindest man I know, with a strange sense of humor. What is your opinion on name change?

Ibrahim

i think you can keep it , it is a nice name :)

Patti

yaaay!!! I'm glad that is your opinion, that makes me happy. Ok, I would like information on the academy, and yes, the WhatsApp connection would be very helpful...I'm so sorry I need to sleep, I have to be up early tomorrow but I want to know everything you have to tell me, can you share the info with me and I can read up on it tomorrow morning? I'll be meeting with my friend Mona for breakfast so I want to share this entire conversation with her because I'm so just so pleased (understatement-trying to contain my excitement).

Ibrahim

i wont take much of ur time , but i see u shouldnt delay taking the first step into Islam , it wont take more than 5 minutes, then i will register u at the academy and they will contact

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u by email , u can also give me ur number so i can share it with the new Muslim sister to contact u on whatsapp

Patti

Ok, 256-497-5453

Ibrahim

would you give me the honor to help u with the first step into Islam ?

Patti

Yes, absolutely!

Ibrahim

you can declare your belief as a Muslim, by saying the following sincerely : "I testify that there is no god worthy of worship except Allah, and I testify that Muhammad is the servant and messenger of Allah, and that Jesus is the servant and messenger of Allah ."

and you should say the same words in Arabic, as well : "La illaha illa Allah, Muhammad ra-soul Allah, wa Esa abduhu wa rasuluh."

kindly say it now , and after you say, write back the same to me in English and Arabic ! I would like to see :)

Patti

i testify that there is no god worthy of worship except Allah, and I testify that Mohammad is the servant and messenger of Allah, and that Jesus is the servant and messenger of Allah" "La illaha illa Allah, Muhammad ra-soul Allah, wa Esa abduhu wa rasuluh.

Ibrahim

Excellent ! I congratulate you from the bottom of my heart, YOU ARE NOW A MUSLIM! :)

you know , my honorable sister, when someone says these words to become a Muslim , Allah forgives all his previous sins, so he becomes like a baby , free from sins, as he has repented from all his previous sins and corrupt beliefs. so you are pure now :)

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Now to help you with your Journey ahead as a New Muslim, we have a Free - Online-
Academy for New Muslims : newmuslimacademy.org

Great scholars there will teach you , step by step, all that you need to know. I just need
your email to register you there ! can i use this email : dnppurdy@outlook.com ?

Patti

yes, that is the email to use.

I am a Muslim.

Ibrahim

I am so happy you are a Muslim now, I just want to remind you that it is recommended to
have a complete shower with the intention to start a new life as a Muslim then say
Shahada (declaration of belief) again (you can take the shower when u wake up)

the next step is to start to learn and practise the prayers in our new Muslim Academy. i
will register you now and they will contact you by email, soon. so please check your email
including spam in the next 24 hours. okay ?

Patti

yes, I will shower in the morning, I'll repeat the Shahada, and I will check my email also.

Ibrahim

you are welcome and please feel free to contact me here any time later if you need any
help or have questions

may Allah increase you in belief and knowledge and keep you firm on the truth, ameen

you can go to sleep now , Thank you for giving us this opportunity to assist you. Have a
good night :)

Patti

Thank you more than I can ever express. Shukran very very very much.

Ibrahim

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Addendum # 2

by the way , i am from Egypt :) send my greetings to your friend Mona

you r welcome again , my sister Patti

it was really nice talking to u , i am really honored that i could help you :)

Patti

really?! I will let her know!!! She's from Ismailia where the mangos taste like heaven.

Ibrahim

hahaha , tell her i am from a village beside Menof

next time you visit Egypt , i hope you can visit us here too

we have sweet fruits in our garden u like so much :)

last thing , just to confirm ur whatsapp number with code is : +12564975483 ?

Patti

i will tell her! Lol. God is so amazing. Yes! I would love to visit! I think Egypt is just one big garden of God, up until I visited Egypt I thought dates and figs were dried up blobs of...something...but then Mona had me try fresh figs and dates and I'm now certain that heaven is made of these fruits.

256-497-5453

Ibrahim

oh yes

Patti

wait, +1-256-497-5453

Ibrahim

great , i really like to talk for hours with you , i am enjoying it , but i will let u go sleep now , hope to see u again

and meet in Egypt when u visit us again :)

Patti

thank you so much! For everything and peace to you.

Ibrahim

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Addendum # 2

peace be with you too :)

good night sister !

Patti

good night...brother? Can I call you brother?

Ibrahim

yes it is pleasure u do

05:29:43 am

Patti

good night brother.

007 Dialog between Imtiyaz and Lauren

Imtiyaz

Hello, thank you for visiting Allah's Word. How may I help you?

Lauren

Hello, thank you for your willingness to help me. I was raised Catholic by my parents, but I started to doubt my faith and disagree with many fundamental ways the Catholic Church is run. I started to drift from it. When I came to college, I became good friends with a Muslim girl. She is very dedicated to her faith, and it made me want the same for myself.

Imtiyaz

Thank you for sharing that with me.

Lauren

I later met her cousin and became good friends with him. He is very respectful and I like him. I do not know what to do because I know that it would be very difficult to be with him, and we have never talked about this.

Imtiyaz

Okay.

Lauren

I have been considering exploring Islam before, but now I cannot tell if the main reason driving that now is because of him.

Imtiyaz

The motivation for the exploration at times is not important so long as the end outcome is based on conviction.

Lauren

That is true

Imtiyaz

People research faith for various reasons. Some even study Islam to criticise and attack it but end up becoming Muslims.

Lauren

I have admired the strong faith and dedication my Muslim friends long before I met him, but I do not know what to do or how to go about it

Imtiyaz

You should carry on pursuing the faith and finding out more. We can help you here with your queries.

You can also explore it more with your Muslim friend.

“Islam” literally means peace through submission to God by belief in His Oneness and by obedience to Him. That's why Islam is the same religion preached by all earlier prophets, in whom Muslims must also believe. These prophets include Noah, Abraham, Isaac, Jacob, Moses, David, and Jesus (peace be upon them all), among others.

As Muslims we love and honour Jesus Christ and consider him God's chosen Messenger.

We believe that he preached like all other Prophets that God is One and no one else should be worshipped besides Him.

Lauren

But to me, steps toward conversion should only be done with 100% conviction and confidence. I feel as though if I were to start that now, it would be partly for the aforementioned reasons but also partly for her cousin.

Imtiyaz

I understand your dilemma but it can also become an obstacle for not searching for the truth. I do not think it should stop you from exploring the faith.

Lauren

And yes, I agree with what you stated. But I do not know if that is enough to change. I feel like it's too late for me to change since I have been living my life in another faith for so long.

I see

Imtiyaz

It's never too late to change. We have thousands of people converting even in old age. It is never too late to find your purpose in life and re-connect yourself to God.

Each day is an opportunity. Also though it may seem the transition will be difficult it ends up being much easier.

There are many similarities between Islam and Christianity which makes the transition easier.

Lauren

But if I would, would I be penalized for things I have already done? I have engaged in zina, and in general, not followed well the rules in either religion

Imtiyaz

No you would not be penalised. In fact when a person converts to Islam, all their past sins are forgiven and they start like a newborn.

Lauren

That is nice

Imtiyaz

Also God realises that humans will make mistakes and errors and will always forgive if we return back to Him.

Lauren

I also worry that maybe the problem is just me. If I cannot stay dedicated to my own religion, how would I to a new one?

Imtiyaz

I think sometimes satan puts unnecessary thoughts in our mind which we don't really follow in real life. Say for example, you had a really bad experience in one marriage, would you never marry again because of that one bad experience? Say you had a bad experience and one school and left. Would you never go to another school because of that bad experience? You can consider that with all our other worldly experiences, whether it is a journey on a train, a holiday, a friendship etc. We never consider one bad experience to never explore new experiences. Right?

Lauren

Yes those are true. But since the two religions are not very different, what is the difference between the two that would make Islam the better or more fitting choice?

Imtiyaz

Though there are important similarities when it comes to values like love, kindness, charity, compassion etc there are also fundamental differences.

Lauren

I am scared to try and fail at being Muslim. I see that my friends are almost perfect. They do everything they are supposed to and almost never commit any wrongs. I do not know if that is achievable for me.

Imtiyaz

Islam does not have a hierarchy that you find in Catholicism nor do you need to go to humans beings to seek repentance from God.

Islam doesnt demand perfection. Islam recognises humans will make mistakes and errors.

Lauren

But in Islam aren't the "levels" of heaven and hell hierarchies?

Imtiyaz

But what would be an objection with that? Don't we have different levels or rewards and punishments in this world? Should Adopf Hitler get the same punishment as a person who committed theft?

Lauren

No, you are right

How is it possible to learn everything though? I do not speak Arabic. Through my friends I learn something new almost every day. I did not know that music is haram and you are not supposed to listen to it. The idea of changing my whole life so drastically is scary and seems unfeasible.

Imtiyaz

You do not need to learn everything. Nor are you required to make all changes from day one. You need to take it step by step and grow gradually.

Lauren

Well, what is the first step?

Imtiyaz

Remember even with your friend it took her at least 20 years to get to where she is now. The first step is to understand the fundamentals of Islam and believe in them.

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The most important thing for you to know for now is that by accepting Islam you believe that God (Allah) alone should be worshipped and that you believe in all of His prophets including the final one prophet Muhammad... You should also believe in the Angles, God's Books that He sent down to His prophets, believe in the Day of Judgment, and that you believe in God's Decree (that He knows what happened in the past and He knows the future and that He decrees everything in life).

Lauren

But to be raised by Muslim parents in the Middle East is a lot easier to learn than here in the United States

Imtiyaz

Every country has its own challenges. God will only question on what you were able to do based on your own challenges and restrictions.

Lauren

Okay, thank you Imtiyaz. I really appreciate your help. I have to go to class and cannot talk anymore, but I will think about what you said.

Imtiyaz

It was my pleasure talking to you. I pray God helps you on your journey. If you wish to know more about Islam, please take a look at this nice book:

<http://islam-guide.com/islam-guide.pdf>

008 Dialog between Ismail, Jamil and Sam.

Ismail

Hello, thank you for visiting Allah's Word. How may I help you?

Jamil

Hi

Ismail

hey there please welcome

Jamil

i would like to ask if its true that no one would enter heaven unless he or she is a muslim

Ismail

Yes. The essential thing is believing in one God and His last and final messenger and following their way

Jamil

what if someone couldn't believe in muhammad as the final prophet? because there are lots of videos/evidence/arguments that show muhammad wasnt a prophet and to be honest they make sense in many cases

Ismail

Then there is an issue there because in an authentic hadith it says that no one hears of him and disbelieves in him but will not enter paardise

It is very essential

Jamil

i dont understand th hadith

can u quote it please

what im trying to say like is there any solid proof that muhammad was the final prophet and he's our only salvation? because like i said there are tons of evidence that prove otherwise

Ismail

God is the only salvation and the prophet was send to show us the way to Him and how to worship God.

We believe in both God and His messenger

Jamil

ok but i believe before we examine that if this person is truly a prophet of god we should examine his life , i dont want to get into examples because there are tons of them .. what i want to know is how to reconcile that with muhammad being our way to salvation

Ismail

The signs that prove the prophecy of Muhammad sallallaahu `alayhi wa sallam (may Allah exalt his mention) are numerous. Many books have been written to enumerate them and thoroughly discuss them. We would like to mention some of these signs as reported by

Muslim scholars and which prove that Muhammad sallallaahu `alayhi wa sallam (may Allah exalt his mention) was a real Prophet including:

- First, his good biography and high morals as well as the noble qualities that distinguished him. He was known before becoming a Prophet as a truthful and honest person, although the community where he lived was a society of ignorance. This was, perhaps, the most important sign of his prophecy. He was not known to have ever lied on people. So, why should he lie on behalf of the Lord by claiming that he was a Prophet, if he was not a real Prophet?

- Second, the powers and triumphs Allah gave him and the spread of the religion he preached, as well as the triumph of this religion over all existing religions in a short period of time. Had he been a liar, Allah would have humiliated and destroyed him as He did with those before him who falsely claimed Prophethood.

- Third, the miracles Allah gave him as supporting evidence were beyond the ability of human beings and were beyond range of natural phenomena. The moon split for him, water gushed from his fingers, food became more abundant in his hands, and similar phenomena were authentically reported and happened in a way that could not be denied.

- Fourth, the Prophet sallallaahu `alayhi wa sallam (may Allah exalt his mention) was backed by the greatest miracle which is the Quran. In fact, Quran was a challenge and remains a challenge for Arabs who were known to be good poets and eloquent speakers. Allah challenged them to write a single Surah (chapter) that would be similar to that of Quran, but the Arabs were unable to do so. Indeed, the challenge still endures, none of the Arabs throughout history - since the revelation of the Quran - was able to make anything that was even similar to it. No doubt that the Quran has been preserved intact until it came to us. Groups of people memorized it including children, adults, males and females. So generations brought the Quran to generations until it reached us as it was revealed 14 centuries ago. Hence, the Quran remains intact protected from distortion or alteration. Nothing has been added to it, nor taken from it. Quran is full of scientific facts that were verified only in these times of scientific investigation. No doubt that Muhammad who was illiterate would not have possessed this knowledge 14 centuries

ago. Doesn't this prove the authenticity of the Quran and that it is the Word of the Creator of the Universe who knows all its secrets?

- Fifth, the things from the unseen that he (the Prophet sallallaahu `alayhi wa sallam (may Allah exalt his mention)) informed us about. Some of them occurred during his life time. Others happened later. Some of these things happened to the Prophets, may Allah exalt their mention, who preceded him and some are still to occur. He also informed about the signs of The Day of Judgment, some of which had already been seen such as widespread killings and genocide, adultery and fornication and the consumption of the alcohol, outnumbering of males by females and the increased number of earthquakes, and afflictions,... etc.

- Sixth, the testimony of some of the people of the Book that he was a true Prophet. Some of them believed in him like 'Abdullah Ibn Salam may Allah be pleased with him who was a Jew as well as Negus (king of Abyssinia) who was a Christian. Some of the people of the Book certified that he was a Prophet from Allah but refused to follow him like Huyayy Ibn Akhtab.

Jamil

first point, there are examples that actually show that muhammad wasn't a moral person if u like i can provide some

Ismail

Ok if we continue to debate it won't actually prove anything

Jamil

exactly

Ismail

Because you'll disapprove of my points an I'd do the same

Anyways anything else?

Are you already muslim?

Jamil

no i left it like 4 months ago

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Addendum # 2

Ismail

Oh ok I see.

So what brings you here?

Jamil

i tried to understand what christianity is about, but the doctrine of trinity that most christians believe in didn't make any sense to me

so im trying to reconcile with the "evil" things i learnt about islam

Ismail

The word Trinity itself is not in the Bible. Also this creed was not formed during the time of Jesus. it was formed 325 AD at the Nicea Council. lets think: if Jesus was God himself, why did he pray to be saved? and to whom did he pray? to himself??

We believe this : he is the way to God.. you can't reach God except through the teachings of Jesus

during Moses' time: Moses was the way. [L T L]
[SEP SEP]

The concept of Monotheism and One God is repeated in all divine religions [L T L]
[SEP SEP]

Belief in True God (Allah) as the Supreme Being, the Creator and Sustainer of the Universe. Known as #Tawhid in Islam.

This concept of Oneness of God was stressed by #Moses in the Biblical passage Known as the "Shema," or the Jewish creed of faith: "Hear, O Israel The Lord our God is one Lord" (Deuteronomy 6:4)

It was repeated word-for-word approximately 1500 years later by #Jesus when he said "...The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord." (Mark 12:29)

Muhammad came along approximately 600 years later, bringing the same message again: "And your God is One God: there is no God but He (Allah)" (Qur'an 2:163)

Jamil

yes exactly it doesnt make any sense

my issue now is how to reconcile / forget everything i learnt about islam despite i couldnt get satisfying answers to those arguments made by christians

Ismail

Ok.

Jamil

bear with me, like how do you, as a muslim, see these objections/arguments and still a muslim

how could u

Ismail

Because I have certinity in my faith and I read the Quran which points out to me the clear signs of the existence of God and in the Quran He commands us to follow the messengers. The Quran cannot be produced of its like since that time

It truly is from Him alone.

Jamil

but again, what about the arguments that show its not from god , im sure u seen some like take the verse where it says that semen comes from backbone and ribs .. we know today that its not true .. how do you reconcile with that

Ismail

You want to tell me the Quran is not from God?

with all the miracles it had?

It has miracles that science just proved

Jamil

im saying there are lots of evidence that show its not

Ismail

How did a human know that

1400 years ago lol

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Addendum # 2

Jamil

know what?

Ismail

The scientific miracles

Scientists just discovered them

We did not have technology then

Jamil

dr zakir naik said quran is not a book of science and we shouldnt treat it that way
can u give me one example..

Ismail

Yes but it has miracles

The perfect description of the process of creation in the mother's womb

Human creation

Jamil

ok but the stages of embryologic development are shown to be not like what the quran teaches , its debatable , but still we can find that galen did say the same stages in the quran hundred of years before muhammad , also i read that muhammad's doctor learnt these stages when he was n Bukhara and when he came to Mecca he told them to the prophet

also u have the verse saying that semen comes from backbone and ribs .. thats incorrect according to medicine

Ismail

Ok.

Jamil

so how do we reconcile with that? im asking you like a brother i dont mean to mock or anything

Ismail

I ignore it

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Addendum # 2

Jamil

why

Ismail

Because I am certain of my faith

Jamil

isn't that a blind faith

Ismail

I read and study the Quran, it surely isn't made up

Jamil

but i just show u one example and u said u ignore it

Ismail

Ignore the evidences trying to disaapovre it

It is not new

People always tryed to

since he was sent

Jamil

i dont think anyone stood up to muhammad about that verse , its something new thats been developed and discovered in recent centuries

Ismail

Ok

Jamil

look i have a degree in medicine, i tried to make sense of that verse, looked it up tried to twist it left and right, but it just not right

Ismail

I see

Jamil

semen doesnt come out from the backbone and the ribs ...

and im sure you'd agree with me on that

Ismail

The testes and ovary are formed from the genital tubercle between the sulb and taraa'ib of the foetus. The sulb is the spinal column and the taraa'ib are the ribs. The testes and ovaries are formed in this exact region, i.e., between the backbone and the ribs, then the testes descend gradually until they reach the scrotum (outside the abdomen) at the end of the seventh month of gestation; the ovaries descend to the female's pelvis. ...

However, nourishment continues to reach the testes or ovaries via the circulatory, nervous and lymphatic systems from the point where they originated, i.e., from between the backbone and ribs. The arteries that supply the testes or ovaries come from the aorta, from between the backbone and the ribs, and the veins coming from the testes end in the same region, i.e., between the backbone and the ribs. The nerves to the testes and ovaries come from a group of nerves that exist beneath the stomach, between the backbone and the ribs. The lymphatic vessels also end in the same area, i.e., between the backbone and the ribs.

Can there be any doubt, after all this, that the testes and ovaries receive nourishment and blood from, and are connected to nerves that come from, between the backbone and the ribs?

The material for formation of the sperm in the man and the eggs in the woman comes from an area between the backbone and the ribs, in addition to the fact that the sperm and eggs develop from cells that originate between the backbone and the ribs. So this verse is a complete miracle, as it says "from between the back-bone (as-sulb) and the ribs (at-taraa'ib)" and it does not say "from the backbone and the ribs". The word "between" is not only eloquent; it is also scientifically precise.

Jamil

i dont wanna get into details but that's not 100% accurate

you can really refer to any embryologic textbook and see where the testes and ovaries originate from

11:17:42 am

Ismail transferred the chat to Sam

Sam

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Addendum # 2

Hey Jamil, sorry for the transfer experience, I think brother Ismail had something urgent come up

I'd love to continue the conversation

Jamil

hi

Sam

Would you like me to go through the above conversation, or would you like to start a fresh?

fresh*

Jamil

well i think we wrapped it up , Isamil had nothing to provide with as u can see if u scroll up

its ok, ill be short

i left Islam like 4 months ago, started studying christianity, but the whole trinity doctrine still doesn't make any sense to me.. im trying to get back to Islam but i find it hard to reconcile with everything i learnt about islam because there were no answers to the objections and arguments

Sam

Hmm I see

May I ask... At this momenty, do you feel there is any religion on Earth that is more correct than Islam?

Jamil

yes

Judaism

Sam

Well it's unfortunate that you feel that way, because Judaism is a closed religion ^_^

Jamil

i know, that's why its off the list

Sam

Do you think God would limit who could worship him?

Jamil

exactly

Sam

haha

That means that Islam is currently #1

Until you find something closer to the truth?

Jamil

well i was born a muslim

yes u can say that

Sam

OK, well in that case I see no reason why you shouldn't remain a Muslim, or come back to Islam for now... Sure you have questions, but questions have answers if you search for them

And honestly, how can God judge you on something that you tried to attain but never found?

Jamil

actually if you wanna convert to judaism its not 100% closed , u can , but they require that u already have great knowledge in the torah and the commandments (unlike in islam where u just recite the shihadaa)

Sam

It would also take a few years ^

And you would not be a "Full" Jew

Now what happens if you die while converting ^_^

Jamil

but i already searched those arguments and couldnt find any reasonable answer to any

Sam

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Brother Jamil... All we can do is our best

If you feel that the answers you found are not adequate enough

Then keep searching for the answers and ask God to guide you to the truth

Until then... You should stick with what you think is the closest to the truth

Our purpose in life is to worship God... And you are doing your best, clearly

You are searching for a way to worship him and want to follow the correct way

But nothing on your list seems closer to the truth than Islam

So logically, the best / safest thing to do, is come back to Islam and search other religions and search whatever questions you have while you are a Muslim

Because if it is indeed the truth, then you are on it

And you can always switch if you feel that there is something closer to the truth

What do you think about that?

Jamil

well first of all i really wanna thank u a lot for being so kind and patient , like maybe you're the first muslim in these previous 4 months who actually didn;t call me a fake muslim or emotionally troubled or whatever , so than u for that

Sam

Not a problem brother, it's my pleasure. We're all just trying our best, I don't see the need to judge, I can assure you I have my own problems to deal with haha - and I don't want others hating on my for that >_<

Jamil

second , you're right , but i just can't reconcile with everything islamic anymore , idk how to explain this but i can't now just go and pray and deep inside me all those arguments that show muhammad is a false prophet still in my head , that's hypocritical , that's what i believe .. you're a muslim, im sure u listened and heard lots of arguments against islam and lets be honest , some of them make sense .. so how did u reconcile with that and stayed a muslim? i couldnt

Sam

Well I think there is something really important in that, sure you may have thoughts swirling in your head that Muhammad peace be upon him was a false prophet... But do

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Addendum # 2

you think for sure that he was false, or you just have doubts? If it's just doubts, then you should stick with what you feel is the closest to the truth and use that as a starting point

Which do you feel more strongly:

1. He was a prophet?
2. He was a false prophet?

Jamil

2

Sam

Also in terms of arguments about Islam... Being on this Live Chat system and speaking with countless people who attack Islam... Trust me, I've seen it all... And I will tell you the most common problems you would find with any argument about Islam

If they talk about The Quran:

1. They use many different translations and paste them together to try to form a false argument
2. They do not understand the actual words used in the text
3. They argue a point that has no weight at all on the credibility of the Quran..

If they argue about hadith

1. They use weak or fabricated hadith
2. They (like in The Quran) rely on a translation that did not fully show the meaning of the Arabic words to make an argument
3. Flat out lie

Whenever a question comes to me about Islam, it would almost always land in one of these, and I have never not found an answer to one of their questions

If you feel that Muhammad peace be upon him was most likely a false prophet, then I think we should discuss that a bit as that is rather important as it is part of the shahada

What is the biggest thing that makes you feel that way about him?

Jamil

do you believe in the Torah?

Sam

I believe that Torah was from Allah just like The Gospel, however The Torah was once completely lost and has been altered from its original form

There are still some things in it which may be true, that I agree

Jamil

Sure, i think that happened to the gospel and the Quran as well (verses being changed or lost)

Ok i will show you what Moses said in the Torah

Sam

It did happen with The Gospel, but it did not happen with The Quran :)

The problem is... Since we know that The Torah was once lost and we know it was altered... how can we use it as a measure of true or false?

Jamil

well that's not quite true, Daniel Brubaker recently published his book "20 corrections in early quranic manuscripts" and he's intending to publish a bigger book that shows tons of other corrections that deliberately , according to him , happened to these early manuscripts to fit with modern day hafs version of QURan 1924

i think you are aware of that , also there's this hadith that kinda shows Quranic verses were lost

It was narrated that 'Aishah said:

“The Verse of stoning and of breastfeeding an adult ten times was revealed¹, and the paper was with me under my pillow. When the Messenger of Allah died, we were preoccupied with his death, and a tame sheep came in and ate it.”

1: These verses were abrogated in recitation but not ruling. Other ahadith establish the number for fosterage to be 5.

حَدَّثَنَا أَبُو سَلَمَةَ، يَحْيَى بْنُ خَلْفٍ حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، . وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ لَقَدْ نَزَلَتْ آيَةُ الرَّجْمِ وَرِضَاعَةُ الْكَبِيرِ عَشْرًا وَلَقَدْ كَانَ فِي صَحِيفَةٍ تَحْتَ سَرِيرِي فَلَمَّا مَاتَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَتَشَاغَلْنَا بِمَوْتِهِ دَخَلَ دَاجِنٌ فَأَكَلَهَا .

Grade : Hasan (Darussalam)

Sam

Actually I've seen a bit of this to an extent... Brother Jamil... The corrections that are pointed out... Are corrections in a single text that were handwritten incorrectly hahaha, when I watched a video about it and saw the "corrections" that were being pointed out it was actually funny

Jamil

good question, we cannot be sure if the Torah is correct or not unless Muhammad told us so, i looked it further up and i found out this hadith

Narrated Abdullah Ibn Umar:

A group of Jews came and invited the Messenger of Allah (ﷺ) to Quff. So he visited them in their school.

They said: AbulQasim, one of our men has committed fornication with a woman; so pronounce judgment upon them. They placed a cushion for the Messenger of Allah (ﷺ) who sat on it and said: Bring the Torah. It was then brought. He then withdrew the cushion from beneath him and placed the Torah on it saying: I believed in thee and in Him Who revealed thee.

He then said: Bring me one who is learned among you. Then a young man was brought. The transmitter then mentioned the rest of the tradition of stoning similar to the one transmitted by Malik from Nafi'(No. 4431).

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ، أَنَّ زَيْدَ بْنَ أَسْلَمَ، حَدَّثَهُ عَنِ ابْنِ عُمَرَ، قَالَ أَتَى نَفَرٌ مِنْ يَهُودٍ فَدَعَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْفُفِّ فَأَتَاهُمْ فِي بَيْتِ الْمَدْرَاسِ فَقَالُوا يَا أَبَا الْقَاسِمِ إِنَّ رَجُلًا مِّنَّا رَزَى بِامْرَأَةٍ فَاحْكُمْ بَيْنَهُمْ فَوَضَعُوا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَادَةً فَجَلَسَ عَلَيْهَا ثُمَّ قَالَ " ائْتُونِي بِالتَّورَةِ " . فَأَتِي بِهَا فَنَزَعَ الْوَسَادَةَ مِنْ تَحْتِهِ فَوَضَعَ التَّورَةَ عَلَيْهَا ثُمَّ قَالَ " ائْتُونِي بِالتَّورَةِ " . ثُمَّ قَالَ " ائْتُونِي بِأَعْلَمِكُمْ " . فَأَتِي بِفَتَى شَابٍ ثُمَّ ذَكَرَ قِصَّةَ الرَّجْمِ نَحْوَ حَدِيثِ مَالِكٍ عَنْ نَافِعٍ .

Grade : Hasan (Al-Albani)

Sam

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Addendum # 2

Because no one would say that every scribe would handwrite the Quran correctly in any one attempt... Rather their work would need to be revised by an editor and mistakes corrected

Jamil

but he showed that these corrections happened waaay after those manuscripts initially released , u know , different ink different handwriting style ... its debatable

Sam

The claim of the verse of suckling being taken out of The Quran is actually false... I'll tell you why. Because The Quran was not complete until The Prophet peace be upon him said so. As you know The Quran was revealed over many years and there were revelations that were not part of The Quran, like Hadith Qudsi

So any revelation that was not included in the final compilation of The Quran that prophet Muhammad peace be upon him ordered (verbal compilation, not written), then it would not be considered "in" The Quran to begin with

"but he showed that these corrections happened waaay after those manuscripts initially released , u know , different ink different handwriting style ... its debatable"

^ This actually doesnt disprove the Quran then at all ^_^

A mistake can be overlooked, but when the mistake is then noticed, people are obligated to correct it

Jamil

maybe you are right , its debatable

but this is not what i want to say

Sam

Whos to say anyone ever even used those manuscripts until they were correct, there are too many unknowns

But what we do know is that people makes mistakes and God does not, and The Quran in my house is the same as any other Quran in the world

The words are the same

The Complete Guide for Da'wah.
Addendum # 2

So the proof is on the side of The Quran, not against it

Brother, may I please ask a favour?

Jamil

yes

Sam

I actually need to go pray real quick

May you please give me 10 mins?

Jamil

ok i will wait :)

Sam

OK, thanks a lot! : D

brb

Jamil

tyt

Sam

OK, I'm back

Thanks so much for waiting

Jamil

welcome back & may god accept ur prayer

Sam

Ameen!

Jamil

so u asked me to show an example on why i think muhammad is a false prophet

Sam

Yeah, sure

Jamil

as muslims, we believe in the Torah and the injil, both got corrupted ; could be , its debatable , many centuries passed by and they might really edited or changed

the reason why i believe torah is not corrupted is that muhamamd judged two jews who committed zina based on what the torah says according to an authentic hadith

and as you know the dead sea scrolls that were found and date back to before jesus time were examined , and they found that the torah we have today matches the torah in dead sea scrolls

so i believe that the Torah we have today is , let's say 99% authentic

nothing is perfect

so im gonna show u verses from the Torah that Moses spoke

Deuteronomy 18

15 The Lord your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him. 16 For this is what you asked of the Lord your God at Horeb on the day of the assembly when you said, "Let us not hear the voice of the Lord our God nor see this great fire anymore, or we will die."

17 The Lord said to me: "What they say is good. 18 I will raise up for them a prophet like you from among their fellow Israelites, and I will put my words in his mouth. He will tell them everything I command him. 19 I myself will call to account anyone who does not listen to my words that the prophet speaks in my name. 20 But a prophet who presumes to speak in my name anything I have not commanded, or a prophet who speaks in the name of other gods, is to be put to death."

21 You may say to yourselves, "How can we know when a message has not been spoken by the Lord?" 22 If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken. That prophet has spoken presumptuously, so do not be alarmed.

i dont think these verses are somehow corrupted or edited or changed .. no reason that they could corrupt such verses

i believe they were truly spoken by mooses

now according to what Moses says here, if a prophet utters words not from God then he's a false prophet and should be put to death ... Muhammad did speak words there were not from Allah but from Satan according to Islamic commentaries and biographies (I'm sure you've heard of the satanic verses)

second, it says if a prophet's prophecies something and didn't come up true then he's a false prophet .. there's a lot of prophecies in authentic hadiths that did not come up true .. like the hadith where Muhammad says the Romans will be the majority of people etc

so here you go, this is one example why I believe Muhammad is a false prophet

Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)) - « كتاب التفسير »
Hadith

Narrated Ibn `Abbas:

The Prophet (ﷺ) performed a prostration when he finished reciting Surat-an-Najm, and all the Muslims and pagans and Jinns and human beings prostrated along with him.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ سَجَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّجْمِ وَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْجِنُّ وَالْإِنْسُ. تَابَعَهُ ابْنُ طَهْمَانَ عَنْ أَيُّوبَ. وَلَمْ يَذْكَرْ ابْنُ عُثَيْبَةَ ابْنَ عَبَّاسٍ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 385

Arabic reference : Book 65, Hadith 4862

Sam

Thanks so much for that, I'd like to address them in order if I may

Jamil

yes please, feel free to

Sam

First,

I'd like to respond to that hadith:

Prophet Muhammad peace be upon him said in the hadith: فَأُتِيَ بِهَا فَتَرَعَ الْوِسَادَةَ مِنْ تَحْتِهِ فَوَضَعَ التَّوْرَةَ عَلَيْهَا ثُمَّ قَالَ " أَمَنْتُ بِكَ وَبِمَنْ أَنْزَلَكَ

It was then brought. He then withdrew the cushion from beneath him and placed the Torah on it saying: I believed in thee and in Him Who revealed thee.

^ This is a confirmation that the Torah was indeed revealed by Allah and that Allah is our lord. In any Muslim state, if two people of the book dispute over a matter, they can judge based on their scripture. So judging the two Jews based on what was in the Torah was the correct thing to do and should still be done today.

If you say that The Torah is 99% authentic, then you agree that 1% is not authentic. What God reveals needs to remain perfect or a new revelation needs to be sent to mankind, otherwise mankind would be lost and following something incorrect. We can see this with all the prior revelations.. After the texts were lost and people started going astray, a new revelation was sent. With The Quran Allah vowed to protect it, thus there is no need for another messenger until the day of judgement

As for the dead sea scrolls, some of them may have some authentic information, others may not... but it should have any sway in an argument, because they are only snippets of information and are not a complete picture in any respect

Jamil

but you're missing the point that if its corrupted then Muhammad shouldn't judge passed on what the torah says

Sam

He is obligated to

Because the Jews who came to be judged follow the Torah and they are people of the book

This is a leeway granted to The Jews and The Christians whom follow their scriptures

We know they are corrupted, however if they wish to judge between themselves based on it, then we allow them to do so

It does not in any way affect Islam itself, rather it is just a concession extended to them as people who have been given scripture and follow it

Also when you mention that Prophet Muhammad peace be upon him spoke words that were not from Allah... What exactly are you referring to? Because we agree that he was just a Human right? So He would have his daily affairs where he could go and ask what is the price of meat or whatever and then he can be given revelation which is from God

So what he claims to be revelation from God is the only thing that we should consider when judging based on what you showed from The Torah

Correct?

Jamil

SAHIH INTERNATIONAL 5:43

But how is it that they come to you for judgement while they have the Torah, in which is the judgement of Allah ? Then they turn away, [even] after that; but those are not [in fact] believers.

bn 'Umar said:

some jews came to the Messenger of Allah (ﷺ) and mentioned to him that a man and a women of their number had committed fornication. The Messenger of Allah (ﷺ) asked them: What do you find in the Torah about stoning? They replied: We disgrace them and they should be flogged. 'Abd Allah b. Salam said: You lie; it contains (instruction for) stoning. So they brought the Torah and spread it out, and one of them put his hand over the verse of stoning and read what preceded it and what followed it. 'Abd Allah b. Salam said to him: Lift your hand. When he did so, the verse of stoning was seen to be in it. They then said: He has spoken the truth, Muhammad, the verse of stoning is in it. The Messenger of Allah (ﷺ) then gave command regarding them, and they were stoned to death. 'Abd Allah b. 'Umar said: I saw the man leaning on the woman protecting her from the stones.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ قَالَ إِنَّ الْيَهُودَ جَاءُوا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرُوا لَهُ أَنَّ رَجُلًا مِنْهُمْ وَأَمْرًا زَنِيًّا فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا تَجِدُونَ فِي التَّوْرَةِ فِي شَأْنِ الزَّانَا " . فَقَالُوا نَفْضَحُهُمْ وَيُجْلَدُونَ . فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ كَذَبْتُمْ إِنَّ فِيهَا الرَّجْمَ . فَأَتَوْا بِالتَّوْرَةِ فَنَشَرُوهَا فَجَعَلَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ ثُمَّ جَعَلَ يَقْرَأُ مَا قَبْلَهَا وَمَا بَعْدَهَا فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلَامٍ ارْفَعْ يَدَكَ . فَرَفَعَهَا فَأِدَا فِيهَا آيَةُ الرَّجْمِ فَقَالُوا صَدَقَ يَا مُحَمَّدُ فِيهَا آيَةُ الرَّجْمِ . فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَجِمَا . قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَرَأَيْتُ الرَّجُلَ يَخْنِي عَلَى الْمَرْأَةِ يَبْقِيهَا الْجَارَةَ .

Grade : Sahih (Al-Albani)

they asked muhammad to judge them, muhammad told them to get the torah according to the hadith

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Addendum # 2

also quran makes it clear that jews should judge based on what the torah says , doesn't this prove that torah is authentic according to quran?

Sam

Yes, like I mentioned earlier, this is how an Islamic state is run, just look at the verse before what you sent me:

Sahih International

[They are] avid listeners to falsehood, devourers of [what is] unlawful. So if they come to you, [O Muhammad], judge between them or turn away from them. And if you turn away from them - never will they harm you at all. And if you judge, judge between them with justice. Indeed, Allah loves those who act justly.

5:42 ^

In Islam we know that The Quran is from Allah and the people of the book were given scriptures prior to us and there is some truth still in them

We also know that these books were corrupted, so we ourselves can never follow them

We also know though, that some Jews and Christians live their lives by these books and Allah has given them permission to judge between themselves using these books (as they follow them and do not believe in The Quran)

We still know they are not believers as they have rejected Islam

Jamil

wait can u explain verse 42 and what it has to do with 43

We also know though, that some Jews and Christians live their lives by these books and Allah has given them permission to judge between themselves using these books (as they follow them and do not believe in The Quran) <<< ok this makes sense

i agree with u

Sam

Verse 42 tells Prophet Muhammad peace be upon him to judge between them if they come to him seeking a ruling. So a Muslim ruler can rule between two people of the book, and the ruling can come from their scripture

Verse 43 shows that even when they know what the truth is, they still turn away from it

Jamil

you're right ,, but idk i think of it this way; that if the torah was corrupted then that was the perfect time and place for allah to reveal a verse stating that or for muhammad to actually say that

Sam

Because they always had the answer in The Torah for that specific ruling (As you showed in the hadith) but they tried to cover the truth up to get a different ruling

Jamil

yes when the jew hid what the verse says with his finger

Sam

Yeah

Well, verse 40 of that same chapter mentions their distortion of the truth as well

Sahih International

O Messenger, let them not grieve you who hasten into disbelief of those who say, "We believe" with their mouths, but their hearts believe not, and from among the Jews. [They are] avid listeners to falsehood, listening to another people who have not come to you. They distort words beyond their [proper] usages, saying "If you are given this, take it; but if you are not given it, then beware." But he for whom Allah intends fitnah - never will you possess [power to do] for him a thing against Allah . Those are the ones for whom Allah does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment.

"They distort words beyond their [proper] usages, saying "If you are given this, take it; but if you are not given it, then beware."

Jamil

verse 41*

Sam

So we know in Islam 100% that prior scriptures were altered

Yes, verse 41, thats right, thanks

We can see it from The Quran, from hadith, historically, logically, etc

There is no doubt in that

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Addendum # 2

So the question boils down, for now, to what do you believe is the closest thing to the truth?

Jamil

what about what mooses said in deuteronomy

Sam

What is said there actually proves Muhammad peace be upon him to be a prophet

Jamil

how

Sam

Because Prophet Muhammad peace be upon him never told a lie about revelation

Jamil

but didn't muhammad deliver the satanic verses

تلك الغرائيق العلى وان شفاعتهم لترتجى

and later on said that it was satan who put those words in his mouth

and because he recited those verses , pagans bowed down with him as we see in commentaries and biographies

Sam

These are narrated in super weak hadith ^_^

As Muslims we will be the first people to tell others that there are hadith that are correct and ones that are false

And there are some in between that may be true or not

Jamil

22:52-53

"Never have We sent a single prophet or apostle before you with whose wishes Satan did not tamper. But God abrogates the interjections of Satan and confirms His own revelations. God is all-knowing and wise. He makes Satan's interjections a temptation for those whose hearts are diseased, whose hearts are hardened ...

Sam

Sahih International

And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise.

I think the "Some Misunderstanding" part plays a huge role in the translation

53: Sahih International

[That is] so He may make what Satan throws in a trial for those within whose hearts is disease and those hard of heart. And indeed, the wrongdoers are in extreme dissension.

Jamil

its ok i can read it in arabic (im an arab)

Sam

Ah in that case I don't need to explain

You can see it for yourself in the verse : D

Satan is not able to change the words of Allah, but he can make the people misunderstand by throwing doubt into their understanding of it

Jamil

ok it says satan throw misunderstanding ; like the satanic verses

Sam

There are no "satanic verses" though

Jamil

i mean why the pagans bowed down with the believers

Sam

Because in that moment they were enraptured by The Quran

As you know The Quran has a beautiful melody throughout, and the meaning flows in a beautiful way

And it was revealed in a time when poetry was the biggest thing in the Arab world

Jamil

but they enraptured by chapter An najm where its alleged that the satanic verses were

Sam

So when they listened to these verses they were affect by it and bowed down with Prophet Muhamad peace be upon him

In fact, because they bowed down, some Muslims who emigrated away from the persecution in makkah came back thinking all of the pagans became Muslim

It is not a satanic verse, but rather they were affected by the words of Allah

Jamil

is there any proof on what u say from some commentary ?

because so far i read the opposite

Sam

There is, have you read Tafis ibn kathir?

Tafsir*

Jamil

no i read biographies

Sam

OK, I'll try get you the excerpt from it, one moment

Jamil

zamakhshari tafseer mentions it also

(zamakhshari tafseer on the verse i just sent u)

also its mentioned in Tabari

Sam

(So fall you down in prostration to Allah and worship Him.) meaning, with submission, sincerity, and Tawhid. Al-Bukhari recorded that Abu Ma`mar said that `Abdul-Warith said that Ayyub said that `Ikrimah said that, Ibn `Abbas said, "The Prophet prostrated upon reciting An-Najm and the Muslims, idolators, Jinns and mankind who were present prostrated along with him." Only Muslim collected this Hadith. Imam Ahmad recorded that Al-Muttalib bin Abi Wada`ah said, "While in Makkah, the Messenger of Allah once recited Surat An-Najm, then prostrated along with all those who were with him at the time. I raised my head, however, and I refused to prostrate." Al-Muttalib had not

embraced Islam yet, but ever since he became Muslim, he would never hear anyone recite this Surah until the end, without prostrating with whomever was prostrating after reciting it. An-Nasa'i also collected this Hadith in the Book of Al-Bukhari, excluding prayer in his Sunan.

This is an abbreviation from the actual text

Let me try get you the original

Jamil

where does it say that they were amazed

Sam

ثم قال أمرا لعباده بالسجود له والعبادة المتابعة لرسوله - صلى الله عليه وسلم - والتوحيد والإخلاص : (فاسجدوا لله . واعبدوا) أي : فاحضعوا له وأخلصوا ووجدوا

قال البخاري : حدثنا أبو معمر ، حدثنا عبد الوارث ، حدثنا أيوب ، عن عكرمة ، عن ابن عباس قال : سجد النبي - صلى الله عليه وسلم - بالنجم ، وسجد معه المسلمون والمشركون والجن والإنس . انفرد به دون مسلم .

وقال الإمام أحمد : حدثنا إبراهيم بن خالد ، حدثنا رباح ، عن معمر ، عن ابن طاوس ، عن عكرمة بن خالد ، عن جعفر بن المطلب بن أبي وداعة ، عن أبيه قال : قرأ رسول الله - صلى الله عليه وسلم - بمكة سورة النجم ، فسجد وسجد من عنده ، فرفعت رأسي وأبيت أن أسجد ، ولم يكن أسلم يومئذ المطلب ، فكان بعد ذلك لا يسمع أحدا يقرؤها إلا سجد معه .

It doesn't say anywhere in the hadith that they were amazed

It just mentions that He and everyone around him fell in prostration when they heard the final verse of the chapter

Jamil

pagans fought muhammad fiercely, there must be something that made them prostrate with muhammad , i dont think its the beauty of Quran because they always used to accuse him of copying old myths اساطير الاولين ... i could be wrong though

Sam

Well we know that the pagans of Quraish believed in Allah

They used to say so themselves

However they also worshiped other idols

The verse the fell in prostration to was: فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا

Jamil

The Complete Guide for Da'wah.
Addendum # 2

yes and they believed in three daughters , so when muhamamd recited افرأيم اللات والعزى تلك الغرائيق العلى it makes sense that they prostrated

Sam

Which is something that doesn't actually go against their beliefs

Jamil

im sry , do u speak arabic?

Sam

I do

Jamil

im quoting in arabic

oh ok

Sam

That's fine

:)

Thanks for asking! : D

Jamil

you welcome

it could be what u say is true

Sam

I'd like to point out though that what we have so far is simply proof that they prostrated to this verse

There is nothing to indicate anything with satan

Do you agree with that?

Jamil

true , but its mentioned in several places , like in tabari volume 6, page 107

Sam

Ah, may you please quote it for me

Jamil

ok

Sam

The volume pages differ according to publisher, it would take me a while to find it >_<

Jamil

Ibn Humayd - Salamah-Muhammad b. Ishaq - Yazid b. Ziyad al-Madani - Muhammad b. Ka'b al-Qurazi: When the messenger of God saw how his tribe turned their backs on him and was grieved to see them shunning the message he had brought to them from God, he longed in his soul that something would come to him from God which would reconcile him with his tribe. With his love for his tribe and his eagerness for their welfare it would have delighted him if some of the difficulties which they made for him could have been smoothed out, and he debated with himself and fervently desired such an outcome. Then God revealed:(171)

"By the Star when it sets, your comrade does not err, nor is he deceived; nor does he speak out of (his own) desire..."

and when he came to the words:

Have you thought upon al-Lat and al-Uzza and Manat, the third, the other?

Satan cast on his tongue, because of his inner debates and what he desired to bring to his people, the words:

"These are the high flying cranes; verily their intercession is accepted with approval. (172)

When Quraysh heard this, they rejoiced and were happy and delighted at the way in which he spoke of their gods, and they listened to him, while the Muslims, having complete trust in their prophet in respect of the messages which he brought from God, did not suspect him of error, illusion, or mistake. When he came to the prostration, having completed the surah, he prostrated himself and the Muslims did likewise,

following their prophet, trusting in the message which he had brought and following his example. Those polytheists of the Quraysh and others who were in the mosque (173) likewise prostrated themselves because of the reference to their gods which they had heard, so that there was no one in the mosque, believer or unbeliever, who did not prostrate himself. The one exception was al-Walid b. Al-Mughirah, who was a very old man and could not prostrate himself; but he took a handful of soil from the valley in his hand and bowed over that. Then they all dispersed from the mosque. The Quraysh left delighted by the mention of their gods which they had heard, saying, "Muhammad has mentioned our gods in the most favorable way possible, stating in his recitation that they are the high flying cranes and that their intercession is received with approval."

The news of the prostration reached those of the messenger of God's companions who were in Abyssinia and people said, "The Quraysh have accepted Islam." Some rose up to return, while others remained behind. Then Gabriel came to the Messenger of God and said, "Muhammad, what have you done? You have recited to the people that which I did not bring to you from God, and you have said that which was not said to you." Then the messenger of God was much grieved and feared God greatly, but God sent down a revelation to him, for He was merciful to him, consoling him and making the matter light for him, informing him that there had never been a prophet or a messenger before him who desired as he desired and wished as he wished but that Satan had cast words into his recitation, as he had cast words on Muhammad's tongue. Then God cancelled what Satan had thus cast, and established his verses by telling him that he was like other prophets and messengers, and revealed:

"Never did we send a messenger or a prophet before you but that when he recited (the Message) Satan cast words into his recitation (umniyyah). God abrogates what Satan casts. The God established his verses. God is knower, wise. (174)

Thus God removed the sorrow from his messenger, reassured him about that which he had feared and cancelled the words which Satan had cast on his tongue, that their gods were the high flying cranes whose intercession was accepted with approval. He now revealed, following the mention of "al-Lat, al-Uzza and Manat, the third, the other," the words:

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Addendum # 2

"Are yours the males and his the females? That indeed were an unfair division! They are but names which you have named, you and your fathers."

to the words:

to whom he wills and accept (175)

Sam

Give me a moment to check this, it comes from an anti-Islam site and so far 100% of the things that come to me from them have had the meaning altered by their own additions

So I'll just need a few moments

Sorry for that >_<

Jamil

yes its from answering islam website i can give u the link

<https://www.answering-islam.org/Responses/Saifullah/sverses.htm#part2b>

Sam

Thanks!

Sam

Sorry for the delay, almost there

Jamil

its alright, i can wait, tyt

Sam

I finally found the tafsir on that verse, phew, that took ages, sorry

<https://ia802500.us.archive.org/18/items/WAQ59561/taftabry22.pdf>

The first chapter in there is this sura " al-najm"

Sam

The story seems to have no basis in any verse of Quran or authentic hadith

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Addendum # 2

When making decisions about what is from God and what is not, we should limit ourselves to deciding based on what we know is true and not on what we have doubts in

Jamil

just a moment pls, im checking

Sam

Oh, ok, no worries, tyt

Jamil

ok , can you please see Tabari Tafseer to 22:52

Sam

A different chapter, ok, no worries

Just before we do though, I'd like to point something out lgically

Jamil

yeah its not in chapter in An-naajm

Sam

Have you thought upon al-Lat and al-Uzza and Manat, the third, the other?

Satan cast on his tongue, because of his inner debates and what he desired to bring to his people, the words:

"These are the high flying cranes; verily their intercession is accepted with approval. (172)

When Quraysh heard this, they rejoiced and were happy and delighted at the way in which he spoke of their gods, and they listened to him, while the Muslims, having complete trust in their prophet in respect of the messages which he brought from God, did not suspect him of error, illusion, or mistake.

This was the quote

The first verse is : Have you thought upon al-Lat and al-Uzza and Manat, the third, the other?

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Addendum # 2

That is verse 19 in al-najm

The verse for prostration is in verse 62

So between the mentioning of this verse where it is claimed that quraysh was rejoiced with this and the prostration verse comes this:

Sahih International

Is the male for you and for Him the female?

Sahih International

That, then, is an unjust division.

Sahih International

They are not but [mere] names you have named them - you and your forefathers - for which Allah has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance.

Sahih International

Or is there for man whatever he wishes?

Sahih International

Rather, to Allah belongs the Hereafter and the first [life].

Meaning after they hear this, they would no longer be "happy" with what has been said about their Gods

The reason I mention this before moving on is because this story that we are looking at has no authentic basis in hadith or Quran

So we need to evaluate whether it can even be true in the first place

Jamil

its in Tabari

its also in ibn kathir

same verse

Sam

22:52, checking it now

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Addendum # 2

Jamil

its also in Qurtoby

just checked all three of the tafseers ..

you can't find the tafseer in chapter alnaajm because the deleted/abrogated verses from satan aren't there anymore and were replaced by other verses

Sam

I'm reading through the tafsir of the verse now

Jamil

ok , thank you

Sam

OK, I've found an extensive answer alhamduillah

It has the tafsir at the top and the commentary on it below, so scroll down a bit to find it, it starts here:

قوله تعالى : وما أرسلنا من قبلك من رسول ولا نبي إلا إذا تمنى ألقى الشيطان في أمنيته فينسخ الله ما يلقي الشيطان ثم يحكم الله آياته والله عليم حكيم

: فيه ثلاث مسائل

https://www.islamweb.net/ar/library/index.php?page=bookcontents&ID=0&idfrom=0&idto=0&flag=1&bk_no=50&ayano=52&surano=22&bookhad=0

That's the website ^

Jamil

so bottomline is; it seemed to the pagans that muhamamd uttered those words

they were deceived by satan

and the rest of hadiths aren't authentic

Sam

It can't be used as evidence of anything because the hadiths aren't authentic to begin with and there are so many unknowns that even in this very conversation we have been

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Addendum # 2

sitting here trying to make sense of what actually happened... Something like that can't be used as proof for anything :3

We need to judge based on the facts that we have, and at the end of this discussion, we're still back at the fact that there is nothing to prove prophet Muhammad peace be upon him was a false prophet

Jamil

ok that's confusing, it shouldn't be in the tafseer if the story is unauthentic

what about the other part of what Moses said, that if a prophecy didn't come up true then the prophet is a false one

Could you give me one prophecy of Muhammad that came up true?

Sam

The thing is the tafseer commentaries, and even in the biography of the prophet books, they use hadiths which are not 100% authentic to help build the picture of what people said and what might have happened, so the person can learn all about what was said on the topic

Sure, Prophet Muhammad peace be upon him told the Muslims that they would defeat the persians

And that came at a time when persia was still an empire and the Muslims were still struggling to defend against Quraish

Another Arab tribe

The hypocrites at the time were joking about it... like how can he say something like that and we can't even beat the pagans...

Then in the time of Umar, the Muslim army defeated the Persian empire... While fighting both the persian and roman empires at the same time...

Jamil

yea i remember that Muhammad promised one of those who followed him that he will be rewarded with treasures of كسرى

Sam

Yeah, that's right

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Addendum # 2

And they saw that person wearing some of the treasures (i think it was a bracelet?) after they won

Jamil

yea and Umar took it from him, (i remember it from Umar series) :)

TV series

Sam

Alhamduillah

Jamil

idk if u seen it

Sam

Nah, havent seen it

How do you feel after this though?

Do you feel that prophet Muhammad peace be upon him was more likely a prophet than not?

Jamil

to be honest , I'm happy now

i feel relief and there's a smile on my face , you proved me wrong

Sam

Jamil, you just brought tears to my eyes haha, may God guide us both to the truth

Jamil

well, there's still other issues , but yeah i think if i dig further like we just did , i could reach another conclusion

Sam

So my dear brother, would you then consider re-stating the shahada, so that you can continue your search on these issues as a Muslim? :)

Jamil

Why don't muslim scholars then stop people like david wood and others and refute all their claims on Islam one by one?

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Addendum # 2

haven't seen any muslim standing up to them

they responsible for lots of muslims leaving Islam

Sam

Actually there are some refutation sites for these ideas, and people have debated with them, and we (although not scholars) are faced with trying to refute these claims on a daily basis

There are a couple of websites that try to do so, would you like their links?

Jamil

YES

pls

Sam

<https://www.letmeturnthetables.com/p/complete-list-of-articles.html?m=1>

<http://icraa.org>

I can't guarantee everything on the site as we have no affiliation with them

But it seems they try their best to make the truth of these claims clear :)

So what do you think dear brother? :)

Would you like to continue the search as a Muslim? :)

Jamil

Yes I think so

Sam

In that case my dear brother, please say and then type this:

I bear witness that there is no God worthy of worship except Allah alone and that Mohammed is his prophet and messenger.

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Addendum # 2

Also, please say and type it in Arabic : "Ash-Hadu an La iLaha illal-Lah, Wa Ash-Hadu Anna Muhammadan Rasulullah."

And I would then love to call you my brother in Islam :)

Jamil

you know I had a terrible time the last 4 months with Muslims, they called me all kind of names and accusations, it was really bad although as you seen I give chance to anyone to show me the truth and me myself still seeking the truth , during these 4 months when i was studying Christianity one quote from Jesus was hanged on my mind "they will hate you for the sake of my name" - because I also used to tell them what the bible says in return

you're the first one who actually took my criticism seriously and had the time to actually go through this with me, so i really thank u a lot for doing that

however, i think there's a lot of other issues, like this was only one example, there's tons of others that i need to come to conclusion with before i truly become a muslim again , as these issues still controlling my mind

Sam

You know it's really depressing to see stories of how Muslims turn against their brothers when they have doubts. When your brother has doubts and questions you should spend the time to try to help him get to the truth, not revile him

But I would like to remind you of something important

You know this as well as I do, but to become a Muslim you need only believe in 1 God and that Muhammad peace be upon him was a messenger

Having that, at least, would guarantee you (eventually) paradise, even if you go to hellfire first

Not having it is guaranteed hellfire : (

I have no problems going though these issues with you one by one whenever you come online, it would be my pleasure!

Jamil

Christians say the same

Sam

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Addendum # 2

True, but you and I both know that Christianity is false

Just one look at the bible and you are drowning in contradictions

You yourself admitted earlier that no other religion seems closer to the truth

And if you still hold that belief, then why not just start with that?

Why not start as "A Muslim with some questions"

Jamil

no matter how hard I tried, the idea of the triune God didn't make any sense, even christians themselves don't understand it well

Sam

And then slowly move through those questions until you are satisfied

We can only make decisions based on what we have in front of us brother

So right now, you should make a decision based on what you know for sure, and then deal with the doubts one by one

Jamil

It's hard to practice Islam again, I need to clear at least 50% of my doubts

like I have doubts even about the slightest things Muhammad said

Sam

You know, there is a trick to dealing with some of these doubts

Jamil

for example this hadith :

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "What is below the ankles of a lower garment is condemned to the Fire (Hell)."

[Al-Bukhari].

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Addendum # 2

وعنه عن النبي صلى الله عليه وسلم قال: "ما أسفل من الكعبين من الإزار ففي النار".

and so many others ...

Sam

This is in relation to a garment which is worn below the ankles out of pride ^

Jamil

pride?

Sam

Yeah

So someone who is proud and arrogant wears a long thowb or pants that goes past his ankles to the floor

This extra, worn out of pride, is punished

The person is punished for **

The hadith is explained when ABu Bakr came and asked about it

Because his Izar would slip below his ankles because he was so thin

Jamil

Thank you

Sam

No worries, my pleasure

Jamil

someone quote that hadith and made fun of it without mentioning its context

Sam

Brother, there are Christian missionaries that dress as Muslims and act Muslim in Muslim countries to try and convert people to Christianity

The way they conduct themselves in such a sly way is truly evil

They mention something out of context, or change its meaning slightly, or show an incorrect translation (to english speaking people)

And they make people doubt their religion

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Addendum # 2

But as you have seen, when these ideas are hashed out, the answer is always there, and often times, very simple

Which is why I am trying to push you to act on what you know for sure for now, and then deal with these things as they come

You know nothing is closer to the truth than Islam

But you have some questions / doubts

These questions & doubts are not from proof, but from wanting to learn and find the truth

Which is something good!

But doing this search while not a Muslim is so dangerous

You never know when death comes, you may perhaps one day get tired of searching and just stop, and then what : (

Don't you think it's best to continue searching as a Muslim than not?

And Jamil, you can always come here to get answers to your questions in sha Allah

We would love to help

Jamil

ok

you're right

Sam

Then brother, may you please say and then type this:

I bear witness that there is no God worthy of worship except Allah alone and that Mohammed is his prophet and messenger.

Also, please say and type it in Arabic : "Ash-Hadu an La ilLaha illal-Lah, Wa Ash-Hadu Anna Muhammadan Rasulullah."

I am here every Saturday, Sunday & Monday at this time if you want to ask me specifically (In sha Allah)

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Addendum # 2

And we have other agents online almost 20 hours a day, so you can almost always find someone to discuss issues with

Jamil

أشهد أن لا إله إلا الله وأشهد أن محمد عبده ورسوله

Thank you sam

Sam

Congratulations by dear brother Jamil

Honestly I love you for the sake of Allah, you are one of the few people that have come with doubts and have been willing to listen to my responses

Often times they just want to attack

But you were truly willing to listen

I would love to discuss any issues you have or questions, whenever you come online

So please always feel free to log on and ask me or any of my brothers and sisters on this chat system

May Allah keep us firm in our religion and put our hearts and minds at ease with any questions or doubts

Jamil

I will try to come back tomorrow and bring some of the other arguments (if i couldn't find a response to them in the links u sent me)

Amen,,, Thanks a lot man

Sam

No worries, I'll be waiting in sha Allah :)

Jamil

Have a blessed day brother :)

02:17:37 pm

Jamil rated the chat as good

Sam

The Complete Guide for Da'wah.

Addendum # 2

You too :)

Assalam Alaykum ^_^

009 Dialog between Mary and Azhar

Azhar

Hello, thank you for visiting Huda TV. How may I help you?

Hi Mary.. warm welcome

Here we chat about islam basics

Mary

Hello

I need to know when islam talks about fighting what is this ?

What does it mean ?

Why is killing ok ?

Azhar

Sure. The only times Islam talks about fighting is in self defence and only after all the attempts at peace have been exhausted *AND* the enemy attacks you first

Killing anyone innocent in Islam is completely forbidden

And even when we are fighting... Islam tell us if our enemy asks forgiveness then forgiven them

Mary

but I read that Muhammad was fighting

And that he was acting like an army chief

And this confused me a lot .

Azhar

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Addendum # 2

True - prophet Mohammed (peace be upon him) did fight and was indeed chief of the army. However he made sure that strict rules were followed and only commanded to fight when the points I made above were true

Take an example...

When the muslims won and entered Makkah after a long time, the enemies were forgiven - except some who had been traitors or on both sides

Mary

I see

I am Christian

Orthodox Christian

Azhar

Nice to chat with you Mary

Mary

;))

All my life I hated Muslims

Azhar

Are you in Athens? I visited it many years ago.

Mary

Mainly because I was told to .

Azhar

I can imagine many people do not like Muslims

Mary

Yes in Athens .

How did you guess ?

Azhar

Yes - there is a lot of resentment to Muslims. My system gives me an idea of your approximate location :-)

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Addendum # 2

Mary

:)

The issue is that I was always close to God

And always away from my church

Azhar

I was in Athens in the days of those riots around 2009?

Mary

Yes yes :)

I remember the time !

Azhar

I hope things are better now !

Mary

Hope you enjoyed your stay .

Azhar

Yes - it was great

Mary

This are a lot better . At least we do not burn our city :)

Azhar

Hahaha.

Good.

Mary

:)

Azhar

SO back to you...

As you were saying.

Mary

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Addendum # 2

I was away from my church .

Azhar

How come you were away from the church?

church

Mary

I thought that the priests were not that holy

Azhar

OK - LOL I guess there are similar ones in any religion

Mary

And everytime I needed them I didn't think their consulting brought me close to God .

Azhar

I can understand that

Mary

I also was not sure that Jesus was Son of God .

Azhar

Wow - really?

Mary

Yes .

I thought that they made it such so that people would believe easier .

Azhar

As you know we love Jesus as a noble prophet of God but don;t believe he was God in human form or Son of God

Mary

But this did not make my faith smaller

Azhar

I got you.

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Addendum # 2

Mary

So I still believed in God .

And God assists me in my life .

Azhar

SO you continued to investigate and research?

Mary

Even if I had difficult years he assisted me .

Azhar

It seems he guided you here - so that;s good :-)

Mary

The truth is that I don't remember an era that I was without troubles .

So some time ago

I met a boy .

Azhar

SOMETimes we need challenges in life to bring us closer to God

Mary

A Muslim boy .

Azhar

ok

Mary

And I started reading about Islam

He didn't make me

I did it to assist him through a hardship he had .

And as he went more into the hardship I was reading more .

Azhar

Wow - that's amazing

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Addendum # 2

Mary

If one day we were together I knew I would have to convert

So I was thinking about it as being Christian but raising my children as Muslims

Azhar

Very interesting

Mary

So in a way doing both .

Azhar

And still the same?

Mary

And everything was going really bad with him

So his hardship made us away

Or me

Azhar

ok

Mary

I am not sure .

And I kept reading

Watching videos

Azhar

please go on

Mary

I thought that through that I could find a way to ease his pain

So one day I saw a video and I heard the word partners

And in the beginning I said to myself

What are they saying ?

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Addendum # 2

Why is this bad ?

Azhar

ok.... by the way.. your English is great!

Mary

:) thank you

And then I understood that in every and each pray I was making

I was praying to Jesus and not to God

And I have never realized that .

Never .

Azhar

Awesome you realised

Mary

So I said I have to start saying God

Then I read that sex before marriage is not allowed .

So I said why ?

Azhar

Yes true

Mary

Everybody is doing it

This is a very old idea

That it is not allowed .

And one night during a pray

I realized that I have never felt secure with a man

That I was using sex to seduce

And to be loved .

Did not work by the way :)

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Addendum # 2

Not for me ...

Azhar

ok

Mary

So I started reading the Quran

And it was so much easier than I expected .

I could read it for hours and not understood that the time had passed

Azhar

That's great

Mary

And I cried .

And sometimes I felt it was written for me .

And then I started research for my religion

Not really research

Questions were coming to my mind

Questions based on things I had read some time ago .

And I just know remembered to search for the answer.

Azhar

This is just amazing.. please continue

Mary

And I found out that my religion is based on politics

And that people I worshiped

Chose the books inside my bible

Azhar

I didn't get that bit.

Mary

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Addendum # 2

There are supposed to be more people that wrote about Jesus

As Thomas

Azhar

oh yes..

Mary

Or Maria Magdalene

And they chose not to put them in the Bible .

Azhar

Gospel according to x, y or z person

Mary

Yes .

So in the beginning I said I am Muslim

I always were just didn't know it .

Azhar

i understand

Mary

But know

As I read

I get so tired

So confused

My mind is thinking why would God write a book and send it down

?

If he is so powerful why does he care ?

Why do I feel so tired ?

Azhar

It's a valid point.

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Addendum # 2

Mary

I feel that I am losing my faith .

Why would the God of love

Want to punish us?

