

مجموعة رسائل عن الإسلام و عناوين مواقع بالإنجليزي

أنشرها إلى جميع أصدقاء توجر بإذن الله

وجزاكم الله خير

Do you want to get true happiness

هل ترغب في الحصول على السعادة الحقيقية

I am very happy I listened to him

http://www.youtube.com/watch?v=kf_bJpGVJ0U&feature=player_embedded

Holy Quran translation of all language and voice

<http://quran.nu/jp/>

Islam . موقع

www.islamhouse.com

<http://www.imanway.com/en>

<http://www.imanway.com/islam/>

<http://www.english.islamway.com/>

<http://www.al-islam.com/eng>

<http://www.islamtoday.net/>

<http://www.qurancomplex.org/default.asp?l=eng>

.

www.al-sunnah.com

www.al-islam.com

www.qurancomplex.org

www.islamtoday.net

www.islamway.com

www.islamweb.net

أرغب باعتناق الإسلام، هل هذا ممكن؟

I would like to become a muslim.

I would like to become a muslim. Is this possible? And if so, how can this happen. I do not know much. I know some things. Praise be to Allaah. Any human being can embrace Islam. You do not need anyone's permission. You simply say and believe that there is No God except Allah and that Mohammad is his Messenger. Once you say this sentence, you automatically become Muslim. From there, you start carrying on with the duties of Islam. You must do what Allah and His messenger tell you to, and stay away from what they tell you to. Islam does not tell you to do anything unless it is good for you. It also does not tell you to stay away from anything unless it is bad for you. You will notice the change in the way you look at things, the minute you become a Muslim. You will feel more relieved and secure only to think that you are fulfilling the orders of Allah. Doing this, you will clearly see the benefits of it for yourself and for mankind. You can embrace Islam in any Islamic center. This is only a formality. Once you say and believe in the Oneness of Allah and in the message of his Prophet Mohammad, then you are a Muslim. To become a Muslim, simply say the following words: Ash hadu alla ilaha illa Allah, wa ash hadu anna Mohammadan abduhu wa rasuluhu. This means I testify and witness that there is no god worthy of being worshipped other than Allah and that Mohammad is his Messenger. You must say it and believe in it. Assalamu Alaikum (Peace be upon you), I greet you with the greeting of Islam and welcome you to the best way of life. Allah, the most Beneficent, has shown you the path that leads to His love and mercy. You've taken the sahada, the declaration of faith. Right now, you are among the most innocent people in the world. Why? Because, as soon as you took the sahada, all your past sins were forgiven. No matter what sin you've committed, all of them are now forgiven. From this moment on, it is very important for you to keep yourself pure and stay away from all types of evil deeds. Try your best to do this, ask Allah to help you in whatever good you want to do. A Muslim is he who submits himself to the will of Allah. Meaning, you recognize your creator and then you obey Him in every aspect. Allah has created you and He knows what is good for you. The first thing you should do is to start learning how to pray to Allah. Muslims pray 5 times a day to Allah. My dear friend, to a true Muslim, these prayers are not a burden, but a source of pleasure. Say that you love somebody very much but the person lives far away. So, you only communicate with the person by phone. Now, everytime you call that person, you feel a deep sensation of love. The same way, a true Muslim loves Allah more than anyone. And when he stands to offer his prayers, he feels the same way when a lover communicates with the loved one. My friend, do you have a Mosque nearby? If you do, I suggest that you go there and find a good Muslim friend to teach you Islam. I hope to hear back from you. May Allah bless you with a life of piety and make you among the people of Paradise. Be steadfast in Islam, and you will be successful.

كيف أصبح مسلماً؟

I want to become a Muslim but How

How To Become A Muslim Based on a booklet by The Cooperative Office for Call and Guidance - Riyadh, Saudi Arabia All praise be to Allah, the Lord of the universe. May peace and blessings of Allah be upon Mohammad, His last messenger. The purpose of this hand-out is to correct a false idea spread among those willing to adopt Islam as their faith. Some people have a wrong notion that entering into the Islamic fold requires an announcement from the concerned person in the presence of high ranking scholars or shaikhs or reporting this act to courts of justice or other authorities. It is also thought that the act of accepting Islam, should, as a condition, have a certificate issued by the authorities, as evidence to that effect. We wish to clarify that the whole matter is very easy and that none of these conditions or obligations are required. For Allah, Almighty, is above all comprehension and knows well the secrets of all hearts. Nevertheless, those who are going to adopt Islam as their religion are advised to register themselves as Muslims with the concerned governmental agency, as this procedure may facilitate for them many matters including the possibility of performing Hadj (Pilgrimage) and Umrah. If anyone has a real desire to be a Muslim and has full conviction and strong belief that Islam is the true religion ordained by Allah for all human-beings, then, one should pronounce the "Shahada", the testimony of faith, without further delay. The Holy Qur'an is explicit on this regard as Allah states: "The Religion in the sight of Allah is Islam" (Qur'an 3:19) In another verse of the Holy Qur'an, Allah states: "If anyone desires a religion other than Islam (Submission to Allah), Never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (their selves in the hell fire)." (Qur'an 3:85) In addition, Islam is the only religion prevailing over all other religions. Allah states in the Holy Qur'an: "To thee We sent the *****ure in truth, confirming the *****ure that came before it, and guarding it in safety:..." (Qur'an 5:48) Mohammad, the Prophet of Allah (Peace and blessing of Allah be upon him), said: "The superstructure of Islam is raised on five (pillars): testifying that there is no God (none truly to be worshiped) but Allah, and that Mohammad is the messenger of Allah, performing the prayer, paying the Zakah (poor-due), fasting the month of Ramadan, and performing Hadj". 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 none worthy of worship but Allah, and I bear witness that Mohammad is the Messenger of Allah However, it would not be sufficient for anyone to only utter this testimony orally either in private or in public; but rather, he should believe in it by heart with a firm conviction and unshakeable faith. If one is truly sincere and complies with the teachings of Islam in all his life, he will find himself a new born person. This will move him to strive more and more to improve his character and draw nearer to perfection. The light of the living faith will fill his heart until he becomes the embodiment of that faith. What would be next after declaring oneself a Muslim? One should then know the real concept underlying this testimony which means the Oneness of Allah and meet its requirements. One must behave accordingly, applying this true faith to every thing one speaks or does. What do the words of the "Shahada" signify? The significant point which every Muslim must know very

well is the truth that there is no God (deity) to be worshipped other than Allah. He - glory be to Him - is the only true God, Who alone deserves to be worshipped, since He is the Giver of life and Sustainer and Nourisher of mankind and all creation with His unlimited bounties. Man must worship Allah, Who alone is worthy of worship. The second part of the Shahada (i.e., Wa ash-hadu anna Mohammadan rasul-Allah) means that Prophet Mohammad (PBUH) is the servant and chosen messenger of Allah. No one must have two opinions about this matter. In fact the Muslim has to obey the commands of the Prophet (PBUH), to believe him in what he has said, to practice his teachings, to avoid what he has forbidden, and to worship Allah alone according to the message revealed to him, for all the teachings of the Prophet were in fact revelations and inspirations conveyed to him by Allah. What is the meaning of worship? It simply means rendering sincere service, showing reverence for Allah. In a deeper shade of meaning, it implies total submission and complete obedience to Allah's commandments both in utterances and actions of man whether explicit or implicit. Worship fall into two categories: Visible (manifest or outward) Invisible (concealed or inward) Visible worship includes acts such as uttering the two parts of the "Shahada", performing prayers, giving Zakah (the poor-due), recitation of the Holy Qur'an, supplication, adoring Allah by praising Him, purifying our bodies before prayers, etc. This type of worship is associated with movement of the parts of the human body. Invisible worship is to believe in Allah, in the Day of Judgement (in the Hereafter), in the Angels, in the Books of Allah, in the Prophets of Allah, in the Divine Decree of destiny (that good and bad are determined by Allah alone). This type of worship does not involve movement of parts of the body but it surely has bearing on one's heart which subsequently affects one's way of life. It should be borne in mind that any worship not dedicated to Allah alone will be rejected as one form of polytheism and this causes apostasy from the Islamic fold. The next step for a newly revert to Islam is to purify himself by taking a complete bath. He should then resolve to comply with the principles and rules of Islam in their entirety. He should disown all forms of polytheism and false beliefs. He should reject evil and be righteous. Such rejection of evil and being righteous is one of the equisites of the motto of Islam - that is, Laa Ilaha Illallah. Allah states in the Holy Qur'an: "... whoever rejects evil and believes in Allah hath grasped the most trustworthy Hand-hold, that never breaks..." (Qur'an 2:256) We have to consider that when we declare from our heart that "there is no god (deity) worthy to be worshipped but Allah", it implies on our part love, devotion, faith and obedience to the rules of Islamic legislations which are legally binding on all Muslims. It is a requirement of "there is no god worthy to be worshipped but Allah" to love for the sake of Allah and to reject for the sake of Allah. This is the firmest anchor of belief which materialise the meaning of "AL WALA" and "AL BARA". It means that a Muslim should love and be loyal to his Muslim brothers. He should, as a practice, dissociate himself completely from the unbelievers and refuse to be influenced by them, both in worldly and religious matters. We conclude with a humble prayer to Allah that may He cleanse the hearts and souls of those who are genuine seekers of truth and may He bless the community of believers. Aameen.

2- لماذا تعتقد النساء الإسلام؟

Why Are Women Turning to Islam

Why Are Women Turning to Islam At a time when Islam is faced with hostile media coverage particularly where the status of women in Islam is concerned, it may be quite surprising to learn that Islam is the fastest growing religion in the world, and even more ironic to discover that the majority of converts to Islam are WOMEN . The status of women in society is neither a new issue, nor is it a fully settled one. And where Islam is mentioned, for many the term 'Muslim Women' prompts images of exhausted mothers chained to the stove, 'victims' suppressed in a life of indoctrination, frantic to be westernized and so on. Others will go to great lengths to explain how the hijab is an obstacle, clouding the mind, and comment that female converts are either brainwashed, stupid or traitors to their sex. I reject such accusations and pose to them the following question: why is it that so many women who have been born and brought in the so called 'civilized' societies of Europe and America are willing to reject their 'liberty' and 'independence' to embrace a religion that supposedly oppresses them and is widely assumed to be prejudicial to them? As a Christian convert to Islam, I can only present my personal experience and reasons for rejecting the 'freedom' that women claim to have in this society in favour of the only Religion that truly liberates women by giving us a status and position, which is completely unique when compared with that of our non-Muslim counterparts. Before coming to Islam, I had strong feminist tendencies and recognized that where a woman was concerned, a lot of shuffling around had been going on, yet without being able to pin her on the social map. The problem was ongoing: new 'women's issues' being raised without the previous ones being satisfactorily resolved. Like the many women who shared my background, I would accuse Islam of being a sexist religion, discriminating, oppressing and giving men the greater privileges. All of this, coming from a person who did not even know Islam, one who had been blinded due to ignorance and had accepted this deliberately distorted definition of Islam. However, despite my criticisms of Islam, inwardly, I wasn't satisfied with my own status as a woman in this society. It seemed to me that society would define such terms as 'liberty' and 'freedom' and then these definitions were accepted by women without us even attempting to question or challenge them. There was clearly a great contradiction between what women were told in theory and what actually happened in practice. The more I pondered, the greater emptiness I felt within. I was slowly beginning to reach a stage where my dissatisfaction with my status as a women in this society, was really a reflection of my greater dissatisfaction with society itself. Everything seemed to be degenerating backwards, despite the claims that the 1990's was going to be the decade of success and prosperity. Something vital seemed to be missing from my life and nothing would fill this vacuum. Being a Christian did not do anything for me, and I began to question the validity of only remembering God one day a week - Sundays! As with many other Christians too, I had become disillusioned with the hypocrisy of the Church and was becoming increasingly unhappy with the concept of Trinity and the deification of Jesus. Eventually, I began to look into Islam. At first, I was only interested in looking at those issues, which specifically dealt with women. I was surprised. What I read and learned, taught me a lot about myself as a woman, and also about where the real oppression of a woman lies: in every other system and way of life outside of Islam.

Muslim women have been given their rights in every aspect of the religion with clear definitions of their role in society - as had men - with no injustice against either of them. As Allah says: «"Whoever does deeds of righteousness, be they male or female, and have faith, they will enter paradise and not the least injustice will be done to them"» [Nisaa 4:124] So having amended my misconceptions about the true status of women in Islam, I was now looking further. I wanted to find that thing which was going to fill the vacuum in my life. My attention was drawn towards the beliefs and practices of Islam. It was only through establishing the fundamentals that I would understand where to turn and what to prioritize. These are often the areas, which receive little attention or controversy in society, and when studying the Islamic Creed, it becomes clear why this is the case: such concise, faultless and wholly comprehensive details cannot be found elsewhere.

الإسلام ليس فقط للعرب -26

26- Islam is not Just for Arabs

Islam is not Just for Arabs The Truth of Islam is meant for all people regardless of race, nationality or linguistic background. Taking a look at the Muslim World, from Nigeria to Bosnia and from Malaysia to Afghanistan is enough to prove that Islam is a Universal message for all of mankind --- not to mention the fact that significant numbers of Europeans and Americans of all races and ethnic backgrounds are coming into Islam.

Every Religion Claims That It Is The Truth (The Criteria Of The Truth) There are so many sects, cults, religions, philosophies, and movements in the world, all of which claim to be the right way or the only true path to Allah (God). How can one determine which one is correct or if, in fact, all are correct? The method by which the answer can be found is to clear away the superficial differences in the teachings of the various claimants to the ultimate truth, and identify the central object of worship to which they call, directly or indirectly. False religions all have in common one basic concept with regards to Allah. They either claim that all men are gods or that specific men were Allah or that nature is Allah or that Allah is a figment of man's imagination. Thus, it may be stated that the basic message of false religion is that Allah may be worshipped in the form of His creation. False religion invites man to the worship of creation by calling the creation or some aspect of it God. For example, prophet Jesus invited his followers to worship Allah but those who claim to be his followers today call people to worship Jesus, claiming that he was Allah! Buddha was a reformer who introduced a number of humanistic principles to the religion of India. He did not claim to be God nor did he suggest to his followers that he be an object of worship. Yet, today most Buddhists who are to be found outside of India have taken him to be God and prostrate to idols made in their perception of his likeness. By using the principle of identifying the object of worship, false religion becomes very obvious and the contrived nature of their origin clear. As God said in the Our'aan: That which you worship besides Him are only names you and your forefathers have invented for which Allah has sent down no authority: The command belongs only to Allah: He has commanded that you only worship Him; that is the right religion, but most men do not understand ". (Soorah Yoosuf 12:40) It may be argued that all religions teach good things so why should it matter which one we follow. The reply is that all false religions teach the greatest evil, the worship of creation. Creation-worship is the greatest sin that man can commit because it contradicts the very purpose of his creation. Man was created to worship Allah alone as Allah has explicitly stated in the Our'aan: "I have only created Jinns and men, that they may worship me"(Soorah Zaareeyaat 51:56)

Consequently, the worship of creation, which is the essence of idolatry, is the only unforgivable sin. One who dies in this state of idolatry has sealed his fate in the next life. This is not an opinion, but a revealed fact stated by Allah in his final revelation to man: The following criteria can best serve as a gauge to find out the authenticity of the last revelation (the Qur'an) as words of God: 1. Rational Teachings: Since our Creator bestowed reason and intellect upon us, it is our duty to use it to distinguish the TRUTH from falsehood. True, undistorted revelation from God must be rational and can be reasoned out by all unbiased minds. 2. Perfection: Since our Creator is all perfect, His

revelation must be perfect and accurate, free from mistakes, omissions, interpolations and multiplicity of versions. It should be free from contradictions in its narration. 3. No Myths or Superstitions: True revelation is free from myths or superstitions that degrade the dignity of our Creator or man himself. 4. Scientific: Since our Creator is the Creator of all knowledge, true revelation is scientific and can withstand the challenge of science at all times. 5. Factual Prophecy: Our Creator is the Knower of the past, present and future. Thus His prophecies in His revelation will be fulfilled as prophesied. 6. Inimitable By Man: True revelation is infallible and cannot be imitated by man. God's true revelation is a Living miracle, an open book challenging all mankind to see and prove for themselves its authenticity or veracity.

1- لمن يبحث عن الحقيقة

1- The Light Of Truth

The Light Of Truth What is life? Man's existence in this world and the creation of this entire universe are not mere accidents or products of a fortuitous nature. This universe, every single atom of it, manifests and leads us to the realization of a Loving, Merciful and All-powerful Creator. Without a Creator, nothing can exist. Every single soul knows that he is existing and that his existence is dependent upon a Creator he knows for sure that he cannot create himself. Therefore it is his duty to know his master, the Creator. Mankind: Man is a unique creature. God gave man the ability to govern over all other creatures in this world. He is endowed with the faculty of reason which sets him apart from all other animals. Together with this faculty to discriminate and discern, man is given the freedom (free-will) to choose for himself a way of life worthy of his position or to fall lower than the lowest of all animals or creations. Man is born pure and sinless and is given the choice to do righteous deeds or indulge in sins. Divine Guidance: The Creator, out of His abundant Love and Mercy for mankind has not left us in darkness to discover the right path by trial and error alone. Coupled with our intellectual capability to reason, our Creator bestowed upon us Divine Guidance that outlines the criterion for truth, knowledge, as well as the reality of our existence in this world and the Hereafter. Revelations: From the beginning of mankind, our Creator sent Prophets to convey His revelation and to invite human beings to the path of true peace and obedience to the One True God. This is Islam. This message is conveyed towards successive generations of man through the different prophets, all inviting mankind to the same path. However all the earlier messages or revelations from God were distorted by people of later generations. As a result of this distortion, pure Revelation from our Creator was adulterated and polluted with myths, superstitions, idol worship and irrational philosophical ideologies. The religion of God in a sense was lost in a plethora of religions. Human history is a testament of man's drift between light and darkness, but God out of His abundant love for mankind has not forsaken us. Final Revelation: When mankind was in the depths of the Dark Ages, our Creator sent His final Messenger, Prophet Muhammad (sallallahu 'alaihi wa sallam) to redeem humanity with the final revelation which represents the ultimate and permanent source of guidance for the whole world. Criteria For Truth: The following criteria can best serve as a gauge to find out the authenticity of the last revelation (the Qur'aan) as the Word of God: Rational Teachings: Since our Creator bestowed reason and intellect upon us, it is our duty to use it to

distinguish the truth from falsehood. True, undistorted revelation from God must be rational and can be reasoned out by all unbiased minds. Perfection: Since our Creator is all perfect, His revelation must be perfect and accurate, free from mistakes, omissions, interpolations and multiplicity of versions. It should be free from contradictions in its narration. No Myths or Superstitions: True revelation is free from myths or superstitions that degrade the dignity of our Creator or man himself. Scientific: Since our Creator is the Creator of all knowledge, true revelation is scientific and can withstand the challenge of science at all times. Factual Prophecy: Our Creator is the Knower of the past, present and future. Thus His prophecies in His revelation will be fulfilled as prophesied. Inimitable By Man: True revelation is infallible and cannot be imitated by man. God's true revelation is a Living miracle, an open book challenging all mankind to see and prove for themselves its authenticity or veracity

المصدر

<http://www.what-islam.com/>

2- لماذا يجب على الايمان والخضوع لقوانين الخالق؟

2- [Why Should I?](#)

Why Should I? What is the matter with the world today? Why all the chaos? Why all the evil? Some people say there is no God; others say God created man then left him alone to do as he pleases; yet others say that they just do not know. What is the reality? The Islamic view of human nature is that, left to its own devices, humankind has an instinct of what is right and wrong. This comes from an inner consciousness, a part of us right down deep inside that senses truth from falsehood and morality from immorality—even if we do not necessarily act according to that innate knowledge. It is this consciousness that separates man from the animals—the sense of responsibility of what is right and true, and what is not. However, it does not stop there—not only does man have the sense of what is right, he also has the means to do it. Why should man do what is right? Has man received some kind of responsibility on his shoulders? In Islam, the answer is simply “yes.” Allah tells Muslims in the Qur’an what means: {Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool.} (Al-Ahzab 33:72) Why did the heavens and earth refuse to take on this huge responsibility? The answer is that they just could not imagine having the choice to disobey the Creator and Cherisher of all the worlds, the Owner of the Day of Judgment. That they could put themselves in the position of possibly entering Hellfire and denied the mercy of Allah was simply unthinkable. However, before we were born, all of humankind was made witness to the reality of the Creator and mankind’s role on earth, and we accepted the responsibility of free will and thus, it is now a part of our souls—our consciousness. We cannot escape it. Therefore, man has the responsibility to facilitate order in this world, and his own soul bears witness to it, as do all the elements of nature surrounding him. Humans feel calm and at peace besides elements of nature like rivers, waterfalls, mountains, and the sea, because nature submits to its Lord and achieves a state of islam (submission and peace), and we feel that peace. Why does man then ignore this responsibility despite all the obvious proofs of its existence and his ability to fulfill it? The answer is simple—he is

living under an illusion: the illusion that he is free in the sense that he will not be held accountable for his deeds and days on earth. The truth is that man has misunderstood his mission in life and forgotten that there are always consequences to every word and action. How can man be completely free when there are always consequences to what we say and do? There are two kinds of people in the world: If there is an oil spill and a vast amount of nature is spoiled, one kind of person shrugs his shoulders and says, "So what! It doesn't bother me." Such a person shows his ignorance and will live with the consequences of his apathy as the world's resources become less and less. However, another kind of person begins clean-up campaigns, joins environmental organizations, or at least talks about that crime against nature. These people are universally respected. Therefore, human responsibility does exist, but some people just choose to ignore it. Allah gave man eyes, ears, and all his faculties—everything he needs to be well equipped to fulfill his responsibilities in life. Because He is Just, Allah also gave man instructions (through the prophets and divine books) of what he should do with all these wonderful faculties. Our eyes enable us to see the beauty that surrounds us and to see when danger is approaching, but if we look directly at the sun we will be blinded. Are we free? Is there a right way and a wrong way to use our eyes? Our ears? Our limbs? Our minds? We tell our children many things because of our love for them and our desire to protect them from harm. We want them to fulfill their potential. When we are present at home, they are much more likely to obey us. But what about when we are not home? They can choose to obey or to disobey—that is the extent of their freedom. If they choose to obey us, even though we are not present, this is a sure sign that the message we gave them has entered their hearts and that their obedience is not due to fear. Such obedience means that they understand the meaning of the message and they recognize that it is for their own benefit. Do we acknowledge the benefit in Allah's instructions to us? How far has the divine message penetrated our hearts? This is like the message Allah gave to Adam (peace be upon him). Allah told Adam and Hawwa' (Eve) to enjoy everything in the garden, but He the Most Merciful warned them not to go near a certain tree or there would be consequences. This is where the role of Satan comes in. Satan uses man's dislike for restrictions to enter his heart and confuse him. He works on man's human desire to be free and he feeds it. It is an inherent part of man's nature to resist restrictions, but just because it is a part of his nature, it does not mean he can leave it to fester within him. We could also say that anger is a part of man's nature, but we are all aware of the negative consequences of anger—likewise, man must struggle against his resistance to commands and orders. Adam and Hawwa' (peace be upon them) chose to disobey. They were free to choose and there were consequences. Man's lack of conscience spreads chaos throughout the universe because of the illusion that he is free and will have no consequences for his words and actions. How true is this idea? It is widely acknowledged that all citizens have the responsibility to contribute to the growth and development of their country. What about our responsibility to ourselves, our responsibility to our family, our responsibility to the earth, and our responsibility to our Creator? How can we say we are free? How can we say we have no responsibility? The concept of the Day of Judgment, a day on which everyone will be given what he or she deserves is described in the Qur'an: {And in like manner We disclosed them (to the people of the city) that they might know that the promise of Allah is true, and that, as for the Hour, there is no doubt concerning it. } (Al-Kahf 18:21) We want to enter that final examination (Day of

Judgment) as believers. What is the state of the believer? The believer is the person who obeys Allah even if he does not necessarily understand or perceive. For example, the believer believes in the existence of the angels even though he cannot see them. Why? Because he has respect for the Lawgiver. The source of this respect is deep within his own soul if he only cares to see it. Nevertheless, he has the choice to take up this responsibility or to leave it. He can either submit with a knowing, gentle heart that sees the marvels of creation, the worth of his own self, the majesty of the Creator, and bow his head in gratitude and obedience. The other option is that he can twist his head in haughty pride, clinging to his illusion of being free, although recognizing the truth of matters and the need for reform, and say

“why should I?”