How can he be so cruel ?

Azhar

ok

Mary

If a bad person was next to me I would try to change his mind

Not burn him forever .

So I think I am losing my faith .

Azhar

Sure - i know what you mean.

Mary

I say to myself that I will never make it to heaven of I this is true

So why bother ?

And I keep crying .

And I always think about that .

Azhar

OK. And you came here to discuss this?

Mary

yes

Azhar

Cool

Mary

My religion seems to be fake .

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Addendum # 2

I believed in a lie .

I don't know what is true what is wrong

Azhar

When you say 'your religion' which one are you referring to?

Mary

Christina

christian

Azhar

Ah ok

Mary

I am

doomed

Either I believe in a fake religion or God is a lie or I will never make it in a Christian society

All the roads

I don't see the light ...

Azhar

OK. And what happened to the reading of the Qu'ran etc - do you still read it?

Mary

And I am so tired .

Yes I still read it .

I can not stop .

And I am tired .

Azhar

And what happens when you read it?

Mary

I keep thinking

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Addendum # 2

I can not stop reading it .

Azhar

Surely there is a sign there??

Mary

What do you mean ?

Because I can not stop ?

Azhar

I mean if something is bad - why would you keep reading? Obviously its something good - a good message inside... and that's why you can't stop;

Mary

I am afraid when I am reading

Or ideas that God is not real

That this is a nice fairytale

And then

Azhar

Or because you feel scared that you are doomed?

Mary

I read some verses that "kill me"

Yes I am scared because nothing can save me .

And I cry .

Azhar

OK.. in this case I have good news for you!

Mary

Now I am crying .

Azhar

Please don't. There is light and its close by.

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Addendum # 2

Allah is willing to forgive ALL sins even shirk if we repent sincerely and we do it while we are alive.

Shirk - taking of partners alongside God

Mary

But I am thinking that he doesn't exist .

Azhar

Ah I see.

Mary

And that I should better watch Tv

And I wake up tired .

Azhar

OK.. and this relates back to why would God be cruel to send people to hell fire?

Mary

Yes .

Azhar

I got you now

OK. There is a way to look at this differently

Mary

How ?

Azhar

As you know God can do whatever he wants....

So he can put people in hell fire for a few mins, hours or days - even years and then take them out. Right?

Mary

Yes .

Azhar

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Addendum # 2

SO this is a possibility. Just like a parent can tell a child off and maybe even slap them - but still loves them

Mary

But the Quran says he doesn't love unbelievers .

That he will set on Fire the ones who had partners .

Azhar

Right. Now imagine. If someone denies the messages and the guidance that God sends then God owes them no favour. Have you heard about Jehovah's witnesses?

Mary

No . Or maybe I have wi

and we call him differently

Azhar

OK so it's a Christian sect. And what they believe is there is no hell.

However the sinners do not get to see God.

Now in in the Qur'an - the Quran even itself says that it gives descriptions of hell and heaven that people might understand with their limited human imaginations.

So for example... hell might not have fire in it. It could be simply you are not able to see the face of God.

No -one knows right?

Mary

But it says you will have fire

And fire will eat your skin

And then you will have new skin for the fire to burn .

Azhar

Doesn;t it also say rivers of milk and pleasant gardens etc?

Mary

I will never be perfect .

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Addendum # 2

Yes .

Azhar

Well we have those on earth already right?

Or we could have

Mary

Yes .

Azhar

So you see - as I think of it its like this:

Heaven/Paradise is a place we would want to stay in forever

Hell is a place we would not want to even be in for a second

And just think of it like this.

NOw imagine... if you gave your child a sweet one day.

And then the child loved it and he kept asking for it again and again but you didn;t give it to him. For that child - hell is not having a sweet right?

Mary

Right

Azhar

So the Qur'an says it gives allegories and analogies. So do not take it literally. I mean it says we will sit back on green cushions. We can do that here on earth!

My point is this...

Mary

I understand.

Azhar

We are each of us responsible for what we do for things that are in our control. We will be judged on those. And each will be doing it for himself. So just do the best you can and let others worry about their own salvation. Of course we should help others by conveying the message and guidance of God but if they want to block their ears then God might give

them a slap or two or even something worse. What do we care when we have done the best we can for ourselves and to help them too?

Mary

Why do I have so many bad thoughts ?

Why isn't God assisting me ?

Azhar

It may well be that God forgives those people in the end- who are we to resist?

Mary

Why do I feel so tired ?

Azhar

Mary... I think I can help you here. I have two recommendations - techniques you can use to reduce or eliminate these thoughts:

A: Use the following method in your daily life outside prayers and for when you get a sexual urge, evil or distracting bad thought: Keep a teaspoon in the left or right pocket. Whenever you catch yourself thinking a negative thought, move it over to the other pocket. Do this without exception. Over time you will notice that you kick out the negative thought before it has a chance to be fully formulated in your mind. The first couple of days you will constantly have to move it back and forth between your pockets. After a month, sometimes less, it becomes a habit and you develop the reflex to dismiss negative thoughts, no sweat. If after a while they do creep back in, put the spoon back in your pocket and scoop them away.

B: This is like a virtual 'spank' to yourself when you get a sexual urge, put off prayer or anything else... put a rubber band around your wrist... whenever you get a lazy thought, pull the rubber band and release it... this will hurt your wrist a little. Over time you will stop doing the bad stuff because your brain associates bad stuff with the rubber band pain.

The above tips very effective and known to work and can be used in other aspects of your life. They are cheap to implement but you will need to make an effort.

Try them. Nothing to lose!

The Complete Guide for Da'wah.
Addendum # 2

Mary

I will .

I hope they will work .

Azhar

No harm in trying right? Cool. Now let's discuss your beliefs a minute if that;s OK.

Mary

Ok

Azhar

So you mentioned that you used to believe as muslims believe (except lately you had doubts) - is that correct?

Mary

Yes . In a less conservative way of course .

Azhar

Right... OK.

Mary

Meaning I never thought that having sex is a bad thing

I thought that asking from God a good spouse is a sin .

Azhar

OK.. but when you read the Qur;an and realised it might be bad - what did you think and do?

(sex outside marriage)

Mary

In the beginning I though it was crazy .

Stupid

Azhar

Yes - I remmeber you mentioned it above.

Mary

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Addendum # 2

That it had to do with the fact this was written in another age .

Azhar

But after thinking you accepted it?

Mary

You see my boyfriend is very conservative

And sometimes he had difficulties touching me .

So I was wondering why

Azhar

Yes I can imagine.

Mary

Want I good enough ?

He was saying this is out of respect

I though it was because he didn't have enough girlfriends

So no i did not accept it

But one day , I was praying

And while on my pray

I just understood

Why I did it . How it felt .why he didn't want to do it .

Azhar

OK great. Here's something interesting related to the same thing that often happens...

Mary

I just understood .

Azhar

Ok... I get you. Often what happens is a muslim guy is dating a non muslim lady and then muslim lady starts getting interested and then decides that the guy is not really a good practicing muslim... she converts to islam for God and then ends up splitting from him!

(lady gets interest in Islam)

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Addendum # 2

Mary

:)

I can imagine .

But he is good .

He thinks now that I am the devil

Azhar

OK cool. LOL re devil

Mary

Or something like that .

But he is good .

Azhar

So look here is something else to think about

Regardless of what you believe we are here on the earth right now.

Now we can try to think of reasons why we are here. But looking at the sophistication of the universe and our bodies and DNA etc its almost impossible to think we just live and then die and there is nothing more to life than that - correct?

Mary

Yes . Correct

Azhar

So what is our purpose then - why are we here. In order to answer that question, we can try to think of a few reasons e.g. to make life better or our children or our descendants or make them stronger and more adaptable e.g. evolution. But its still no use to us when we are dead. Plus the fact that there is so much injustice in the world there must be some sort of universal justice or compensation. Right?

Mary

Right .

Azhar

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Addendum # 2

Good = now to examine the reason for our purpose we can invent our own reasons or go with those of an established religion. In order to find the right established religion we need to find out if the person who started it or told us about it is genuine.

Mary

Sounds right .

Azhar

Also we need to look at the beliefs that those people brought. It should ideally be a good mix of spirituality and practicality.

Something you can apply in this world

Most religions are purely spiritual (e.g. love your neighbour) without giving you practical guidance.

Mary

Yes I noticed islam is not like that .

It gets to details.

It says even how to separate the fortune if somebody dies .

This is very surprising .

Azhar

Right... exactly. You always know where you stand - well in about 95% of cases.

So what I want to ask you is this: If you believe in say 70%-80% of the Qur'an and what it says... what else comes close? And what percentage of that do you believe??

Mary

It is not the Quran that I don't believe .

I don't like that Muhammad seems so important

He reminds me of how we have Jesus

Azhar

OK. Cool. I can help you with this for sure. There is a great documentary on the life of Prophet Mohammed. It's a neutral biography.

great

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Addendum # 2

Mary

Ok he was the last prophet . But he was a prophet , right ?

Azhar

Its made by the BBC

Yes he was a prophet

Mary

Which documentary ?

Azhar

Here's a link to the video on Youtube worth watching later - please save it....

<https://www.youtube.com/watch?v=EBx-RYW1FjE>

BBC DOCUMENTARY ON PROPHET MOHAMMED:

Mary

Ok I will

Azhar

Now once you see how he was and how he had nothing to gain materially from anyone coming to Islam you can appreciate the authenticity of his message - a good messengers should act and talk like a true messenger in order to be trusted right?

Mary

Right .

But in Islam he is treated to be extremely important .

I don't think that any of them

Azhar

Of course because he was the final prophet. Here's an example of his honesty...

Mary

Any of the prophets was humble

Azhar

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Addendum # 2

All were. Prophet Mohammed told us Jesus Christ will come back before the end of time to help save the world and make it muslim!!

Mary

Ok now that I remembered

Azhar

Now imagine a fake prophet or person after recognition.. he would have said that he (Mohammed) will come back at the end of time

Mary

How fair is that ?

Why Arabs have known the Quran

And Europeans haven't ?

How fair is that ?

Azhar

You mean why is Qur'an in Arabic?

Mary

No It is an example

It is famous in Arabia for instance

But not in France

How fair is that for France ?

How can they know ?

How can I know ?

Just by luck .

Azhar

It could have easily been in any other language and to any other people... then you would have been asking me why French people know the Qur'an and not Arabs!!! :-)

Mary

Hehehehe

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Addendum # 2

Azhar

God only knows!

Mary

I meant that God did not make it in equal terms

Azhar

It had to be in at least one human language for sure

Mary

Yes sure .

Azhar

But nowadays we can translate it

So no problem

Mary

But why Christians will go to hell ?

You know we have a saying

About religion in Christianity

It says

“Believe and do not investigate”

Azhar

We believe people who followed the original message of Jesus which was to worship one and only one God will go to heaven

Mary

They told me when I was very young and asked what is the difference between Holt spirit and God

But it says in the Quran Christians will go to hell

Azhar

Actually it doesn't say that exactly. It says those who do not believe in one and only one God and do not believe in the last day may go to hell

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Addendum # 2

There were people from the time of Jesus who knew nothing about prophet Mohammed that will go to heaven

Some call them Christians

Mary

So the translation that I have is not good .

It puts the pagans in the same situation as Christians .

Ok ok I see

Azhar

Yes - these are effectively atheists who do not believe in one and only one God.

Mary

We pray to Jesus .

Azhar

Yes - that is considered a big sin in Islam

Mary

But you know this is how they thought us .

I never realized that before now .

Azhar

Well we have been taught many things and beliefs we know are not true

Mary

In Jesus and in the saints .

Does Islam has saints ?

Azhar

Many Muslims have made saints out of good pious people but they're not supposed to.
So Mary... its was

So Mary.. its way past my prayer time.

I was wondering if we can resume in a while please if you have time? Or chat another day?

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Addendum # 2

Mary

Yes of course .

It is also late here .

Azhar

Thanks. Cool. Usually I'm available at this time. I'm sure we will be able to continue this great chat.

Please try those techniques

Mary

Yes :) the spoon !

Azhar

And watch that video.

Mary

Thank you for your assistance !

I will !

Azhar

ANy spoon will be fine - someone asked me if it has to be plastic or metal!

Hahahaha

Mary

Hehehehe

Azhar

OK - I will head off now and wish you a pleasant evening. May God guide you and keep guiding you to the right path.

11:08:58 pm

Mary

Thank you :)

For everything .

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Addendum # 2

Azhar

God bless you! Bye for now.

Mary

Bye !

010 Dialog between Mushin and Branddin

Muhsin

Hello, thank you for visiting Allah's Word. How may I help you?

Branddin

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Addendum # 2

I have recently become very interested in Islam. I was wondering if you could tell me what is the best English version of the Quran?

Muhsin

nice to know.. i appreciate your interest in Islam

Qur'an doesnt have versions.

what you are talking about is the Translation

Branddin

Yes

Muhsin

one of the best one is the Sahih International Translation

<https://islamfaith.com/free/>

you can order a free copy from the above link

:)

Branddin

Sorry. I was raised in a Christian family. Everyone had a different version of the bible and it was confusing.

And thank you!

Muhsin

no problem... i understand

now that you would be reading the Quran soon...may i give you a brief into of what Qur'an is...

and what it contains?

Branddin

Yes. Please do!

Muhsin

the Arabic word Qur'an means - Reading.. or that which is read

so Qur'an is the book that will be read till the end of the world

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Qur'an is a book,,,,,Qur'an was not sent down as a complete book in one revelation;
rather, the revelation spanned over a period of 23 years

it is the literal word of God, The Almighty (Allaah in Arabic), revealed to Prophet
Muhammad (peace be upon him) through the Angel Gabriel.

"The revelation of The Book is from Allaah, the Mighty, the Wise." [Glorious Qur'an 39:1]

Qur'an is....

"a guidance for mankind... and the distinction (between right and wrong)." [Qur'an 2:185]

It provides direction to help mankind judge between right and wrong, without which, man
would surely be in loss.

please just follow up with me by typing " Next" or "OK" after few statements you finish
reading, so that I am giving you enough time to read :)

Branddin

Ok

Muhsin

The Glorious Qur'an is the last scripture revealed by Almighty Allaah (God), confirming
what little truth remains in parts of previous scriptures and refuting and correcting
fabrications and additions which have crept into current day versions of such scriptures.
"O you who have been given the Scripture! Believe in what We have revealed confirming
what is (already) with you..." [Qur'an 4:47]

Branddin

Next

Muhsin

the Qur'an consists of 114 Surah - ie Chapters.

and each chapter has Ayaat - verses in it

Branddin

Next

Muhsin

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Addendum # 2

These are the Verses of the Qur'ân, and (it is) a Book (that makes things) clear; [Qur'an 16: 1]

Branddin

Next

Muhsin

Every sentence in the Quran is Ayat (signs)...they are called Ayat because in it are Signs of Allaah's existence, His wonders, Of Him being Worthy of Worship, His Wisdom, His being Merciful, His Power, and the sign of Islam being True , Sign of Qur'an being from God.

Branddin

Ok

Muhsin

so Quran was revealed in period of 23 year... sometimes few verses were revealed.. sometimes chunk of verses...sometimes a full Surah... and the Prophet was told which verse will go where...

And (it is) a Qur'ân which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages. (in 23 years). [Qur'an 17:106]

Branddin

Ok

Muhsin

now let me tell you what is there in the Qur'an....

i mean content wise

Allaah's Introduction

Branddin

Ok

Muhsin

this is one of the main purpose of the revelation of the Quran.... to introduce who our Creator is.... this is the most important topic mentioned throughout the Qur'an

Branddin

Next

Muhsin

Introduction to Allaah is given in the following verses of the Qur'an

"Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter . And they will never compass anything of His Knowledge except that which He wills. His Kursî (Footstool) extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [Qur'an 2:255]

Branddin

Ok

Muhsin

Clarifying the difference between God and Messenger of God.

"The Messiah ['Iesa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the words of Allâh and His Books (see Verse 66:12)]. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth)." [Qur'an 5:75]

Branddin

Next

Muhsin

so in the above Verse, Allaah points out a simple fact that Jesus used to eat food, whereas God doesn't require to eat .

Branddin

Ok

Muhsin

another reason for revelation is to Narrate the Stories from the Past .. the Glorious Qur'an contains many narratives with beneficial lessons, including the true stories of previous Prophets such as. Adam, Noah. Abraham, Jesus and Moses. Of these stories, Allaah says, "Indeed in their stories, there is a lesson for men of understanding." [Qur'an 12:111]

Branddin

The many contradictions in the bible's' always confused me and pushed me away. I felt like the pastor was preaching from a different book because it wasn't from what I was reading.

Next

Muhsin

the Qur'an also reminds us of the Day of Judgement ...it reminds us that everyone will taste death and will be held accountable for all their actions and sayings:

"We shall set up scales of justice for the Day of judgment, so that not a soul will be dealt with unjustly in the least..." [Qur'an 21:47]

Branddin

Ok

Muhsin

32 Christian scholars of highest eminence, who were backed by 50 different co operating denominations of Christianity...they got access to the most ancient manuscripts of the Bible.. and they found some of the key verses which speaks about the most fundamental beliefs of Christians have actually been tampered and words, sentences and chunks of verses were fabricated

this you wil find in the RSV version of Bible

coming back to the Quran....

Branddin

Ok

Muhsin

Importantly...the Qur'an teaches that the purpose of life is to worship God alone, and live one's life according to the way of life prescribed by Him. In Islam, worship is a comprehensive term that includes all actions and sayings (whether private or public) that Allaah loves and is pleased with. Therefore, by doing what Allaah commands, a Muslim is worshipping God and fulfilling his purpose in life.

Branddin

Ok

Muhsin

for example , If i smile to others , it is a kind of worship , also if I give water to a dog or a cat in the street , it is a kind of worship. also building hospitals and schools is a kind of worship. to do your job or work honestly is a kind of worship, as well. In Islam, nothing is wasted, nothing is meaningless. Giving some water to a thirsty homeless animal can wipe out your sins. Birds and animals eating from plants you grow in your garden is a charity :)

Branddin

Wow! That is truly awesome!

Next

Muhsin

Where did you come from? if we are to start with this question... the Quran answers it saying...

"Was there not a period of time when the human being was nothing to speak of?"
[Qur'an76: 1]

"It is God who brought you out of your mothers' wombs knowing nothing, and gave you hearing and sight and minds, so that you might be thankful." [Qur'an 16:78]

Branddin

Next

Muhsin

"You have learned how you were first created: will you not reflect?" [Qur'an 56:62]

Branddin

Next

Muhsin

Is this Life Just a Game? - the Quran says.. - "Did you think that We created you without any purpose, and that you will not be brought back to Us?" [Qur'an 23:115]

Branddin

Next

Muhsin

"Bear in mind that the present life is just a game, a diversion, an attraction, a cause of boasting among you, of rivalry in wealth and children. It is like plants that spring up after the rain: their growth at first delights the sowers, but then you see them wither away, turn yellow, and become stubble.... the life of this world is only an illusory pleasure." [Qur'an 57:20]

"O humankind, what has lured you away from God, your generous Lord, who created you, shaped you, proportioned you, in whatever form He chose?" [Qur'an 82:6-8]

Branddin

Next

Muhsin

Have you looked around for the Signs from God? - the Quran says... -

"Were they created out of nothing, or are they their own creators? Did they create the heavens and the earth? No! They do not have faith." [Qur'an 52:35-36]

Branddin

Ok

Muhsin

"In the creation of the heavens and the earth, and the alternation of night and day, there are signs for people with intelligence." [Qur'an 3:190]

"God has created every living being from water: some of them crawl on their bellies, some walk on two legs, and some on four. God creates whatever He will; God has power over everything" [Qur'an 24:45]

Branddin

Ok

Muhsin

"He created the heavens without any visible support, and He placed firm mountains on the earth in case it should shake under you and He spread all kinds of animals around it. We sent down water from the sky, with which We made every kind of good plant grow on earth." [Qur'an 31:10]

"On earth there are signs for those with sure faith; and in yourselves too, do you not see?" [Qur'an 51:20-21]

Branddin

Next

Muhsin

Say, 'He is God the One, God the Eternal; He does not give birth, nor was He born, and there is nothing like Him.' [Qur'an 112:1-4]

God is now talking about Himself.. - "I am God; there is no god but me. So worship me and keep up the prayer so that you remember me" [Qur'an 20:14]

Branddin

Ok

Muhsin

"And whoever turns away from my remembrance - indeed, he will have a depressed life... " [Qur'an 20:124]

"Those who have faith and whose hearts find peace in the remembrance of God. Truly it is in the remembrance of God that hearts find peace." [Qur'an 13:28]

Branddin

Next

Muhsin

"So remember me; I will remember you. Be thankful to me, and never ungrateful." [Qur'an 2:152]

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Addendum # 2

Has God not sent to us any guidance? - the Quran says - "He has sent down upon you, [O Muhammad], the Book (Quran) in truth, confirming what was before it. And He revealed the Torah and the Gospel. [Qur'an 3:3]

Branddin

Ok

Muhsin

"So [you believers], say, 'We believe in God and in what was sent down to us and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses, Jesus, and all the prophets by their Lord'... [Qur'an 2:136]

"Say [O Muhammad], 'I am only a human being, like you, to whom it has been revealed that your God is One. So whoever would hope for the meeting with his Lord, let him do righteous work and give no one a share in the worship due to his Lord'". [Qur'an 18:110]

Branddin

Next

Muhsin

Our End -

"Do you build fortresses because you hope to be immortal?" [26:129]

"The rivalry in worldly increase diverts you, until you go into your graves" – [Qur'an 102:1-2]

Branddin

Ok

Muhsin

"Every soul shall have a taste of death: and We test you by evil and by good by way of trial and to Us you will all return" [Qur'an 21:35]

Branddin

Ok

Muhsin

Our Final Destination -

"It is He who brings people to life, and will restore them to life again and He is the Most Forgiving, the Most Loving" [Glorious Qur'an 85:13-14]

Branddin

Next

Muhsin

"To whomever, male or female, does good deeds and has faith, We shall give a good life and reward them according to the best of their actions." [Qur'an 16:97]

Branddin

Ok

Muhsin

"You will be paid in full only on the Day of Resurrection. Whoever is kept away from the Fire and admitted to Paradise will have triumphed. The present world is only an illusory pleasure." [Qur'an 3:185]

"By time, indeed, humankind is in loss, except for those who believe, do good deeds, urge one another to the truth, and urge one another to patience." [Qur'an 103:1-3]

Branddin

Ok

Muhsin

that was in brief about the message of the Qur'an

so what do you feel about it?

Branddin

From what you sent and from some videos that I have recently watched it's like finding a glass of ice water after walking through the desert my whole life.

It fills in the gaps....it just all makes sense. I can't wait to read the Quran.

Muhsin

sure.. you can order from the link i gave you above

Branddin

The Complete Guide for Da'wah.
Addendum # 2

Ok. Thank you for your time. I must sleep now.

Muhsin

<https://islamfaith.com/free/>

you are more than welcome

sure you can rest now :)

If you wish to know more about Islam, please take a look at this nice book:

<http://islam-guide.com/islam-guide.pdf>

Thank you for visiting our site. Please feel free to contact us if you have any further questions.

08:17:36 am

Bye

Take Care

011 Dialog between Mushin and Rachna

Muhsin

Hello, thank you for visiting IslamiCity. How may I help you?

Rachna

Hi !

Muhsin

Hi:)

Rachna

I'm interested in Islam but I wanted to know that if everything happens by will of god then why do we get hurt to the core ...as god would always will good for us

Muhsin

Hi, i am happy to learn that you are interested in Islam... i appreciate your interest in Islam :)

with regards to your question...

there are two things...

Allaah says in the Glorious Qur'an... the meaning of which is..

"perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not." 2:216

let me explain through an example

there is a sister.. and she likes a xyz boy. now she thinks that he is the best person in the world and that she should be marrying him only, but things dont work out and the boy marries another girl

now the reason Allaah didnt allow that marriage to happen is.. that Allaah knew that guy was not good for her, even though she thought he was..

but Allaah is the Knower of All Things

so Allaah knew that after marriage she would curse herself as to why she married this particular guy

and that he seemed to be the best person before marriage but turned out to be the worst

so.. "perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not." [2:216]

and sometimes it happens that we come to know about this very soon...

some time it takes years

sometimes a lifetime

in many cases we will come to know about the reality directly in the hereafter

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Addendum # 2

you with me?

Rachna

yup

Muhsin

now with regards to another point is that.. we are told that this life is the test for the hereafter

and Allaah tests us with different things...

now you find that many people are slaves to their whims and desires and are not true slaves of Allaah

they say that they are slaves of Allaah, but when they are tested they turn on their heels and lose out in this world and in the Hereafter, and that is an evident loss

Allaah says (interpretation of the meaning):

“And among mankind is he who worships Allaah as it were upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face (i.e. reverts to disbelief after embracing Islam). He loses both this world and the Hereafter. That is the evident loss”

[22:11]

also through these situations... it is attainment of reward and a rise in status.. Prophet Muhammad peace be upon him said - “The believer is not harmed by a thorn or anything greater, but Allaah will raise him in status thereby, or erase a sin thereby.”

hope that gives you a better clarity now :)

Rachna

Could you please elaborate the second part ? I think it emphasizes Trust and Patience even in the worst times

Muhsin

yes it talks about God testing us and that the worst times doesnt remains forever

we are told "after every difficulty there is ease"

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Addendum # 2

so we need to have trust in Allaah

and be patient in such times

Rachna

What does being patient means?

Muhsin

being patient means not cursing God, or time.. or crying over it again and again

Rachna

Does questioning God about what had happened out of grief is wrong

I mean is it a sin?

Muhsin

well it depends what kind of words one uses

if it reflects displeasure in Allaah about what has happened

then thats wrong

when something of this nature happens to us...

we are told to remind ourself by saying.. "Inna Lillaahi wa inna ilayhi raaji'oon" (Verily to Allah we belong and unto Him is our return)

Allaah says in the Glorious Qur'an.. the meaning of which is..

"Who, when afflicted with calamity, say: 'Truly, to Allaah we belong and truly, to Him we shall return.'

They are those on whom are the Salawaat (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones"

[2:156-157]

Rachna

I just wonder how Islam has a way out to every trouble:)

Muhsin

indeed

let me share with you one of my personal experience

Rachna

Yes please

Muhsin

few years back while travelling, i lost my wallet and i had 100\$ in it

the moment i realized it fell from the pocket

i looked around but didnt find it anywhere

and i had just received that money after doing some work

the moment i realized that the wallet is gone

and before that thought came to my mind... "Oh God why this happened to me"

i immediately acted on the guidance of Allaah

Verily to Allah we belong and unto Him is our return

i said... i worked.. its Allaah who provided that money for me now Allaah has taken it back

i simply left that place

came to my apartment

and all this time my cell phone was ringing

but i didnt

realize that

when i came home had around 4-5 miss calls

i dialed one the number back

and there was this person who said he has found my wallet

and is waiting for me to come and collect

because this rarely happens where i stay

The Complete Guide for Da'wah.
Addendum # 2

once a money purse is lost

the money is gone

you will at the most find the empty wallet lying somewhere on the road or garbage bin

but its just that i was patient

and didnt complain to Allaah

so it was a test for me

:)

Rachna

That's really awesome!

Muhsin

so Rachna... what interests you in Islam?

Rachna

Whenever something negative happens around me...I mean there is lot of negativity out there nowadays..lot of mishaps, lot of suffering , me being a highly sensitive person ...I just go nuts ..when I discuss with some of my muslim friends they always illustrate saying this is why Islam abandons this, that etc., So I would wonder that how could they already be aware of all these and have precautions as well as solution to every thing

This is how I wanted to learn more about what this religion is all about

Muhsin

in see .. interesting

May I give u short proper idea about Islam- and main beliefs ? it will take me few minutes

Rachna

Yes Please:)

Muhsin

let me being with the meaning of Islam...the meaning of the Arabic word Islam is ... "being obedient from heart", "submission", "obedience and worship with sincerity only for Allaah".

and the one who does that... he is called as a "Muslim".

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Addendum # 2

so Islam is a religion, but it is also a complete way of life based upon a voluntary relationship between an individual and his Creator

It is the way of life ordained by God which was taught by each of His prophets and messengers

Islam is not a new religion, rather it is the same message preached by all earlier prophets such as Noah, Abraham, Moses, and Jesus (peace be upon them all). But God's final message to mankind was revealed to the last prophet, Muhammad, as a revival of lost teachings of previous prophets and as a reconfirmation of the eternal message

What distinguishes Islam from other religions is that it refuses to accept any form of creation whatsoever as a deity worthy of worship.

let me tell you more about God in Islam...

Rachna

That's interesting!

Muhsin

Allaah is the proper name of the one true God. It is a beautiful name as well as unique; it has no plural or female form (like gods or goddess).

We worship Allaah as: Uniquely One God, Eternal who never changes, He has no need, no son, no daughter, no parents, no idols and no partners, and None is like Him.

Allaah is not dependant on any person or thing, but all persons and things are dependent on Him.

Rachna

Yeah! My friends have explained me this

Muhsin

Allaah never takes a human form. Allaah does not perform ungodly acts. Allaah does not make mistakes. Allaah does not forget.

so you see Rachna we believe that there is One God who created us all for a sublime and clear purpose in life: 1. to worship one God as He created us, sustains us with many blessings and shall judge us after death, so He deserves to be worshiped alone. 2. to work for the well-fare (development) of our societies. however, worship in Islam is not just rituals, it is a complete way of a good life

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for example , If i smile to others , it is a kind of worship , also if I give water to a dog or a cat in the street , it is a kind of worship. also building hospitals and schools is a kind of worship. to do your job or work honestly is a kind of worship, as well. In Islam, nothing is wasted, nothing is meaningless. Giving some water to a thirsty homeless animal can wipe out your sins. Birds and animals eating from plants you grow in your garden is a charity :)

Rachna

That's quite interesting

Muhsin

so that was in brief about God in Islam

Rachna

Its more about humanity I guess

Now I get to know that why Islam teaches that there is a reward for everything

so that was in brief about God in Islam.....Even I like this when you muslims don't believe in idol worship...

So how do we get close to Allah

Muhsin

yeah its simple concept... Worship the Creator, Not His Creation

""So how do we get close to Allah"" - first by knowing about him properly and about his teachings etc

in simple words what you need to do is go step by step in proper order

so that as you go along you get to know things properly and many things are clarified in that process

if you have some time to spare i would like to share with you some things

Rachna

I'm so sorry to say that I have got some work to do but I would put forward few questions if you would like to clarify them for me?

Muhsin

oh no problem, i understand...

by the time you put your next question i would answer your question about... "how do we get close to Allah"

Rachna

Yes please!

Muhsin

in order to get close to Allaah a person must strive hard, first of all, to establish the obligatory duties that Allaah has enjoined upon him, such as the five daily prayers, which are the most important of the practical obligatory duties, as well as giving zakaah (charity), fasting in Ramadan and all the other obligatory practical duties, such as honouring one's parents, upholding ties of kinship, fulfilling the rights of one's wife and children, enjoining what is right and forbidding what is wrong, to the best of one's ability, and other significant acts of worship which only draw one closer to Allah. One must also do acts of worship of the heart, such as being sincere to Allaah, and loving Him, loving His Messenger and His law, putting one's trust in Allah, fearing Him, and other acts of worship of the heart that have been enjoined.

Rachna

Thank you:)

I have a doubt.. when god is so merciful to love disbelievers by granting them all the bounties of world then why he has created hell for them

Muhsin

well you see Rachna as mentioned earlier that this life is the test for the hereafter and we are given our choice...

we can either obey Allaah

or we can disobey Allaah

its upto us

Prophet Muhammad peace be upon him informed us that Allaah created everyone for Paradise

its we who choose our path to hell

now heaven and hell are created as a reward and punishment for this test

now Allaah is Merciful

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yet at the same time He is Just

now he wishes good for us

so he guided us through Prophets and revelations

so that we are guided to the right path of God

Rachna

Okie!

Muhsin

we are told there will be 3 types of people before God on judgment day:

1- The Believers: Those who received the message of God, saw the logic and common sense in it, believed in it, and became Muslims. Allah promised them Heaven. if one died on sincere belief in God and his good deeds were more than his sins, he will go to heaven (paradise). but if his sins were more than his good deeds, it is up to God who can punish him in hell for the sins he did.

2- The Disbelievers: Those who received the message of God, saw the logic and common sense in it, but rejected it only because of their arrogance and self-pride. They clearly & undoubtedly saw the truth in front of them, but they closed their eyes and turned away from it. Allah promised them Hell.

3. The Ignorant: Those who did not receive the message of God clearly, or the message was not presented to them properly, or didn't get a chance to know Islam, or died before hearing about Islam..etc. Those will be isolated on the Day of Judgement, God will present to them the message and they will have the free will to either Believe it, or Reject it. Their destiny will be according to their choice.

so If you would ask me if they (all non-Muslims) will be punished or not, there's no definite answer. only God knows if they died disbelievers or ignorant. maybe they'll be considered of the ignorant (3rd type), maybe not. Only God can decide if a person was a believer , or disbeliever , or just ignorant

hope that gives you a more bigger picture now

Rachna

Yeah:)

Thank you very much ! You have been so clear with every concepts I wanted to understand ..your explanation was so clear and simple

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Muhsin

you are more than welcome

:)

Rachna

Have a great day:)

Muhsin

Is there anything else I might help you with today?

Rachna

Let me go through with what you have explained ... will reach back if anything required
..Thanks again!

reach*

Muhsin

sure, no problem :)

Thank you for visiting our site. Please feel free to contact us if you have any further questions.

Bye

Take Care

Have a great day ahead

Rachna

Bye :)

08:35:02 am

012 Dialog between Sammy Khan and Madi

Madi

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Hello, thank you for visiting Allah's Word. How may I help you?

Sammy khan

Hi, i want to know why God doesnt allow muslim people to wear what they please? Surely it is their right, no?

Madi

thank you for your question Sammy

Sammy khan

No problem.

Madi

a person is definitely allowed to wear what they like as long as it doesn't go against the extent that should be modestly covered :)

we understand that God Almighty, our Creator, always commands what is good for us :)

and only forbids what is harmful to us :)

Sammy khan

What if they have a strong faith in God but want to wear as please?

What do you mean by harmful?

Madi

are you questioning the modest wear? meaning it is not permissible to wear extremely short pants for both men & women

they can choose any style they please, yet they should appear modest per God's guidance :)

Sammy khan

No. Im questioning why women are not allowed to wear anything, from shirts to crop tops to pants to shorts :)

Madi

Allah says in the Quran:" This is more appropriate so that they may be known [as Muslim women] and thus not be harassed [or molested]"

Sammy khan

What if someone was wearing a crop top with a longer jumper and jeans, I don't think that would lead to harassment or being molested ?

Madi

you see my friend, God simply prescribes the Cover (or Hijab) for women to cover their physical beauty for protection, to appear modest and conservative, refusing to be physically attractive to others, and aiming to be looked at beyond their appearance.

The Muslim women demands to be judged by her character & intellect. and they are concerned to be physically attractive to their husbands alone.

so by wearing Hijab the Muslim woman tells you all that without even saying it!

just by appearing modest :)

Sammy khan

I agree with what is being said, however what if someone does it for self confidence and for themselves instead of trying to be physically pretty for others

Madi

I understand what you mean, but let us not forget that this guidance is from our Creator Himself, so He knows what is best for us. So even if the woman wasn't her intention to attract other men, yet she can't control whether men will be attracted to her or not..

so this guidance is based on understanding the nature of humans, both males and females

Sammy khan

People back in the day, even as muslims would dress topless and all, wasn't it a crime back then in Islam? :)

Madi

Islamic teachings haven't change, and what some Muslims do doesn't affect the actual teachings of Islam, as they are crystal clear. So Islam is perfect, but people are not.

Sammy khan

Your probably wondering why im questioning so much, as you can tell, my name is Sammy Khan, My husbands name is Rohail Khan, i asked his sister to get out her bikini as we were going to the beach and she said it wasn't allowed, i grew up as an atheist and

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went to a catholic school, yh makes no sense, but i was confused and came here to talk to you, and that makes sense

Madi

I truly appreciate that you are sharing this Sammy, and I also appreciate you coming here :)

Sammy khan

So if i was a muslim and didnt abide to the rule of modest clothing, would that be a huge sin because being part of a muslim is to make sure that the 5 pillars of Islam is perfect and you surely commit to it, so if i didnt wear modest clothing, would it be a huge hufge sin?

Thank you :)

Madi

that's a good question

Sammy khan

Thank you :)

What would you consider more sinful? Wearing unmodest clothing or not abiding the 5 pillars of Islam?

Madi

Islam is basically your relationship with the Creator, the One who brought us to existence in the first place, and the One to whom we will all eventually return to, every relationship can be either strong, or neutral or weak or an alternation between.. so what you decide to do to please God depends on the strength of your relationship with Him.

A woman who doesn't wear Hijab is still Muslim, yet it means she needs to work harder in strengthening her relationship with God, in order to reach a level in this relationship in which she start doing things or giving up things to please God, not because she 'have' to, but because she truly 'wants' to, out of love & devotion :)

as Muslims, we should spend our whole life trying to achieve that level of strength in our faith :)

and the point is, to never stop trying, even if we experience very weak relationship with God, the door for forgiveness & repentance is always open, you just have to pick yourself up and try again :)

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Sammy khan

Thats a very good answer :)

Madi

I'm glad it made sense to you Sammy :)

Sammy khan

i have to go now. Bye :)

Madi

thank you Sammy for your kind visit, please feel free to come again to talk a bit more about this :)

013 Dialog between Saqib Chessie and Ibrahim

Saqib

Hello, thank you for visiting Huda TV. How may I help you?

Chrissie

Hello! Can you tell me the difference between hajj and umrah?

Saqib

Thank you for the question.

I'll be glad to help.

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Hajj is also known as the Major Pilgrimage.

It is a Pillar of Islam, and obligatory once in a lifetime.

Umrah is known as the Minor Hajj.

It is not a Pillar of Islam, and a person can perform it any time of the year.

Umrah also is shorter and has less steps.

Chrissie

Are there rules for Umrah?

Saqib

Yes. Umrah is like the beginning half of Hajj.

There is Ihram.

7 circuits around the Kabah.

2 Units of Prayer.

Then travel 7 times between Safa/Marwa mountains.

and finally cut some hair to finish.

Chrissie

But it is limited to Muslims. The holy cities are limited anyway, right?

Saqib

Yes, Makkah is limited to Muslims only.

The Hajj imitates the steps taken by Prophet Abraham with his son Ishmael.

Chrissie

OK. A gentleman asked me to accompany him, so he expects me to convert first. What about cutting hair?

Saqib

There is no force in Religion (Quran Chapter 2, verse 256)

So a person who is not willing to be a Muslim, there is no point in faking or pretending to be Muslim to make another person happy.

Everything has to be a person's own choice.

Chrissie

ok

Saqib

And God will ask us about all our choices in life, on the Day of Judgement (after our death when we are all brought back to life).

As for the Hair, then women snip it (about size of part of a finger).

Chrissie

OK, that's not too much.

Saqib

As for men, they can shorten, but it is better for them to shave the hair of the head.

This is because we are told that for every single hair strand that is cut, a sin is wiped away.

Chrissie

Oh that's a nice idea.

Saqib

It is only the hair cutting at either Hajj or Umrah... not other times.

Chrissie

Muslimas let it grow?

I mean: without cutting it ever?

Saqib

Sorry I don't understand?

Chrissie

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When there is no hair cutting except for hajj and umrah, are women required to just let their hair grow?

Saqib

Not exactly.

They can if they want to.

Chrissie

ok

Saqib

But what they are told is that their hair must be longer than their shoulder length.

And men can not have their hair longer than their shoulder length.

This is to keep distinction between men and women (we can not copy each other).

Chrissie

Oh I see. Yes, and they need to grow a beard, and wear no gold or silk

Saqib

The beard is a practice of the Prophets of God.

Adam, Noah had a beard

Abraham had a beard,

Prophet Moses and Aron had beard.

King Solomon and King David had beards.

Jesus had a bread.

Chrissie

Oh I love long beards

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Saqib

And the Prophet Muhammad had a beard.

So it is highly emphasized practice for men.

Chrissie

Well, thank you for the information

Saqib

The only ruling with beard is that is had to be at least the size of a fist.

So the man does NOT need to have a long beard.

Fist is a closed hand

Chrissie

OK, that's a good size.

Saqib

However can i ask you why you are not a Muslim?

if you dont mind me asking

Chrissie

No I don't . I am Christian already

Saqib

We believe in Jesus.

Chrissie

In jesus?

Saqib

Yes.

He is mentioned many places in the Quran

And so is his mother.

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Chrissie

But where is the difference? I know: He's not son of god, right?

Saqib

Full Chapter Mary (Chapter 19 of the Quran is named after a Woman)

Chrissie

Mary? The Mother of Jesus?

Saqib

Yes.

Chrissie

I didnt know that!

Saqib

Chapter Mary Mother of Jesus is a Chapter of the Quran.

Chrissie

So what makes the difference?

Saqib

And Chapter 3 of the Quran is named after the Grandfather of Jesus.

The difference is that we are told by the God of Adam and Noah and Abraham, that changes were made to the religion of Jesus.

Chrissie

Changes by the Christian church?

Saqib

These were additions and deletions that Jesus is free and innocent from.

But people changed words in the Bible.

Chrissie

I heard about that. One reason why I dont attend church service.

Saqib

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There could be a number of reasons... but we are told by God that Jesus never said he was God.

Jesus never said that he was son of God.

Jesus never said "worship me".

Chrissie

Really?

Saqib

That we are told that we must follow the religion of Abraham and Noah and Adam.

That Jesus called to this way.

Chrissie

Well, it seems I have to study islam a bit. I used to be a very religios girl, but nowadays there are mostly atheists around me. Which doesn't feel good. But I am not in to tell you the story of my lIFETIM

lifetime

OK, I have the answer to my question. And you just raised some interest in me. I am looking forward to discuss Islam with you in the future.

Saqib

We believe that the 1st religion was that of Prophet Adam

And we was created withOUT a mother or father.

This is in the Bible.

Chrissie

yes

Saqib

But does this also make Adam a "son of God" because he had no father?

Chrissie

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no

Saqib

I agree with you.

So what makes Jesus the "son of God" ?

Chrissie

I absolutely dont know

Saqib

It is said that he was born miraculously withOUT a father (to a Virgin Mary).

So SOMEBODY said that the father must be God.

Chrissie

Ok, who said tat?

Saqib

But the same God tells us in the Quran tells us that this is not correct.

Chrissie

That sounds sensible

Saqib

That is an example of the change in the Bible.

Chrissie

I see. But I never believed literally in the bible

Saqib

The Quran tells us about the original true call of Jesus and all the other true Prophets of God.

Chrissie

Ok. So it's a new bible, or maybe better: The real bible

This sounds good to me. What I find difficult in Islam is the role of women

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Addendum # 2

They have to obey their husbands, wear headscarfs

Saqib

We believe that it is a completion of the Torah (Old Testament) and the Gospel (New Testament)...

Revealed by the SAME GOD.

And in it, God Promised that He will protect this last Book from corruption or change.

And God said, if there is a book that claims to be from God...

If it is not from God, then you will find many contradictions within it.

If Quran is from God, then there will be no contradictions within it.

Chrissie

I mean: Girls like to dress sharp, to draw attention. But that isn't accepted in Islam

Saqib

Girls should be dressed up more like Mary (mother of Jesus).

Chrissie

ok

Saqib

And Muslim men in the Middle East dress up like Joseph.

Chrissie

Alright

Saqib

Look at a Christian Nativity play at Christmas...

Chrissie

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yes

Saqib

You will see Christians dressed up in Muslim clothes.

Chrissie

Haha, that's true!

Saqib

Even the 3 wise men had similar long clothes.

Chrissie

Sure!

Saqib

They even have a turban.

Jesus had similar long clothes.

Chrissie

Yes

So you mean the fashion is not according to the religion in christianity

Saqib

The rule with clothes we have is that

(1) it must cover the private parts,

(2) it must not be tight clothes to show the body part (so maybe the clothes are baggy).

Chrissie

I tell you something: At a certain age, I was thinking about giving up all luxury and good looks and spend the rest of my life dooing good deeds.

Saqib

As for INSIDE the house, a person can wear what they want that covers their private parts.

OUTSIDE the house, Muslims must cover up.

This is BOTH men and women.

Chrissie

OK

Saqib

Women do NOT wear black INSIDE the house.

Nor do they cover up the same way INSIDE the house.

Chrissie

ok

Saqib

The reason for all these regulations is because we are told

(1) To keep away from Adultery/Fornication.

(2) And anything that leads to Adultery/Fornication.

Thats all.

Chrissie

I see. SO the intention is good

Saqib

So INSIDE the house, a Woman wears makeup and dresses up.

Also OUTSIDE with other Women, it is the same.

ONLY outside in front of other Men does she need to cover up.

Chrissie

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Means a girl can dress up to a certain extent. That's good. But how does she find a husband?

Saqib

Girl can dress up to full extent if she wants... but that is ONLY for her Husband.

#Loyalty in relationship due to Marriage.

There is commitment.

Chrissie

OK. This sounds sensible

Saqib

This is different to the way she may dress up in front of her Father, or her Brother, or her Son, or her Uncle, or Grandfather.

Here she dresses modestly.

Chrissie

ok

Saqib

And this is different to how she dresses up in front of strange men who are not related to her.

Chrissie

This isn't a bad thing.

Saqib

But if it is Women ONLY... then she again has no restriction on her dress.

She can take off her outer garment.

This stops men from looking at her or stalking her.

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Addendum # 2

We know that evil exists.

Islam BLOCKS the paths to evil.

And PROTECTS the family unit.

It is 1 of 5 things that islam does.

Chrissie

Ok, this is a good thing to protect families.

How else can we block evil with islam?

It's a big question, I know

Saqib

Islam is the Religion of Abraham.

It came to protect 5 matters. These are:

(1) Protects the correct belief (by forbidding worshiping all other than God who created us)

(2) Protects Human Life (by forbidding Murder),

(3) Protects the Mind (by forbidding intoxicants and alcohol),

(4) Protects Family Unity (by forbidding adultery and encouraging commitment and marriage)

(5) Protects Wealth (by forbidding theft).

Chrissie

ok

Saqib

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Addendum # 2

All the things mentioned which are forbidden, there is heavy punishment from God for whoever does them.

This includes Murder (God has forbidden it).

Chrissie

that makes sense

Saqib

And there is death penalty in islam for a Muslim who does Murder.

Chrissie

ok

Saqib

And punishments for thieves.

And all the other points mentionedd.

Chrissie

the penalties are often very physical

Saqib

Also.... there is great Reward from God for whoever does the opposite of the forbidden things.

A good human as NO FEAR of any Penalty.

Only bad people should fear.

Chrissie

Thats true.

Saqib

And if it is not severe, many people would ignore what God forbade and do the bad crimes and harm good people.

Chrissie

ok

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Addendum # 2

Wow, a lot of new information

Saqib

We dont believe islam is a new religion.

Chrissie

ok

Saqib

Prophet Muhammad was NOT the first Prophet.

He was the LAST.

This means there were many true Prophets BEFORE him.

Chrissie

Alright

Saqib

Calling to the SAME religion.

Sent by the SAME God of Mankind.

Chrissie

It's a continuation of the same story

Saqib

Yes. We agree.

Chrissie

So god is no new god but always the same

Saqib

If God is only God of Christians... does that mean there is another God for other people??? Meaning is there more than 1 true God.

Chrissie

No! only one

Saqib

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God created everything.

The Universe.

Me and you and every human.

Chrissie

right

Saqib

And He did not abandon us.

Chrissie

never

Saqib

Rather, He sent information (Messages in Holy Books) to us

Chrissie

yes

Saqib

And He chose good people to deliver that Message from Him to us, truthfully.

Chrissie

messenger

Saqib

We are told that whenever people changed the message that was sent to them, God sent another to correct the mistakes of the people.

Chrissie

But after Mohammad no change

Saqib

When the people left the religion of Adam, started worshiping idols, God sent Noah with the SAME religion.

Chrissie

I see

Saqib

And when people left the correct way, God sent others (such as Abraham) to call to the SAME way.

This was when people began worshiping Kings and other humans.

And later God sent Moses with the SAME message as Abraham and Noah.

And later God sent Prophet David with the SAME message as Moses - after the people had changed the way of Moses.

Chrissie

Ok, that makes sense. What if people of today abandon the right path?

Saqib

And later Prophet Jesus was sent when the Jewish people had changed the path of Moses and changed the Torah.

So Jesus came to call them BACK to the old religion.

And when the people changed the Bible, God sent a final Prophet & Messenger to mankind.

And God said He completed the details of the Religion with this Prophet.

And that He Himself (God) will Protect the Religion and Holy Book from change.

And that when the people change and leave the truth, it will be the end of time.

Chrissie

ok

Saqib

Which is why there is no need for another Messenger.

ie Muhammad is the last, as he is near the end of time.

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And all the previous messengers mentioned his coming.

Chrissie

ok

Wow, I am deeply impressed

Saqib

And when Jesus returns, we are told that he will follow this religion (in its ORIGINAL form) and tell the people what is right and wrong in the understanding of the people.

Chrissie

So muslims wait for the return of Jesus?

Saqib

And that Jesus will kill the AntiChrist (which we are told about in the religion) will happen at the end of time.

Yes we do. Its mentioned in our scripture

Chrissie

Some people say the end is near

So we better prepare for judgement day

Saqib

God tells us that Jesus never died on the cross.

That whoever says this does not know the reality and this is not what happened.

Chrissie

Ok so he didnt die at all?

Saqib

That God saved the good man called Jesus,
because the image of Jesus was put onto another man.

And so the Roman army accidentally captured the wrong man,
and killed him on the cross.

And Jesus was RAISED to the sky.

And that Jesus will return at the end of time and kill the Dajjal (Anti Christ)

Chrissie

ok

Saqib

God tells us in the Quran that those who say that they killed the Messiah Jesus son of Mary, then such people are liars.

This is what God tells us.

Chrissie

wow

Saqib

And Muslims have to believe it.

You can find this is Chapter 5 of the Quran (which is called the Table-Spread that was sent down from the sky to feed Jesus and the 12 Disciples).

Christians call this the "Last Supper" or "Last Meal"

This is the name of the Chapter 5 of the Quran.

Chrissie

Ok. As I said: I am very impressed. I will read about islam

Saqib

You are more than welcome.

Islam is open to all.

Chrissie

Thank you

Saqib

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Addendum # 2

It is a connection between a person and between their Creator.

And there is no "confession box" like Christians have.

Chrissie

It's really interesting

Saqib

We ask God DIRECTLY for forgiveness.

NOT to the leader of the Mosque or any holy man.

Chrissie

Thank you for this private lecture.

Saqib

No problem. We are here to help.

The religion is taken from the source.

Not from the actions of people (bad muslims who dont know what the Quran tells them).

Chrissie

sure

Saqib

The Religion tells us to be truthful and honest and kind and respect parents and keep away from Adultery and murder and other evils.

This is different to what some people make up from their own selves.

Such people are guilty and God will call them to account on the Day of Judgement.

Even if such people say they are Muslim.

They are NOT following the religion of Abraham correctly.

Chrissie

OK, I see. The true and pure islam is better

Saqib

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Addendum # 2

Abraham would NEVER do such a thing.

Nor would any other Prophet.

And nor should anyone who is following their way.

Chrissie

After Mohammad there will be no prophet

Saqib

We believe that Prophet Muhammad is the Last true Prophet from God.

After him there will be liars who claim Prophethood (and Jesus will kill the biggest of these liars - the AntiChrist).

Chrissie

This is very good. I will make a hard copy from our chat. And read about islam.

Saqib

Do you have any other doubts or questions about islam?

Or any reasons that would prevent you from islam?

If you want, we can send you an email with information that you need?

Or answers to questions.

Chrissie

That would be nice

02:10:14 pm

Saqib transferred the chat to Ibrahim

Chrissie

Oh, hello Ibrahim.

We were just about to close down

Ibrahim

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hello

my colleague have to go sorry

Chrissie

No problem, we were about to close down

Ibrahim

do u have direct questions for me ? or should i read above ?

Chrissie

I have one last question

Why is it that prayer is so central and not e.g. good deeds?

Ibrahim

okay

it is one of the main good deeds that we need to do

God told us in Quran to keep the prayers

are you a new Muslim, Chrissie ?

Chrissie

no

Ibrahim

oh okay

do you know the 6 beliefs of Islam ?

Chrissie

no

Wait, I think this is a bit too much for me now

Your colleague had so much new informations

Ibrahim

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the 6 beliefs are : 1. belief in one God (as uniquely one without partners or sons or daughters) God (in English) = Allah (in Arabic) – 2. belief in His angels – 3. in His revelations (including Quran) – 4. in His prophets (including Moses, Muhammad and Jesus who is son of Mary) – 5. belief in judgement day – 6. and in the divine destiny.

Chrissie

Oh, I have read that somewhere

Six beliefs and five pillars

Ibrahim

yes

Chrissie

Shahada,5 prayers, fast during Ramadan and Zakat and hajj?

Ibrahim

yes right

Chrissie

Well I'd like to stop here for now, its gettingh too much

Ibrahim

no more info u need to know now

Chrissie

No?

Ibrahim

if u accept the 6 beliefs and 5 pillars , u should become a Muslim
and start to learn how to practise islam , step by step

Chrissie

Uhm, I think I should sleep on it

Ibrahim

oh okay

i dont like to be pushy

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Addendum # 2

Chrissie

It is a life changing decision

Ibrahim

so when u feel ready u can come here

Chrissie

I sure will.

Thank you for telling me all of h

these things

Ibrahim

u r welcome

Chrissie

It was nice talking to you

Ibrahim

same here :)

Chrissie

bye

Ibrahim

good bye

02:25:43 pm

02:26:08 pm

Chrissie left the chat

Beginners' Course for New Muslims
(Six-month Course Islamic Teaching)
(دورة المبتدئين للمسلمين الجدد)

INDUSTRIAL CITY DA'WAH OFFICE
Industrial City, Phase 1
Jeddah

This property belongs to: _____

INDUSTRIAL CITY DA'WAH OFFICE

Industrial City, Phase 1, Jeddah

New Muslim's*⁷ Follow-up Progress Checklist

FILIPINO SECTION

PERSONAL DETAILS:

Non-Muslim Name: _____ Muslim Name: _____

Language/Dialect: _____ Sex: Male / Female (Underline)

Former Religion/Sect: _____ Date of Birth: _____

Place of Birth: _____

Iqama No.: _____ Date of Issue: _____ Date of Expire: _____ Place: _____

Passport No.: _____ Contact Nos. Tel no.: _____ Cp no.: _____

Email Address: _____

⁷ *New Muslim – one who has embraced Islam for any period of time or any one born from a Muslim family but has not completed any single formal Islamic course/class in our COCG (*Sina'iyah*) Center or any Islamic Center in Jeddah or in the Kingdom.

Language/Dialect Spoken: _____

EDUCATIONAL BACKGROUND and PRESENT WORK DETAILS:

Highest Educational Attainment: _____

Present Work and Position: _____ Workplace:

Name of Company: _____

Address of Company: _____

Address of Residence/ Villa/Accommodation: _____

Name of Manager: _____

#	Activity Performance (1-5)	Complied
1.	Shahadah	
2.	COCG filled up Conversion form	
3.	Instructed to make Ghusul	
4.	Tahnia letter for employer	
5.	Markaz-Da'wah for Official Shahadah schedule	
#	Course of Study (6-13)	
6.	Introduction Course for new Muslim ~ <i>Tagalog</i>	
7.	Meaning of <i>Shahadatain</i> & Who is Allah? ~ <i>Tagalog</i>	
8.	The Accountability of a Man ~ <i>Tagalog</i>	
9.	Islam is Part of You ~ <i>Tagalog</i>	
10.	Importance of Continuous Seeking Islamic Knowledge ~ <i>Tagalog</i>	
11.	Allah Gives us Burden within our Capacity to Bear ~ <i>Tagalog</i>	
12.	Family Reaction and How to Handle it ~ <i>Tagalog</i>	
12.	What is the Qur'an ~ <i>Tagalog</i>	
13.	Who is Muhammad ~ <i>Tagalog</i>	

Remarks:

(Name & Signature of the follow-up Propagator)

INDUSTRIAL CITY DA'WAH OFFICE

Industrial City, Phase 1, Jeddah

New Muslim's Follow-up Progress Checklist

FILIPINO SECTION (Page-2)

#	Beginner's Course (Brief Introduction Fiqh Subjects)	Complied
1.	Taharah	
2.	Wudhu	
3.	Ghusul	
4.	Salah	
5.	Najasah	
#	10 Sunan Fitrah	
6.	Kinds of Najasah (Impurities)	
7.	Shurut of Wudhu (Condition)	
8.	Fardh of Wudhu (Obligatory)	
9.	Sunan of Wudhu (Optional)	
10.	Mubtilat of Wudhu (Nullifiers/invalidators)	
11.	Wiping over socks	
12.	Conditioning of wiping socks	

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Addendum # 2

12.	How is it done	
13.	Acts which nullifies socks wiping	
#	Ghusul (Complete bath)	
14.	Cases which require Ghusul	
15.	How Ghusul is performed: Fardh (Obligation) & Sunnan (Optional) Acts of Ghusul	
16.	Acts which require Taharah (Purification)	
17.	Acts which are Haraam (Forbidden) to do without Wudhu (3 cases)	
18.	Acts which are Haraam (Forbidden) to do without Ghusul (3 cases)	
#	Conditions of Salah (4 conditions)	
19.	Fardh (Obligatory) Salah, its number of Raka'ahs and prescribed times	
20.	Covering the Awrah (Private part): For men, for women	
21.	Taharah (Purification): Hadath Akbar (Major) & Hadath	
22.	Hadath Asghar (Minor impurity/defilement) which require Wudhu	
23.	Hadhat Akbar (Major impurity/defilement) which require Ghusul	
24.	Removal of Najasah (impure substances): 1. Body, 2. Clothes, 3. Places of Salah	
#	How Salah is Performed (13 postures and positions of Salah)	
25.	Arkan (Pillars) of Salah (12 pillars)	
26.	Wajibat (Obligations) of Salah (8 obligations)	
27.	Sunan (Optional) Acts of Salah (6 optional acts)	
28.	Mubtilat (Nullifiers) Acts which nullify Salah (5 nullifiers/invalidators)	
29.	Makrooh (Dislike) acts during Salah (5 dislike acts)	
30.	Merits of Islamic Knowledge	

Remarks:

(Name & Signature of the follow-up Propagator)

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New Muslim's Follow-up Progress Checklist

FILIPINO SECTION (Page-3)

#	Qur'anic Surah (Chapters) Memorization (at least 5 Surahs in the Beginner's)	Complied
1.	<i>Surah Al-Fatihah</i> (Opening) Chapter 1 with 7 verses	
2.	<i>Surah Al-Kawthar</i> (A River in Paradise) Chapter 108 with 3 verses	
3.	<i>Surah Al-Ikhlās</i> (The Purity) Chapter 112 with 4 verses	
4.	<i>Surah Al-Falaq</i> (The Daybreak) Chapter 113 with 5 verses	
5.	<i>Surah An-Nas</i> (Mankind) Chapter 114 with 6 verses	
6.	Note: Islamic Certificate will be released upon memorizing 10 short Surahs	
#	Tawheed for Beginners	
7.	Meaning of <i>Laa ilaha illallah</i>	
8.	Seven (7) Conditions of <i>Laa ilaha illallah</i> (briefly)	
9.	The Three (3) Surplus of <i>at-Tawheed</i>	
10.	What is <i>Tawheed</i> and its Three Aspects (briefly)	
11.	What is <i>Tawheed ar-Rububiyyah</i> (briefly)	
12.	What is <i>Tawheed al-Uluhiyyah</i> (briefly)	
12.	What is <i>Tawheed al-al-Asma' was-Sifat</i> (briefly)	

#	Common and Daily Islamic Expressions	
#.	Selected Muslim Daily Manners, Etiquettes in Everyday Life	
13.	Drinking and Eating	
14.	Greetings and Smiling	
15.	Cleanliness / Tidiness / Shaving	
16.	Sneezing and Yawning	
17.	Prayer Leaving and Entering House // Entering and Leaving the Masjid	
18.	Prayer before Sleeping and Waking up // Entering and Leaving the Toilet	
19.	Private part of a Muslim // When Stopping or Lodging	
#	Desirable/Noble Muslim Qualities	
20.	Caution	
21.	Friendliness / Brotherliness	
22.	Humility	
23.	Generosity /Kindness	
24.	Gentleness	
25.	Sincerity and Honesty	
26.	Moderation	
27.	Modesty	
28.	Patience	
29.	Obedience	
30.	Silence and Self-Control	
31.	Remembrance of and Trust in Allah	
32.	Truthfulness	

Remarks:

(Name & Signature of the follow-up Propagator)

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New Muslim's Progress Follow-up Checklist

FILIPINO SECTION (Page-4)

The New Muslim (NM) beginner's Progress Checklist is designed in such a way that a NM can be followed up and monitored with his/her Islamic basic knowledge and practiced progress and development by a Center through an assigned follow-up Propagator; especially for those NM who cannot come the Center for whatever reasons.

The NM Progress Checklist can be accomplished and completed for minimum of 3 months of continuous and successive once meeting/session per week and 3 solid hours per meeting. This is a total of 36 hours class session, or

Roughly 5 hours per session for total of seven meetings. This can also be done in the Center for 2 days and 2 overnight sleep in the Islamic center and closely taught and guided by a single or two teachers or propagator. This will start from Wednesday after *Salatul Maghrib* until Friday after *Salatul Maghrib*.

The Lesson can be done at:

1. Classroom regular lesson in the Center (every Friday) or any day of the week according to arrangement
2. NM Residences / Villas with the Employers permission, if they are supportive
3. Worksites/workplace, Once a week (3 hours) or Daily (an hour) per session, if Employers permission if they are supportive
4. Regular visitation and follow up until the course is completed

The Means can be in the form of:

1. Teaching, lecture, demonstration, repetition type in a class room
2. Handouts distribution with instruction
3. Audio/video cassettes
4. CD's DVD's / USB

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Addendum # 2

5. Power Point Presentation
6. Actual return demonstration
7. Quizzes and examination (Oral and written)
8. Follow up call by telephone or cell phone
9. Online Facebook

Target NM who is qualified to this Outreach COCG program are:

1. Family Drivers and Housemaid who are very busy or not allowed by their employers to go out for class
2. NM Trailer driver who are constantly traveling within the Kingdom or in the Gulf
3. Worker/laborer whose work duty is 12 hours daily for 7 days
4. NM who are far from the Center
5. NM whose place is not accessible to public transport
6. Online Facebook

Beginners' Course for New Muslims (Islamic Teaching)
(دورة المبتدئين للمسلمين الجدد)

#	SUBJECT	ARABIC TRANSLATION
I	COURSE INTRODUCTION (Brief explanation of each)	مقدمة المنهاج
A.	Meaning of <i>Shadatain</i>	معنى الشهادتين
B.	Who is Allah?	من هو الله؟
C.	Who is Muhammad?	من هو محمد؟
D.	What is the Qur'an?	ما هو القرآن؟
E.	Importance of Seeking Islamic Knowledge	أهمية طلب العلم الشرعي
F.	Islam As Part of You	الإسلام في حياتك
G.	Allah Gives us Burden within Our Capacity to Bear	يكلفنا الله حسب وسعنا
H.	Family Reaction and How to Handle It / Clarifying Misconceptions	كيف نواجه ردود فعل أقاربنا / تصحيح مفاهيم خاطئة عن الإسلام
I.	How to Protect and Develop Your Islam	حراسة وتنمية إسلامك
J.	Islamic Terminology	المصطلحات الإسلامية
II	FIQH (ISLAMIC PRACTICES / JURISPRUDENCE)	الفتحة
A.	Brief Introduction about Fiqh Subjects	مقدمة الفقه الملخصة
B.	Purification (<i>Taharah</i>)	الطهارة
C.	Ablution (<i>Wudhu</i>) and Types of Water Used: Pure and Impure	الوضوء وأقسام المياه : الطاهر والنجس
D.	Complete Ritual Bath (<i>Ghusul</i>)	الغسل
E.	Ritual Impurities and Their Types (<i>Najasah</i>)	النجاسة وأنواعها
F.	10 Natural Norms (<i>Sunan al-Fitrah</i>)	سنن الفطرة
G.	Conditions of Ablution (<i>Shurut al-Wudhu'</i>) and How to Perform It	شروط الوضوء وكيفية
H.	Obligatory Acts of Ablution (<i>Fardh</i>) and Its Optional Acts (<i>Sunan</i>)	فروض الوضوء وسننه
I.	Invalidators of Ablution (<i>Mubtilat al-Wudhu'</i>)	نواقض الوضوء
J.	Wiping the Socks (<i>Khufs</i>), Its Conditions, How to Do It and Its Invalidators	مسح الخفين وشروطه وكيفية ومبطلاته
III	GHUSUL (COMPLETE RITUAL BATH)	الغسل
A.	Cases in which <i>Ghusul</i> is Required and How to Do It	موجبات الغسل
B.	Obligatory Acts (<i>Fardh</i>) and Optional Acts (<i>Sunan</i>) of <i>Ghusul</i>	ما يجب له الوضوء وما ييسر له
C.	Acts which Require Purification (<i>Taharah</i>)	موجبات الطهارة
D.	Acts which are <i>Haram</i> to Do without <i>Wudhu'</i>	ما يحرم فعله من غير الوضوء
E.	Additional Notes About <i>Ghusul</i>	الغسل
IV	SALAH (THE FIVE TIMES DAILY OBLIGATORY PRAYERS)	الصلاة
A.	Prayer: The Second Pillar of Islam	الثاني أركان الإسلام
B.	Significance and Spiritual Influence of Prayer	أهمية الصلاة و النفوذ الروحي لها
C.	Prayer as a Remedy for the Heart	الصلاة كعلاج للقلب
D.	Unity and Equality in Prayer	الوحدة والمساواة في الصلاة
E.	Conditions of Prayer	شروطها
F.	Obligatory Salah, Number of <i>Raka'ats</i> and Its Prescribed Time	الصلوات المفروضة وعدد ركعاتها ومواعيها
G.	Covering the <i>Awrah</i> (Private Parts): For men, for women	ستر العورة : للرجال والنساء
H.	Purification (<i>Taharah</i>): <i>Hadath Akbar</i> (Major) and <i>Hadath Asghar</i> (Minor)	الطهارة : الحدث الأكبر والأصغر

I.	Minor Impurity/Defilement: (<i>Hadath Asghar</i> which requires <i>Wudhu'</i>)	الحدث الأصغر
J.	Major Impurity/Defilement (<i>Hadath Akbar</i> which requires <i>Ghusul</i>)	الحدث الأكبر
K.	Removal of Impurities (<i>Najasah</i>): Body, Clothes, Places of Salah; Times of Salah, Forbidden Times, Their Prescribed Times and Types of Salah.	إزالة النجاسة : البدن والثياب والمصليات
V	HOW SALAH IS PERFORMED (Postures and Movements in Salah)	كيفية الصلاة
A.	<i>Arkan</i> (Pillars of Salah)	أركان الصلاة
B.	Obligations (<i>Wajibat</i> of Salah)	واجبات الصلاة
C.	Optional (<i>Sunan</i> Acts of Salah) <i>Adhkar</i> and <i>Ad'iyyah</i> (Remembrances and Supplication) to be recited after <i>Tasleem</i> of every <i>Salatul Faraidh</i> (Five Times Daily Obligatory Prayers)	سنن الصلاة
D.	Invalidators (<i>Mubtilat</i> Acts which Nullify Salah)	مبطلات الصلاة
E.	Disliked (<i>Makrooh</i> Acts during Salah)	مكروهات الصلاة
VI	TAWHEED FOR BEGINNERS	التوحيد للمبتدئين
A.	Analytical Correction of Previous Traditional Conception of God and Religion (The Filipino non-Muslim mindset)	التصحيح التحليلي للمفهوم التقليدي السابق عن الله و الدين (عقلية الفلبينيين الغير مسلمين)
B.	Meaning of <i>Laa ilaha illallah</i>	معنى لا إله إلا الله
C.	Seven (7) Conditions of <i>Laa ilaha illallah</i> (briefly)	شروط لا إله إلا الله
D.	What is Tawheed? (Oneness of Allah)	ما هو التوحيد؟
E.	Superiority / Excellence of <i>Tawheed</i> (briefly)	فضل التوحيد المختصر
F.	Avoid Ten (10) Ways that Break Your Tawheed	تجنب عشرة طرق كسر التوحيد التي لديك
G.	Some Important Questions with Answers About Islamic Doctrines	بعض الأسئلة الهامة مع أجوبة عن المذاهب الإسلامية
H.	Conditions for Allah's Acceptance of Our Good Deeds	شروط القبول الله تعالى فيأعمالنا الخير
VII.A	ASH-SHIRK (POLYTHEISM) and ITS VARIOUS MANIFESTATIONS	الشرك ومظاهره
A.	Polytheism (<i>Shirk</i>) and its Various Manifestations – An Unpardonable Sin	الشرك ومظاهره – خطيئة لا يغفرها الله
B.	Definition, Types: Three (3) Types and Manifestations	تعريف الأنواع الثلاث والمظاهر
C.	Major Shirk (<i>Ash-Shirk al-Akbar</i> : Four (4) Types	الشرك الأكبر (4 أنواع)
D.	Minor Shirk (<i>Ash-Shirk al-Asghar</i> : <i>Ar-Riyaa'</i> (i.e. acts of show-off)	الشرك الأصغر
E.	Inconspicuous / Hidden Shirk (<i>Ash-Shirk al-Khafi</i>)	الشرك الخفي
VII.B	AL-KUFR (DISBELIEF) and ITS VARIOUS MANIFESTATIONS	الكفر ومظاهره
A.	The Six Articles of Faith in Islam	أركان الإيمان
B.	Two Aspects of Disbelief (<i>Al-Kufr</i>)	نوعا الكفر
C.	1. Major Disbelief (<i>Al-Kufr Al-Akbar</i>): Five (5) Types	الكفر الأكبر (5 أنواع)
D.	2. Minor Disbelief (<i>Al-Kufr Al-Asghar</i>)	الكفر الأصغر
VII.C	AN-NIFAQ (HYPOCRISY) and ITS VARIOUS MANIFESTATIONS	النفق ومظاهره
A.	Hypocrisy in Belief	النفق العقدي
B.	Hypocrisy in Deeds and Actions	النفق العملي
VIII	COMPARATIVE RELIGION	
A.	Some Attributes of the Creator in the Bible	بعض الصفات الخالق في الكتاب المقدس
B.	Attributes of the Creator in the Qur'an	الصفات الخالق في القرآن
C.	Jesus Christ in the Bible	عيسى المسيح في الكتاب المقدس
D.	Jesus Christ [<i>Eisa (as)</i>] in the Qur'an	عيسى المسيح [عيسى (عليه السلام)] في القرآن الكريم
E.	Muhammad (<i>saw</i>) in the Bible and in the Qur'an	محمد (ص) في الكتاب المقدس والقرآن
F.	Was Jesus Christ Crucified? (Crucifixion)	هل عيسى المسيح المصلوب؟ (صلب)
IX	MUHARRAMAT (UNLAWFUL THINGS IN ISLAM)	حرام (التحريم في الإسلام)

A.	Forbidden Foods: dead meat, blood, pig, food offered to other than Allah, etc.	الأطعمة المحرمة : الميتة والدم والعرض الخنازير الطعام غيرها من غير الله ، الخ.
B.	I – Forbidden Deeds: shirk, murder, magic, not praying, intoxicants, gambling, interest (usury), adultery, fornication, etc. II – Lists of Muharramat: Forbidden Matters Some People Take Lightly	الأفعال المحرمة : الشرك، والقتل، والسحر، وليس الصلاة والمسكرات والمقامرة والفائدة (الربا)، والزنا، والزنا، الخ.
X	SELECTED DAILY MANNERS, ETIQUETTES and ADHKAR OTHER IMPORTANT ADHKAR and AD'ITYAH (REMEMBRANCES / SUPPLICATIONS)	المصطلحات الإسلامية اليومية الشائعة آداب وأخلاق حياتنا اليومية المختارة
A.	Drinking, eating, greeting, smiling, cleanliness, sneezing, yawning, etc.	الشرب ، الأكل ، تحية، مبتسما، ونظافة العطاس، التثاؤب، الخ.
B.	Leaving/entering house, masjid; sleeping, shaving, toilet, <i>awra</i> covering, etc.	مغادرة / دخول المنزل ، والمسجد؛ النوم ، والحلاقة ، والمرحاض ، وتغطي الخ.
XI	DESIRABLE AND NOBLE MUSLIM QUALITIES	صفات المسلم النبيلة
A.	Caution, friendliness/brotherliness, humility, generosity, gentleness, Honesty, kindness,, mercy, moderation, modesty, obedience, etc.	الحرص ، الصداقة/الأخوة ، الخشوع ، الكرم ، الرفق ، الصدق ، الطيبة ، الرحمة ، الحياء ، الطاعة ، الاعتدال ، الى اخره.
B.	Patience, self-restraint, remembrance of Allah (<i>Dhikrullah</i>), silence, sincerity, trust in Allah (<i>Tawakkul</i>), truthfulness, merit of knowledge, etc.	الصبر وضبط النفس ، ذكر الله ، والصمت، والإخلاص، والثقة في الله (توكل)، والصدق، تستحق المعرفة، الخ.
XII	THE MESSENGER (AL-RASUL: Life of Prophet Muhammad (saw))	السيرة النبوية
A.	Life Summary of Prophet Muhammad (<i>saw</i>): Makkah	حياة السؤل صلى الله عليه وسلم ملخصة: مكة
B.	Life Summary of Prophet Muhammad (<i>saw</i>): Madinah	حياة السؤل صلى الله عليه وسلم ملخصة: المدينة
XIII	ELECTIVE SUBJECTS: PILLARS (ARKANUL) OF ISLAM	مواضيع اختيارية: أركان الإسلام
A.	The Message (<i>Al-Risalah</i>): Meaning of 'Deen,' 'Islam,' and 'Muslim' Basic Explanation of Pillars of Islam	الرسالة: معنى الدين ، الإسلام ، و المسلم
1.	1st Pillar: Ash-Shahadah (Testimony of Faith)	الركن الأول: الشهادة
2.	2nd Pillar: Salah (Five Times Daily Obligatory Prayers)	الركن الثاني: الصلاة
3.	3rd Pillar: Zakat (Mandatory Charity / Alms or Poor due)	الركن الثالث: الزكاة
4.	4th Pillar: Sawm or Siyam: (Fasting the Ninth Month of Ramadhan)	الركن الرابع: الصيام
5.	5th Pillar: Hajj: (Pilgrimage to Makkah)	الركن الخامس: الحج
XIV	ELECTIVE SUBJECTS: BASIC EXPLANATION OF THE SIX PILLARS OF IMAN (FAITH/BELIEF): THE DAY OF JUDGMENT	مواضيع اختيارية: أركان الايمان ملخص عن يوم القيامة
A.	Basic Explanation of the Articles of <i>Iman</i> (Faith / Belief)	شرح ملخص عن أركان الايمان
B.	Signs of <i>Iman</i> (Faith / Belief)	علامات الايمان
C.1	1st Pillar: Amantu billah (Faith/Belief in Allah): Trust and Obedience, Allah's Mercy, Love for Allah's Sake and Fear of Allah	الركن الأول: الايمان بالله: التوكل و الطاعة ، رحمة الله ، الحب في الله و البغض في الله.
C.2	2nd Pillar: Wa Malaa'ikatih (Faith/Belief in Angels)	الركن الثاني: الايمان بالملائكة
C.3	3rd Pillar: Wa Kutubih (Faith/Belief in Holy Scriptures) : Belief in Allah's Books, Known Books, Qur'an Protected from Change	الركن الثالث: الايمان بكتب الله السماوية
C.4	4th Pillar: Wa Rusulih (Faith in Prophets and Messengers)	لركن الرابع: الايمان بالرسول
C.5	5th Pillar: Wa Yawmul Akhir (Faith/Belief in the Last Day): Brief and Detailed Explanation of Different Scenarios	الركن الخامس: موجز و شرح تفصيلي من السيناريوهات المختلفة
C.6	6th Pillar: Wa Qadari Khayri wa Sharri (Faith/Belief in <i>Qadar</i>): Levels of Belief in <i>Qadar</i> (Predestination)	الركن السادس: القدر خيره و شره
XV	QUR'AN MEMORIZATION: 11 SURAHS FOR BEGINNERS	سور قصيرة 11 حفظ السور للمبتدئين

A.	<i>Surat: al-Fatihah, al-Masad, al-Ikhlās, al-Falaq, and an-Nas</i>	سور : الفاتحة والكوثر والإخلاص والفلق إلخ
B.	<i>Surat: al-Feel, al-Quraysh, al-Ma'un, al-Kawthar al-Kafirun & an-Nasr</i>	
XVI	REFERENCE	مرجع

I – COURSE INTRODUCTION

A – The Meaning of *Shadatatain*

Ash-ha-du al-la i-la-ha il-lal-lah – (I testify that there is none worthy of worship other than Allah):

*It is the statement to which all Messengers invited their people. It comprises of two concepts: Denial and Affirmation. Denial of all false deities, and Affirming or restricting divinity to Allah alone as the only true God: “And your God is only One God. There is no true God except He.”*⁸

Sheikh bin Baz (*rah*) elaborated on Testimony of Faith: The word ‘true’ must be added because it reveals the falsehood of all gods that are being worshiped besides or to the exclusion of Allah, and it also signifies that the God who is worshipped in truth is Allah alone. **“That is because it is Allah alone Who is the true God, and whatever they worship beside Him are false.”**⁹ This includes all gods that people worship besides, or to the exclusion of Allah, whether human, angels, *jinn* or any other creature. That is why the pagans refused to profess this Testimony because they knew that it denounced their false gods.¹⁰

Sheikhul Islam bin Taymiyah (*rah*) said: *“Allah has created the creatures for His worship which comprises knowing Him, depending on Him, loving Him, and sincere devotion to Him. Their hearts acquire tranquility by remembering Him, and their eyes will be delighted by seeing Him on the Day of Resurrection, for nothing of what He will give them is more delightful to them than seeing Him.”*¹¹

The Prophet (saw) ‘asked Mu’adh bin Jabal: *“Do you know what the right of Allah upon His slaves is?”* Mu’adh said: *“Allah and His Messenger know best.”* He said: *“The right of Allah upon His slave is that they should worship Him ascribing no partner to Him. Do you know what is the right*

⁸ Qur’an, *al-Baqarah* 2:163.

⁹ Qur’an, *Luqman* 31:30.

¹⁰ Abdul-Aziz b. Baz, Annotation on the *al-Aqeedah al-Tahawiyah*.

¹¹ *Majmu’ al-Fatawa*, vol. 1

of the slaves upon Allah when they fulfill this right?" He said, "Allah and His Messenger know best." He said: "*Their right is that He would not punish them.*"

B – Who is Allah?

The swear that you will worship and serve only Him and none else. That He is the true Creator, that you will cleanse your thought and mind of all kinds of deviant worship, that you will not ascribe partners to His worship. All that men worship and serve other than Him is erroneous, not the true god and not worthy of worship. This act is a blasphemy to Him and considered to be an unpardonable sin – that when a person who committed this died and did not repent before dying, he will reside in Hell-Fire eternally.

That only He is the Owner of everything, the Creator of the heavens and the earth, and all between them, He created everything from nothing. And everything will return to Him on the Day of Resurrection for Judgment. He sustains everything at the same time, without error, without feeling of tiredness nor drowsiness, and He has no need for anyone in His Sustenance or Management by His Decree.

He has no equal, none is comparable to Him, He is the Almighty, the Wisest, the Ever-Hearing, the Ever-Seeing. All his creatures depend on Him alone for all their needs; He provides everything and all things originate from Him. He is without beginning, without origin, begot none, not begotten and without a spouse. All are his slaves and all will face Him on the Day of Resurrection being His slaves.

Wa ash-ha-du an-na Muhammadar Ra-su-lul-lah – (And I testify that Muhammad is Allah's Messenger).

C – Who is Muhammad?

We acknowledge that Muhammad is Allah's Messenger and slave, that he is the Last Prophet and no Messenger will come after him. He is the supreme head of all Prophets and Messengers. You swear that you will obey only him: his *Sunnah* – his way, his commands and his approvals – a perfect obedience to whatever he commanded and avoidance of anything that he forbade. In fact, nothing more exceeds his ways because these came from Allah, Who is All-Knowing and Creator of all.

We are advised to fear Allah through patience and to follow the Prophet in all things.

The respect for the Prophet and his sayings and deeds are illustrations of showing fear of Allah, for Prophet Muhammad does not speak according to his own volition.

He was guided by Allah – the Most High and the Perfection; thus, his speech and actions must be considered and regarded as holy guidance from Allah.

Prophet Muhammad was chosen by Allah as the means to convey His last message to mankind. This very important point was stressed and preserved by Allah in the following verse: "**And he**

(Prophet Muhammad) speaks not from his own inclination; indeed, anything that he says is revealed message (from Allah)."¹²

It is obligatory for one that before embracing Islam or before declaring the *Shahadah* (Witnessing or Testimony), he must have a complete bath, that his whole body be cleansed with water, with his sole personal intention is to enter Islam and to start a new life in this correct faith. However, in case he has not done it – the complete bath, he may also perform it after declaring the *Shahadah*.

In addition to this, the complete bath of the body symbolizes the washing away of all sinfulness. A favor from Allah at His blessing, that whoever embraces Islam is forgiven of all his sins, no matter that it be the size of the earth, He will still forgive him. Hence, one who newly embraces Islam is totally pure, spotless like a newborn baby. His face reflects the light and purity of himself. Hence, he must strive within all his means to avoid staining it with any sin.

Embracing Islam:

The embrace of Islam is the most important decision one can make in his life. One may dream, attain anything he wishes, but nothing can be higher or more than being a true believer. This is the most rational and just decision – that one places himself along the Path of Salvation. **“Indeed, successful are the believers.”**¹³

So many people possessed everything became wealthy, well-known and acknowledged worldwide, but they never became happy, never had contentment and peace in their inner selves. Many of them had miserable lives, resulting in overdoze of prohibited drugs, or even committing suicide.

Hence, inner and mental peace is not through money, wealth and fame; rather, it is attained by man only if he is in the True Faith.

Three benefits can be obtained in the acceptance of true faith: **First** is being able to place himself on the True Path.

Second is forgiveness of all the sins he committed. For the embrace of truth as mentioned in the previous topic, is forgiveness of sins. Thus, one becomes very pure after embracing (accepting) Islam; hence, he must strive to maintain purity as much as possible as a new believer. And if ever he has an undesirable past, he must give it up and start life anew. One needs not live in his bad past life. However, Islam has a solution for all problems to be faced or being faced by a person.

And the **third** is salvation from the horrible and eternal punishment in the Hellfire.

On the other hand, it is useless for a man if ever he is away from the truth, since he cannot benefit anyway from all his earthly possessions – they are worthless in the Life Hereafter. Allah (*swt*) said: **“The parable of those who disbelieved in their *Rabb*, is that their deeds are like ashes which**

¹² Qur'an, *an-Najm* 53:3

¹³ Qur'an, *al-Mu'minin* 23:1

the wind blows forcefully on a stormy day; they are unable to keep a single thing from what they earned. That is extreme deviation (from the straight path).”¹⁴

“Indeed, those who disbelieved and committed wrong, Allah will not forgive them nor guide them to any path – except the path to Hell, they will dwell therein forever, and this is very easy for Allah.”¹⁵

“Verily, those who rejected our *Ayaat*¹⁶ and treated them with arrogance, no opening will there be of the gates of heaven for them, nor will they enter Paradise until the camel can pass through the eye of the needle. Such is our reward for the *Mujrimun* (criminals, polytheists and sinners). For them there is a couch (made) of Hell Fire and (as) covering above them (also of Hell Fire). Thus we recompense the *Dhalimun*.”¹⁷

But those who believed (in the Oneness of Allah – Islamic Monotheism) and worked righteousness – no burden do We place on any soul but that which it can bear – such will be the Companions of the Garden. Therein they will dwell.”¹⁸

A Man's Responsibility

Allah created us in perfect form; He provided us with thought, knowledge, hearing, vision, will, etc. He also gave us the capacity to decide, freedom to choose, understand and reason out. He showed us the Path to success and the Path to destruction, the difference between light and darkness, between being in the Right Faith and being in the Deviant Faith. He also gave the example of the difference between a blind and a seeing man. He also told us what will happen to us if we choose the error, and what will happen to us if we choose the truth.

Hence, our being a man is a responsibility – our actions and words are a responsibility before Allah. All that a man does here will be reaped in the Hereafter.

Allah did not create us to be only a plaything; our creation is not mere chance. Our presence here is a responsibility and an obligation. **“Do you think that We created you only for play (without any reason), and that you will not return to Us (for recompense)?¹⁹ Does man think that he will be left neglected (after he was created – everything will be worthless and he will not account for his deeds, he will not be punished or rewarded for obligatory acts ordained by Allah for him)?”**²⁰

Hence, the superiority of men over women in strength and mind is not humiliation for women but a responsibility and obligation for men.

Being a pillar of the home, and being a mother is a responsibility to the children, and being a son/daughter is a responsibility to the parents, especially if they have reached senility (old age);

¹⁴ **Qur'an, Ibrahim** 14:18

¹⁵ **Qur'an, An-Nisa'** 4:168-169

¹⁶ *Ayat* or *Ayah* – refers to revelations, verses, lessons, signs, evidences, proofs, etc.

¹⁷ *Dhalimun* are those who worship false gods, commit evil, and are non-believers.

¹⁸ **Qur'an, al-A'raf** 7:40-42

¹⁹ **Qur'an, al-Mu'minun** 23:115

²⁰ **Qur'an, al-Qiyamah** 75:36

being a brother is a responsibility and obligation to his sisters; being a teacher to students, the provider of Education; the announcers of news or broadcasters; all the leaders of the community, society and country. Whatever duty imposed and accepted is a responsibility. All of these are responsibilities to be accounted for.

There are persons who assume duties in society or government, they strive and do all ways in order to place themselves in position, not to serve the country but to protect their personal interest or be known and be recognized as being excellent, so what happens is that once in the position, they are not able to serve the people faithfully. This is the unjustified decision of people.

D – What is the Qur'an?

The word *Qur'an* is a **verbal noun** which has similarity in meaning with the word *qira'ah*, because both words originate from the verb *qara'a* meaning **to read** or **to recite**.

However, based on history, the term **Qur'an** directly refers to the Book revealed by Allah through His messenger, Angel Jibril, to Prophet Muhammad gradually within 23 years.

“Say (O Muhammad): The Spirit of Truth (Holy Spirit who is Angel Jibril) brought down this Qur'an from your Rabb in truth, in order to strengthen and affirm (the faith of) those who believed and as a guidance and good news to those who have submitted themselves (to Allah as Muslims).”²¹

“And truly, this (Qur'an) is a revelation from your *Rabbil-'Alamin*, brought down by the *Ruhul Amin*²² to your heart (O Muhammad) in Arabic language, that you may be a warner. And verily, this (Holy Qur'an and its revelation to Prophet Muhammad) was stated in the Scriptures (i.e, in the *Tawrah* and *Injeel*) of previous people.”²³

Whenever problems arose or Allah wished to send special advice to Prophet Muhammad (*saw*) and his *Sahabah* (Companions), Allah would send Angel Jibreel with a certain portion of the Qur'an and would then recite it to Prophet (*saw*). Hence, the Qur'an was not revealed only once in its totality, as in the case of previous Books of Revelation, but this was revealed part by part within a certain period.

We are aware that Prophet Muhammad did not read or write, so it was very important for him to memorize every revelation to be revealed to him.

E – The Value of Continuous Education: Importance of Seeking Islamic Knowledge “Only those who have knowledge among His people fear Allah. Indeed, Allah is Exalted in Might and Forgiving.”²⁴

In fact, one's continuous search for knowledge is essential. He thereby protects himself against ignorance, recognizes fully the attributes of the One who created him and all things, discovers the

²¹ **Qur'an**, *An-Nahl* 16:102

²² The Spirit of Truth that also refers to Angel Jibril.

²³ **Qur'an**, *Ash-Shu'ara* 26:192-196

²⁴ **Qur'an**, *al-Fajr* 35:28

truth about everything, thus on account of these he will obey Allah on this basis and will lead his life along with his acquired knowledge.

It is not easy amending the customary deviant faith, erratic traditions, daily sights of people's deeds all around, especially in the places of our nurture, the difference between wrong and right acts are no longer distinguished. The environment where we grew up is filled with Social Problems, which have affected almost all of us, which we have carried up to now and have already become part of our personality.

Even Muslims (born of Muslim parentage), who have not given enough attention to religious education, have also acquired "Social Problems." They have also become victims of false ideology.

Hence, for us who grew up in this society where we are in the minority, we can only change these and protect our faith, by the grace of Allah, if we possess knowledge of our faith.

A person's superiority in knowledge of faithful worship is similar to the difference between a full moon and other heavenly bodies and stars. That the knowledgeable people are the successors of the Prophets, that the Prophets left nothing even a dinar or dirham (money or wealth), but rather knowledge only, which is why whoever acquired it possessed much legacy.²⁵

Allah (swt) said: **"Allah will raise up the ranks of those who believed and those who were granted knowledge."**²⁶

*"When Allah wishes good for someone, He bestows upon him the understanding of religion."*²⁷

*"A person who follows a path for acquiring knowledge, Allah will make his way to Paradise easy."*²⁸

Knowledge and understanding of *Deen* (Islam) here stands for the understanding of the Qur'an and *Ahadith*, Islamic injunction, and knowledge of the lawful and the unlawful. This *hadith* highlights the excellence of knowledge and the fact that it is a sign of Allah's Help to the person who possesses it and acts accordingly.

F – Islam as Part of Our Character

Let us adopt Islam as a kind of living. Islam is not only for spiritual life or a relationship of man to his Creator. This is not a ritual performed only once in a week or only an hour or a day of your choice. It is not a garment which is discarded once it gets old. It is not food that is rejected once satiated with. It is not only for Saudi Arabia which can be a faith lost once one leaves this place (there are people with this notion).

²⁵ Collected by **Abu Dawud, Ibn Majah, at-Tirmidhi**; and authenticated by Al-Albani.

²⁶ **Qur'an, al-Mujadilah** 58:11

²⁷ Narrated by Mu'awiyah and Collected by **Bukhari** and **Muslim**.

²⁸ Narrated by Abu Huraira and Collected by **Muslim**.

Islam is a proper system, way of life suited to all occasions, all places, all types of people, all generations, everything that a man wants to do. A way of life, faith, relationship, law, teaching, rule, manner, management, system that came from Allah, the Creator; from the Maker of all, from the Designer of all, from the Knower of all that will benefit His creation.

Hence, it is faultless, non-destructive to anyone; rather it will be beneficial to him. It is the way of life given by Allah, not merely a relationship by man to his Creator, but also including the law, system, man's relation to himself, his neighbor and his environment. In short, this is the main key for success, inner and mental peace, self-contentment, self-establishment along the right Path, salvation, and happiness in this earthly life and in the Hereafter.

Thus, let us adopt it at all times; consider it as part of our character, without which something is missing in us.

G – Allah Does Not Impose On Us a Burden That We Cannot Bear

There is no one who never experiences trials or problems, but we have to consider that these are with solutions and limits. And Allah does not impose any burden that we cannot bear nor beyond our capacity; what He gives us are only things in which we are capacitated.

Prophets and Messengers were not excluded from these trials. If we study their histories and lives, we will know that they had the most difficult trials, yet they did not lose hope, never lost trust in Allah and their faith in Allah did not decrease not even a bit. They still depended on, believed and trusted in Him.

Only in the events with Prophet Muhammad and to the earlier Prophets, such as Nuh (Noah), Ibrahim (Abraham), Musa (Moses), Ayyub (Job), Yusuf (Joseph), Eisa (Jesus), and others, do we have lessons to pick up and examples to emulate.

Even among their followers, there were also trials, but they remained steadfast and did not let go off the true faith. One of these was Asiya, the wife of Pharaoh, how she was punished by her husband upon accepting Islam that Musa brought. And even among the followers of the Last Prophet, Muhammad (*saw*), so much did they surmount (or bear) the trials that came to them – Bilal Ibn Rabi'ah, Khabbab Ibn Arat, Mus'ab Ibn Umayr, Ammar Ibn Yasser, etc.

May we acquire their traits: their perseverance, concern, faith and other admirable qualities. Allah loves the patient ones, Allah exceedingly loves the faithful. It matters not to Allah that the *Ka'abah* be demolished, that the heavens and the earth be crushed, but the believers are very precious to Him. It is enough that Allah has loved us, He has chosen us from the multitude and saved us from the torment of Hell-Fire. Had every man known this and been true to himself, he would have grieved and felt small out of shame. This is how we have been given dignity and importance by our Creator. So a trial is a measurement, how true a person is to himself, how broad his knowledge is about the benefits it will offer, and finally, how much he knows his Creator.

Hence, one who is along the truth or one who has newly embraced the truth might experience insults and jeers, may he be able to face them with dignity and stability.

H – Family Reaction, How To Deal with It

As the information that came to the knowledge of non-Muslims about Islam is different, most especially those based only from the media whose reporting to the public has been biased, add to this those who claim to be Muslims yet you never see in them their being Muslims – they do not follow the tenets of Islam, do not perform *salah* and instead even commit evil, this is why you cannot avoid the negative impact of this to the family of the new Muslim.

If the faith you have embraced is foreign to the people or their knowledge about it is different, there is surely a need for striving to explain and rectify their erroneous concept. This is often the case with those who have newly embraced Islam. They encounter pressures from their respective wives, children, and parents or else from their respective families or clans. But after explaining Islam to them gradually or showing to them the beauty of Islam by means of their actions and manners, the outlook of their families and friends on the faith they have embraced is changed.

It is enough for a believer to trust totally in Allah completely and fully, without any doubt. Sincere prayer should be continuous for seeking guidance and protection of his loved ones coupled with actions and deeds, until the coming of the mercy and compassion of Allah, *insha'Allah*.

If we have saved ourselves (by Allah's permission) through the acceptance of truth, let us also save our families and loved ones from Hell-Fire whose fuels are men and stones prepared for those who deny the truth.

We do everything to support our families on earth, therefore, let us also do everything to the best of our ability to accompany them in the Hereafter – in the eternal life, in gardens where rivers flow beneath lofty palaces and shady trees. May Allah permit us to attain this, *insha'Allah*.

Formation Must Be Gradual and Slow

To one who is accustomed to a certain thing, it cannot be easily changed only once, it will need certain steps to enable its accomplishment.

One who has remained in the dark within 20 years, for instance, and afterwards came into the light – he has embraced the truth. In fact, every wrong thing he was accustomed to within a long time cannot be changed in an instant, or one year or perhaps more than these, when he will not need slow steps.

The social lives in our environment with which we grew up, our psychological upbringing, the traumatic or tragic events in our lives, the influence of our country's colonizers, the formative means made on us, especially in religion – should anything be changed towards salvation, it must be slowly and within appropriate means. A mistake cannot be changed if it will result more gravely than that mistake. However, continuous education and acquisition of knowledge, sincerity or being true to oneself, patience and perseverance, faithful compliance with commandments, are weapons for changing and correcting mistakes.

I – How to Protect and Develop Your Islam

1]-Know the Purpose of Creation: **“Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?”** ²⁹ **“Does man think that he will be left ‘suda’ (neglected without being punished or rewarded for the obligatory duties, enjoined by Allah on him)?”** ³⁰

“Shall We treat those who believe (in the Oneness of Allah – Islamic Monotheism) and do righteous good deeds, as ‘Mufsidun’ (those who associate partners in worship with Allah and commit crimes) on earth? Or shall We treat the ‘Muttaqun’ ³¹ **as the ‘Fujjar.’** ^{32 33}

Upright thinking completely refuses to accept it. Allah has warned and made aware the obedient with favors in this world and in the Hereafter; and with humiliating situation and events to the sinners.

2]-Once you accepted Islam whole-heartedly, all your previous sins were forgiven by Allah, the Most Merciful, and the All-forgiving, as you were just like a newborn child without any sin at all, even though you were with sins nearly as great as the earth: As in *Hadith Qudsi*:

I heard the Messenger of Allah, Muhammad (*saw*), say: *Allah the Almighty said:*

'O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it (i.e. as the earth, meaning that Allah will forgive in like measure man's sins).'' ³⁴

3]-Becoming a Muslim, means that you have achieved the best thing in your life. It is your treasure in this world and in the Hereafter – you are owning then a valuable thing. Being a Muslim is non-comparable to anything; even the earth which is full of gold is no match to it:

“Verily, those who disbelieved, and die while they are disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom (so that they could go out from Hell). For them is a painful torment and they will have no helpers.” ³⁵

4]-Once you embraced Islam you removed yourself from Hell-fire, don't ever think of returning to it! Therefore, protect it! Avoid committing sins – be grateful and obedient to Allah:

²⁹ **Qur'an, al-Mu'minin** 23:115

³⁰ **Qur'an, al-Qiyama** 75:36

³¹ *Muttaqun*: i.e. pious and righteous persons who fear Allah much by abstaining from all kinds of sins and evil deeds which He has forbidden, and love Allah much by performing all kinds of good deeds which He has ordained.

³² *Fujjar*: criminals, disbelievers, wicked, etc.

³³ **Qur'an, Sad** 38:28

³⁴ Narrated by Anas and Collected by **at-Tirmidhi** (also by Ahmad ibn Hanbal). Its chain of authorities is sound.

³⁵ **Qur'an, Ali 'Imran** 3:91

“And whosoever fears Allah and keeps his duty to Him. He will make a way for him to get out (from) every (difficulty), and He will provide him from (sources) he never could imagine.” ³⁶

“...Verily, Allah will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allah).” ³⁷

“That is so because Allah will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allah is All-Hearer, All-Knower.” ³⁸

5]-Establish strong Islamic foundation within yourself on a gradual manner. Avoid those bad, aggressive and arrogant people. Always be with the company of your Muslim brothers, especially those learned, pious and religious. Continue in gaining knowledge, the more you have learned, the more you will be steadfast in your Faith. Read as much as you can of the basic sources of Islam (Qur'an and *Sunnah*) and of the authentic and trustworthy writings about Islam to understand it more. You will learn a lot about the laws and systems of Islam related to worship, family structure, life activities, manners, economic and public affairs. You will know the ideology of Islam and its view in regard to creation, universe, man and life. Islam is not rituals or morals only; it is in fact a comprehensive system for society, a constitution for the State and a way of life. Pray to Allah to bestow knowledge on you by saying: **“Rab-bi zid-ni 'il-maa, Rab-bi zid-ni 'il-maa, Rab-bi zid-ni 'il-maa.”** ³⁹

Allah made it clear that knowledge of Him and of His *Deen* produces piety and fear that leads to the proper estimation of Allah and His attributes: **“It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All-Mighty, Oft-Forgiving.”** ⁴⁰

Ibn Katheer, may Allah's Mercy be upon him, said: “...The more the knowledge of Allah becomes perfected, the more the fear intensifies, and the more it increases.”

Knowledge elevates the rank of its holder, Allah says: **“Allah will exalt in degree those of you who believe, and those who have granted knowledge.”** ⁴¹

The Prophet (*saw*) said: *“Whomsoever Allah intends to do good to, He makes him comprehend the Deen.”* ⁴²

He also said: *“Anyone who takes a road in search of knowledge, Allah will make him take on a road that leads him to Paradise, and that the angels lower their wings with pleasure to the*

³⁶ Qur'an, *at-Talaq* 65:2-3

³⁷ Qur'an, *al-Ra'd* 13:11

³⁸ Qur'an, *al-Anfal* 8:53

³⁹ Qur'an, *Taha* 20:114)

⁴⁰ Qur'an, *Fatir* 35:28

⁴¹ Qur'an, *al-Mujadalah* 58:11

⁴² Bukhari, Vol. I, *Hadith* No. 71, p. 61.

*person seeking knowledge; and that all the inhabitants of the heavens and the earth, and the fish in the depth of the sea ask forgiveness for the learned man.”*⁴³

*The superiority of the learned man over the one who is devoted for worship, is like that of the full moon over the rest of the stars; and that the learned are the heirs of the Prophets, and the Prophets have left neither a dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion.”*⁴⁴

THE KNOWLEDGE OF ALLAH: He said in the Qur'an, “**And if all the trees on the earth were pens and the sea were ink (wherewith to write), with seven seas behind it to add (to its supply), yet the Words of Allah would not be exhausted. Verily, Allah is Al-Mighty, All-Wise. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allah is All-Hearer, All-Seer.**”⁴⁵

“Say (O Muhammad to mankind).”If the sea were ink (for writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid.”⁴⁶

6]-Consult learned Muslim about what Allah has revealed in the Qur'an and to His last Messenger, Muhammad (*saw*) because there is always best explanation on everything. “**And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'an), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.**”⁴⁷

7]-Hold your Faith firmly; don't blame your Islam if in case you will face any difficulties or problems, because everyone will receive trials from Allah: “**Or think you that you will enter Paradise without such (trials) as came to those who passed away, before you?**”⁴⁸

“Do people think that they will be left alone because they say: ‘We believe’, and will not be tested? We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test).”⁴⁹

“And certainly, We⁵⁰ **shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient, who, when afflicted with calamity, say: 'Truly! To Allah we belong and truly, to Him we shall return.' They are those on whom are the *Salawat* (i.e. blessings etc. i.e. who are blessed and will be forgiven) from their**

⁴³ Narrated by Abu Darda and Collected by **Abu Dawud, Ibn Majah, at-Tirmidhi and Ibn Hibban**

⁴⁴ Collected by **Abu Dawoud, Ibn Majah, at-Tirmidhi**, and authenticated by Al-Albani

⁴⁵ **Qur'an**, *Luqman* 31:27-28

⁴⁶ **Qur'an**, *al-Kahf* 18:109

⁴⁷ **Qur'an**, *al-Furqan* 25:33

⁴⁸ **Qur'an**, *al-Baqarah* 2:214

⁴⁹ **Qur'an**, *al-Ankabut* 29:2-3

⁵⁰ Note the plural 'We' from this verse. Allah speaks of Himself usually in the first person plural 'We': it is the plural of respect and honour and is used in human language in Royal proclamations and decrees. But where a special relationship is expressed the singular, 'I' or 'Me' is used.

Lord, and (they are those who) received His Mercy, and it is they who are the guided ones.”⁵¹

Mere lip profession of Faith is not enough. It must be tried and tested (*fitnah*) in the real turmoil of life. The test will be applied in all kinds of circumstances, in individual life and in relation to the environment around us to see whether we can strive constantly and put the Lord above self. Much pain, sorrow and self-sacrifice may be necessary, not because they are good in themselves, but because they will purify us, like fire applied to a goldsmith's crucible to burn out the dross.

8]-Islam is the only '*Deen*' (translated as *Religion*) to be accepted by Allah on the Day of Judgment.⁵² Surely, Islam is the only '*Deen*' which is pure and free from all types of superstitions, polytheism and paganism. It is the '*Deen*' of pure Monotheism.

9]-And when you feel whispers from *Jinn* devils, recite: "***Rab-bi a-ou-dhu bika min ha-ma-za-tish-Shayaatin wa a-ou-dhu bika rab-bi an yah-durun***"⁵³ "**O my Lord! I seek refuge with You from the whisperings (suggestions) of the Evil Ones". And I seek refuge with You, My Lord, lest they attend (or come near) me.**" And recite also *Suratul-Falaq* and *Suratun-Nas*.

10]-Doing good deeds as much as you can, such as:

*Performing voluntary prayers, in addition to the compulsory five prayers, helping the poor and the needy by extra charity in addition to *Zakat*, or by assisting them in carrying out their necessary difficult duties, taking part in useful social projects aimed at reforming Muslim Society,

*Fasting a day or more other than in Ramadan, making '*Umrah* if possible and *Hajj*, inviting others to embrace Islam.

11]-To protect your heart from hatred, jealousy, envy, pride, arrogant, and any deviation, recite these supplications with sincerity: "**Our Lord! Put not in our hearts any hatred (i.e. jealousy, envy) against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful**" – '*Rab-banaa laa taj'al fi qu-lou-binaa ghil-lan lil-la-dhi-naa aa-manu. Rab-banaa in-naka ra-ou-fur rahim.*'⁵⁴ "**Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.**" – '*Rab-banaa laa tu-zigh qu-lou-ba-naa ba'ada idh-haday-tanaa wa hab-lanaa mil-ladun-ka rah-mah. In-naka antal wah-haab.*'⁵⁵ Certainly, there is a part of the body that if it is unclean the whole body will be unclean and if it is pure the whole body will be pure, truly it is the heart!

⁵¹ Qur'an, *al-Baqarah* 2:155-157

⁵² Qur'an, *Ali 'Imran* 3:85

⁵³ Qur'an, *al-Mu'minin* 23:97-98

⁵⁴ Qur'an, *al-Hashr* 59:10

⁵⁵ Qur'an, *Ali- 'Imran* 3:8

J – Islamic Terminology

Allâh	The Proper Name of the One and Only Creator
Shahâdah	Testimony, witnessing
Lâ i-la-ha il-lal-lâh	There is none worthy to be worshipped but Allah alone
-su-lul-lâh	Messenger of Allah
Mu-ham-ma-dar Ra-su-lul-lâh	Muhammad is the Messenger of Allah
As-sa-lâ-mu ‘a-lay-kum wa Rah-ma-tul-lâ-hi wa Ba-ra-kâ-tuh	May the Peace be with you and the Mercy of Allah and His Blessing
Bis-mil-lâ-hir Rah-mâ-nir Ra-heem	In the Name of Allah the Most Gracious, the Most Merciful
Al-Ham-du-lil-lâh	All Praises are due only to Allah
Rabb	Creator, He created all and everything from nothing, He has the Command for all and everything, and the One who Maintains and Sustains all simultaneously without any tiredness. He does not need any kind of help from anyone.
Âlamîn	The creation, creatures
Al-Ham-du-lil-lâ-hi Rab-bil Â-la-min	All the Praises are due to Allah alone, the <i>Rabb</i> of all creation
Tawheed	Oneness, Unity, Belief in the Oneness of Allah
Shirk	Associating partners to Allah in worship or worshipping others besides Allah
Mushrik, Mushrikun (pl.)	The person who sets up partners in worship to Allah or worshipping others besides Allah
Ar-Risâlah	The Message
Ibâdah	Worship, all forms of actions, deeds and statements that are pleasing to Allah and are in accordance with His Law
Salâh	The five times daily obligatory prayers
Wudhu	Purification, cleanliness, ablution, washing
Ghusl	Full ritual bath of the whole body due to major defilement or impurities. This is done as pre-requirement in the performance of <i>Salah</i> and other forms of worship
Harâm	Prohibited, forbidden, unlawful, illegal, not allowed
Halal	Lawful, allowed, legal
Deen	Law or Complete Code of Life (translated as <i>Religion</i>): Physical: relationship of man to his ownself, his fellow human being, his environment, etc., Spiritual: relationship of man to his Creator, the One Who created him
Islâm	Worship, submission, surrender to the One and Only Creator and following His commandments
Deen Al-Islâm	Law or Complete Code of Life (translated as <i>Religion</i>) that is in accordance with the worship of the One and Only

	Allah the Creator and following and applying His Commandments (translated as <i>Religion of Islam</i>)
Muslim	One who totally surrenders his entire self to the Will of Allah
Arkân	Pillars, foundation, base
Imân	Faith, belief, creed
Arkânul Islâm	Pillars of Islam, Islam has Five Pillars
Arkânul Imân	Pillars of Faith or Belief, There are Six Pillars of Belief in Islam
Tahharah	Cleanliness, purification, purity
Dhikr	Remembrance of Allah
Ikhâlâs	Sincerity, Sincerity of Faith or Belief
Ar-Riyâh	Showing-off
Nifâq	Hypocrisy
Munâfiq (Hypocrites)	Those who show some things outwardly while hiding other things inwardly
Yawm	Day
Al-Hisâb	Recompense, Judgment
Al-Qiyâmah	Standing, rising, Resurrection, Day of Resurrection
Yawmul Qiyâmah	The Day of Resurrection, Day of Judgment
Yawmul Hisâb	The Day of Recompense
Yawmul Akhir	The Last Day / The Next Life or the Life Hereafter
Dunya	World, this world
Al-Jannah, Al-Jannât (plural)	Garden where rivers flow underneath tall and lofty palaces and trees (translated as <i>Paradise</i>)
An-Nâr	The Fire, Hell-Fire
Malâikah	The Angels
Al-Âyât, Âyah	The Revelations, verses, lessons, signs, proofs and evidences
Jahiliyah	Ignorance, days or times of ignorance
Kitâb	Books or Scriptures
Bid'ah	Changes, additions or innovations in teachings
Qadar	The Preordainments, destiny or fate that all the things are in exact accord with the Law and in appropriate and relevant measurements of how they are exactly measured
Kufr	Disbelief, rejection, turning one's back, denial
Kâfir, Kuffâr (pl.)	Disbeliever, the person who turns back, one who hides the truth
Sunnah	The things or ways, orders, agreed upon, a form of worship that are in accordance with the statements of the Prophet Muhammad (<i>saw</i>) that have become the bases or criteria for the Muslims to follow and practice
Seerah (Life story, Biography)	Usually referring to the biography of Prophet Muhammad (<i>saw</i>)
Siyam or Sawm	Fasting, fast, abstinence

II – *FIQH* (ISLAMIC PRACTICES / JURISPRUDENCE)

A – Beginner's Course (Brief Introduction on *Fiqh* Subjects)

Etymology and Definition ⁵⁶

Fiqh: The word *fiqh* (فقه) is an Arabic term meaning “deep understanding” or “full comprehension”.

Technically it refers to the body of Islamic law or Islamic Jurisprudence extracted from detailed Islamic sources. (which are studied in the principles of Islamic jurisprudence) and the process of gaining knowledge of Islam through jurisprudence. The historian Ibn Khaldun describes *fiqh* as "knowledge of the rules of God which concern the actions of persons who owe themselves bound to obey the law or rules in relation to actions ('*amaliyya* — عملية). Anything or any action in Islam falls or comprises within the following five categories of *Fiqh*:

1. ***Wajib*** or ***Fardh*** (Required / Obligatory / Compulsory) – This category is a must for the Muslim to do such as the five daily prayers. Doing the *Fardh* counts as a good deed, and not doing it is considered a bad deed or a sin.
2. ***Mustahabb*** or ***Mandub*** (Recommended / Encouraged) – This category is recommended for the Muslim to do such as extra prayers after *Duhr* and *Maghrib*. Doing the *Mandub* counts as a good deed and not doing it does not count as a bad deed or a sin.
3. ***Mubah*** (Permitted / Permissible / Allowed) – This category is left undecided and left for the person, such as eating apples or oranges. Doing or not doing the *Mubah* does not count as a good or bad deed.
4. ***Makruh*** (Discouraged / Disapproved / Hated) – This category is a detested and hated such as growing very long fingernails. Not doing the *Makruh* counts as a good deed and doing it does not count as a bad deed.
5. ***Haram*** (Forbidden / Prohibited / Illegal) – This category is prohibited for the Muslim to do such as stealing and lying, etc. Doing the *Haram* counts as a bad deed and not doing it counts as a good deed.

Fiqh or Islamic Jurisprudence is an expansion of the code of conduct (*Shariah*) expounded from the **Quran**, often supplemented by the **Sunnah** (Prophet's Tradition) and implemented by the rulings and interpretations of Islamic jurists (plural, *Fuqaha*). *Faqih* (singular) is a person expert in *fiqh* (jurist).

⁵⁶ Wikipedia, the free encyclopedia.

With regard to some topics the Qur'an and *Sunnah* are silent, in those cases the *Fuqaha* (Muslim jurists) try to arrive at conclusions by other means such as: ***Ijma'*** (consensus) that is the historical consensus or the joint agreement of the community on a point of Islamic law not specifically found either in Qur'an or *Sunnah*, and ***Qiyas*** (analogy) is the deduction of Islamic laws that are not specifically found in the Qur'an, *Sunnah* or *Ijma'*, but are based on laws found in one of them, or classified in any of the established laws with a similar cause treated in a similar manner. This definition is consistent amongst the jurists.

Fiqh deals with the observance of rituals, morals and social legislation in Islam. This wider concept of **Islamic jurisprudence** is the source of a range of laws in different topics that govern the lives of the Muslims in all facets of everyday life.

Islamic law (*fiqh*) covers two main areas: rules in relation to actions, and, rules in relation to circumstances surrounding actions. *Fiqh* can also be grouped as: Worships (*Ibadaat*) and Dealings and transactions (*Mua'malaat*).⁵⁷

Islamic Terms:

Taharah – Purification or cleanliness; Islamic hygiene involving purification of the body, clothes and place of worship according to set rites.

Wudhu' – Ablution, which is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to the ankles for the purpose of offering *Salah* or doing circumambulation round the Ka'aba.

Ghusul – A complete ceremonial bath. This is necessary for one who is *Junub* (in a state of uncleanness because of sexual discharges), and also in other occasions.

Salah – The performance of the Five times daily/regular obligatory prayers by a male in a *Masjid* in congregation and by a female preferably done at home. It is performed in a number of units (*raka'at*) with different postures and positions that start with *Takbir* and ends with *Taslim*.

Najasah – Ritual impurities, e.g. dead animals except fish and locust, swine flesh, human urine/feces, *al-Waddi* (white prostatic fluid) and *al-madhdi* (prostatic fluid emitted as a result of sexual excitement), urine and dung of animals whose flesh is not lawful to consume, such as swine, donkeys, mules, dogs and the like.

Najasah – Ritual impurities, e.g. dead animals except fish and locust, swine flesh, human urine/feces, *al-waddi* (white prostatic fluid) and *al-madhdi* (prostatic fluid emitted as a result of sexual excitement), urine and dung of animals whose flesh is not lawful to consume, such as swine, donkeys, mules, dogs and the like.

⁵⁷ Taken and synthesized from **Wikipedia**, the free encyclopedia and **Islamic-Dictionary.com**

B – At-Taharah (Purification)

Cleanliness is referred to in Islam as Purification (*at-Taharah*), and it is a precondition for the validity of *Salah*.

The Prophet Muhammad (*saw*) said in the following *Ahadith* (sayings) concerning cleanliness: “*Cleanliness is half of Iman (Faith)*”⁵⁸ He (*saw*) emphasized: “*The key to Paradise is Salah and the key to Salah is Cleanliness.*”⁵⁹ Once the Prophet (*saw*) passed by two graves and said: “*Their occupants are being punished, but not for [what you consider to be] major sins. One of them did not avoid being contaminated by urine, while the other continued spreading slander.*”⁶⁰

Allah says: **Verily Allah loves those who are constantly repentant and loves those who purify themselves.**⁶¹

Two Types of Purification (*Taharah*)

1]. Moral Purification or Purification of the heart from:

- a. *Kufr* (Disbelief) and *Nifaq* (Hypocrisy)
- b. Anger and hatred for your Muslim brother

2]. Physical Purification

- a. Purification from acts which break Physical *Taharah* (urinating, defecating, intercourse with one's spouse, etc.)
- b. Removal of *Najasah* (impure substances like urine, feces, etc.)

Acts which require *Taharah*:

A – Acts which are *Haram* (Forbidden) to do without *Wudhu'*

- 1]. Performing *Salah*
- 2]. Making *Tawaf* of the Ka'bah
- 3]. Touching the Qur'an

B – Acts which are *Haram* to do without *Ghusul*:

- 1]. All acts which are *Haram* to do without *Wudhu'*
- 2]. Reading Qur'an in general
- 3]. Sitting in the *masjid*

C–Ablution (*Wudhu'*) – which is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to the ankles for the purpose of offering *Salah* or doing circumambulation round the *Ka'abah*.

Allah (*swt*) says: **O you who believe! When you rise for *Salah*, wash your faces and hands to the elbow and wipe your heads, and wash your feet up to the ankle.**⁶²

⁵⁸ Narrated by Abu Malik al-Ash'ari and Collected by **Muslim**

⁵⁹ Narrated by Jabir and Collected by **Ahmad**

⁶⁰ Narrated by Ibn Abbas and Collected by **Bukhari** and **Muslim**

⁶¹ **Qur'an**, *al-Baqarah* 2:222

⁶² **Qur'an**, *al-Maidah* 5:6

The Prophet (saw) said: *When a Muslim or a believer washes his face, every sin committed with his eyes is washed away from his face with water or with the last drop of water. And when he washes his hands every sin committed with his hands is washed away from his hands with water or with the last drop of water. And when he washes his feet every sin towards which his feet had taken him is washed away with water or with the last drop of water, until he comes out pure from all (minor) sins.*⁶³

The Prophet (saw) said: *The key for Salah is Taharah.*⁶⁴

Types of Water and Impurities: Water can be divided into two categories:

- 1]. Pure (*Tahur / Tuhoor*) Water which is permissible for *Wudhu'*;
 - a). *Mutlaq* water i.e., Natural water such as rain water, sea water, well water, and altered water because of its being in a place for a long time, like in a pond or lake and is mixed with algae, tree leaves, etc., which cannot be removed from it.
 - b). Water even though has been mixed with clean elements such as flour or salt, etc., to some extent, can still be called pure water.
 - c). A large quantity of water, which is equal to more than 2 *Qullas*. Water, even if mixed with impure substances, but does not change taste, color or odor, is considered *Tahur* water. 1 *Qulla* is equal to about 95.62 liters.

- 2]. Impure (*Tahir*) water which is not permissible for *Wudhu'*
 - a). If any impurities mixed with a small quantity of water, - which is less than 2 *Qullas*, the water is considered *Tahur* regardless of whether there is change in taste, color or odor of water.
 - b). If any of the impurities is mixed with a large quantity of water – 2 *Qullas* or more, but the taste, color or odor of water is changed. It cannot be good for *Wudhu'*, but may be used for drinking, example: Pepsi and the like.

D – Ghusul – A complete ceremonial bath. This is necessary for one who is in *Junub* (in a state of uncleanness because of sexual discharges), and also in other occasions. Allah (swt) says: **If you are in a state of *Janaba* (sexual discharges), purify yourself.**⁶⁵

Ghusul Procedure:

Whenever the Prophet (saw) had a *Ghusul* subsequent to sexual intercourse, he used to wash his hands, performed *Wudhu'* which he did normally for *Salat*, then he would wash his body. This is preceded by intention, and *basmalah*.⁶⁶

E – Ritual Impurities (*Najasah*) and Their Types:

- 1). Excrement of people
- 2). Human urine, feces, vomitus (human vomit)
- 3). Shed blood – Blood shed under any circumstances
- 4). *Al-Waddi* (white prostatic fluid) and *al-Madhi* (prostatic fluid as a result sexual excitement)
- 5). Dog's saliva

⁶³ Narrated by Abu Huraira and Collected by **Muslim**.

⁶⁴ Narrated by Ali bin Abi Talib and Collected by **Abu Dawud** and **at-Tirmidhi**.

⁶⁵ **Qur'an**, *Al-Maidah* 5:6

⁶⁶ See topics such as: obligatory acts, optional acts and cases where *ghusul* is commended under the Chapter III on *Ghusul*.

- 6). Urine and dung (manure/stool) of animals that is not permissible to eat (swine, donkey, mules, dogs and the like).
- 7). Pig or any of its part
- 8). Dead animals except fish and locust. Dead animals that have no running blood e.g. fly, hair, furs, feathers, bones, horns and claws of dead animals if they are permissible to eat when alive. Animals that feed on feces of other animals.

F – 10 *Sunan al-Fitrah* (The *Sunan* of Nature or the Natural Norms):

The Prophet (*saw*) said: Ten are the acts according to *fitra*: clipping the mustache, letting the beard grow, using the tooth-stick, sniffing water in the nose, cutting the nails, washing the finger joints, plucking the hair under the armpits, shaving the pubic hair and cleaning one's private parts with water. The narrator said: I have forgotten the tenth, but it may have been rinsing the mouth.⁶⁷ In another narration the Prophet (*saw*) further said: there are five things of the *fitra*: *al-Istihdaad* (shaving-off pubic hair), circumcision, trimming the moustaches, trimming the finger and toenails and plucking or shaving off the hair of the armpit.⁶⁸

In summary the Ten *Sunan al-Fitrah* are the following:

1. Trimming moustache
2. Growing beard
3. Using the *Siwak*
4. Sniffing water (a procedural step of *Wudhu*')
5. Trimming fingernails and toenails
6. Washing the knuckles
7. Plucking, or shaving off the armpit hair
8. Shaving off pubic hair
9. *Istinja'* (the cleaning of two exits of urine and feces with water and removal of the traces of whatever is coming out of either exit with pure water using the left hand).
10. Circumcision

F – 1: Conditions of Ablution (*Shurut al-Wudhu'*) and How to Perform It

1. Islam
2. Sanity
3. Consciousness
4. Intention (*niyyah*)
5. Purifying oneself from all kinds of Ritual Impurities
6. Using clean and lawful (*halal*) water
7. Ensuring that the water reaches the skin

Allah (*swt*) says: **“O you who believed, when you rise to (perform) prayers, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles.”**

⁶⁹ On the Merits of *Wudhu'*: The Prophet (*saw*) said: “When a Muslim or a believer washes his face, every sin committed with his eyes is washed away from his face with water or with the last drop of

⁶⁷ Narrated by 'A'isha and Collected by **Muslim**

⁶⁸ Narrated by Abu Huraira and Collected by **Bukhari**

⁶⁹ **Qur'an**, *al-Maidah* 5:6

water. And when he washes his hands every sin committed with his hands are washed away from his hands with water or with the last drop of water. And when he washes his feet, every sin towards which his feet had taken him is washed away with water or with the last drop of water, until he comes out pure from all (minor) sins."⁷⁰

F – 2: How to Perform It (Essential Acts and Steps of Wudhu')

1. Intention (*niyyah*)
2. Recitation of the *Basmalah* – by saying: *Bismillah* in the beginning.
3. Washing the hands three times starting with the right.
4. Gargling (mouth) and sniffing (nose) with water three times
5. Washing the face three times
6. Washing the arm up to the elbow three times starting with the right
7. Wiping the head with wet hands (from front to back then back to front), then wiping inside the ears with forefingers, and their backs with the thumbs.
8. Washing the feet up to the ankles, three times starting with the right foot
9. Reciting the Testimony of Faith upon completing the *Wudhu'*: *Ash-hadu allaa ilaaha illallah wahdahu laa shareeka lah, wa ash-hadu anna muhammadan abduhu wa rasooluh. Allahummahj- 'alnee minat-tawwaabeena waj' alnee minal mutatahireen* [(I testify that none has the right to be worshipped except Allah alone, without any partner, and I Testify that Muhammad is His Slave and Messenger). (O Allah! Make me of those that constantly repent and of those who are purified)] (*So as to combine physical and moral Tahaarah*). **Indeed, Allah loves those who are constantly repentant and loves those who purify (clean) themselves.**⁷¹ The Prophet (*saw*) said: "*He who performs wudhu' perfectly then recites the Testimony of Faith, the eight gates of Jannah would open for him to enter through any one he wishes.*"⁷²
10. Performing the *Wudhu'* acts continuously without unnecessary let-ups until completion.

G – Obligatory Acts of Ablution (*Fardh*) and Its Optional Acts (*Sunan*)

A – *Fardh* (Obligatory Acts) of *Wudhu'*

1. Washing the whole face (including washing the mouth and nose)
2. Washing both arms to the elbows
3. Wiping the head and ears
4. Washing both feet to the ankles
5. Making *wudhu'* in proper order and without pause

B – *Sunnah* (Optional Acts) of *Wudhu'*

1. Saying: *Bismillah* (In the Name of Allah) in the beginning
2. Washing the hands three times (obligatory after night sleep) and cleaning in- between the fingers
3. Washing the mouth and nose three times
4. Washing the whole face three times
5. Running one's fingers through his beard with water
6. Washing the right then the left arm to the elbows three times

⁷⁰ Narrated by Abu Huraira and Collected by **Muslim**.

⁷¹ **Qur'an**, *al-Baqarah* 2:222

⁷² **Muslim**

7. Washing the right then the left foot to the ankles three times
8. Supplication after the *Wudhu'*: *Ash-hadu allaa ilaaha illallah wahdahu laa shareeka lah, wa wah-hadu anna muhammadan abduhu wa rasooluh. Allahummahj-'alnee minat-tawwaabeena waj'alnee minal mutatahireen* (see above translation of meaning)

H – *Mubtilat al-Wudhu'* (Invalidators of Ablution). The person will remain in a state of *Wudhu'* until any of the following occurs:

1. Responding to the call of nature (by defecation and urination), or passing wind.
2. Sleeping, during which a person loses consciousness.
3. Insanity, unconsciousness, fainting, intoxication, etc.
4. Touching the genital (sexual organs) intentionally, directly and unclothed (skin-to-skin)
5. Eating camel's meat
6. Apostasy
7. Washing a dead body (*ghusul*) or carrying it (*wudhu'*)
8. Sexual activity which necessitates a *ghusul*

I – *Khuffs* (Wiping the Socks), Its Conditions, How to do it and Its Invalidators:

Prophet (*saw*) said: "I was with the Prophet (*saw*) when he was making *wudhu'*, so I bent to remove his *khuffs* (leather socks). He said to me: Leave them for I had put them on in a state of *Tahaarah*. So he wiped over them."⁷³

It is permissible for a resident to perform *wudhu'* with his footwear on for one day and one night, and three days and three nights for a traveler. The validity of *wudhu'* performed with boots on remains effective from the first time wiping over them took place.

A. *Shurut Khuffs* (Condition of Wiping the Socks)

1. One must be in a state of *Taharah* before putting them on
2. They must be free from *najasah* (impure substances)
3. They should cover the feet up to the ankle
4. Wiping must not exceed permitted time limit
 - a. Residents = one day and one night (24 hours)
 - b. Travelers = three days and three nights (72 hours)
 - c. Note: the permitted time limit begins from the first time

B. Procedure of Wiping. How to do it?

1. Wet hands
2. Pass hands over top of foot, (from the end of the toes to the beginning of the leg)
3. Wipe right foot with right hand and left foot with left hand.

C – *Mubtilat of Khuffs* (Invalidators of Wiping of Socks)

1. End of permitted time limit (elapse of validity period)
2. Removal of socks
3. Seminal discharge (acts which require *ghusul*)

⁷³ Narrated by Al-Mughirah bin Shu'bah and Collected by **Bukhari** and **Muslim**

III – GHUSUL (COMPLETE CEREMONIAL OR RITUAL BATH)

Ghusul is a complete ceremonial or ritual bath. This is necessary for one who is *Junub*⁷⁴ and also in other occasions. Allah (*swt*) says: **If you are in a state of Janaba (sexual discharges), purify yourself.**⁷⁵

A – Ghusul Procedure: Whenever the Prophet (*saw*) had a *Ghusul* subsequent to sexual intercourse, he used to wash his hands, performed *Wudhu'* which he did normally for *Salat*, then he would wash his body. This is preceded by the *niyyah* and *basmalah*.

B – Obligatory Acts (*Fardh*) of Ghusul:

- 1). *Niyyah* (Intention which is in ones heart and mind) to attain *Taharah*
- 2). Washing the entire body (including washing the mouth and nose)

C – Optional Acts (*Sunnah*) of Ghusul:

⁷⁴ *Junub* is being in a state of uncleanness because of sexual discharges.

⁷⁵ **Qur'an**, *Al-Maidah* 5:6

- 1). Saying: *Bismillah* (In the Name of Allah)
- 2). Washing hand three times
- 3). Washing private part with left hand
- 4). Making *Wudhu'*
- 5). Washing hair three times
- 6). Washing the entire body beginning from right then left side.

D – 1: *Ghusul* is Obligatory on the following cases:

- 1). *Janabah*, or major impurity (*Hadath Akbar*): The secretion of seminal discharges from a man or woman, or sexual intercourse, wet dreams, etc.
- 2). Death. Once a Muslim dies, his body must be washed except for a martyr who is killed in the battlefield fighting in the cause of Allah.
- 3). Upon acceptance of Islam – after the declaration of *Kalima Shahadah*.
- 4). At the end of menstruation period
- 5). At the end of postnatal period
- 6). Prior to *Jum'ah* prayer

D – 2: *Ghusul* is Commended on the following:

- 1). Upon entering the state of *Ihram*
- 2). After washing a dead body
- 3). *Eid* prayer
- 4). Upon entering Makkah
- 5). After recovering from unconsciousness

E – 1: Acts which are Forbidden (*Haram*) to do without *Wudhu'*:

- 1). Performing *Salah*
- 2). Performing *Tawaf*
- 3). Touching the Qur'an

E – 2: Additional Notes About *Ghusul*:

- 1). One who is in a state of sexual impurity (*junub*) is not allowed to pray, make *tawaf*, touch the Qur'an or recite it until he has taken the complete bath. One in this state may not sit in a mosque but may pass through it.
- 2). The woman's bath is like the man's, except that she is not required to undo braided hair when washing for sexual impurity (Scholars differ as to whether she must undo her braids after a period or after post-childbirth bleeding).
- 3). During her monthly period, a woman may recite verses of the Qur'an for the purpose of learning, teaching or remembrance.
- 4). One bath may be taken for two reasons (or intention), such as sexual impurity and Friday prayer, or Friday prayer and '*umrah*, if they occur at the same time, and as long as the intention is made for both.
- 5). A person who has completed the bath is automatically in a state of *wudhu'* unless one has done something to invalidate the *wudhu'*.
- 6). A person may enter a public bath (or swimming area) as long as one neither exposes the private area (from the navel to the knees) nor looks at the private areas of others. Men must not see this area of other men nor a woman of other woman.⁷⁶

⁷⁶ **Fiqh Essentials** (A Brief Summary) with additional notes concerning Halal and Haram and The Muslim's Character, Produced by Saheeh International, Published by Abul-Qasim Publishing House, Jeddah, 1992, pp. 6-7.