Source

<http://islamonline.org/english/introducingislam/Individual/article06.shtml>

(السعادة في الإسلام) الجزء الأول

Happiness in Islam - part 1

Happiness in Islam The Meaning of Happiness in Islam Happiness is a feeling that resides in the heart. It is characterized by peace of mind, tranquility, a sense of well-being, and a relaxed disposition. It comes as a result of proper behavior, both inward and outward, and is inspired by strong faith. This is attested to by the Qur’ân and Sunnah. Allah says: - Whoever works righteousness as a believer, whether male or female, We will give a good life. - Then, whoever follows My guidance shall neither go astray nor be distressed. But whoever turns away from My reminder will have a life of hardship. Allah’s Messenger (peace be upon him) said: “True enrichment does not come through possessing a lot of wealth, but true enrichment is the enrichment of the soul.” Happiness is Not Restricted to Material Things From an Islamic viewpoint, happiness is not restricted to material prosperity, though material reasons make up some of the elements of happiness. The material aspect is merely a means, but not the end in itself. Thus, the focus in attaining happiness is on nonmaterial, more abstract concerns, like the positive effects of good behavior. Allah says: - And the cattle, He has created them for you; in them there is warm clothing and numerous benefits, and from them you eat. There is beauty in them for you when you bring them home in the evening and when you lead them to pasture in the morning. - Say (O Muhammad): “Who has forbidden the adornment given by Allah that He has brought forth for his servants, and the good things of sustenance?” Say: “They are, in the life of this world, for those who believe, and exclusively for them on the Day of Resurrection.” Allah’s Messenger (peace be upon him) said: “Among the things that can bring happiness to the son of Adam are a pious wife, a good home, and a good means of transport.” Islam Ensures Eternal Happiness for Humanity Islam comes with a complete way of life. It provides rules and procedures to prepare a person for life in both this world and the next. In this way, Islam ensures a person’s well being in this world as well as in the life to come. Islam comes to protect the highest needs of man: life, reason, wealth, lineage, and faith. Happiness, from an Islamic perspective, occurs on two levels: 1. Worldly happiness: Islamic Law lays down a number of injunctions and regulations to guarantee man’s happiness during his worldly life, which is his first life. At the same time, Islam emphasizes that the life of this world

is nothing more than a means of attaining the Hereafter, which is the true life that we all must strive to attain. Allah says: - Whoever works righteousness as a believer, whether male or female, We will give a good life. - Seek, with what Allah has given you, the abode of the Hereafter, and do not forget your share of this world. - Little are the enjoyments of the life of this world as compared to the Hereafter. 2. Eternal happiness: This is the true, lasting happiness. This happiness depends on the righteousness of the individual in his worldly life. Allah says: - Those whose lives the angels take while they are in a pious state, to them the angels will say: ‘Peace be upon you. Enter Paradise because of that which you used to do. - For those who do good in this world, there is good, and the abode of the Hereafter will be better; and excellent indeed will be the abode of the pious. The Life of This World is Not an Earthly Paradise Islam has clearly defined the role of the human being on Earth. It has made him vicegerent therein, whereby he must strive to inhabit and develop the Earth, bring about prosperity, and work for the best interests of mankind in this world. These noble objectives are surrounded by difficulties and require man to exert a lot of effort and to bear heavy burdens in order to fulfill them. Life is not always as easy and simple as we would wish it to be. Quite the contrary, it goes from being easy to being very difficult, just like a person goes from being healthy to being ill or from being poor to being rich and vice versa. Man must constantly deal with these trials throughout his life. In this way, he can realize the noblest qualities that these trials demand from him, like patience, willpower, determination, courage, reliance upon Allah, industry, and good morals. These qualities are among the greatest sources of tranquility, peace of mind, and happiness. Allah says: Surely, we will try you with something of fear, hunger and loss of wealth, lives, and the fruits of your labor, but give glad tidings to the patient ones; who, when afflicted with calamity say, ‘To Allah we belong and to Him we shall return.’ These are the ones who will receive blessings and mercy from their Lord, and these are the ones who are rightly guided. Allah’s Messenger (peace be upon him) said: “How astonishing is the affair of the believer. All of his affairs turn out for the best. If goodness befalls him, he is thankful and this is good for him, and if ill fortune befalls him, he is patient and this is good for him

(السعادة في الإسلام) الجزء الثاني

Happiness in Islam - part 2

Happiness in Islam Means of Attaining Happiness 1. Faith and good works: Faith brings about happiness in many ways: A. A person who believes in Allah alone without associating with Him any partner, with a belief that is pure and free from any defects, will enjoy a tranquil heart, a peaceful soul, and will not be full of worry and anxiety over life. He will be pleased with whatever Allah has ordained for him; thankful for all the good things in his life and patient with misfortune. The submission of a believer to Allah gives him the peace of mind that a person needs in order to be industrious and hard working. This is because he senses that his life has meaning and a definite purpose that he must strive to achieve. Allah says: Those who believe and do not mix their belief with iniquity, for them there is security and they are the rightly guided. B. Faith gives a person an ideal to strive for. His life is invested with a higher meaning that inspires him to work and expend his efforts in order to realize it. This keeps him away from living a narrow, selfish life. He instead lives his life for the good of others in the society in which he lives. A person who lives only for himself finds his days shortened and his goals constrained.

When he, instead, lives for the ideal that inspires him, his life appears long and beautiful, beginning with the dawn of humanity and continuing long after he leaves the Earth. This enhances his perception of the moments, hours, and days of his life. C. Faith is not only a means to attain happiness; it is also a means to ward off the things that prevent happiness. This is because the believer knows that he is going to be tried and tested throughout his life and that these trials are opportunities for him to put his faith into practice. They help the believer to develop inner strength through the noble qualities of patience and determination, and through trusting in Allah, seeking His assistance, and fearing Him alone. These qualities are some of the most effective ways of realizing the objectives of life, and of bearing life's trials. Allah says: If you are suffering, then they too are suffering as you are, but you hope from Allah what they do not hope for. 2. High moral standards that inspire one to do good for others: Man is a social being who needs to interact with beings of his own kind. It is not possible for him to exist independently of others in every aspect of his life. Interacting with others is unavoidable, and people differ greatly in their physical and mental peculiarities. Thus, it is unavoidable that displeasing things will happen between people that can cause them sorrow and distress. If a person cannot deal with these things in an honorable manner, then his interaction with others – which in and of itself is unavoidable – will be a great source of distress and misery for his life. For this reason, Islam emphasizes morality and the development of moral character. Allah says, describing the Messenger (peace be upon him): - And verily you (O Muhammad) are of an exalted standard of character. - And by the mercy of Allah, you dealt with them gently. And had you been severe and hard-hearted, they would have dispersed from around you; so overlook their faults and ask Allah's for their forgiveness; and consult them in affairs. Allah says: - Help one another in virtue and piety, and do not help one another in sin and transgression. - The good deed and the evil deed are not equal. Repel evil with that which is better, then verily the one between whom and you there was enmity will become as if he was a close friend. Allah's Messenger (peace be upon him) said: "I was only sent to perfect moral character." Allah's Messenger (peace be upon him) said: "The similitude of the believer in his affection and mercy towards other believers is like that of one body; if any part of it feels pain, the whole body becomes feverish and restless." 3. Remembering Allah often and constantly being aware of His presence: A person's satisfaction with another depends on the esteem that he has for him. Allah is the greatest source of peace for the heart, and the one whose remembrance can bring joy to the soul. Remembrance of Allah is the pleasure and comfort of the believer while attaining what benefits him and avoiding what harms him. For this reason, Islamic Law prescribes a number of specific remembrances to relate the Muslim back to his Lord whatever the circumstance, in every place, and at all times, when hoping for something desired, or fearing something disliked. These remembrances connect the believer's conscience with his Creator, so he sees beyond the cause and effect relationships in the world around him. Consequently, he does not exaggerate their importance so much that they can disturb his spirit. He does not exalt the worldly causes of things beyond their limits, because he realizes that these causes in and of themselves have no effect, but their effects come only by the decree of Allah. Allah says: Verily, in the remembrance of Allah hearts find rest. The Prophet (peace be upon him) commanded the Muslim man to say when getting married to a woman: "O Allah, I ask of you the goodness within her and the goodness that you have made her inclined towards, and I

seek refuge with you from the evil within her and the evil that you have made her inclined towards.” The Muslim should say when the wind begins to blow fiercely: “O Allah I ask you for the good of it, the good that it contains, and the good that it was sent with; and I seek refuge with you from its evil, the evil within it, and the evil that it was sent with.” Allah’s Messenger (peace be upon him) spoke of the necessity of taking proper action to accomplish what one wants to accomplish, seeking the help of Allah, and not grieving if the results are not the ones that were hoped for. He said: “Strive for what benefits you and seek the help of Allah and do not behave as if you are incapable. And do not say, ‘If only I had done this or that, it would have been this way or that.’ Instead say, ‘Allah decreed what he decreed and what he wishes to do he does.’ Otherwise, you open the way for Satan’s handiwork.”

4. Maintaining one’s health: This covers all aspects of health: physical, emotional, mental and spiritual. Physical health: Man is naturally concerned with preserving his physical health, this being part of his instinct to survive. It is also a means of realizing his worldly aims of attaining food, drink, clothing, and transportation. Islam is concerned with man’s survival and physical health. It forbids murder and prohibits consuming things that are hazardous to one’s health. Allah says: Do not kill a person – whose life Allah has made sacred – except in the dispensation of justice. Allah’s Messenger (peace be upon him) says: “There shall be no harm nor causing of harm.”

Emotional Health: Many people are heedless of the importance of emotional health and are equally heedless of the way to take care of it, in spite of the fact that it is a basic pillar of happiness. For this reason, Islam strives to develop a person’s inner state in the best manner, purifying it with noble qualities. One of the most important matters here is the development of a balanced, harmonious, and composed emotional makeup. The basis for an upright emotional character is, first and foremost, faith. Thereafter come the other important elements of an upright emotional character, like possessing a high standard of morality and avoiding ignoble traits like anger, pride, conceit, stinginess, worldly ardor, envy, and malice, traits that can only lead to emotional instability and anxiety. Allah says: - Do not strain your eyes in longing for the things that we have given to some groups of them to enjoy, the splendor of the life of this world, through which we test them. But the provision of your Lord is better and more lasting. - O you who believe, let not one group scoff at another; it may be that the latter are better than the former. Nor let some women scoff at other women; it may be that the latter are better than the former. Do not defame one another and do not call each other by nicknames. How evil is the name of iniquity after faith. And whoever does not repent, these are indeed transgressors. O you who believe, avoid much suspicion. Indeed some suspicion is sinful. And do not spy on or backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And fear Allah. Verily, Allah is Oft Forgiving, Most Merciful. Allah’s Messenger (peace be upon him) said: “If there are three of you, do not two of you talk secretly to one another to the exclusion of the third until you mix with other people, because you may hurt his feelings.”

Mental Health: The rational mind is the basis for accountability in Islamic Law. Therefore, the Wise Lawgiver commands that it should be preserved and protected and prohibits everything that can diminish it or cause it harm. Alcoholic beverages and drugs are among the worst things that can cause the loss of mental faculties. For this reason, Allah has forbidden them, saying: O you who believe, intoxicants, gambling, idols, and divination are abominations of Satan’s handiwork. So avoid all of it so that perhaps you might be

successful. Satan wants only to excite enmity and hatred between you with intoxicants and gambling and hinder you from the remembrance of Allah and from prayer. So will you not then abstain? Spiritual Health: Islamic Law has taken great care to set down ways to ensure and preserve spiritual health. It encourages the believer to remember Allah at all times. Likewise it makes a minimum amount of worship obligatory upon him to ensure that he gets his spiritual nourishment. This includes the prescribed prayers, fasting, Zakâh tax, and the Hajj pilgrimage. It then opens for him a wide door for voluntary worship of every kind. These forms of worship return the worshipper to his Lord and reaffirm the bond that exist between him and Allah whenever the deluge of worldly concerns starts to sweep him away. For this reason, Allah's Messenger (peace be upon him) would say: "The coolness of my eyes is prayer." He also used to say to Bilâl, the one who would give the call to prayer: "O Bilâl, let us find relaxation in prayer." Islamic Law prohibits everything that can cause spiritual sickness and weakness. It prohibits us from following our vain desires, clinging to baseless beliefs, and devotion to pleasure, because these things blind the heart and make it heedless of Allah's remembrance. For this reason, Allah says, describing the unbelievers in the following way: Those who disbelieve will enjoy this world and eat as cattle eat, and the Hellfire will be their abode. One Should Pursue the Material Provisions It has already been affirmed in what preceded that Islam does not deny the importance of material causes for realizing happiness, except that these material things are not a necessary condition for it; they are merely one of many means that can work together to bring it about. Many of the sacred ****s attest to this fact. Allah says: Who has forbidden the adornment given by Allah that He has brought forth for his servants, and the good things of sustenance? Allah's Messenger (peace be upon him) said: "How good pure wealth is for a pious servant." He also said: "Among the things that can bring happiness to the son of Adam are a pious wife, a good home, and a good means of transport." Managing Time Time is a person's capital, being the duration of his stay on this world. Islam, therefore, is very concerned with time. It makes the believer responsible for the time at his disposal. On the Day of Judgment, he will be asked about it. Islamic Law requires that he manages his time wisely and utilizes it well. This is achieved by balancing his worldly needs with his worship and caring for his spiritual needs. Islam encourages the believer to get maximum benefit out of his time, filling it with beneficial activities and good deeds. Allah says: O you who believe, do not let your wealth and children prevent you from the remembrance of Allah. Whosoever does this; they are surely among the losers. And spend from what We have provided you before one of you approaches death and says, 'My Lord, if you would only give me a little more time, I would give in charity and I would be one of the righteous. Allah's Messenger (peace be upon him) said: "The feet of a servant will not turn away on the Day of Judgment until he is asked about four things: his lifetime, how he lived it; his youth, how he spent it; his wealth, from where he earned it and on what he spent it; and his work, what work did he used to do." Allah's Messenger (peace be upon him) also said: "There are two blessings that many people wish they had: health and free time." The Prophet (peace be upon him) counseled us to balance our time, saying: "Give your hearts rest every hour, because if the heart is forced, it becomes blind

A-Z of Islam Compiled from the books and tapes of Dr. Abu Ameenah Bilal Philips
Allah (God) Cleanliness Muslim Contribution to Science Human Rights Jesus
Knowledge Main Pillars Muhammad Women Other Religions Peace Relevance Sources
Sunnah Tolerance Universality Allah (God) Islam is the complete submission and
obedience to Allah (God). The name Allah (God) in Islam never refers to Muhammad
(pbuh), as many Christians may think; Allah is the personal name of God. What do
Muslims believe about Allah? 1. He is the one God, Who has no partner. 2. Nothing is
like Him. He is the Creator, not created, nor a part of His creation. 3. He is All-Powerful,
absolutely Just. 4. There is no other entity in the entire universe worthy of worship
besides Him. 5. He is First, Last, and Everlasting; He was when nothing was, and will be
when nothing else remains. 6. He is the All-Knowing, and All-Merciful, the Supreme, the
Sovereign. 7. It is only He Who is capable of granting life to anything. 8. He sent His
Messengers (peace be upon them) to guide all of mankind. 9. He sent Muhammad (pbuh)
as the last Prophet and Messenger for all mankind. 10. His book is the Holy Qur'an, the
only authentic revealed book in the world that has been kept without change. 11. Allah
knows what is in our hearts. These are some of the basic guidelines Muslims follow in
their knowledge of God: 1. Eliminate any anthropomorphism (human qualities) from
their conception of Allah. His attributes are not like human attributes, despite similar
labels or appellations. 2. Have unwavering faith in exactly what Allah and Prophet
Muhammad (pbuh) described Allah to be, no more, no less. 3. Eradicate any hope or
desire of learning or knowing the modality of His names and attributes. 4. Belief totally
in all the names and attributes of Allah; one cannot believe in some and disbelieve the
others. 5. One cannot accept the names of Allah without their associated attributes, i.e.
one cannot say He is Al-Hayy - 'The Living' and then say that He is without life. 6.
Similarity in names (or meanings) does not imply similarity in what is being described
(referents). As a robotics arm differs from a human arm, so the "hand" of Allah is nothing
like a human hand, His speech is nothing like human speech, etc. 7. Certain words are
ambiguous or vague in their meanings, and thus may be susceptible to misinterpretation.
Only those meanings that are in accordance with what is specified by Allah and His
Prophet (pbuh) are acceptable. Cleanliness Islam places great emphasis on cleanliness, in
both its physical and spiritual aspects. On the physical side, Islam requires the Muslim to
clean his body, his clothes, his house, and the whole community, and he is rewarded by
God for doing so. Prophet Muhammad (pbuh) said, for example: "Removing any harm
from the road is charity (that will be rewarded by Allah)." [Bukhari] While people
generally consider cleanliness a desirable attribute, Islam insists on it, making it an
indispensable fundamental of the faith. A muslim is required to be pure morally and
spiritually as well as physically. Through the Qur'an and Sunnah Islam requires the
sincere believer to sanitize and purify his entire way of life. In the Qur'an Allah
commends those who are accustomed to cleanliness: "Allah loves those who turn to Him
constantly and He loves those who keep themselves pure and clean." [2: 22] In Islam the
Arabic term for purity is Taharah. Books of Islamic jurisprudence often contain an entire
chapter with Taharah as a heading. Allah orders the believer to be tidy in appearance:
"Keep your clothes clean." [74:4] The Qur'an insists that the believer maintain a constant
state of purity: "Believers! When you prepare for prayer wash your faces, and your hands
(and arms) to the elbows; rub your heads (with water) and (wash) your feet up to the
ankles. If you are ritually impure bathe your whole body." [5: 6] Ritual impurity refers to

that resulting from sexual release, menstruation and the first forty days after childbirth. Muslims also use water, not paper or anything else to after eliminating body wastes. Prophet Muhammad (pbuh) advised the Muslims to appear neat and tidy in private and in public. Once when returning home from battle he advised his army: "You are soon going to meet your brothers, so tidy your saddles and clothes. Be distinguished in the eyes of the people." [Abu Dawud] On another occasion he said: "Don't ever come with your hair and beard disheveled like a devil." [Al-Tirmidhi] And on another: "Had I not been afraid of overburdening my community, I would have ordered them to brush their teeth for every prayer." [Bukhari] Moral hygiene was not ignored, either, for the Prophet (pbuh) encouraged the muslims to make a special prayer upon seeing themselves in the mirror: "Allah, You have endowed me with a good form; likewise bless me with an immaculate character and forbid my face from touching the Hellfire." [Ahmad] And modesty in dress, for men as well as for women, assists one in maintaining purity of thought. Being charitable is a way of purifying one's wealth. A Muslim who does not give charity (Sadaqah) and pay the required annual Zakah, the 2.5% alms-tax, has in effect contaminated his wealth by hoarding that which rightfully belongs to others: "Of their wealth take alms so that you may purify and sanctify them." [9: 103] All the laws and injunctions given by Allah and His Prophet (pbuh) are pure; on the other hand, man-made laws suffer from the impurities of human bias and other imperfections. Thus any formal law can only be truly just when it is purified by divine guidance - as elucidated by the Qur'an and the Sunnah - or if it is divinely ordained to begin with - the Shari'ah. Muslims

Contribution To Science Astronomy

Muslims have always had a special interest in astronomy. The moon and the sun are of vital importance in the daily life of every Muslim. By the moon, Muslims determine the beginning and the end of the months in their lunar calendar. By the sun the Muslims calculate the times for prayer and fasting. It is also by means of astronomy that Muslims can determine the precise direction of the Qiblah, to face the Ka'bah in Makkah, during prayer. The most precise solar calendar, superior to the Julian, is the Jilali, devised under the supervision of Umar Khayyam. The Qur'an contains many references to astronomy. "The heavens and the earth were ordered rightly, and were made subservient to man, including the sun, the moon, the stars, and day and night. Every heavenly body moves in an orbit assigned to it by God and never digresses, making the universe an orderly cosmos whose life and existence, diminution and expansion, are totally determined by the Creator." [Qur'an 30:22] These references, and the injunctions to learn, inspired the early Muslim scholars to study the heavens. They integrated the earlier works of the Indians, Persians and Greeks into a new synthesis. Ptolemy's Almagest (the title as we know it is Arabic) was translated, studied and criticized. Many new stars were discovered, as we see in their Arabic names - Algol, Deneb, Betelgeuse, Rigel, Aldebaran. Astronomical tables were compiled, among them the Toledan tables, which were used by Copernicus, Tycho Brahe and Kepler. Also compiled were almanacs - another Arabic term. Other terms from Arabic are zenith, nadir, albedo, azimuth. Muslim astronomers were the first to establish observatories, like the one built at Mugharah by Hulagu, the son of Genghis Khan, in Persia, and they invented instruments such as the quadrant and astrolabe, which led to advances not only in astronomy but in oceanic navigation, contributing to the European age of exploration.

Geography

Muslim scholars paid great attention to geography. In fact, the Muslims' great concern for geography originated with their religion. The Qur'an encourages people to

travel throughout the earth to see God's signs and patterns everywhere. Islam also requires each Muslim to have at least enough knowledge of geography to know the direction of the Qiblah (the position of the Ka'bah in Makkah) in order to pray five times a day. Muslims were also used to taking long journeys to conduct trade as well as to make the Hajj and spread their religion. The far-flung Islamic empire enabled scholar-explorers to compile large amounts of geographical and climatic information from the Atlantic to the Pacific. Among the most famous names in the field of geography, even in the West, are Ibn Khaldun and Ibn Batuta, renowned for their written accounts of their extensive explorations. In 1166, Al-Idrisi, the well-known Muslim scholar who served the Sicilian court, produced very accurate maps, including a world map with all the continents and their mountains, rivers and famous cities. Al-Muqdishī was the first geographer to produce accurate maps in color. It was, moreover, with the help of Muslim navigators and their inventions that Magellan was able to traverse the Cape of Good Hope, and Da Gama and Columbus had Muslim navigators on board their ships. Humanity Seeking knowledge is obligatory in Islam for every Muslim, man and woman. The main sources of Islam, the Qur'an and the Sunnah (Prophet Muhammad's traditions), encourage Muslims to seek knowledge and be scholars, since this is the best way for people to know Allah (God), to appreciate His wondrous creations and be thankful for them. Muslims were therefore eager to seek knowledge, both religious and secular, and within a few years of Muhammad's mission, a great civilization sprang up and flourished. The outcome is shown in the spread of Islamic universities; Al-Zaytunah in Tunis, and Al-Azhar in Cairo go back more than 1,000 years and are the oldest existing universities in the world. Indeed, they were the models for the first European universities, such as Bologna, Heidelberg, and the Sorbonne. Even the familiar academic cap and gown originated at Al-Azhar University. Muslims made great advances in many different fields, such as geography, physics, chemistry, mathematics, medicine, pharmacology, architecture, linguistics and astronomy. Algebra and the Arabic numerals were introduced to the world by Muslim scholars. The astrolabe, the quadrant, and other navigational devices and maps were developed by Muslim scholars and played an important role in world progress, most notably in Europe's age of exploration. Muslim scholars studied the ancient civilizations from Greece and Rome to China and India. The works of Aristotle, Ptolemy, Euclid and others were translated into Arabic. Muslim scholars and scientists then added their own creative ideas, discoveries and inventions, and finally transmitted this new knowledge to Europe, leading directly to the Renaissance. Many scientific and medical treatises, having been translated into Latin, were standard **** and reference books as late as the 17th and 18th centuries. Mathematics It is interesting to note that Islam so strongly urges mankind to study and explore the universe. For example, the Holy Qur'an states: "We (Allah) will show you (mankind) Our signs/patterns in the horizons/universe and in yourselves until you are convinced that the revelation is the truth." [Qur'an, 14:53] This invitation to explore and search made Muslims interested in astronomy, mathematics, chemistry, and the other sciences, and they had a very clear and firm understanding of the correspondences among geometry, mathematics, and astronomy. The Muslims invented the symbol for zero (The word "cipher" comes from Arabic sifr), and they organized the numbers into the decimal system - base 10. Additionally, they invented the symbol to express an unknown quantity, i.e. variables like x. The first great Muslim mathematician, Al-Khawarizmi, invented the subject of algebra

(al-Jabr), which was further developed by others, most notably Umar Khayyam. Al-Khwarizmi's work, in Latin translation, brought the Arabic numerals along with the mathematics to Europe, through Spain. The word "algorithm" is derived from his name. Muslim mathematicians excelled also in geometry, as can be seen in their graphic arts, and it was the great Al-Biruni (who excelled also in the fields of natural history, even geology and mineralogy) who established trigonometry as a distinct branch of mathematics. Other Muslim mathematicians made significant progress in number theory.

Medicine In Islam, the human body is a source of appreciation, as it is created by Almighty Allah (God). How it functions, how to keep it clean and safe, how to prevent diseases from attacking it or cure those diseases, have been important issues for Muslims. Prophet Muhammad himself urged people to "take medicines for your diseases", as people at that time were reluctant to do so. He also said, "God created no illness, but established for it a cure, except for old age. When the antidote is applied, the patient will recover with the permission of God." This was strong motivation to encourage Muslim scientists to explore, develop, and apply empirical laws. Much attention was given to medicine and public health care. The first hospital was built in Baghdad in 706 AC. The Muslims also used camel caravans as mobile hospitals, which moved from place to place. Since the religion did not forbid it, Muslim scholars used human cadavers to study anatomy and physiology and to help their students understand how the body functions. This empirical study enabled surgery to develop very quickly. Al-Razi, known in the West as Rhazes, the famous physician and scientist, (d. 932) was one of the greatest physicians in the world in the Middle Ages. He stressed empirical observation and clinical medicine and was unrivaled as a diagnostician. He also wrote a treatise on hygiene in hospitals. Khalaf Abul-Qasim Al-Zahrawi was a very famous surgeon in the eleventh century, known in Europe for his work, *Concessio* (Kitab al-Tasrif). Ibn Sina (d. 1037), better known to the West as Avicenna, was perhaps the greatest physician until the modern era. His famous book, *Al-Qanun fi al-Tibb*, remained a standard book even in Europe, for over 700 years. Ibn Sina's work is still studied and built upon in the East. Other significant contributions were made in pharmacology, such as Ibn Sina's *Kitab al-Shifa'* (Book of Healing), and in public health. Every major city in the Islamic world had a number of excellent hospitals, some of them teaching hospitals, and many of them were specialized for particular diseases, including mental and emotional. The Ottomans were particularly noted for their building of hospitals and for the high level of hygiene practiced in them.

Definition The word ISLAM has a two-fold meaning: peace, and submission to God. This submission requires a fully conscious and willing effort to submit to the one Almighty God. One must consciously and conscientiously give oneself to the service of Allah. This means to act on what Allah enjoins all of us to do (in the Qur'an) and what His beloved Prophet, Muhammad (pbuh) encouraged us to do in his Sunnah (his lifestyle and sayings personifying the Qur'an). Once we humble ourselves, rid ourselves of our egoism and submit totally to Allah, and to Him exclusively, in faith and in action, we will surely feel peace in our hearts. Establishing peace in our hearts will bring about peace in our external conduct as well. Islam is careful to remind us that it not a religion to be paid mere lip service; rather it is an all-encompassing way of life that must be practiced continuously for it to be Islam. The Muslim must practice the five pillars of the religion: the declaration of faith in the oneness of Allah and the prophet hood of Muhammad (pbuh), prayer, fasting the month of Ramadan, alms-tax, and the

pilgrimage to Makkah; and believe in the six articles of faith: belief in God, the Holy Books, the prophets, the angels, the Day of Judgment and God's decree, whether for good or ill. There are other injunctions and commandments which concern virtually all facets of one's personal, family and civic life. These include such matters as diet, clothing, personal hygiene, interpersonal relations, business ethics, responsibilities towards parents, spouse and children, marriage, divorce and inheritance, civil and criminal law, fighting in defense of Islam, relations with non-Muslims, and so much more. Human Rights Islam has been from its inception very concerned with issues of human rights. Privacy, freedom, dignity and equality are guaranteed in Islam. The holy Qur'an states clearly: "There is no compulsion in religion." And there are no reliable reports to confirm the old accusations that when the Muslim armies were expanding into Asia, Africa and Europe the people were put to the sword if they failed to convert to Islam. The best proof is that not only did the Christians, Jews, Zoroastrians and Hindus in those areas not perish or otherwise disappear, they actually flourished as protected minority communities, and many individuals rose to prominent positions in the arts, sciences, even in government. The lives, property and privacy of all citizens in an Islamic state are considered sacred, whether or not the person is Muslim. Non-Muslims have freedom of worship and the practice of their religions, including their own family law and religious courts. They are obliged to pay a different tax (Jizyah) instead of the Zakah, and the state is obligated to provide both protection and government services. Before the modern era it was extremely rare to find a state or government anywhere in the world that was as solicitous of its minorities and their civil rights as the Islamic states. In no other religion did women receive such a degree of legal and moral equality and personal respect. Moreover, racism and tribalism are incompatible with Islam, for the Qur'an speaks of human equality in the following terms: "Mankind! We created you from a single soul, male and female, and made you into nations and tribes, 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." Jesus Islam honors all the prophets who were sent to mankind. Muslims respect all prophets in general, but Jesus in particular, because he was one of the prophets who foretold the coming of Muhammad. Muslims, too, await the second coming of Jesus. They consider him one of the greatest of Allah's prophets to mankind. A Muslim does not refer to him simply as "Jesus," but normally adds the phrase "peace be upon him" as a sign of respect. No other religion in the world respects and dignifies Jesus as Islam does. The Qur'an confirms his virgin birth (a chapter of the Qur'an is entitled "Mary"), and Mary is considered to have been one of the purest women in all creation. The Qur'an describes Jesus' birth as follows: "Behold!" the Angel said, God has chosen you, and purified you, and chosen you above the women of all nations. 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 in the Hereafter, and one of those brought near to God. He shall speak to the people from his cradle and in maturity, and he shall be of the righteous. She said: "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." [3:42-47] Muslims believe that Jesus was born immaculately, and through the same power which had brought Eve to life and Adam into being without a father or a mother. "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." [3:59] During his prophetic mission, Jesus performed many miracles. The Qur'an

tells us that he said: "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." [3:49] Muhammad and Jesus, as well as the other prophets, were sent to confirm the belief in one God. This is referred to in the Qur'an where Jesus is reported as saying that he came: "To attest the law which was before me, and to make lawful to you part of what was forbidden you; I have come to you with a sign from your Lord, so fear God and obey me." [3:50] Prophet Muhammad emphasized the importance of Jesus by saying: "Whoever believes there is no god but Allah, alone without partner, that Muhammad is His messenger, that Jesus is a 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. [Bukhari] Knowledge Islam urges people to read and learn on every occasion. The verses of the Qur'an command, advise, warn, and encourage people to observe the phenomena of nature, the succession of day and night, the movements of stars, the sun, moon, and other heavenly bodies. Muslims are urged to look into everything in the universe, to travel, investigate, explore and understand them, the better to appreciate and be thankful for all the wonders and beauty of God's creations. The first revelation to Muhammad showed how much Islam cares about knowledge. "Read, in the name of your Lord, Who created..." [96:1] Learning is obligatory for both men and women. Moreover, education is not restricted to religious issues; it includes all fields of knowledge, including biology, physics, and technology. Scholars have the highest status in Islam, second only to that accorded to prophets. Almost from the very beginnings of the Islamic state Muslims began to study and to master a number of fields of so-called secular learning, beginning with linguistics and architecture, but very quickly extending to mathematics, physics, astronomy, geography, medicine, chemistry and philosophy. They translated and synthesized the known works of the ancient world, from Greece, Persia, India, even China. Before long they were criticizing, improving and expanding on that knowledge. Centuries before the European Renaissance there were Muslim ?Renaissance? men, men who were simultaneously explorers, scientists, philosophers, physicians and poets, like Ibn Sina (Avicenna), Umar Khayyam, and others.

Main Pillars 1. Shahadah The first pillar of Islam is that a Muslim believe and declare his faith by saying the Shahadah (lit. 'witness'), also known as the Kalimah: La ilaha ila Allah; Muhammadur-rasul Allah. 'There is no god but Allah; Muhammad is the Messenger of Allah.' This declaration contains two parts. The first part refers to God Almighty, the Creator of everything, the Lord of the Worlds; the second part refers to the Messenger, Muhammad (pbuh) a prophet and a human being, who received the revelation through the Archangel Gabriel, and taught it to mankind. By sincerely uttering the Shahadah the Muslim acknowledges Allah as the sole Creator of all, and the Supreme Authority over everything and everyone in the universe. Consequently the Muslim closes his/her heart and mind to loyalty, devotion and obedience to, trust in, reliance on, and worship of anything or anyone other than Allah. This rejection is not confined merely to pagan gods and goddesses of wood and stone and created by human hands and imaginations; this rejection must extend to all other conceptions, superstitions, ideologies, ways of life, and authority figures that claim supreme devotion, loyalty, trust, love, obedience or worship. This entails, for example, the rejection of belief in such common things as astrology, palm reading, good luck charms, fortune-telling and psychic

readings, in addition to praying at shrines or graves of "saints", asking the dead souls to intercede for them with Allah. There are no intercessors in Islam, nor any class of clergy as such; a Muslim prays directly and exclusively to Allah. Belief in the prophet hood of Muhammad (pbuh) entails belief in the guidance brought by him and contained in his Sunnah (traditions of his sayings and actions), and demands of the Muslim the intention to follow his guidance faithfully. Muhammad (pbuh) was also a human being, a man with feelings and emotions, who ate, drank and slept, and was born and died, like other men. He had a pure and upright nature, extraordinary righteousness, and an unwavering faith in Allah and commitment to Islam, but he was not divine. Muslims do not pray to him, not even as an intercessor, and Muslims abhor the terms "Mohamedan" and "Mohamedanism".

2. Salah (Prayer) Prayer (Salah), in the sense of worship, is the second pillar of Islam. Prayer is obligatory and must be performed five times a day. These five times are dawn (Fajr), immediately after noon (Dhuhr), mid-afternoon ('Asr), sunset (Maghrib), and early night (Isha'). Ritual cleanliness and ablution are required before prayer, as are clean clothes and location, and the removal of shoes. One may pray individually or communally, at home, outside, virtually any clean place, as well as in a mosque, though the latter is preferred. Special is the Friday noon prayer, called Jum'ah. It, too, is obligatory and is to be done in a mosque, in congregation. It is accompanied by a sermon (Khutbah), and it replaces the normal Dhuhr prayer. There is no hierarchical clerical authority in Islam, no priests or ministers. Prayers are led by any learned person who knows the Qur'an and is chosen by the congregation. He (or she, if the congregation is all women) is called the imam. There is also no minimum number of congregates required to hold communal prayers. Prayer consists of verses from the Qur'an and other prayers, accompanied by various bodily postures - standing, bowing, prostrating and sitting. They are said in Arabic, the language of the revelation, though personal supplications (Du'ah) can be offered in one's own language. Worshippers face the Qiblah, the direction of the Ka'bah in the city of Makkah. The significance of prayer lies in one's maintaining a continuous link to God five times a day, which helps the worshipper avoid misdeeds if he/she performs the prayers sincerely. In addition it promotes discipline, God-consciousness and placing one's trust in Allah alone, and the importance of striving for the Hereafter. When performed in congregation it also provides a strong sense of community, equality and brotherhood/sisterhood.

3. Sawm (Fasting) The fourth pillar of Islam is fasting. Allah prescribes daily fasting for all able, adult Muslims during the whole of the month of Ramadan, the ninth month of the lunar calendar, beginning with the sighting of the new moon. Exempted from the fast are the very old and the insane. On the physical side, fasting is from first light of dawn until sundown, abstaining from food, drink, and sexual relations. On the moral, behavioral side, one must abstain from lying, malicious gossip, quarreling and trivial nonsense. Those who are sick, elderly, or on a journey, and women who are menstruating, pregnant, or nursing are permitted to break the fast, but must make up an equal number of days later in the year. If physically unable to do so, they must feed a needy person for each day missed. Children begin to fast (and to observe the prayers) from puberty, although many start earlier. Although fasting is beneficial to the health, it is regarded principally as a method of self-purification. By cutting oneself off from worldly pleasures and comforts, even for a short time, the fasting person gains true sympathy for those who go hungry regularly, and achieves growth in his spiritual life, learning discipline, self-restraint, patience and flexibility. In addition to

the fast proper, one is encouraged to read the entire Qur'an. In addition, special prayers, called Tarawih, are held in the mosque every night of the month, during which a whole section of the Qur'an (Juz') is recited, so that by the end of the month the entire Qur'an has been completed. These are done in remembrance of the fact that the revelation of the Qur'an to Prophet Muhammad (pbuh) was begun during Ramadan. During the last ten days - though the exact day is never known and may not even be the same every year - occurs the Night of Power (Laylat al-Qadr). To spend that night in worship is *****alent to a thousand months of worship, i.e. Allah's reward for it is very great. On the first day of the following month, after another new moon has been sighted, a special celebration is made, called 'Id al-Fitr. A quantity of staple food is donated to the poor (Zakat al-Fitr), everyone has bathed and put on their best, preferably new, clothes, and communal prayers are held in the early morning, followed by feasting and visiting relatives and friends. There are other fast days throughout the year. Muslims are encouraged to fast six days in Shawwal, the month following Ramadan, Mondays and Thursdays, and the ninth and tenth, or tenth and eleventh of Muharram, the first month of the year. The tenth day, called Ashurah, is also a fast day for the Jews (Yom Kippur), and Allah commanded the Muslims to fast two days to distinguish themselves from the People of the Book. While fasting per se is encouraged, constant fasting, as well as monasticism, celibacy, and otherwise retreating from the real world, are condemned in Islam. Fasting on the two festival days, 'Id al-Fitr and 'Id al-Adha, the feast of the Hajj, is strictly forbidden.

4. Zakah The third pillar of Islam is the alms-tax (Zakah). It is a tax on wealth, payable on various categories of property, notably savings and investments, produce, inventory of goods, salable crops and cattle, and precious *****s, and is to be used for the various categories of distribution specified by Islamic law. It is also an act of purification through sharing what one has with others. The rationale behind this is that Muslims believe that everything belongs to God, and wealth is held by man as a trust. This trust must be discharged, moreover, as instructed by God, as that portion of our wealth legally belongs to other people and must be given to them. If we refuse and hoard this wealth, it is considered impure and unclean. If, for example one were to use that wealth for charity or to finance one's pilgrimage to Makkah, those acts would also be impure, invalid, and of course unrewarded. Allah says: "Of their wealth, take alms so you may purify and sanctify them." [9:103] The word Zakah means purification and growth. Our possessions are purified by setting aside that portion of it for those in need. Each Muslim calculates his or her own Zakah individually. For most purposes this involves the payment each year of 2.5% of one's capital, provided that this capital reaches a certain minimum amount that which is not consumed by its owner. A generous person can pay more than this amount, though it is treated and rewarded as voluntary charity (Sadaqah). This amount of money is provided to bridge the gap between the rich and the poor, and can be used in many useful projects for the welfare of the community. Historically the pillar of Zakah became mandatory on Muslims form the second year after the Hijrah, 622 C.E. It is mentioned more than thirty times in the Qur'an, usually in the same breath as Salah. So important is this pillar that one is not considered a part of the Islamic brotherhood if one ignores this obligation.

5. Hajj The fifth pillar of Islam is to make a pilgrimage (Hajj) to Makkah, in Saudi Arabia, at least once in one's lifetime. This pillar is obligatory for every Muslim, male or female, provided that he/she is physically and financially able to do so. Prerequisites for performing the Hajj are to be a Muslim, to be free, to be an adult or

mature enough, to be of sound mind, and to have the ability to afford the journey and maintain one's dependents back home for the duration. The reward for the Hajj is nothing less than Paradise. The Hajj is the ultimate form of worship, as it involves the spirit of all the other rituals and demands of the believer great sacrifice. On this unique occasion, nearly two million Muslims from all over the globe meet one another in a given year. Regardless of the season, pilgrims wear special clothes (Ihram) - two, very simple, unsewn white garments - which strips away all distinctions of wealth, status, class and culture; all stand together and equal before Allah (God). The rites of Hajj, which go back to the time of Prophet Abraham who built the Ka'bah, are observed over five or six days, beginning on the eighth day of the last month of the year, named Dhul-Hijjah (pilgrimage). These rites include circumambulating the Ka'bah (Tawwaf), and going between the mountains of Safa and Marwah, as Hajjar (Abraham's wife) did during her search for water for her son Isma'il. 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. The pilgrims also cast stones at a stone pillar which represents Satan. The pilgrimage ends with a festival, called 'Id al-Adha, which is celebrated with prayers, the sacrifice of an animal, and the exchange of greetings and gifts in Muslim communities everywhere. Muhammad (pbuh) was an illiterate but wise and well-respected man who was born in Makkah in the year 570 C.E., at a time when Christianity was not yet fully established in Europe. His first years were marked by the deaths of his parents. Since his father died before his birth, his uncle, Abu Talib, from the respected tribe of Quraysh, raised him. As Muhammad (pbuh) grew up, he became known for his truthfulness, generosity and sincerity, so that he was sought after for his ability to arbitrate in disputes. His reputation and personal qualities also led to his marriage, at the age of twenty-five, to Khadijah, a widow whom he had assisted in business. Thenceforth, he became an important and trusted citizen of Makkah. Historians describe him as calm and meditative. Muhammad (pbuh) never felt fully ***** to be part of a society whose values he considered to be devoid of true religious significance. It became his habit to retreat from time to time to the cave of Hira', to meditate near the summit of Jabal al-Nur, the "Mountain of Light", near Makkah. At the age of 40, while engaged in one such 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 Qur'an, the faithful recording of the entire revelation of God. The first revelation read: "Recite: In the name of your Lord Who created man from a clot (of blood). Recite: Your Lord is Most Noble, Who taught by the pen, taught man what he did not know." [96:1-5] It was this reality that he gradually and steadily came to learn and believe, until he fully realized that it is the truth. His first convert was Khadijah, whose support and companionship provided necessary reassurance and strength. He also won the support of some of his relatives and friends. Three basic themes of the early message were the majesty of the one, unique God, the futility of idol worship, the threat of judgment, and the necessity of faith, compassion and morality in human affairs. All these themes represented an attack on the crass materialism and idolatry prevalent in Makkah at the time. So when he began to proclaim the message to others the Makkans rejected him. He and his small group of followers suffered bitter persecution, which grew so fierce that in the year 622 C.E., God gave them the command to emigrate. This event, the Hijrah (migration), in which they left Makkah for the city of Madinah, some 260 miles to

the north, marked the beginning of a new era and thus the beginning of the Muslim calendar. During his suffering, Muhammad (pbuh) drew comfort from the knowledge revealed to him about other prophets, such as Abraham, Joseph, and Moses, each of whom had also been persecuted and tested. After several years and some significant battles, the Prophet and his followers were able to return to Makkah, where they forgave their enemies and established Islam definitively. By the time the Prophet died, at the age of 63, the greater part of Arabia had accepted Islam, and within a century of his death, Islam had spread as far west as Spain and as far east as China. It was clear that the message was not limited to Arabs; it was for the whole of humanity. The Prophet's sayings (Hadith), are also believed to be revelation. The number of sayings collected by his followers and scholars is about 10,000. Some typical examples of his sayings are as follows: "To pursue knowledge is obligatory on every believing (man and woman)." [Ibn Majah] "Removing a harmful thing from the road is charity." [Bukhari, Muslim] "Those who do not show tenderness and love cannot expect to have tenderness shown to them." [Bukhari] "Adore Allah (God) as though you see Him; even if you do not see Him, He nonetheless sees you." [Bukhari, Muslim] Although Muhammad is deeply loved, revered and emulated by Muslims as God's final messenger, he is not an object of worship.