IV – SALAH (THE FIVE TIMES DAILY OBLIGATORY PRAYERS)

A – PRAYER (AS-SALAH): THE SECOND PILLAR OF RELIGION

Every Muslim says, and knows in his heart, that prayer is one of the **Pillars of Religion**. And indeed this is so. It has become the line which divides Islam from non-Islam. Islam has not only thus described it, but has made it the pillar of the faith, because of its exalted position, its supreme value and its great importance to Allah and His Prophet. Allah has ordered us to be mindful of it, saying, **"Guard strictly your prayers, especially the Middle Prayer, and stand before Allah with all devotion."**⁷⁷

Allah has made prayer the way to success, prosperity and happiness: **"The Believers must (eventually) be prosperous who are humble in their prayers."**

B – SIGNIFICANCE AND SPIRITUAL INFLUENCE OF PRAYER

The Spiritual Influence of Prayer: Genuine prayer, based on humility and submission, illuminates the heart, purifies the soul, and teaches the worshipper both the refinements of worship

⁷⁷ Qur'an, *al-Baqarah* 2:238

and his obligations to the divinity of the great and almighty Allah, for its through prayer that the glory and majesty of Allah is implanted in his heart. A prayer endows and ennobles man with such excellent virtues of character as truthfulness, honesty, moderation, integrity, understanding, modesty, fairness, and generosity. True prayer is the remedy for the ills which beset the heart and corrupt the soul. It is the light which dispels the darkness of evil and sin: **"Prayer restrains from indecency and evil. And remembrance of Allah is the greatest thing in life. And Allah knows the (deeds) that ye do."** ⁷⁸

Prophet (saw) said: *"The difference between them (i.e. disbelievers) is (the performance of) salah. Whoever abandons it has disbelieved."* ⁷⁹ Prophet (saw) said, *"On the Day of Judgement the first thing for which a person will be judged will be his prayer. If he performed it properly, he will be successful; but if he did not do so, he will be destroyed."* ⁸⁰ **"The Believers must (eventually) be properous who are humble in their prayer."** ⁸¹ *If he performed it properly, he will be successful; but if he did not do so, he will be destroyed."* ⁸² **"The Believers must (eventually) be prosperous who are humble in their prayer."**

Prophet (saw) said: *"The five daily prayers, the Friday prayer and fasting between Ramadhans nullify all that is between them as long as one guards against major sins."* ⁸³ Prophet (saw) said: *"For one who observes it, it becomes a light, a proof and deliverance on the Day of Judgement. For one who does not observe it, there is no light, no proof, no deliverance, and on the Day of Judgement he will be like Qarun, Pharoah and Ubayy b. Kalaf."* ⁸⁴

The Most Rewarding Prayer: Prophet (saw) said: *"The most rewarding prayer after the obligatory prayer is tahajjud."* ⁸⁵ He (saw) said: *"On the Day of Judgement all men will be gathered on a vast plain, and the herald of the world will call out: **'Who are those who forsook their beds (at night) to cry unto their Lord in fear and hope?'**"* ⁸⁶ *Those who used to pray tahajjud will stand up at this announcement, and their number will not be large. They will then be allowed to enter Paradise without being brought to account. The rest of mankind will then be commanded to report themselves for the reckoning."* ⁸⁷

Friday Prayer (Salatul Jumu'ah): Prophet (saw) said: *"Whoever gives up three Friday prayers by neglecting them will have his heart sealed up by Allah."* ⁸⁸ Prophet (saw) said: *"Whoever believes in Allah and the Last Day has the duty of Friday prayer upon him, except a sick man, a traveler, a woman, a small child or a slave. Whoever neglects it for sport or trade will be abandoned by Allah; and Allah is Self-sufficient and Glorious."* ⁸⁹

⁷⁸ Qur'an, al-Ankabut 29:45). (Shaikh Muhammad Mahmud Al-Sawwaf, **The Muslim Book of Prayer** (Translated into English by Dr. Muhammad Al-Sawwaf), Compliments of IQRAA Charitable Society, USA, Copyright 1977, p.1.

⁷⁹ Narrated by Buraydah and Collected by **Ahmed, Ibn Majah, Muslim, an-Nasa'i and at-Tirmidhi**

⁸⁰ Narrated by Abu Huraira and Collected by **at-Tirmidhi**

⁸¹ Qur'an, al-Mu'minun 23:1-2

⁸² Narrated by Abu Huraira and Collected by **at-Tirmidhi**

⁸³ Narrated by Abu Huraira and Collected by **Muslim**

⁸⁴ Narrated by Abdullah bin 'Umar and Collected by **Imam Ahmad and others.**

⁸⁵ Narrated by Abu Huraira and Collected by **Imam Ahmad and Muslim**

⁸⁶ Qur'an, as-Sajdah, 32:16.

⁸⁷ Narrated by Asmaa' bint Yazeed and Collected by **al-Bayhaqi**

⁸⁸ Narrated by Abul-Ja'd adh-Dhamri and Collected by **Abu Dawud, Ibn Majah, an-Nasa'i and at-Tirmidhi**

⁸⁹ Narrated by Jabir and Collected by **ad-Daraqutni**

C – PRAYER AS A REMEDY FOR THE HEART

Prayer has a form and a spirit. Its form is worship with the body; its spirit is worship with the heart. It is a material and spiritual exercise. The heart and countenance of one who performs it will shine with divine light, and his soul will be uplifted. It is the link between the slave and his Master. The performance of prayer is one of the greatest tokens of faith, the most significant of religious ceremonies, and the surest way of thanking Allah for His boundless favors. To neglect it is to be separated from Allah. It is to be deprived of His mercy, the abundance of His favors, and the plenitude of His generosity. It is to be refused of His kindness and blessings.

True prayer is the remedy for the ills which beset the heart and corrupt the soul. It is the light which dispels the darkness of evil and sin. The Messenger of Allah (*saw*): “*Look, if any one of you had a river at his door and bathed in it five times a day, would any of his dirt be left?*” They said, ‘None of his dirt would be left.’ He said, “*This is like the five prayers by which Allah washes away our sins.*”⁹⁰

D – UNITY AND EQUALITY IN PRAYER:

Equality and justice are made manifest through prayer. When the *muaddhin* (a person calling to prayer) calls “*Hay-ya 'alas salah*” (Come to Prayer), “*Hay-ya 'alal Falah*” (Come to Prosperity) all those whose duty it is to pray and who hear his call, be they rich or poor, young or old, ruler or subject, assemble in one row with no distinction or difference between them – all of them servants of Allah. They meet on common ground in the House (of worship) of Allah, thinking only of Him and humbling themselves before him.

“And the places of worship are for Allah (alone); therefore invoke not anyone along with Allah.”⁹¹

Standing behind one *Imam* (a person leading the prayer), they face in one direction, worship Allah who has no partner, and become humble and submissive, fearing His punishment and craving His mercy. With certainty, divine blessings will descend upon them and they will be surrounded with His mercy.

“Pray to Him with fear and longing (in your hearts): For the Mercy of Allah is near to those who do good.”⁹²

Whoever Misses Prayer: Allah's Messenger (*saw*) said, “*Whoever misses the 'Asr prayer (intentionally) then it is as if he lost his family and property.*”⁹³

Beware of Performing Salah in a Rush: Beware of performing *Salah* in a rush, because it causes it to be invalidated. The Prophet (*saw*) saw a man performing *Salah* in a hurry, he (*saw*) said: “*Go back and pray because you did not pray (yet).*” After he repeated it in a similar manner twice more and

⁹⁰ Narrated by Abu Huraira and Collected by **Bukhari** and **Muslim**. Shaikh Muhammad Mahmud Al-Sawwaf, **The Muslim Book of Prayer**, pp.1-2.

⁹¹ **Qur'an**, *al-Jinn* 72:18

⁹² **Qur'an**, *al-A'raf* 7:55 – Shaikh Muhammad Mahmud Al-Sawwaf, **The Muslim Book of Prayer**, p. 2.

⁹³ Narrated by Ibn 'Umar and Collected by **Bukhari**, Vol. 1, *Hadith* no. 527

the Prophet (*saw*) ordered him to repeat the *Salah*. He said, "Teach me, O Messenger of Allah." He (*saw*) told him, "Bow until you come to rest in *Ruku'*. Then stand until you are fully upright, then prostrate until you come to rest, then sit until you come to rest, then prostrate until you come to rest in *Sajdah*.....⁹⁴

E – SHURUT AS-SALAT [CONDITIONS OF SALAH (PRAYERS)]

1. Acceptance of Islamic Faith (Islam)
2. Intention – (*an-Niyyah*) by heart to perform a particular deed or act of worship
3. Cleanliness – This includes the body, clothes and place where the prayer is to be performed.
4. Purification – This refers to *wudhu'* or *ghusul* where it is required prior to prayer
5. Clothes and concealments or covering of body parts particularly the private parts (*awrah*). All of the woman's body is considered *awrah* in *Salah* except her face and hands.
6. Facing the "Qiblah" – A person when praying, must face towards the direction of the *Ka'bah*, the Sacred Mosque in Makkah.
7. Timing – prayers are to be observed at the prescribed or stated fixed times
8. Adulthood
9. Sanity

F – OBLIGATORY SALAWAT, NUMBER OF RAKA'AT [(UNITS) AND PRESCRIBED TIMES

<i>Salah</i>	Sup. (before)	Oblig. <i>Salah</i>	Sup. (after)	Times Description of <i>Salah</i>
<i>Fajr</i>	2	2 rak	~	Early morning <i>Salah</i> , from the break of dawn until just before sunrise
<i>Dhuhr</i>	2 and 2	4 rak	2	The noonday <i>Salah</i> , from just after midday until mid-afternoon
<i>Asr</i>	~	4 rak	~	The late afternoon <i>Salah</i> , from mid-afternoon until sundown
<i>Maghrib</i>	~	3 rak	2	The sunset <i>Salah</i> , from sundown until daylight ends
<i>Isha'</i>	~	4 rak	2, 2*, 1*	The night <i>Salah</i> , from the end of <i>Maghrib</i> until midnight

Legend:

1. Sup. (Superogatory or *Rawatib* = 12 total number of *raka'ats*) – Regular superogatory *Salah*.
2. Oblig. (Obligatory / compulsory or *Fardh Salah*). There are 17 total numbers of *raka'at*.
3. Rak (*Raka'a*) – A unit of *Salah*. A unit (*raka'a*) of *Salah* composed of standing (*qiyam*), bowing (*ruku'*), standing back, 2 prostrations (*sujud*) and 2 sitting (*jalsa*), etc.
4. *, * Plus 2 + 1 = *Witr* [an odd number (s) of *raka'a*] for closing the prayers of the day.

G – COVERING THE PRIVATE PARTS

The clothes and concealments or coverings of body parts are a must particularly the private parts (*awrah*). All of the woman's body is considered *awrah* in *Salah* except her face and hands. Minimum requirement for a man to cover himself is from the navel to the knees when not in *Salah*. During *Salah*, appropriate dress must be used.

⁹⁴ Agreed upon

H – PURIFICATION (*TAHAARAH*) FROM BOTH MINOR AND MAJOR IMPURITIES

1. Minor impurities (*Hadath Asghar*) requires *wudhu'*.
2. Major impurities (*Hadath Akbar*) requires *ghusul*.

I – REMOVAL OF IMPURITIES (*NAJASAH*)

One's **body**, the **clothes** that one's wears and the **place** wherein to perform the *Salah*, must all be free from any type of ritual impurities (*najasah*), whether minor or major impurities.

J – FORBIDDEN TIMES OF SALAH

There are three times or occasion at which Allah's Messenger (*saw*) used to forbid us to pray or bury our dead: ⁹⁵

1. When the sun began to rise until it was fully up.
2. When the sun was at its height at midday till it passed the meridian.
3. When the sun drew near to setting till it had set.

K – FORBIDDEN TIMES FOR NAFL (EXTRA) PRAYER

1. "No *Salah* is to be said after the *Fajr* prayer until the sun rises, or after the *Asr* prayer until the sun sets."⁹⁶ Only *Nafl* prayer is forbidden at these times but a missed *fardh* prayer can be offered. Most of the *ulama* (scholars) of the Muslim *Ummah* allowed the offering of missed *fardh* prayer after *Fajr* and *Asr* because of the *hadith* Prophet (*saw*) said: "Who has forgotten the prayer he should pray it whenever he remembers it."⁹⁷
2. A *Nafl* prayer cannot be offered once the *Iqamat* for *Fardh* prayer has been said. "When the *Iqaamat* has been said, then, there is no prayer valid (*nafl* or *sunnah*) except the *Fardh* prayer for which the *Iqamat* was said."⁹⁸ It is seen in practice that many people continue with the prayer even though the *iqaamat* has been said for the the *Fardh* prayer especially in the *Fajr* prayer. They feel that the two *raka'at sunnah* of *Fajr* can only be offered before the *Fardh*. This practice is against congregation philosophy, discipline of *Jama'at*, and a clear violation of *hadith*. They should offer two *raka'at sunnah* of *Fajr* immediately after the *Fardh* or after the sunrise.

L – TYPES OF SALAT

1. ***Fardh Salah* (Obligatory prayer).** *Fardh* prayer is an obligatory prayer. Every believer is ordered by Allah to offer five obligatory prayers in a day. Failure to observe anyone of the five obligatory prayers is a serious and punishable sin.
2. ***Nafl Salah* (Voluntary prayer).** This is voluntary prayer which the Prophet (*saw*) observed before or after *Fardh* at special and isolated occasions. It also includes which he (*saw*) encouraged Muslims to pray. *Nafl* prayer can be divided into three (3) categories:

⁹⁵ Narrated by Uqbah bin Aamir and Collected by **Muslim**

⁹⁶ Narrated by Abu Sa'eed al-Khudri and Compiled by **Bukhari** and **Muslim**

⁹⁷ **Bukhari** and **Muslim**

⁹⁸ Narrated by Abu Huraira compiled by **Ahmad** and **Muslim**

- a). *Sunnah Mu'akkadah (Compulsory)*. That is those which are emphasized by the Prophet (*saw*) and offered regularly by him before or after *Fardh* payers.
- b). *Ghair Mu'akkadah (non-Compulsory or Optional)*. That is those offered only occasionally by the Prophet (*saw*).
- c). *Nafl Salah (Extra prayer)*. This is an extra prayer. There is a reward for praying it and no sin for leaving it. It can be offered at any isolated instances according to the time and capacity of the believer. Prophet (*saw*) encouraged the believers to pray *nafl* to help make up for any minor omissions or other defects in the obligatory prayer.⁹⁹

V – HOW SALAH IS PERFORMED (Postures and Movements in *Salah*)

Prophet (*saw*) said: “*Pray as you have seen me praying.*”¹⁰⁰

A – ARKAN (PILLARS) OF SALAH:

The prayer has its obligatory Pillars (*Arkan*), which must be fulfilled for its validity. Without these the *Salah* is null and void. The Pillars are:

1. ***Qiyam*** (Standing position). Prayer must be performed on a standing position for those who are physically capable.
2. ***Takbeeratul-Ihram***. Raise hands to the ear or shoulder and say: “*Allahu Akbar*”, at the commencement of the prayer. Place right hand over the left hand on the chest area. Eyes should be focused on the place of *sujud* (prostration). Recite *Du'aa al-Istiftah* (Opening *Du'aa*). Then, recite: *Surah Fatihah*. First, say: *A'udhu billahi minash-shaytanir-Rajim* followed by recitation of:
3. ***Surah al-Fatihah***
4. ***Ruku'*** (Bowing)
5. **Standing upright from *Ruku'***
6. ***Sujud*** (Prostration). Seven (7) parts of the body should be touching the ground: forehead and nose (as one), two hands, two knees and two feet.
7. ***Juloos*** – Sitting position between two prostrations.
8. Calmness throughout the *Salah*
9. Sitting for the Final ***Tashahhud***
10. Final ***Tashahhud***
11. Recitation of ***Salat al-Ibrahimiyyah***
12. Orderly performance of the *Salah* procedure
13. ***Tasleem***

If one intentionally leaves a Pillar, he must repeat his *Salah*. If one unintentionally leaves a Pillar, he must return and make-up for the missed pillar, then, at the end of the *Salah* make *sujood us-sahu* (*sujood* to make up for forgetfulness).

⁹⁹ M. Abdul Karim Saqib, **A Guide to Prayer in Islam: Pray as You Have Seen Me Praying**, Published by: Revival of Islamic Heritage Society, Aldahieh, Kuwait, pp.17-20.

¹⁰⁰ Narrated by Malik bin Huwairith and Collected by **Bukhari**

B – WAJIBAT AS-SALAT (OBLIGATIONS)

1. All the *Takbeerat* except *Takbeeratul Ihram*
2. Recitation of: *Subhana Rabbiyal Adhim*
3. Recitation of: *Sami' Allahu liman hamida*
4. Recitation of: *Rabbana walakal hamd*
5. Recitation of: *Subhana Rabbiyal A'la*
6. Recitation: *Rabbighfirlee*
7. Sitting for the first *Tashahhud*
8. Recitation of the first *Tashahhud*

Note: If one intentionally leaves an obligation (*wajibat*), he must repeat his *Salah*. If one unintentionally leaves an obligation he does not need to return and make the missed obligation, but at end of the *Salah* makes *Sujud us-sahu*.

C – SUNAN AS-SALAH (OPTIONAL ACTS OF) SALAH

1. Recitation of initial supplication (*Du'aa al-Istiftah*).
2. Raising one's hands up to the level of shoulder or near the earlobe in the following cases:
Pronouncing *Takbeeratul-Ihram*, bowing in *ruku'*, raising from the position of *ruku'*, standing-up, after reciting the first *Tashahhud*.
3. Reciting more than *Surah Fatihah* (eg. other *Surah* of the *Qur'an* or supplication).
4. Saying: *Ameen* of concluding *Fatihah* recitation.
5. Reciting *Qur'anic ayaat* in audible voice in the two *raka'a* of *Fajr*, *Maghrib* and *Isha'* prayers.
6. Reciting *Qur'anic ayaat* in an inaudible voice in the rest of the *raka'at* of the prayers.
7. Reciting *Qur'anic ayaat* following the opening *Surah Fatihah*.
8. Reciting more than one time: *Subhana Rabbiyal Adhim*.
9. Reciting: *A'udhu billahi minash-shaytanir-rajim* and *Bismillahir Rahmanir Rahim*.
10. Reciting more than once: *Rabbighfirlee*.
11. Keeping one's head and back on one level while bowing for *ruku'*.
12. Keeping the arm away from the sides of the body and the belly away from the thighs during the *sujud* position.
13. Keeping the arms and elbows away from the ground during the *sujud*. The Prophet (*saw*) said: "and stretch not your hands on the ground as dogs."
14. Sitting on the left leg while keeping the right foot upright during the first *Tashahhud* and in between the two *sujud* position.
15. Sitting on the left thigh while keeping the right foot upright during the last *tashahhud* (*tawarruk*)
16. *Du'aa* after the Last or Final *Tashahhud* like *du'aa* seeking protection from the punishment from Hellfire, grave, life and death and anti-Christ, etc.
17. Raising the index finger.

Note # 1: *Adhkar* and *Du'aa* (Remembrances and Supplications) to be recited after *Tasleem* of every *Salatul Faraidh* (Five times Daily Obligatory Prayers), are as follows:

'Astaghfirullah, 'Astaghfirullah, 'Astaghfirullah.

Allahummahh 'Antas-Salaam, wa minkas-Salaam, tabarakta yaa dhal-Jalaali wal-'Ikram.

Laa'ilaaha 'illallah, wahdahu laa sharikala lahul mulku walahul hamdu wa huwa 'alaa kulli shay'in qadeer.

Laa hawla walaa quwwata 'illaa billah, laa ilaaha illallah, wa laa na'budu illaa iyyaahu, laahu an-ni'matu walahul fadhlu wa lahuth-thanaa'ul hasan, laa ilaaha illaallah mukhliseena lahuddeena walaw karihal kaafiroon.

Allahummahh laa maani'a lima 'a'tayta, wa laa mu'tiya lima mana'ta, wa laa yanfa'u dhal-jaddi minkaljadd. And then continue to recite the following:

Subhaanallah (33 times), *Alhamdulillah* (33 times), *Allahu 'Akbar* (33 times)

Laa 'ilaaha 'illallah, wahdahu laa sharikala lahul mulku walahul hamdu wa huwa 'alaa kulli shay'in qadeer.

Allahu laa 'ilaaha 'illa huwal hayyul qayyum, laa ta'khudhuhu sinatuw-walaa nawum, lahu mafis-samawaati wa maafil-ardh, mandal-ladhee yasfa'u 'indahu 'illaa bi'idhnihi, ya'lamu maa bayna 'aydeehim wa maa khalfahum, wa laa yuheetuna bishay'im-min 'ilmihii 'illaa bimaa shaa,a, wasi'a kursiyyuhus-samaawaati wal'ardh, wa laa ya'udhuhu hifdhuhumaa, wa huwal 'aliyyul-'adheem.¹⁰¹

Bismillahir Rahmanir Rahim, Qul huwwal-Lahu 'Ahad, Allahussamad. Lam yalid wa lam yoolad. Wa lam yakullahu kufuwan 'ahad.¹⁰²

Bismillahir Rahmanir Rahim, Qul a'oodhu birabbil falaq. Min sharri maa khalaq. Wa min sharri ghaasiqin 'idhaa waqab. Wa min sharrin-naffaathaati fil-'uqad. Wa min sharri haasidin idhaa hasad.¹⁰³

Bismillahir Rahmanir Rahim, Qul a'oodhu birabbinn-naas. Malikinnaas. 'Ilaahinnaas. Min sharril waswasil khannaas. Alladhee yuwaswisu fee sudoorin-naas minal jinnati wannas.¹⁰⁴

Note # 2: *What to recite in the different postures and movements in Salah is in separate booklet on Salah and Taharah*; to be given and taught during the class lessons for the Newly Embraced Muslim.

D – MUBTILAT (INVALIDATORS / NULLIFIERS) OF SALAH – Things that Invalidate Prayers:

1. Talking intentionally and deliberately (knowing that prayer will be invalidated if talking)
2. Intentionally laughing
3. Intentionally eating and drinking

¹⁰¹ *Aayatul Kursi* (Verses of the Divine Throne), **Qur'ran**, *Surat al-Baqarah* 2:255

¹⁰² **Qur'an**, *al-Ikhlās* 112:1-4

¹⁰³ **Qur'an**, *al-Falaq* 113:1-5

¹⁰⁴ **Qur'an**, *an-Nas* 114: 1-6

4. Loss of *Taharah* (state of purification) or anything that invalidates *Wudhu'* (ablution).
5. Willful negligence of any basic pillars/postures of the *Salah*, e.g., standing when capable, not reciting *Fatihah*, doing *ruku'*, etc.
6. Uncovering one's *awrah*.
7. Excessive movements which is not part of the *Salah*. Doing any noticeable act or more outside the acts and movements of prayer.
8. Diverging from the direction of the *Qiblah*.

The *Salah* may be performed anywhere except at:

- ~ Graveyards, lavatories, places serving as washrooms, camel stables, roads, or the likes.
- ~ Obligatory *Salah* that is missed out due to sleep or forgetfulness must be performed as soon as one wakes up or when he remembers it.
- ~ If the direction of the *Qiblah* is obscure, then one must inquire about it before commencing *Salah*, otherwise, one may pray facing any direction.
- ~ If man performed *Salah* while having a stain of impurity on his clothes without being aware of it, or of its ruling, his *Salah* would be valid, i.e., he does not have to repeat it if later on discovers the impurity.
- ~ Once the *Iqamah* for the obligatory *Salah* is called out, no other *Salah* should be performed.
- ~ While in *Salah*, it is not praiseworthy to look around, cover the face, look up, crack the finger joints, or to intertwine the fingers of both hands.
- ~ It is not recommended to pray while in bad need of relieving oneself from urine or feces, nor to pray while the food is being served and one desires to eat.

E – MAKROOH (DISLIKED) ACTS DURING SALAH

1. Raising one's eyes to the sky or closing them or looking around.
2. Making unnecessary movements
3. Praying while needing to urinate or defecate
4. Praying at the time food has been served and one desires to eat.
5. Praying in a place that has pictures or idols.

VI – TAWHEED FOR BEGINNERS

A – ANALYTICAL CORRECTION OF PREVIOUS TRADITIONAL CONCEPTS OF GOD AND RELIGION (Filipino common mental background)

a). Non-Muslim Misconceptions about Attributes of Allah:

- ~ His Words and Attributes were created.
- ~ He is the third in a trinity,
- ~ He is present in all places.
- ~ He is a Spirit.
- ~ He is a Male.
- ~ He is begotten
- ~ He can become a man
- ~ He is called Father
- ~ God has several personal proper names (Yahweh, Jehovah, Jesus, Lord, Father, etc.)
- ~ There are other creators aside from Him.
- ~ His Attributes are similar to those of His creatures.
- ~ He is *Ilah* or God (deity) worshipped only by the Arabs and Muslims and not by all creatures.
- ~ He can be incarnated, become a man for the time being, and at the same time be God Who is worshipped.
- ~ He has a genealogy, ancestry or lineage.
- ~ He can talk or communicate with any religious preacher at any time at any place, such as commonly experienced and claimed by many, e.g., the Pastor saw the Lord in a dream and he was told that he was sent as a messenger to warn men about the coming end of the world.

b). True Attributes of Allah:

- ~ He begets not and is not begotten.
- ~ He is without shape, form or image.
- ~ Allah is fully distinct from His creatures.
- ~ He is All-High and no one is higher than Him.
- ~ He cannot spiritually or physically possess by any of His creatures.
- ~ He is Able to do all things in accordance with His Majesty.
- ~ Allah has a Face appropriate to His Majesty
- ~ "Only You do we worship and only Your aid do we seek."
- ~ He hears the creeping of an ant on a smooth black stone at the time of darkness.
- ~ The Words of Allah and His Attributes are uncreated.

c). Non-Muslim Misconceptions about Religion

- ~ It is not religion that saves you but your faith in God that saves you
- ~ Religion can be established or founded by just any one, anywhere and at anytime
- ~ Religion and Law or Government are separated
- ~ There is no true religion except true faith
- ~ Religion is just a spiritual aspects but not a complete way of life

B – MEANING OF LAA ILAHA ILLALLAH, MUHAMMAD RASULULLAH:

The Testimony of Faith (*Laa ilaha illallah...*) consists of two concepts: **Denial** and **Affirmation**.

First:

The Testimony of Faith **denies** the attribute of divinity to anyone and anything other than Allah [(*swt*) 'The Exalted']. All others, besides Allah (*swt*), such as the angels, the prophets, and the rest

of mankind, let alone the idols, and the political regimes in the world, are not gods nor do they deserve to be worshipped. The denial in this respect is not a denial of the existence of the alleged gods, rather the denial of the divinity which is attributed to them.

Second:

The Testimony of Faith **affirms** and restricts divinity to Allah (*swt*) alone. That is, the slave must believe that Allah (*swt*) is the only true God, and accordingly dedicate no act of worship to any, other than Allah (*swt*).

The Meaning of Muhammad Rasulallah:

It is the confession with your heart that you have to say, “O Allah (*swt*)! I testify that Muhammad [*saw*] Blessings and Peace be upon him] is Your Messenger.” That means that none has the right to be followed after Allah (*swt*), but the Prophet Muhammad (*saw*) as he is the Last and Final of His Messenger. Allah (*swt*) says:

“He is the Messenger of Allah and the last (end) of the Prophets and Allah is Ever All-Aware of everything.”¹⁰⁵

“And whatsoever the Messenger Muhammad gives you, take it, and whatsoever he forbids you, abstain from it.”¹⁰⁶

“Say: (O Muhammad to mankind) if you (really) love Allah, then follow me...”¹⁰⁷

C – SEVEN (7) CONDITIONS OF LAA ILAHA ILLALLAH:

Laa ilaha illallah is the key to Paradise, but every key should have teeth by which it opens or it would not be useful. The conditions of *Laa ilaha illallah* are the teeth of this key, and they are:

1. **KNOWLEDGE. Knowing its meaning**, which is the negation of worship except to Allah, then confirming it only to Him. Allah said, **Know, therefore, None has the right to be worshipped but Allah, and ask forgiveness for your fault, and for the men and women who believed.** This means that there is no truly worshipped god in earth so is in heaven except Allah. And the Prophet (*saw*) said, “*Whoever dies while he knows that there is no true god worthier to be worshipped but Allâh shall enter the Paradise*”.¹⁰⁸
2. **CERTAINTY. The Certainty**, which negates doubt. This could be only achieved by having a certain heart, which never doubts in it. Allah said, **Only those are Believers who have believed in Allah and His Messenger, and have never since doubted in it.**¹⁰⁹ And the Prophet (*saw*) said, “**أشهد أن لا إله إلا الله**” - meaning – “*Any slave who meets with Allah, bearing witness that none has the right to be worshipped but Allah, and that I am his Messenger, without entertaining any doubt about these (two fundamentals), will not be banished from entering Paradise*”.¹¹⁰

¹⁰⁵ Qur'an, *al-Ahsab* 33:40

¹⁰⁶ Qur'an, *al-Hashr* 59:7

¹⁰⁷ Qur'an, *Ali 'Imran* 3:31

¹⁰⁸ Muslim

¹⁰⁹ Qur'an, *al-Hujurat* 49:15

¹¹⁰ Muslim

3. **ACCEPTANCE.** Accepting whatever this word necessitates in heart and saying, Allah said about disbelievers: **For they, when they were told that none has the right to be worshipped but Allah, would puff themselves up with Pride. And say: "What! Shall we give up our gods for the sake of a Poet possessed?"**¹¹¹ This means that they disobeyed to say it where believers did. And the Prophet (*saw*) said, *"I have been ordered (by Allah) to fight the people till they say, 'None has the right to be worshipped but Allah, and whoever said it then he will save his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly)'"*.
4. **SUBMISSION (or COMPLIANCE).** Submission and surrender to what it shows. Allah said, **Turn yourselves to your Lord (in repentance) and bow to His (Will). And whoever submits his face (his whole self) to Allah while he is adorer of good – then he has grasped the most trustworthy handhold.**¹¹²
5. **TRUTHFULNESS.** The Truth, which negates lying. This means that one should say it truly from heart. Allah said, **Alif Lam Mim. Do men think that they will be left alone on saying, "We believe," and that they will not be tested? We did test those before them, and Allâh will certainly know those who are true from those who are false (believers).**¹¹³ And the Prophet (*saw*) said, *"If anyone testifies (sincerely from his heart) that there is no god but Allah, and that Muhammad (saw) is His bondsman and His messenger, Allah immunizes him from Hell Fire."*
6. **LOYALTY.** Loyalty (or Purity of Intention), which is the purification of the deeds with the good intention from any kind of *Shirk* (polytheism). Allah said, **And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being True (in faith).** And the Prophet (*saw*) said, *"The luckiest person who will have my intercession on the Day of Resurrection will be the one who said, 'None has the right to be worshipped but Allah,' sincerely from the bottom of his heart."* And he also said, *"Allah immunized from Hell Fire whomever he said, 'Laa ilaha illallah' only aiming at the face of Allah Glorified and Exalted (desiring His Satisfaction)"*¹¹⁴
7. **LOVE.** Loving this pure word and loving whatever it necessitates or shows, and loving its people who perform its meaning and take it strongly with its conditions, and hate whatever may negate that. Allah said, **Yet there are men who take (for worship) others besides Allah, as equal (with Allah): they love them as they should love Allah, but those of Faith are overflowing in their love for Allah.** And the Prophet (*saw*) said, *Whoever possesses the following three qualities will taste the sweetness of faith:*
 1. The one to whom Allah and His Messenger become dearer than anything else.
 2. Who loves a person and he loves him only for Allah's sake.

¹¹¹ Qur'an, *as-Saffat* 37:35-36

¹¹² Qur'an, *Luqman* 31:22

¹¹³ Qur'an, *al-Ankabut* 29:1-2

¹¹⁴ Bukhari and Muslim

3. Who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it, as much as he hates to be thrown in fire.”

To disbelieve in *Tawagheet*.¹¹⁵ These are the worshipped gods other than Allah. Moreover, to believe in Allah as a Lord and a truly worshipped God.

Allah said, **Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects Evil and believes in Allah has grasped the most trustworthy hand-hold that never breaks. And Allah is the All-Hearer All-Knower.** ¹¹⁶ And the Prophet (*saw*) said, “*He who professed that there is no god but Allah and made a denial of everything which the people worship besides Allah, his property and blood became inviolable.*”

D – WHAT IS TAWHEED (ONENEES OF ALLAH)?

All Praise is due to Allah; we praise Him and seek His help and forgiveness. And we seek refuge in Allah, Most High, from the evils of our own selves and from our wicked deeds. Whosoever has been guided by Allah, none can misguide him. And whosoever has been misguided by Allah, none can guide him. I bear witness that there is no true god worthy of being worshipped except Allah, alone, without partner or associate. I further bear witness that Muhammad is His (true worshipper) and Messenger. May Allah the Exalted bestow his peace and blessings on the Final Prophet Muhammad (*saw*), upon his good and pure family, and upon all of his noble companions.

“O you who believe! Fear Allah (by doing all that He ordered and abstaining from all that He forbade) as He should be feared, and die not except in a state of Islam (as Muslims with complete submission to Allah).” ¹¹⁷

"O mankind! Be dutiful to your Lord. Who created you from a single soul and from it created its mate, and from them faith scattered many men and women, and fear Allah through Whom you demand your mutual (rights) and not to cut the relations of the wombs (kinship). Surely Allah is ever a watcher over you." ¹¹⁸

"O you who believe! Keep your duty to Allah, and speak always the truth, He will direct you to do good deeds and will forgive your sins. And whosoever obeys Allah and His Messenger, he verily has got a great success." ¹¹⁹

It proceeds: That the most truthful speech is that of Allah's Book (The Qur'an) and that the best of guidance is that of Muhammad (*saw*). And the worst of evil are innovations (*foreign to the true teachings of Islam*), and every innovation (in religion) is a "*Bid'ah*" and every "*Bid'ah*" is a '*Dalalah*' (misguidance), and that '*Dalalah*' leads to hell.

TAWHEED (التَّوْحِيد)

¹¹⁵ *Tawagheet* (plural of *Taghut*) i.e. those who are worshipped or wrongly obeyed other than Allah

¹¹⁶ **Qur'an, al-Baqarah** 2:256

¹¹⁷ **Qur'an, Ali 'Imran** 3:102

¹¹⁸ **Qur'an, an-Nisa'** 4:1

¹¹⁹ **Qur'an, al-Ahsab** 33:70-71

Is a verbal noun from the verb وَحَدَّ 'Wah-hada,' which means to "single-out" or "to assert oneness." Islamically, *Tawheed* means to believe that: He exists. He is the only true *Ilaah* (God) worthy of worship. Allah is Unique in Himself, His Attributes, and His Actions. He is the only true **Rabb** {meaning the One and Only Lord for all the universe, Its Creator, Owner, Master, Provider, Sustainer, Organizer, Planner, Cherisher, and Giver of Security, etc. All the occurrences of 'Lord' in the interpretation actually means **Rabb** and should be understood as such).

ALLAH (الله)

1. A proper Name of *Rabb of Al-'Aalameen* (mankind, jinns and all that exists).
2. A Unique Name.
3. a.) Some scholars say it is not derived from any other word.
b.) Other scholars say it is derived from a conjunction of the definite article *AL*, 'the' (ال) and the noun *ILAHA*, deity, god, object of worship [إله], thus it means: المعبود الحق The only true God worthy of worship. **"It is He (Allah) Who is the only Ilaah (God to be worshipped) in the heavens and the only Ilaah (to be worshipped) on the earth..."** ¹²⁰
c.) Some scholars say it is derived from the definite article 'ال' and '*waliha*' or '*yalihu*,' which means "to wonder" or be amazed. Because of His Magnificence, it is amazing that none can truly comprehend Allah: **"No vision can grasp Him, but He can grasp all vision..."** ¹²¹
4. Some scholars consider the Name *Ar-Rahman* الرَّحْمَن as another proper Name of Allah that is used by itself (i.e. not in a phrase format). They base their evidence upon the *Aayah*: **Say: call Him "Allah" or call Him "Ar-Rahman"....** ¹²²

Commonly amongst westerners and non-Muslims, it is perceived that the Muslims have a different God. Likewise, the Jews and the Christians have their own god. However, when we talk about the Creator, Sustainer of all creation, we are pertaining to the same God who is Allah, whether the non-Muslims believe or not.

Whatever is in the heavens and the earth glorifies Allah....

Allah said in the Qur'an: **"Whatever is in the heavens and the earth glorifies Allah, – and He is the All-Mighty, All-Wise. His is the Kingdom of the heavens and the earth. It is He who gives life and causes death; and He is Able to do all things. He is the first (nothing is before Him) and the last (nothing is after Him), the Most High (nothing is above Him), and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything."** ¹²³

Allah, the Ever-Living....

In this particular *ayaah*, Allah has stressed Himself to be the Ever-living, an attribute which only He can possess: **"Allah! Laa ilaha illa Huwa (none has the right to be worshipped but He), the Ever-Living, the One Who sustains and protects all that exist..."** ¹²⁴

Whatever is on it will perish...

¹²⁰ Qur'an, *az-Zukhruf* 43:84

¹²¹ Qur'an, *al-An-'Am* 6:103

¹²² Qur'an, *al-Isra'* 17:110

¹²³ Qur'an, *al-Hadid* 57:1-3

¹²⁴ Qur'an, *al-Baqarah* 2:255

"Whatsoever is on it (the earth) will perish. And the Face of you Rabb full of Majesty and Honor will abide forever." ¹²⁵

Allah, the Sole Creator....

Allah عَزَّ وَجَلَّ has revealed Himself to be the sole Creator of the heaven and earth and whatsoever is between them. This attribute is mentioned in several occasions in the Qur'an:

"Say: 'who is the Rabb of the heavens and the earth?' Say: '(it is) Allah.' Say: 'Have you then taken (for worship) 'Auliya (protectors etc.) other than Him, such as have no power either for benefit or for harm to themselves?' Say: 'Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allah partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them? Say: 'Allah is the Creator of all things; He is the One, the Irresistible.'" ¹²⁶

"Who has created the seven heavens one above another, you can see no fault in the creation of the Most Beneficent. Then look again: "Can you see any rifts?" ¹²⁷

Other gods created nothing but are themselves created...

"Yet they have taken besides Him other gods that created nothing but are themselves created, and possess neither hurt nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead." ¹²⁸

Verily, this is my Straight Path....

"And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become *Al-Muttaqun* (pious)." ¹²⁹

Below are some important questions with answer about Islamic Doctrine, mentioning the proof-texts from the Qur'an and correct and authenticated *Ahadith* (true traditions and sayings of the Prophet Muhammad (*saw*) so that the reader may be satisfied with the correctness of the answers, since the Doctrine of Allah's *Tawheed* (Monotheism, Oneness) is the foundation of man's happiness in this world and in the Hereafter:

Q.1 Why has Allah created us?

A. Allah has created us to worship Him Alone and to worship no other besides Him. The proof is Allah's saying: **"And I (Allah) created not the *jinn*s and humans except that they should worship Me (Alone)."** The Prophet (*saw*) said: *"Mankind's duty to Allah is to worship Him Alone, and not to associate partners to Him in anything."*¹³⁰

Q.2 What is worship?

¹²⁵ Qur'an, *ar-Rahman* 55:26-27

¹²⁶ Qur'an, *ar-Ra'd* 13:16

¹²⁷ Qur'an, *al-Mulk* 67:13

¹²⁸ Qur'an, *al-Furqan* 25:3

¹²⁹ Qur'an, *al-an-'Am* 6:153

¹³⁰ Bukhari and Muslim

- A. Worship is a comprehensive term which includes all sayings and actions which are appreciated and loved by Allah and is pleased with; such as invocation, *Salah* (prayer), charity, rejecting evil, rejecting smoking, *siyaam* (fasting), humbling oneself in front of Him etc. As Allah, the All-Mighty says: **"Say (O Muhammad): 'Verily, my *Salah* (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamîn (mankind, jinns and all that exist).'**"¹³¹

The Prophet (*saw*) said: *"Allah the Almighty says: 'The most beloved things with which My slave comes nearer to me, is the observance of what I have enjoined upon him.'*"¹³²

Q.3 How do we worship Allah?

- A. We worship Him as He and His Messenger (*saw*) have commanded, as Allah says: **"O you who believe! Obey Allah, and obey the Messenger (*saw*) and render not vain your deeds."**¹³³ The Prophet (*saw*) said: *"Whoever does any deed (in religion) which we have not commanded, it is rejected."*¹³⁴

Q.4 Should we worship Allah with fear and hope?

- A. Yes, that is how we should worship Him as He has commanded His servants: **"...and invoke Him with fear and hope ..."**¹³⁵

The Prophet (*saw*) said: *"I beseech Allah to grant me Paradise, and I seek refuge in Him from Hell-Fire."* (*As-a-lul-laahal jan-nata, wa a-'ou-dhu bihi minan-naar.*)¹³⁶

Q.5 What is *Ihsan* (perfection in worship)?

- A. *Ihsan* (Perfection in worship) is to be conscious of Allah during worship. As Allah said:

"Who sees you O Muhammad (*saw*) when you stand up (alone at night for *Tahajjud* prayer). And your movements among those who fall prostrate (along with you to Allah in the five compulsory congregational prayers)."¹³⁷ The Prophet (*saw*) said: *"Ihsan (Perfection in worship) is to worship Allah as if you are seeing Him, (and if you cannot concentrate to that extent) yet truly He is seeing you."*¹³⁸

E – SUPERIORITY / EXCELLENCE / VIRTUES OF *TAWHEED* AND THE MANY SINS FOR WHICH IT ATONES

Allah (*swt*) said: **"Those who believed and mixed not their *iman* (faith) with injustice.."**

¹³⁹ It was related by 'Ubadah ibn al-Samit that the Prophet of Allah (*saw*) said: *"Whoever witness that there is none who has the right to be worshipped but Allah alone, without associated, and that Muhammad is His servant and Apostle, that 'Isa (Jesus) is the servant*

¹³¹ Qur'an, *al-an-'Am* 6:162

¹³² Bukhari

¹³³ Qur'an, *Muhammad* 47:33

¹³⁴ Muslim

¹³⁵ Qur'an, *al-A'raf* 7:56

¹³⁶ Abu Dawud

¹³⁷ Qur'an, *ash-Shu'ara* 26:218, 219

¹³⁸ Muslim

¹³⁹ Qur'an, *al-An-'Am* 6:82

of Allah and His apostle, His command unto Mary and of His spirit, that Paradise and Hell are true, Allah would let him enter into Paradise." This hadith was reported of 'Itban that the Prophet said: 'Allah will not permit to be consigned to Hell anyone who witnesses 'La ilaaha illallah,' seeking thereby nothing but Allah's face."

Abu Sa'id al-Khudri reported that the Prophet of Allah said: "*When Musa (Moses) asked Allah to teach him a prayer to recite whenever he remembered or called upon Him, Allah answered: 'Say, 'O Musa La ilaaha illallah.'*" Musa said: "*O Lord, all your servants say these words.*" Allah said: "**O Musa, if the seven heavens and all they hold, and the seven earths as well, if all there were weighed against this word of 'La ilaaha illallah,' the latter would outweigh the former.**"

Ibn Hibban also reported it and al-Hakim corrected its version. at-Tirmidhi recorded, with some editing, the report of Anas that he heard the Prophet of Allah (*saw*) say:

"Allah said: 'O Man! Where you to come to Me with all the bags of the world full of your sins, but with the witnessing that you associate naught with Me, I would come to you with those bags full of mercy and forgiveness'. "

WHOEVER PRACTICES TAWHEED ENTERS PARADISE WITHOUT RECKONING

Ibn 'Abbas reported that the Prophet (*saw*) said: "*All the nations were paraded in front of me, and I saw the prophets follow one another, the one with a large crowd, the other with two or three, and one with none. There then appeared a large multitude of people which I took to be my people. But I was told that these were the people of Musa. Later, a larger multitude appeared and I was told that those were my people. Among them were seventy thousand who would enter Paradise without reckoning or punishment.*"

The Prophet (*saw*) then left for his chambers, and the people began to surmise who of them would be in the Prophet's company on that day. Some said: *Perhaps it would be the companions of the Prophet (saw).* Others surmised it to be those who were born in Islam and therefore had never associated anything with Allah. The Prophet returned and found them still trying to guess. They asked him about the identity of the people, and he said: *'They are those who do not treat themselves with Ruqyah¹⁴⁰, who do not practice cauterization, nor believe in bad or good omens (from birds etc., but depend totally, on their Rabb.'* 'Ukashah ibn Mihsan rose and said: *'O Prophet, pray to Allah that I may be one of them.'* The Prophet answered: *'You are indeed one of them.'* When another person sought to repeat the request, the Prophet told him that 'Ukashah had beaten him to it.

SUPERIORITY / EXCELLENCE / VIRTUES OF TAWHEED

¹⁴⁰ Translator's Footnote: To translate **Ruqyah** as '*incantation*' may bring to mind connotations of magic or sorcery which are forbidden in Islam. To use the term "By spiritual means" may not convey the meaning in full. (See Ismail L. Faruq's Translation) **Ruqyah** is when a person recites part of the Qur'an such as *Al-Fatihah* or makes supplication using words transmitted from the authentic *Hadith* of the Prophet (*saw*) upon someone. What appears to be a blanket forbiddance of doing so except for the exceptions mentioned is actually a strong pronouncement of its allowance in these cases. It is confirmed in the authentic *Seerah* (the story of the Life of Prophet Muhammad (*saw*)) that the Prophet (*saw*) himself allowed **Ruqyah** in other instances, but he (*saw*) admonished against a person doing so for other than himself. (Ref. **Fath-ul-Majid**) (*Ruqyah* is not allowed except for the treatment of 'evil eye' [*'Ain*] and (poisonous) sting].

A). It is the reason for entering Paradise and getting out of the Hell fire. Allah said, **"They did blaspheme who said: "Allâh is Christ the son of Mary." But said Isa (Jesus): "O Children of Israel! Worship Allâh, my Lord and your Lord." Whoever joins other gods with Allah, Allah will forbid him the Paradise, and the Fire will be his abode. There will for the wrongdoers be no one to help."**¹⁴¹

Muslim (a Scholar of *Hadith*) narrated that the Prophet (*saw*) said, *"He who meets with Allah not adopting a partner with Him in worship shall enter Paradise, and he who meets Him adopting a partner with Him in worship shall enter Hell Fire."* And Utban narrated that the Prophet (*saw*) said, *"...for Allah has immuned Hell Fire from (reaching) who said, 'Laa ilaha illallah' desiring by that only the Face of Allah (His Satisfaction)."*

B). It is a condition for the acceptance of deeds, and polytheism causes them to be nullified.

Allah said, **"But it has already been revealed to you, – as it was to those before you – "If you were to join (gods with Allah), truly fruitless will be your work (in life), and you will surely be in the ranks of those who lose (all spiritual good), and He said, "So, whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner."**

Imam Abu Abdi-llah At-Tastari (may Allah be Merciful with him) said, "Faith is in saying, deed, intention, and *Sunnah*; so if there was a saying without a deed, then it is a *Kufr* (disbelief), or if it was a saying and a deed without an intention, then it is hypocrisy, and if it was a saying, an intention, and a deed without a *Sunnah*, then it is a *Bid'a* (novelty)."

C). It expiates sins and erases them, for Allah says in the *Qudsi Hadith* (Sacred Tradition which was reported by the Prophet as the Saying of Allah), **"O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as your sins."**

F – AVOID TEN (10) WAYS THAT BREAKS TAWHEED

Know, may Allah's Mercy be upon you, that Allah (*swt*) made it very clear that mankind must follow Islam, hold to it and dissociate from whatever contradicts it. The declaration that *"There is no worthy of being worship but Allah"* not only negates all false deities and confirms worship only to Allah; it also requires the complete dissociation from any form of worship to any false deity. Allah says:

"There is no compulsion in religion. Verily, the right path has become distinct from the wrong path. Whoever disbelieves in *Taghut* (false deities) ¹⁴² and believes in Allah, and then he has grasped the most trustworthy handhold that will never break." ¹⁴³

Furthermore, to declare that *'Muhammad (saw) is the Messenger and slave of Allah'* requires the belief that Muhammad is trusted by Allah to deliver the Message of Islam, and that

¹⁴¹ Qur'an, *al-Ma'idah* 5:72

¹⁴² It may be satan, stars, angels, idols, human beings e.g., Jesus, Prophets, Messengers, Saints, graves, leaders, anyone / anything worshipped other than Allah.

¹⁴³ Qur'an, *al-Baqarah* 2:256

Muhammad is to be followed and obeyed because Allah decreed in the Qur'an: **"And whatsoever the Messenger gives you, take it. And whatsoever he forbids, abstain (from it) and fear Allah. Verily Allah is severe in punishment."** ¹⁴⁴

All the ways and methods that are needed by the Muslim to fulfill this declaration of *Tawheed* are explained in the Qur'an and by the Prophet Muhammad (*saw*). Allah and His Messenger warned that there are ways that lead to *Shirk* (associating partners other than Allah), *Kuffr* (disbelief) and rejection of Faith. The Muslim must be very knowledgeable about *Tawheed* so that he does not indulge in practices and concepts that contradict the essence of *Tawheed*. The most dangerous and widely existing ways that breach *Tawheed* are:

(ONE): "Shirk in the worship of Allah:" To associate something and/or anyone in the worship of Allah: **"Verily Allah forgives not (the sin of) setting up rivals in worship with Him, but He forgives whom He pleases other sins than that."** ¹⁴⁵

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَ مَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ **"Verily whosoever sets up rivals in worship with Allah, then Allah has forbidden al-Jannah for him, and the Fire will be his abode."** ¹⁴⁶

THE CREATED ONE COULD NOT BE AN OBJECT OF WORSHIP:

"Do they attribute as partners to Allah those who created nothing but they themselves are created? No help can they give them, nor can they help themselves." ¹⁴⁷

"And those, whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you.

"And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad) like Him Who is the All-Knower (of each and everything)." ¹⁴⁸

"You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision, so seek your provision from Allah (alone) and worship Him (alone), and be grateful to Him. To Him (alone) you will be brought back." ¹⁴⁹

They cannot create even a fly...

¹⁴⁴ Qur'an, *al-Hashr* 59:7

¹⁴⁵ Qur'an, *an-Nisa'* 4:116

¹⁴⁶ Qur'an, *al-Ma'idah* 5:72

¹⁴⁷ Qur'an, *al-A'raf* 7:191,192

¹⁴⁸ Qur'an, *Fatir* 35:13, 14

¹⁴⁹ Qur'an, *al-Ankabut* 29:17

"O Mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose.

"And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought." ¹⁵⁰

All that they used to do will be in vain...

"But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them." ¹⁵¹

You will be the losers if...

"And indeed it has been revealed to you (O Muhammad), as it was to those (Allah's Messenger) before you: "If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ¹⁵²

(TWO): "To set-up intermediaries between a person and Allah:" Calling upon them and seeking their intercession and depending upon them. Those who do this are taking "*associates*" with Allah and this is *Shirk*, Allah says: **"Then set not up rivals unto Allah while you know (well the fact)." ¹⁵³**

The Prophet (*saw*) was asked: '*Which sin is the Gravest?*' He said: '*That you set up rivals unto Allah (despite the fact) that He has created you.*' Allah says: **"And call not on other than Allah, any that will neither profit you, nor hurt you but if (in case) you did so, you shall certainly be one of 'Adz-dzaalimeen' (who commit shirk)." ¹⁵⁴**

(THREE): "Those who do not believe that the *Mushrikeen* (those who commit *shirk*) are *Kuffar* or doubt their *Kufr* or defends and corrects the believes of the *Kuffar*, then they themselves are *Kuffar*:" This is one of the greatest contradictions to *Tawheed*: many Muslims are reluctant (and feel ashamed) to say the word "*Kafir*" to describe a disbeliever or to point out their acts of *Shirk*. Some even look at the *Kuffar* with great deal of admiration, fear and obedience. Those have an inferiority complex that leads them to become blind followers and defenders of *Kuffar* and their ways. Allah says: **"And He amongst you who take them (wholeheartedly) as friends, then surely he is one of them." ¹⁵⁵**

The Muslim's position about these matters must be dissociation from *Kuffar* and *Shirk* and Love for Allah, His Prophet and the believers: **"Let not the believers take the disbelievers *Auliyaa'* (supporters, helpers, etc.) instead of believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them.**

¹⁵⁰ Qur'an, *al-Hajj* 22:73

¹⁵¹ Qur'an, *al-an'Am* 6:88

¹⁵² Qur'an, *az-Zumar* 39:65

¹⁵³ Qur'an, *al-Baqarah* 2:22

¹⁵⁴ Qur'an, *Yunus* 10:106

¹⁵⁵ Qur'an, *al-Ma'idah* 5:51

And Allah warns you against Himself (His punishment), and to Allah is the final return."¹⁵⁶

(FOUR): "Those who believe that guidance by someone other than the Prophet Muhammad is better or that ruling by other than the rule of Muhammad (*saw*) is better, and then they are *Kuffar*. The rule of Muhammad is the rule of Allah:

"But no, by your Lord, they can have no Faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept (them) fully with submission."¹⁵⁷

(FIVE): Whoever hates any command or anything of the Prophet's Message although he may be practicing it, becomes a *Kafir*:" Allah says: **"That is because they hate that which Allah has sent down, so He has made their deeds fruitless"**.¹⁵⁸

(SIX): Any person who mocks any part of Islam or any of Allah's Names and Attributes becomes *Kafir*: **"Was it at Allah, and His signs, and His Messenger that you were mocking? Make no excuse, you have disbelieved (became *Kuffar*) after you had believed."**¹⁵⁹

(SEVEN): Involvement in Magic, including practicing or accepting ways that may (1.) sway man from the good things he likes (e.g. using magic to sow discord between a man and his wife) or (2.) Reduce man to do what he dislikes or is bad for him. These ways of magic are Satanic. Allah says: **"Solomon did not disbelieve but the devils disbelieved, teaching men magic and such things that came down at Babylon to the two angels Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said: We are only for trial, so disbelieve not (by learning the magic from us)."**¹⁶⁰

Today we see many people seek help from the so called fortune-tellers. They believe that these tellers know what will happen. This is *Kuffar*. The Prophet warned that:

*"Whatever goes to a priest (soothsayer or a fortuneteller), who goes to a fortune-teller and believes him in what he says has committed Kuffar and denied what was revealed to Muhammad."*¹⁶¹

Believing in sorcery and horoscopy is as setting up rivals with Allah. This is *Shirk*.

(EIGHT): Standing by the *Mushrikeen*, supporting them and helping them against the Muslims is *Kufr*. Allah says: **"And he amongst you who take them as friends, then surely he is one of them."**¹⁶²

¹⁵⁶ Qur'an, *Ali 'Imran* 3:28

¹⁵⁷ Qur'an, *an-Nisa'* 4:65

¹⁵⁸ Qur'an, *Muhammad* 47:9

¹⁵⁹ Qur'an, *at-Tawbah* 9:65

¹⁶⁰ Qur'an, *al-Baqarah* 2:12

¹⁶¹ An authentic *hadith* reported in *Saheeh Al-Jami'* (a collection of authentic narrations verified by the Scholar of *Hadith*, Sheikh Muhammad Nassir Ad-Deen al-Albani) Volume 2 # 5939.

¹⁶² Qur'an, *al-Ma'idah* 5:51

(NINE): Whoever believes that some "special" people don't have to follow the Prophet then he is Kaffir because he negates the second part of the declaration of Tawheed "Muhammad is the slave and Messenger of Allah." Such a person had desired a "religion" other than Islam. Allah says: **“And whoever desires a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be one of the losers.”**¹⁶³

(TEN): The one who completely turns away from the religion of Allah, does not learn it, and does not practice it, becomes a kafir. **“And who does wrong than the one to whom are recited the *Ayaat* (proofs, evidences, verses, revelations, etc.) of his Lord, then he turns aside there from? Verily, We shall exact retribution from the *Mujrimin* (criminals, disbelievers, polytheists, sinners etc.)”**¹⁶⁴

Finally, it must be pointed out that there is no difference (in accountability) between the one who seriously commits any of the above acts or the one who claims to be just "joking", "playing" or "mocking"! The only exception is when someone commits any of these acts under compulsion; even then his heart must be filled with faith and *Tawheed* of Allah.

G – SOME IMPORTANT QUESTIONS WITH ANSWERS ABOUT ISLAMIC DOCTRINES

Q.1 Why has Allah created us?

A. Allah has created us to worship Him Alone and to worship no other besides Him. The proof is Allah's saying: **“And I (Allah) created not the *jinn*s and humans except that they should worship Me (Alone).”** The Prophet (saw) said: *“Mankind's duty to Allah is to worship Him Alone, and not to associate partners to Him in anything.”*¹⁶⁵

Q.2 What is worship?

A. Worship is a comprehensive term which includes all sayings and actions which are appreciated and loved by Allah and is pleased with, such as invocation, *Salah* (prayer), charity, rejecting evil, rejecting smoking, *siyaam* (fasting), humbling oneself in front of Him, etc. As Allah, the All-Mighty says: **“Say (O Muhammad): Verily, my *Salah* (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the *‘Alamîn* (mankind, *jinn*s and all that exist).”**¹⁶⁶

The Prophet (saw) said: *Allah the Almighty says: “The most beloved things with which My slave comes nearer to me, is the observance of what I have enjoined upon him.”*¹⁶⁷

Q.3 How do we worship Allah?

A. We worship Him as He and His Messenger (saw) have commanded, as Allah says: **“O you who believe! Obey Allah, and obey the Messenger (saw) and render not vain your**

¹⁶³ Qur'an, *Ali 'Imran* 3:85

¹⁶⁴ Qur'an, *as-Sajdah* 32:22

¹⁶⁵ Bukhari and Muslim

¹⁶⁶ Qur'an, *al-an-'Am* 6:162

¹⁶⁷ Bukhari

deeds." ¹⁶⁸ The Prophet (*saw*) said: *"Whoever does any deed (in religion) which we have not commanded, it is rejected."* ¹⁶⁹

Q.4 Should we worship Allah with fear and hope?

A. Yes, that is how we should worship Him as He has commanded His servants: **"...and invoke Him with fear and hope ..."**¹⁷⁰ The Prophet (*saw*) said: *"I beseech Allah to grant me Paradise, and I seek refuge in Him from Hell-Fire."* (*As-a-lullaahal jannata, wa a-'ou-dhu bihi minan-naar.*) ¹⁷¹

Q.5 What is *Ihsan* (perfection in worship)?

A. *Ihsan* (Perfection in worship) is to be conscious of Allah during worship. As Allah said: **"Who sees you, O Muhammad (*saw*) when you stand up (alone at night for *Tahajjud* prayer) and your movements among those who fall prostrate (along with you to Allah in the five compulsory congregational prayers)."** ¹⁷² The Prophet (*saw*) said: *"Ihsan (Perfection in worship) is to worship Allah as if you are seeing Him, (and if you cannot concentrate to that extent) yet truly He is seeing you."* ¹⁷³

H – CONDITIONS FOR THE ACCEPTANCE OF OUR GOOD DEEDS

There are three conditions for the acceptance of our good deeds:

1. Belief / Faith (*Iman*) in Allah and affirmation of His Oneness, as Allah says: **"Verily! Those who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous deeds shall have the Gardens of Al-Firdaws (Paradise) for their entertainment."** ¹⁷⁴
2. Sincerity (*Ikhlas*), which is to do good deeds for Allah's sake only neither seeking praise from fellow-beings nor to have repute among men. Allah says: **"So, call you (O' Muhammad (*saw*) and the believers) upon (or invoke) Allah making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allah's sake only and not to show off and not to set up rivals with Him in worship)."** ¹⁷⁵ The Prophet (*saw*) said: *"Whoever sincerely testifies: 'None has the right to be worshipped but Allah,' shall enter Paradise."* ¹⁷⁶
3. That they should be in accordance with the teachings of Allah's Messenger (*saw*) as Allah says: **"...And whatsoever the Messenger (*saw*) gives you, take it, and whatsoever he forbids you, abstain (from it)..."** ¹⁷⁷ The Prophet (*saw*) said: *"Whoever does any deed (in religion) which we have not commanded, it is rejected."* ¹⁷⁸

¹⁶⁸ Qur'an, Muhammad 47:33

¹⁶⁹ Muslim

¹⁷⁰ Qur'an, al-A'raf 7:56

¹⁷¹ Abu Dawud

¹⁷² Qur'an, ash-Shu'ara' 26:218, 219

¹⁷³ Muslim

¹⁷⁴ Qur'an, al-Khaf 18:107

¹⁷⁵ Qur'an, Ghafir 40:14

¹⁷⁶ al-Bazzar and others

¹⁷⁷ Qur'an, al-Hashr 59:7

¹⁷⁸ Muslim

VII. A – POLYTHEISM (*ASH-SHIRK*) AND ITS VARIOUS MANIFESTATIONS

Definition:

Shirk is basically polytheism, i.e., the worship of others along with Allah (*swt*). It also implies attributing divine attributes to any other besides Allah. It particularly implies associating partners in worship with Allah or to believe that the source of power, harm or blessings is from others besides Allah.

Three Types of *Shirk*, namely:

1. *ash-Shirk al-Akbar*, i.e. major *shirk*
2. *ash-Shirk al-Asghar*, i.e. minor *shirk*
3. *ash-Shirk al-Khafi*, i.e. inconspicuous *shirk* (hidden *shirk*)

Manifestation:

1. *ash-Shirk al-Akbar*, i.e. major *shirk* has four aspects of polytheistic forms:

(a). *ash-Shirk ad-Du'aa*, i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allah. Allah (*swt*) says: “**And when they embark on**

ship, they invoke Allah, making their faith pure for Him only, but when He brings them to safety to land, behold, they give a share of worship to others.”¹⁷⁹

- (b). *ash-Shirk al-Niyyah wal-Iradah wal-Qasad*. This aspect implies intentions, purpose, and determination in acts of worship or religious deeds not for the sake of Allah but directed towards other deities. Allah (*swt*) says: **“Whoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they deed therein. And of no effect is that which they used to do.”**¹⁸⁰
- (c). *ash-Shirk at-Taa'ah*. This aspect implies rendering obedience to any authority against the order of Allah. Allah (*swt*) says: **“They (Jews and Christians) took their rabbis and their monks to be their lord besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their lord) Messiah, son of Mary, while they (Jews and Christian) were commanded (in the Torah and the Gospel) to worship none but one *Ilah* (God i.e., Allah), *Laa ilaha illah Huwa* (none has the right to be worshipped but He). Praise and Glory be to Him (far above is He), from having the partners they associate (with Him).”**¹⁸¹

Once, while Allah's Messenger (*saw*) was reciting the above verse, 'Adi bin Hatim said, *“O Allah's Prophet! They do not worship them ertainly (Rabbis and Monks).” Allah's Messenger said, “They certainly do. They (rabbis and monks) made legal things illegal and illegal things legal, and they (Jews and Christians) followed them: and by doing so they really worshipped them.”*¹⁸²

- (d). *ash-shirk al-Mahabbah*. This implies showing the love which is due to Allah alone to others than Him. Allah (*swt*) says: **“And of mankind are some who take (for worship) other besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe love Allah more (than anything else). If only those who do wrong could see when they will see the torment that all power belongs to Allah and that Allah is Severe in punishment.”**¹⁸³

2. *ash-Shirk al-Asghar, ar-Riyaa'* (The Minor *Shirk*, i.e. acts performed to show off). Any acts of worship or any religious deed done in order to gain praise, fame or for worldly purposes fall under this minor form. Allah (*swt*) says: **“Say [O Muhammad (*saw*)]: I am only a man like you, it has been inspired to me that your *Ilah* (God) is one *Ilah* (God i.e., Allah). So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of His Lord.”**¹⁸⁴

¹⁷⁹ Qur'an, *al-Ankabut* 29:65

¹⁸⁰ Qur'an, *Hud* 11:16-16

¹⁸¹ Qur'an, *at-Tawbah* 9:31

¹⁸² Collected by Ahmad, at-Tirmidhi and Ibn Jarir and Tafsir at-Tabari, Vol. 10, p. 114

¹⁸³ Qur'an, *Al-Baqarah* 2:165

¹⁸⁴ Qur'an, *al-Khaf* 18:110

3. ***ash-Shirk al-Khafi*** (inconspicuous *shirk* or the hidden *shirk*). This type implies being inwardly dissatisfied with inevitable condition that has been ordained for you by Allah; conscientiously lamenting that had done or not done such and such or had you approach such and such you would have a better status. Prophet (*saw*) said: “*as-Shirk al-Khafi in the Muslim nation is more inconspicuous / hidden than the creeping of black ant on black rock in the pitch darkness of the night.*” And this inconspicuous *Shirk* is expiated by saying thrice the following sentences within a day and a night (i.e. *Allahumma inni a'udhu bika an ushrika bika, wa'ana a'lam wa astaghfiruka lima a'lam.* – “O Allah! I take Your refuge in You lest I should commit shirk with You knowingly and I seek Your forgiveness for what do unknowingly.”¹⁸⁵

VII. B – DISBELIEF (*AL-KUFR*) AND ITS AND ITS VARIOUS MANIFESTATIONS

Definition: *Kufr* is basically disbelief in any of the Articles of Faith in Islam. The articles of Faith are: to believe in –

1. Allah,
2. His Angels
3. His Messengers
4. His revealed Books
5. The Day of Resurrection, and
6. *Al-Qadar*, Divine Preordination (i.e. whatever Allah (*swt*) has ordained must come to pass)

There are two aspects of disbelief:

1. ***Al-Kufr al-Akbar*** (The major disbelief). This aspect excludes one completely from the fold of Islam. There are five types of major disbelief:
 - (a). ***Kufr at-Takdhib***. This implies disbelieving the divine truth or denying any of the articles of Faith. Allah (*swt*) says: **So who is more unjust than one who lies about Allah and denies the truth when it comes to him? Is there not in Hell a residence for the disbelievers?**¹⁸⁶
 - (b). ***Kufr al-Ibaa' wat-Takkabur ma'at-Tasdiq***. This implies rejection and pride to submit to Allah's Commandments after conviction of their truth. Allah (*swt*) says: **And (mention)**

¹⁸⁵ Ahmad 4/403, Sahih Jami' 3/233 and Albani's Sahih at-Targhib wa at-Atarhib 1/19) [Taken and annotated from: The Noble Qur'an, Translated by Dr. Muhammad Taqi-ud-Din Al-Hilali, Ph.D., and Dr. Muhammad Muhsin Khan, Islamic University, Al-Madinah Al-Munawwarah, 1993, pp. 1018-1020.

¹⁸⁶ Qur'an, az-Zumar 39:32

when We said to the angels, “Prostrate before Adam”, so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers (disobedient to Allah).¹⁸⁷

- (c). *Kufr ash-Shak waz-Zan*. This implies doubting or lacking of conviction in the six articles of faith. Allah (swt) says: “And he entered his garden while he was unjust to himself. He said, “I do not think that this will perish – ever. And I do not think the Hour will occur. And even if I should be brought to my Lord, I will surely find better than this as a return.” His companion said to him while he was conversing with him, “Have you disbelieved in HIM who created you from dust and then from a sperm-drop and then proportioned you (as) a man? But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone.”¹⁸⁸
- (d). *Kufr al-I'raad*. This implies turning away from the truth knowingly or deviating from the obvious sign which Allah has revealed. Allah (swt) says: “We did not create the heavens and earth and what is in between them except in truth and (for) a specified term. But those who disbelieve, from that of which they are warned, are turning away”.¹⁸⁹
- (e). *Kufr an-Nifaq*. This implies hypocritical disbelief. Allah (swt) says: **They have taken their oaths, as a cover, so they averted (people) from from the way of Allah. Indeed, it was evil that they were wrong. That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand.**¹⁹⁰
2. *Al-Kufr al-Asghar* (The Minor Disbelief). This aspect of disbelief does not exclude one from the fold of Islam. It is also termed *Kufr an-Ni'mah*. This implies disbelief manifesting in ungratefulness for Allah's Blessings or Favors. Allah (swt) says: “**And Allah presents an example: a city (i.e. Makkah) which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. So Allah made it taste the envelopment of hunger and fear for what they had been doing.**”¹⁹¹

¹⁸⁷ Qur'an, al-Baqarah 2:34

¹⁸⁸ Qur'an, al-Khaf 18:35-38

¹⁸⁹ Qur'an, al-Ahqaf 46:3

¹⁹⁰ Qur'an, al-Munafiqun 63:2-3

¹⁹¹ Qur'an, al-Munafiqun 63:2-3

VII. C – HYPOCRISY (AN-NIFAQ) AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:

1. Hypocrisy in belief
2. Hypocrisy in deeds and actions

A. Hypocrisy in Belief:

1. To belie the Messenger Muhammad (*saw*)
2. To belie some of all that was brought by the Messenger Muhammad (*saw*), e.g. Qur'an, *Sunnah*, legal laws and principles of Islam, etc.
3. To hate the Messenger Muhammad (*saw*)
4. To hate some of all that was brought by the Messenger Muhammad (*saw*), e.g. Islamic Monotheism, etc.
5. To feel happy at the disgrace of becoming low of the religion of Allah's Messenger Muhammad (*saw*)
6. To dislike that the religion of Allah's Messenger Muhammad (*saw*) become victorious.

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell).

Allah (*swt*) says: “**Indeed, the hypocrites will be in the lowest depths of the Fire – and never will you find for them a helper.**”¹⁹²

B. Hypocrisy in Deeds and Actions

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allah's Messenger Muhammad (*saw*), who said:

1. *Whenever he speaks, he tells a lie.*
2. *Whenever he promise, he always breaks it (his promise).*

¹⁹² Qur'an, *an-Nisa'* 4:145

3. *If you trust him, he proves to be dishonest (if you keep something as a trust with him, he will not return it).*
4. *And in another narration of the Prophet (saw): Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.*
5. *Whenever he makes a covenant, he proves himself treacherous.)*¹⁹³

VIII – COMPARATIVE RELIGION

A – SOME ATTRIBUTES OF THE CREATOR IN THE BIBLE IN THE BIBLE:

Can He the Almighty Creator takes rest?

“And God blessed the seventh day from all his work, and sanctified it: because that in it he had rested from all his work which God created and made.”¹⁹⁴

Can He the Almighty Creator walk and can people hid on Him?

“And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.”¹⁹⁵

“And the Lord God called unto Adam, and said unto him, where art thou?”¹⁹⁶

Can He the Almighty Creator repent?

“And it repented the Lord that He had made man on the earth, and it grieved Him at his heart.”¹⁹⁷

“And the Lord repented of the evil which He thought to do unto his people.”¹⁹⁸

All of these are contradictory to the Attributes of the Almighty Creator! If it is not from Allah you will find many contradictions in it. **“Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein much contradiction.”**¹⁹⁹

Can He the Almighty Creator dwell on earth?

“But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have built?”²⁰⁰

¹⁹³ Taken and annotated from: **The Noble Qur'an**, Translated by Dr. Muhammad Taqi-ud-Din Al-Hilali, Ph.D., and Dr. Muhammad Muhsin Khan, Islamic University, Al-Madinah Al-Munawwarah, 1993, pp. 1023-1024

¹⁹⁴ **Holy Bible**, Genesis 2:3

¹⁹⁵ **Holy Bible**, Genesis 3:8

¹⁹⁶ **Holy Bible**, Genesis 3:9

¹⁹⁷ **Holy Bible**, Genesis 6:6

¹⁹⁸ **Holy Bible**, Exodus 32:14

¹⁹⁹ **Qur'an**, *an-Nisa* '4:82

²⁰⁰ **Holy Bible**, 1 King 8:27

“And the house which I build is great: for great is our God above all gods. But Who is able to build Him a house, seeing the heaven and heaven of heavens cannot contain Him?”²⁰¹

Can He the Almighty Creator be a man and at the same time a God?

“...for I am God, and not man...”²⁰² “God is not a man...neither the son of man...”²⁰³

Can He the Almighty Creator be seen by anyone?

“And the Father Himself, which hath sent me, hath borne witness of me. Ye have neither heard His voice at any time, nor seen His shape.”²⁰⁴

B – ATTRIBUTES OF THE CREATOR IN THE QUR'AN

No fatigue, neither slumber nor does sleep overtake Him... (Ayatul Kursi)

“Allah! *Laa ilaha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exist. Neither slumber, nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His *Kursi* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, The Most Great.”²⁰⁵

He is the All-Knower of the unseen and seen...

“And Allah is Most Ready to appreciate and to reward, Most Forbearing, All-Knower of the unseen and seen, the All-Mighty, the All-Wise.”²⁰⁶

“Glorified be Allah above all that they attribute to Him! All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!”²⁰⁷

“Allah knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.”²⁰⁸

He is the All-Hearer, All-Seer...

“Glorified (and Exalted) be He (Allah) [above all that (evil) they associated with Him] Who took His slave [Muhammad (saw)] for a journey from *Al-Masjid Al-Haram* (at Makkah) to the farthest mosque (in Jerusalem) whereof We have blessed, in order that We might show him

²⁰¹Holy Bible, 2 Chronicles 2:5-6

²⁰²Holy Bible, 2 Chronicles 2:5-6

²⁰³Holy Bible, Numbers 23:19

²⁰⁴Holy Bible, John 5:37

²⁰⁵Qur'an, *al-Baqarah*2:255

²⁰⁶Qur'an, *at-Taghabun*64:17-18

²⁰⁷Qur'an, *al-Mu'minin* 23:91-92

²⁰⁸Qur'an, *ar-Ra'd* 13:8

(Muhammad) of Our *Ayaat* (proofs, evidences, lessons, signs, etc). Verily, He is the All-Hearer, the All-Seer.”²⁰⁹

He is the Originator of the heavens and the earth...

“He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything.”²¹⁰

“He is Allah, than Whom there is *Laa ilaha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful.

“He is Allah than Whom there is *Laa ilaha illa Huwa* (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of Security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah (High is He) above all that they associate as partners with Him.

“He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.”²¹¹

“He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.”²¹²

There is none co-equal or comparable unto Him...

“Say (O Muhammad): ‘He is Allah, (the) One, Allah *As-Samad* (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten; And there is none co-equal or comparable unto Him.’”²¹³

C – JESUS CHRIST IN THE BIBLE

IN THE BIBLE:

Jesus saith unto her, “Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto **my Father**, and **your Father**; and to **my God**, and **your God**.”²¹⁴

And, behold, one came and said unto him, “Good Master (meaning Jesus), what good thing shall I do, that I may have eternal life?”²¹⁵ And he (Jesus) said unto him, “Why callest thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.”²¹⁶

²⁰⁹**Qur'an, *al-Isra'* 17:1**

²¹⁰**Qur'an, *al-an'Am*6:101**

²¹¹**Qur'an, *al-Hashr* 59:22-24**

²¹²**Qur'an, *al-Hashr* 59:22-24**

²¹³**Qur'an, *al-Ikhlās* 112:1-4**

²¹⁴**Holy Bible, John 20:17**

²¹⁵**Holy Bible, Mathew 19:16**

²⁰⁹**Holy Bible, Mathew 19:17**

Jesus said: "And this is life eternal, that they might know Thee the **only true God, and Jesus Christ, whom Thou hast sent.**"²¹⁷

And when he was come into Jerusalem, all the city was moved, saying, "Who is this?" And the multitude said, "**This is Jesus, the prophet of Nazareth of Galilee.**"²¹⁸

"Ye men of Israel, hear these words; **Jesus of Nazareth, a man approved of God** among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know."²¹⁹

"And the Father himself, Which hath sent me, hath borne witness of me. Ye have neither heard His voice at any time, nor seen His shape."²²⁰

The Great Commandment...!

Jesus himself said in Mark ²²¹ And Jesus answered him, "The first of all the commandments is, **Hear, O Israel; The Lord our God is one Lord:**

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment,²²²

"And the second is likewise, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."²²³

And the scribe said unto him, "Well, Master (meaning Jesus), thou hast said the truth: for there is one God; and there is none other but He: And to love Him with all the heart, and with all the understanding, and will all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."²²⁴

And when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God." (Those who are worshipping One God are not far from the kingdom of God).²²⁵

Messenger to the Children of Israel..

According to the prophecy, Mathew: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."²²⁶

Fulfillment of the Prophecy, Mathew: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel."²²⁷

²¹⁷Holy Bible, John 17:3

²¹⁸Holy Bible, Mathew 21:10-11)

²¹⁹Holy Bible ,Acts 2:22

²²⁰Holy Bible, John 5:37

²²¹Holy Bible, Mark 12:29

²²²Holy Bible, Mark 12:30

²²³Holy Bible, Mark 12:31

²²⁴Holy Bible, Mark 12:32-33

²²⁵Holy Bible, Mark 12:34

²²⁶Holy Bible, Mathew 1:21

²²⁷Holy Bible, Mathew 10:5-6

“But he answered and said, I am not sent but unto the lost sheep of the house of Israel.” ²²⁸

D – JESUS CHRIST ('EISA) IN THE QUR'AN.

We Muslim believe that Jesus was one of the mightiest messengers of Allah, that he was the Christ that he was born miraculously – without any male intervention that he gave life to the dead by Allah's permission and that he healed those born blind and the lepers by Allah's permission. In fact no Muslim is a Muslim if he does not believe in Jesus. In the Qur'an, Jesus is mentioned by name 25 times while Prophet Muhammad five (5) times only. And Mary the mother of Jesus mentioned also many times in the holy Qur'an and there is one Chapter in the Qur'an called Chapter Mary (*Surah Maryam* 19) in honor to her.

The Spirit breathed on her..

Mary the Mother of Jesus was chosen above the women of all nations...

“... And Mary, the daughter of ‘Imran who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our '*Ruh*' (i.e. Gabriel), and she testified to the truth of the Words of her Lord (i.e. believed in the Words of Allah: "Be!" – and he was; that is, Jesus – son of Mary - as a Messenger of Allah), and (also believed in) His Scriptures, and she was of the '*Qanitin*' (i.e. obedient to Allah).” ²²⁹

Mary the Mother of Jesus was chosen above the women of all nations...

“And (remember) when the angels said: "O Mary! Verily, Allah has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Alamin (mankind and *jinn*s).” ²³⁰

The Birth of Jesus Christ ('Eisa):

“(Remember) when the angels said: 'O Mary! Verily, Allah gives you the glad tidings of a Word ("Be!" – and he was! i.e. Jesus the son of Mary) from Him, his name will be the Messiah Jesus, the son of Mary, held in honor in this world and in the Hereafter, and will be one of those who are near to Allah.’” ²³¹

“He will speak to the people in the cradle and in Manhood, and he will be one of the righteous.” ²³²

“She said: 'O my Lord! How shall I have a son when no man has touched me?' He said: 'So (it will be) for Allah creates what He wills. When He has decreed something, He says to it only: 'Be!' ” – and it is.” ²³³

²²⁸Holy Bible, Mathew 15:24

²²⁹Qur'an,at-Tahrim 66:12

²³⁰Qur'an, Ali 'Imran 3:42

²³¹Qur'an,Ali- 'Imran 3:45

²³²Qur'an, Ali 'Imran 3:46

²³³Qur'an,Ali 'Imran3:47

“And He (Allah) will teach him (Jesus) the Book and *Al-Hikmah* (i.e. *Sunnah*, the faultless speech of the Prophets, wisdom etc.), (and) the *Torah* and the Gospel.”²³⁴

Jesus, as a Messenger to the Children of Israel...

“And will make him (Jesus) a Messenger to the Children of Israel (saying): 'I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allah's Leave. And I inform you of what at you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.’”²³⁵

“And I have come confirming that which was before me of the Torah, and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allah and obey me.”²³⁶

“Truly! Allah is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.”²³⁷

“O people of the Book! Commit no excesses in your religion nor say of Allah aught but the truth. Christ Jesus the son of Mary was a messenger of Allah and his words, which he bestowed on Mary and a spirit proceeding from him so believe in Allah and his messenger.”²³⁸

“Jesus said: O children of Israel, I am a messenger of Allah sent to you confirming the Taurat which come before me, and giving a glad tidings of a messenger to come after me, whose name shall be Ahmad but he come to them with clear signs, they said, this is evident sorcery (magic).”²³⁹

Jesus in Allah's sight is the likeness of Adam.

“Verily, the likeness of Jesus in Allah's sight is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" – and he was.”²⁴⁰

Jesus, a Slave of Allah.

“He (Jesus) said: Verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet; and He has made me blessed wheresoever I be, and has enjoined on me prayer, and Zakat, as long as I live...”²⁴¹

²³⁴ Qur'an, *Ali 'Imran* 3:48

²³⁵ Qur'an, *Ali 'Imran* 3:49

²³⁶ Qur'an, *Ali 'Imran* 3:50

²³⁷ Qur'an, *Ali 'Imran* 3:51

²³⁸ Qur'an, *an-Nisa'* 4:171

²³⁹ Qur'an, *as-Saff* 61:6

²⁴⁰ Qur'an, *Ali 'Imran* 3:59

²⁴¹ Qur'an, *Maryam* 19:30

“The Messiah will never be proud to reject to be a slave to Allah, nor the angels who are near (to Allah). And whosoever rejects His worship and is proud, and then He will gather them all together unto Himself.” ²⁴²

“Surely, in disbelief are they who say that Allah is the Messiah, son of Mary. Say (O' Muhammad): 'Who then has the least power against Allah, if He were to destroy the Messiah, son of Mary, his mother, and all those who are on the earth together?' And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allah is able to do all things.” ²⁴³

Ascribing son to Allah is a terrible evil thing...

“And they say: 'The Most Beneficent (Allah) has begotten a son (or offspring or children) as the Jews say: Ezra is the son of Allah, and the Christians say that He has begotten a son (Christ, 'alayhis salam), and the pagan Arabs say that He has begotten daughters (angels, etc.).’” ²⁴⁴

“Indeed you have brought forth (said) a terrible evil thing.” ²⁴⁵

“Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,” ²⁴⁶

“...That they ascribe a son (or offspring or children) to the Most Beneficent (Allah). But it is not suitable for (the Majesty of) the Most Beneficent (Allah) that He should beget a son (or offspring or children). There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave.” ²⁴⁷

“Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender.)” ²⁴⁸

“No son (or offspring or children) did Allah beget, nor is there any ilah (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!” ²⁴⁹

Allah's curse be on them...

²⁴² Qur'an, *an-Nisa'* 4:172

²⁴³ Qur'an, *al-Ma'idah* 5:17

²⁴⁴ Qur'an, *Maryam* 19:88

²⁴⁵ Qur'an, *Maryam* 19:89

²⁴⁶ Qur'an, *Maryam* 19:90

²⁴⁷ Qur'an, *Maryam* 19:91-93

²⁴⁸ Qur'an, *Maryam* 19:94-95

²⁴⁹ Qur'an, *al-Mu'minun* 23:91-92

“And the Jews say: Ezra is the son of Allah, and Christians say: Messiah is the son of Allah. That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allah's Curse be on them, how they deluded away from the truth.” ^{250 251}

They took their rabbis and their monks to be their lords besides Allah.

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah, (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah) and (they also took as their lord) *Messiah*, son of Mary, while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship non but One Ilah (God – Allah) *Laa ilaha illa Huwa* (none has the right to be worshipped but He. Praise and glory be to Him, (far above is He) from having the partners they associate (with Him).” ²⁵²

“They want to extinguish Allah's light with their mouths, but Allah will not allow except that His light should be perfected even though the *Kafirun* (disbelievers) hate (it).” ²⁵³

“It is He Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), to make it superior over all religions even though the *Mushrikun* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, etc.) hate (it).” ²⁵⁴

“O you who believe! Verily, there are many of the (Jews) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allah. And those who hoard up gold and silver (*Al-Kanz*: the money, the *Zakat* of which has not been paid), and spend it not in the Way of Allah, – announce unto them a painful torment.” ²⁵⁵

“On the Day when the (*Al-Kanz*: money, gold and silver etc., the *Zakat* of which has not been paid) will be heated in the Fire of hell and with it will be branded their foreheads, their flanks, and their backs: (and it will be said unto them): – 'This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.’” ^{256 257}

E – MUHAMMAD IN THE BIBLE AND IN THE QUR'AN

We will just only sight some prophecy in the Bible about the advent of Prophet Muhammad (*saw*); and the Qur'an will testify it.

²⁵⁰ The Prophet said, "Allah said, 'The son of Adam tells a lie against me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling a lie against Me, it is that he claims that I cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have a son (or offspring etc.). No! Glorified be Me! I am far from taking a wife or a son (or offspring etc.)'" (Narrated by Ibn Abbas and Collected by **Bukhari**, Vol. 6, *Hadith* No.9).

²⁵¹ **Qur'an**, at-Tawbah 9:30

²⁵² **Qur'an**, at-Tawbah 9:31

²⁵³ **Qur'an**, at-Tawbah 9:32

²⁵⁴ **Qur'an**, at-Tawbah 9:33

²⁵⁵ **Qur'an**, at-Tawbah 9:34

²⁵⁶ Allah's Messenger said, "Whoever is made wealthy by Allah and does not pay the *Zakat* of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes." (See **Fathul Bari**, Vol. 4, Pages 11, 12 and 13). The snake will encircle his neck and bite his cheeks and say: 'I am your wealth, I am your treasure.'" Then the Prophet recited the holy Verse: "Let not those who withhold..." (To the end of the Verse 3:180). (Narrated by Abu Huraira and Collected by **Bukhari**, Vol. 2, *Hadith* no. 486).

²⁵⁷ **Qur'an**, at-Tawbah 9:35

“I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him.” ²⁵⁸

“And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” ²⁵⁹

“And when he saw a fig tree in the way, he came to it, and found nothing, but leaves only, and saith unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away.” ²⁶⁰

“Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” ²⁶¹

Fig Tree represents the Children of Israel, that the Kingdom of God will be taken away from them, means that there is no more Prophet to come after Jesus Christ – he will be the last Prophet and Messenger to them, because it will be given to a nation bringing forth the fruits thereof. The nation mentioned here refers to their brother Ismaelite where Prophet Muhammad (*saw*) came from.

“And the book is delivered to him that is not learned saying read this, I pray thee and he saith I am not learned.” The only messenger of Allah that cannot read and write is Muhammad. Read also the Life of Prophet Muhammad (*saw*), how the first revelation came to him and what word he uttered? ²⁶²

“For then will I turn to the people a pure language that they may all call upon the name of the Lord, to serve him with one consent.” ²⁶³ The only religion in the whole world calling the name of the Lord, to serve him with one consent is Islam, even what nationality they are, they are using only one language, the pure language – that is Arabic.

Another Comforter to come after Jesus, that the teaching of the Comforter to come will abide to us forever, and the only Messenger who came after Jesus with Book (Qur'an) as proof is Prophet Muhammad (*saw*). From the time of revelation up to now (for more than 1,400 years ago) and to the end of the world! Nobody could ever to change it. Allah will protect it from any changes, alteration and corruption up to the end of the world – 'that he may abide (his teaching) with you forever.' In this regard Allah (*swt*) says: **“Indeed, it is We who sent down the message (i.e., the Qur'an), and indeed, We will be its guardian.”** ²⁶⁴

“Jesus said: I will pray the father and he shall give you another comforter, that he may abide with you forever.” ²⁶⁵

²⁵⁸ Holy Bible, Deuteronomy 18:18

²⁵⁹ Holy Bible, Deuteronomy 18:19

²⁶⁰ Holy Bible, Mathew 21:19

²⁶¹ Holy Bible, Mathew 21:43

²⁶² Holy Bible, Isaiah 29:12

²⁶³ Holy Bible, Zephaniah 3:9

²⁶⁴ Qur'an, *al-Hijr* 15:9

²⁶⁵ Holy Bible, John 14:16

“Jesus said: Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the comforter will not come unto you: But if I depart, I will send him unto you.”²⁶⁶

“Jesus said: And when he is come he will reprove the world of sin, and of righteousness and of judgment. Jesus said: Because they believe not on me. Because I go to my father and ye see me no more.”²⁶⁷

“I have yet many things to say unto you, but ye cannot bear them now: Howbeit when he the spirit of truth is come he will guide you into all truth: For he shall not speak of himself: But what so ever he shall hear, that shall he speak: And he will show you things to come.”²⁶⁸

“When the Spirit of Truth is come he will guide you into all truth,” it means that he will not use the Bible, the things that Jesus didn't say, will be the one he will say. The only book claiming as guidance to mankind without doubt is the Qur'an! **"And with truth We have sent it down (the Qur'an), and with truth it has descended";**²⁶⁹ **"This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are *Al-Muttaqun*";**²⁷⁰ **"Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allah and His Messenger Muhammad). Who work deeds of righteousness, that they shall have a great reward (Paradise)",**²⁷¹ and many others.

Jesus Christ, confirming the coming of a Messenger after him...

"And (remember) when Jesus, son of Mary said: 'O Children of Israel! I am the Messenger of Allah unto you confirming the *Torah* (which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed.' But when he came to them with clear proofs, they said: 'This is a plain magic,'"^{272 273}

The Holy Spirit (*Ruhul Qudus*) or the Trustworthy Spirit (*Ruhul Ameen*) has brought down the Qur'an...

"Say (O' Muhammad) '*Ruhul Qudus*' (means Holy Spirit which is Angel Jibrael) has brought it (the Qur'an) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe and as a guidance and glad tidings to those who have submitted (to Allah as Muslims)."²⁷⁴

"And truly, this (the Qur'an) is a revelation from the Lord of the 'Alamin (mankind, jinns and all that exists),"²⁷⁵

²⁶⁶ Holy Bible, John 16:7

²⁶⁷ Holy Bible, John 16:8-10

²⁶⁸ Holy Bible, John 16:12-13

²⁶⁹ Qur'an, *al-Isra* ' 17:105

²⁷⁰ Qur'an, *al-Baqarah* 2:2

²⁷¹ Qur'an, *al-Isra* ' 17:9

²⁷² Allah's Messenger said, 'I have five names: I am Muhammad and Ahmed; I am *Al-Mahi* through whom Allah will eliminate *Al-Kufr* (infidelity); I am *Al-Hashir* who will be the first to be resurrected, the people being resurrected thereafter; and I am also Al-'Aqib (i.e. there will be no Prophet after me)." (Narrated by Jubair bin Mut'im and Collected by Bukhari, Vol. 4, *Hadith* no. 732)

²⁷³ Qur'an, *as-Saff* 61:6

²⁷⁴ Qur'an, *an-Nahl* 16:102

²⁷⁵ Qur'an, *ash-Shu'ara* ' 26:192

“Which the trustworthy Ruh (Jibril) has brought down; upon your heart (O' Muhammad) that you may be one of the warners, in the plain Arabic language.” ²⁷⁶

“And verily, it (the Qur'an, and its revelation to Prophet Muhammad) is (announced) in the Scriptures of former people (i.e. the *Torah* and the Gospel).” ²⁷⁷

Whoever is an enemy to Jibraeel...

“Say (O' Muhammad): 'Whoever is an enemy to Gabriel (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart, by Allah's Permission, confirming what came before it (i.e. the Torah and the Gospel) and guidance and glad tidings for the believers.” ²⁷⁸

“Whoever is an enemy to Allah, His Angels, His Messengers, Gabriel and Michael, then verily, Allah is an enemy to the disbelievers.” ²⁷⁹

“And indeed We have sent down to you manifest Ayat (these Verses of the Qur'an which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but Faasiqun (those who rebel against Allah's Command).” ²⁸⁰

They recognise him (Muhammad) as they recognise their own sons...

“Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad or the Ka'abah at Makkah) as they recognize their sons. But verily, a party of them conceals the truth while they know it – (i.e. the qualities of Muhammad which are written in the Torah and the Gospel).” ²⁸¹

“And when they (Jews) meet those who believe (Muslims), they say, "We believe," but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you (Jews, about the description and the qualities of Prophet Muhammad, that which are written in the torah), that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?” ²⁸²

“Know they (Jews) not that Allah knows what they conceal and what they reveal? And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.” ²⁸³

“Then woe to those who write the Book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for that they earn thereby.” ²⁸⁴

“And they (Jew) say, "The Fire (i.e. Hell-Fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O' Muhammad to them): "Have you taken a covenant

²⁷⁶ Qur'an, *ash-Shu'ara'* 26:193-195

²⁷⁷ Qur'an *ash-Shu'ara'*, 26:196

²⁷⁸ Qur'an, *al-Baqarah* 2:97

²⁷⁹ Qur'an *al-Baqarah* 2:98

²⁸⁰ Qur'an *al-Baqarah* 2:99

²⁸¹ Qur'an, *al-Baqarah* 2:146

²⁸² Qur'an, *al-Baqarah* 2:76

²⁸³ Qur'an, *al-Baqarah* 2:77-78

²⁸⁴ Qur'an, *al-Baqarah* 2:79

from Allah, so that Allah will not break His Covenant? Or is it that you say of Allah what you know not?" ²⁸⁵

He was mentioned in the Torah...

Narrated 'Ata bin Yasar: I met 'Abdullah bin 'Amr bin Al 'Aas and asked him, *“Tell me about the description of Allah's Messenger which is mentioned in the Torah (i.e. the Old Testament).”* He replied, *“Yes. By Allah, he is described in the Torah with some of the qualities attributed to him in the Qur'an as follows: – 'O Prophet! We have sent you as a witness (for Allah's True Religion). And a giver of glad tidings (to the faithful believers). And a warner (to the disbelievers), and a guardian of the illiterates. You are My slave and My messenger; I have named you al-Mutawakkil (who depends upon Allah). You are neither discourteous, harsh nor a noise-maker in the markets and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allah will not let him (the Prophet) die till he makes straight the crooked people by making them say: 'La ilaha illallah,' (none has the right to be worshipped but Allah), by which 'blind eyes, deaf ears and closed hearts' will be opened.”* ²⁸⁶

Muhammad sent as a witness, as a bearer of glad tidings...

“Verily, We have sent you (O Muhammad) as a witness, as a bearer of glad tidings, and as a warner.” ²⁸⁷

Muhammad was inspired by Allah...

“Verily, We have inspired you (O' Muhammad) as We inspired Noah and the Prophets after him; We (also) inspired Abraham, Ishmael, Isaac, Jacob, and Al-Asbat (the twelve sons of Jacob), Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms.” ²⁸⁸

“And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, – and to Moses Allah spoke directly.” ²⁸⁹

“Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise.” ²⁹⁰

“But Allah bears witness to that which He has sent down (the Qur'an) unto you (O Muhammad), He has sent it down with His knowledge, and the angels bear witness. And Allah is All-Sufficient as a Witness.” ²⁹¹

“Verily, those who disbelieve and prevent (mankind) from the Path of Allah, they have certainly strayed far away.” ²⁹²

²⁸⁵ Qur'an, al-Baqarah 2:80

²⁸⁶ Bukhari, Vol. 3, Hadith No. 335

²⁸⁷ Qur'an, al-Fath 48:9

²⁸⁸ Qur'an, an-Nisa' 4:163

²⁸⁹ Qur'an, an-Nisa' 4:164

²⁹⁰ Qur'an, an-Nisa' 4:165

²⁹¹ Qur'an, an-Nisa' 4:166

²⁹² Qur'an, an-Nisa' 4:167

“Verily, those who disbelieve and did wrong, Allah will not forgive them, nor will He guide them to any way, – Except the way of Hell, to dwell therein forever and this is ever easy for Allah.” ²⁹³

“O Mankind! Verily, there has come to you the Messenger (Muhammad) with the truth from your Lord, so believe in him, it is better for you, but if you disbelieve, then certainly to Allah belongs all that is in the heavens and the earth. And Allah is Ever All-Knowing, All-Wise.” ²⁹⁴

Muhammad the last Messenger of 'Aalamin (mankind and jinns)...

“Muhammad is not the father of any man among you, but he is the Messenger of Allah, and the Last (end) of the Prophets and Allah is Ever All-Aware of everything.” ²⁹⁵

Allah's Messenger said, *“My similitude in comparison with the other Prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am the last (end) of the Prophets.”* ²⁹⁶

Warning to those who disbelieve...

“Verily, those who disbelieve (in the religion of Islam, the Qur'an and Prophet Muhammad) from among the people of the Scripture (Jews and Christians) and *Al-Mushrikum* will abide in the Fire of Hell. They are the worst of creatures.” ²⁹⁷

“He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islamic Montheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but loss.” ²⁹⁸

It is obligatory to have Belief in the Messengership of the Prophet Muhammad (*saw*). Allah's Messenger said: *“By Him (Allah) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (Islamic Monotheism), but he will be from the dwellers of the (Hell) Fire.”* ²⁹⁹

F – “CRUCIFIXION”: WAS JESUS CHRIST CRUCIFIED?

The Qur'an denied that Jesus Christ (*'Alayhis salaam*) was crucified because it is degrading to the one of the chosen of Allah (i.e., Jesus), and considered to be one of the Greatest Messenger of Allah to be killed by their enemies. If he (Jesus) is only an ordinary prophet like Yahya (John the Baptist) and Zakariyah, there might be a possibility that he be killed by their enemies. As for Jesus Christ,

²⁹³ Qur'an, *an-Nisa'* 4:168-169

²⁹⁴ Qur'an, *an-Nisa'* 4:170

²⁹⁵ Qur'an, *al-Ahzab* 33:40

²⁹⁶ Narrated by Abu Huraira and Collected by Bukhari, Vol. 4, *Hadith* No. 735

²⁹⁷ Qur'an, *al-Bayyinah* 98:6

²⁹⁸ Qur'an, *Fatir* 35:39

²⁹⁹ Narrated by Abu Huraira and Collected by Muslim, *Book of Faith*, Vol. 1, Chapter No. 240

because he is one of the greatest Messenger of Allah, therefore, Allah will protect him from his enemies.

Jesus Christ was neither killed nor Crucified:

“And because of their saying (in boast), ‘We killed Messiah Jesus, son of Mary, the Messenger of Allah, – but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not (i.e. Jesus, son of Mary):” ³⁰⁰

“But Allah raised him (Jesus) up (with his body and soul) unto Himself (and he is in the heavens). And Allah is Ever All-Powerful, All-Wise”. ³⁰¹

The Challenge: “(This is) the truth from you Lord, so be not of those who doubt”. ³⁰²

“Then whoever disputes with you concerning him (Jesus) after (all this) knowledge that has come to you, (i.e. Jesus being a slave of Allah, and having no share in Divinity) say: (O Muhammad) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the Curse of Allah upon those who lie.” ³⁰³

“Verily! This is the true narrative (about the story of Jesus), and, *Laa ilaaha il-lal-laah* (none has the right to be worshipped but Allah, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allah is the All-Mighty, the All-Wise.

“And if they turn away (and do not accept) these true proofs and evidences), then surely, Allah is All-Aware of those who do mischief.” ³⁰⁴

PROOFS IN THE BIBLE THAT JESUS WAS NOT CRUCIFIED:

JESUS PRAYS FOR RESCUE: Was the prayer of Jesus (*as*) being answered? He had cried to the loving father in heaven for help, with strong crying and tears:

“And he went a little further, and fell on his face (exactly as the Muslim does in Salah), and prayed, saying, 'O may Father, if it be possible, let this cup pass from me; nevertheless, not as I will but as thou wilt'.” ³⁰⁵

“And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he

³⁰⁰ Qur'an, *an-Nisa* ' 4:157

³⁰¹ Qur'an, *an-Nisa* ' 4:158

³⁰² Qur'an, *Ali-'Imran* 3:60

³⁰³ Qur'an, *Ali 'Imran* 3:61

³⁰⁴ Qur'an, *Ali 'Imran* 3:60-63

³⁰⁵ Holy Bible, Matthew 26:38-39

prayed more earnestly; and his sweat was, as it were, great drops of blood falling down to the ground.”³⁰⁶

What can be expected from such heart-felt prayer and importuning? The assurance from the Angel that God heard his voice, and he will be protected! “The Lord is far from the wicked: but he hears the prayer of the righteous.”³⁰⁷ “The effectual fervent prayer of a righteous man availed much.”³⁰⁸

GOD ACCEPTED JESUS' PRAYERS: Paul confirms that his supplications were heard: “Who, in the days of his (Jesus) flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.”³⁰⁹

What does it mean “God heard” his prayers! It means that God accepted his prayers. He is the All-Hearing God. He heard (accepted) the supplication of Jesus in the same way that He had heard (accepted) the prayer of father Abraham. Abraham in his old-age had prayed for a son, and Ishmael was born. The words of Abraham had become flesh. Ishmael literally means God heard, in Hebrew. Zakariah also in his old-age prayed for a son, and God heard (accepted) his prayers, and John the Baptist was born. Now Jesus cried for help, and God heard (accepted) his prayers:

“And there appeared an angle unto him from heaven, strengthening him.”³¹⁰

Strengthening him in faith, in the hope that God will save him. This is actually what he was beseeching God to do for him. When and how rests alone in the Hands of God alone.

DID JESUS WANT TO DIE ON THE CROSS TO SAVE MANKIND?

“And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabach'thani?* That is to say, My God, my God, why hast thou forsaken me?”³¹¹

THE SOUL THAT SINS SHALL DIE:

“The soul that sinneth, it shall die. The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son: The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.”³¹²

“The fathers shall not be put to death for the children; neither shall the children be put to death for the fathers: Every man shall be put to death for his own sin.”³¹³

“...as it is written in the law in the book of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.”³¹⁴

³⁰⁶ Holy Bible, Luke 22:44

³⁰⁷ Holy Bible, Proverbs 15:29

³⁰⁸ Holy Bible, James 5:16

³⁰⁹ Holy Bible, Hebrews 5:7

³¹⁰ Holy Bible, Luke 22:43

³¹¹ Holy Bible, Matthew 27:46

³¹² Holy Bible, Ezekiel 18:20

³¹³ Holy Bible, Deuteronomy 24:16

³¹⁴ Holy Bible, II Chronicles 25:4

“In those days they shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge. But everyone shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.”³¹⁵

“Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.”³¹⁶

“The good man out of his good treasure brings forth good, and the evil man out of his evil treasure brings forth evil. I tell you, on the Day of Judgment men will render account for every careless word they utter; for by your words you will be justified, and by your words you will be condemned.”³¹⁷

“But Jesus said, 'Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.’”³¹⁸

“Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.”³¹⁹

MIRACLE AS A PROOF:

“Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.³²⁰ “But he answered and said unto them, an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah.”³²¹ “For as Jonah was THREE DAYS and THREE NIGHTS in the whale's belly; so shall the Son of man be THREE DAYS and THREE NIGHTS in the heart of the earth.”³²²

JONAH FLEES FROM THE LORD:

“Now the word of the Lord came unto Jonah the son of Amit'tai, sayings, Arise, go to Nin'evah, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.”³²³

“But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O Sleeper? Arise, call upon they God, if so be that God will think upon us, that we perish not’.”³²⁴

³¹⁵ Holy Bible, Jeremiah 31:29-30

³¹⁶ Holy Bible, Ezekiel 18:4

³¹⁷ Holy Bible, Matthew 12:35-37

³¹⁸ Holy Bible, Matthew 19:14

³¹⁹ Holy Bible, Matthew 7:1-2

³²⁰ Holy Bible, Matthew 12:38

³²¹ Holy Bible, Matthew 12:39

³²² Holy Bible, Matthew 12:40

³²³ Holy Bible, Jonah 1:1-3

³²⁴ Holy Bible, Jonah 1:4-6

“And they said everyone to his fellow, ‘Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, ‘Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation?’ And he said unto them, ‘I am a Hebrew; and I fear the Lord, the God of Heaven, which hath made the sea and the dry land.’ Then were the men exceedingly afraid, and said unto him, ‘Why hast thou done this?’ For the men knew that he fled from the presence of the Lord, because he had told them.³²⁵

“Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? For the sea wrought, and was tempestuous.’ And he said unto them, ‘Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.’ Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, we beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.’³²⁶

“So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows. Now the Lord has prepared a great fish to swallow up Jonah. AND JONAH WAS IN THE BELLY OF THE FISH THREE DAYS AND THREE NIGHTS.³²⁷

JONAH’S PRAYER OF THANKSGIVING FOR DELIVERANCE:

"Then Jonah prayed unto the Lord his God out of the fish's belly, and said, ‘I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice’...And the Lord spoke unto the fish, and it vomited out Jonah upon the dry land.³²⁸

“And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nin'evah, that great city, and preach unto it the preaching that I bid thee.

“So Jonah arose, and went unto Nin'evah, according to the word of the Lord. Now Nin'evah was an exceeding great city of three days' journey.”³²⁹

FOR HE THAT IS HANGED IS ACCURSED BY GOD!

“And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree: his body shall not remain all night upon the tree, but thou shall bury him the same day; for a hanged man is accursed of God; you shall not defile your land which the Lord your God gives you for an inheritance.”³³⁰

JESUS APPEARS TO HIS DISCIPLES, TO PROVE THAT HE IS ALIVE!

³²⁵ Holy Bible, Jonah 1:7-10

³²⁶ Holy Bible, Jonah 1:11-14

³²⁷ Holy Bible, Jonah 1:15-17

³²⁸ Holy Bible, Jonah 2:1-2, 10

³²⁹ Holy Bible, Jonah 3:1-3

³³⁰ Holy Bible, Deuteronomy 21:22-23

“And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. ³³¹ “But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, why are ye troubled? And why do thoughts arise in your hearts? ³³² ‘Behold my hands and my feet, that is I myslef: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.’ ³³³ “And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, ‘Have ye here any meat?’ ³³⁴ “And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them.” ³³⁵ “BEHOLD MY HANDS AND MY FEET, THAT IS I MYSLEF: HANDLE ME, AND SEE; FOR A SPIRIT HATH NOT FLESH AND BONES, AS YE SEE ME HAVE. ³³⁶

“And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? ³³⁷

“And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them. ³³⁸

TOUCH ME NOT: FOR I AM NOT YET ASCENDED...

“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I am ascending to my Father, and your Father; and to my God, and your God.” ³³⁹

ALL DISCIPLES FORSOOK HIM, AND FLED

“And they (disciples) forsook him, and fled.” ³⁴⁰ None of his disciple witnessed the crucifixion, because they all fled. It is only according to heresay, and that is why even the hour of crucifixion contradicts each other:

“And it was the third hour, and they crucified him.” ³⁴¹

“And it was the preparation of the Passover, and about the sixth hour...” ³⁴²

HE WAS GIVEN AN AUTHORITY...

“And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer thy sins be forgiven thee. ³⁴³ “And, behold, certain of the scribes said

³³¹ Holy Bible, Luke 24:36
³³² Holy Bible, Luke 24:37-38
³³³ Holy Bible, Luke 24:39
³³⁴ Holy Bible, Luke 24:40-41
³³⁵ Holy Bible, Luke 24:42-43
³³⁶ Holy Bible, Luke 24:39
³³⁷ Holy Bible, Luke 24:40-41
³³⁸ Holy Bible, Luke 24:42-43
³³⁹ Holy Bible, John 20:17
³⁴⁰ Holy Bible, Mark 14:50
³⁴¹ Holy Bible, Mark 15:25
³⁴² Holy Bible, John 19:14
³⁴³ Holy Bible, Matthew 9:1-2

within themselves, 'This man blasphemeth'. And Jesus knowing their thoughts said, 'Wherefore think ye evil in your hearts?'³⁴⁴ "For which is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up they bed, and go unto thine house."³⁴⁵ "And he arose, and departed to his house. But when the multitudes saw it, they marveled, and glorified God, which had given such power unto men."³⁴⁶

FOR HE SHALL SAVE HIS PEOPLE...NOT ALL HUMANITY!

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."³⁴⁷

FULFILLMENT OF THE PROPHECY:

(The Mission of the Twelve): "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."³⁴⁸

"But he (Jesus) answered and said, I am not sent but unto the lost sheep of the house of Israel."³⁴⁹

³⁴⁴ Holy Bible, Matthew 9:3-4

³⁴⁵ Holy Bible, Matthew 9:5-6

³⁴⁶ Holy Bible, Matthew 9:7-8

³⁴⁷ Holy Bible, Matthew 1:21

³⁴⁸ Holy Bible, Matthew 10:5-6

³⁴⁹ Holy Bible, Matthew 15:24

IX – MUHARRAMAT (UNLAWFUL THINGS IN ISLAM)

“O' Mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Satan. Verily, he is to you an open enemy. (Satan) commands you only what is evil and sinful, and that you should say against Allah what you know not.”³⁵⁰

“O' you who believe (in the Oneness of Allah – Islamic Monotheism)! Eat of the lawful things that We have provided you³⁵¹ with, and be grateful to Allah, if it is indeed He Whom you worship.”³⁵²

“And say not concerning that which your tongues put forth falsely: 'This is lawful and this is forbidden,' so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper.”³⁵³

“O you who believe! Make not unlawful the ‘Tayyibat’ (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors. And eat of the things which Allah has provided for you, lawful and good, and fear Allah in Whom you believe.”³⁵⁴

A – FORBIDDEN FOODS:

“Forbidden to you (for food) are: *Al-Maytata* (the dead animals – cattle – beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols etc., or on which Allah's Name has not been mentioned while slaughtering,

“And that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by goring of horns – and that which has been (partly) eaten by a wild animal – unless you are

³⁵⁰ Qur'an, *al-Baqarah* 2:168

³⁵¹ Narrated An-Nu'man bin Bashir: I heard Allah's Messenger saying, "Both legal and illegal things are evident but in between them are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these unclear things, he saves his religion and his honor. And whoever indulges in these unclear things is like a shepherd who grazes (his animals) near the *Hima* (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a *Hima* and the *Hima* of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt and that is the heart." (Bukhari, Vol. 1, *Hadith* No. 49).

³⁵² Qur'an, *al-Baqarah* 2:172

³⁵³ Qur'an, *an-Nahl* 16:116

³⁵⁴ Qur'an, *al-Ma'idah* 5:87-88

able to slaughter it (before its death) – and that which is sacrificed (slaughtered) on *An-Nusub*³⁵⁵ (stone-altars)...”³⁵⁶

"Made lawful to you this days are *Al-Tayyibat* (all kinds of *Halal* {lawful} foods, which Allah has made lawful (meat of slaughtered eatable animals, etc. milk products, fats, vegetables and fruits, etc.). The food (slaughtered cattle, eatable animals, etc.) of the People of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them.³⁵⁷

The meat of beasts of prey, such as lions, dogs... etc. and those of preying birds that attack with their claws, such as eagles, vultures, etc. The meat of domestic donkeys and asses. The meat of animals that feed on filthy things, except if they are isolated and fed clean food for sufficient time. Any food spoilt by filth until it is cleaned by water if it is possible. Wine and all kinds of intoxicants. Foodstuffs containing toxic elements which are harmful to our bodies.

But the meats of Dead Sea animals are not forbidden.

B. 1 – FORBIDDEN DEEDS

Allah hates these deeds and their doers and punishes them:

Associating anything with Allah:

“Indeed, Allah does not forgive associating anything with Him, and He forgives whatever is other than that to whomever He wills.”³⁵⁸

“Indeed, the one who associates anything with Allah, Allah will forbid him the Gardens’, and his abode is the Fire.”³⁵⁹

MURDER:

To kill a person whom Allah has forbidden to, except by Law (legally): **“And if anyone kills a believer deliberately, his recompense is Hell, to remain therein forever. And Allah's anger will be upon him and His curse, and a great punishment will be prepared for him.”³⁶⁰**

“And do not kill anyone which Allah has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority (to demand *Qisas*, – Law of Equality in punishment --- or to forgive, or to take *Diya*’ {Blood Money}...”³⁶¹

³⁵⁵ *An-Nusub* were stone-altars at fixed places or graves, etc., whereon sacrifices were slaughtered on certain occasions in the name of idols, jinns, angels, pious men, saints, etc. in order to honour them, or to expect some benefit from them.

³⁵⁶ **Qur'an, *al-Ma'idah* 5:3**

³⁵⁷ **Qur'an, *al-Ma'idah* 5:5**

³⁵⁸ **Qur'an, *an-Nisa*’ 4:48**

³⁵⁹ **Qur'an, *al-Ma'idah* 5:75**

³⁶⁰ **Qur'an, *an-Nisa*’ 4:93**

³⁶¹ **Qur'an, *al-Isra*’ 17:33**

PRACTICING MAGIC:

Magicians are necessarily unbelievers. In the Qur'an, Allah Most High says: **“But the evil one disbelieved, teaching the people with magic...”**³⁶²

Allah's Messenger as saying: *"Three types of people will not enter the Garden: Those who are addicted to wine, those who break family relationships, and those who believe in magic."*³⁶³

The prescribed punishment for a magician is death, since magic constitute unbelief in Allah and is a source of spreading unbelief among people.

NOT PRYING:

“Woe to the worshippers who are unmindful of their prayer.”³⁶⁴ Sa'ad bin Abi Waqqas said: “I asked Allah's Messenger about the meaning of 'unmindful,' and he replied: *'It is delaying it (the prayer) up to the end of its prescribed time.'*”³⁶⁵

While Allah calls such people (worshippers), they are lazy and perform the prayer very late. He has promised them woe (*Wayl*), which signifies a great punishment. Some say, *“Wayl is a valley in Hell, exceedingly hot, and that is the place for those who delay or miss the prayer, excepting the ones who repent and correct their habits.”*

“O you who believe, let neither your wealth nor your children divert you from the remembrance of Allah. And those who do so, they will be the losers.”³⁶⁶

The commentators say: “The remembrance of Allah' in this verse means the five daily prayers. If anyone is so busy in buying and selling, or with his daily work of earning a livelihood, or with his children, that he cannot perform prayers on time, he will be among the losers.”

TO BE DISOBEDIENT TO PARENTS:

“And your Lord has decreed that you worship no one except Him and that you treat your parents well. If one or both of them reach old age in your life, say not to a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: ‘My Lord! Bestow on them Your Mercy as they did bring me up when I was small.’ ”³⁶⁷

“Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.”³⁶⁸

NOT PAYING ZAKAT

³⁶² Qur'an, *al-Baqarah* 2:102

³⁶³ Narrated by 'Ali ibn Abu Talib and Collected by Ahmad

³⁶⁴ Qur'an, *al-Ma'un* 107:4-5

³⁶⁵ Bazzar

³⁶⁶ Qur'an, *al-Munafiqun* 63:9

³⁶⁷ Qur'an, *al-Isra'* 17:23-24

³⁶⁸ Qur'an, *al-Isra'* 17:25

“Woe to *Al-Mushrikun* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah, etc., those who worship others along with Allah or set up rivals or partners to Allah, etc.). Those who give not the *Zakat* and they are disbelievers in the Hereafter.” ³⁶⁹

The Prophet (saw): *“Five for Five.”* When they asked: *“What does 'Five for five' means?”* He replied: *“When a nation breaks its agreement, Allah gives its enemy power over it; when people judge by criteria other than what Allah has revealed, poverty spreads among them; when lewdness appears among people, death spreads among them; when they give short measure and weight, they are struck with famine and shortages of vegetation; and when they do not pay Zakat, rain is withheld from them.”*

DRINKING *KHAMAR* (INTOXICANTS) DRINKING, GAMBLING.....

“O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, *Al-Ansab*, and *Al-Azlam* (arrows for seeking luck or decision) are an abomination of Satan's handiwork. So avoid (strictly) that (abomination) in order that you may be successful.” ³⁷⁰

“Satan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from prayer. So, will you not then abstain?” ³⁷¹

“And obey Allah and the Messenger (Muhammad), and beware (of even coming near to drinking or gambling or *al-Ansab*, or *al-Azlam*, etc.) and fear Allah. Then if you turn away, you should know that it is Our Messenger's duty to convey (the message) in the clearest way.”

³⁷²

“A person addicted to Khamr (all intoxicants drink) is like an idol worshipper.” ³⁷³

“A person who is disrespectful to his parents and the one who is addicted to Khamr will not enter the Garden.” ³⁷⁴

“Truly, Allah has cursed Khamr (intoxicants), and He has cursed the one who produces it; the one for whom it is produced; the one who drinks it; the one who serves it; the one who carries it; the one for whom it is carried; the one who sells it; the one who earns from the sale of it; the one who buys it; and the one for whom it is brought.” ³⁷⁵

“An alcoholic, a believer in magic, and one who breaks off his ties of (family) relationship will not enter the Garden.” ³⁷⁶

The Prophet (saw) said: *“When someone commits Zina or drinks Khamr, Allah removes his faith from him, just as a person takes his shirt off over his head.”*

³⁶⁹ Qur'an, Fussilat 41:6-7

³⁷⁰ Qur'an, al-Ma'idah 5:90

³⁷¹ Qur'an, al-Ma'idah 5:91

³⁷² Qur'an, al-Ma'idah 5:92

³⁷³ Ahmad

³⁷⁴ an-Nasaa'i

³⁷⁵ at-Tirmidhi and Ibn Majah

³⁷⁶ Ibn Habbab

“To one who drinks Khamr (intoxicants) in this world, Allah will give the venom of snakes to drink. The venom will be so potent that the flesh of his face will fall off into the pot before he drinks it, after drinking it, his flesh and skin will rot, to the annoyance of the inhabitants of the Fire.

“His sin of drinking will be shared by the one who produces it, the one for whom it is produced, the one who carries it, the one for whom it is carried, and the one who earns from the sale of it. Allah will not accept from these their prayer, fasting, and their Hajj, unless they repent. If they die before repentance, it becomes incumbent upon Allah to give them to drink from Hell's molten brass, a sip for each sip of wine which they took in this world.” ³⁷⁷

“And eat up not one another's property unjustly (in any illegal way; e.g. gambling, stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.” ³⁷⁸

It is also included in the meaning of the saying of the Prophet: *“For men who engage in acquiring the property of Allah (i.e. what Allah entrusts to them) by wrongful means, the Fire will be ordained on the Day of Resurrection.”* ³⁷⁹

Allah's Messenger (saw) said: *“If anyone says to his companions, 'Come, let us gamble,' he must give charity.”* ³⁸⁰ Therefore, if merely speaking of gambling requires a compensation or charity, what is to be said of the act of gambling itself?

FORNICATION AND ADULTERY (ZINA)...

“Do not come near Zina, for it is a shameful deed and an evil path.” ³⁸¹

Ibn Mas'ood said that he asked: “Messenger of Allah, what is the greatest sin in Allah's sight?” He replied: *“That you should treat anything as equal to Allah, whereas He created you.”* Ibn Mas'ood said: “Truly, that is great. What next?” He replied: *“That you should kill your child for fear that he may eat along with you.”* Ibn Mas'ood said: “What next?” To which he replied: *“That you should commit adultery with your neighbors' wife.”* And Ibn Mas'ood continues:³⁸² **“And Allah the Most High has revealed words which verify this: “Those who not call upon any other god together with Allah, nor kill any person whom Allah has prohibited (killing) except in (the course of) justice; nor commit Zina – and whoever does that will incur guilt; the punishment will be doubled for him on the Day of Resurrection and he will remain in it forever, disgraced, excepting the one who repents and believed and acts righteously;”** ³⁸³

To give false testimony, incest, sodomy and homosexuality. To steal, usury (interest), to take anything unjustly from the property of an orphan. To desert the battlefield while fighting unbelievers. To falsely accuse with adultery or fornication a chaste Muslim woman or man. To

³⁷⁷ Muhammad Bin 'Uthman Adh-dhahabi, *Al-Kabaa'ir* - The Major Sins

³⁷⁸ **Qur'an**, *al-Baqarah* 2:188

³⁷⁹ Sahih Bukhari

³⁸⁰ *Al-Kabaa'ir* – The Major Sins

³⁸¹ **Qur'an**, *al-Isra* ' 17:32

³⁸² Bukhari and Muslim

³⁸³ **Qur'an**, *al-Furqan* 25:68-70

uncover "*Awra*"³⁸⁴ in front of anybody. To take others' wealth illegally, by means of bribery, robbery, trickery, or deceit. To bribe in order to take others' properties illegally or to get what you have no right to.

To marry mother, daughter, sister, paternal aunt, maternal aunt, brother's daughter, sister's daughter, whether they are of blood or foster relationship, your father's wife, your son's wife, your wife's mother or daughter. A Muslim man is not permitted to marry a non-Muslim woman unless she becomes Muslim; but he can marry a Christian or a Jewish woman. A Muslim woman is not permitted to marry a non-Muslim man, even a Christian or a Jew, unless he becomes a Muslim.

B.2 – LISTS OF MUHARRAMAT: Forbidden Matters Some People Take Lightly

Sheikh Muhammad Salih Al-Munajjid lists the following *muharramat* in his book:

1. Shirk – Associating partners with Allah
2. Grave-worship
3. Magic, fortune-telling and divination
4. Astrology or believing that the stars and planet have an influence on people's lives and events.
5. Showing off in worship
6. Superstitious belief in omens
7. Swearing by something other than Allah
8. Sitting with hypocrites and wrongdoers
9. Lack of composure in prayer
10. Fidgeting and making unnecessary movements in prayer
11. Deliberately anticipating the movements of the imam
12. Coming to the mosque after eating onions and garlic
13. *Az-Zina* – Fornication and adultery
14. Sodomy (Homosexuality)
15. Wife denying marital relation without valid reason
16. Wife demanding divorce for no valid reason
17. *Adh-Dhihar* (Pre-Islam way of divorce)
18. Sex with wife during menses
19. Having intercourse with one's wife in her rectum
20. Injustice with co-wives
21. Being alone with a non-*mahram* (marriageable) woman
22. Shaking hands with a non-*mahram* woman
23. Woman wearing perfume when going out
24. A woman traveling without a *mahram* (unmarriageable)
25. Deliberately looking at a non-*mahram* woman
26. Seeing one's womenfolk behaving in an immoral fashion and keeping silent
27. Making false claims about a child's lineage
28. Consuming *ar-riba'* (Usury / interest rate)
29. Concealing the faults of a product at the time of sale

³⁸⁴*Awra* is Islamic term meaning the private parts of man's or woman's body that must be covered when in a public place. A man's *Awra* is the section between his navel and knees; a woman's *Awra* is the whole of her body except her face and hands.

30. Artificially inflating prices
31. Trading after the second call prayer on Friday
32. Gambling
33. Theft
34. Offering or accepting bribes
35. Seizing land by force
36. Accepting gifts for interceding
37. Hiring someone and benefiting from his labor then not paying him his wages
38. Not giving gifts equally to one's children
39. Asking people for money when one is not in need
40. Seeking a loan with the intention of not paying back
41. Consuming *haram* (unlawful) wealth
42. Drinking *khamr* (alcohol) even a single drop
43. Using vessel of gold and silver
44. Bearing false witness
45. Listening to music and musical instruments
46. Gossiping and backbiting
47. Slandering
48. Looking into people's houses without permission
49. Two persons conversing privately excluding a third
50. *Isbal* – Wearing clothes that come down below the ankles
51. Men wearing gold in any shape or form
52. Women wearing short, tight or see-through clothes
53. Wearing wigs and hairpieces
54. Men resembling women and women resembling men
55. Dyeing one's hair black
56. Having pictures of animate beings on clothing, walls, or paper, etc.
57. Lying about one's dreams
58. Sitting or walking on graves, or answering the call of nature in a graveyard
59. Not cleaning oneself properly after passing water
60. Eavesdropping on people who do not want to be heard
61. Being a bad neighbor
62. Writing a will for the purpose of harming one of the heirs
63. Playing dice
64. Cursing a believer or someone who does not deserve to be cursed
65. Wailing (at time of bereavement)
66. Striking or branding the face.
67. Abandoning a Muslim brother for more than three days with no legitimate reason ³⁸⁵

³⁸⁵ **Muharramat:** Forbidden Matters Some People Take Lightly, IIPH, Riyadh, Saudi Arabia, English Edition 2 (2004).

X – SELECTED MANNERS, ETIQUETTES IN EVERYDAY LIFE AND ADHKAR (REMEMBRANCE / SUPPLICATION)

Drinking: When drinking, say: *Bismillah* (In the name of Allah), drink with the right hand, first in three small successive sips, then, thereafter one can drink altogether. Preferably drink while in sitting position.

Eating: When eating, say: *Allahumma barik lana fima razaqtana wa qina adhab an-nar, Bismillah* (O Allah! Bless for us our food/sustenance you have given us and protect us from the Fire, In the Name of Allah). If one forgets to mention this prayer in the beginning then, one should say: *Bismillahi fee awalihhi wa akhirihhi* (In the Name of Allah in its beginning and end). After eating, recite: *Alhamdu lillahi-ladhi 'At'amanee hadha wa razaqaneehi min ghayri hawliminni wa la quwwatin* (All praise be to Allah who fed me this and provided me with it, without any strength or power from me). Wash hands before and after eating. Eat with right hand and eat the food nearer to you. Eat enough amounts but not too much and sit properly while eating. One should not wipe one's fingers if there is food in it but licks them or has them licked.³⁸⁶ You don't know in which part of your food lies its blessing.³⁸⁷

Greeting: A Muslim should always greet his brother in Islam with *Assalamu 'alaykum* (Peace be upon you), and when greeted, one should respond in a same level such as *Wa 'alaykumus-salam* (and Peace be upon you also; this is the least one can give for a reply) or with a better one such as *Wa 'alaykumus-salam warahmatullahi wa barakatuh* (and May Peace, Mercy and Blessing be upon you)

Smiling: Always smile to a Muslim brother and non-Muslim friends, for smiling is a form of charity.

Cleanliness / Tidiness / Shaving: Keep and maintain one's body, clothes, clean, tidy and neatly dressed according to the environment in which he lives; free from bad smell, dirt and impurities. Shave the armpit and pubic hair, trim/shave the moustache, and grow a beard, trim finger/toe nails and bath regularly.

Sneezing: When sneezing one has to cover his mouth properly and after which, say: *Alhamdulillah* (All Praise be to Allah). The one who hears the saying of *Alhamdulillah* of the one who sneezes should respond by saying: *Yarhamuk-Allah* (May Allah bestows His mercy on you). The one who sneezes must say: *Yahdeekumul-lahu wa yuslihu balakum* (May Allah guide you and set right all your affairs).

Yawning: When one yawns, he should cover his mouth with his right hand and say: *A'oodhu billahi minas-shaytanir-rajim* (I seek refuge with Allah from Satan, the cursed one). This can also be recited when one is angry.

³⁸⁶ Bukhari and Muslim

³⁸⁷ Muslim

Shaving: A Muslim must shave his/her armpit and pubic hair every 40 days. Moustache should be trimmed or trim and the beard must be allowed to grow.

Leaving the House: When leaving one's home, recite: *Bismillahi tawakkaltu 'alal-lahi wa laa hawla wa laa quwwata illa billah* (In the Name of Allah, I trust in Allah and there is no strength nor power except with Allah).

Entering the House: When arriving at one's home, recite: *Bismillahi walajnaa wa bismillahi kharajna wa 'alaa Rabbinaa tawakkalnaa* (In the Name of Allah we enter, and in the Name of Allah we leave, and we trust in Our Lord).

Entering Masjid: Enter the Masjid with the right foot and say, *Bismillahi was-salatu, was-salamu 'alaa rasulillah, Allahummaftah li 'abwaba rahmatik* (In the Name of Allah and Peace and Blessing be upon the Messenger of Allah, O Allah! O Allah! Open for me the gates of Your Mercy).

Leaving Masjid: Leave the Masjid with the left foot and say, *Bismillahi was-salatu was-salamu 'alaa rasulillah, Allahumma 'inni 'as'aluka min fadlik* (In the Name of Allah and Peace and Blessing be upon the Messenger of Allah, O Allah! I ask for Your favor from You).

Prayer before Sleeping (on bed): When intending to sleep, say: *Bismika, Allahumma 'amootu wa ahya* (By Your Name, O Allah, I die and live).

Prayer upon Waking up from sleep (in bed): When waking up, say: *Alhamdulillahil-ladhi ahyana ba'da maa amatana wa ilayhin-nushur* (All praise be to Allah who revived us to life after giving us death and to Him we shall return).

Entering Toilet: Before entering it, use left foot and say, *Allahumma 'inni aa'oodhu bika minal khubuthi wal khabaa'ith* (O Allah, I ask Your protection from unclean spirits male and female (Jinns)). **Leaving Toilet:** Come out of the it; use right foot and say, *Ghufranak* (I ask Your forgiveness).

Private Part of a Muslim: the private part of a male Muslim that must be maintained and covered especially in front of others is from the area of navel to the knees.

Stopping/Lodging: When stopping or lodging somewhere, say: *A'oo dhu bikalimatillahi tammami min sharri ma khalaq* (I seek refuge in Allah's perfect words from the evil with what He has created). Read this when approaching the place or before going down from your transport to a place where you are supposed to lodge or stop.