Women At a time when the rest of the world, from Greece and Rome to India and China, considered women as no better than children or even slaves, with no rights whatsoever, Islam acknowledged women's equality with men in a great many respects. The Qur'an states: "And among His signs is this: that He created mates for you from yourselves that you may find rest, peace of mind in them, and He ordained between you love and mercy. Lo, herein indeed are signs for people who reflect." [30:21] Prophet Muhammad said: "The most perfect in faith amongst believers is he who is best in manners and kindest to his wife." [Abu Dawud] Muslims believe that Adam and Eve were created from the same soul. Both were equally guilty of their sin and fall from grace, and both were forgiven by Allah. Many women in Islam have had high status; consider the fact that the first person to convert to Islam was Khadijah, the wife of Muhammad, whom he both loved and respected. His favorite wife after Khadijah's death, A'isha, became renowned as a scholar and one of the greatest sources of Hadith literature. Many of the female Companions accomplished great deeds and achieved fame, and throughout Islamic history there have been famous and influential scholars, jurists and mystics. With regard to education, both women and men have the same rights and obligations. This is clear in Prophet Muhammad's saying: "Seeking knowledge is mandatory for every believer." [Ibn Majah] This implies men and women. A woman is to be treated as God has endowed her, with rights, such as to be treated as an individual, with the right to own and dispose of her own property and earnings, enter into contracts, even after marriage. She has the right to be educated and to work outside the home if she so chooses. She has the right to inherit from her father, mother, and husband. A very interesting point to note is that in Islam, unlike any other religion, a woman can be an imam, a leader of communal prayer, for a group of women. A Muslim woman also has obligations. All the laws and regulations pertaining to prayer, fasting, charity, pilgrimage, doing good deeds, etc., apply to women, albeit with minor differences having mainly to do with female physiology. Before marriage, a woman has the right to choose her husband. Islamic law is very strict regarding the necessity of having the woman's consent for marriage. A marriage dowry (money) is given by the groom to the bride for her own personal use. She keeps her own family

name, rather than taking her husband's. As a wife, a woman has the right to be supported by her husband even if she is already rich. She also has the right to seek divorce and custody of young children. She does not return the dowry, except in a few unusual situations. Despite the fact that in many places and times Muslim communities have not always adhered to all or even many of the foregoing in practice, the ideal has been there for 1400 years, while virtually all other major civilizations did not begin to address these issues or change their negative attitudes until the 19th and 20th centuries, and there are still many contemporary civilizations which have yet to do so.

Other Religions Islam is the religion of all prophets. Muslims believe that all the prophets were sent to their respective peoples from God (Allah). They all had the same mission and message - guiding people to the right path. The three revealed, monotheistic religions, Islam, Christianity, and Judaism, go back to Abraham. The prophets of these religions were directly descended from him - Moses, Jesus and others from Isaac, but Muhammad from Isma'îl. It was Prophet Abraham who had established the settlement which today is the city of Makkah, and with his son Isma'îl built the Ka'bah, which Muslims all over the world face when they pray. Christians and Jews hold a special place in Islam. They are called the People of the Book (Ahl al-Kitab), since the original Torah and Gospel were also divinely revealed and they shared in the prophetic tradition. Islamic states have nearly always shown their religious minorities tolerance and respect and those communities flourished under Islamic rule. God says: "...[T]hose who believe (in the message of Islam), and the Jews, the Sabaeans, and the Christians - all those who believe in Allah and the Last Day, and act righteously - no fear shall come upon them..." [5:69]

Setting up the Islamic state in Madinah, Prophet Muhammad (pbuh) further warned: "Whoever oppresses any Dhimmi (non-Muslim citizen of the Islamic state), I shall be his prosecutor on the Day of Judgment." In setting up the Islamic state, Prophet Muhammad made it inclusive of the Arabian Jews and Christians. Their persons, properties, churches and synagogues were protected, freedom of worship was guaranteed, and they controlled their own community affairs with their own civil and religious laws and courts. For most of the first century of the Islamic state, in fact, the majority of the citizens were Christians, enjoying peace and liberty such as they had not had even under Christian Rome or Byzantium. The Jews, from the very beginning in Madinah, and later everywhere else, were lifted from the burden of being clients of individual Arab tribes to being citizens of the state, thus freeing them to focus on their Jewishness. When the Islamic state expanded outside Arabia the Jews of other lands were treated for the first time as liberated citizens. Judaism flourished as never before, with Jews even serving in Muslim armies and administrations while their culture bloomed in the arts, sciences, medicine and philosophy. This knowledge they transmitted to their brethren in the hostile climate of Christian Europe. Even Jewish mysticism originated under the influence of sufism and spread to northern Europe. When Islam reached Persia the concept of People of the Book was extended to the Zoroastrians as well. Later, when the Muslims conquered parts of India and encountered Buddhists and Hindus, who appeared to worship idols, the question was referred to the ulema (council of scholars), who judged that even they could have the same protected status as the Jews and Christians, so long as they did not fight Islam and they paid the Jizyah tax. Peace "Peace" is the most common word on a Muslim's tongue. Whenever two people meet, they exchange greetings, wishing each other peace: "Peace be upon you." But peace cannot prevail except through

justice. Since the concept of justice may differ from one man to another, or from one society to another, Muslims believe that real justice is that which is specified by Allah (God). Islam permits fighting in self-defense, in defense of the religion, or by those who have been expelled forcibly from their homes. At the same time, Islam requires one to treat one's enemy mercifully. It lays down strict rules of combat which include prohibitions against harming civilians and against destroying crops, trees, and livestock. Islam also requires that if an enemy declares his desire to end hostilities and seek peace, the Muslims must do the same. The concept of Jihad (struggling in the cause of Allah) is stated in the Qur'an. Allah said: "Fight in the cause of God those who fight you, but do not transgress limits. God does not love transgressors." [2:19] Jihad is never to be waged to force anybody to choose a particular religion. On the contrary, it is to be waged to protect his right to choose freely. Therefore, if there is a force in the world that tries to prevent a person from practicing this right, Jihad may lead to fighting the force that is trying to prevent him from exercising free will.

Relevance Since Islam is the last religion revealed by Allah, it possesses some elements that make it unique. One of these is its relevance for human beings regardless of place and time. This means that Islam - submission to God - is a comprehensive institution which includes all the guidelines necessary for all aspects of life. Therefore, the best way to understand Islam is to look at it as more than a religion - as a complete way of life. In other words, it is a system which regulates every aspect of life, dealing with all issues - social, economic, educational, judicial, health, and even military. Thus, it is suitable for all human beings and for all times, since it is the final religion. Islamic law aims to achieve five goals for human beings in life: protecting the religion, protecting one's self, protecting one's possessions, protecting one's mind, and protecting one's offspring. Therefore, God (Allah) decided on two main domains of law:

1. If the domain always requires change and progress, Allah legislated comprehensive yet flexible rules and gave people the chance to create and develop the necessary laws to satisfy the specific needs of a certain period of time. For example, in the rule of consultation (Shura), Allah decided that it should be the general rule for any government; however, its form and style are left open for people to choose and decide according to their needs.
2. If the domain does not require or lend itself to change or progress, Allah legislated fixed and detailed laws that govern all issues related to a specific area. Thus, there is no way for man to change or develop those laws, which were made for the welfare of all mankind. For example, the area of worshipping God contains fixed details which cannot be changed at all. These regard prayer, fasting, making pilgrimage, etc. Another example is in family matters, such as the laws of marriage, divorce, and inheritance. To show how Islam cares for the environment, one can cite the many laws that protect the environment. About fourteen hundred years ago, Prophet Muhammad (pbuh) said: "The world is green and beautiful, and Allah has appointed you as His stewards over it. He sees how you acquit yourselves." Muhammad showed how important plants and trees are by saying: "Whoever plants a tree and looks after it with care until it matures and becomes productive will be rewarded in the Hereafter." Even in the territory of an enemy, Islam's care for plants, animals, and trees is profound. Abu Bakr, the first Caliph, or successor, to Muhammad (pbuh), instructed his troops that he was sending into battle not to cut down any trees or kill any animals except for food. These are but a few examples of how Islam remains relevant in the modern world.

Sources ?The ultimate manifestation of God's grace for man, the ultimate wisdom, and

the ultimate beauty of expression: in short, the word of God. This is how the German scholar, Muhammad Asad, once described the Qur'an. If one were to ask any Muslim to depict it, most likely they would offer similar words. The Qur'an, to the Muslim, is the irrefutable, inimitable Word of God. It was revealed by God Almighty, through the instrument of Prophet Muhammad (pbuh). The Prophet (pbuh) himself had no role in authoring the Qur'an, he was merely a human secretary, repeating the dictates of the Divine Creator: "He (Muhammad) does not speak of his own desire. It is no less than an Inspiration sent down to him." [53:3-4] The Qur'an was revealed in Arabic, to Prophet Muhammad (pbuh), over a period of twenty-three years. It is composed in a style so unique, that it cannot be deemed either poetry or prose, but somehow a mixture of both. The Qur'an is inimitable; it cannot be simulated or copied, and God Almighty challenges mankind to pursue such an endeavor if he thinks he can: "Or do they say he forged it? Say: Bring then a chapter like unto it, and call (to your aid) anyone you can, beside God, if it be you speak the truth." [10:38]. The Qur'an's language is indeed sublime, its recitation moving, as one non-Muslim scholar noted, it was like "the cadence of my heartbeat". Due to its unique style of language, the Qur'an is not only highly readable, but also relatively easy to remember. This latter aspect has played an important role not only in the Qur'an's preservation, but in the spiritual life of Muslims as well. God Himself declares, "And We have indeed made the Qur'an easy to understand and remember; then is there anyone that will receive admonition?" [54:17] One of the most important characteristics of the Qur'an is that it remains today, the only holy book which has never changed; it has remained free from any and all adulterations. Sir William Muir noted, "There is probably in the world no other book which has remained (fourteen) centuries with so pure a *****." The Qur'an was written down during the lifetime and under the supervision of the Prophet, who himself was illiterate, and it was canonized shortly after his death by a rigorous method which scrutinized both written and oral traditions. Thus its authenticity is unblemished, and its preservation is seen as the fulfillment of God's promise: "We have, without doubt, sent down the Message, and We will assuredly guard it from corruption." [15:9] The Qur'an is a book which provides the human being the spiritual and intellectual nourishment he/she craves. Its major themes include the oneness of God, the purpose of human existence, faith and God-consciousness, the Hereafter and its significance. The Qur'an also lays a heavy emphasis upon reason and understanding. In these spheres of human understanding, the Qur'an goes beyond just satisfying the human intellect; it causes one to reflect on implications. There are Qur'anic challenges and prophecies. One of the most exciting fields in recent years has been the discovery that, of the significant amount of scientific information in the Qur'an, including the event of the Big Bang, embryological data, and other information concerning astronomy biology, etc., there is not a single statement that has not been borne out by modern discoveries. In short, the Qur'an fulfills the heart, the soul, and the mind. Perhaps the best demonstration of the Qur'an was given by Ali, the cousin of Prophet Muhammad (pbuh) when he expounded upon it as, "The Book of God. In it is the record of what was before you, the judgment of what is among you, and the prophecies of what will come after you. It is decisive, not a case for levity. Whoever is a tyrant and ignores the Qur'an will be destroyed by God. Whoever seeks guidance from other than it will be misguided. The Qur'an is the unbreakable bond of connection with God; it is the remembrance full of wisdom and the straight path. The Qur'an does not become distorted by tongues. nor can

it be deviated by caprices; it never dulls from repeated study; scholars will always want more of it. The wonders of the Qur'an are never ending. Whoever speaks from it will speak the truth, whoever rules with it will be just, and whoever holds fast to it will be guided to the straight path." [Al-Tirmidhi] Sunnah The term Sunnah comes from the root word sanna, which means to pave the way or make a path easily passable, such that it becomes a commonly followed way by everyone afterwards. Thus sunnah can be used to describe a street or road or path on which people, animals, and cars travel. Additionally, it can apply to a prophetic way, i.e. the law that they brought and taught as an explanation or further clarification of a divinely revealed book. Normally, the prophetic way includes references to his sayings, actions, physical features and character traits. From the Islamic standpoint, Sunnah refers to anything narrated or related about the Prophet Muhammad (pbuh), authentically traced to him regarding his speech, actions, traits, and silent approvals, before and after the revelation. Each narration is composed of two parts: the isnad and the matn. The isnad refers to a chain of people who narrated a particular narration. The matn is the actual **** of the narration. The isnad must comprise upright and sincere individuals whose integrity is unquestionable. The Speech of Prophet Muhammad (pbuh) The speech of Prophet Muhammad (pbuh) refers to his sayings. For example, he said: "Actions are judged by their intentions; everyone will be rewarded according to his/her intention. So whoever migrates for the sake of Allah and His Prophet then his migration will be noted as a migration for the sake of Allah and His Prophet. Conversely, one who migrates only to obtain something worldly or to marry a woman, then his migration will be worth what he had intended.? [Bukhari]. The Prophet (pbuh) also said: "Whoever believes in Allah and the Last Day, should say something good or keep quiet. The above two accounts clearly show that the Prophet (pbuh) spoke these words. Consequently, these are known as his speech. The Actions of Prophet Muhammad (pbuh) His actions pertain to anything he did, as authentically reported by the Sahabah (Companions). For instance, Hudhayfah reported that whenever the Prophet (pbuh) got up at night, he would clean his teeth with a tooth-stick. Also A'ishah reported that the Prophet (pbuh) loved to do everything starting with the right side - putting on shoes, walking, cleaning himself, and in all his affairs generally. The Silent Approvals of Prophet Muhammad (pbuh) His silent approvals on different issues meant his not opposing or minding what he saw, heard or knew of the actions or sayings of his Companions. On one occasion, for example, the Prophet (pbuh) learned of actions of some of his Companions from other Companions. Soon after the battle of Khandaq, Prophet Muhammad (pbuh) gave the order to the Companions to move quickly to surround the tribe of Banu Quraydah, encouraging them to hurry so that perhaps they would pray 'Asr (the late afternoon prayer) there. Some of the Companions of the Prophet (pbuh) responded immediately and left without praying 'Asr. They arrived after sunset, pitched camp and prayed 'Asr- after sunset. At the same time another group of Companions formulated their judgment differently. They thought that the Prophet (pbuh) was merely encouraging them to hasten to their destination, rather than to delay 'Asr until after sunset. Consequently, they decided to stay in Madinah until they had prayed 'Asr. Immediately thereafter, they hastened towards the tribe of Banu Quraydhah. When the Prophet (pbuh) was told of how each group responded differently to his announcement, he (pbuh) affirmed both judgments. Physical and Moral Traits of Prophet Muhammad (pbuh) Everything authentically narrated concerning the Prophet's complexion and the

rest of his physical features is also included in the definition of sunnah. Umm Ma'bad described what she saw of the great Prophet (pbuh). She said: "I saw a man, his face radiant with a bright glow, not too thin or too fat, elegant and handsome. His eyes had a deep black hue with long eyelashes. His voice was pleasant and his neck long. He had a thick beard. His long black eyebrows were beautifully arched and connected to each other. In silence, he remained dignified, commanding utmost awe and respect. When he spoke, his speech was brilliant. Of all people he was the most handsome and the most pleasant, even when approaching from a distance. In person, he was unique and most admirable. Graced with eloquent logic, his speech was moderate. His logical arguments were well organized as though they were a string of gems. He was not too tall or too short, but exactly in between. Among three, he appeared the most radiant and most vibrant. He had companions who affectionately honored him. When he spoke, they listened to him attentively. When he gave orders, they were quick to execute them. They rallied around him guarding him. He never frowned or spoke frivolously." [Hakim] Along with his physical features, his Companions also described his habits and behavior with people. Once Anas reported: "I served the Prophet of Allah (pbuh) for ten years. Never once did he so much as express any bit of displeasure nor did he ever ask 'Why did you do it?' for something I did or 'Why didn't you do it?' for something I didn't do." From the above we can clearly see that when the term sunnah appears in a general con**** referring to Prophet Muhammad (pbuh) it comprises anything narrated about the Prophet (pbuh) and authentically traced to him. Once a Muslim learns of the authenticity of any narration, he/she is obliged to follow and obey it accordingly. Such obedience is mandated by Allah as He declares "...and obey Allah and His Prophet and do not turn away when you hear (him speak)." [8:20] At times, some Muslims are perplexed when people say that sunnah is something only recommended and is not mandatory. Thus they conclude that we are only required to follow the Qur'an and not the Sunnah. Such an argument results from a gross misunderstanding. Scholars of Islamic jurisprudence use the term sunnah to denote what is authentically established of Prophet Muhammad (pbuh) in deeds which were not subsequently made mandatory by Allah. They further hold that this includes any saying of Prophet Muhammad (pbuh) where he encourages Muslims to do a particular task and compliments those who imbibe such attributes. Thus to them, the term sunnah denotes what is authentically established of Prophet Muhammad (pbuh) in deeds which he did voluntarily and which were not subsequently made mandatory by Allah. They further hold that this includes any saying of Prophet Muhammad (pbuh) where he encourages Muslims to do a particular task and compliments those who imbibe such attributes. Thus to them, the term sunnah refers to what is "recommended" and is not mandatory (fard or wajib). From the above, we can clearly see that the term sunnah takes on different meanings when used by different Islamic disciplines. Tolerance Freedom of belief is guaranteed in Islam. It should be very clear that Islam tolerates not only other faiths but even its enemies. This is stated clearly in the Qur'an: "God forbids you not with regard 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 loves those who are just." [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. Islamic law also permits non-Muslim minorities to set up their own courts to implement family laws drawn up by the minorities themselves and to govern their own affairs.

History provides many examples of Muslim tolerance towards other faiths. When the great leader and second Caliph, Umar, entered Jerusalem in the year 634, Islam guaranteed freedom of worship to all religious communities in the city. In fact, so careful was Umar in setting an example for his people that he not only went to a church to pray, he prayed outside in the courtyard, lest his followers after his death be tempted to convert the church into a mosque. Islam teaches that the closest to Allah and the most beloved of Allah are those who are the best in piety. Thus all people, male and female, and regardless of race, color, nationality or ethnicity, are considered and treated as equal before Allah and before the law. This concept of tolerance did not reach the West even in theory until the 18th century, and in practice not until the 20th century. Universality In the Qur'an, Allah says: "We have sent you (Muhammad) as a mercy for all nations." [21:107] Thus Islam is not restricted to any particular race or nation, as many other religions are, but is universal, meaning that its message applies to all humanity, at all times, in all places. Since Prophet Muhammad (pbuh) was the last prophet and messenger, his message applies to all future generations. All previous prophets, from Adam, Noah and Abraham to Moses and Jesus, were also Muslims: "Not a single messenger did We send before you without this inspiration sent by Us to him that there is no god but I, therefore worship and serve Me." [21:25] Since the Qur'an is the final testament, with every word and every letter unadulterated and unchanged, and protected by Allah from any change or tampering, it is the final revelation, and no other law will ever supersede it. It applies, moreover, to every aspect of one's daily life, including personal, social, legal, economic, political, even military. Furthermore, Islam affects every part of the individual - physical, mental, emotional, and spiritual.

4- ماذا يعني الإسلام؟

4- What does Islam mean?

What does Islam mean? 1. Islamic belief: Islam is an Arabic word, it means that you totally surrender to God, and worship Him only. Here also I must explain what does worship means? It doesn't mean that you only pray, its meaning is much much wider, to worship God is that you look at Him as your ONLY master, no other master controlling you, so He is the ONLY one you are loyal to , He is the ONLY One you rely on, He is the ONLY one you fear, He is the ONLY one who judges you and puts rules for you, He is the axis your life rotates on, why? because He is our Creator, He is the Creator of the Universe and Creator of everything, He is the One who manages the Universe, He is the strong, the compassionate the merciful, He knows everything, He can do everything. He is the One who controls the Universe. How did we know that? God sent prophets to us to teach us this and to tell us the laws He gave for us to go along our life, we will be accounted on this in the Hereafter. Don't think that the beginning of Islam was only since Muhammad (Peace be upon him), no that's wrong, Islam began from the beginning of creation, God created Adam (Peace be upon him) and Adam was a Muslim, because he really worshipped God only, and began to have a family, all the family were Muslims, and the life went on, then people began to deviate from this meaning and forgot God, began to worship idols, God sent the prophets: Noah, Hud, Saleh, Abraham, Moses, David, Solomon, Jesus, Muhammad and many other prophets (Peace be upon them all), the mission of all these prophets was to restore people back to the right way of God, and to

remind them of their reality. But at the end all these prophets are not gods, they don't have any divine nature, because Allah is the ONLY God, so when Jews put very wrong concepts of God that made Him like a child they are deviating from concept of worshipping God, because they are insulting Him, and when Christians say that Jesus is God or God's son, or that God is one in Trinity, they are really deviating from the concept, and when they make their priests invent rules for them with no evidence from what God said or what His prophets said, they also are deviating from the concept of worshipping God. We in Islam refuse all these forms, if someone said that Muhammad (Peace be upon him) is our God, he is a disbeliever, God is the ONLY God, If an Imam said a Fatwa, he must give his evidence on this Fatwa, he is not obeyed blindly, our standard is what Allah and His prophet told us (because the Prophet is the one whom God sent not because he has a divine nature because he hasn't). This is generally the Islamic belief. 2. Islamic morals: God ordered us to be merciful, treat people well, help people, He recommended us to treat our parents well, and to keep always on helping them. 23. Thy Lord has commanded that ye worship none but HIM, and that ye show kindness to parents. If one or both of them attain old age with thee, never say to them as much as ugh nor reproach them, but always address them with kindly speech. 24. And lower them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me when I was a little child.' (Holy Quran 17:23-24) even if they were not Muslims we must treat them well but we don't obey them if they ordered us to disobey God. 15. And if they contend with thee to make thee set up equals with ME concerning which thou hast no knowledge, obey them not, but be a kind companion to them in worldly affairs, (Holy Quran 31:15) God ordered us to keep always in contact with our relatives God said: 36. And worship ALLAH and associate naught with HIM, and show kindness to parents, and to kindred (Holy Quran 4:36) Also the Prophet (Peace be upon him) said: "He/She who believes in Allah, the Almighty and Day of Judgment, must communicate, be good, courteous and kind to his kith and kin or relatives." (Narrated by Bukhari and Muslim) Also we are also recommended to treat the neighbors well, even if they were not Muslims and even if they treated us badly as God said: and to the neighbour who is a kinsman and the neighbour who is a stranger (Holy Quran 4:36) Prophet (Peace be upon him) said: "(Arch Angel) Gbriel, PBUH, pressed on reminding me with the right of the neighbor until I thought he is going to consider him an heir (of mine)." (Narrated by Bukhari and Muslim) He also says: "The best of neighbors in the sight of Allah, the Almighty, is the one who is best to his neighbor". (Narrated by Tirmidhi) God also told us to take care of orphans as in the same verse and orphans There was a very severe punishment to those who take money of orphans as God said: 10. Surely they who devour the property of the orphans unjustly, only swallow fire into their bellies, and they shall burn in a blazing fire. (Quran 4:10) God ordered us to be completely fair with people even if I saw two people having a problem, one of them is Muslim, the other is non Muslim, and I found the right with the non-Muslim, I must judge for the non-Muslim. 135. O ye who believe! be strict in observing justice and be witnesses for ALLAH, even though it be against yourselves or against your parents or kindred. Whether he, against whom witness is borne, be rich or poor, ALLAH is more regardful of them both than you are. Therefore follow not your low desires that you may be able to act equitably. And if you hide the truth or evade it, then know that ALLAH is Well-Aware of what you do. (Quran 4:135) God ordered us also not to do adultery except

with our wives, because it is not a mess, and because it destroys the society and makes people deviate and spoil, that's why God, ordered us to take all the reasons to prevent this to happen, so He ordered women to wear Hijab which covers their body and heads so as not arise sexual desire in men, and it is also a protection for the woman from being raped or being annoyed by bad men. It makes women appear in a respectful way, their body is not something public seen by all people, it is only for the one she accepted as her husband. He ordered them when talking with men, not to talk in a way that arises their sexual desire but to talk in a serious way. 31. And say to the believing women that they restrain their looks and guard their private parts, and that they display not their beauty or their embellishment except that which is apparent thereof, and that they draw their head-coverings over their bosoms (Quran 24:31) So be not soft in speech, lest he, in whose heart is a disease, should feel tempted; and speak decent words. (Quran 33:32) As God ordered women to cover their body, he ordered men not to look at women, because this arises their sexual desire, and may lead them to adultery, or at least may lead them go astray from their duties in this life. 30. Say to the believing men that they restrain their looks and guard their private parts. That is purer for them. Surely, ALLAH is Well-Aware of what they do. (Holy Quran 24:30) This is really one of the major problems the societies in the West face. God ordered us not to lie or to promise with something and don't do, Prophet Muhammad (Peace be upon him) said that these are the properties of hypocrites. 119. O ye who believe ! fear ALLAH and be with the truthful.(Quran 9:119) and fulfill the covenant; for the covenant shall be questioned about. 35. And give full measure when you measure and weigh with a right balance; that is best and most commendable in the end.(Quran 17:34-35) 70. O ye who believe ! Fear ALLAH and say the straightforward word. 71. HE will set right you actions for you and forgive you your sins. And whoso obeys ALLAH and HIS Messenger shall, surely, attain a supreme triumph.(Quran 33:70-71) God ordered us to say good words and avoid bad words and emphasized much on this because the slip of the tongue may cause many problems. 24. Dost thou not see how ALLAH sets forth a parable of a good word ? It is like a good tree, whose root is firm and whose branches reach into heaven ? 25. It brings forth its fruit at all times by the command of its Lord. And ALLAH sets forth parables for men that they may be reminded. 26. And the case of an evil word, is like that of an evil tree, which is uprooted from above the earth and has no stability. (Quran 14:24-26) God ordered us not to be arrogant but to be modest. 37. And walk not in the earth haughtily, for thou canst not thus rend the earth, nor canst thou reach the mountains in height. (Quran 17:37) 63. And the true servants of the Gracious God are those who walk on the earth humbly and when the ignorant address them, they avoid them gracefully by saying, `Peace !' (Quran 25:63) Finally God orders us to do everything good and avoid everything bad. 90. Verily, ALLAH enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency and manifest evil and transgression. HE admonishes you that you may take heed. (Quran 16:90) 3. Islamic pillars: They are five: 1. Witnessing that Allah is the only God and that Muhammad (Peace be upon him) is His messenger: as I explained in the beginning. 2. Praying: We pray to God five times a day in the mosques, from the benefits of praying: a. Having communication with God who created us b. Meeting with Muslims periodically every day, connecting with each other, which strengthens the Islamic society. 3. Zakat: Every mature able Muslim pays 2.5% of his income to help in building Islamic society, this is the minimum, God promised us

with high rewards for paying more and more. 276. ALLAH will blot out interest and will cause charity to increase. And ALLAH loves not anyone who is a confirmed disbeliever and an arch-sinner. (Quran 2:276) 4. Fasting: Every healthy mature able Muslim must fast Ramadan (one of the Islamic months), all Muslims fast together in this month by stop eating and drinking along the day, they begin fasting at the dawn, they have breakfast at the Sunset. This really builds the Muslim character, trains him to control his desire and his passion, besides when all Muslims fast together, this gives a beautiful picture of the Muslims being uniform, it also makes the rich feel the hunger and thrusts of poor and motivates them to help the poor. 5. Finally, the pilgrimage: Every healthy able Muslim must do it once in his life. It is the annual Muslim conference where about 2 million Muslims meet in Mecca leaving their countries being at rest their answering God's call, wearing simple clothes, declaring their total obedience to God. The rites of the Hajj include circling the Kaaba seven times and going seven times between the hillocks of Safa and Marwa, as Hagar did during her search for water. Then the pilgrims stand together in Arafat and ask God for what they wish and for His forgiveness, in what is often thought of as a preview of the Day of Judgment. The end of the Hajj is marked by a festival, Eid Al-Adha, which is celebrated with prayers. This, and Eid al-Fitr, a feast-day commemorating the end of Ramadan, are the two annual festivals of the Muslim calendar.

معنى الإسلام -5

What is Islam ?

What is Islam ? The Arabic term 'Islam', meaning «submission», points to the fundamental religious creed which dictates that a Muslim submit to the will of Allah, conforming inwardly and outwardly to His laws. The religion of Islam lays great emphasis on uncompromising monotheism and strict adherence to certain creeds and acts of worship. It enjoins submitting to the will of Allah and following the exemplary way of the life of Muhammad, the last of the Prophets and Messengers, may peace be on them all. Allah, the Exalted created the universe and what is in it that He be recognized as the One and only God. He created man and jinn only to celebrate His praise and worship Him. His words signify: "I have only created Jinns and men, that they may Serve Me"⁹. The ways and acts of worship are not left to man's option or choice. Allah is the One Who ordains and decrees all acts of worship and the means in which they must be observed. Since Islam deals in every aspect of life, spiritual and physical, its jurisprudence is based on creeds, acts of worship and ordinances regarding social, economical and political transactions. Because Islam is a perfect way of life, it enjoins maintaining a refined code of manners. The Messenger of Allah said: "Verily, I have been sent to accomplish the fine manners". Allah has praised the fine manners of His Messenger saying: "And surely thou hast sublime morals"¹⁰. A'ishah, the wife of the Messenger of Allah, peace be on him, was asked about his manners. She said: "His manners were al-Qur'an". A'ishah meant that the Prophet, peace be on him, clung to the Qur'an, its rules of discipline, its commands, its prohibitions, and the excellent, beautiful and gracious things comprised in it. For this reason Allah commands the believers to follow the exemplary life of His Messenger, peace be on him, saying: "Ye have indeed in the Messenger of Allah an excellent exemplar"¹¹. Islam enjoins good

manners for every occasion. seeking permission, greeting, sitting, eating, learning, teaching. sporting. travelling. dressing. visiting, sleeping, marriage, treating people, particularly relatives and neighbours with kindness. etc. Codes of all such great manners are found in both the Qur'an and the Prophetic traditions of the Messenger of Allah . peace be on him. The family enjoys a high status in Islam. It is the core of society; a healthy family means a healthy society; hence Allah, the Exalted commands to treat them with gentleness and submissiveness saying: "Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. 10. Qur'an 68: 4. 11. Qur'an 33: 21. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them but address them, in terms of honour. And, out of kindness, lower to them the wing of humility, and say: 'My Lord! bestow on them thy Mercy even as they cherished me in childhood'"12. Next to family comes the kindred. The Messenger of Allah, peace be on him, said that Allah has promised to be kind to him who behaves kindly to his kindred, and to sever him who severs his kindred by unkind behaviour . 12. Qur'an 17: 23, 24.

6- لماذا يجب أن تختار الإسلام؟

6- Why Islam? The question "why?" demands a rational answer

Why Islam? The question "why?" demands a rational answer It is true that one cannot have an adequate mental picture of some mathematical and scientific facts. For example, one cannot have an adequate mental or visual picture of the curvature of space, or one of the mathematical concepts of infinity. Nor can we really have an adequate mental picture of the way in which certain animals experience things, such as the way in which bats 'see' by using ultrasonic waves. However, know these concepts to be true because of solid evidence and not because of some non-rational ideas. Therefore we can say that we do indeed comprehend them. Now what about the concept of a singular, all-knowing entity which has created the universe. It is impossible to have any mental or visual picture of such an entity, for evidence tells us that this entity must be unlike anything in the universe because this entity must be independent of space and time. The evidence for the existence of this single intelligence lies in the design of nature itself, which we can freely examine; hence, such an ideology is rational. If one realizes this - through confirmation - then one can proceed to answer the question: Why Islam? One of the main problems with an atheistic ideology is that it cannot explain intelligence in the processes of the universe. Another problem is that it tends to deprive life of meaning. Furthermore, we know that human beings are naturally inclined to be honest; however, in atheism there is a denial of an ultimate originator and of anything beyond death, which creates a contradiction and leads to an inconsistency in behaviour – on the one hand a person would be inclined to be honest, and on the other to be dishonest 'to make the most of this world'. [If everyone insisted on 'making the most of this world', society as we know it would not exist. As a case in point, let us suppose that all those who wanted to 'make the most of this world' resorted to thievery. If this happened, no one would be producing the goods (growing food for instance) that the rest of us could steal. Hence it seems that 'making the most of this world' as system of action is doomed to failure. Could it then be a viable system of belief?] Broadly speaking, with regard to theistic ideologies we have the revealed, the distorted and the man-made. One can easily say that a way of life communicated to humankind by the creator of this universe is preferred to man-made ideologies. If one wants to follow the advice of that which has made the universe and all that it contains -

regarding what is beneficial or harmful - then it is better to refer to pristine communication from this originator, than to that communication which has been fabricated or distorted by man. Those ideologies claiming to be based on revelations can be subjected to a number of tests, the first and most important of which is that of consistency. We must look for two types of consistency: internal and external. Internal consistency means that a statement made in a book must not contradict another statement in the same book. External consistency means that a statement made in a book must not contradict facts as we know, be they psychological, physical, chemical, historical, geographical, biological and so on. Applying these tests, consider the most important truth that all the supposedly revealed ideologies proclaim, that is, the existence and perfect attributes of God. God for all ideologies, that claim to be revealed, is supposed to be all knowing, all merciful, everlasting etc. However, some books imply that God's knowledge is limited and imperfect by saying that, for example, God was deceived by a human. In contrast, the Quran provides the perfect concept of an all-knowing, singular originator of this universe. This leads us to the next test - that of authenticity. The question that should be asked is whether the *****ures that we have today are indeed a communication from the originator to humankind. A study of the history of Islam would show that the present Quran is exactly the same as that which was communicated about one thousand four hundred years ago. During its revelation it was committed to memory by a large number of people and also written down. Yet another test is that of comprehensiveness. A truly comprehensive ideology, revealed to humankind by the designer of the universe, would describe the most beneficial system in all spheres of life including the political, economical, social, medical and environmental spheres. Lastly, we might look at the test of universality. Clearly, an ideology which is historically or graphically bound is not as good as that which applicable to all human beings, irrespective of the time and place of their origin. In conclusion, if one uses the criteria of universality, comprehensiveness, authenticity and above all, consistency, one would find the Quran unique and worthy of investigation. It is interesting to note that the Quran itself stresses the above-mentioned approach. For example, in verse 82 of chapter 4, it is said, "Will they not ponder about the Quran? If it had been from other than God, then they would have surely found in it many inconsistencies."

لماذا الإسلام؟ ولمن؟ وأين؟ -7

7- Islam ..Why? ..For Whom? ..When?

Islam...Why ? 1- Because Islam is the religion accepted by Allah for all humanity. 2- Because Islam is the religion of all prophets since Adam to Mohammad (Peace be upon them all). 3-Because Islam is the seal of all heavenly religions, and 4- Because the messenger of Islam is the last of God's apostles, and 5- Because its Book (Al-Qur'an) is the last of Allah's *****ures. 6-Allah ta'ala (Glory be to Him) says: "Do they seek other than the Deen (Rrligion) of Allah ?- while all creatures in the heavens and on earth have, willing or unwilling , bowed to His Will (accepted islam), and to him shall they all be brought back ." {Al-Qur'an 3:85} "If anyone desires a Deen (Religion) other than Islam (submission to Allah) it never will be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (everything){ Al- Qur'an 3:85} Islam...for whom ? 1- For every person on whom Allah has bestowed life and intellect . 2- For those

who can see the blessings of Allah . 3- For those who can hear the words of Allah . 4- For those who can comprehend the sings of Allah . 5- For those whose hearts are full of love and gratitude to Allah . 6- For you and for me and for those whose blessed hearts are open to faith . Islam...when ? 1- Now , not tomorrow , 2- Obey your heart's call to faith , 3- It is your life chance , 4- A golden chance that might not strike your heart again . 5-Answer Allah's call . He summons you . 6- " But your God is one God , submit then your wills to Him (in Islam) , and give the good news to those who humble themselves . " { Al- Qur'an 22:34

8- اهتمام الإسلام بالجسد والعقل والروح

8- Body, Spirit, Mind, Heart, and Conscience

Body, Spirit, Mind, Heart, and Conscience The multi-dimensional nature that Man has been blessed with highlights the essence of his creation, his role, and his destiny. Rather than stressing on the body or the soul in isolation, Islam endorses a view in which the body, the spirit, the mind, the heart, and the conscience of Man are all highlighted. Islam does not endorse a worldview in which the physical body is seen as something “profane” and vulgar and necessarily completely independent from the purity of the spirit. Just as the spirit can be purified, the purification of the body is also an important part of everyday life. Islam also respects both the mind and the conscience of Man. Many verses in the Qur’an stress the importance of using the mind when it says what means ☺Certainly We have revealed to you a Book in which is your good remembrance; what! do you not then understand?☼ (Al-Anbiyaa’ 21:10) Also it says what means ☺It is He Who gives life and death, and to Him [is due] the alternation of Night and Day: will ye not then understand?☼ (Al-Mu’minun 23:80) And again ☺Will they not then ponder on the Qur’an? If it had been from other than God they would have found therein much incongruity.☼ (An-Nisaa’ 4:82) Pondering, understanding, thinking, are all encouraged. It is Man’s conscience that leads him to repent sincerely when he has sinned, thereby paving the way for God’s guaranteed forgiveness. All of these aspects are not taken separately, but are seen as working in a mutually interdependent harmony, each supporting the other towards the goal of achieving inner peace and ***** in this life and the next. Therefore, Man is not seen as a single-faceted entity, but rather as a multi-dimensional, honored being with a purpose in life and a goal to achieve. He is considered holistically, rather than partially. He is endowed with the abilities and traits that can help him both achieve his mission here on earth and elevate himself through a close relationship with his Creator and attain Paradise.

9- (فلاش "هذا هو الإسلام" (فلاش جميل ومعبر ويوضح سماحة الإسلام -9
<http://www.kavalec.com/thisislam.swf>

10- (لماذا يعتنق الناس الإسلام؟) (الجزء الأول -10)

10- How and why do people embrace Islam? ‘Part One’

How and why do people embrace Islam? 'Part One' People embrace Islam in the West (USA, Canada, UK, France and Germany), in the Middle Eastern countries (Saudi Arabia, the Gulf States, Jordan), in Africa and the Far East (Malaysia, Philippines, Hong Kong) and many other countries all over the world. According to Islam, there is only one revealed religion which has been revealed from the time of Adam until the last of the prophets, Mohammad (PBUH), yet it was revealed on stages. Consequently, the essential message of all the prophets was one and the same, Allah says in the Holy Qur'an: "Verily, We have sent to every nation a messenger (saying), 'Worship Allah and avoid false gods.'" All the Prophets that Allah has sent had one basic messages, for indeed the purpose of creation is only one, which is worshipping Allah. Allah says in the Holy Qur'an "I did not create the jinn and mankind except for My worship." This message addressed a basic and essential need in human beings; the need to worship. Such basic need was created in all human beings at the time of Adam's creation. Man's Natural Disposition : the Fitrah As Allah made all human beings swear to His Godhood when He first created Adam, this oath is printed on the human soul even before it enters the fetus in the fifth month of pregnancy. So when a child is born, he has a natural belief in Allah. This natural belief is called in Arabic the fitrah. If the child was left alone, he would grow with the same faith and believe in Allah. But what happens is that all children get affected by their surroundings, whether directly or indirectly. Prophet Mohammad (PBUH) said that Allah said: "I created My servants in the right religion but the devils made them go astray." Prophet Mohammad (PBUH) also said: "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?" And since the child's body submits to the physical laws which Allah has put in nature, his soul also submits naturally to the belief that Allah is its Lord and Creator. However, his family friends, and his surroundings affect him, and as he grows up, he may find himself following this or that's way of life. The religion the child follows at early stages of his life (childhood) is one of custom and upbringing, and Allah does not punish him for this religion. However, by reaching maturity one starts differentiating between what's right and what's wrong, an adult must now follow the religion of knowledge and reason; Islam. At this point the devil starts doing his best and trying hard to encourage him to stay as he is (encourage him to stay passive and not do any good deeds), or bring down. Evils are made pleasing to mankind and thus we live in a constant struggle between our fitrah and our desires till we find the right road. If one chooses his fitrah, Allah will help him control his desires, even though it may take most of his life to do so; for example some people embraced Islam in their old age, yet it is never too late.

11- لماذا يعتنق الناس الإسلام؟ (الجزء الثاني)

10- How and why do people embrace Islam? 'Part Two'

How and why do people embrace Islam? 'Part Two' People embrace Islam in the West (USA, Canada, UK, France and Germany), in the Middle Eastern countries (Saudi Arabia, the Gulf States, Jordan), in Africa and the Far East (Malaysia, Philippines, Hong Kong) and many other countries all over the world. People in all ages may be divided into two main groups with respect to their preparedness to receive the message: 1. Those

searching for the truth who are dissatisfied with the religion followed by their contemporaries on one hand, 2. And those not searching. This second group may be further divided into those not searching because they are satisfied with their religion and those not searching because they have rejected belief in God. The second group has been a minority throughout history. People usually tend to accept the cultural norms of their society without question. In Prophet Mohammad's time, that minority was called the *hunafaa'*. Most of them embraced Islam once they received the message. Very few however, due to tribal jealousies rejected the Islam message. Thus, the first group responded positively to the clear truth of revelation. On the other hand, the second group based their response on their trust in Prophet Mohammad's (PBUH) character. For he was indeed truthful and honest throughout his life, therefore, there was not reason to doubt him being a Prophet.

1. The Role Model First people who embraced Islam were from the Prophet's (PBUH) household Khadijah bint Khuwaylid 'Ali ibn Abi Talib Zayd ibn Harithah Afterwards the Prophet's close friend and confidant joined them and embraced Islam too. Their embracing Islam was partially a result of their direct contact with the Prophet (PBUH) and their unquestioned belief in him and his truthfulness due to their personal experience with him. This reason for conversion may be called the "role model."
2. Da'wah to Islamic Monotheism (Tawheed) The next five figured embraced Islam with the help of Abu Bakr's invitation. 'Uthman ibn 'Affan Az-Zubayr ibn al-'Awwam 'Abdur-Rahmaan ibn 'Awf Sa 'ad ibn Abi Waqqas Talhah ibn 'Ubaydullah In their case, embracing Islam was a result of them to introducing the message of Islam and calling them to embrace it. Here the reason may be generally called the "Da'wah"(calling for Islam)
3. Truth Seekers Among the converts was 'Amr ibn 'Absah who had rejected the idolatry of his people and went on his search for the truth. Same case was with Salman al-Farisi who journeyed from Zoroastrianism, Judaism, Christianity to Islam. The reason for the conversion of those companions of the Prophet (PBUH) and others like them may be called "truth seekers".
4. Reading the Qur'an 'Umar ibn al-Khattab's embracing Islam was as a result of his hearing the Prophet (PBUH) recite Surrah al-Haaqqah. The Najashi's was due to his hearing Surrah Maryam. These and others like them may be referred to as those who embraced Islam as a result if "Reading the Qur'an".
5. Moreover Islam reached out to the Far East countries through Muslim businessmen and salesmen who went there for business, their ethics in business dealings and their honesty encouraged people to embrace Islam, and so we have lots of Muslims at these countries, like Thailand. So Islam wasn't spread with the power of sword, as some anti-Muslims claim. It was through presenting the true image and nature of this fine religion that made people want to embrace Islam. Different reasons behind embracing Islam were almost the same in all ages. They are not limited to time periods, but can be found from the earliest of times until the present. Those involved in propagating the religion and inviting others to Islam, must familiarize themselves with these and other factors in order to develop the correct strategies to deal with them. The other major problem that Muslims face, especially in western societies, is the absence of a Muslim community to support their families, their children often leave Islam by the time they graduate from high school. Consequently, among the da'wah strategies necessary is the development of Muslim schools to preserve the identity of Muslim children of the converts.