OTHER ADHKAR: Daily Remembrances of Allah in the morning and in the evening:

Daily Allah's Remembrances	Frequency and Its Timing	Beneficial Effects and Its Virtues
<i>Subhanallah wabihamdih</i> [How Perfect Allah is and I praise Him] ³⁸⁸	Recite 100 times in a day	No one will come on the Day of Resurrection with better than one who says this one hundred times in the morning and

³⁸⁸ Muslim 4/2071

		evening except one who says the same or more than this.
<i>Laa ilaaha illallah. Wahdahu laa shareeka lah, laahul mulku walahul hamdu wa huwa 'alaa kulli shay'in qadeer.</i> [There is no true god except Allah alone without any partner. To Him belongs the Dominion and all the praise is due to Him, and He has power over all things]. ³⁸⁹	Whoever says this 100 times in a day, has indeed gained the reward of:	~ Freeing ten slaves ~ One hundred merits are recorded for him ~ One hundred sins are wiped away ~ He has found a safe retreat from the devil until evening ~ None will come with better than he on the Day of Resurrection except one who does more than this. ~ If recited ten times is like he who has freed four souls from among the Children of Isma'il.
<i>A'udhu bi kalimatil-lahi at-tammati min sharri maa khalaq</i> [I take refuge in Allah's perfect words from the evil with what He has created]. Recite 3X in the evening] ³⁹⁰	Whoever says it three times as the evening sets in, the fever of that night will not harm him.	This can also be read before stepping out on a certain place, strange place, new place building, or when stopping or lodging anywhere. ~ This will protect the living quarters from whatever can cause harm.
<i>Bismillahil-ladhi laa yadurru ma'ishmihi shai'un fil-ardhi wala fis-sama'e wa huwas-Same'ul 'aleem.</i> [In the name of Allah with Whose name nothing on the earth or in the sky can harm one and He is the All-Hearer, the Omniscient].	Recite three times in the morning and three times in the evening.	No surprise calamity will befall him, and nothing will harm him.
<i>Hasbi-Allah, Laa ilaaha illa huwa, alaihi tawakkaltu wa huwa Rabbul Arshil-Adheem</i> [Allah suffices me, there is none that has the right to be worshipped except Him, I place my trust in Him, and He is the Lord of the Magnificent Throne]. ³⁹¹	Recite seven times in the morning and seven times in the evening.	Allah will make this suffice for him, and take care of his concerns of the affairs of the life of this world and the Hereafter.
[<i>Aayat Al-Kursi</i> – The Verse of the Divine Throne] <i>Allahu laa ilahaa illa huwal hayyul qayyum laa ta'khuduhu sinatuw-wala nawum. Lahu maa fees-samawaati wa maa feel ard, man dhal-ladhi yashfa'u,</i>	Recite once in the morning,	<i>Aayat Al-Kursi</i> is the Greatest <i>Aayah</i> (verse) in the Qur'an.

³⁸⁹ Narrated by Abu Ayyub aal-Ansari and Collected by **Bukhari** 4/95 and **Muslim** 4/2071 Collected by **Bukhari** 7/67 and **Muslim** 4/2071

³⁹⁰ **Ahmad** 2/290, **an-Nasa'i** in "*Amal al-Yawm wa al-Laylah*", #590, and **Ibn as-Sunni**, #68. see **Sahih at-Tirmidhi** 3/187, **Sahih Ibn Majah** 2/266 and **Tuhfah al-Akhyar**, p.45 and **Muslim** 4/2080

³⁹¹ **Qur'an**, *at-Tawbah* 9:129

<p><i>indahu illa bi'idhnihi ya'lamu maa bayna aydihim wa maa khalfahum, wa laa yuhituna bishay'im-min 'ilmihill illa bima shaa'a wasi'a kursiyuhus-samawaati wal 'ard, wa laa ya'uduhu hifdhuhumaa wa huwal 'aliyul adheem.</i> [Allah – there is no true deity except Him, the Ever-Living, the Sustainer of (all) existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the havens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is (presently) before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His <i>Kursi</i> is the Most High, the Most Great].³⁹²</p>	<p>once in the evening and once after every obligatory prayer.</p>	<p>Satan will not come near him. It is a reason for entering Paradise.</p>
<p><i>Rabbi A'udhu bika min hamazaatis-shayaatin. Wa 'A'udhu bika rabbi an yahdhurun</i> [My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayaaatin (devils). And I seek refuge with You, my Lord! Lest they should come near me³⁹³</p>	<p>Whenever and wherever Satan whispers, recite this.</p>	<p>Supplication for expelling the devil and his whisperings:</p>
<p><i>Allahumma salli wa sallim 'alaa nabiyyina Muhammad</i> [O Allah send prayers and salutation of peace upon our prophet Muhammad (<i>saw</i>)]³⁹⁴</p>	<p>Whoever sends prayers and peace to me ten times in the morning and in the evening</p>	<p>Will be encompassed by my intercession of the Prophet (<i>saw</i>)</p>
<p><i>Bismillahi tawakkaltu 'alal-laahi wa la hawla wa laa quwwata 'illa billah</i> [In the Name of Allah, I trust in Allah and there is neither strength nor power except with Allah].³⁹⁵</p>	<p>Recite when leaving the house / home</p>	
<p><i>Bismillahi walajnaa wa bismillahi kharajnaa wa 'alaa Rabbinaa tawakkalnaa</i> [In the Name of Allah we enter, and in the name of Allah we leave, and we trust in Our Lord].³⁹⁶</p>	<p>Recite when entering the house / home</p>	
<p><i>Subhanallah wa bihamdihi</i> [How perfect Allah is and I praise Him]³⁹⁷</p>	<p>One hundred times (100 times) in a day</p>	<p>His sins are wiped away even if they are like the foam of the sea.</p>

³⁹² Qur'an, al-Baqarah 2:255

³⁹³ Qur'an, al-Mu'minin 23:97-98

³⁹⁴ Collected by at-Tabarani with two chains, one of them is good. See *Majma' az-Zawaa'id*, 10/120 and *Sahih at-Tarhib wa at-Tarhib*, 1/273

³⁹⁵ Abu Dawud 5095

³⁹⁶ Abu Dawud 5096

³⁹⁷ Bukhari 1/67 and Muslim 4/2072

<i>Subhanallahi wa bihamdihi wa subhanallahil-'adhim</i> [How perfect Allah is and I praise Him. How perfect Allah is, the Supreme]. ³⁹⁸		These are the two words which are light on the tongue, heavy on the Scale and beloved to the Most Gracious.
<i>Subhanallah</i> [How Perfect Allah is] ³⁹⁹	(100 times)	One thousand good deeds are recorded for him One thousand bad deeds are wiped away from him
<i>Subhanallahil 'Adhim wabihamdihi</i> [How perfect is Allah, The Supreme, and I praise Him]. ⁴⁰⁰		A palm tree is planted for him in Paradise.
<i>Laa hawla wa laa quwwata illa billah</i> [There is neither might nor power except with Allah]. ⁴⁰¹		This is a treasure from the treasures of Paradise.
<i>Subhanallah, wal hamdulillah, wa laa ilaaha illallah, wallahu akbar</i> [How perfect Allah is, all praise is for Allah. None has the right to be worshipped except Allah and Allah is the Greatest] ⁴⁰²	It does not matter which of them you start with.	These four words are the most beloved to Allah.
<i>Alhamdulillah</i> [All praise is for Allah].		This is the best supplication.
<i>Laa ilaaha illallah</i> [None has the right to be worshipped except Allah]. ⁴⁰³		This is the best form of remembrance.
<i>Du'a' as-Safar:</i> "Allahu akbar (3 times) <i>Subhanal-ladhi sakhkara lana hadha, wa ma kunna lahu muqrinin,</i> <i>wa inna ila rabbina lamunqalibun; Allahumma inna nas'aluka</i> <i>fi safarina hadha albirra wat-taqwa wa minal 'amali maa tardaa;</i> <i>Allahumma hawwin 'alayna safaranaa haadhaa,</i> <i>watwi 'anna bu'dah;</i> <i>Allahumma antas-saahibu fis safar, walkhalifatu fil ahli; Allahumma inni a'udhu bika min wa'tha'is safar,</i> <i>wa ka'abtil mandhar,</i> <i>wa su'il mun-qalabi fi maali wa ahli."</i> <u>When returning from travel</u> read the same above prayer and add this: <i>"aa'ibuna, taa'ibuna, 'aabiduna, lirabinnaa hamiduun."</i>	<i>Traveler's prayer:</i> [Allah is the Greatest (3 times)] How perfect He is, the One Who has placed this (transport) at our service, and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allah, we ask You for <i>birr</i> (piety) and <i>taqwa</i> (fear) in this journey of ours, and we ask You for deeds which please You, O Allah, facilitate our journey and let us cover its distance quickly. O Allah, You are the Companion on the journey and the Successor over the family. O Allah, I take refuge with You from the difficulties of travel, from having a change of hearts and being in a bad predicament, and I take refuge in You from an ill fated outcome with my wealth and my family] <i>[We return, we repent, we worship and we praise our Lord]</i>	

³⁹⁸ Narrated by Abu Huraira and Collected by **Bukhari** 7/168 and **Muslim** 4/2072

³⁹⁹ **Muslim** 4/2073

⁴⁰⁰ Narrated by Jabir in **at-Tirmidhi** 5/501, he also authenticated it and ad-Dhahabi agreed, see **Sahih Al-Jami'** 5/531 and **Sahih at-Tirmidhi** 3/160

⁴⁰¹ Narrated by Abdullah Ibn Qays and Collected by **Bukhari** with **Al-Fath** 11/213 and **Muslim** 4/2076

⁴⁰² **Muslim** 3/1685

⁴⁰³ Narrated by Jabir Ibn Abdullah and Collected by **at-Tirmidhi** 5/462, **Ibn Majah** 2/1249 and **Al-Hakim** 1/503, he also authenticated it and ad-Dhahabi agreed, see: **Sahih Al-Jami'** 1/362

<p><u>Master of Supplication in Seeking Forgiveness:</u> <i>Allahumma anta rabbi laa ilaha illa anta, Khalaqtani, wa ana'abduka, wa ana ala ahdika wa wa'dika mastata'tu, a'oodhu bika min sharri ma sana'tu, abu'u laka bini'matika alayya, wa abu'u bidhambi, faghfirli fa'innahu la yaghfirudh-dhunooba illa anta.</i>⁴⁰⁴</p> <p>To be recited once in the morning and once in the evening.</p>	<p>O Allah, You are my Lord: There is none that has the right to be worshipped except You. You created me, and I am Your slave, and I will be faithful to my covenant and promise to You to the best of my ability. I seek refuge in You from the evil of what I have done. I acknowledge your multiple blessings upon me. I acknowledge my sins, so forgive me, for none forgives sins except You.</p> <p>Whoever recites this as evening enters upon him and then he dies at night, will enter Paradise; and if one says this as the morning enters upon him and then dies that day, will enter Paradise.</p>
<p><u>Qunoot:</u> <i>Allahumma deeni fiman hadayt, wa'aa fini fiman 'aafayt, wata wallani fiman tawallayt, wa barikli fima a'atayt, wa qini sharri ma qadayt; fa'innaka taqdi wa yuqdhaha alayk, wa'innahu la yadhillu man walayt, wala ya'izzu man 'adayt; tabarakta rabbana wata'alayt. Laa manja minka illa ilayk.</i></p> <p><i>Qunoot</i> – carries several meanings, e.g. humility, devotion, supplication. What is meant here is the special supplication (<i>du'aa</i>) while standing during prayer. He (<i>saw</i>) used to perform qunoot in the (odd) <i>raka'ah</i> of the <i>Witr</i> prayer.⁴⁰⁵</p>	<p>O Allah! Guide me among those whom You have guided; and pardon me among those who You have pardoned; and turn on me in friendship among those on whom You have turned in friendship; and bless me in what You have bestowed; and save me from the evil of what You have decreed; for indeed You decree, and none can influence You; and he is not humiliated whom You have befriended; (nor is he honored who is Your enemy). Blessed are You, O Lord, and Exalted. (There is no place of safety from You except towards You)</p>

Common and Daily Islamic Expressions:

- When starting to do something, say: ***Bismillah*** (In the Name of Allah)
- When intending to do something, say: ***Insha'allah*** (If Allah wills)
- When praising Allah, say: ***Subhan Allah*** (Glory be to Allah)
- When expressing appreciation, say: ***Masha'Allah*** (This is what Allah has willed)
- When greeting someone: ***As-salaamu 'alaykum*** (May Allah's Peace be upon you)
- When responding, say: ***Wa 'alaykum as-salaam*** (And upon you be Peace)
- When thanking someone, say: ***Jazaka Allahu Khayran*** (May Allah give you a better reward)
- When after sneezing, say: ***Alhamdulillah*** (All Praise be to Allah)
- When repenting for a sin, say: ***Astaghfirullah*** (I ask Allah to forgive me)
- When expressing Allah's greatness, say: ***Allahu Akbar*** (Allah is the Greatest)
- When Prophet Muhammad's name is mentioned, say: ***Sallaallahu 'alayhi wa sallam*** (May the Peace and Blessing of Allah be upon him)
- When parting with someone, say: ***Ma'assalama / Fi'amanillah***
- When taking an oath, say: ***Wallahi wa billah***

⁴⁰⁴ Bukhari, Summarized Vol., *Hadith* No. 2070, p.971

⁴⁰⁵ Ibn Khuzaimah 1/119/2 and Ibn Abi Shaiba

- When in pain or distress, say: ***Inna lillahi wa'inna ilayhi raji'un*** (Truly, to Allah we belong and truly to Him we shall return)
- When seeing, hearing or facing unfavorable news / situation, say: ***La hawla wala quwwata illa billah***. (There is no might or power except with Allah).
- When facing an enemy, say: ***Hasbunal-lahu wa Ni'mal-Wakil*** (Allah is sufficient for us and He is the best disposer of affairs).

XI – DESIRABLE AND NOBLE MUSLIM QUALITIES

The way to achieve the high moral standard required in Islam is through remembrance of Allah at all times and awareness that He is always with us, seeing and hearing us, and knowing our innermost thoughts and secrets. Certain qualities make the true Muslim a living example of the teachings of the Qur'an and *Sunnah*, they include the following: ⁴⁰⁶

Caution – The Muslim must be always careful especially with what concerns his religion. *“The halal is clear and the haram is clear. Between the two there are doubtful matters concerning which people do not know whether they are halal or haram. One who avoids them in order to safeguard his religion and his honor is safe, while if someone engages in a part of them he may be doing something haram...”* ⁴⁰⁷

Friendliness/Brotherliness – *“The best of (social) actions is to love and hate for (the sake of) Allah.”* ⁴⁰⁸ *“Friendliness towards people is half the intelligence.”* ⁴⁰⁹ *“A believer is friendly. And there is no good in one who is neither friendly nor treated in a friendly manner.”* ⁴¹⁰ *“A person inevitably follows the faith of his friends; therefore, be careful in choosing your friends.”* ⁴¹¹

Humility – He behaves humbly, not oppressively or arrogantly. Humility is considered one of the best characteristics and loftiest of qualities. **“And be kind and humble to the believers who follow you.”** ⁴¹² **“And walk not on the earth with conceit and arrogance.”** ⁴¹³ **“...humble towards the believers, stern towards the disbelievers...”** ⁴¹⁴ *“The arrogant will be gathered on the Day of Judgment in the form of small ants. Humiliation will surround them from everywhere. They will be driven to a prison in Hell known as Bulas. They would be presented flames of Hell-fire and given*

⁴⁰⁶ **Fiqh Essentials**, Saheeh International, Abul-Qasim Publishing House, Jeddah, 1992, pp. 48-49

⁴⁰⁷ **Bukhari and Muslim**

⁴⁰⁸ Narrated by Abu Dharr and Collected by **Abu Dawud**

⁴⁰⁹ **Bayhaqi**

⁴¹⁰ **Ahmad**

⁴¹¹ Narrated by Abu Huraira and Collected by Abu **Dawud** and **at-Tirmidhi**

⁴¹² **Al-Qur'an**, *as-Shu'ara* 26:215

⁴¹³ **Al-Qur'an**, *al-Isra'* 17:37

⁴¹⁴ **Al-Qur'an**, *al-Ma'idah* 5:54

*drippings from the inmates of Hell-fire for drinks.”*⁴¹⁵ *“It is incumbent upon Allah that He lowers whatever is raised in the world.”*⁴¹⁶ Condemning the habit of arrogance, the Prophet (saw) said: *“Shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud person.”*⁴¹⁷ *“If one humbles himself for the sake of Allah, Allah will exalt him.”*⁴¹⁸

Generosity – *“A generous person is close to Allah, close to Paradise, close to people and far away from Hell. A miser is far from Allah, far from Paradise, far from people and close to Hell. An ordinary, generous person is dearer to Allah than a religious miser.”*⁴¹⁹

Gentleness – *“Gentleness adorns everything, and its absence makes everything defective.”*⁴²⁰ *“Should I tell you about those whom the Hellfire is forbidden to touch? Every approachable, easygoing, soft-spoken and gentle person.”*⁴²¹ *“He who is deprived of gentleness is deprived of good.”*⁴²²

Honesty – *“If a person gives in charity the value of even a date out of his honest earning – Allah accepts only that which is pure – Allah accepts it with His Right Hand and fosters it for him, as one of you fosters the colt, till it becomes like a mountain.”*⁴²³

Kindness/Generosity – Generosity is a characteristic of the Muslim, and kindness is his disposition. The Muslims should not be miserly and stingy, for these are two reprehensible traits whose presence spoils the soul and darkens the heart. The Muslim’s faith and righteous deeds purify and radiate his heart, so being stingy and miserly negates the purity of the soul, and the light of the heart. *“Verily Allah is Generous and loves generosity. He loves noble character and He hates disgraceful behavior.”*⁴²⁴ *“Protect yourself from Hell-fire even with a piece of a date.”*⁴²⁵ Muslims should not envy one another but should be satisfied with what Allah has given them.

Mercy – *“Those in whose hearts is no mercy for others will not attain the mercy of Allah.”*⁴²⁶ *“Allah will have mercy on those who are merciful to others. If you treat the dwellers of the earth kindly, then He who dwells in the heavens will treat you kindly.”*⁴²⁷

Moderation – *“The most pleasing to Allah of all actions is that which is continuous though it may be small.”*⁴²⁸ *“The best of affairs is that which is far from both extremes.”*⁴²⁹

Modesty – A Muslim should not be proud or conceited because of what Allah has given him. He should respect others and be pleasant and sympathetic, especially to his Muslim brothers and sisters. A Muslim strives to do good deeds because of Allah’s reward, not seeking to be praised by others.

⁴¹⁵ An-Nasa’i and at-Tirmidhi – Hasan

⁴¹⁶ Bukhari

⁴¹⁷ Bukhari and Muslim

⁴¹⁸ Muslim

⁴¹⁹ Narrated by Abu Huarayrah and Collected by at-Tirmidhi

⁴²⁰ Narrated by ‘A’isha and Collected by Muslim

⁴²¹ Narrated by Ibn Mas’ud and Collected by at-Tirmidhi

⁴²² Muslim

⁴²³ Narrated by ‘A’ishah and Collected by Bukhari and Muslim

⁴²⁴ Recorded by at-Tabarani, Al-Bayhaqi and Al-Hakim

⁴²⁵ Bukhari

⁴²⁶ Narrated by Jareer bin ‘Abdullah and Collected by Bukhari and Muslim

⁴²⁷ Narrated by ‘Abdullah bin Amr bin al-‘As and Collected by Abu Dawud and at-Tirmidhi

⁴²⁸ Narrated by ‘A’isha and Collected by Bukhari and Muslim

⁴²⁹ Narrated by Mu’tif bin Abdullah and Collected by Bayhaqi

*“Every religion has a distinctive quality, and the distinctive quality of Islam is modesty.”*⁴³⁰ *“Shame is a branch of Iman (Belief).”*⁴³¹ *“Shame and Iman remain together; when one is withdrawn the other is also withdrawn.”*⁴³² *“Every Deen (Religion) has a (Special) character of Islam which is shame.”*⁴³³ *“Shame is a part of Iman and Iman is in the Paradise.”*⁴³⁴

Obedience – **“O you who believed, obey Allah and obey the Messenger and those in authority among you.”**⁴³⁵ *“The Muslim is required to hear and obey in that which he likes and dislikes, unless he is commanded to sin. When he is commanded with sin, then there is no hearing and obeying.”*⁴³⁶ *“It is obligatory upon you to listen and obey the orders of the ruler in prosperity and adversity, whether you are willing or unwilling, or when someone is given undue preference.”*⁴³⁷ This is in obedience to Allah which they (leaders/rulers) command you/us, not what constitutes disobedience of Allah, for there is no obedience to anyone in disobedience to Allah: “Obedience only in Righteousness”. *“Avoid disobedience, for an act of disobedience entails Allah’s wrath.”*⁴³⁸ Obedience to a ruler is indispensable in view of the collective interest of the community. A believer has, therefore, been enjoined to obey the ruler in all circumstances rising above his personal interest, preference and psychological urges. The ruler, however, must not be obeyed if he breaks *Shari’ah* rules.

Patience – doing one’s best in the face of difficulties and not getting angry or discouraged, knowing that the reason for all is in Allah’s wisdom. *“Wonderful is the case of a believer – there is good for him in everything, and this is only for the believer. If he experiences a blessing, he is grateful to Allah – which is good for him; and if he experiences an adversity, he is patient – which is also good for him.”*⁴³⁹ *“Whatever trouble, illness, anxiety, grief, pain or sorrow afflicts a Muslim – even if it is the pricking of a thorn – Allah removes in its place some of his sins.”*⁴⁴⁰ This blessing is only for those who are patient, who do not give up hope and who persevere during a period of adversity. “Allah, the Exalted, says, **“I have no reward other than Paradise for My believing servant who is patient when I take away one of his beloved from among his companions of the world.”**⁴⁴¹ *“(Often it so happens that) for a certain believer, Allah ordains a high position that he cannot achieve by himself. So Allah afflicts him with some physical grief from within his family, whereby he is granted the good fortune of being patient. Thus Allah raises him to the high station originally decreed for him.”*⁴⁴² The Qur’an states: **“Whatever misfortune happens to you is because of the things your hands have earned, and for many (of them), He grants forgiveness.”**⁴⁴³ The Qur’an also gives glad tidings to those who, during a period of adversity, are steadfast and patient, saying,

⁴³⁰ Narrated by Zayd bin Talhah and Collected by **Bayhaqi, Ibn Majah** and **Malik’s Muwatta’**

⁴³¹ **Bukhari** and **Muslim**

⁴³² **Bayhaqi**

⁴³³ **Malik**

⁴³⁴ **Ahmad** and **at-Tirmidhi**

⁴³⁵ **Qur’an, an-Nisa’ 4:59**

⁴³⁶ Narrated by Abdullah b. Umar and Collected by **Bukhari** and **Muslim**

⁴³⁷ Narrated by Abu Huraira and Collected by **Muslim**

⁴³⁸ **Ahmad**

⁴³⁹ Narrated by Suhayb bin Sinan and Collected by **Muslim**

⁴⁴⁰ Narrated by Abu Sa’eed al-Khudri and Collected by **Bukhari** and **Muslim**

⁴⁴¹ Narrated by Abu Huraira and Collected by **Bukhari**

⁴⁴² Narrated by Muhammad bin Khalid as-Sulami and Collected by **Abu Dawud** and **Ahmad**

⁴⁴³ **Qur’an, as-Shura 42:30**

“Allah loves those who are patient.”⁴⁴⁴ It also says that, **“Allah is with those who are patient.”**⁴⁴⁵ And finally Allah said: **“Indeed, the patient will be given their reward without account (i.e. limit).”**⁴⁴⁶ **“Patience illuminates.”**⁴⁴⁷ **“And seek help in patience and the prayer.”**⁴⁴⁸ **“And endure you patiently; your patience is not but from Allah.”**⁴⁴⁹

Self-restraint or control – *“Ability to act in a calm and composed manner is (a blessing) from Allah, whereas acting in haste is following Satan.”*⁴⁵⁰ *“You possess two qualities that are pleasing to Allah: Forbearance – not being overcome by anger – and the ability not to act in haste.”*⁴⁵¹ Success in this battle depends upon effort and the best weapons are an open, understanding and balanced mind and a sincere, sensitive and strong heart.

Remembrance of Allah (Dhikrullah) – Allah says, *“I am with My servant when he remembers Me and his lips move in My remembrance.”*⁴⁵² *“No servant of Allah does an action which protects him most from the punishment of Allah except the remembrance of Allah.”*⁴⁵³ *“Let your tongue be constantly occupied with the remembrance of Allah.”*⁴⁵⁴ *“The best kind of remembrance of Allah is “La ilaha illallah.”*⁴⁵⁵ The above *Ahadith* refers only to the remembrance of Allah by our tongues.

Silence – *“The Prophet (saw) used to observe prolonged silence.”*⁴⁵⁶ *“Adopt silence. This is a way of causing Satan to run away, it is a support to you in the matter of your religion.”*⁴⁵⁷ *“...And whosoever believes in Allah and the Last Day let him speak good (words) or remain silent.”*⁴⁵⁸ *“..If he says a good word, he is doing an act of charity...”*⁴⁵⁹ *“...The most hateful of you to me and those among you who will be seated farthest from me on the Day of Resurrection are those who speak too much in an affected manner (ath-Tharthaaroon)...”*⁴⁶⁰ *“There is no good to be found in superfluous speech.”*⁴⁶¹ *“Whoever speaks frequently errs frequently.”*⁴⁶² Safety lies in silence. More talk, more mistake; less talk, less mistake; and no talk no mistake. *“He who is silent is safe.”*⁴⁶³

Sincerity – That is to be sincere in worshipping Allah, dedicating all acts of worship to Him alone. **“And they were commanded except to worship Allah, (being) sincere to Him in religion...”**⁴⁶⁴ Say, (O Muhammad), **“Indeed, I have been commanded to worship Allah, (being) sincere to Him in religion.”**⁴⁶⁵ *“Verily, all actions are but driven by intention and for everyone is what he*

⁴⁴⁴ Qur'an, Aali 'Imran 3:146

⁴⁴⁵ Qur'an, al-Baqarah 2:153

⁴⁴⁶ Qur'an, az-Zumar 39:10

⁴⁴⁷ Muslim

⁴⁴⁸ Qur'an, al-Baqarah 2:40

⁴⁴⁹ Qur'an, an-Nahl 16:127

⁴⁵⁰ Narrated by Sahl bin Sa'ad as-Sa'di and Collected by at-Tirmidhi

⁴⁵¹ Narrated by Ibn Abbas and Collected by Muslim

⁴⁵² Narrated by Abu Huraira and Collected by Bukhari

⁴⁵³ Narrated by Mu'adh bin Jabal and Collected by Ibn Majah, at-Tirmidhi and Malik's Muwatta'

⁴⁵⁴ Narrated by 'Abdullah bin Busr and Collected by Ibn Majah and at-Tirmidhi

⁴⁵⁵ Narrated by Jabir and Collected by at-Tirmidhi

⁴⁵⁶ Narrated by Jabir and Collected in *Sharih as-Sunnah*

⁴⁵⁷ The Prophet (saw) advice to Abu Dhar – Ahmad

⁴⁵⁸ Narrated by Abu Huraira and Collected by Bukhari and Muslim

⁴⁵⁹ Narrated by Abu Huraira and Collected by Bukhari, Muslim, Nasaa'ee and Ahmad

⁴⁶⁰ Narrated by Jaabir Ibn 'Abdullah and Collected by at-Tirmidhi

⁴⁶¹ Abu Huraira

⁴⁶² 'Umar Ibn Al-Khattab

⁴⁶³ Ahmad, at-Tirmidhi, ad-Darimi and Bayhaqi

⁴⁶⁴ Qur'an, al-Bayyinah 98:5

⁴⁶⁵ Qur'an, Surah az-Zumar 39:11

*intended.”*⁴⁶⁶ *“Certainly, Allah does not look at your shape or wealth. But He only looks at your hearts and deeds.”*⁴⁶⁷

Trust in Allah – *“Surely I know a verse (from the Qur’an) which, if people would have followed it, would have sufficed for them concerning everything (in life): And whoever fears Allah – He will make for him a way out (relief from distress). And will provide for him from where he does not expect. And whoever relies upon Allah – then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a (decree) extent.*⁴⁶⁸ *“Renouncing the world does not mean that one should make lawful things unlawful or waste property. It means that one should put more trust in the hand of Allah than in his own hand, and when a trouble reaches him, he should be more concerned with being desirous of its reward (by being patient) than with grieving over the fact that the trouble reached him in the first place.”*⁴⁶⁹ **“And put your trust in Allah if you are believers indeed.”**⁴⁷⁰ **“And in Allah therefore let the believers put their trust.”**⁴⁷¹ **“And put your trust in the Ever- Living One Who dies not.”**⁴⁷² **“And they said: Allah is sufficient for us, and He is the best Disposer of affairs.”**⁴⁷³ **“Allah loves those who put their trust (in Him).”**⁴⁷⁴ *“In the name of Allah; I trust in Allah; there is no might and no power but in Allah.”*⁴⁷⁵

Truthfulness – *“Leave alone that which is doubtful and adhere to that which is free from doubt; for truth is reassuring, and falsehood is disturbing.”*⁴⁷⁶ *“Truth guides one to virtue, and virtue guides one to Paradise; a person persists in telling the truth until he is named truthful in the sight of Allah. Lying leads to vice, and vice leads to the Hellfire; a person continues lying until he is named a liar in the sight of Allah.”*⁴⁷⁷

⁴⁶⁶ Bukhari and Muslim

⁴⁶⁷ Bukhari and Muslim

⁴⁶⁸ Narrated by Abu Dharr and Collected by Ahmad and Ibn Majah; Qur’an, at-Talaq 65:2-3

⁴⁶⁹ Narrated by Abu Dharr and Collected by Ibn Majah and at-Tirmidhi

⁴⁷⁰ Al-Qur’an, al-Ma’idah 5:23

⁴⁷¹ Al-Qur’an, at-Taghabun 64:13

⁴⁷² Al-Qur’an, al-Furqan 25:58

⁴⁷³ Al-Qur’an, Ali ‘Imran 3:173

⁴⁷⁴ Al-Qur’an, Ali ‘Imran 3:159

⁴⁷⁵ at-Tirmidhi

⁴⁷⁶ Narrated by Hasan bin Ali and Collected by at-Tirmidhi

⁴⁷⁷ Narrated by ‘Abdullah bin Mas’ud and Collected by Bukhari and Muslim

XII – THE MESSENGER (AL-RASUL)

[Life Summary of Prophet Muhammad (*saw*)]

A –MAKKAH

The *Ka'abah* was built by Prophet Ibrahim (*as*)⁴⁷⁸ and Prophet Isma'il (*as*). The people of Arabia have forgotten the teachings of their prophets and filled the *Ka'abah* with idols. Allah raised Muhammad (*saw*) as His last messenger to teach the religion of Islam once again.

Muhammad's (*saw*)⁴⁷⁹ father, 'Abdullah, died several months before Muhammad's (*saw*) birth. Muhammad (*saw*) was born on Monday, the 9th of *Rabi' Al-Awwal*, in the year of Elephant. The names Muhammad and Ahmad⁴⁸⁰ which means, "*one who is praised.*" Muhammad (*saw*) went to live with Halimah (his mother in milk nourishment) in her village when he was still a baby. He was a blessed child.

Muhammad (*saw*) went to live with his mother – Aminah, when he was five years old. Aminah died when Muhammad (*saw*) was six years old and 'Abdul Muttalib, his grandfather died when he was eight. Then, Abu Talib took care of Muhammad (*saw*).

People called Muhammad (*saw*) *as-Sadiq* (the truthful) and *al-Amin* (the trustworthy). He was a fair judge. There was a time, when they re-rebuilt the *Ka'abah*, disputes among tribes ignited. Because every tribe wanted that they will be the one to put the Black stone on its original place. And the dispute was solved because of Muhammad's decision.

Muhammad (*saw*) went with Abu Talib on his trading trips. A Christian monk, Bahira, told Abu Talib that Muhammad (*saw*) would become a great leader and a prophet. The Makkans trusted Muhammad's (*saw*) honesty and gave him their money for business.

There was a time, which he leads the business trade of Khadijah (*raa*),⁴⁸¹ who was one of the much respected women in Makkah together with her slave, Maysarah. She found that Muhammad (*saw*) was so kind, just and truthful. Khadijah (*raa*) made an indirect proposal to Muhammad (*saw*) and they were married when Muhammad was 25 years old. They had six children: Fatimah (*raa*), Rugayyah (*raa*), 'Abdullah (*ra*), Qasim (*ra*), Umm-Kulthum (*raa*) and Zaynab (*raa*). And he (*saw*) got one son Ibrahim (*ra*) to another wife, Maariyah Al-Qibtiyyah (*raa*).

Muhammad (*saw*) was not interested in being wealthy. He (*saw*) needed a quiet place to think and to worship Allah. Khadijah loved her husband and understood his needs. Muhammad (*saw*) used to contemplate in the Cave of Hira', *Jabal Nour*.

⁴⁷⁸ *as* stand for '*Alayhis Salam* meaning, 'peace be upon him.'

⁴⁷⁹ *saw* stand for *Sallallahu 'alayhi wa sallam* meaning, 'may peace, mercy and blessing of Allah be upon him.'

⁴⁸⁰ **Qur'an**, *as-Saff* 61:6

⁴⁸¹ *raa* – stand for *radi 'Allah anha* – may Allah be pleased with her.

In this cave, Angel Jibril (*as*) brought the first *Wahi* (revelation) to Muhammad (*saw*) when Muhammad (*saw*) was 40 years old. The Qur'an is the collection of all *Wahi* from Allah to Muhammad (*saw*).

Rasulullah (*saw*) was frightened by what had happened in Hira', and his wife comforted him. Khadijah's (*raa*) cousin, Waraqa ibn Nawfal, told him, "He who has come to him is the Great Spirit who used to go to Moses. He is the prophet of this nation." Muhammad's (*saw*) title was now "*Rasulullah*" (*saw*).

Allah asked Muhammad (*saw*) to invite his family and friends to Islam. Khadijah (*raa*), 'Ali (*ra*), Abu Bakr (*ra*) and Zaid (*ra*) were the first Muslims.

Rasulullah (*saw*) invited all the Makkans to Islam. Abu Lahab and other Makkans became his enemies. Faith in Allah made the Muslim strong and brave.

The Quraysh chiefs tried to stop *Rasulullah* (*saw*) through Abu Talib. *Rasulullah* (*saw*) told Abu Talib that, in this matter, he could not obey anyone except Allah. Abu Talib told Muhammad (*saw*) that he would continue to protect him.

The *Kuffar* (disbelievers) offered *Rasulullah* (*saw*) everything he could possibly want if he would stop preaching. Utbah finally understood that obedience to Allah was the only thing that mattered to Muhammad (*saw*). The *Kuffar* then were furious and started thinking of other ways to Stop Muhammad (*saw*).

Many Muslims were persecuted and tortured by the Quraish. Some Muslims made *hijrah* (immigration) to Abyssinia to seek protection from the Christian King (according to the instruction of *Rasulullah* (*saw*)). The king protected Muslims from the Quraish and he himself became a Muslim.

Suffering strengthened the faith of the early Muslims. *Shuhada'*⁴⁸² go directly to Heaven. The early Muslims preferred to die rather than give up Islam.

The *Kuffar* tried to torment and injure *Rasulullah* (*saw*) in many ways. Abu Lahab and Abu Jahl were the leaders of the *Kuffar* who tried to hurt *Rasulullah* (*saw*). *Rasulullah* (*saw*) prayed to Allah to give him patience and to guide the *Kuffar*.

Hamzah (*ra*) and 'Umar (*ra*) were two strong, brave men of the Quraish. Both of them accepted Islam. After that, the Muslims were able to perform their *Salah* openly.

Then, there was a year that they boycotted *Rasulullah* (*saw*), his family and all the Muslims; but they did not give up Islam. *Rasulullah* (*saw*) lost the two people closest to him after the boycott ended. His marriage shows us how a man should treat his wife whether he is married to one woman or several women.

Rasulullah (*saw*) went to Ta'if to preach Islam. The people of Ta'if insulted and injured him. *Rasulullah* (*saw*) prayed to Allah to guide the people of Ta'if.

⁴⁸² *Shuhada'* are those who died or martyred for the sake of Allah.

Before his immigration in Madinah, *Rasulullah (saw)* rode on the *Buraq*⁴⁸³ from the *Ka'abah*⁴⁸⁴ to *Masjid al-Aqsa* (Jerusalem). This is called *Isra'*⁴⁸⁵ *Rasulullah (saw)* ascended from the *Masjid al-Aqsa* to the skies, and then he came very near to Allah.⁴⁸⁶ This journey is called *Mi'raj*⁴⁸⁷ and here, Allah commanded Muslims to pray five times each day.

From Madinah (Yathrib) many people accepted Islam. These Muslims invited *Rasulullah (saw)* and the Muslims to come and live in their city. The Muslims were asked by Allah to make *Hijrah* to Madinah.

When the *Kuffar* decided to kill *Rasulullah (saw)*, Allah commanded him to make *Hijrah* to Madinah. He (*saw*) instructed 'Ali (*ra*) to return the *Kuffar's* money and valuables to them (because of his unique personality, they entrusted to him all their moneys and valuable things). Allah made the *Kuffar* blind (those who are guarding outside his home by reciting the verses of the Qur'an which Allah taught), and Prophet Muhammad (*saw*) left with his friend, Abu Bakr (*ra*), in the night.

B – HIJRAH (MIGRATION) TO MADINAH

The people of Madinah warmly welcomed Prophet Muhammad (*saw*). He stayed in the house of Abu Ayyub al-Ansari (*ra*).

In Madinah, the situation is strongly different than in Makkah. People composed of *Ansar* (the helper), the *Muhajirun* (the immigrant) and the *Munafiqun* (hypocrites) and the Jews which majority did not believe in Islam.

Rasulullah (saw) helped the Muslims build *Masjid an-Nabi* (The Prophet's Masjid in Madinah).⁴⁸⁸ After the *Masjid* was built, the Muslims prayed there five times a day. The Prophet (*saw*) and his family lived in rooms on one side of the *Masjid*.

Prophet Muhammad (*saw*) asked the *Ansar* to accept the *Muhajirun* as their brothers. The *Ansar* (the residents of Madinah) were to share everything they had with the *Muhajirun* (immigrant). The *Ansar* happily agreed to this.

The Jews are People of the Book. Prophet Muhammad (*saw*) made an agreement of peace with them. The Jews started opposing Islam and making trouble for the Muslims, while the *Kuffar* (disbelievers) wanted to destroy the Muslims. And Abdullah bin Ubay, the leader of the *Munafiqun* (hypocrites), became an ally of the *Kuffar*. The Jews did not care about keeping their treaty with *Rasulullah (saw)*, and they too became allies of the *Kuffar*.

In Madinah, Allah ordered the Muslims to fight. Those who die in Jihad are called *Shuhada'* (died for the sake of Allah). In the Battle of Badr (a place outside Madinah where there is a well), the small army of Muslims defeated the large army of the *Kuffar*.

⁴⁸³ *Buraq* – a kind of animal similar to a horse with wings.

⁴⁸⁴ Masjid al-Haram in Makkah.

⁴⁸⁵ *Isra'* literally means travelling at night.

⁴⁸⁶ Note: He (*saw*) did not see Allah, nobody will see Allah in this world, but the believers will see Him at Paradise like full moon in the 14th night – this is the reward of those who believed Him.

⁴⁸⁷ *Mi'raj* literally means climbing up or ascending.

⁴⁸⁸ The Prophet's Masjid in Madinah.

The second battle happened at mount Uhud. A large number army of *Kuffar* fought the Muslims at this place. At first, the Muslims won, but after they disobeyed *Rasulullah (saw)*, the *Kuffar* attacked them through the back side. The Muslims suffered great losses, but Allah informed them to be patient.

The third battle was called the Battle of the Trench. The *Kuffar* and their supporters attacked the Muslims with a huge army. The Muslims dug a ditch around Madinah to protect themselves and the city. After one month of siege, Allah sent a wind to disperse the *Kuffar*.

The Muslims wanted to live in peace with the Jews, but they are always violating the agreement, making threat to kill *Rasulullah (saw)*, making all their efforts to let Muslim and other tribes to fight each other, supported the *Kuffar* to fight to the Muslims. Therefore, *Rasulullah (saw)* sent the Jews away from Madinah and fought against them at Khaibar (a name of a place outside Madinah). At last the Jews decided to live in peace with the Muslims and they made a treaty with him (*saw*).

Prophet Muhammad (*saw*) and the Muslims went towards Makkah to perform *Umrah*, but the *Kuffar* did not allow them to do so. The Muslims and the *Kuffar* signed a peace agreement. Many Muslims were not happy about the agreement, but Allah called it “*a clear victory.*”

The peace treaty of Hudaibiyah ⁴⁸⁹ made it possible for the *Kuffar* to get to know the Prophet (*saw*) and the Muslims. The Prophet (*saw*) took advantage of the treaty, spread the message and sent letters to Kings and chiefs to invite them to Islam. Because of this, many *Kuffar* accepted Islam, until they violated the treaty of Hudaibiyah. Therefore *Rasulullah (saw)* decided to free Makkah from the *Kuffar* and purify the *Ka'abah* of idols and images. Abu Sufyan, the leader of the Makkans, accepted Islam. He (*saw*) promised safety for the Makkans if they will not fight the Muslims.

The Prophet (*saw*) destroyed all the idols and purified the *Ka'abah* for the worship of Allah alone. In his speech he said. “*No one should be proud of his race or color. All of us are children of Adam. We should be kind to each other.*” The *Muhajirun* did not take anything back from the Makkans.

Some Muslims were proud of their numbers and strength. Allah taught them a lesson: victory and defeat both come from Allah. The Muslims were kind and generous to their enemies.

One occasion happened, when a huge Roman army was getting ready to attack Madinah, *Rasulullah (saw)* marched to Tabuk with his army. The Muslims gained victory over the Romans without fighting. Many kings and chiefs then accepted the rule of the Prophet (*saw*). He (*saw*) received many Arab delegations and sent many preachers to spread Islam.

He (*saw*) made his Farewell Pilgrimage. Most of the *Sahabah (ra)* accompanied him. *Rasulullah (saw)* gave his last big speech on hilltop at Arafat. A *Wahi* informed him (*saw*) that the message of Islam had been completed and Islam as the true religion which Allah had chosen for mankind.⁴⁹⁰

⁴⁸⁹ Hudaibiyah is a place near Makkah.

⁴⁹⁰ **Qur'an**, *al-Ma'idah* 5:3

XIII – ELECTIVE SUBJECT: BASIC EXPLANATION OF THE PILLARS OF ISLAM

INTRODUCTION: THE MESSAGE (AL-RISALAH):

Meaning of '*Deen*,' '*Islam*,' and '*Muslim*'

The Meaning of '*Deen*:'

'*Deen*', this Arabic religious term is so broad that no exact single English word could translate it. In this context, the word '*religion*' is used for the sake of close understanding. However, '*Deen*' means a complete code way of life. It encompassed all aspect of human life. Islamically, '*Deen*' implies not only the relation of man to his Creator, but also to his own self, his fellow human beings and with his environment. In other words '*Deen*' deals with man whether spiritual, or temporal – metaphysical, social, moral, economical, political, etc... And this '*Deen Al-Islam*' is not a product of any human mind nor was it founded by anyone other than Allah. It does not teach the worship of any of His creation except Him alone!

Every religion of the world has been named either after its founder or after the community or nation in which it was born. For instance, Christianity takes its name from Jesus Christ; Buddhism from its founder Gautama Buddha; Zoroastrianism from its founder Zoroaster; and Judaism, the religion of the Jews, from the name of the tribe Judah (of the country Judea) where it originated. The same is true of all other religions except Islam, which enjoys the unique distinction of having no such association with any particular person or people or country. Nor is it the product of any human mind. It is a universal religion and its objective is to create and cultivate in man the quality and attitude of Islam.

Islam, in fact, is an attributive title. Anyone who possesses this attribute, whatever race, community, country or group he belongs to, is a Muslim. According to the Qur'an, among every

people and in all ages there have been good and righteous people who possessed this attribute – and all of them were and are Muslims.

Islam – What does it mean? Islam is an Arabic word and connotes submission, surrender and obedience. As a religion, Islam stands for complete submission and obedience to Allah.

Another meaning of Islam was given by the Prophet Muhammad (*saw*), as narrated by ‘Umar (*ra*): “One day while we were sitting with Allah’s Messenger (*saw*), a man suddenly appeared before us, wearing a very white dress and having very black hair, without any signs of journey upon him, and none of us knew him.

“He approached until he sat before the Prophet (*saw*) with his knees touching the Prophet’s (*saw*) knees and he placed his hands on his thighs and said, ‘O Muhammad inform me about Islam.’

“Allah’s Messenger (*saw*) said, *‘Islam is to bear witness that none has the right to be worshipped but Allah, and that Muhammad is the Messenger of Allah, to offer the Salah, pay Zakah, fast during the month of Ramadhan and to make Hajj (the Pilgrimage to Makkah) if you are able to and have the means to make the journey.’* The man said, ‘You spoke the truth.’

We were surprised at his asking and confirming at the same time. He said, ‘Inform me about *‘Iman.*’ The Prophet (*saw*) said, *‘Iman is to believe in Allah, His Angels, His Books and Messengers, the Last Day and to believe in the Divine Preordainment of all that is good or evil.’* He again said, ‘You spoke the truth.’ He said, ‘Inform me about *Ihsan.*’

“He (*saw*) said, *‘Ihsan (perfection) is to worship Allah as if you see Him; if you cannot see Him, surely He sees you.’* He said, ‘Inform me about the Hour (Doomsday).’ He (*saw*) said. *‘The one asked has no more knowledge of it than the questioner.’* He said, ‘Inform me about its signs.’ He said, *‘(Its signs are) the slave girl will give birth to her mistress and you will see the barefooted, naked, impoverished shepherders competing with each other tall building.’*

Then the stranger left. The Prophet (*saw*) remained seated for quite a while, then he asked me, “O Umar do you know who the questioner was?” He said, “That was Jibrael, he came to teach you your religion.”

The Meaning of ‘Muslim:’

“Whoever submits his face (himself) to Allah (i.e. follows Allah’s Religion of Islamic Monotheism) and he is a Muhsin [good-doer i.e. performs good deeds totally for Allah’s sake only without any show-off or to gain fame, etc., and in accordance with the Sunnah of Allah’s Messenger, Muhammad (saw)] is called a ‘Muslim.’

It is Allah who called you ‘Muslims:’

“...It is He [Allah (swt)] who has named you Muslim both before and in this (Qur'an).”⁴⁹¹

Messengers, Prophets and their followers were ‘Muslims:’

“Ibrahim was neither a Jew nor a Christian, but he was a true Muslim *Hanifa* (Islamic Monotheism – to worship none but Allah Alone) and he was not of *al-Mushrikun*. Verily, among mankind who has the best claim to Ibrahim are those who followed him, and this Prophet [Muhammad (saw)] and those who have believed (Muslim). And Allah is the Wali (Protector and Helper) of the believers. A party of the People of the Scripture (Jews and Christians) who wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceived not.”⁴⁹²

“And this (submission to Allah, Islam) was enjoined by Ibrahim upon his sons and by Ya'qub (saying), ‘O my sons! Allah has chosen for you the (true) religion, then die not except in the Faith of Islam (as – Muslims – Islamic Monotheism).’ Or were you witnesses when death approached Ya'qub? When he said to his sons, ‘What will you worship after me?’ They said, ‘We shall worship your Ilah (God – Allah) the *Ilah* of your fathers, Ibrahim, Ismael, Ishaq, One Ilah (God), and to Him we submit (in Islam).”⁴⁹³

“Say (O Muslims), We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim, Isma'il, Ishaq, Ya'qub, and to *al-Asbat* (the offspring of the twelve sons of Ya'qub), and that which has been given to Musa and 'Isa (Jesus), and that which has been given to the Prophets from their *Rabb*. We made no distinction between any of them, and to Him we have submitted (in Islam).”⁴⁹⁴

“And when I (Allah) inspired *Al-Hawariyun* (the disciples) [of 'Isa (Jesus)] to believe in Me and My Messenger, they said: ‘We believe. And bear witness that we are Muslims.’ ”⁴⁹⁵

“O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, remember Him always], and die not except in a state of Islam [as Muslims (with complete submission to Allah)].”⁴⁹⁶

“Verily, We have sent the revelation to you [O Muhammad (saw)] as We sent the revelation to Nuh and the Prophets after him, We (also) sent the revelation to Ibrahim, Isma'il, Ishaq,

⁴⁹¹ Qur'an, *al-Hajj* 22:78

⁴⁹² Qur'an, *Ali 'Imran* 3:67-69

⁴⁹³ Qur'an, *al-Baqarah* 2:132

⁴⁹⁴ Qur'an, *al-Baqarah* 2:136

⁴⁹⁵ Qur'an, *al-Ma'idah* 5:111

⁴⁹⁶ Qur'an, *Ali 'Imran* 3:102

Ya'qub, and al-Asbat (the offspring of the twelve sons of Ya'qub), 'Isa (Jesus), Ayub, Yunus, Harun, and Sulaiman; and to Dawud We gave the Zabur (Psalms)...” ⁴⁹⁷

A – Basic Explanation of the Pillars of Islam

The Pillars of Islam are Five: *Arkaanul Islami Khamsa*

1. *Shahaadatu'an: Laa ilaaha illallah wa anna Muhammad rasulullah* – Declaring that: There is no true God but Allah and Muhammad is the Messenger of Allah
2. *Wa iqaamus-salah* – and establish/perform the five times daily obligatory prayers
3. *Wa ita'uzakah* – and give obligatory charity (*Zakat*)
4. *Wa sawmu Ramadhan* – and fast in the month of Ramadhan
5. *Wa Hajjul bayti* – and perform Hajj (Pilgrimage) to the House of Allah (for those who are able financially and physically) ⁴⁹⁸

No building can stand high and straight unless it is based on firm foundations and is supported by strong pillars that keep it from falling down. Islam – like a high edifice – is based on five foundations called the **Pillars of Islam**. They are so connected and related to one another that Islam cannot stand if any of them is missing.

1. SHAHADAH (TESTIMONY OF FAITH): FIRST PILLAR OF ISLAM: TESTIMONY THAT "There is none worthy of being worshipped but Allah, and Muhammad is His Messenger." One of these Pillars is the declaration that: “*There is no worthy of being worshipped but Allah and Muhammad is His Messenger.*” The creed that: “*La ilaaha illallah*” (There is no god but Allah) means the recognition and acknowledgment of the Oneness of Allah and His Singleness in worship. Consequently one must avoid the worship of all these things that can be worshipped along with Allah whether they are angels, prophets, messengers or pious persons, idols or stones. All those things which are worshipped are false except Allah the Supreme.

The meaning of “*Muhammadar Rasulallah*” (Muhammad is the Messenger of Allah) is the recognition and acknowledgment that the Messenger Muhammad (*saw*) is the servant of Allah and His Messenger to all Mankind. Allah the exalted says: “**Say (O' Muhammad)! Lo! I am the Messenger of Allah to you all.**” ⁴⁹⁹ Once man recognizes the Message of Muhammad (*saw*), it means also that he recognizes all the Prophets and Messengers that were sent before him. He symbolizes all the Prophets and Messengers because He is the Last Messenger of Allah, therefore it is necessary for man to Muhammad's (*saw*) orders and commands and abstain from all those things that he forbids. Allah the exalted says: “**And whatsoever the Messenger gives you, take it. And whatsoever he forbids, abstain (from it).**” ⁵⁰⁰ It is also necessary that each form of worship which a Muslim performs should be that one which is allowed or reported to have been done by the Messenger Muhammad (*saw*). It is not right to worship Allah according to one's fancies or conjunctures, nor by reciting formulas or

⁴⁹⁷ Qur'an, an-Nisa' 4:163

⁴⁹⁸ Narrated by Abdullah Ibn Umar and Collected by Bukhari and Muslim

⁴⁹⁹ Qur'an, al-A'raf 7:158

⁵⁰⁰ Qur'an, al-Hashr 59:7

performing acts that have no clear-cut proofs from the Scripture or the *Sunnah* of the Messenger Muhammad (*saw*). He is reported to have said: *"Every action that has not been allowed or practiced by us is rejected."* For it is an innovation that has no origin in the religion. The true religion is what has been made lawful by Allah through His Messenger (*saw*).

2. SALAH: PRAYER, THE SECOND PILLAR OF ISLAM

Every Muslim says, and knows in his heart, that prayer is one of the *"Pillars of Religion."* And indeed this is so. It has become the line which divides Islam from non-Islam. Islam has not only thus described it, but has made it the pillar of the faith, because of its exalted position, its supreme value and its great importance to Allah and His Prophet. Allah has ordered us to be mindful of it, saying, **"Guard strictly your prayers, especially the Middle Prayer, and stand before Allah with all devotion."** ⁵⁰¹

The Prophet (*saw*) said, *"The first thing that the slave of Allah will be called to account for on the Day of Judgment will be Prayer. If it was good, his deeds will have been good; if it was bad, his deeds will have been bad."*

Allah has made prayer the way to success, prosperity, and happiness: **"The Believers must (eventually) be prosperous who are humble in their prayers."** ⁵⁰²

Allah (*swt*) says in the Qur'an: **Prophet Ibrahim (as) asks Allah's support in his duty saying: "My Lord, make an establisher of prayer, and (many) from my descendants. Our Lord, and accept my supplication."** ⁵⁰³

Allah spoke to Prophet Musa (*as*) saying: **"..And establish prayer for My remembrance."** ⁵⁰⁴

Prophet Eisa (*as*), the son of Mary says of Allah: **"...Has enjoined upon me prayer and zakah as long as I remain alive."** ⁵⁰⁵

Allah orders Prophet Muhammad (*saw*) saying: **"Recite, what has been revealed to you of the Book and establish prayer."** ⁵⁰⁶

Allah orders the believers saying: **"Re-establish (regular) prayer. Indeed, prayer has been decreed upon the believers a decree of specified times."** ⁵⁰⁷

Importance of Salah (Prayers):

Allah says in the Qur'an: **"Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater."** ⁵⁰⁸

⁵⁰¹ Qur'an, *al-Baqarah* 2:238

⁵⁰² Qur'an, *al-Mu'minun* 23:1-2. Sawwaf al, Shaikh Muhammad Mahmud, **The Muslim Book of Prayer** (Translated into English by Dr. Muhammad Al-Sawwaf), Compliments of IQRAA Charitable Society, USA, Copyright 1977, p.1

⁵⁰³ Qur'an, *Ibrahim* 14:40

⁵⁰⁴ Qur'an, *Taha* 20:14

⁵⁰⁵ Qur'an, *Maryam* 19:31

⁵⁰⁶ Qur'an, *al-Ankabut* 29:45

⁵⁰⁷ Qur'an, *an-Nisa'* 4:103

⁵⁰⁸ Qur'an, *al-Ankabut* 29:45

“And those who (carefully) maintain their prayer. They will be in gardens, honored.” ⁵⁰⁹

Prophet Muhammad (saw) says:

“Salah was made obligatory on the Prophet (saw) the night of his ascension to the heavens (Israa and Mi'raaj) 50 in numbers, but were reduced (several times) until they were five. Then it was proclaimed: ‘O Muhammad! For there is no change in My order, these five are (equivalent in reward) to 50.’ ⁵¹⁰

“What do you think if one of you had a river running past his door and he bathed in it five times a day, would any dirt remain on him? They replied: “No dirt would remain on him.” He [The Prophet (saw) said]: “Likewise is the five times of Salah by which Allah erases sins.” ⁵¹¹

“The first thing a person will be taken to account for on the Day of Judgment will be his Salah. If it is performed peoperly, then rest of his deed become in order, and if it is improper the rest of his deeds are in vain.” ⁵¹²

“What is between us and them is Salah. Whoever abandons it has disbelieved.” ⁵¹³

1. ZAKAT (Mandatory Charity / Alms / Poor Due): THIRD PLLAR OF ISLAM

There is no word in English or any other language that can be used as a literal translation for *Zakat*. Linguistically, it has two meanings - **purification and growth**. Islamically, *Zakat* means the right of Allah to a Muslim's wealth. It is a mandatory tax which, in an Islamic state, should be exacted from the wealth of Muslim citizens whose total net worth at a specified day of the year is above a certain designated minimum. It is not an income tax, nor a growth-capital tax. It is simply and precisely a tax on the net worth of every Muslim's wealth irrespective of his gains or losses.

The state collects *Zakat* and spends it according to directives given in the Qur'an and the *Sunnah*. Beneficiaries of the tax are mostly the poor, the indigent, the slaves or captives, and the wayfarer. The minimum amount of this tax is 2.5 percent per annum, which is a substantial amount. The moral behind it is manifold:

1. *Zakat* reminds the Muslim of the fact that all the things he possesses belongs to Allah alone who is the Lord of everything. Man is only Allah's vicegerent, an agent acting on His behalf.
2. The law of mutual responsibility and mutual participation must be observed. The Muslim community is a unit where all the members must live in solidarity and cooperation. Islam teaches brotherhood and love and means to see these values physically implemented. Nothing is more expressive in this ethical and moral context than sharing one's own wealth, not in terms of voluntary granting but in terms of mutual human rights.

⁵⁰⁹ Qur'an, al-Ma'arij 70:34-35

⁵¹⁰ Narrated by Anas bin Malik and Collected by Ahmad and at-Tirmidhi

⁵¹¹ Narrated by Abu Huraira and Collected by Bukhari and Muslim

⁵¹² Narrated by Abdullah bin Qart and Collected by at-Tabar

⁵¹³ Narrated by Buraidah and Collected by at-Tirmidhi

3. *Zakat* functions as a social security for all. Those who have enough money today pay from what they have. If they need money tomorrow, they will get what is necessary to help them live decently. A minimum of 2.5 percent of the gross national product can be considered more than enough to help everyone live above the subsistence level.
4. The *Zakat* payers pay his dues to Allah as an act of worship, a token of submission and an acknowledgment of gratitude. The receiver of *Zakat* receives it as a grant from Allah out of His bounty, a favor for which the receiver is thankful to Allah as the Lord of everything in existence. Seen in this way, *Zakat* eliminates both the embarrassment of the poor which usually accompanies the receiving of charity and the false pride which often afflicts the rich who give.
5. Economically, *Zakat* is the best check against hoarding. Those who do not invest their wealth, but prefer to save it or hoard it, would see their wealth dwindling year after year at the rate of the payable *Zakat*. The tax necessarily helps increase production and stimulates supply because it is a redistribution of income that enhances demand by putting more real purchasing power in the hands of the poor. This explains the idea behind conferring the meaning of growth of wealth upon the ritual of *Zakat*.
6. By paying a tax on his wealth as dues to Allah, the Muslim feels a certain satisfaction and contentment which helps him feel more "pure" in his worship and closer to his Creator.

The first meaning implied in the word *Zakat* is **purification**. The wealth itself is purified by the tax that goes to the needy and to implement the cause of God.

Zakat (Mandatory Charity, Poor Due, Alms)

1. The term "*Zakat*" originally means: **growth and purity**.
2. In Islamic Law, it means paying every lunar year a certain percentage of your savings to be used in certain charitable uses defined by Al-Qur'an.
3. If you have, for that period, an amount of money equal to the value of 85 grams of pure gold or more, you must pay 2.5%.
4. *Zakat* is paid for the poor and the needy Muslims, for the wayfarers, for propagating Islam or fighting for Islam, for helping new Muslims or encouraging non-Muslims to embrace Islam, for those who are burdened with debts and are unable to pay them.
5. If you have articles of trade, you calculate their *Zakat* in the same way.
6. You can ask some Muslim scholar or refer to any good reference book to know more about *Zakat*.

Why do we pay *Zakat*?

1. To show devotion to Allah Who commanded us to do so and informed us that He loves the charitable.
2. To be grateful to Allah Who provided us with wealth and helped us to earn.
3. To mitigate the suffering of the needy.
4. To help in the betterment of the Muslim Society.

5. To participate in propagating Islam in the whole world.
6. To cure ourselves of selfishness and greed.
7. To make ourselves masters of our property, not slaves of it.
8. To purify our properties of any unclean behavior in earning them.
9. To have our properties blessed by Allah.
10. To deserve to be rewarded by Allah with what is better in the hereafter.
11. To keep our needy fellows away from envy and hatred.
12. To help in protecting our society from economic class conflict, and to participate in solving the economic crisis.
13. You can pay your Zakat to "Zakat House" or to any trustworthy Islamic organization that collects *Zakat* and spend it in the right Islamic uses.

4. *SAWM* or *SIYAM* (FASTING): FOURTH PILLAR OF ISLAM

In Ramadan, (the 9th month of the lunar Islamic year) Muslims fast in obedience to Allah's command and in gratitude for Allah's Grace for revealing His Glorious Book, Al-Qur'an, in Ramadan. *As-Sawm* is to abstain from eating, drinking and intimate intercourse from dawn to sunset.

If sick or on a journey, a Muslim is permitted to break his fast. If he breaks the fast, he has to make-up by fasting a number of days equal to the days in which he broke fasting in Ramadan.

On the *Eid* morning, all Muslims congregate, in open grounds, to perform "*Eid Prayer*" to express their happiness and gratitude to Allah for enabling them to complete this duty of Fasting. Concerning this important duty, Allah says: **“O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may observe piety and self-restraint”** ⁵¹⁴

Also He says: **“Ramadhan is the month in which was sent down Al-Qur'an, as a guide to mankind, also clear (signs) for guidance and judgment (between right and wrong). So, every one of you who is present (at his home, village or town) during that months should fast it. But if any one is ill, or on a journey, the prescribed period (should be made up) by other days.”** ⁵¹⁵

Why do we fast?

We fast in obedience to Allah's command, and because Allah loves those who fast. To show our gratitude to Allah's grace in sending down His Guidance, Al-Qur'an, to guide us and the whole humanity. To thank Allah for making us of those who believe in Al-Qur'an. And because He enabled us to memorize His Book, to recite it, to study and understand it, and to benefit in its guidance.

To develop control on our material desires Allah planted in our nature. To control ourselves in front of all things prohibited by Allah.

⁵¹⁴ Quran, *al-Baqarah* 2:183

⁵¹⁵ Qur'an, *al-Baqarah* 2:185

Fast makes us remember the needy who suffer from hunger and deprivation, hence, to become more sympathetic to them and help them with part of Allah has bestowed upon us. To check our engrossment in our desires, and increase our care for our spiritual entity through intensifying our deeds and acts of worship in this month of Al-Qur'an. To increase our share of sincerity, conscience, patience, discipline, as well as many healthful benefits. Above all these, for the great reward that Allah has promised to give us in the Last Day.

5. HAJJ (THE PILGRIMAGE): FIFTH PILLAR OF ISLAM

Al Hajj is a journey to *al-Ka'bah* (the Sacred House of Allah) in Makkah (Mecca) with the intention of obeying Allah's command and performing certain prescribed rites there. (For the details of performing al-Hajj, you may consult any Islamic reference book on the subject).

Performing *al-Hajj* is obligatory, once in a lifetime, upon every mature Muslim provided he is able (physically and financially). The whole journey of *al-Hajj* and its rites confirm in a unique form, the principles of Islam and commemorate Islamic milestones related to Prophets Ibrahim (Abraham), Ismael and Muhammad (*saw*). The rites of *al-Hajj* are performed, in general, in the first ten days of *Dhul-Hijjah* (the last month of the Islamic Year).

On the 9th of *Dhul-Hijjah* the culminating rite is performed at Mount Arafat where all pilgrims, sometimes about two millions, gather. Pilgrims' standing at Arafat is to declare their supplications to Allah and their repentance and need of His Mercy and Forgiveness. This reminds us of the Grand Assembly on the Day of Judgment. The next day (the tenth) is the great *Idul-Adha*⁵¹⁶ when pilgrims offer their sacrifices. After slaughtering their sacrifices, pilgrims go to Makkah and make *Tawaf* seven times around *al-Ka'abah*.

Muslims everywhere slaughter their sacrifices (of camels, cows or sheep) after performing *Eid* Prayer. These sacrifices were prescribed in commemoration of the great Sacrifice of Prophet Abraham (*as*) when he was about to slaughter his only son, Ismael, whom he loved much, when Allah ordered him to do so to test his loyalty and obedience to Him.

After completing the acts of *Al-Hajj*, you can enjoy visiting the Mosque of Prophet Muhammad (*saw*) in al-Madinah al-Munawarah (the enlighten town) and attend some Prayers there. The reward for praying at that Mosque is great.

When in Al-Madinah Al-Munawarah, pay a greeting visit to Prophet's tomb and to his noble Companions' tombs, in the Islamically accepted form. Also visiting the Holy Al-Aqsa Mosque in Jerusalem is recommendable in Islam. May Allah help Muslim to rescue it from the sinful hands of the aggressive Jews.

Why do we perform Hajj?

Purposes and lessons of performing Al-Hajj are too many. Among them are:

⁵¹⁶ The Feast of Sacrifice which falls on the 10th of the month of Dhul Hijja.

Responding in obedience to Allah's commands. To be grateful to Allah for His graces and favors on us, such as health, wealth and children. To glorify Allah by visiting and making *Tawaf* (going around) His Sacred House, *al-Ka'abah*.⁵¹⁷

To pray at *al-Ka'abah*, which is the *Qiblah* (direction) to which all Muslims turn their faces in the five daily prayers. To visit and stand in devotion to Allah at the Sacred Mountains such as Arafat Mount. There, we celebrate the praises of Allah, purify our souls and repent of all sins. To see the places where Ibrahim (*as*), the noble friend and prophet of Allah, and his first son Ismael (*as*) stayed and worship Allah.

To visit the places where Prophet Muhammad (*saw*) was born, brought up, received the Divine Message, suffered and struggled for spreading the light of Allah. To meet our Muslim brethren coming from all countries, and to see the actualization of brotherhood, equality, cooperation and love among Muslims regardless of their differences in nationality, color, standard of living and other worldly matters. This is how we see the universality of Islam.

⁵¹⁷ *al-Ka'abah* is the first house built on earth for worshipping Allah, which Ibrahim – *Khaleelullah*, the friend (*as*) and his son Ismail (*as*) erected by the instruction of Allah.

XIV – ELECTIVE SUBJECTS: BASIC EXPLANATION OF THE SIX PILLARS OF IMAN (FAITH): THE DAY OF JUDGMENT

IMAN (Translated as: FAITH):

1. Prophet Muhammad (*saw*) said: “Iman (*faith*) has more than seventy or eighty grades – the highest of which is to attest that there is no god worthy of worship but Allah, and the lowest of which is to remove from a path something that might cause harm to others. Modesty, too, is a grade of Iman.”⁵¹⁸
2. Once a man asked the Prophet Muhammad (*saw*), “What is *Iman*? and he replied, “When your good deeds make you happy and your bad deeds make you sad, you have *Iman*.”⁵¹⁹
3. Prophet (Muhammad (*saw*)) said: “Iman is sincerity.” We asked, “Towards whom?” and he replied, “Towards Allah, His books, His Messengers, the (Muslim) leaders and all ordinary Muslims.”⁵²⁰ It is evident from this *hadith* that *Iman* is not just an abstract feeling or a personal belief, but rather, it calls for a believer to be honest and sincere in meeting his obligations towards Allah, His divine guidance, His Messenger and the Muslim Ummah at large.
4. Prophet Muhammad (*saw*) said: “By Him in whose hand my soul is, no one is a (perfect) believer until he wishes for his (Muslim) brother what he wishes for himself.”⁵²¹

SIGNS OF IMAN (FAITH):

1]. Prophet Muhammad (*saw*) once recited the verse: “**And whoever Allah wishes to guide, He opens his heart to Islam.**”⁵²² Then he explained it by saying, “When Iman enters the heart, the heart opens up to Islam. “At that, he was asked, “O Messenger of Allah is there a sign by which this may be recognized?” And he said, “Yes, the loss of interest in the place of deception, the longing for the place of eternity, and the preparation for death before it comes.”⁵²³

In this *hadith* “the place of deception” refers to this transitory world, and “the place of eternity” refers to the Hereafter.

2]. Prophet Muhammad (*saw*) said: *One who has Iman is simple and beneficent, and the sinner is cunning and cowardly.*⁵²⁴

⁵¹⁸ Narrated by Abu Huraira and Collected by **Bukhari**.

⁵¹⁹ Narrated by Abu Umaamah and Collected by **Ahmad**.

⁵²⁰ Narrated by Tameem Ad-Daari and Collected by **Muslim**.

⁵²¹ Narrated by Anas bin Malik and Collected by **Bukhari** and **Muslim**.

⁵²² **Qur'an**, *al-An'am* 6:125.

⁵²³ Narrated by Abdullah bin Mas'ud and Collected by **Bayhaqi**.

⁵²⁴ Narrated by Abu Huraira and Collected by Abu Dawud, Ahmad and at-Tirmidhi.

- 3]. Prophet Muhammad (saw) said: *Whoever loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah and withholds for the sake of Allah has indeed perfected his Iman.*⁵²⁵
- 4]. Prophet Muhammad (saw) said: *No fornicator fornicates while being a believer, nor does a thief commit theft while being a believer, nor does a man drink wine while being a believer, nor does a man plunders while being a believer, nor do any of you backbite while being a believer. So beware (of these acts)!*⁵²⁶ In another *ahadith* reported by Abu Dawud and Ibn Majah it is stated that while a believer is engaged in committing a major sin, *Iman* goes out of his heart and hovers over his head as a shade. When the person stops sinning, *Iman* returns to his heart.

The Pillars of Iman are to believe in Six Articles Faith: *Arkaanul Imani Sitta*:

1. *Antu' mina billahi* – to believe in Allah
2. *Wa malaa'ikatihi* – and His angels
3. *Wa kutubihi* – and His Books / Scriptures / Revelations
4. *Wa rusulihi* – and His Messengers
5. *Wal yaw-mil aakhiri* – and the Last Days
6. *Wa qaadri khayrihi wa sharrihi* – and in the Qadar (Fate / Preordainments, good or bad)

Allah (swt) says: **“And whoever denies the faith – his work has become worthless, and he, in the Hereafter, will be among the losers.”**⁵²⁷

(1.) FAITH (IMAN) IN ALLAH: We believe that Allah is One God, our Lord and the Lord of everything. Allah is the Creator of everything. Others created by Him, mastered servants who share nothing with Allah. Even angels and prophets are merely created servants submitting to Allah. Among them are Jesus and Muhammad (Peace be upon them); both have no trace of deity (godhood).

Allah is the Living, Self-subsisting, Eternal, the First without a beginning and the Last without an end. He hears everything and sees everything. He is Most Gracious, Most Merciful and All-dominating. He has the most beautiful names and the noblest attributes. He has created us out of nothing, and made us in the best form. He has given us all graces and bounties. Hence we are not permitted to worship or submit to any other than Him, be a favorite angel or a chosen Prophet. Whoever directs his prayers, bows or prostrates (in worship), offers sacrifice to any other than Allah, he is an infidel and not a Muslim even if he declares that he is a Muslim: Allah says:

“Say: Truly my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds. No partner has He. This am I commanded and I am the first of those who submit to His Will.”⁵²⁸

⁵²⁵ Narrated Abu Umamah and Collected by Abu Dawud and at-Tirmidhi.

⁵²⁶ Narrated by Abu Huraira and Collected by Bukhari and Muslim.

⁵²⁷ Qur'an, *al-Ma'idah* 5:5

⁵²⁸ Qur'an, *al-An'am* 6:162-163

Islam is the religion of Monotheism: it denies the Dualism of Magians and the Trinity of Christians. (In Islam) Allah is One and only One. No one shares His Dominions or His Command. He has the Most beautiful names and the noblest attributes. Allah says:

“Say! He is Allah, the One and Only, He is the Most Unique, the Eternal, the Absolute. He neither gives birth, nor is He born. And there is none like unto Him.”⁵²⁹

TRUST and OBEDIENCE:

- (a.) Ibn 'Abbas reported that one day he was riding on a mule behind the Prophet Muhammad (saw) who said:

*“I want to teach you something. Obey Allah, and He will look after you. Safeguards His commandments, and He will ever be with you (as your protector). When you must ask, ask Allah alone; when you must seek help, seek help from Allah alone. Remember, if all of mankind joined to help you, they could only help you to the extent that Allah has already decreed; and if all of mankind joined to harm you, they could not harm you except to the extent that Allah has already decree for you.”*⁵³⁰

- (b.) Prophet (Muhammad (saw) said: *“If you have complete trust in Allah, He will provide for you as He does for the birds. They leave their nests hungry in the morning and return satisfied in the evening”*.⁵³¹ This does not mean that we should not struggle. We should use all of our resources and strength for earning our livelihood, but our trust should be in Allah's Mercy and not in our own efforts.

ALLAH'S MERCY

- (1) Prophet Muhammad (saw) said:

“Allah, the Lord of Honor and Glory, says, 'Whoever does one good deed will receive ten rewards, or even more; whoever sins once will be punished in proportion to it, or I may pardon him. When someone approached Me a hand's length, I approach him an arm's length; when someone walks towards Me, I run towards him; and when someone comes to Me (seeking My forgiveness) full of as many sins as the whole world contains, I meet him with an equal amount of forgiveness’.”⁵³²

- (2) Prophet Muhammad (saw) said: *When Allah created mankind, He also decreed, “My mercy will overcome My anger.”*⁵³³ The Qur'an states: **“Your Rabb had decreed upon Himself (the rule of) mercy.”**⁵³⁴

- (3) 'Abdullah bin 'Umar reported: Once while we were with the Prophet Muhammad (saw) passing by some people, a woman lit a fire under a pot while her son was with

⁵²⁹ Qur'an, al-Ikhlās 112

⁵³⁰ Narrated by Ibn 'Abbas and Collected by **at-Tirmidhi**

⁵³¹ Narrated by 'Umar bin Al-Khattab Collected by **at-Tirmidhi**

⁵³² Narrated by Abu Dharr Al-Ghafaari and Collected by **Muslim**.

⁵³³ Narrated by Abu Huraira and Collected by **Bukhari** and **Muslim**.

⁵³⁴ Qur'an, al-An'am 6:54.

her. When the flames rose up, she took him to one side (away from the fire). Then she saw the Prophet (*saw*), and she asked, "Are you the Messenger of Allah?" He replied that he was, and so she said, "*May my mother and father be your ransom! Is not Allah the Most Merciful of all of those who have mercy?*" He replied, "Yes," and then she added, "*A mother would never throw her child into a fire.*" At that, the Prophet (*saw*) began to weep; then he lifted his head towards her, and said, "*Allah will not punish people for their sins except in the case of one who is disobedient, defiant, and rebellious against Allah and who refuses to believe that there is no god worthy of worship but Allah.*"⁵³⁵

Allah will punish those who do not follow His revealed guidance and also those who are obstinate and persistent in their sins. Those who commits sins but are not persistent in them and turn back to Allah in repentance should expect Allah's Mercy and Forgiveness.

LOVE FOR ALLAH'S SAKE

He (*saw*) said: "*Allah has announced, "I will certainly give My love to those who love each other for My sake, meet and visit each other for My sake, and spend (their money) for My sake.*"⁵³⁶

FEAR OF ALLAH

1. Once the Prophet Muhammad (*saw*) delivered an address, the like of which we had never heard from him before. In this address he said, "*If you knew what I know, you would laugh little and weep much.*" Upon hearing those words, all of those present covered their faces and started sobbing.⁵³⁷
2. Prophet Muhammad (*saw*) said: "*A person who weeps from fear of Allah will not enter Hell until milk returns to the breast; and the dust endured while striving in the cause of Allah and the (flames and) steam of Hell will never meet.*"⁵³⁸

"Until milk returns to the breast" describes something which obviously can never happen. This is the Messenger of Allah's beautiful way of saying that if our fear of Allah's punishment makes us cry, Allah will never put us into Hell. The second part of the hadith means that if we struggle and endure hardships for the sake of Allah, we will be protected from His punishment.

(2.) FAITH (*Iman*) IN ANGELS: Allah has created angels to worship Him, to carry out His commands and to be His messengers to His human Prophets. Prophet Muhammad (*saw*) said: "*The angels were created from light. Muslim believes that all angels are assigned specific function by Allah. Angels are but servants honored by Allah. Hence we honor them and speak of them respectfully. But we worship none of them, nor do we take them as Allah's sons or daughters (as infidels claim). We worship only Allah who created them in this wonderful kind of creation.*"

⁵³⁵ Narrated by 'Abdullah bin 'Umar and Collected by **Ibn Majah**.

⁵³⁶ Narrated by Abu Idrees Al-Khulaanee and Collected by **Maalik's Muwatta'**.

⁵³⁷ Narrated by Anas bin Maalik and Collected by **Bukhari** and **Muslim**.

⁵³⁸ Narrated by Abu Huraira and Collected by **at-Tirmidhi**.

Allah (swt) says; **“And they say: (Allah) Most Gracious has begotten offspring, “Glory to Him.” They are but servants raised to honor. They do not speak before He speaks, and they act (in all things) by His command. He knows what is before them and what is behind them, and offers no intercession except for those whom He accepted, and they stand in awe and reverence of Him. If any of them should say, 'I am a god besides Him, ' such one We should reward with Hell. Thus do We reward those who do wrong.”**⁵³⁹

(3.) FAITH (*Iman*) IN HOLY SCRIPTURES: Allah has sent down Books to a number of Messengers in order to proclaim them to mankind. These Books contain the words of Allah. Among those are:

1. *as-Suhuf* (the Scrolls or Scripts) of Ibrahim (Abraham),
2. *at-Tawrah* (the Torah revealed to Moosa (Moses),
3. *az-Zabour* (the Psalms) revealed to Dawood (David),
4. *al-Injeel* (the Gospel) revealed to 'Isa (Jesus) and
5. *al-Qur'an* (the Qur'an) sent down to Muhammad (Peace be upon them all).

The People of the Book (Jews and Christians) distorted some parts of their Books (*Tawrah* and *Injeel*):

“Know they (Jews) not that Allah knows what they conceal and what they reveal? And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

“Then woe to those who write the Book with their own hands and then say, “This is from Allah,” to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.

“And they say, "The Fire (i.e. Hell-Fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (to them O Muhammad): "Have you taken a covenant from Allah, so that Allah will not break His Covenant? Or is it that you say of Allah what you know not?"

“Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

“And those who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.”⁵⁴⁰

Qur'an, being the last Book assuredly guarded from corruption, it confirms the truth in the previous Books and guards them. Whatever, in those Books, differs from Qur'an is corrupted or abrogated. Allah (swt) says: **“To you (O' Muhammad) We sent the Scripture (Qur'an) in truth Confirming the scripture that came before it, and guarding it....”**⁵⁴¹

⁵³⁹ Qur'an, *al-Anbiyah* 21:26-29

⁵⁴⁰ Qur'an, *al-Baqarah* 2:77-82

⁵⁴¹ Qur'an, *al-Ma'idah* 5:48

Allah revealed the Qur'an in Arabic and has firmly promised to protect from all corruption: He says about the Qur'an: **“We have, without doubt, sent down the Message, and We will assuredly guard it (from corruption)”**⁵⁴²

BELIEF IN ALLAH'S BOOKS

We believe that Allah revealed Books to His Messengers as proof against mankind and guidance for the righteous workers. They purified and taught them wisdom by these Books. We believe that Allah sent down a Book with every Messenger because He says **“Indeed We sent down our Messengers with the clear signs, and We sent down with them the Book and the Balance so that people may uphold justice.”**⁵⁴³

KNOWN BOOKS:

Among these Books that are known were the followings: The *Tawrah* which was revealed to Moses (*as*). It is the greatest among the Israelites' books. **“Surely, We sent down the Tawrah, wherein is guidance and light; by its Jews have been judged by the Prophets who surrendered themselves to Allah, the rabbis and the doctors of law because they were entrusted the protection of Allah's book and were witnesses thereto.”**⁵⁴⁴

The *Injeel* (Gospel) which Allah revealed to Jesus (*as*). It is a confirmation of the *Tawrah* and a complement to it. **“And We gave him the Injeel (Gospel), wherein is guidance and light and confirming the Torah before it, as a guidance and an admonition to the god-fearing.”**⁵⁴⁵ **“And to make lawful to you certain things that, before, were forbidden to you.”**⁵⁴⁶

The *Zabur* (Psalms) which Allah gave to David (*as*). And *Suhuf* (Scrolls) of Abraham (*as*) and Moses (*as*).

The Qur'an which was revealed to His Prophet Muhammad (*saw*), the Seal of the Prophets. It is **“guidance to the people and clear signs of guidance and criterion between right and wrong.”**⁵⁴⁷

THE QUR'AN – PROTECTED FROM CHANGE

The Qur'an is **“confirming the scripture that was before it and stands as a guardian over it.”** Thus, by the Qur'an Allah abrogated all the previous Books. Allah has also guaranteed its protection from any play or mischievous distortion. **“Indeed, We sent down the message and We will guard it.”**⁵⁴⁸ That is because the Qur'an is a proof against mankind till the Day of Judgment.

⁵⁴² Qur'an, *al-Hijr* 15:9

⁵⁴³ Qur'an, *al-Hadid* 57:25

⁵⁴⁴ Qur'an, *al-Ma'idah* 5:44

⁵⁴⁵ Qur'an, *al-Ma'idah* 5:46

⁵⁴⁶ Qur'an, *Ali 'Imran* 3:50

⁵⁴⁷ Qur'an, *al-Baqarah* 2:185

⁵⁴⁸ Qur'an, *al-Hijr* 15:9

(4.) FAITH (IMAN) IN PROPHETS AND MESSENGERS

We believe that: Allah chose from among mankind some Prophets to reveal to them. From among those Prophets He selected some Messengers. He sent to the Messengers Laws and commanded them to proclaim and to clarify them to their people. There were a number of Messengers known for their firm stand and endurance in struggling for the Cause of Allah. They are five: Noah, Ibrahim, Moosa (Moses), 'Isa (Jesus) and Muhammad (*'Alayhimus Salatu was Salam* – Peace be upon them all).

Embracing Islam does not mean to disbelieve in Moosa or 'Isa or any other prophet. Islam teaches you how to believe correctly in all Prophets. Allah (*swt*) says in Qur'an: **To you We sent the Scripture that came before it, and guarding it.** ⁵⁴⁹ i.e., Clarifying the Truth they distorted. Allah mentioned names of a number of Prophets. He says: **“Say you (Muslims): We believe in Allah and the revelation given to us, and to Ibrahim, Ismail, Isaac, Yaqoob (Jacob) and the tribes and that given to Moosa (Moses) and Isa (Jesus), and that given to all Prophets from their Lord. We make no difference between one and another of them, and we bow to Allah (in Islam).”** ⁵⁵⁰ The first Prophet was Adam, father of mankind, *'Alayhis Salam (Peace be upon him)*.

MESSENGERS

We believe that Allah has sent to His people messengers who were bringing good tidings and warning, so that mankind might have no argument against Allah after the messengers. Allah is Almighty, All-wise. ⁵⁵¹

The First and Last Messengers

We believe that the first among the Messengers is Noah and the last is Muhammad, peace be upon them all: **“We revealed to you as We revealed to Noah and the Prophets after him.”** ⁵⁵² **“Muhammad is not the father of any of your men, but the Messenger of Allah and the Seal of the Prophets.”** ⁵⁵³

The Best Messengers

We believe that the best among the messengers is Muhammad, then Abraham, then Moses, then Noah and then Jesus, son of Mary. It is they who are meant by the following Qur'anic verse: **“And when We took compact from the Prophets, and from you, and from Noah, and Abraham, Moses, and Jesus, son of Mary. We took from them a solemn compact.”** ⁵⁵⁴ We believe that Muhammad's message (*saw*) includes all the merits of the messages.

(5.) FAITH (IMAN) IN THE LAST DAY:

We believe that there will be another life after this life. When the determined term of this life comes to an end, Allah will command an angel to sound the Trumpet and all mankind and all other

⁵⁴⁹ Qur'an, *an-Nisa'* 4:48

⁵⁵⁰ Qur'an, *al-Baqarah* 2:136

⁵⁵¹ Qur'an, *an-Nisa'* 4:165

⁵⁵² Qur'an, *an-Nisa'* 4:163

⁵⁵³ Qur'an, *al-Ahzab* 33:40

⁵⁵⁴ Qur'an, *al-Ahzab* 33:7

creatures will die. Then he (the angel) will sound it again, when, behold, all dead since Adam will stand out of graves. Then, Allah will gather all people to account them for what they did: Those who believed (in Allah), accepted the Messengers (as truthful) and did good deeds (commanded by Allah), Allah will put them in paradise.

In paradise, they will enjoy eternal Bliss. But those who rejected the Messengers and disobeyed Allah's commands will be put in Hell. In Hell-Fire, they will be in continuous eternal punishment.

“O Allah! We ask You paradise and seek refuge with you from Fire of Hell.” Ameen!

Allah (swt) says: **“As for those who had transgressed all bounds, and had preferred the life of this world, The abode will be Hell-Fire, and for those who had feared of standing in front of their Lord's (Tribunal). And had restrained (their) souls from lower desires, their abode will be paradise.”**⁵⁵⁵

Belief in the Day of Judgment

We believe in the final day, which is the Day of Judgment, when people will be resurrected alive to remain in the abode of enjoyment or in the abode of severe punishment.

Day of Resurrection

THE FIRST BLOWING OF THE TRUMPET:

“And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills...”⁵⁵⁶

THE EARTH WILL BE CHANGE BY ANOTHER EARTH:

“On the Day when the earth will be changed to another earth and so will be the heavens and they (all creatures) will appear before Allah, the One, and the Irresistible.”⁵⁵⁷

WHITE LAND COVERED WITH DUST:

The Prophet (saw) also said this in the two Saheeh's: *“On the Day of Judgment, people are gathered on a white land, covered with dust, like pure dough, and no body knows about its nature.”*⁵⁵⁸

I swear by the Day of Resurrection:

“I swear by the Day of Resurrection; and I swear by the self-reproaching person (a believer). Does man (a disbeliever) think that We shall not assemble his bones? Yes, We are Able to put together in perfect order the tips of his fingers. Nay! (Man denies Resurrection and Reckoning. So) he desires to continue committing sins.”⁵⁵⁹

Be you stones or iron:

⁵⁵⁵ Qur'an, an-Nazi'at 79:37-41

⁵⁵⁶ Qur'an, z-Zumar 39:68

⁵⁵⁷ Qur'an, Ibrahim 14:48

⁵⁵⁸ Bukhari and Mulsim

⁵⁵⁹ Qur'an, al-Qiyaamah 75:1-5

“And they say: ‘When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?’ Say: O Muhammad (saw) ‘Be you stones or iron, or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)’...” ⁵⁶⁰

MANKIND! IF YOU ARE IN DOUBT ABOUT THE RESURRECTION:

“O Mankind! If you are in doubt about the Resurrection, then (consider that) verily! We created you (i.e. Adam) from dust, then from a sperm-drop (*Nutfah* i.e. offspring of Adam), then from a clinging clot (a piece of thick coagulated blood), then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will).

And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (We develop you) that you may reach your (time of) maturity. And among you is he who is taken in (early) death, and among you is he who is returned to the most decrepit (old) age so that he knows nothing, after (once having known) knowledge.” ⁵⁶¹

So blessed is Allah, the best of creators:

“And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging (i.e., the womb). Then We made the sperm-drop into a clinging clot, and We made the clot into a lump (of flesh), and We made (from) the lump, bones, and We covered the bones with flesh; then We developed him into another cration. So blessed is Allah, the best of creators.

“Then indeed, after that you are to die. Then indeed you, on the Day of Resurrection, will be resurrected.” ⁵⁶²

THE SECOND BLOWING OF THE TRUMPET:

“...Then it will be blown a second time and behold, they will be standing, looking on (waiting).” ⁵⁶³

- 1]. Narrated Abu Huraira: I heard Allah’s Messenger (saw) saying, *“I will be the first to raise my head after the second blowing of the Trumpet and will see Moses holding or clinging to the Throne, and I will not know whether he had been in that state all the time or after the blowing of the Trumpet.”* ⁵⁶⁴
- 2]. Narrated Abu Huraira: The Prophet said, *“Between the two blowings of the Trumpet there will be forty.”* The people said, *“O Abu Huraira! Forty days?”* I refused to reply. They said, *“Forty years?”* I refused to reply and added: Everything of a human body will waste away, perish or decay except the last coccyx (*ajb adh-dhanab*) bone (of the tail) and from that bone will reconstruct the whole body.”⁵⁶⁵

⁵⁶⁰ Qur’an, *al-Israa’* 17:49-50

⁵⁶¹ Qur’an, *al-Hajj* 22:5.

⁵⁶² Qur’an, *al-Mu’minun* 23:12-16.

⁵⁶³ Qur’an, *az-Zumar* 39:68.

⁵⁶⁴ Narrated by Abu Huraira and Collected by Bukhari, Vol. 6, *Hadith* No. 337.

⁵⁶⁵ Narrated by Abu Huraira and Collected Bukhari, Vol. 6, *Hadith* No. 338.

3]. Abu Huraira reported that Allah's Messenger said: *"All of Adam's progeny will be eaten by the soil except for (that portion of his body which is called) "ajb adh-dhanab"; for man was created from it, and he will reassembled from it."* And in another narration: *"Verily in man there is a bone which the earth will never eat up; from it he will be reassembled on the Day of Resurrection."*⁵⁶⁶

From these traditions it is clear that the earth causes the body to decompose, thereby "eating it up" until eventually nothing remains except the portion of the skeleton called "*ajb adh-dhanab*." This term refers to a small piece of the tailbone at the base of the spine. It is described further in another narration:

"Allah's Messenger (saw) was questioned, **"What is the 'ajb adh-dhanab?'** He answered, *'It is like a mustard seed; from it the bodies grow (back to their original forms).'*⁵⁶⁷

NO MORE KINSHIP:

"Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another."⁵⁶⁸

MAN WILL FLEE:

"Then, when there comes *As-Sakhkhah* (the Day of Resurrection's second blowing of Trumpet), that Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Everyman, that Day, will have enough to make him careless of others."⁵⁶⁹

NO FATHER CAN AVAIL AUGHT FOR HIS SON...

"O Mankind! Do your duty to your Rabb, and fear (The coming of) a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allah is true: let not then this present life deceives you, nor let the Chief Deceiver deceive you about Allah."⁵⁷⁰

WISH THAT HE COULD BE RANSOMED:

"And no friend will ask (anything of) a friend, they will recognize each other. The criminal will wish that he could be ransomed from the punishment of that Day by (sacrificing) his children, and his wife and his brother, and his nearest kindred who shelter him. And whoever is on earth entirely (so) then it could save him. No!"⁵⁷¹ **Indeed, it is the Flame (of Hell), a remover of exteriors.**^{572 573}

⁵⁶⁶ These two narrations were compiled by **Muslim** with dependable chains of transmitters. Similar traditions have been collected by **Bukhari, Ahmad**, et. al.

⁵⁶⁷ Narrated by Abu Ya'la, et al. and Collected by **al-Hakim** with a dependable *isnad* (chain).

⁵⁶⁸ **Qur'an**, *al-Mu'minun* 23:101.

⁵⁶⁹ **Qur'an**, *'Abasa* 80:33-37.

⁵⁷⁰ **Qur'an**, *Luqman* 31:33.

⁵⁷¹ An emphatic refusal, meaning "It is not to be."

⁵⁷² This refers to the skin of the head or of the body or to the body extremities - which will be burned away.

⁵⁷³ **Qur'an**, *al-Ma'arij* 70:10-16.

WILL BITE AT HIS HANDS:

“The Day that the wrongdoer will bite at his hands, He will say,” Oh! Would that I had taken a (straight) path with the Messenger! Ah! Woe is me! Would that I had never taken such a one for a friend! ⁵⁷⁴

YAWMUL HASHAR (DAY OF GATHERING) AND THE DIFFICULT SITUATION IN THE COURTYARD OF THE DAY OF JUDGMENT

BAREFOOTED, NAKED, UNCIRCUMCISED:

Allah's Messenger (*saw*) said, “*The people will be gathered barefooted, naked, and uncircumcised.*” I said, “O' Allah's Messenger (*saw*)! Will the men and the women look at each other?” He said, “*The situation will be too hard for them to pay attention to that.*” ⁵⁷⁵

WALK BY MEANS OF HIS FACE:

A man said, “O' Allah's Prophet! Will a Kafir (disbeliever) be gathered (driven prone) on his face?” The Prophet said, “*Is not He Who made him walk with his legs in this world, able to make him walk on his face on the Day of Resurrection.*” (Qatada, a sub-narrator said: “Yes, (He can), by the Power of Our Rabb (Allah)” ⁵⁷⁶ ”

BLIND, DUMB AND DEAF:

“And whoever Allah guides – he is the (rightly) guided; and whoever He sends astray - you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection (fallen) on their faces – blind, dumb and deaf. Their refuge is Hell; everytime is subsides We increase them in blazing fire.” ⁵⁷⁷

“On the Day We will gather the righteous to the Most Merciful as a delegation. And will drive the criminals to hell in thirst.” ⁵⁷⁸

SUN WILL BE BROUGHT CLOSE TO THE ... CREATURES:

On that Day the sun will be brought close to the heads of the creatures till it becomes very near. The heat will become intense and people will sweat till their sweat reaches seventy cubits. That has been mentioned in truthful hadith. “On the Day of Judgment the sun is brought close to the creatures till it becomes at a distance of one mile, then the people will sweat in proportion to the deeds they had done. So for some sweat reaches their heels; for others sweat reaches their knees, for others it reaches their waist while still for others it restrains them.” ⁵⁷⁹

Ahmad bin Hanbal reported a Hadith that people will tremble with fear while standing before the All-Mighty. A *Hadith* says that the sun will be brought to a distance of the length of one or two spears.

⁵⁷⁴ Qur'an, *al-Furqan* 25:27-28.

⁵⁷⁵ Narrated by 'A'isha and Collected by Bukhari, Vol. 8, *Hadith* No. 534.

⁵⁷⁶ Narrated by Anas bin Malik and Compiled by Bukhari, Vol. 8, *Hadith* No. 530

⁵⁷⁷ Qur'an, *al-Israa'* 17:97

⁵⁷⁸ Qur'an, *Maryam* 19:85-86

⁵⁷⁹ Narrated by Mikdad bin al-Aswad and Collected by Muslim.

With the heat of it everyone will sink in sweat according to his acts. Some will be knee deep in sweat, and some will be waist deep while others will sink in it up to their mouths.

Another *Hadith* explains that the heat will be so intense that skulls will boil like pots. Ibn Mas'ud narrated that people will remain standing quietly for forty years and Ibn 'Umar said a hundred years.⁵⁸⁰

THE SEVEN UNDER ALLAH'S SHELTER OF MERCY:

The Prophet (saw) said: *“Seven types of people will be under the shelter of mercy on the Day when there will be no shade other than that of Allah's mercy:*

1. A Just Ruler
2. A young person who kept busy in Allah's worship
3. A person whose heart was attached to the mosque
4. Two people who loved each other for Allah's sake, gathered for His sake and parted, remembering Him
5. A man who was invited by a beautiful and charming woman but declined her offer, saying, “I Fear Allah,”
6. A person who gave charity so secretly that his left hand did not know what was given by his right hand,
7. A person who remembered Allah privately, so that his eyes brimmed with tears (out of fear of Allah).”⁵⁸¹

SHA'AFA'AH - THE GREATEST INTERCESSION ON THE DAY OF RESURRECTION

The Prophet (saw) said, *“The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, ‘Let us ask somebody to intercede for us with our Rabb (Allah) so that He may relieve us from our place.’*

“Then they will go to Adam and say, ‘You are Adam, the father of the people. Allah created you with His Own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you the names of all things. Will you intercede for us with your Rabb so that He may relieve us from this place of ours?’ Adam will say, ‘I am not fit for this undertaking.’ He will mention his

⁵⁸⁰ Ibn Jarir

⁵⁸¹ Narrated by Abu Huraira, and Collected by Bukhari and Muslim.

mistakes he had committed, i.e., his eating off the tree though he had been forbidden to do so. He will add, 'Go to Noah, the first prophet sent by Allah to the people of the Earth.'

"The people will go to Noah who will say, 'I am not fit for this undertaking.' He will mention his mistake which he had done, i.e., his asking his Rabb without knowledge. He will say (to them), 'Go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will say, 'I am not fit for this undertaking'. He would mention three words by which he told a lie, and say (to them). 'Go to Moses, a slave whom Allah gave the Torah and spoke to, directly and brought near Him, for conversation.'

"They will go to Moses who will say, 'I am not fit for this undertaking.' He will mention his mistake he made, i.e., killing a person, and will say (to them), 'Go to Jesus, Allah's slave and His Messenger, and a soul created by Him and His Word.' (Be! and it was!). They will go to Jesus who will say, 'I am not fit this undertaking but you'd better go to Muhammad, the slave whose all the past, present and future sins have been forgiven by Allah.'

"So they will come to me, and I will ask my Rabb's permission to enter His House and then I will be permitted. When I see Him I will fall down in prostration before Him, and he will leave me (in prostration) as long as He will, and then He will say, 'O Muhammad, lift up your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask (for anything) for it will be granted.' "...⁵⁸²

THE THREE CRITICAL STAGES:

Narrated 'A'ishah (The Prophet's Wife): "Once I began to cry at the thought of Hell. The Prophet asked me. *"What makes you cry?"* and I answered, "The thought of Hell frightened me. Will you remember your family on the Day of Judgment?" At that, the Prophet replied: *"There are three occasions when no one will remember anyone else:*

*"**First**, when the scales of justice are set up to determine whether the weight of one's good deeds is heavier or lighter;*

*"**Second**, when the books of deeds are delivered until the time it is determined in which hand the book of deeds will be delivered to each person – in his right hand or in his left hand or from behind – and upon receiving it in the right hand, a truthful believer will joyously show it to others and say, 'Read it';*

*"**Third**, when the bridge (Siraat) will be placed over the pit of Hell, and everyone will be commanded to walk over it." ⁵⁸³*

FIVE QUESTIONS EVERYONE MUST ANSWER:

The Prophet (saw) said: *"Every servant of Allah will remain standing before Allah on the Day of Judgment until he has answered five questions about five things: His **life** – how he spent it?; His*

⁵⁸²Compiled by Bukhari, Vol. 9, Hadith No. 532 (C)

⁵⁸³ Abu Dawud

knowledge – how much he acted upon it?; **His wealth** – how he acquired it and how he spent it?; and **His body (and health)** – how he used it’ ” ⁵⁸⁴

BALANCES OF JUSTICE:

“And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.” ⁵⁸⁵

“And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their ownelves (by entering Hell) because they denied and rejected Our Ayat (proofs, verses, lessons, signs, revelations, etc.).” ⁵⁸⁶

“Whosoever brings good, he shall have the better thereof, and whosoever brings evil then, those who do evil deeds will only be requitted for what they used to do.” ⁵⁸⁷

DISTRIBUTION OF BOOK (ONE’S RECORD):

“And the Book (one’s Record) will be placed (in the right hand for a believer in the Oneness of Allah, and in the left hand for a disbeliever in the Oneness of Allah), and you will see the ‘*Mujrimun*’ (criminals, polytheist, sinners, etc.), fearful of that which is (recorded) therein. They will say: “Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers?” And they will find all that they did, place before them, and your Lord treats no one with injustice.” ⁵⁸⁸

DEEDS WILL BE FASTENED ON EVERY MAN’S NECK...

“And We have fastened every man’s deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

“(It will be said to him): ‘Read your book. You yourself are sufficient as a reckoner against you this Day.’

“Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, and then he goes astray to his own loss. No one laden with burdens can bear another’s burden. And We never punish until We have sent a Messenger (to give warning).” ⁵⁸⁹

“Then, he whose balance (of good deeds) will be (found) heavy, will be in a Life of good pleasure and satisfaction. But he whose balance (of good deeds) will be (found) light – will have his home in a (bottomless) Pit. And what will explain to thee what this is? (It is) a Fire blazing fiercely!” ⁵⁹⁰

⁵⁸⁴ Narrated by Abu Huraira and Collected by Muslim

⁵⁸⁵ Qur’an, *al-Anbiya* , 21:47

⁵⁸⁶ Qur’an, *al-A’raf* 7:8-9

⁵⁸⁷ Qur’an, *al-Qasas* 28:84

⁵⁸⁸ Qur’an, *al-Kahf* 18:49

⁵⁸⁹ Qur’an, *al-Isra’* 17:13-15.

⁵⁹⁰ Qur’an, *al-Qari’ah* 101:6-11

TONGUE WILL TESTIFY...

“On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.”⁵⁹¹

TESTIMONY OF THE EARTH ON THE DAY OF JUDGMENT:

Once the Prophet read the following verse: **“On that day it will disclose its news,”**⁵⁹² *and then asked, “Do you know what ‘its news’ is? Verily, its news is that it (i.e., the earth) will bear witness against every servant (of Allah), male or female, as to what he or she did upon its back by saying, ‘He (or She) did upon me such and such an action on such and such a date.’ ”*⁵⁹³

SORTED OUT:

“On that Day will men proceed in companies sorted out, to be shown the Deeds that they (had done). Then shall anyone who has done an atom’s weight of good, see it! And anyone who has done an atom’s weight of evil, shall see it.”⁵⁹⁴

THREE KINDS (SEPARATE GROUPS):

“And you (all) will be in three kinds (i.e. separate groups). So those on the Right Hand (i.e. those who will be given their Records in their right hands), – who will be those on the Right Hand? (as a respect for them, because they will enter Paradise).

“And those on the Left Hand (i.e. those who will be given their Record in their left hands), – Who will be those on the Left Hand?”⁵⁹⁵

“And those Foremost will be foremost (in Paradise). These will be those nearest to Allah. In the Gardens of delight (Paradise). A multitude of those (foremost) will be from the first generations (who embraced Islam). And a few of those (foremost) will be from the later time (generations).”⁵⁹⁶

DESCRIPTION OF ‘HAUD’ (A POOL):

There will be *Haud Kauthar* in the Plain of Resurrection and at it the Prophet will come. Its water will be whiter than milk and sweeter than honey; and there will be cups at it as many in number as the stars in the sky. Its length can be covered in a month’s journey and so also its breadth. Whoever drinks from it once, will never feel thirsty again.

Sheikh ul-Islam Ibn Taimiyah says, “In the Plain of Resurrection...” In the description of the *Haud* (the pool), the *Ahadith* have been mentioned repeatedly by transmitters of all grades. More than thirty

⁵⁹¹ Qur’an, *an-Nur* 24:24

⁵⁹² Qur’an, *az-Zalzalah* 99:4

⁵⁹³ Narrated by Abu Huraira and Collected by Ahmad and at-Tirmidhi

⁵⁹⁴ Qur’an, *az-Zalzalah* 99:6-8.

⁵⁹⁵ As a disgrace for them, because they will enter Hell-Fire.

⁵⁹⁶ Qur’an, *al-Waqi’a* h 56:7-14.

Sahaba have narrated them. One who denies it, for him it is appropriate that he is withheld from the *Haud* at the time when his thirst is at the peak. It has been mentioned in *Ahadith*: “*There will be a Haud for every Prophet.*”

The *Haud* of our Prophet will be the largest and the sweetest, and the number of those who will drink from it will be the biggest. May Allah include us among them.

DESCRIPTION OF *SIRAAT*:

Siraat is laid across the back of Hell. It is a bridge between Paradise and Hell. People will be able to cross it according to their deeds. Some will cross it within twinkling of an eye; some will pass like lightning, some like fast wind, some like speeding horse and some like riding a camel; some will cross it running and some walking. Some will be dragged across and some will be just which will pick up people according to their deeds. One who will cross this Bridge will be admitted to Paradise. When they will cross it, they will be stopped at the point between Hell and Paradise, and some will have to give reprisals for some others. When they will become purged from it, they will get the permission to enter Paradise.

Sheikh ul-Islam Ibn Taimiyah says, “*Siraat* is laid across...” The meaning of *Siraat* is a broad way. It is said that it is so named because the real meaning of this word is characterised by devouring and the word suits the name for it devours the convoys. It is also used in the sense of the usual path as Allah says: “**And verily, this** (i.e. Allaah’s Commandments mentioned in Verses 151 and 152) ⁵⁹⁷ **is my Straight Path, so follow it.**” ⁵⁹⁸

The Bridge (or *Siraat*) in the Hereafter is a Bridge on the Hell and lies between Paradise and Hell. This is true; there is no doubt in it. There is a *hadith* of the Prophet in favour of it. Whoever remains firm on the path of Allah, that is, on His religion in the world, he will remain firm on that path in the Hereafter also.

SEEING ALLAH ON THE DAY OF RESURRECTION, *SIRAAT* AND OTHERS:

Narrated Abu Sa’id Al-Khudri: We said, “O Allah’s Messenger! Shall we see our Rabb (Allah) on the Day of Resurrection?” He said, “*Do you have any difficulty in seeing the sun and the moon when the sky is clear?*” We said, “No.” He said, “*So you will have no difficulty in seeing your Rabb on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky).*”

“The Prophet then said, “*Somebody will then announce, ‘Let every nation follow what they used to worship.’ So the people of the cross will go with their **cross**, and the idolators (will go) with their **idols**, and the worshippers of every god (false deities) (will go) with their **god**, till there remain those who used to worship Allah, from the obedient ones and the mischievous ones, and some of the **people of the Scripture** (Jews and Christians).*”

“*Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, ‘What did you use to worship?’ They will reply, ‘We used to worship Ezra, the sone of Allah.’ It will be said to them, ‘You are liars, for Allah has neither a wife nor a son. What do you want (now)?’ They*

⁵⁹⁷ i.e. Allah’s Commandments mentioned in Verses 151 and 152.

⁵⁹⁸ **Qur’an**, *al-An’am* 6:153.

will reply, 'We want You to provide us with water.' Then it will be said to them, '**Drink,**' and they will fall down in Hell (instead).

"Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead), till there remain only those who used to worship Allah (alone), from the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?'

"They will say, 'We left them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship, and now we are waiting for our Rabb.'

"Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, '**I am your Rabb.**' And they will say, 'You are our Rabb.'

"Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, '**I am you Rabb.**' And they will say, 'You are our Rabb.'

"And none will speak to Him then but the Prophets, and then it will be said to them, '**Do you know any sign by which you can recognise Him?**' They will say, 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. Such one will try to prostrate but his back (bones) will become a single (vertebra) bone (like one piece of a wood and he will not be able to prostrate).

"Then the bridge (**Siraat**) will be brought and laid across Hell." We, (the companions of the Prophet) said, "O' Allah's Messenger! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'daan. "Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire)..."⁵⁹⁹

A BRIDGE OVER IT (HELL):

"There is not one of you but will pass over it (Hell); this is with your Rabb, a Decree which must be accomplished."⁶⁰⁰

THE REAL PAUPER:

Abu Huraira related: When the Prophet (saw) asked, "Do you know who is a pauper?" the Companions answered, "A pauper is one among us who has neither cash (i.e. money) nor property." Then the Prophet (saw) said, "A pauper is one among my people who appear on the Day of Judgment having performed salah, paid zakah, fasted and performed other obligations, but who has (also)

⁵⁹⁹ Narrated by Abu Sa'id Al-Khudri and Collected by Bukhari, Vol. 9, Hadith No. 532 (B)

⁶⁰⁰ Qur'an, Maryam 19:71.

*abused someone, slandered someone, misused the money of a third, shed the blood of a fourth and beaten a fifth (person). Each of them (i.e. those whom he sinned against) will then be given a portion of his good deeds. Should he not have enough good deeds, then their sins will be transferred to his account, and thus he will be thrown into the Fire (of Hell).”*⁶⁰¹

FURTHER EXPLANATION ABOUT INTERCESSIONS:

The First person to have the gates of Paradise open will be Muhammad (*saw*) and from among all the nations, the nation of Muhammad (*saw*) will be the first to enter. On the Day of Judgment, Muhammad (*saw*) will have the privilege of making three intercessions:

The **First Intercession** will take place in the Plain of Resurrection, and Allah will pronounce His Judgments after this intercession. The privilege to intercede will reach Muhammad (*saw*) after all the Prophets like Adam, Noah, Abraham, Moses and Jesus the son of Mary, have expressed their inability.

The **Second Intercession** will take place regarding the people of Paradise that they should be allowed to enter Paradise. Both these intercessions are the special privileges for the Prophet (*saw*).

The **Third Intercession** will be in relation to those who deserve to be cast into Hell. This intercession will be made by Muhammad (*saw*) and also by all the other Prophets and the pious men. The intercession will be an appeal to Allah that He does not cast into Hell the one who deserves it.

And the one who have already been cast are taken out. Allah will take out many people from Hell on account of His Generosity and Mercy without any intercession. From the people of the world who would enter Paradise, there would still remain enough space. For this, Allah will create more people and put them in Paradise.⁶⁰²

ALLAH WARNED US!

“Do you think that We created you in play (without any purpose), and that you would not be brought back to Us?”⁶⁰³

“Does man think that he will be left *Suda* [neglected without being punished or rewarded for the obligatory duties enjoined by his *Rabb* (Allah) on him?]”⁶⁰⁴

“Shall We treat those who believe and do righteous good deeds, as *mufsidun* (those who associate partners in worship with Allah and commit crimes) on earth?”

“Or shall We treat the *Muttaqun*⁶⁰⁵ as the *Fujjar* (criminals, disbelievers, wicked, etc.)?”⁶⁰⁶

Upright thinking completely refuses to accept it. Allah has warned and made aware the obedient with favors in this world and the sinners with humiliating situations and events. The position regarding the retributions and the details about their exact measures can be found out from listening to transmissions

⁶⁰¹ Narrated by Abu Huraira and Collected by **Muslim**.

⁶⁰² Explanations of Sheikh ul-Islam Ibn Taimiyah, based on authentic sources.

⁶⁰³ **Qur'an**, *al-Mu'minun* 23:115

⁶⁰⁴ **Qur'an**, *al-Qiyamah* 75:36

⁶⁰⁵ *Muttaqun*: i.e. pious and righteous persons who fear Allah much - abstain from all kinds of sins and evil deeds which He has forbidden, and love Allah much – perform all kinds of good deeds which He has ordained.

⁶⁰⁶ **Qur'an**, *Sad* 38:28

or authentic *Ahadith* whose narrator does not speak under the promptings of the lust. Let Allah's Blessings and Peace be upon him.

(6.) FAITH (*IMAN*) IN *QADAR*:

We believe in *Qadar*, whether good or bad, which Allah has measured and ordained for all creatures according to His knowledge and as deemed suitable by His wisdom: **“Verily, We have created all things with qadar.”**⁶⁰⁷ **“He has created everything, and *faqad-darah* (has measured it exactly) according to its due measurements.”**⁶⁰⁸ **“And the sun runs on its fixed course for a term (appointed). That is the *Taqdeer* of the All-Mighty, the All-Knowing.”**⁶⁰⁹

LEVELS OF BELIEF IN *QADAR*:

Belief in *Qadar* has four levels:

- (a.) **The first level is Knowledge:** We believe that Allah, may He be exalted, knows everything. He knew what had happened and what will happen and how it will happen. His knowledge is eternal. He does not acquire a new knowledge nor does he forget what He knows.
- (b.) **The second level is Recording:** We believe that Allah has recorded in the Secured Tablet (*al-Lawh al-mahfudh*) whatever is going to happen until the Day of Judgment. **“Did you not know that Allah knows all that is in Heaven and Earth? Surely that is in a Book. Surely that for Allah is an easy matter.”**⁶¹⁰
- (c.) **The third level is Will:** We believe that Allah has willed everything in the heaven and earth. Nothing happens except by His will; whatever He wills, will take place; and whatever He does not wish, will not take place.
- (d.) **The fourth level is Creation:** We believe that **“Allah is the Creator of all things: He is the Guardian over all things, and to Him belong the keys of the heaven and earth.”**

⁶¹¹

The fourth level includes whatever Allah Himself does and whatever His creatures do. So, all that people perform of sayings, deeds, or omissions are known to Allah and He has recorded them, willed them and created them, **“to those among you who will to be upright. But you shall not will except as Allah wills, the Lord of the Worlds..”**⁶¹² **“And has Allah willed they would not have fought one against the other; but Allah does whatever He desires.”**⁶¹³

“Had Allah willed, they would not have done so, but leave them alone and their false inventions.”⁶¹⁴ **“And Allah created you and what you do.”**⁶¹⁵

⁶⁰⁷ Qur'an, *al-Qamar* 54:49

⁶⁰⁸ Qur'an, *al-Furqan* 25:2

⁶⁰⁹ Qur'an, *Yasin* 36:38

⁶¹⁰ Qurr'an, *al-Hajj* 22:70

⁶¹¹ Qur'an, *az-Zumar* 39:62-63

⁶¹² Qur'an, *at-Takwir* 81:28-9

⁶¹³ Qur'an, *al-Baqarah* 2:253

⁶¹⁴ Qur'an, *al-An'am* 6:137

⁶¹⁵ Qur'an, *as-Saffat* 37:96

Belief in the *Qadar*, Good or Bad

It is also necessary to also believe that Allah (*swt*) decreed for all things: Whatever will be its destination or fate, here, everything is under His dominion and only according to His permission, power, and judgment. There is nothing that is going to take place or happen in this world except by His administration and what He intends and like because the Creator and Administrator of the entire universe is Allah, He is the One, the One and only.

The Meaning of *Qadar*

The closest meaning of the word '*qadar*' is measurement, a thing that is according (or exact) measurement. In the translation of the Noble Qur'an, it points to the following:

“There is no doubt, that everything We⁶¹⁶ created with weight and measurement.” “He is the Creator of everything and He commands in due proportion or (exact measurement “And the moon, – it We who measured its way (or orbit) for this (for it to pass).”⁶¹⁷ “Indeed, all things We created with predestination.”⁶¹⁸

Then exact measurement can also be referred to us for having life. The flow of blood in our body, the pumping of our heart; for all these there is a law for them to follow. Like the law orbiting of the planets in the solar system, the alternation of day and night and their opposite, the things and events that are happening in the environment, the floating of the globe (earth) in the vast space and all the things. This is '*qadar*,' all of these were created by Allah that is only according to law – in exact proportion or measurement. And the law created for this cannot be altered or change, there is no one who can change this except Allah.

The word '*qadar*' is better if it is to be retained in its original word, and if the purpose or intention is for conversation and explanation, then use the word 'exact measurement' or what is due to it.⁶¹⁹

LEVELS (RANKS) OF *QADAR*:

1]. The First Ranks of *Al-Qadar Al-'Ilm* (The Knowledge): Allah's knowledge compasses everything: He knew what had occurred, what will occur, and all that which did not occur. He knew everything about creation before He created it. He knew His Eternal Knowledge about His

⁶¹⁶ Note the Plural Pronoun 'We' used in this verse (and others similar to this, such as 'We' and 'Our' which can be used in translating the meaning of the verses). In this verse, Allah speaks of Himself in the 'First Person Plural' 'We.' This is a 'Plural Pronoun' of respect and majesty, used to denote majesty or royal pronouncement, judgment and manifestation of authority. But wherever the statement is purely a personal relation, He uses the 'Singular Pronoun' 'I' and 'Me' ('My'). Hence, should you read verses among the translations of the meaning of the Qur'an, with 'Plural Pronouns' such as 'Ours (Our), We' and 'Us,' they don't mean that Allah is more than One, rather, He merely speaks of Himself with 'Plural Pronouns' of respect, majesty and manifestation of authority or power. Remember that in the Arabic, Hebrew and Aramaic (called Semitic) languages, there are two types of 'Plural Pronouns,' the 'Plural Pronoun of Number/Quantity' and the 'Plural Pronoun of Respect/Majesty.' Even with the Filipino language, we have this type of respect, when we speak to an elder, for example, we use as a sign of respect the words '*kayo*' ('you' plural or '*sila*' ('they') even if he is alone, in saying, for instance, '*Kumusta na po kayo?*' or '*Kumusta na po sila?*' [Both meaning 'How are you?' (singular)]

⁶¹⁷ **Qur'an, Yasin 36:39.** The explanation of this verse – the creation of Allah of all things is not just by a mere chance. All things are according to its law, weight and exact measurement. Everything are preordained according to their exact time, place and chance including their planning; of every deed, word and every things which are in the mind of every man; except with the blessing and mercy of Allah that comes in between, is also according to His law and plan.

⁶¹⁸ **Qur'an, al-Qamar 54:49.**

⁶¹⁹ Dr. Jamal Badawi in his 'Islamic Series Program'.

creation: their provisions, life-spans, sayings, moves, deeds, and secrets, all of their obedient and disobedient acts, who amongst them will be from the people of *Al-Jannah* (Paradise) or who will be from the people of *an-Nar* (Hell-Fire): **“Verily, Allah is All-Knower of Everything.”** ⁶²⁰

The people of *al-Jannah* and the people of *an-Nar* are known to Allah: Ali narrated that ⁶²¹: one day the Prophet (*saw*) was sitting with a wooden stick in his hand with which he was scratching the ground. He raised his head and said: *“There is none of you but has his place assigned either in the Fire or in Paradise.”* They said: *“O Allah’s Messenger! Why should we carry on doing good deeds, shall we depend (i.e. upon al-Qadar) and give up work?”* The Prophet (*saw*) said: *“No, but carry on doing good deeds, for everyone will find easy (to do) such deeds as will lead him to that for which he has been created.”* then he recited this ‘*Ayah:*’ **“And as for him who gives (in charity) and maintains his obligation to Allah and he fears (has Taqwa for) Him, and believes in al-Husna.’ “We will make the way easy for him. “But whosoever is greedy or covetous and thinks that he is free by himself (to do whatever he wants and that he has no accountability with Allah), and refuses the “al-Husna” We will facilitate easily for him the way to evil: “And of what benefit will do to him with his wealth if he will also depart (will die)? Truly, We are the Provider and Sustainer of livelihood. “And truly (also), We are (the Owner) of the Last (Next Life) and the First (this world). Hence, I warn you against the Fire that blazes intensely (Hell-Fire); there is no one who will enter this except those extremely evil people, who refused to believe and turned back (rejected) the truth. “As for the ‘al-Muttaqun,’ they will be protected from this (Fire). He who spends of his wealth in order to increase his personal purity, with his mind set that he hopes for no reward in exchange for any good deed that he has committed, other than the expectation to see the Face of his Rabb, the Most High; truly, he will be overjoyed (on his entrance to Paradise).”** ⁶²²

This *Hadith* is a great explanation for many aspects of *al-Qadar*. The *Hadith* emphasizes the fore knowledge of Allah and that human beings have not been deprived of the freedom of action. It will be referred to when needed.

2]. The Second Ranks of Al-Qadar – Al-Kitaabah (The Writing): Fifty Thousand Years before Creation of the Heavens and the Earth: *Al-Kitaabah*, means that Allah (*swt*) wrote everything about creation, their livelihood, provisions, ages, deeds, etc. He wrote what He says and what He does, and all that comes to existence due to His actions and sayings; He also wrote what is entailed in His Names and Attributes. All is writtenn in ‘*Umm ul Kitab*’ ⁶²³ (lit. the Mother of the Book), known also as ‘*Al-Lawhul Mahfoodh*’ (The Preserved Tablet) and *ad-Dhikr* (The Original Book of Records). Allah, The Exalted, says:

“Do not you know that Allah knows all that is in heaven and on earth? Verily, it is all in the Book. Verily! That is easy for Allah.” ⁶²⁴

⁶²⁰ Qur’an, *al-Anfal* 8:75

⁶²¹ Muslim, Vol. 4, *Hadith* No. 6400, page 1393.

⁶²² Qur’an, *at-Tin* 95:5-21

⁶²³ The *Umm* of something is its ‘*Original*’ form or copy.

⁶²⁴ Qur’an, *al-Hajj* 22:70

The above *Ayah* combines the two ranks of *Al-Qadar*, the rank of Knowledge and that of Writing. Allah knew everything about all of His creation before its existence and He ordered to write this knowledge in the Book, '*Al-lawhul Mahfoodh.*'

The Book is a Clear one. Allah knows and preserves all that is in it; and encompasses its number and its record: **“And all things We have recorded with numbers (as a record) in a Clear Book.”**

⁶²⁵

The Qur'an itself is written in '*Al-Lawh Al-Mahfoodh,*' the Original Book, before the creation of the heavens and the earth: **“Nay! This is a Glorious Qur'an, (inscribed) in '*Al-Lawh Al-Mahfoodh*' (the Preserved Tablet)!”** ⁶²⁶

The Prophet (*saw*) said: *“Allah had written the ordained measures (and due proportions) of the creation, fifty thousands years before the creation of the heavens and the earth as His 'Arsh was on water.”* ⁶²⁷

Everything hidden in the heavens and the earth is written in the Clear Book: **“And there is nothing hidden in the heaven and the earth, but is in a Clear Book.”** ⁶²⁸

Allah (*swt*) ordered *Al-Qalam*, the Pen, to write the records of all preordained measures and qualities until the Hour is established:

Narrated Abee Hafsah: Ubadah Ibn As-Samit said to his son: “O' son! you shall not get the true sense of *Iman* (faith) until you acknowledge that what has befallen you was not to escape you (or miss you), and what missed you was not to befall you; I heard the Prophet (*saw*) saying: (*As soon as Allah created the Pen, He commanded it saying: Write!* ⁶²⁹ : **It said, “What should I write, my Rabb? Allah said, “Write the record of all preordained matter until the commencement of the Hour,”** “O my son! I have heard Allah's Messenger saying, *“He who dies believing in other than this, is not from me (i.e. is not on the Prophet's way of belief).”* ⁶³⁰

“The Pen has turned dry after writing what you are going to confront.” ⁶³¹

3]. The Third Rank of *Al-Qadar* – *Al-Mashee'ah* (The Will of Allah): Is the belief that Allah has willed everything that goes on in this Universe. His will and his pre-ordaining power effectively covers everything. Whatever He wills, will occur, and whatever He does not will, will not take place. It is the rank that all the Messengers and the revealed Scriptures attested to; and it is part of the natural inclination of creation; all courses of reasoning subscribe to the reality of the *Mashee'ah*: **“If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you.”** ⁶³²

⁶²⁵ Qur'an, *Yasin* 36:12

⁶²⁶ Qur'an, *az-Zukhruf* 43:3

⁶²⁷ Muslim, Vol. 4, page 1397, *Hadith* No. 6416. The *Hadith* indicates the timing of the writing not the actual ordainment of measures which is Eternal. It also indicates that the 'Arsh of Allah, the Greatest, was created before the writing in the Clear Book took place.

⁶²⁸ Qur'an, *an-Naml* 27:75

⁶²⁹ Shayekh Nassir-ud-Deen Al-Albani commented that the statement in the narration related by Imam Ahmad and others قال له اكتب (Then He ordered it to write), are authentic. For more details see *At-Tahawiyah*, page 264, and *As-Silsilah As-Saheehah* # 133. See also *Sharhul 'Aqeedah Al-Wasitiyyah* by Muhammad Khalil Al-Har'raas, page 222, published by *Daarul Hijrah* - 1414 (1993).

⁶³⁰ An authentic *hadith* related by **Abu Dawood, at-Tirmidhi and Ahmad.**

⁶³¹ Bukhari, Vol. 4, page 9, *Hadith* No. 13.

⁶³² Qur'an, *al-Ma'idah* 5:48

Had Allah wished to have us follow one book, one legislation, and one Messenger, at all times and all places, *He (swt)* would have done that. What passed is what Allah wished: **tests and trials** in the different judicial legislations which He had brought down; thereupon those who will comply will be distinguished from those who disobey or reject. He is All-Just and All-Wise in His *Mashee'ah*. Under every revealed Scripture prior to the Qur'anic revelation, those who sought Allah and His Pleasures, endured and moved high up on the road of submission leading them to the true *Tawheed* of Allah. Those who want to pass the **tests and trials** detailed in the final Message to mankind, the Qur'an, Sayings, Legislations, *Taqdeer*, Reward and Punishment." He says the Truth and His trials and tests, as it is with all of His Actions, are Just:

"And you cannot will unless Allah wills...

Verily, Allah is Ever All-Knowing, All-Wise."⁶³³ **"Verily, you Rabb create whatever He wills and chooses."**⁶³⁴ **"And never say of anything that 'I shall do such and such tomorrow,' except (with the saying) 'if Allah wills!'"**⁶³⁵ **"And We cause whom We will to remain in the wombs for an appointed term."**⁶³⁶ **"To Allah belongs the kingdom of the heavens and the earth, He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills, or He bestows both males and females, and He renders barren whom he wills, He is All-Knowing, All-Able."**⁶³⁷ **"And Allah guides to His light whom He wills."** **"And Allah guides to His light whom He wills."**⁶³⁸

He does what He wills.....

"Verily, Allah does what He wills."⁶³⁹

If He wills, He guides aright, and if He wills, He leads astray: **"And whomsoever Allah wills to guide, He opens His breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky."**⁶⁴⁰

The *'Ayah* means that, whoever Allah wants to guide, He opens his breast to Islam, i.e. He makes it easy for him; He motivates him, and these are good signs. Ibn 'abass said: "It means that Allah opens up one's heart for the acceptance of and belief in *Tawheed*."

On the other hand, whomsoever He wills to lead astray, He would make his chest strictly closed from knowing Allah and loving Him. "This is a just punishment for those who do not properly estimate Allah, and those who deny Allah's favors, Allah (*swt*) shuts the door of His Guidance to them and that is why their breasts become confined and constricted....

The guidance is a favor from Allah; He makes it settle in the person who is suitable to recognize it and give thanks to His creator by obeying Him and worshipping Him alone. If you ask the question: what is the fault of the one who is not suitable for it? The answer is that his greatest fault is that he

⁶³³ Qur'an, *al-Insan* 76:30

⁶³⁴ Qur'an, *ash-Shu'arah* 26:68

⁶³⁵ Qur'an, *al-Kahf* 18:23-24

⁶³⁶ Qur'an, *al-Hajj* 22:5

⁶³⁷ Qur'an, *ash-Shura* 42:50

⁶³⁸ Qur'an, *an-Nur* 24:25

⁶³⁹ Qur'an, *al-Hajj* 22:14

⁶⁴⁰ Qur'an, *al-'An-'am* 6:125

is not suitable. *He favors the ways that anger Allah and follows his desires instead of working to receive Allah's pleasure. Is there a sin more profound than this?*"⁶⁴¹

4]. The Fourth Rank of Al-Qadar – Al-Khalaq (The Creation): Allah (*swt*) is the Sole Creator of everything, including man's deeds. No single atom or higher element, static or in motion, but Allah has created it. Nothing that takes place in this world except that Allah has created it:

“Verily! Allah is the Creator of everything, and He is the Wakil (Guardian, Disposer of affairs, Trustee, etc.) over all things.”⁶⁴² **“That is Allah, your Rabb, and the Creator of everything.”**⁶⁴³ **“Say (O Muhammad) that Allah is the Creator of everything, and He is the One, the Irresistible.”**⁶⁴⁴

The rank of *Al-Khalq* includes the Actions of Allah and the actions of His creatures. The Actions of Allah are true and real. They conform to what is entailed by His Names and Attributes. They influence all of creation in accordance with His knowledge, *Mashee'ah*, and Ability. Nothing moves, no matter how small it is, except by His *Mashee'ah*, Knowledge, and Ability. Whomsoever He guides, there is none who can misguide, and whomsoever He misguides, none can guide. Reciting the '*Ayah*: **“Guide us to the Straight Path”**⁶⁴⁵ confirms that guidance is sought from the One Who is Able to give it. It belongs to Him; if He wills, He gives it, and if He wills not, He holds it.

Guidance is knowing the truth and executing it. Allah, alone, is able to make someone knowledgeable about the truth, seek it, and work by it. This Guidance is something that even Prophets⁶⁴⁶ and most righteous people cannot offer: **“Certainly, you (Muhammad) guide not whom you love, but Allah guides whom He wills.”**⁶⁴⁷ In all of His actions there is perfect wisdom. He does not do anything in vain nor is His action devoid of any meaning. His actions are Real, All-Wise, and All-Just. His creatures, and their deeds, are His creation.

The Two Types of Qadar':

- (1). *Iraadah Kawniyyah* – Universal Will (The Over-all Judgment)
- (2). *Iraadah Shar'iyyah* – Legitimate Will (The Judgment Based on Specific and Legislated Law)

“Whoever goes right... And whoever goes astray...

“Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).”⁶⁴⁸

Then whosoever wills, let him believe, and whosoever wills, let him disbelieve...

⁶⁴¹ *Shifaa'ul 'Aleel*, Vol. 1, pp. 274-278.

⁶⁴² *Qur'an, az-Zumar* 39:62

⁶⁴³ *Qur'an, Ghafir* 40:62

⁶⁴⁴ *Qur'an, ar-Ra'd* 13:16

⁶⁴⁵ *Qur'an, al-Fatihah* 1:5

⁶⁴⁶ Prophets and their followers explain and proclaim the Message. This guidance is known as the guidance of *Irshad*. Allah's guidance is known as the guidance of *Tawfeeq*: opening one's heart to receive the truth.

⁶⁴⁷ *Qur'an, al-Qasas* 28:56

⁶⁴⁸ *Qur'an, al-Isra'* 17:15

“And say: ‘The truth is from your Lord.’ Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the *Zalimun* (polytheists and wrong-doers, etc.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah). And if they ask for help (relief, water, etc.) they will be granted water like boiling oil, which will scald their faces. Terrible the drink, and an evil *Murtafaqaa* (dwelling, resting place, etc.)!” ⁶⁴⁹

So whosoever receives guidance...and whosoever goes astray...

“Say: ‘O you mankind! Now truth (i.e. the Qur’an and Prophet Muhammad), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self, and whosoever goes astray, he does so to his own loss, and I am not (set) over you as a Wakil (disposer of affairs to oblige you for guidance).” ⁶⁵⁰

Keep your duty to Allah and fear him, and speak (always) the truth...