سماحة الاسلام

Tolerance In Islam

TOLERANCE IN ISLAM In Spain under the Umayyads and in Baghdad under the Abbasid Khalifas, Christians and Jews, equally with Muslims, were admitted to the Schools and universities - not only that, but were boarded and lodged in hostels at the cost of the state. When the Moors were driven out of Spain, the Christian conquerors held a terrific persecution of the Jews. Those who were fortunate enough to escape fled, some of them to Morocco and many hundreds to the Turkish empire, where their descendants still live in separate communities, and still speak among themselves an antiquated form of Spanish. The Muslim empire was a refuge for all those who fled from persecution by the Inquisition. The Western Christians, till the arrival of the Encyclopaedists in the eighteenth century, did not know and did not care to know, what the Muslim believed, nor did the Western Christian seek to know the views of Eastern Christians with regard to them. The Christian Church was already split in two, and in the end, it came to such a pass that the Eastern Christians, as Gibbon shows, preferred Muslim rule, which allowed them to practice their own form of religion and adhere to their peculiar dogmas, to the rule of fellow Christians who would have made them Roman Catholics or wiped them out. For the Muslims, Judaism, Christianity and Islam are but three forms of one religion, which, in its original purity, was the religion of Abraham: Al-Islam, that perfect Self-Surrender to the Will of God, which is the basis of Theocracy. The Jews, in their religion, after Moses, limited God's mercy to their chosen nation and thought of His kingdom as the dominion of their race. Even Christ himself, as several of his sayings show, declared that he was sent only to the lost sheep of the House of Israel and seemed to regard his mission as to the Hebrews only; and it was only after a special vision vouchsafed to St. Peter that his followers in after days considered themselves authorized to preach the Gospel to the Gentiles. The Christians limited God's mercy to those who believed certain dogmas. Every one who failed to hold the dogmas was an outcast or a miscreant, to be persecuted for his or her soul's good. In Islam only is manifest the real nature of the Kingdom of God. The two verses (2:255-256) of the Qur'an are supplementary. Where there is that realization of the majesty and dominion of Allah (SWT), there is no compulsion in religion. Men choose their path - allegiance or opposition - and it is sufficient punishment for those who oppose that they draw further and further away from the light of truth. In Egypt the Copts were on terms of closest friendship with the Muslims in the first centuries of the Muslim conquest, and they are on terms at closest friendship with the Muslims at the present day. In Syria the various Christian communities lived on terms of closest friendship with the Muslims in the first centuries of the Muslim conquest, and they are on terms of closest friendship with the Muslims at the present day, openly preferring Muslim domination to a foreign yoke.... From the expulsion of the Moriscos dates the degradation and decline of Spain. San Fernando was really wiser and more patriotic in his tolerance to conquered Seville, Murcia and Toledo than was the later king who, under the guise of Holy warfare, captured Grenada and let the Inquisition work its will upon the Muslims and the Jews. And the modern Balkan States and Greece are born under a curse. It may even prove that the degradation and decline of European civilization will be dated from the day when so-called civilized statesmen agreed to the inhuman policy of Czarist Russia and gave

their sanction to the crude fanaticism of the Russian Church. There is no doubt but that, in the eyes of history, religious toleration is the highest evidence of culture in a people. Let no Muslim, when looking on the ruin of the Muslim realm which was compassed through the agency of those very peoples whom the Muslims had tolerated and protected through the centuries when Western Europe thought it a religious duty to exterminate or forcibly convert all peoples of another faith than theirs - let no Muslim, seeing this, imagine that toleration is a weakness in Islam. It is the greatest strength of Islam because it is the attitude of truth.

الإسلام مصدر للرحمة

A Home Of Tolerance

A Home Of Tolerance Media speculation since the horrific terrorist attacks on America has pointed the finger at Muslims and the Arab world, and that has meant ordinary citizens of the US and other Western countries becoming easy prey for anti-faith hooligans. Shame. Sadly, the latest horror to hit the US looks to have been caused by people of Middle Eastern origin, bearing Muslim names. Again, shame. This fuels more hatred for a religion and a people who have nothing to do with these events. This is why I want to explain some basic facts about this noble way we call Islam, before, God forbid, another disaster occurs - next time probably aimed at Muslims. I came to Islam in my late 20s, during my searching period as a wandering pop star. I found a religion that blended scientific reason with spiritual reality in a unifying faith far removed from the headlines of violence, destruction and terrorism. One of the first interesting things I learned in the Koran was that the name of the faith comes from the word salam - peace. Far from the kind of Turko-Arab-centric message I expected, the Koran presented a belief in the universal existence of God, one God for all. It does not discriminate against peoples; it says we may be different colors and from different tribes, but we are all human and "the best of people are the most God-conscious". Today, as a Muslim, I have been shattered by the horror of recent events; the display of death and indiscriminate killing we've all witnessed has dented humanity's confidence in itself. Terror on this scale affects everybody on this small planet, and no one is free from the fallout. Yet we should remember that such violence is almost an everyday occurrence in some Muslim lands: it should not be exacerbated by revenge attacks on more innocent families and communities. Along with most Muslims, I feel it a duty to make clear that such orchestrated acts of incomprehensible carnage have nothing to do with the beliefs of most Muslims. The Koran specifically declares: "If anyone murders an (innocent) person, it will be as if he has murdered the whole of humanity. And if anyone saves a person it will be as if he has saved the whole of humanity." The Koran that our young people learn is full of stories and lessons from the history of humanity as a whole. The Gospels and the Torah are referred to; Jesus and Abraham are mentioned. In fact there is more mention in the Koran of the prophet Moses than of any other. It acknowledges the coexistence of other faiths, and in doing so acknowledges that other cultures can live together in peace. "There is no compulsion in religion," it states, meaning that people should not be compelled to change their faith. Elsewhere it states, "To you, your religion; to me mine." Respect for religious values and justice is at the Koran's core. The Koranic history we teach our young provides ample examples of inter-religious and international

relationships; of how to live together. But some extremists take elements of the sacred *****ures out of con****. They act as individuals, and when they can't come together as part of a political structure or consultative process, you find these dissident factions creating their own rules, contrary to the spirit of the Koran - which demands that those recognized as being in charge of Muslims must consult together regarding society's affairs. There is a whole chapter in the Koran entitled Consultation. Communal well being is central to human life, so there is a concept in Islam called Istihsan, which means "to look for the common good". Even though the Koran may lay down a diktat, scholars are also supposed to consider the circumstances prevalent at the time. Sometimes that means choosing the lesser of two evils or even suspending legislation if necessary: for instance, a person who steals bread during a famine is not treated as a thief. Once I wrote in a song, "Where do the children play?" Our sympathy and thoughts go out to the families of all those who lost their lives in this tragic act of violence, as well as all those injured. But life must go on. Children still need to play, and people need to live and learn more about their neighbors so that ignorance doesn't breed more blind fanaticism. Moderation is part of faith, so those who accuse Muslim schools of fostering fanaticism should learn a bit more about Islam. The Prophet (peace be upon him) said, "Ruined are those who insist on hardship in faith," and, "A believer remains within the scope of his religion as long as he doesn't kill another person illegally." Such knowledge and words of guidance are desperately needed at this time, to separate fact from falsehood, and to recognise the Last Prophet's own definition of that which makes a person representative, or otherwise, of the faith he lived and the one we try to teach. by Yusuf Islam (formerly the singer Cat Stevens) Published on Monday, September 24, 2001 by Al-Hewar Magazine. المصدر <http://www.thelastingmiracle.com/eng/article.aspx?id=386&cat=15>

واجبات المسلم تجاه الغير مسلم

Obligation of a Muslim Towards a Disbeliever

Obligation of a Muslim Towards a Disbeliever Shaykh `Abdul `Aziz ibn Baz From "Answers to Common Questions From New Muslims" © IANA Tools Printer-ready Send to a friend Increase font size Decrease font size 70 users rated this article 3.82 out of 5 Most Popular Question: What is obligatory upon a Muslim with respect to non-Muslims concerning different types of interactions and also with respect to holidays and festivals? Response: The responsibility of a Muslim towards non-Muslims are many, including: First, he must call them to the way of Allah. This is to preach to them and to make clear to them the reality of Islam, according to his ability and if he has the knowledge to do so. This is the greatest and best good deed that one could do toward his fellow citizen and for those who live together with Jews, Christians and other disbelievers. On this point, the Prophet (peace be upon him) said, "The one who guides to good gets the same reward as the one who performs it." [Muslim] The Prophet (peace be upon him) also told Ali, when he was sending him to Khaibar to encounter the Jews, to invite the Jews to Islam. He told him, "By Allah, if Allah guides one person by you, it is better for you than the best types of camels." [al-Bukhaaree, Muslim] The Prophet (peace be upon him) also said, "Whoever calls to guidance will have a reward similar to the reward of the one who follows him, without the reward of either of them being lessened at all." [Muslim, Ahmad, Aboo Daawood, an-Nasaa'ee, at-Tirmidhee, Ibn Maajah] Calling them to Islam,

preaching Islam to them and advising them concerning that is one of the most important deeds and is one of the best ways to get closer to Allah. Second, [the Muslim] may not wrong the other person with respect to his life, wealth or honor, if the non-Muslim is a citizen of the Islamic state or has attained other protection. He must fulfill the other's rights. He may not wrong him with respect to his wealth by stealing from him, deceiving him or cheating him. He cannot harm him in his body by beating or killing him. His protection from the state guarantees his safety from such things. Third, there is no prohibition concerning buying, selling, renting or other such business transactions with them. It has been authentically reported that the Prophet (peace be upon him) bought things from the polytheistic disbelievers. He also purchased items from Jews. In fact, when the Prophet (peace be upon him) died, his shield was being held as collateral with a Jewish person in exchange for food for his family. Fourth, He must be neighborly toward his non-Muslim neighbor. If your neighbor is good to you, you do not harm him and you may even give him charity if he is poor or give him a gift if he is rich. You may also advise him concerning what is good for him. and because neighbors have very great rights. The Prophet (peace be upon him) said, "The Angel Gabriel kept advising me concerning the neighbor until I thought he was going to inherit [from his neighbor]." [al-Bukhaaree, Muslim] Allah also says in the Quran, "Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and drove you not from your homes. Verily, Allah loves those who deal with equity" [al-Mumtahinah (60):7]. It is recorded in an authentic hadith from Asma bint Abu Bakr that her mother, who was a polytheist, visited her and asked for her assistance - this was during the time of the peace treaty between the Prophet (peace be upon him) and the disbelievers so she went to the Prophet (peace be upon him) to ask him about that and he told her to keep the ties of kinship with her and be righteous towards her. Fifth, a Muslim should not participate with them in their greetings and festivals. However, one may give them condolences upon the death of someone if he finds some legal benefit in doing so. He may say to them, "May future bring good to you," or something of that nature.

الإسلام دين لا يدعو إلى العنف

Misconception: The Islamic Threat

In name of Allah salam alkoum ***** could u aske ur self these qustion ***** Do the teachings of Islam encourage terrorism? The answer Certainly not Islam totally forbids the terrorist acts that are carried out by some misguided people. ===== Certainly, Islamic Law allows war any religion or civilization that did not would never survive but it certainly does not condone attacks against innocent people, women or children ===== . The Arabic word "jihad", which is often translated as "Holy War", simply means "to struggle". The word for "war" in Arabic is "harb", not "jihad". "Struggling", i.e. "making jihad", to defend Islam, Muslims or to liberate a land where Muslims are oppressed is certainly allowed (and even encouraged) in Islam ===== ur brother in allah Abu Abd Allah El-Salafi

حقوق الانسان في الدولة الاسلامية

Human Rights In An Islamic State

Human Rights In An Islamic State

1. The Security Of Life And Property: In the address which the Prophet delivered on the occasion of the Farewell Hajj, he said: "Your lives and properties are forbidden to one another till you meet your Lord on the Day of Resurrection." The Prophet has also said about the dhimmis (the non-Muslim citizens of the Muslim state): "One who kills a man under covenant (i.e., dhimmi) will not even smell the fragrance of Paradise."
2. The Protection Of Honor: The Holy Quran lays down: "You who believe, do not let one (set of) people make fun of another set." "Do not defame one another." "Do not insult by using nicknames." "Do not backbite or speak ill of one another." (49:11-12)
3. Sanctity And Security Of Private Life: The Quran has laid down the injunction: "Do not spy on one another." (49:12) "Do not enter any houses unless you are sure of their occupant's consent." (24:27)
4. The Security Of Personal Freedom: Islam has laid down the principle that no citizen can be imprisoned unless his guilt has been proven in an open court. To arrest a man only on the basis of suspicion and to throw him into a prison without proper court proceedings and without providing him a reasonable opportunity to produce his defense is not permissible in Islam.
5. The Right To Protest Against Tyranny: Among the rights that Islam has conferred on human beings is the right to protest against government's tyranny. Referring to it the Quran says: "God does not love evil talk in public unless it is by someone who has been injured thereby." (4:148) In Islam, as has been argued earlier, all power and authority belong to God, and with man there is only delegated power which becomes a trust; everyone who becomes a recipient of such a power has to stand in awful reverence before his people toward whom and for whose sake he will be called upon to use these powers. This was acknowledged by Hazrat Abu Bakr who said in his very first address: "Cooperate with me when I am right but correct me when I commit error; obey me so long as I follow the commandments of Allah and His Prophet; but turn away from me when I deviate."
6. Freedom Of Expression: Islam gives the right of freedom of thought and expression to all citizens of the Islamic state on the condition that it should be used for the propagation of virtue and truth and not for spreading evil and wickedness. The Islamic concept of freedom of expression is much superior to the concept prevalent in the West. Under no circumstances would Islam allow evil and wickedness to be propagated. It also does not give anybody the right to use abusive or offensive language in the name of criticism. It was the practice of the Muslims to enquire from the Holy Prophet whether on a certain matter a divine injunction had been revealed to him. If he said that he had received no divine injunction, the Muslims freely expressed their opinion on the matter.
7. Freedom Of Association: Islam has also given people the right to freedom of association and formation of parties or organizations. This right is also subject to certain general rules.
8. Freedom Of Conscience And Conviction: Islam has laid down the injunction: "There should be no coercion in the matter of faith." (2:256) On the contrary, totalitarian societies totally deprive the individuals of their freedom. Indeed, this undue exaltation of the state authority curiously enough postulates a sort of servitude, of slavishness on the part of man. At one time slavery meant total control of man over man - now that type of slavery has been legally abolished but in its place totalitarian societies impose a similar sort of control over individuals.
9. Protection Of Religious Sentiments: Along with the freedom of conviction and freedom of conscience, Islam has given the right to the individual that his religious sentiments will be given due respect and nothing will be said

or done which may encroach upon his right. 10. Protection From Arbitrary Imprisonment: Islam also recognizes the right of the individual not to be arrested or imprisoned for the offenses of others. The Holy Quran has laid down this principle clearly: "No bearer of burdens shall be made to bear the burden of another." (35:18) 11. The Right To Basic Necessities of Life: Islam has recognized the right of the needy people for help and assistance to be provided to them: "And in their wealth there is acknowledged right for the needy and the destitute." (51:19) 12. Equality Before Law: Islam gives its citizens the right to absolute and complete equality in the eyes of the law. 13. Rulers Not Above The Law: A woman belonging to a high and noble family was arrested in connection with theft. The case was brought to the Prophet, and it was recommended that she might be spared the punishment of theft. The Prophet replied: "The nations that lived before you were destroyed by God because they punished the common man for their offenses and let their dignitaries go unpunished for their crimes; I swear by Him Who holds my life in His hand that even if Fatima, the daughter of Muhammad, had committed this crime, I would have amputated her hand." 14. The Right To Participate In The Affairs Of State: "And their business is (conducted) through consultation among themselves." (42:38) The "Shura" or the legislative assembly has no other meaning except that the executive head of the government and the members of the assembly should be elected by free and independent choice of the people. Lastly, it is to be made clear that Islam tries to achieve the above mentioned human rights and many others not only by providing certain legal safeguards but mainly by inviting mankind to transcend the lower level of animal life to be able to go beyond the mere ties fostered by the kinship of blood, racial superiority, linguistic arrogance, and economic privileges. It invites mankind to move on to a plane of existence where, by reason of his inner excellence, man can realize the ideal of the Brotherhood of man.

11- 1) (الإسلام في عيون غربية منصفة)

11- [Islam in Fair Western Eyes 1](#)

Islam in Fair Western Eyes Dr. Abdulmutti Al-Dalaty In this article I continue what I have began in "The Holy Quraan In Fair Western Eyes", and I ask the respectful reader to review the introduction of that article. Sarugen Naido says: " Islam was existing while prayer time, in the mosque, and in the battle field while Muslims were fighting side by side. While the prince and the poor were bowing and kneeling shoulder by shoulder, the justice of islam was laid 5 times a day. I was attracted several times by the unity of Islam that never divide and that make a man a brother of the other man..."(1) And Prince Charles says: " Islam can teach us a way of living and understanding in the world, the thing that the Christianity have lost, Islam refuses division between the man and nature, religion and science and between mind and material"(2) The German Orientalist Zegrid Honkeh" there is no compulsion in religion, that what quraan orders, Arab never force the defeated nations to convert in Islam, So with out any force to enter Islam the believers of Christianity increasingly disappeared as the disappearing of the ice , as when the sun rise it worms it ! as the flower trends .towards light searching for more life , that's way humans trends., even those who remains on their religion, to the Conqueror "(3) : Jostaf Lopond says in the Islamic modernization All what in Islam calls to goodness and reforms, Goodness is the believer's song, and that what I call the Christians for" The Orientalist Paul de Rakla : "Islam is proud enough by denying the rule that states "no

peace outside the church" that many people are boasting by these days, Islam is the only religion that established, by its high virtues, many obstacles against nations leanings towards bawdry and immorality."(4) Islam is the religion of tolerance: Brthmly saint Hillar : "the call for monotheism that held by Islam , abided humanity from the former ages paganism "(5) Counte herry de castry: " I'v learned the Christians history in the Islamic world, and I realized very brightly that the Muslim treatment towards Christians is a proof of their kind companionship ,and that feeling never effect Muslims ,we never see Islamic religious assembly or preachers walks behind the fighting armies forcing nations to believe"(6) Gotha shows the countenance of that forgiveness in his book Muslims Virtues : " for truth I say : that the Muslim's forgiveness is not out of weakness, but the Muslim forgives with his proud of his religion , and holding of his faith" Hanutue confirms his admiration to the greatness of the Islamic forgiveness by saying:" we owe to Muslims ,justice, peace, religious simplicity, and our duty is to learn that religion and work hard to understand it. And we should take(there is no compulsion in religion).as our motto"(7) Lean Paul the orientlist says : " at the time the religious segregation reaches its highest levels Islam came to say" you have your own religion and we have our own" that was the real surprise to the human community that has never known the religious freedom, and maybe never know it till today" (8) Islam the Humans refuge Arthur Hamelton says:" If man be a seeker of truth surly they will believe that Islam is the only solution to humanity problems"(9) The Law professor Marcille Buazar confirms that meaning by saying:" the entrance of Islam to the international field , and putting things in its right places by practicing the asked parlaying, is not only an active participation , but also a rescue for the destroying situation of humanity" Bernard Shaw the philosopher says: "Islam is the only religion that we can find the whole goodness of other religions in it but we can not fine whole goodness in other religions! Islam always have been in the place of my appreciation, because it is the only religion that has the gift of digesting different life stages, and has the ability to attract hearts over the years(10), Islam proved since its first appearance that it is the religion of all races , for it combine Solemn the Persian , Belal the Abyssin and Suhaib the Roman and all milted in one pot"(11) France poet Lamar tine says:" Islam is the only religion that can fulfill the needs of the soul and the body at the same time, without exposing Muslim to conscience reproach ,,and it is the only religion that it's worships has no relations with images and pictures, and it is the highest gift from the creator to humane "(12) 1. Islam idealism by Sarugene Naido (169). 2. Islam and the West Prince Charles speech in oxford institution for Islamic studies.1993 3. God's Sun Shines on the West Zegrid Honkeh (364-366). 4. Mugademat alulum wa almanaheej by Anwar Al-jendy (8\133). 5. ibid 6. from zealotry and forgiveness between Islam and Christianity by Mohammed Al-Ghazali.(194-196) 7. from Islam and Christianity with science and civilization by Mohammed Abduh ,a valuable book we advice to read it. 8. from Islam by dr,Ahmed Shalaby(296) 9. Mohammed in the fair international arts by Mohammed Uhman(62) 10. a call for work 11. from Islam by dr,Ahmed Shalaby (294) 12. Travelling to the Orient By Lamar tine (47).