“O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hell-Fire and made to enter Paradise.)” ⁶⁵¹

“And whomsoever Allah wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not.” ⁶⁵²

Allah will not change the good condition...unless...

“...Verily, Allah will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allah).” ⁶⁵³ **“That is so because Allah will never change a grace which He has bestowed on a people until they change what is in theirr ownelves. And verily, Allah is All-Hearer, All Knower.”** ⁶⁵⁴

HE WHO FEARS ALLAH WILL RECEIVE A REMINDER...

“Hence, remind (men), the reminder might be beneficial (to them). He who fears Allah will receive the reminder, and it will be avoided by an evil one, who will be the one to enter the widespread Fire and will taste its flame, wherein he will no longer die and will no longer taste the true life (on account of the intense torment that he will suffer).

⁶⁴⁹ Qur’an, al-Khaf 18:29

⁶⁵⁰ Qur’an, *Yunus* 10:108

⁶⁵¹ Qur’an, *al-Ahzab* 33:70-71

⁶⁵² Qur’an, *al-An-‘am* 6:125

⁶⁵³ Qur’an, *ar-Ra’d* 13:11

⁶⁵⁴ Qur’an, *al-Anfal* 8:53

“Truly, the truly triumphant one is he who purifies himself (through righteousness), and remembers (glorifies) the Name of his *Rabb*, then performs the *Salah*. But you prefer this earthly life, whereas the Hereafter is better and is life eternal.

“Truly, all these are truths inscribed in prior Scriptures, the Scriptures of Ibrahim and Musa.”⁶⁵⁵

Afterwards, to him were shown what evil was for him and what was good for him...

“Afterwards, He showed him what was evil for him and what was good for him; truly, the victorious one will be he who does righteousness to (purifies) himself (in performing all that is commanded by Allah, through right belief in Islamic Monotheism – the Oneness of the Creator Alone, Allah, and performance of righteous deeds).

“And indeed, loser will be he who commits evil to himself (through disobedience to the commandments of Allah by rejecting the true faith in Islamic Monotheism or worshipping false gods, and others, or committing every bad deed).”⁶⁵⁶

We will lower him to the bottommost ... except ...

“Indeed, We created man in the best shape, then We will lower him to the bottommost (miserable life for refusing the truth). Except those who believed (in Islamic Monotheism) and performed righteous deeds, they have rewards without end (Paradise). “Hence, what (or who) obstructed you (O non-believers) to reject the Judgment (on the Day of Resurrection)? Is Allah not the best of all judges?”⁶⁵⁷

Man is in loss except...

“I swear by *Al-Asr* (Time): Truly, Man will be lost, except those who believed (in the Oneness of Allah) and performed righteous deeds, and enjoined one another in the truth (to perform all the righteous deeds that Allah commanded and to avoid all kinds of sinfulness that Allah forbade), and enjoin one another to be patient (in whatever hardship, injury and unfavorable event that may be experienced for the sake of Allah in propagating His Deen, etc).”⁶⁵⁸

To those who reject ‘*qadar*’:

Shaykh Muhammad Ibn ‘Abd Al-Wahhab in *Kitab Al-Tawhid*, said regarding those who reject ‘*Qadar*’:

The Prophet (*saw*) said: *By Him He Who holds tightly the soul of Ibn ‘Umar, if anyone owed a mountain of gold as big as the mountain of Uhud and spent all of it for the sake of Allah, Allah will not accept it except if he believed in ‘Qadar’.*⁶⁵⁹ Then he recited the words of Prophet Muhammad (*saw*) as a proof: “*‘Iman’ is to believe in Allah, the Prophets, in the Day of Judgment, and in ‘Qadar’ (of Allah), good or bad.*”

⁶⁵⁵ Qur’an, *al-‘A’la* 87:9-19

⁶⁵⁶ Qur’an, *ash-Shams* 91:8-10

⁶⁵⁷ Qur’an, *at-Tin* 95:4-8

⁶⁵⁸ Qur’an, *al-‘Asr* 103:1-3

⁶⁵⁹ Narrated by Ibn Umar, Muslim

Ubadah Ibn Al-Samit told his son: "O my son, you will not experience '*Iman*' as long as you know what you will attain, that you will never wish to bypass it; that what you will not attain will never come to your path. I myself heard the Prophet of Allah (saw) say: "*The first thing created by Allah was the Qalam (literally, Pen), He commanded it to write the due proportion of all things until the Day of Judgment.*"

O my son, I heard the Prophet of Allah (saw) say: "*Whoever dies without faith in this is not mine.*"

In a slight difference that Ahmad said, it was said in *Hadith*: "*The first thing created by Allah was the Qalam (Pen). He commanded it to write. All that happened from that moment until the Day of Judgment was written at that time.*"

In another statement of Ibn Wahab: "Whoever disbelieves in Qadar – the good and bad – will be consigned by Allah to the Fire."

In the '*Musnad*', the '*Al-Sunan*' of **Ibn Al-Daylani** and the '*Sahih of Al-Hakim*', we can read: "I went to Ubayy Ibn Ka'b and confided to him all that I thought about '*Qadar*.' He advised me, hoping that Allah might remove the suspicion in my heart. Afterwards he said: If you died before obtaining such judgment, you are a property of the Fire. I searched afterwards the advice of Abdullah Ibn Mas'ud, Hudhayfah Ibn Al-Yaman, and Zayd Ibn Thabit – all of them told me the same *Hadith* of the Prophet (saw).

All of these confirm the importance of the Belief in Qadar.

XV – QUR'AN MEMORIZATION: 10 SHORT SURAHS FOR BEGINNERS

A – Five Surahs: *al-Fatihah*, *al-Masad*, *al-Ikhlās*, *al-Falaq* and *an-Nas*

1]. *Surah al-Fatihah* (Chapter 1: The Opening): *Bismillahir Rahmanir Rahim*

1. *Bismillahir Rahmanir Rahim* – In the Name of Allah, the Most Gracious, the Most Merciful
2. *Alhamdulillahil Rabbi Aa'lameen* – All praise and thanks are Allah's, the Lord of 'A'lameen
3. *Arrahmair Rahim* – The Most Gracious, the Most Merciful
4. *Maaliki Yaw middeen* – The Only Owner (and Only Ruling Judge) of the Day of Recompense
5. *Iyyakana 'budoo wa iyya nasta'een* – You (Alone) we worship, and You (Alone) we ask for help
6. *Ihdinas siraatal mustaqeem* – Guide us to the Straight Way
7. *Siraatal-ladheena 'an a'mta alayhim* – The Way of those on whom You have bestowed Your Grace
Ghayril magdhubi 'alayhim wala dhalalleen – Not (the way) of those who earned Your Anger.

2]. *Surah al-Masad* (Chapter 111: The Palm Fiber)

Bismillahir Rahmanir Rahim

1. *Tabbat yadaa abi laha biw watab* – May the hands of Abu Lahab be ruined, and ruined is he,
2. *Maa aghnaa 'anhu maaluhu wa maa kasab* – His wealth will not avail him or that which he gained.
3. *Sayas laa naaran dhaata lahab* – He will (enter to) burn in a Fire of (blazing) flame
4. *Wamra'atuhu hammaa latal hatab* – And his wife (as well) – the carrier of firewood.
5. *Fiy jeedi haa hablum mim masad* – Around her neck is a rope (twisted) fiber.

3]. *Surah al-Ikhlās* (Chapter 112: The Purity of Faith)

Bismillahir Rahmanir Rahim

1. *Qul huwallahu ahad* – Say: He is Allah, the One and Only
2. *Allahus-Samad* – Allah – the Self-Sufficient Master, Whom all creatures need
3. *Lam yalid wa lam yoolad* – He begets not, nor was He begotten
4. *Wa lam yakullahu kufuwan ahad* – And there is none co-equal or comparable to Him

4]. *Surah al-Falaq* (Chapter 113: The Daybreak)

Bismillahir Rahmanir Rahim

1. *Qul a'udhu birabbil falaq* – Say: I seek refuge with (Allah), the Lord of the Daybreak
2. *Min sharri maa khalaq* – From the evil of what He has created
3. *Wa min sharri ghaa siqin idhaa waqab* – And from the evil of the darkening (night) as it comes with its darkness
4. *Wa min sharrin-naffa thati fee 'uqadi* – And from evil of those who practice witchcraft when they blow in the knots
5. *Wamin sharri haa sidin idha hasad* – And from the evil of the envier when he envies.

5]. *Surah an-Nas* (Chapter 114: Mankind)

Bismillahir Rahmanir Rahim

1. *Qul a'udhu birrabin naas* – Say: I seek with (Allah) the Lord of Mankind
2. *Malikin naas* – The King of mankind
3. *Ilaahin naas* – The *Ilah* (God) of mankind -
4. *Min sharril was wasil khan naas* – From the evil whisperer (devil who whispers in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah)
5. *Alladhi yu waswi su fee suduurin naas* – Who whispers in the heart or breast of mankind
6. *Minal jinnati wan naas* – From the evil of the whisperer (devil who whispers evil (from his whispering in one's heart after one remembers Allah).

A – Six Surahs: *al-Feel*, *Quraysh*, *al-Ma'un*, *al-Kawthar*, *al-Kafirun* and *an-Nasr*

1]. *Surah al-Feel* (Chapter 105: The Elephant)

Bismillahir Rahmanir Rahim

1. *Alam tara kayfa, fa'ala rabbuka bi as haa bil feel* – Have you not considered (O Muhammad), how your Lord dealt with companions of the elephant?
2. *Alam yaj 'al kay dahum fee tad leel* – Did He not make their plan into misguidance
3. *Wa arsala 'alayhim tayran abaa beel* – And He sent against them birds in flocks,
4. *Tar meehim bihi jaara tim min sijjeel* – Striking them with stones of hard clay,
5. *Fa'aja 'alahum ka'asfim ma'kool* – And He made them like eaten straw

2]. *Surah Quraysh* (Chapter 106: The Tribe of Quraysh)

Bismillahir Rahmanir Rahim

1. *Li ilaafi quraysh* – For the accustomed security of the Quraysh
2. *Ilaafi him rih latash shitaa'iwassayf* – Their accustomed security in the caravan of the winter and summer –
3. *Falya'budu rabba haa dhal bayt* – Let them worship the Lord of this House (Ka'bah)
4. *Alla dheer at'amahum min juu' wa amahum min khawf* – Who has fed them, (saving them) from hunger and made safe, (saving them) from fear.

3]. *Surah al-Ma'un* (Chapter 107: The Assistance)

Bismillahir Rahmanir Rahim

1. *Ara aytalla dheeyu kadh dhibu bidden* – Have you seen the one who denies the Recompense?
2. *Fadaa likal-ladhee yadu'ul yateem* – For that is the one who drives away the orphan.
3. *Walaa yahuddu 'alaata'amil miskeen* – And does not encourage the feeding of the poor.
4. *Fawaylul lil musalleen* – so woe to those who pray
5. *Alladheena hum 'an salaatihim saahoon* - (But) who are heedless of their prayer –
6. *Alladheena hum yuraa'uwn* – Those who make show (of their deeds)
7. *Wa yam na'unal maa'uwn* – And withhold (simple) assistance

4]. *Surah al-Kawthar* (Chapter 108: A River in Paradise)

Bismillahir Rahmanir Rahim

1. *Innaa a'taynaa kal kawthar* – Verily, We have granted you (saw) *Al-Kawthar* (a river in Paradise)
2. *Fasalli li rabbika wan har* – Therefore turn in prayer to your Lord and sacrifice (to Him only)
3. *Inna shaani' aka huwal abtar* – For he who hates you, he will be cut off

5]. *Surah al-Kafirun* (Chapter 109: The Disbeliever)

Bismillahir Rahmanir Rahim

1. *Qul yaa ayyuhal kaafiroon* – Say, O Disbeliever,
2. *Laa 'abudu maa ta'budoon* – I do not worship what you worship
3. *Walaa antum 'abidoona maa 'abud* – Nor are you worshippers of what I worship
4. *Wa laa ana aabidum ma 'abadtum* – Nor will I be a worshipper of what you worship.
5. *Walaa antum 'aabidoona maa 'abud* – Nor will you be worshippers of what I worship
6. *Lakum dee nukum wa liya deen* – For you is your religion, and for me is my religion.”

6]. *Surah an-Nasr* (Chapter 110: The Help / Victory)

Bismillahir Rahmanir Rahim

1. *Idhaa jaa anas rullahi wal fath* – When the victory of Allah has come and the conquest
2. *Wara aytannaasa yad khuluna fiy deenillahi afwaa ja* – And you see the people entering into of Allah in multitudes.
3. *Fasabbih bihamdi rabbika was taghfirhu, innahu kaana tawwabaa* – Then exalt (Him) with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.

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In the Name of Allah, Most Gracious Most Merciful

“O humanity! We created you from a single (pair) of a male and a female and made you into nations and tribes that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). “
[Q: Suratul Hujarat, Ayat 13]

Part 1 Preliminary

1 Name

The name of the organisation shall be: “New Dawah Organization”, abbreviated “N.D.O.....”.

2 Mission Statement

“And hold fast, all together, to the rope which Allah stretches out for you, and be not divided among yourselves.”
(Q: Suratul Ali’Imran: Ayat 103)

- a. N.D.O is a non profit, non-political organization structured to attend to the specific religious, recreational, and social needs for individual Muslims and Muslim families from Western countries lawfully working or residing in the Name Country. All N.D.O programs and activities shall be uniquely tailored to address the concerns of N.D.Os and their family members who share a common cultural background.
- b. As a non-political entity, N.D.O shall remain neutral and offer no opinions with regards to the types or forms of government of N.D.O member’s countries of origin. Nor shall N.D.O advocate, endorse, favour, align, support, adjoin to, adhere or affiliate with either of the accepted school of jurisprudence or any other established religious group that advocates a sectarian agenda. Affiliations are permissible only with organizations and institutions such as Umm Al Qura (Mekkah) and Tayyeeba (Madinah) that are legally recognized and approved by the host country and offer a non-political, non sectarian agenda.

- c. N.D.O will not accept, support, or condone anyone within the organization advocating strict allegiance to any particular school of jurisprudence, group or sect. Nor will N.D.O tolerate, accept, support or condone any individual, or groups of individuals, who advocate or indulge in any act or form terrorism or other forms of extremism.

- d. For purpose of clarification, the N.D.O defines the muslim community active in all or some of the programs of the N.D.O center(s).

3 Goals

Our primary goal is to foster spiritual and intellectual growth and development as well as unity amongst the wider N.D.O community through religious, recreational and social programs that furthers our understanding of Islam and while maintaining the integrity of the Quran and Sunnah and abiding by the laws of the Country.

4 Objectives

The N.D.O objectives are:

- To promote understanding and awareness of Islam among N.D.Os and their families
- To design programs and activities that facilitates the spiritual growth and development of the western expatriate populations and their family members.
- To provide social, cultural and education activities for the spouses of N.D.O community.
- Organize social, educational & recreational activities for Children of N.D.O community and their family members.
- To invite non-Muslims to N.D.O community to Islam
- To provide religious education in basic tenets of Islam for new Muslims.
- Provide Sponsorship for newly arriving Muslim Families
- Provide mentoring to new Muslims

5 Definitions

- a. In these rules:

Shurah means the Council and **Council** means Shurah. The Shurah Council will consist of the following seven (7) elected members:

- (1) **President** means the elected leader of the Shurah (Council). This person shall be the chief executive of the N.D.O.
- (2) **General Secretary** means the individual elected to perform the administrative duties as General Secretary of the Shurah (Council).
- (3) **Treasurer** means the individual elected to perform the administrative duties as Treasurer of the Shurah (Council).

- (4) **Religious Affairs Secretary** means the individual elected to perform the administrative duties and serve as advisor of Religious Affairs to the Shurah (Council).
- (5) **Educational Affairs Secretary** means the individual elected to perform the administrative duties and serve as advisor of Educational Affairs to the Shurah (Council).
- (6) **Public Affairs Secretary** means the individual elected to perform the administrative duties and serve as advisor of Public Affairs to the Shurah (Council).
- (7) **Social Affairs Secretary** means the individual elected to perform the administrative duties and serve as advisor of Social Affairs to the Shurah (Council).
- (8) **Regular member** means a member of the N.D.O who is not an office-bearer of the association, as referred to in rule 19(2).
- (9) **Associate member** means a member of the association who is not an office-bearer or a Council member of the association, as referred to in rule 19(2) and has no voting rights.
- (10) **Honorary Council Members** means a Council member who, because of his/her unique knowledge, skills or ability (i.e. Sheik, PhD, Lawyer, Doctor, author, writer, lecturer, philanthropist, etc) is awarded an honorary Council position as a consultant and holds no voting rights, but may be paid an honorarium or fee for services rendered.
- (11) **Affiliate Council Member** means a Council member who, because of his/her connection to a legally established institution or organization (i.e. Umm Al Qura [Mekkah], At-Tayyeeba [Medinah], one of the many Dawah offices, or any such similar organization/institution etc) is awarded an Affiliate Council position as a consultant and holds no voting rights and **may not** be paid an honorarium or fee for services rendered.
- (12) **Board of Trustees Member** means an individual from an organization, institution, business, or group that donates 10,000\$. Trustees may advise only with regards the use of their specific donations and have no voting right nor shall Trustees make policy for N.D.O.
- (13) **Special General meeting** means a general meeting of the association other than an annual general meeting.
- (14) **MOA**- means **Memorandum of Agreement** for use with Honorary Council Members
- (15) **MOU** – means **Memorandum of Understanding** for use with Affiliate Council Members
- (16) **IAW** – means **In Accordance With**

b. In these rules:

- (1) any reference to a function includes a reference to a power, authority and duty, and
- (2) any reference to the exercise of a function includes, if the function is a duty, a reference to the performance of the duty.

6 Membership Categories

A person approved by the Council as a member may qualify as either:

- (a) A Regular Member - means a member of N.D.O who is not an office-bearer of the organization and holds one (1) voting right
- (b) An associate member - means a member of the association who is not an office-bearer or a Council member of the association and holds no voting rights. Associate Membership shall not exceed twenty-five (25) percent of the total membership of N.D.O
- (c) A Board Member – a Regular Member of N.D.O who has been duly elected or appointed on an interim base to a position on the Shurah Council and holds one (1) voting right.
- (d) Honorary Council Membership – means a person awarded special appointment to the N.D.O Council to serve as a consultant and has no voting rights.
- (e) Affiliate Council Member – means a person from an affiliate organization or institution appointed to the N.D.O Council to serve as a consultant and has no voting rights

7 Membership Qualifications

- a. **A person is qualified to be a regular member of N.D.O if the following conditions are met:**
 - (1) The individual is a practicing Muslim and holds a valid residence.
 - (2) The Passport holder must be an adult and a lawful resident of the Country.
 - (3) Additional family members, including the spouse and/or children of the Passport holder are automatically entitled to membership upon the acceptance of the application to passport holder.

- b. **A person is qualified to be an Associate Member of N.D.O if the following conditions are met:**
 - (1) The individual is a practicing Muslim.
 - (2) Must be a lawful resident of the Country.
 - (3) Must speak the language of the host country
 - (4) Must be nominated by a N.D.O member in good standing.
 - (5) Must be approved by the N.D.O Shurah Board

- c. **A person is qualified to be a Council Member of N.D.O if the following conditions are met:**
 - (1) The individual is a practicing Muslim .
 - (2) The Passport holder must be an adult and a lawful resident of the Country.

- (3) Must be an active member in good standing within N.D.O
 - (4) Must be duly elected by the general membership or duly appointed on interim bases by the Shurah Council.
- d. **A person is qualified to be an Honorary Council Member of N.D.O if the following conditions are met:**
- (1) The individual is a practicing Muslim.
 - (2) Must be a lawful resident of the Country.
 - (3) Must speak local language (waiverable)
 - (4) Must receive a nomination and a second (endorsement) to the nomination
 - (5) Must sign a MOA
 - (6) Must be unanimously approved by the Shurah Council.
 - (7) May receive honorarium or fees
- e. **A person is qualified to be an Affiliate Council Member of N.D.O if the following conditions are met:**
- (1) The individual is a practicing Muslim.
 - (2) Must be a lawful resident of the Country.
 - (3) Must be a member of an organization or institution legally recognized by government.
 - (4) Must speak local language(waiverable)
 - (5) Must receive a nomination and a second (endorsement) to the nomination
 - (6) Must sign a MOU
 - (7) Must be unanimously approved by the Shurah Council.
 - (8) May not receive honorarium or fees

8 Membership Conditions

- a. Regular Membership is voluntarily and **at-will** and becomes effective upon:
- (1) Signed agreement to abide by the rules of N.D.O as established by this constitution
 - (2) Approval of the Council of the Membership request
 - (3) Payment of administrative and annual fees established by the board.
- b. Associate Membership is **discretionary** and **at-will** and becomes effective upon:
- (1) Signed agreement to abide by the rules of N.D.O as established by this constitution
 - (2) Approval of the Council of the Membership request
 - (3) Payment of administrative and annual fees established by the board.

- c. Shurah Council Membership is becomes effective upon:
 - (1) IAW the rule governing elections, or
 - (2) IAW the rules governing temporary appointments

- d. Honorary Council Membership becomes effective upon:
 - (1) Signed MOA to assist N.D.O in a consultant capacity for a period designated in the MOA.
 - (2) Unanimous Approval by the Council of the Membership request.

- e. Affiliate Board Membership becomes effective upon:
 - (1) Signed MOU to assist N.D.O in a consultant capacity for a period designated in the MOU.
 - (2) Unanimous Approval by the Council of the Membership request.

9 Rejection of Membership by the Shurah Council

- a. The Shurah Council has the right to reject the membership application of any regular or associate member for cause. If membership application is rejected, the individual will be given a formal written notice of the reasons for the reject and will be given a 30 day period to appeal.

- b. There is no appeal for rejection of application for Associate Membership if, by accepting the application, Associate Membership will exceeds 25% of N.D.O membership.

- c. The Shurah Council has the right to reject any nomination for Honorary Board position without cause. A formal notice of rejection will be issued with no right to appeal.

- d. The Shurah Council has the right to reject any nomination for Affiliate Council position without cause. A formal notice of rejection will be issued with no right to appeal.

10 Nomination for Associate Membership

- a. A nomination of a person for Associate Membership into N.D.O:
 - (1) Must be made by a regular member of N.D.O in writing in the form set out in Appendix 2 to these rules, and

- (2) Must be lodged with the General Secretary or forwarded to the General Secretary by any Council member of N.D.O.
- b. As soon as practicable after receiving a nomination for Associate membership, the General Secretary must refer the nomination to the Council which is to determine whether to approve or to reject the nomination.
- c. As soon as practicable after the Council makes that determination, the General Secretary must:
 - (1) Notify the nominee, in writing, that the Council approved or rejected the nomination (whichever is applicable), and
 - (2) If the Council approved the nomination, request the nominee to pay (within the period of 30 days after receipt by the nominee of the notification) the sum payable under these rules by a member as entrance fee and annual subscription.
- d. The General Secretary must, on payment by the nominee of the amounts referred to in clause (3) (b) within the period referred to in that provision, enter the nominee's name in the register of members and, on the name being so entered, the nominee becomes an Associate Member of N.D.O.

11 Nomination for Honorary Council Membership

- a. A nomination for Honorary Council Membership into N.D.O:
 - (1) Will normally be made in writing by a Council member or a sub-committee member with intimate knowledge of the N.D.O needs for expertise in a particular area. However, any regular member of N.D.O may recommend Honorary Council membership in writing in the form set out in Appendix 3 to these rules, and
 - (2) Nomination and second (endorsement) must be lodged with the General Secretary or forwarded to the General Secretary by any board member of N.D.O.
- b. As soon as practicable after receiving a nomination for Honorary Council membership, the General Secretary must complete a MOA.
- c. The President may opt to select any practical method to secure the nomination of the honorary member to the Council.
- d. If deemed in the best interest of N.D.O, the person(s) who nominated the individual may present the MOA and secure the agreement of the nominated individual.
- e. As soon as practicable after the MOA is secured and the Council makes its final determination, the General Secretary must:
 - (1) Notify the nominee, in writing, that the Council approved or rejected the nomination (whichever is applicable), and
 - (2) If the Council approved the nomination, the individual will be seated with the Shurah Council in accordance with the term of the MOA.
- f. The General Secretary must enter the nominee's name in the register of Honorary Council Members and, on the name being so entered, the nominee becomes an Honorary Council Member of N.D.O.

12 Nomination for Affiliate Council Membership

- a. A nomination for Affiliate Council Membership into N.D.O:
 - (1) Will normally be made in writing by a Council member or a sub-committee member with intimate knowledge of the N.D.O needs for expertise in a particular area. However, any regular member of N.D.O may recommend Honorary Council membership in writing in the form set out in Appendix 3 to these rules, and
 - (2) Nomination must be lodged with the General Secretary or forwarded to the General Secretary by any Council member of N.D.O.
- b. As soon as practicable after receiving a nomination for Honorary Council membership, the General Secretary must complete a MOU.
- c. The President may opt to select any practical method to secure the nomination of the honorary member to the Council.
- d. If deemed in the best interest of N.D.O, the person(s) who nominated the individual may present the MOU and secure the agreement of the nominated individual.
- e. As soon as practicable after the MOU is secured and the Council makes its final determination, the General Secretary must:
 - (3) Notify the nominee, in writing, that the Council approved or rejected the nomination (whichever is applicable), and
 - (4) If the Council approved the nomination, the individual will be seated with the Shurah Council in accordance with the term of the MOU.
- f. The General Secretary must enter the nominee's name in the registry of Affiliate Council Members and, on the name being so entered, the nominee becomes an Affiliate Council Member of N.D.O.

13 Cessation of Regular, Associate, Honorary Affiliate Council Membership

- a. A Regular or an Associate member ceases to be a member of the N.D.O if the person:
 - (1) Dies
 - (2) Resigns membership,
 - (3) Is expelled from the association
 - (4) permanently exits the country
 - (5) Opts not to renew membership
- b. A Honorary or an Affiliate member ceases to be a member of the N.D.O if the person:
 - (1) Dies
 - (2) Resigns membership,
 - (3) Is expelled from the association
 - (4) Permanently exits Saudi Arabia
 - (5) Expirations of MOA/MOU

- (6) Is expelled from his parent organization or institution (Affiliate member only)

14 Membership Entitlements are not Transferable

Membership is a right or privilege which a person has by reason of being a member of N.D.O:

- a. Membership is not capable of being transferred or transmitted to another person, except lawful family members as stated in 2c above
- b. Membership terminates on cessation of the person's membership.

15 Resignation of Regular and Associate Memberships

- a. Any Regular or Associate member of N.D.O is entitled to resign their membership in accordance with the rule of **At-Will** membership.
- b. **At- will** membership means that a person may resign from N.D.O by either of the following methods:
 - (1) Formal letter of resignation to the Secretary General
 - (2) Not updating annual membership
 - (3) Permanent departure from the Country
- c. A Regular or Associate member of N.D.O who has paid all amounts payable by the member to the association in respect of the member's membership may resign from membership of by giving the secretary written notice.
- d. Resignation becomes effective from the date of receipt of letter of resignation or by the date specified in the Letter of Resignation, whichever is the latter.
- e. When a member of N.D.O ceases to be a member under clause (2), and in every other case where a member ceases to hold membership, the General Secretary or the person duly appointed to maintain the membership register, must make an appropriate entry in the register of members recording the date on which the member ceased to be a member.

16 Register of members

- a. The General Secretary of N.D.O must establish and maintain a register of members of the association specifying the name, mailing address, mobile telephone number, and email address of each person who is a member of the association together with the date on which the person became a member.

- b. The register of members must be kept electronically at the principal place of administration of the association and must be open for inspection, free of charge, by any member of the association at any reasonable hour.
- c. The electronic data of the members of the association may not be copied, sold, distributed, or viewed by anyone outside of the association except when legally compelled by the laws of the land.

17 Fees and subscriptions

- a. All Regular or Associate member of N.D.O must, on admission to membership, pay an initial administrative fee of four-hundred (400) SR or, if some other amount is determined by the Council, that other amount.
- b. In addition to any initial administrative amount payable by the member under the above clause, a Regular or Associate member of N.D.O with wife and/or children must pay an annual membership fee of Twelve-Hundred (1200) SR or, if some other amount is determined by the Council, that other amount:
- c. Single members who have neither wife nor children shall pay an annual fee amount equal to one-third (1/3) of the amount established for members with families.
 - (1) except as provided by paragraph (17b.), annual fees are due before 31st January in each calendar year, or within thirty (30) days of being notified of acceptance into N.D.O
 - (2) If the new member joins N.D.O on or after 31st of January in any calendar year – but before July 31st of that calendar year, the initial administrative fee plus the full membership fees shall be paid. Full annual membership fees shall be paid again before 31st January in each succeeding calendar year.
 - (3) If the new member joins N.D.O after 31st July in any calendar year – but before 31st October, the initial administrative fee will be paid in full and the Annual membership fee will be reduced to one-half of the amount established in paragraph (17b.). Full annual membership fees shall be paid again before 31st January in each succeeding calendar year.
 - (4) If the new member joins N.D.O after 31st October in any calendar year, the initial administrative fee will be paid in full and the Annual membership fee will be waived for the remainder of the calendar year. Full annual membership fees shall be paid before 31st January in each succeeding calendar year.
- d. The Council, by majority vote, may reduce or waive the annual membership fees of any Regular member due to financial hardship. Once the hardship has passed, the member will not be required to repay the waived amount but will be required to pay full annual membership fees before 31st January in each succeeding calendar year.

18 Reimbursement of Administrative Fees and Annual Membership fees upon Resignation of Regular and Associate Memberships

- a. Administrative fees are not refundable

- b. Any Regular or Associate member of N.D.O that resigns their membership in accordance with the rule of **At-Will** membership will forfeit the right to reimbursement of any and all fees duly paid to N.D.O associated with membership, except and unless the members resignation is due to unexpected circumstances such as
 - (1) Early termination of employment contract by employer
 - (2) Individual elects early termination of contract for personal reasons
 - (3) Individual becomes physically or mentally incapacitated.

- c. All Regular and Associate members of N.D.O forfeit the right to reimbursement of initial Administrative Fees.

- d. Membership fees will not be reimbursed for individuals who have been expelled from the Kingdom or from N.D.O for cause.

- e. A Regular or Associate member of N.D.O who has paid all amounts payable and resigns membership under the provisions Par 18a, may be entitled to receive full or partial reimbursement of annual fees by giving the General Secretary written notice of resignation and including the following.
 - (1) Request for return of fees
 - (2) Justification for return of fees

- f. Upon receipt of such a request, the General Secretary and the Treasurer will calculate the amount of funds to be returned to the individual using the following formula;
 - (1) One-hundred (100) percent reimbursement if the request is received and justified within sixty (60) days of enrolment.
 - (2) Three-quarters (3/4) reimbursement if the request is received and justified within one-hundred and twenty (120) days of enrolment.
 - (3) One-half (1/2) reimbursement if the request is received and justified within one-hundred and eighty (180) days of enrolment.
 - (4) One-half (1/4) reimbursement if the request is received and justified within two-hundred and seventy (270) days of enrolment.

- g. After calculations have been completed, the General Secretary and the Treasurer will present the request and the calculation the President for final approval.

- h. Upon approval by the President, the individual will be paid in the most expedient manner possible.

- i. The Treasurer will annotate the payments according to established procedures and the General Secretary will remove the name of the individual from the active register.

- j. In the event that an individual become physically or mentally incapacitated, a family member, Board member or any designated person may serve as proxy on behalf of the incapacitated person.
- k. At the discretion of the President, incapacitated individuals may receive full reimbursement.

19 Members' Benefits

- a. A Regular member of N.D.O who has paid all amounts payable is considered to be a member in good standing and is entitled to the following:
 - (1) Nominate persons for office for N.D.O
 - (2) To run for any office within the N.D.O
 - (3) Vote (one per family) for officers of N.D.O
 - (4) Vote (one per family) at general meeting and on all resolutions
 - (5) To be duly notified and invited to all official N.D.O functions and activities
 - (6) To bring any business before a general meeting
 - (7) Copy of the N.D.O Newspaper/Newsletter
 - (8) Free or reduced admission to Eid ul Fitr and Eid ul Ahda activities and events
 - (9) Free or reduced admissions to social events.
 - (10) Free or reduced admissions for all immediate family members
 - (11) Free or reduced prices on all N.D.O sponsored trips and outings.
 - (12) Free or reduced prices on N.D.O paraphernalia such as tee-shirts, caps, ink pens, etc.
 - (13) Reduced admissions for friends

- b. An Associate member of N.D.O who has paid all amounts payable is considered to be a member in good standing and is entitled to the following:
 - (1) To be duly notified and invited to all official N.D.O functions and activities
 - (2) Copy of the N.D.O Newspaper/Newsletter
 - (3) Free or reduced admission to Eid ul Fitr and Eid ul Ahda activities and events
 - (4) Free or reduced admissions to social events.
 - (5) Free or reduced admissions for all immediate family members
 - (6) Free or reduced prices on all N.D.O sponsored trips and outings.
 - (7) Free or reduced prices on N.D.O paraphernalia such as tee-shirts, caps, ink pens, etc.
 - (8) Reduced admissions for friends

20 Members' liabilities

The liability of a member of the association to contribute towards the payment of the debts and liabilities of the association or the costs, charges and expenses of the winding up of the association is limited to the amount, if any, unpaid by the member in respect of membership of the association as required by rule 13.

21 Resolution of internal disputes

- a. Disputes between members (in their capacity as members) of the association, and disputes between members and the association, are to be referred initially to Islamic Arbitration. If the first fails then direct the dispute to a community justice centre for mediation in accordance
- b. At least 7 days before a mediation session is to commence, the parties are to exchange statements of the issues that are in dispute between them and supply copies to the mediator.

22 Terminations, suspension of regular or Associate membership

Termination, suspension, of Regular or Associate members by the Shurah Council

The Shurah Council has the right to terminate, expel, suspend or hold in abeyance the regular or associate membership of any individual for the following reasons:

- a. Unlawful acts committed by the individual in violation of the laws of the Country
- b. Advocating illegal acts in support of terrorism
- c. Advocating a religious ideology not recognized by the accepted methabs
- d. Proof of immoral conduct or behaviour.
- e. Failure to follow the rules of this constitution
- f. Failure to accept the lawful decision of the Shurah board
- g. Refusal to pay required membership fees

17. Disciplinary Procedures

- a. A complaint may be made to the Council by any person that a member of the association:
 - (1) has persistently refused or neglected to comply with a provision or provisions of these rules, or

- (2) has persistently and wilfully acted in a manner prejudicial to the interests of the association.
- b. On receiving such a complaint, the Council:
 - (1) must cause notice of the complaint to be served on the member concerned; and
 - (2) must give the member at least 14 days from the time the notice is served within which to make submissions to the Council in connection with the complaint, and
 - (3) must take into consideration any submissions made by the member in connection with the complaint.
- c. The Council may, by resolution, expel the member from the association or suspend the member from membership of the association if, after considering the complaint and any submissions made in connection with the complaint, it is satisfied that the facts alleged in the complaint have been proved.
- d. If the Council expels or suspends a member, the General Secretary must, within 7 days after the action is taken, give written notice to the member of the action taken, of the reasons given by the Council for having taken that action and of the member's right of appeal under rule 17.
- e. The expulsion or suspension does not take effect:
 - (1) until the expiration of the period within which the member is entitled to appeal against the resolution concerned, or
 - (2) if within that period the member exercises the right of appeal, unless and until the association confirms the resolution, whichever is the later.

18 Right of Appeal of Disciplined Member

- a. A member may appeal to the association in general meeting against a resolution of the Council under rule 21, within 21 days after notice of the resolution is served on the member, by lodging with the secretary a notice to that effect.
- b. The notice may, but need not, be accompanied by a statement of the grounds on which the member intends to rely for the purposes of the appeal.
 - (1) On receipt of a notice from a member under clause (1), the secretary must notify the Council which is to convene a general meeting of the association to be held within 28 days after the date on which the secretary received the notice.
 - (2) At a general meeting of the association convened under clause (3):
 - (a) no business other than the question of the appeal is to be transacted, and
 - (b) the Council and the member must be given the opportunity to state their respective cases orally or in writing, or both, and
 - (c) the members present are to vote by secret ballot on the question of whether the resolution should be confirmed or revoked.
- e. If at the general meeting the association passes a special resolution in favour of the confirmation of the resolution, the resolution is confirmed.

Part 3 The Council (Shurah)

19 Powers of the Council

The N.D.O Shurah Council is to be called the Council and will operate In Accordance With (IAW) the laws of the Country, the Rules, Regulation and procedures prescribed in this Constitution and IAW any resolution passed by the regular members in general meeting:

The purpose of the Council is as follows:

- a. To control and manage the administrative, religious, educational, public and social affairs and of the N.D.O.
- b. The Council may exercise all such functions as may be exercised by the association, other than those functions that are required by these rules to be exercised by a general meeting of members of the association, and
- c. The Council has power to perform all such acts and do all such things as appear to the Board to be necessary or desirable for the proper management of the affairs of the association.

20 Constitution and Membership

- a. The Shurah Council shall consist of seven (7) Regular Members, each of whom is to be elected at the annual general meeting of the association under rule 20 and likewise hold voting rights.
- b. The office-bearers of the association are to be:
 - (1) **President**
 - (2) **General Secretary**
 - (3) **Treasurer**
 - (4) **Religious Affairs Secretary**
 - (5) **Recreational Affairs Secretary**
 - (6) **Public Affairs Secretary**
 - (7) **Social Affairs Secretary**
- c. The term limit of office for the Shurah Council is two (2) years and elections shall be conducted at the annual general meetings in the even numbered years (i.e. 2012, 2014, 2014, etc)
- d. Each member of the Shurah Council is, subject to these rules, to hold office for a two (2) year term limit until the conclusion of the annual general meeting in the even numbered years following the date of the member's election, but is eligible for re-election.
- e. In the event of a casual vacancy occurring in the membership of the Council, the Council may appoint an interim member of the association to fill the vacancy. The member so

appointed is to hold office, subject to these rules, until the conclusion of the annual general meeting next following the date of the appointment.

- f. Council Members must agree to pay two (2) years annual fees in advance of taking office.

21 Operating Objectives (Council Members Inclusive)

- a. To design programs and activities that facilitates the spiritual growth and development of the western expatriate populations and their family members.
- b. To develop social, cultural and education activities for the spouses and children of N.D.O community.
- c. To establish an outreach program aimed at inviting Western Nationals to Islam.
- d. To coordinate with other Muslim organisations within the Kingdom of Saudi to facilitate achievement of our objectives.
- e. To organize and conduct fundraisers
- f. Involve the general members in the decision process
- g. Keep general members informed of all N.D.O decisions

22 Operating Guidelines (Council Members Inclusive)

- a. All Council members must have a willingness to work as a team in order to benefit the Muslim Community as a whole.
- b. Discourage in-fighting that would threaten the unity and brotherhood of N.D.O.
- c. Members and the Council should actively be involved in advancing their spiritual knowledge.
- d. Members and the Council should be aware of the prohibited and lawful acts in accordance with the Quran and Sunnah.

23 Election of members

- a. Nominations of candidates for election as office-bearers of the association or as ordinary members of the Council:
 - (a) must be made in writing, and
 - (b) must be delivered to the secretary of the association at least 7 days before the date fixed for the holding of the annual general meeting at which the election is to take place.
- b. If insufficient nominations are received to fill all vacancies on the Council the annual general meeting is to be re-scheduled.
- c. If insufficient further nominations are received, any vacant positions remaining on the Council are taken to be casual vacancies.

- d. If the number of nominations received exceeds the number of vacancies to be filled, a ballot is to be held.
- e. The ballot for the election of office-bearers and ordinary members of the Council is to be conducted at the annual general meeting in such usual and proper manner as the Board may direct.

24 Responsibilities of Elected Office Bearers.

All Office bearers of N.D.O must, as soon as practicable after being elected, lodge notice with the association of his contact information.

a. President.

- (1) The President is the Chief Executive of the N.D.O and as such is responsible for the implementation and execution of the N.D.O Constitution. The President will lead the Shurah **Council** and perform all specific and implied duties commiserate with his position.
- (2) The President will not vote in the Shurah **Council** meeting unless there is a tie vote or a resolution requiring a unanimous vote. In these instances, the President vote serves as a confirmation or a veto.
- (3) The President's signature shall be on all official documents of N.D.O along with a N.D.O stamp or seal
- (4) The Presidents' duties shall include, but not be limited to,
 - (a) Determining the time, place and location of the meeting
 - (b) Opening the meeting
 - (c) Establishing rule of procedure for Council Meeting and general assembly meeting
 - (d) Appointment of Sergeant of Arms for general assembly Meetings
 - (e) Establishing the priority of business for each meeting
 - (f) Recognizing and allocating time for each person present to speak.
 - (g) Tasking of Council members
 - (h) Establishment of sub-committees.
 - (i) Appointments of Sub-committee Chair
 - (j) Adjourning the meetings
 - (k) Certifying, signing and stamping all official documents with the N.D.O Seal along with the General Secretary
 - (l) Sign authorization for the use of funds along with the Treasurer and General Secretary

b. General Secretary

- (1) The General Secretary will be responsible for coordination of all administrative function of the Shurah Council which includes organizing; coordinating administrative activities between board member and ensuring all administrative action are in accordance with the rule of the Constitution.
- (2) The General Secretary's signature shall be on all official documents of N.D.O along with a N.D.O stamp or seal
- (3) The duty of the General Secretary will include, but not be limited to, keeping accurate records and accounting for:
 - (a) all appointments of office-bearers and members of the Council
 - (b) the names of members of the Council present at a Council meeting or a general meeting, and
 - (c) keeping the minutes all proceedings at Council meetings and general meetings.
 - (d) Opening the meeting in the absence of the President
 - (e) Preparing documents for certification for the President
 - (f) Certifying signing and stamping all official documents with the N.D.O Seal along with the President
 - (g) Maintaining the N.D.O seal.
 - (h) Sign authorization for the use of funds along with the Treasurer and the President
- (4) Ensuring that the minutes of proceedings at a meeting are signed by the chairperson (President) of the meeting or by the chairperson of the next succeeding meeting.
- (5) The General Secretary will read to minutes of the previous meetings after the President opens the meeting.

c. Treasurer

The Treasurer will serve as chief advisor to the President and the Shurah Council on all matters related to financial affairs and will be primarily responsible for keeping accurate records and accounting for all financial transactions conducted by N.D.O.

The duty of the Treasurer will include, but not be limited to, ensuring,

- (1) That all money due to the association is collected and received and that all payments authorised by the association are made.
- (2) That separate accounts and/or sub-accounts be established and maintained in order to accommodate annual fees, charitable donations received, Zakat accounts, or any special account deemed necessary by the Council to manage N.D.O financial affairs.
- (3) That correct books and accounts are kept showing the financial affairs of the association, including full details of all receipts and expenditure connected with the activities of the association.

- (4) Prepare financial reports for presentation to the Shurah Council, the general assembly and for dissemination through N.D.O news media.
- (5) Sign all authorization for the use of funds along with the President and General Secretary

d. Religious Affairs Secretary

The Religious Affairs Secretary will serve as chief advisor to the President and the Shurah **Council** on all matters related to religion and is responsible for planning, organizing, coordinating, conducting, and arranging all activities of a religious nature for N.D.O.

The duty of the Religious Affairs Secretary will include, but not be limited to,

- (1) Planning, and organizing religious activities to accommodate the needs of N.D.O families.
- (2) Developing and scheduling the annual schedule of religious activities.
- (3) Developing and managing the Daw'ah program for westerners
- (4) Assisting new Muslims with religious education
- (5) Coordinating and arranging for guest speakers from Mekkah, Madina and other locations.
- (6) Coordinating, organizing, and advising the Public Affairs and Social Affairs Secretary of all scheduled religious activities
- (7) Serve as Chairperson of any sub-committee established by the Board relating to Religious Affairs

e. Recreational Affairs Secretary

The Recreational Affairs Secretary will serve as chief advisor to the President and the Shurah **Council** on all matters related to recreation and is responsible for planning, organizing, coordinating and arranging all recreational activities for N.D.O.

The duty of the Recreational Affairs Secretary will include, but not be limited to,

- (1) Planning, designing and organizing recreational activities to accommodate the needs of N.D.O families.
- (2) Pre-Inspecting of each site to establish safety precautions
- (3) Ensuring that all recreational activities are performed safely.
- (4) Ensuring that adequate safety measures are in place for all activities
- (5) Obtaining, distributing, and collecting of materials needed in support of recreational activities.

- (6) Assigning and training of support and safety personnel
- (7) Coordinating, organizing, and advising the Public Affairs and Social Affairs Secretary of all scheduled recreational activities
- (8) Serve as Chairperson of any sub-committee established by the Board relating to Recreational Affairs

f. Public Affairs Secretary

The Public Affairs Secretary will serve as chief coordinator and advisor to the President and the Shurah **Council** on matters public concern. He will be primarily responsible for dissemination of information related to N.D.O

The Public Affairs Secretary's duties shall include, but not be limited to,

- (1) Inform the general membership of official N.D.O activities.
- (2) Establishing and Maintaining newspapers and/or newsletters, emails, and electronic messages needed to announce and inform the general membership of official N.D.O activities.
- (3) Organizing, arranging, formatting, writing, editing, and publishing of all N.D.O media.
- (4) Coordinating with other Shurah **Council** members and collecting, editing, and publishing of all document released to the general membership.
- (5) Collecting, reviewing and editing articles and other submissions for N.D.O Newspaper/Newsletter by the general membership
- (6) Publishing a quarterly calendar of events
- (7) Publishing the minutes of all meetings
- (8) Collecting and publishing a quarterly list of new arrivals, departures, engagements, wedding, child births, deaths, or other announcements of a social nature in the official N.D.O Media
- (9) Serve as Chairperson of any sub-committee established by the Council relating to Public Affairs.

g. Social Affairs Secretary

The Social Affairs Secretary will serve as chief advisor to the President and the Shurah Council on all matters related to Social Affairs and is responsible for planning, organizing, coordinating and arranging official N.D.O social activities to facilitate mass gathering.

The Social Affairs Secretary's duties shall include, but not be limited to,

- (1) Canvassing and selection of site for mass gatherings

- (2) Responsible for site set-up and for clean-up of site.
- (3) Responsible for procurement of food and supplies for mass gatherings.
- (4) Responsible for coordinating Reception of public at all official functions and mass gatherings.
- (5) Will be the senior coordinator at all mass gathering responsible for the coordinating and scheduling all of activities at N.D.O social functions.
- (6) Will coordinate with Recreational Affairs Secretary for scheduling and arranging order of events activities at mass gathering
- (7) Will coordinate with Religious affairs secretary for scheduling and arranging of order of speakers at mass gathering.
- (8) Will produce Programs for events (if needed)
- (9) Serve as Chairperson of any sub-committee established by the Council relating to Social Affairs.

25 Casual vacancies

For the purposes of these rules, a casual vacancy in the office of a member of the Council occurs if the member:

- a. dies, or
- b. ceases to be a member of the association, or
- c. resigns office by notice in writing given to the secretary
- d. is removed from office under rule 24, or
- e. becomes a mentally or physically incapacitated person
- f. is absent on 2 separate occasions without a valid reason accepted by the President from all meetings of the Council held during a period of 4 weeks.
- g. Permanently and unexpectedly leave the Country

26 Removal of a Council Member

- a. The association in general meeting may by resolution remove any member of the Council from the office of member before the expiration of the member's term of office and may by resolution appoint another person to hold office until the expiration of the term of office of the member so removed.
- b. If a member of the Council to whom a proposed resolution referred to in clause (a.) relates makes representations in writing to the General Secretary or President (not exceeding a reasonable length) and requests that the representation be notified to the members of the association, the General Secretary or the President may send a copy of the representations to each member of the association or, if the representations are not so sent, the member

is entitled to require that the representations be read out at the meeting at which the resolution is considered.

- c. In the event that the President is the object of the proposed resolution for removal from office, the General Secretary will assume to power of the President on an interim basis until the process is completed.
- d. If, after due process, the President is returned to his position, the General Secretary will retreat to his former position.
- e. If the President is removed from Office by due process, the General Secretary will hold a vote of the remaining Council member to select an interim President from amongst the Shurah Council. The interim President shall hold the position for the duration of the term of the previous president, pending ratification by the general membership, and
- f. A Regular member from the general assembly shall be elected on an interim bases to fill the vacant seat of that Council Member.

27 Meetings and quorum

- a. The N.D.O Council must meet at least one per month at such place and time as the Board may determine.
- b. Additional meetings of the Council may be convened by the President or by any member of the Council.
- c. Oral or written notice of a meeting of the Council must be given by the secretary to each member of the Council at least 48 hours (or such period as deemed necessary approved by the President) before the time appointed for the holding of the meeting.
- d. Notice of a meeting given under paragraph (27c) must specify the general nature of the business to be transacted at the meeting and no business other than that business is to be transacted at the meeting, except business which the Council members present at the meeting unanimously agree to treat as urgent business.
- e. Any 5 members of the Council constitute a quorum for the transaction of the business of a meeting of the Board.
- f. No business is to be transacted by the Council unless a quorum is present and if, within 15 minutes of the time appointed for the meeting, a quorum is not present, the meeting is to stand adjourned to the same place and at the same hour of the same day in the following week.
- g. If at the adjourned meeting a quorum is not present within 15 minutes of the time appointed for the meeting, the meeting is to be dissolved.
- h. At a meeting of the Council:
 - (1) the President or, in the President's absence, the General Secretary is to preside, or
 - (2) if the President and the General Secretary are absent or unwilling to act, such one of the remaining members of the Council as may be chosen by the members present at the meeting is to preside.

28 Delegation by Council to Sub-Committee

- a. The Council may, by instrument in writing, delegate to one or more sub-committees (consisting of such member or members of the association as the Council thinks fit) the exercise of such of the functions of the Council as are specified in the instrument, other than:
 - (1) this power of delegation, and
 - (2) a function which is a duty imposed on the Council by the Act or by any other law.
- b. A delegation under this section may be made subject to such conditions or limitations as to the exercise of any function, or as to time or circumstances, as may be specified in the instrument of delegation.
- c. Any act or thing done or suffered by a sub-committee acting in the exercise of a delegation under this rule has the same force and effect as it would have if it had been done or suffered by the Council.
- d. The Council may, by instrument in writing, revoke wholly or in part any delegation under this rule.
- e. A sub-committee may meet and adjourn, as it thinks proper.

29 Voting and decisions

- a. All Council members will vote, except the President; the President has vetoing rights and will vote only in the event of a tie.
- b. Each member present at a meeting of the Council or of any sub-committee appointed by the Council is entitled to one vote. In the event of an equality of votes on any question, the President's vote will be the tie breaker.
- c. Questions arising at a meeting of the Council or of any sub-committee appointed by the Council are to be determined by a majority of the votes of members of the Council or sub-committee present at the meeting.
- d. Subject to rule 25(5), the Council may act despite any vacancy on the Board.
- e. Any act or thing done or suffered, or purporting to have been done or suffered, by the Council or by a sub-committee appointed by the Council, is valid and effectual despite any defect that may afterwards be discovered in the appointment or qualification of any member of the Council or sub-committee unless the purported act is a clear violation of the Shariah.

Part 4 General meeting

30 Annual General Meetings – holding of

- a. With the exception of the first annual general meeting of the association, the association must, at least once in each calendar year and within the period of 6 months after the expiration of each financial year of the association, convene an annual general meeting of its members.

- b. The association must hold its first annual general meeting:
 - (1) within the period of 18 months after its incorporation under the laws of the Country, and
 - (2) within the period of 6 months after the expiration of the first financial year of the association.

31 Annual General Meetings – calling of and business at

- a. The annual general meeting of the association is, subject to the Laws of the Country, to be convened on such date and at such place and time as the Council thinks fit.
- b. In addition to any other business which may be transacted at an annual general meeting, the business of an annual general meeting is to include the following:
 - (a) to confirm the minutes of the last preceding annual general meeting and of any special general meeting held since that meeting,
 - (b) to receive from the Council reports on the activities of the association during the last preceding financial year,
 - (c) to elect office-bearers of the association and ordinary members of the Council,
 - (d) to receive and consider the statement which is required to be submitted to members under section 26(6) of the Act.
- c. An annual general meeting must be specified as such in the notice convening it.

32 Special General Meetings – calling of

- a. The Council may, whenever it thinks fit, convene a special general meeting of the association.
- b. The Council must, on the written petition of at least 10 per cent of the total number of members, convene a special general meeting of the association.
- c. A petition of members for a special general meeting:
 - (1) must state the purpose or purposes of the meeting
 - (2) must be signed by the members making the petition
 - (3) must be lodged with the General Secretary
 - (4) may consist of several documents in a similar form, each signed by one or more of the members making the requisition.
- d. If circumstances prevent the Council from convening a special general meeting within 1 month after that date on which a requisition of members for the meeting is lodged with the

secretary, a further extension of three (3) months will be granted subject to a satisfactory reason in writing to the requesting member prior to the expiry of the 1 month provision.

33 Notice of Meeting

- a. Except if the nature of the business proposed to be dealt with at a general meeting requires a special resolution of the association, the General Secretary must, at least 14 days before the date fixed for the holding of the general meeting, give a notice to each member specifying the place, date and time of the meeting and the nature of the business proposed to be transacted at the meeting.
- b. If the nature of the business proposed to be dealt with at a general meeting requires a special resolution of the association, the secretary must, at least 21 days before the date fixed for the holding of the general meeting, cause notice to be given to each member specifying, in addition to the matter required under clause (1), the intention to propose the resolution as a special resolution.
- c. No business other than that specified in the notice convening a general meeting is to be transacted at the meeting except, in the case of an annual general meeting, business which may be transacted under rule 29(2).
- d. A member desiring to bring any business before a general meeting may give notice in writing of that business to the General Secretary who must include that business in the next notice calling a general meeting given after receipt of the notice from the member.

34 Procedure

- a. No item of business is to be transacted at a general meeting unless a quorum of members entitled under these rules to vote is present during the time the meeting is considering that item.
- b. Five members present in person (being members entitled under these rules to vote at a general meeting) constitute a quorum for the transaction of the business of a general meeting.
- c. If within half an hour after the appointed time for the commencement of a general meeting a quorum is not present, the meeting:
 - (1) if convened on the requisition of members, is to be dissolved,
and
 - (2) in any other case, is to stand adjourned to the same day in the following week at the same time and (unless another place is specified at the time of the adjournment by the person presiding at the meeting or communicated by written notice to members given before the day to which the meeting is adjourned) at the same place.
- d. If at the adjourned meeting a quorum is not present within 15 minutes of the time appointed for the commencement of the meeting, the members present (being at least 5) is to constitute a quorum.

35 Presiding Member

- a. The President or, in the President's absence, the General Secretary, is to preside as chairperson at each general meeting of the association.
- b. If the President and the General Secretary are absent or unwilling to act, the Council members present must elect one of their number to preside as chairperson at the meeting.

36 Adjournment

- a. The chairperson of a general meeting at which a quorum is present may, with the consent of the majority of members present at the meeting, adjourn the meeting from time to time and place to place, but no new business is to be transacted at an adjourned meeting other than the business left unfinished at the meeting at which the adjournment took place.
- b. If a general meeting is adjourned for 14 days or more, the secretary must give written or oral notice of the adjourned meeting to each member of the association stating the place, date and time of the meeting and the nature of the business to be transacted at the meeting.
- c. Except as provided in clauses (a) and (b), notice of an adjournment of a general meeting or of the business to be transacted at an adjourned meeting is not required to be given.

37 Making of decisions

- a. A question arising at a general meeting of the association is to be determined on a show of hands and, unless before or on the declaration of the show of hands a poll is demanded, a declaration by the chairperson that a resolution has, on a show of hands, been carried or carried unanimously or carried by a particular majority or lost, or an entry to that effect in the minute book of the association, is evidence of the fact without proof of the number or proportion of the votes recorded in favour of or against that resolution.
- b. The President does not vote in general meetings except in the event of a tie where the President's vote serves as a tie-breaker or in the case where an action requires a unanimous such as awarding of honorary membership.
- c. At a general meeting of the association, a poll may be demanded by the chairperson or by at least 4 members present in person or by proxy at the meeting.
- d. If a poll is demanded at a general meeting, the poll must be taken;
 - (1) immediately in the case of a poll which relates to the election of the chairperson of the meeting or to the question of an adjournment, or
 - (2) in any other case, in such manner and at such time before the close of the meeting as the chairperson directs,and

the resolution of the poll on the matter is taken to be the resolution of the meeting on that matter.

38 Special Resolution

A resolution of the association is a special resolution:

- a. if it is passed by a majority which comprises at least three-quarters of such members of the association as, being entitled under these rules so to do, vote in person or by proxy at a general meeting of which at least 21 days' written notice specifying the intention to propose the resolution as a special resolution was given in accordance with these rules, or
- b. where it is made to appear to the Director-General that it is not practicable for the resolution to be passed in the manner specified in paragraph (a) if the resolution is passed in a manner specified by the Director-General subject to rule 4.

39 Voting

- a. On any question arising at a general meeting of the association a regular member has one vote only.
- b. On any question arising at a general meeting of the association an office bearer, except the President, has one vote only.
- c. All votes must be given personally or by proxy but no member may hold more than 1 proxies.
- d. In the case of an equality of votes on a question at a general meeting, the President vote will serve as the tie-breaker.
- e. All regular members and office-bearers, including the President has one vote during elections.

40 Appointment of Proxies

- a. Each member is to be entitled to appoint another member as proxy by notice given to the secretary no later than 24 hours before the time of the meeting in respect of which the proxy is appointed.
- b. The notice appointing the proxy is to be in the form set out in Appendix 2 to these rules.

Part 5 Miscellaneous

41 Insurance

The association may effect and maintain insurance as deemed necessary.

42 Funds – Source

- a. The funds of the association are to be derived from initial administrative fees, annual subscriptions of members, donations, fund raiser activities, entrance fees and, subject to any resolution passed by the association in general meeting, such other sources as the Board determines.
- b. All money received by the association must be deposited as soon as practicable and without deduction to the credit of the association's bank account.
- c. The association must, as soon as practicable after receiving any money, issue an appropriate receipt.

43 Funds – Management

- a. The assets and income of the association shall be applied solely in furtherance of its above-mentioned objectives and no portion shall be distributed directly or indirectly to the members of the association except as bona fide compensation for services rendered or expenses incurred on behalf of the association.
- b. Initial administrative fees shall be used primarily to cover administrative cost of N.D.O. Secondary funding for administrative cost shall be derived from donations and fundraisers.
- c. Annual membership fees shall be primary used for social activities and programs. Secondary funding for social activities and programs shall be derived from entrance fees, donations and fundraisers.
- d. Donations and fundraisers shall be the primary method of funding for long term projects such as land purchases, buildings, schools, etc.
- e. Multiple bank accounts or multiple books may be used to account for the various types of funds and to facilitate the various financial transactions.
- f. No interest shall be paid, nor received nor witnessed by any member in respect of moneys advanced by that member to the Association owing by the Association in accordance with Islamic Shariah Law.
- g. Zakat shall be paid IAW Islamic Shariah Law.
- h. All cheques, drafts, bills of exchange, promissory notes and other negotiable instruments must be signed by any 2 members of the Council or employees of the association, being members or employees authorised to do so by the Council.
- i. In the event of the organisation being dissolved, the amount that remains after such dissolution and the satisfaction of all debts and liabilities shall be transferred to another organisation with similar purposes which is not carried on for the profit or gain of its individual members or donated to a bonafide charity (orphanage, school or hospital that supports the needy, or Islamic Education Center, etc.)

44 Funds – Management Board of Trustees

- a. A Board of Trustees shall be established from amongst the organizations, groups, or individuals who annually contribute 50,000 SR to N.D.O for general or specific programs, projects or activities.

- b. Any organization, group or individual that contributes the amount specified in 44a will be offered (as an option) a seat on the Board of Trustees to give them the capacity to verify that their contributions are being used as specified.
- c. The seat will be granted for a period of one (1) year from the date of the contribution or until the contribution has been expended, whichever is greater but not to exceed a period of two (2) years. The seat is automatically renewed with an additional annual contribution.
- d. Trustees may specify exactly which N.D.O programs, projects and/or activities they are willing to support, or Trustees may allocate money into a general fund to be used at the discretion of N.D.O.
- e. The President, General Secretary, and Treasurer shall meet quarterly, or as necessary, with the Board of Trustee members to provide detail documentation to the members of how their specific or general contributions were used.
- f. Minutes of the meeting with the Board of Trustees shall be recorded but included in the N.D.O Newspaper/Newsletter to the general membership only with the consent of the Board of Trustee members, who might elect to remain anonymous.
- g. All general and specific donations greater than 50,000 SR shall be published in the N.D.O Newspaper/Newsletter along with the donor's name, and the program, project, or activity for which it was donated. The name of the donor need not be reported if the donor elects to remain anonymous.

45 Amendments, Alteration of the Rules, procedures and by Laws of the Constitution

The rules, procedures and by-laws may be amended, altered, or rescinded only by a special two-step process.

- a. Step one is by majority vote of the Shurah Council
- b. Step two is by ratification of the proposed amendment or alteration by a two-thirds majority of the general membership at an annual or specially convened meeting of the association.

46 Common seal

- a. The Official Seal of the association must be kept in the custody of the General Secretary.
- b. The Official Seal must not be affixed to any instrument except by the authority of the Council and the affixing of the Official Seal must be attested by the signatures of the President and General Secretary and one additional Board member.
- c. If the Official Seal is being affixed to a document related to the Treasurer, then the third signature should be the Treasurer signature.

47 Custody of books

Each public officer must keep in his or her custody or under his or her control all records, books and other documents relating to the association, except as otherwise provided by these rules.

48 Inspection of books

The records, books and other documents of the association must be open to inspection, free of charge, by an associate member of the association at any reasonable hour.

49 Service of notices

- a. For the purpose of these rules, a notice may be served on or given to a person:
 - (1) by delivering it to the person personally, or
 - (2) by sending it by pre-paid post to the address of the person, or
 - (3) by sending it by email, text message, facsimile transmission or some other form of electronic transmission to an address specified by the person for giving or serving the notice.

- b. For the purpose of N.D.O, the primary method of notification shall be electronic via email unless the individual specifies some other suitable method of notification.

WESTERN NATIONALITIES DAWAH ORGANIZATION

APPLICATION FOR REGULAR MEMBERSHIP

Western Nationalities Dawah Organization

I,.....

(full name of applicant)

of.....

(email and mailing address)

.....hereby apply to become

(occupation)

A Regular Member of the N.D.O. In the event of my admission as a regular member, I agree to be bound by the rules of N.D.O for the time being in force.

.....

Signature of applicant

Date.....

Official Use Only

The above application has been received by the General Secretary and present to the Shurah Council for consideration of membership on this day of _____, in the month of _____ and the year of _____.

The Application for membership has been approved and becomes effective upon payment of membership fees.

The Application for membership has been rejected for cause and a letter detailing the reasons the rejection is attached

General Secretary

President

Printed Name: _____

Printed Name: _____

Signature: _____

Signature: _____

Date: _____

Date: _____

SEAL

WESTERN NATIONALITIES DAWAH ORGANIZATION

APPLICATION FOR ASSOCIATE MEMBERSHIP

Western Nationalities Dawah Organization

I,..... a N.D.O member in good standing,

(full name)

Nominate the applicant below, who is personally known to me, for Associate Membership in the N.D.O.

.....

Signature of proposer

Date.....

I,..... a N.D.O member in good standing,

(full name)

The Complete Guide for Da'wah.
Addendum # 2

second the nomination of the applicant below , who is personally known to me, for Associate Membership in the
N.D.O.

.....

Signature of seconder

Date.....

Official Use Only

The above application has been received by the General Secretary and present to the Shurah Council for consideration of membership on this day of _____, in the month of _____ and the year of _____.

The Application for membership has been approved and becomes effective upon payment of membership fees.

The Application for membership has been rejected for cause and a letter detailing the reasons the rejection is attached

General Secretary
Printed Name: _____

President
Printed Name: _____

Signature: _____

Signature: _____

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Date: _____ Date: _____

SEAL

FORM OF APPOINTMENT OF PROXY

I,.....of

(full name)

(address)

being a member of the **Global Islamic Youth Centre**

hereby appoint of

(full name of proxy)

.....

(address)

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being a member of that incorporated association, as my proxy to vote for me on my behalf at the general meeting of the association (annual general meeting or special general meeting, as the case may be) to be held on the

.....day of.....

(month and year)

and at any adjournment of that meeting.

* My proxy is authorised to vote in favour of/against (delete as appropriate) the resolution (insert details).

* to be inserted if desired.

.....

Signature of member appointing proxy

Date.....

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NOTE: A proxy vote may not be given to a person who is not a member of the association.