12- 2) الإسلام في عيون غربية منصفة (2)

12- [Islam in Fair Western Eyes 2](#)

Islam in Fair Western Eyes 2 Islam is the religion of monotheism and Fitrah: The just Norwegian orientalist doctor Erening Berg: "In Islam each child is born in a state of "Fitrah, as for the Christians they consider it as born bearing the sin>Before one hundred years ago they used to sink their children in water so as to purify them from the sin and if they died before butting them in the water they would not bury them but would throw them in the trash instead due to the reason that they are not sinless free"(1) The literate Mai Ziadah says: "Christianity is more likely close to theories and on the contrary Islam is both theoretical and practicipale (2)....and the soul would not be satisfied except in the east aroma and the echoing sounds driven from the highly minarets repeating (There is no God but Allah)" (3) The orientalist Rom Landro says: "The monotheism testimony is so lively that it sticks out with one blow the idolatrous tree...A Muslim is blessed with security and safety because he can reach his highly model here on the earth....Islam is practicipale religion and simple one....Islam is a monotheist religion on a certain basic that is not open to question, realistic and includes every thing on full-scale"(4) Islam the religion of brotherhood and equality: The dean of Prognosticating Studies in America (Salaib) in his book (A Muslim facing Future): "Converted person to Islam may pray next to his teacher, and the brotherhood in Islam is not just religious but even social....Islam does not draw a separate line between a white or a black person" The historian Arnold Twainbye in the (Historian Knowledge) "I call upon the world to take the Islamic principals of equality and fraternization. The monotheism ideology brought by Islam is among the greatest example on the uniting the world. In the existence of Islam lies hope for the whole world" The historian Wiles says in the (Marks of the Humanity History0: "Islam is filled with the spirit of brotherhood and kindness. Its ideology is rather easy to understand. Muhammad has delivered it to the hearts without a single enigmatical lie" Islam is the religion of power and will strength: The historian Wel Diorant says: "There is no religion has ever called its followers to maintain strength in the history except Islam and there is also no religion that has obligated on the rich what Islam has in the taxes giving to support the poor"(5) The historian Montgomery Watt says in the (Islam and the United Community): "The secret of strength in Islam lies in giving the person a scale for life which is the scale for free conscience, and bestowing the concept of the "nation" on the Islamic community. This concept, which Islam is the only religion that assured it, still works as an overflowing stream of faith and make the Muslims unit in one nation which dissolves the barriers of sects and languages" The famous actor Antoni Queen says: "I have felt Islam as unusual power after acting the rule of Omar Al-Muktar!!" "I've said: How could it not feel in such way when he reads the martyr Omar Al-Muktar before his execution : (If my weapon breaks down, the false would not break down my right) " The historian Cropper says in (The Nature of Culture): "Islam has spread in the world in a short time as the Sun's ray may spread in seconds....His spreading was an evident on the highly morals, principals, goals and obligations. Such principals still flow with light, proselytizing, knowledge and understanding"(6) Gottah says: "Ive studied the history of religions for the past fifty years ago and the ideology that Islam calls for caused the greatest astonishment!! It is based on the belief that a human being would not encounter anything unless Allah has wished so and there isn't a thing which could spoil it, and no one would ever walk pass it....Islam is the religion that we will avow to sooner or later....And I would not mind being called a Muslim"(7) I would end these fabulous lines from Gootah's book called (The Oriental Book for the Western Poet) and I would

like to dedicate them to the families of the Palestinian Martyrs and to every Muslim. Gottah says: "Do not morn on the martyrs because the doors of the heavens have been opened for them. They are now knocking them and entering the heaven in peace....gazing among the extraordinary beauty like what the eye's of the prophet has laid upon on the night of Al-Meraj. In the Paradise the flock of Al-Hoor Al-Ean precedes on the breezes winds. So enjoy thy martyr! Being a hero is beyond discussion or you would not being among the. But what sort of hero are you? They will soon know when they see the wounds that have been carved on your chest, its color is red but the sell is Mu'sk....The wealth is perishing and only that stab of a believer will stay....They are gently calling to the drink of blissfulness, it's the Raheek Al-Maqtoom. You are an eager demand for them so enjoy this clarity which could not have a match!" When the pen of Gottah reaches here he wishes for the mercy of Allah to enter Paradise like Muslims. A Hooriah stops him and says: "I'm the one in charged of the door of blissfulness Not knowing what to do having you here Are you among the Muslims? Or a martyr? To belief you let me see the wound If you will be fare" Gottah: "Let me in the heavens I've lived like a man as a martyr I've worked among the works My name glowed in the hearts of believers... If Islam meant to surrender to Allah So we shall live and die in Islam" From a book called "I have won Muhammad yet Did not lose the Christ"[P.S The names of the writers and books may vary in the spelling and they are merely a plying of a translator. (1)From the book called "Interlocutions with non Muslim Europeans" Dr. Abdullah Al-Ahdel (164) (2) From the book called "Equality" Mai Ziadah (3) (4) From the book called "Islam and the Arabs" Rom Landro (48-52-210) (5)His Encyclopedia "The Civilization Story" (388) (6)The historian Cropper "The Nature of Culture" (7)Catrina Momzen "Gotta and the Arabic World" (8)"The Oriental Book for the Western Poet" For the German's poet Gottah (128 – 130 – 131)

13- 1) الإصلاح الاسلامي للعبادة

13- Islamic Reform in the Domain of Worship 1

Islamic Reform in the Domain of Worship Islam came at a time when there were many forms of worship in the world. Some of these were remnants of the previous divinely revealed *****ures. Others were completely man-made. Even those acts of worship that were of divine origin had been corrupted, altered, and removed from their proper con*****s. Some religions exaggerated the importance of formalism and mindless ritual. Others went to extremes to free themselves of all notions of form and order. Some religions went to extremes that made worship a harmful and painful thing. Some of them also demanded monasticism from their adherents. Other religions went to extremes in indulgence, often completely abandoning religious obligations altogether. Islam came to correct and reform these excessive tendencies, while establishing principles of its own. It provided principles to bring about reform and to safeguard worship. The most important of these principles are as follows: 1. No one deserves to be worshipped except for Allah: The first thing that Islam came with was the concept of monotheism. Bearing witness to monotheism is how a person enters into the fold of Islam and is considered to be a believer. The testimony is as follows: "There is no god but Allah. Muhammad is the Messenger of Allah." These words are a testimony that there is no one worthy of worship

except for Allah. In this way, Islam negates every possible manifestation of polytheism. The following are some of the ways that Islam safeguards the idea of monotheism: A. Islam makes polytheism a cause of negating the effects of good works and as a way of leaving the fold of Islam. Allah addresses His Messenger (may the peace and blessings of Allah be upon him) with the following words: “It has been revealed to you and to those who came before you: If you commit polytheism, your deeds will be naught and you will be among the losers.” B. Islam closes all the doors to polytheism. It pays careful attention to all the ways polytheism can be prevented. Among these are the following: - The Messenger (may the peace and blessings of Allah be upon him) prohibited the people from honoring him excessively, because this could lead to excessiveness in belief. He made it clear that he was merely a slave of Allah and His Messenger. He said: “Do not praise me excessively the way that the Christians praised `Isâ (Jesus) the son of Maryam (Mary). I am only Allah’s slave and Messenger so say that I am His slave and Messenger.” - He prohibited people from seeking assistance through him or through the agency of any other righteous person. It has been related that one of the hypocrites used to abuse the believers, so some of the believers suggested that they collectively seek help from that Hypocrite by means of Allah’s Messenger (may the peace and blessings of Allah be upon him). The Prophet (may the peace and blessings of Allah be upon him) said: “None should seek help through me. Help should be sought from Allah alone.” C. The Prophet (may the peace and blessings of Allah be upon him) prohibited people from turning gravesites into places of worship. He strongly warned against this practice. Near the time of his death, he repeatedly mentioned this prohibition. He would say: “Allah’s wrath became severe towards those people who turned the graves of their prophets into places of worship.” D. The Prophet (may the peace and blessings of Allah be upon him) prohibited people from taking oaths in other than Allah’s name, because an oath implies the aggrandizement of the one in whose name it is taken. The Prophet (may the peace and blessings of Allah be upon him) said: “Whoever takes an oath in other than Allah’s name has fallen into polytheism.” E. The Prophet (may the peace and blessings of Allah be upon him) prohibited people from performing sacrifices to other than Allah. He said: “Allah has cursed those who offer sacrifices to other than Allah.”

14- 2) (الإصلاح الاسلامي للعبادة)

14- [Islamic Reform in the Domain of Worship 2](#)

Islamic Reform in the Domain of Worship - II Worship must be free from the authority of priests A. The previous manifestations of the divine religion were corrupted when their priests concocted many rituals and rites that were never part of Allah’s Law. These rituals enabled them to take control of the devout and affect their minds so that they were never satisfied with their own devotions. This made them dependent on the clergy in performing their prayers. They were made to believe that they needed these rituals and rites that were under the control of the priests. Islam came with everything needed to reform this situation and prevent it from reoccurring. One way it did this was to free the heart of attachment to any authority besides the authority of Allah. Every believer has a direct relationship with Allah and has no need for intermediaries. Furthermore, taking intermediaries is considered a form of polytheism, even if these intermediaries are the noble Messengers themselves. Allah has opened the door of prayer and supplication to

everyone and has ordered the believers to call on Him directly. Allah says: "Your Lord said: Beseech Me, I will answer you. Verily those who are too proud to worship me will enter Hell." Allah addresses His Messenger (may the peace and blessings of Allah be upon him) saying: "And when My worshippers ask you about me, I am nearby. I answer the supplications of those who ask when they ask of me. So they should answer Me and believe in Me, perhaps they will be rightly guided." The scholars' role in Islam is merely to explain the laws of Islam. Allah says: "Ask those who know – if you do not know – the clear signs and *****ures." B. Islam also frees worship from the constraints of time and place. It has made all places suitable for worship in the same way that it has opened up the way for the worshipper to call on his or her Lord directly. Allah says: "To Allah belongs the East and the West, so wherever you turn, there is the countenance of your Lord." Allah's Messenger (may the peace and blessings of Allah be upon him) said: "The Earth has been made a mosque and a source of purification for me. Anyone of my followers who has to pray should pray wherever he may be." This is a general rule, having no exception other than the Hajj pilgrimage that is to be performed specifically at al-Masjid al-Harâm in Mecca to rekindle the memory of Ibrâhîm (Abraham), the father of the Prophets. Islam prescribes specific times for certain acts of worship, like the five prescribed prayers. Allah says: "Establish prayer at the forenoon until the nightfall, and recite the dawn prayer. Verily the recitation of the dawn prayer carries special testimony." Allah says regarding the Hajj pilgrimage: "The Hajj is in well-known months." Other acts of worship can be performed at any time. 3. Islamic worship maintains a balance between body and soul One of the ways in which the religions before Islam became corrupted is with regard to the relationship between the body and the soul. Some groups went to excess in spirituality. Others were taken completely by materialism. Islam, on the other hand, avoided these extremes and returned worship to its original, true form that balances between the material and the spiritual. It established some very important principles in this regard, such as the following: 1. Islam recognizes the needs of both the body and the soul. Allah's Messenger (may the peace and blessings of Allah be upon him) said: "Your Lord has rights over you, your body has rights over you, and your family has rights over you. So give everything its right." Allah says: "Seek the Hereafter with what Allah gives you, but do not forget your share of this world." Islam provides sustenance for the soul through worship and obedience to Allah and allows sustenance for the body by making all good things lawful. 2. Islam considers the worldly life the place to cultivate the rewards of the Hereafter. Islam makes the primary occupation of the human being on Earth the development of all good things by which a believer benefits himself and others. Islam recognizes no dichotomy between the sacred and the secular. No does it see a conflict between this world and the Hereafter. This world is a means of earning the next, therefore we find that Allah teaches His worshippers to beseech Him in the following manner: "Our Lord, give us the good of this world and the good of the Hereafter and save us from the punishment of the Hellfire." 4. Islamic worship is easy and free of excessive hardship Islam came with its Law easy in every way. It eschews the excessive hardship that can be found in the religions of the past. Allah says this in clear terms: "Whoever is compelled, neither desiring it nor returning to it (unlawful meat), then there is no sin upon him." There is a well-established principle in Islamic Law: Hardship is a reason for concessions. All of the concessions found in Islamic Law fall under this principle. For example, it is permissible for a traveler to shorten his prayers and to break

his obligatory fast in the month of Ramadân. Allah says: “Allah wants ease for you and does not want hardship.”

15- فوائد العبادة

15- The Purpose of Worship

The Purpose of Worship Worship provides the believers with many benefits that contribute to both their spiritual and worldly well-being. Some of the most significant of these benefits are as follows: 1. Enrichment and development of the soul: The human being is formed from matter. The human body needs material resources for its existence, like food, drink, and a means of reproduction. As for the soul, its needs cannot be fulfilled except through nearness to Allah by means of faith and obedience. This can only be achieved through worship. Allah must be worshipped in times of hardship and times of prosperity. Allah says: “We truly know how your heart is distressed by what they say. So celebrate the praises of your Lord and be of those who prostrate themselves and worship your Lord until the sure hour (of death).” Allah says: “When the help of Allah and the victory comes and you see the people entering into the religion of Allah in crowds, then glorify the praises of your Lord and seek His forgiveness. Verily He is Most Forgiving.” 2. Realization of human freedom: Worship liberates the human being from subjugation to anything besides Allah. Worship keeps a person from surrendering his or her will to false gods. This gives a person absolute freedom from everything besides the power of Allah. This produces a sense of security and *****ment in the heart towards Allah. The person understands the true value of things and feels liberated from everything. Thus, the source of all strength is submission to Allah. Allah says: “If anyone seeks might, then all might is with Allah.” 3. Examination of the believer in preparation for the life to come: Allah says, quoting Mûsâ (Moses, peace be upon him): “O my people, this worldly life is but a provision, while the Hereafter is the eternal abode.” The worldly life is a time of trial. The substance of this trial is the worship of Allah in fulfillment of His commandments. Allah says: “(Allah is) Who created death and life to try you as to who is best in deeds.” 4. Social reform: We find that worship, in its most comprehensive understanding, embodies every possible means of individual and social reform. This is because every individual and collective endeavor can enter into the domain of worship. Islam has prescribed certain obligations on the societal – as opposed to the individual – level. This takes societal needs into consideration. Allah says: “Allah has promised those among you who believe and do righteous deeds that he will give them authority in the Earth as He has done for those who came before and that He will establish their religion that He wants to replace their fear with security. They may worship Me and not associate partners with Me.” .

Source

http://www.islamtoday.com/showme.cfm?cat_id=4&sub_cat_id=3

16- ما السر وراء حفظ الاسلام لكل حقوق مخلوقات الكون ؟..

16- Why Does Islam Concern With All Creatures Rights

Why Does Islam Concern With All Creatures Rights Since the creator is the most

merciful , he doesn't leave his creatures Without a law that guarantees their rights and protects their safety. this law is the true religion revealed by the Almighty. this religion has a great effect on the all aspects of life for those who adhere it. each one is protected & honored by this divine religion. Likewise, people's rights- regardless of their sex, position, religion & age-are respected. these rights are ensured in the Noble Quran and in the sayings of Allah's Apostle peace and blessings be upon him. As an example not as restriction ,the following verses and prophet sayings will be mentioned: The right of parents: God says"Your Lord has decreed that you worship none but Him, and that (you show) kindness to parents. Should one or both of them attain to old age with you, Say not "Fie" unto them nor repulse them, but speak unto them a gracious word. And lower unto them the wing of submission through mercy and say: My Lord! Have mercy on them both as they did care for me when I was little. Your Lord is best aware of what is in yourselves. If you are righteous, then Lo! He was ever forgiving unto those who turn unto Him)" the rights of old and young, the prophet says: " He is not of us who does not have mercy on young children, nor honor the elderly" The right of orphans is to treat them kindly and justly ,the prophet says: "The best Muslim house is that in which is an orphan, who is benefited; and the worst Muslim house is that in which an orphan is ill-treated" and he appreciates the one who esteems the daughters rights ;the prophet says"" Whoever has a daughter, and does not bury her alive or scold her, or prefer his male children to her, may God bring him into Paradise" one of the main rights in islam is to respect man's property and his blood, prophet says' man's property is as sacred as his blood" In this divine LAW, non-believers must be protected ,Allah's Apostle says : "he who hurts a covenanted man hurts me .and he who hurts me hurts God" Furthermore, animals' rights should be respected, otherwise ,we would deserve God's punishment, The prophet says : "A woman was punished (by God) because of a cat. She had not provided (the cat) with food or drink, nor had she set it free so that it might eat the insects of the earth" The arousing question is why does islam concern with all creatures rights? 1- It is an evidence for "islam divine source" God wants us to live the" perfect life" then , he sends a law as a tool for this purpose to protect our rights in this world and to find the complete rest in worshipping Him,that is islam 2- It is an evidence for its noble aim "building the human civilizations not destruct them" hundreds of quranic verses and prophet sayings ask us to be kind with other and wipe their miserable and to be helpful with them , God says "(The righteous are those) who feed the poor, the orphan and the captive for the love of God, saying: 'We feed you for the sake of God Alone; we seek from you neither reward nor thanks" Some other verses heighten the position of the positive workers who work for all creatures benefits, prophet says: "All creatures are like a family (Ayal) of God: and he loves the most those who are the most beneficent to His family". and in the contrary, God censures those who ruin anything around them, he says: "" Work not confusion in the earth after the fair ordering (thereof). and call on Him in fear and hope. Lo! the mercy of Allah is nigh unto the good"" ',and we are encouraged by this divine law to build ,to feed , to product, and to farm ,the prophet says : "if a Muslim plants a tree or grows a crop from which a bird or a man or an animal eats ,it will be considered (by God)as a charitable act"" 3- It is an evidence for "its conformity" with the human pure nature, it is impossible to find any command from Islamic commands contradicts with the human pure nature cause both of islam and human pure nature come from the same source "the Almighty God" for example the big sins in islam are disapproved by reasonable thinking,

the Prophet Muhammad (peace be upon him) said, " avoid the seven destructive sins : associating partners with God ,magic ,murder, usury, eating the orphans property , escaping from battle, and slandering chaste heedless women" the one who creates us is the best one who knows what is good & what is bad.Similarly, Allah doesn't ask man to do that which he cannot.or which contradicts his nature .God says" So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not"

17- الطوائف الإسلامية -

17- Schisms in Islam

Schisms in Islam Several schools evolved among Muslims. The majority of Muslims belong to the school called Ahlul Sunnah Wal Jamaat. Shiites Muslims constitute the largest minority. The former follow the teachings of Prophet Muhammad as interpreted by the four Imams: Imam Abu Hanifa, Imam Ahmed bin Hambal, Imam Malik and Imam Shafi. The latter follow the interpretation of the teachings of Prophet Muhammad, interpreted by Imam Ali and Imams from his family. The differences among Muslims occurred after the death of prophet Muhammad, in regard to his succession, and were of a political nature. The Sunni Muslims believe that the succession to Muhammad was left up to the people to decide, whereas the Shiites Muslims believe that Prophet Muhammad had designated his cousin and son-in-law Ali as his successor. Since then kings, rulers, religious leaders have exploited these differences in order to achieve their selfish and material objectives. It must be emphasized that the fundamentals of the faith are common to all Muslims. All Muslims believe in One God. All Muslims follow one book, the Qur'an. All Muslims believe in Prophet Muhammad and strive to emulate him. All Muslims agree upon the basic tenets of Islam.

18- تحدي الجهل بالإسلام -

18- Challenging ignorance on Islam

Challenging ignorance on Islam By Gary Leupp "We should invade [Muslim] countries, kill their leaders and convert them to Christianity." Columnist Ann Coulter, National Review Online, Sept. 13, 2001 "Just turn [the sheriff] loose and have him arrest every Muslim that crosses the state line." Rep. C. Saxby Chambliss (R-GA), chairman of the House Subcommittee on Terrorism and Homeland security and Senate candidate, to Georgia law officers, November 2001 "Islam is a religion in which God requires you to send your son to die for him. Christianity is a faith where God sent his Son to die for you." Attorney General John Ashcroft, interview on Cal Thomas radio, November 2001 "(Islam) is a very evil and wicked religion wicked, violent and not of the same god (as Christianity)." Rev. Franklin Graham, head of the Billy Graham Evangelistic Association, November 2001. "Islam is Evil, Christ is King." Allegedly written in marker by law enforcement agents on a Muslim prayer calendar in the home of a Muslim being investigated by police in Dearborn, Michigan, July 2002. People with power and influence in the US have been saying some very stupid things about Islam and about Muslims since September 11. Some of it is rooted in conscious malice, and ethnic

prejudice that spills over into religious bigotry. But some is rooted in sheer historical and geographical ignorance. This is a country, after all, in which only a small minority of high school students can readily locate Afghanistan on the map, or are aware that Iranians and Pakistanis are not Arabs. As an educator, in Asian Studies, at a fairly elite university, I am painfully aware of this ignorance. But I realize it serves a purpose. It is highly useful to a power structure that banks on knee-jerk popular support whenever it embarks on a new military venture, at some far-off venue, on false pre****s immediately discernable to the better educated, but lost on the general public. The generally malleable mainstream press takes care of the rest. I don't mean to suggest that the academic cognoscenti, as a "class," habitually counter this ignorance and protest the imperialist interventions that Washington routinely undertakes. Some of them may indeed support the venture, cynically asserting that the advertised pre**** fulfills some sort of valid function, regardless of the lies and distortions that surround it. (I think of the depiction in the media of the "Rambouillet Accords" concerning Yugoslavia in 1999 as "the will of the international community," when one Contact Group member, Russia, rejected the US-dictated plan for Kosovo outright, and several European states only signed on after their arms were twisted nearly out of their sockets. I think of the calculated, extreme exaggeration of the number of Kosovar victims of Serbian forces as the bombing of Yugoslavia began. The lies surrounding that bombing were obvious to anyone studying the situation, but even some rather progressive academics were all for "Operation Allied Force.") American academe is---unfortunately--- whatever its right-wing critics may contend, not particularly left or anti-imperialist. In any case, such ignorance is not just a national embarrassment; it's really dangerous. Raw material for a made-in-USA version of fascism. To understand the contemporary world, we all need to know something about Islam - beyond the inane contribution of the Attorney General cited above. So I have prepared this little primer on Islam for Americans (suitable for ages 13 and above, so appropriate for high school use), dealing not with its theology so much as its general character as an important force in the world, presently encountering unprecedented, unprincipled attack from various quarters. (Oh, and by the way, I'm not a Muslim, but what those on the Christian right revile as a "secular humanist.")

1. Islam has been around for approximately 1400 years. Established on the west coast of Arabia 900 years before European settlement in America, and spreading rapidly throughout Southwest Asia and North Africa soon thereafter, it was not designed as an anti-U.S. movement! The basic teachings or requirements of Islam are not difficult to grasp. They constitute the "Five Pillars of Islam": (1) profession that there is no God but God ("Allah," in Arabic), and his Prophet (the last of the prophets, the "seal of the prophets") is Muhammad; (2) daily prayer; (3) fasting during the month of Ramadan; (4) charity; and (5) the pilgrimage to Mecca. Whatever you may think of this package, it's not terribly threatening to the non-Muslim.
2. Islam's teachings are contained in a fairly compact book, the Qur'an, which Muslims believe was dictated to the Prophet Muhammad by the archangel Gabriel. They believe of it precisely what Jews and Christians believe of their ****ures: that is, it's the Word of God. This book, like the Bible, demands belief in monotheism; refers to Adam, Noah, Abraham, Jesus, etc. (far more space is given to Mary, mother of Jesus, in the Qur'an than in the New Testament); has a substantial legalistic component reminiscent of the Old Testament Book of Leviticus, and poetic **** as beautifully uplifting as the Book of Psalms. For religious and secular scholars

alike, it is absolutely clear that Islam stems from the Judeo-Christian tradition. Indeed, we should think in terms of the "Judeo-Christian-Islamic tradition." (Some fundamentalist Christians, of course, see Islam as the work of Satan, and medieval Christians in Europe saw it as a heresy rather than as "paganism. The point is---for better or worse---Muslims have a whole lot more in common with the dominant religious trends in the U.S. than do, say, Buddhists or Hindus.) 3. Muslims are about 20% of the world's population; Christians, about 30%. (The U.S. Muslim population is estimated between 5 and 8 million; U.S. Jews between 5 and 6 million). The global Jewish population is statistically quite small, so one can say the Judeo-Christian-Islamic population is roughly half the world's total. The consequences of a protracted religious war, pitting Christians and Jews against Muslims, are highly unpleasant to consider. 4. The Qur'an depicts Jews and Christians as "People of the Book," meaning that they have their own *****ures bestowed upon them by God (Allah is simply the Arabic word for God, related to the Hebrew Elohim; we should see it as analogous to the German word Gott, the French Dieu, or the Spanish Dios. It's not the personal name of a deity within a pantheon, like Thor, Aphrodite or Siva.) Muslim *****ure counsels respect for these communities, and indeed, in the history of Islam, within Islamic societies Jews and Christians have fared FAR better than non-Christians in Christendom. Muslims ruled all or part of Spain from around 800 to the late 15th century, when Columbus' great patrons, King Ferdinand and Queen Isabella "drove the Moors (Muslims) out of Spain," forced everybody to embrace Catholic Christianity (or be killed), and promoted the exquisite Christian tortures of the Inquisition. Under Muslim rule, Christian and Jewish communities generally flourished from Spain to Iraq. On the other hand, until recent times, Christian intolerance prevailed throughout Europe. 5. The Qu'ran does NOT call upon Muslims to KILL all non-Muslims. It calls for the destruction of "infidels," meaning principally Arabs who, during the time of Muhammad, practiced idolatry and polytheism. Again: this is a seventh-century book, produced in a specific historical con*****! It, and the Muslim religion, should be studied and understood objectively, dispassionately. Islam emerged very quickly, and within decades united under its banner---the banner of monotheism---the various tribes of Arabia. Its violent rejection of idolatry, however offensive to the modern, secular, humanist mind, is hardly unique. It can be compared to the ferocious suppression in Christian Europe of paganism (often associated with witchcraft). And for perspective, while the Qu'ran does call for the extermination of "infidels," the Old Testament is replete with its own exhortations to genocide. According to the Biblical narrative (of dubious historicity, but believed by hundreds of millions), the Hebrews under Joshua's leadership, invading Canaan from Egypt, killed twelve thousand "men and women together" in the town of Ai---because God wanted them to (Joshua 8:25). The Hebrews put all the people of Hazor to the sword (they "wiped them all out; they did not leave one living soul." Judges 11:14). The poetics of hatred are as conspicuous in the Bible as in the Qu'ran. A personal favorite of mine, from Psalm 137, refers to the Babylonians: "A blessing on him who takes and dashes your babies against the rock!" Such references are characteristic of Judeo-Christian-Islamic literature, and are best examined in historical perspective. 6. Islamic "fundamentalism" is not a species apart from other fundamentalisms, including the Christian, Jewish, and Hindu varieties. They are all anti-modern, anti-science, anti-intellectual, rarely harmless and potentially (if not necessarily) fascistic. They demand belief in received dogma, inscribed in *****, rather

than open-ended scientific inquiry. They either legitimate the existing order, or call for a return to a past social order in which class and gender relations were properly sorted out in line with the Divine Will. Some (including non-religious people in or from Muslim countries) criticize Islam (appropriately, in my view) for what they consider backward and reactionary features. This is not the place to deal with such criticisms, nor am I the right person to do it. I will merely observe what many others have observed: Christendom underwent the Enlightenment-an evolution towards secularism, rationalism, and scientific thought in the seventeenth and eighteenth centuries-which the Islamic world, in general, has not yet experienced. To become "modern" (more specifically, to become capitalist), the West had to become more ideologically tolerant (i.e., less religious), and allow a freer market in ideas than had been possible when the Church monopolized learning. If mullahs monopolize education in much of the Muslim world, they serve a function identical with that of Europe's medieval Catholic clergy. But our own Enlightenment is not irreversible. Top U.S. officials reject the theory of evolution in favor of the ludicrous "theory" of "creationism," and seek to criminalize abortion on the grounds that a fetus is a human being created by God. Recent changes in U.S. law (allowing the use of vouchers to support religious schools at taxpayer's expense), and the failure of the courts to prosecute behavior which plainly violates the constitutional separation of church and state, demonstrate that medieval thinking and fundamentalism retain a strong hold in sections of U.S. society, and are well represented in the Bush administration. The American people are, I submit, far more threatened by Christian fundamentalism than its Islamic counterpart. And for a Pentecostalist Christian like John Ashcroft, who believes every word of the Bible literally, to inveigh against Islam (as he has) is (to use the English proverb) the "pot calling the kettle black." 7. Islamic fundamentalism (or what some, including CNN Moneyline's Lou Dobbs calls "Islamism," meaning a specifically political Islam) has NOT, historically, posed a great threat to Western interests (by which I mean corporate, oil, and geopolitical interests) but rather been exploited to SERVE those interests. Remember Lawrence of Arabia? What was his objective other than to forge a British alliance with the Hashemites, who would certainly qualify as "Islamists" by Lou Dobb's standards, during World War I? Later, the British boosted the Saudi royal family (patrons of the Wahhabi school of Islam, usually described as among the most conservative, embraced by Osama bin Laden as well as the Saudis in general) into power. The U.S. inherited Saudi Arabia as a client state after World War II, and we all know how well U.S. oil companies have done there ever since. (Aramco alone, prior to its nationalization in the mid-1980s, yielded some \$ 3 trillion from the Arabian reserves.) The U.S. helped create, recruit, and finance the fundamentalist Mujahadeen, including some 30,000 young volunteers who came from throughout the Muslim world to fight "godless Communism" in Afghanistan in the 1980s. The U.S. encouraged them to view their war as a jihad (in the sense of a "Holy War," a meaning the term usually does NOT carry), and put many in contact with young Osama bin Laden, then an ally. The Reagan administration was in love with fundamentalist Islam, so long as it served its purposes. The California-based company Unocal was cordially negotiating right up to Sept. 11 with Afghanistan's Taliban for an oil pipeline through Afghan territory, State Department official and oilman Zalmay Khalilzad was arguing up through 1998 that the Taliban were friendly, potential business partners who did "not practice the anti-U.S. style of fundamentalism practiced in Iran." 8. Muslims of the world have many thoroughly

LEGITIMATE reasons to resent U.S. policy. Nearly absolute support for the settler state of Israel in its relationship with the indigenous Palestinian people. Imposition of brutal sanctions on Iraq, contrary to logic and morality. Maintenance of bases throughout the Persian Gulf, in defiance of local sensibilities and interests. Support for brutal regimes, including that of the Shah of Iran and that of Indonesia's Suharto (who unquestionably has more blood on his hands than even that arch-villain and former U.S. buddy Saddam Hussein). 9. Muslims typically DO NOT hate the U.S. as an abstract concept, reject U.S. culture in toto, or seek the destruction of American civilization. Many are, indeed, uncomfortable with some aspects of American behavior, as are most people in the world, from Central America to Japan. But a Zogby International poll, released June 11 of this year, shows that in nine Muslim countries, including Bangladesh and Malaysia, the most admired foreign country is the U.S. 10. Muslims and Jews in Palestine/Israel have NOT always hated one another, and the current Middle East conflict does NOT go back many centuries. Rather, it began with the influx of foreign Jews into the region after World War I, which became a flood as a result of the Holocaust, and with international support resulted in the formation of Israel as a specifically Jewish state in 1948. Jewish settlement and terrorism (well-*****ed by the Jewish Israeli historian Ilan Pappé) resulted in the displacement of 750,000 Palestinian Arabs (including both Christians and Muslims). The Arab-Israeli conflict is not, fundamentally, about Islam, or a clash between Islam and other faiths, but about this-worldly land grabbing, settlement, dispossession and oppression that has enraged the Muslim world, as it should enrage any thinking, moral human being. Unfortunately, fundamentalist Christians in this country tend to depict this history of injustice as the fulfillment of Biblical prophecy, and they will brook no dissent when it comes to the Zionist cause that they have embraced as their own. ("God gave them the land, so don't bother me with historical details. End of discussion.") Hard to imagine a delusion more injurious to world peace and to the cause of justice. Finally: In understanding Islam, Americans should give some thought to one of the pivotal episodes in world history, the Crusades, or Wars of the Cross, that ripped up the Holy Land between 1096 and 1291. During these two centuries, European Christians seeking to "win back for Christendom" territory that had fallen to the Muslim Turks-territory that had been ruled by Muslims since the early seventh century anyway, on terms generally agreeable to Jews and Christians as well as Muslims-committed unspeakable atrocities. In July 1099 Jerusalem was conquered, the Roman Catholic soldiers massacring all the Muslim and Jewish inhabitants, including women and children. Nor was the Crusaders' zeal exhausted upon non-Christians; frustrated at lack of success in Palestine in 1204, they instead sacked Constantinople (modern Istanbul), then the center of Eastern Orthodoxy. In comparison, the behavior of the Muslim armies was chivalrous, the twelfth-century Kurdish leader Saladin in particular winning high praise from Christians and Muslims alike for his humanity. The Islamic world remembers the Crusades; George Bush, like many Americans, is clueless about them. Hence his amazingly dim-witted reference to the "War on Terrorism" as a "Crusade" last September 16-a statement that produced immediate, widespread outrage in the Muslim world. No offense intended, no doubt. But such ignorance, in action, in a world where religious prejudice generates idiotic action from Belfast, to the Balkans, to Gujarat, to the Moluccas, is perilous ignorance indeed. Gary Leupp is an associate professor, Department of History, Tufts University and coordinator, Asian Studies Program

19- 1) رد بعض الشبهات عن الإسلام

19- [Answering Some Misconceptions about Islam 1](#)

Answering Some Misconceptions about Islam Islam rejects Jesus because: Jesus is not accepted as 'the Son of God' ***** The Qur'an and Sunnah both teach us emphatically and without any doubt that the Creator considers the statement of the Trinity to be a great falsehood. The Qur'an states (translation): [19:88-93] They say: "(Allah) the Most Merciful has begotten a son!" Indeed you have put forth a thing most monstrous! At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin, that they should invoke a son for (Allah) the Most Merciful. For it is not consonant with the majesty of (Allah) the Most Merciful that He should beget a son: Not one of the beings in the heavens and the earth but must come to (Allah) the Most Merciful as a servant. However, the misconception that Jesus is rejected does not follow from the reason given above. It is more precise to say that identifying Jesus as 'the Son of God' is rejected. As a Messenger of Allah, Jesus is accorded the same honor that all the Messengers are given, as the following verse attests to (translation), [2:136] Say (O Muslims): We believe in Allah and that which is revealed to us and that which was revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and to Him we have surrendered. [Arabic "Muslimoon"] *****

***** Islam is a racist, afro-centric cult because: Nation of Islam espouses the superiority of the black man ***** One of the great misconceptions of the twentieth century is that the so-called 'Nation of Islam' is a Muslim community, or more precisely: a community which submits to Allah by following the Qur'an and Sunnah. The 'Nation of Islam' is a man-made way of life which borrowed some elements of Islam and then mixed them with a large number of inventions and lies to reach their present doctrines. It suffices to point out the 'Nation of Islam's deviation in two areas. First, they reject the essence of Islam by concocting a story wherein the Creator takes the form of a black man. From their on-line publications, we find that the 'Nation of Islam' believes in ...one God (Allah) and that Allah (God) appeared in the Person of Master W. Fard Muhammad, July, 1930; the long awaited 'Messiah' of the Christians and the 'Mahdi' of the Muslims... However, the Creator states in the Qur'an (translation), [6:103] No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things. The 'Nation of Islam' also claims that white men are 'devils', and that black people are in general superior to all other races. However, from the Sunnah, specifically in the Messenger of Allah's farewell sermon, we find the Messenger (pbuh) saying: All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over a white - except by piety and good action. There are many other beliefs which the 'Nation of Islam' holds which take it outside of Islam. It is interesting to note that in the mid-1970's, the overwhelming majority of the group realized its errors and converted to true Islam. There is, however, a splinter group which remains active today .

***** Islam produces a lazy, uneducated society because: fatalism is OK . ***** The

reasons given for this misconception are false, and the misconception itself is actually refuted directly by the Qur'an and Sunnah. While it is true that the Creator is the source of everything to us, it is not true that this can be used as an excuse for humanity to hide behind as the following verses from the Qur'an state (translation), [16:35] The worshippers of false gods say: "If Allah had so willed, we should not have worshipped anything but Him - neither we nor our fathers,- nor should we have prescribed prohibitions other than His." So did those who went before them. But what is the mission of messengers but to preach the Clear Message? [43:20] They (the idolators) say, "If it had been the will of (Allah) the Most Merciful, we should not have worshipped such (deities)!" Of that they have no knowledge: they do nothing but lie! Allah has taught us via the Qur'an and Sunnah that we all have a certain amount of free will. This free will must be exercised properly in accordance with the Qur'an and Sunnah to please the Creator. This is plenty of motivation for all Muslims to push themselves to be the most knowledgeable, effective Muslims they can be. If Muslim societies today are not meeting their potential, it is surely not due to their knowledge of Islam, rather it is their ignorance of this way of life. The importance of seeking knowledge and working are made clear in the Sunnah. From the Sunnah, specifically in the study of the Sunnah called Sunan Abu-Dawud, we find: [9:1637] Narrated Anas ibn Malik: A man of the Ansar came to the Prophet (pbuh) and begged from him. He (the Prophet) asked: Have you nothing in your house? He replied: Yes, a piece of cloth, a part of which we wear and a part of which we spread (on the ground), and a wooden bowl from which we drink water. He said: Bring them to me. He then brought these articles to him and he (the Prophet) took them in his hands and asked: Who will buy these? A man said: I shall buy them for one dirham. He said twice or thrice: Who will offer more than one dirham? A man said: I shall buy them for two dirhams. He gave these to him and took the two dirhams and, giving them to the Ansari, he said: Buy food with one of them and hand it to your family, and buy an axe and bring it to me. He then brought it to him. The Apostle of Allah (pbuh) fixed a handle on it with his own hands and said: Go, gather firewood and sell it, and do not let me see you for a fortnight. The man went away and gathered firewood and sold it. When he had earned ten dirhams, he came to him and bought a garment with some of them and food with the others. The Apostle of Allah (pbuh) then said: This is better for you than that begging should come as a spot on your face on the Day of Judgment. Begging is right only for three people: one who is in grinding poverty, one who is seriously in debt, or one who is responsible for compensation and finds it difficult to pay. Also from the Sunnah, specifically in the study of the Sunnah called Sunan Ibn Majah, we find that the Messenger of Allah said: Seeking knowledge is a duty upon every Muslim. Knowledge of the Qur'an and Sunnah are clearly the best types of knowledge, and knowledge which benefits humanity is good as well. The Qur'an and Sunnah do not condemn the study of this earth and in fact the Creator encourages us to investigate the world we live in according to the following verse from the Qur'an (translation), [3:190-191] Behold! in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for people of understanding. People who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! not for nothing have You created (all) this! Glory to You! Give us salvation from the penalty of the Fire."

<http://www.usc.edu/dept/MSA/notislam/misconceptions.html>

NOTE Sunnah is what the Prophet Mohammad

(peace be up on him) said or did

20- 2) (رد بعض الشبهات عن الإسلام)

20- [Answering Some Misconceptions about Islam 2](#)

Answering Some Misconceptions about Islam 2 "Women are deficient in mind and religion" " The majority of people in hell are women" Islam honours women very high and many verses of the Qur'an and practices of the early Muslims bear witness to the fact that woman is, at least, as vital to life as man is, and that she is not inferior to man in any way (in neither religion or intelligence). Islam never belittles woman or underestimates her role in the society. Allah has made this clear in the Glorious Qur'an, by stating shining examples of some women for the believers— male and female- to emulate. In this con****, the Glorious Qur'an says, "And Allah citeth an example for those who believe: the wife of Pharaoh when she said: My Lord! Build for me a home with thee in the Garden, and deliver me from Pharaoh and his work, and deliver me from evil doing folk; and Mary, daughter of Imran, whose body was chaste, therefor We breathed therein something of Our Spirit. And she put faith in the words of her Lord and His *****ures, and was of the obedient." (At-Tahrim: 11-12) Allah Almighty and prophet Muhammad praised the good women, let us look at the following quotes from our Islamic sources: "For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in God's praise,- for them has God prepared forgiveness and great reward. (The Noble Quran, 33:35)" "The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey God and His Apostle. On them will God pour His mercy: for God is Exalted in power, Wise. (The Noble Quran, 9:71)" In islam women clearly have the right to forbid men what is evil, so this proofs women aren't inferior to men in religion or intelligence, since Allah swt gives women the right to correct men when they are wrong, and to forbid them the evil. The Hadith is authentic, the Prophet (SAAWS) talks about women not as a gender or a race or ethnic. He talks about sinful people who deserve what they will have of destiny. If a man does the same, he will have the same Hell. This is the only way you can interpret the Hadith. The Prophet (SAAWS) has explained what he says of shortage of religion which is different from the chrisitian missionaries interpretation or translation of religion. He says, you are less commended to practice the religion, because of menstruation. When he talks about lack of intellect, he does not talk about potential of brain or capacity of talent or skill. A woman is overloaded by being a mother or a babysitter or pregnant. All these carriers are around the clock, because of what she is, she is always likely to forget more than a man who is devoted to one career only. Allah is merciful, he forgives her and makes it easy for her when she is not fully responsible to give a full testimony as a witness. Nothing of that is defaming a woman, there is not a law that discriminates a

woman to put her down. He said: "I have never seen among those who have a deficiency in their intellect and their religion anyone more capable than women of swaying the intellect of the most determined of men." He is actually asserting here the power of women to influence men and sway their opinion. This is one of the distinctions that women, in their natures, have. He then went on to define precisely what he meant by these deficiencies. In the remainder of the hadith, some women asked him: "O Messenger of Allah, what is this deficiency in our intelligence and religion?" He replied: "Isn't it that a woman's testimony as a witness is half of the testimony of man?" They said: "Yes." He said: "This, then, is the deficiency in her intelligence. Isn't it true that when she is in her menses, she leaves off prayers and fasting?" They said: "Yes." He said: "This is the deficiency in her religion." These are matters of Islamic Law. A woman is neither sinful nor blameworthy because of the prayers and fasts that she misses. She, in fact, receives blessings by obeying Allah and abstaining from those acts while she is menstruating. Her testimony as a witness is half that of men only in matters wherein she is generally less versed than men. In other matters wherein women have particular knowledge, like fosterage and virginity, the testimony of a woman is accepted but not that of a man. Allah's Messenger (peace be upon him) attested to the perfect character of four women: Mary, Âsiyah the wife of Pharaoh, Fâtimah, and Khadîjah. He definitely did not mean that these women did not go through menstruation. He was referring to their good character, strength of intellect, and soundness of opinion. - Women are a bad omen. o Mohammed said, "Bad omen is in the woman, the house and the horse." Vol. 7:30 There are two Hadiths related by Al-Bukhari suggest that there is no bad omen at all, because the wording in these Hadiths is as follows: "If bad omen happens to be present, then it may be in a house, a woman and a horse." This implies that there is no bad omen in reality; it is people who may feel that a particular house, woman or horse brings bad luck. Once again, this is a comment on what takes place in reality and how people believe. It is phrased in the conditional form to indicate disapproval of the whole idea of bad omen. What actually happens is that people tend to attach any unfortunate event to what they did recently. If a good rider happens to have a fall, after having bought a new horse, he accuses the horse of bringing bad omen. The cause of the fall may have nothing to do with the horse, but still the thought of bad omen may persist. The same is true with marriage or buying a house. These three are so much involved in a person's life that they become easy targets for blame of our misfortunes. This is not the way a true believer should react. A believer is one who is patient in adversity, thankful for whatever may happen to him, knowing that it is all from God. He compares his fortunes with those of people in more difficult circumstances and thanks God for His blessings. & prophet Mohammad pbuh said : "(Believing in) bad omen is (a form of) idolatry." - "Women are harmful to men" The arabic word which is translated into 'affliction' is 'fitnah', this is wrong and not correct! The words 'affliction' cannot be placed in the con**** of this hadith. The word 'fitnah' has different meanings, the correct translation of this word depends on the con****. The arabic word 'fitnah' means: "trial,discord,testing, temptation." , Generally speaking, this is an Arabic word meaning approximately "struggle" or "trial," but which is often euphemistically used to refer to a war. In the 'Encyclopedia Britannica online' we read: (Arabic"trial" or "test") In the Islamic tradition, trials or temptations that test the unity of the Muslim community. we know how a beautifull women can play with a man's mind, she could bring him (if she wants) in

temptation to do forbidden things, a woman can control his mind by her beauty, this is what is meant by 'harm' or 'harmful' to men in this hadith, she can impair a man's mind and/or moral, change a man's mind in a negative way, especially in the context of his religion duties. We clearly see that a woman in Islam is not at all compared to something evil, bad or a form of affliction, instead of this the prophet (swa) called women the best enjoyment of the world. Qu'ran verse 30:21 "And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect." (Surah Ar-Rum 21) Allah swt says clearly in the Qu'ran that your mates / spouses (man / women) are 'love and mercy' and NOT a form of affliction or turmoil! Women are also called protectors/friends of men in Surah At-Tawbah 71 (this is sufficient proof to show that 'affliction' is a wrong translation for 'fitnah' in the context of the hadith in question) Qu'ran verse 9:71 The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise. (Surah At-Tawbah 71) Meaning of the hadith in question: Usama ibn Zayd reported that the Prophet, may Allah bless him and grant him peace, said, "I have not left after me any temptation more harmful to men than women." (Riyad as Saliheen chapter 35, nr 288, Sahih Muslim, Book 036, Number 6604 and Sahih Bukhari Volume 7, Book 62, Number 33) A man is infatuated by a woman to the extent that his behavior changes in character. He may be wise and intelligent, yet he could easily behave in a way that is inconsistent with his intelligence and wisdom when he is so infatuated. This is a case where a woman can control a man. "Mohammed married a 9 year old girl" Allah has willed for this to happen in order to keep the sirah (life) of prophet Mohammad pbuh alive even after his death, because she had fresh memory at a young age, remembered everything, & she was the first one in number of Hadiths (sayings & acts of prophet Mohammad pbuh) she narrated. The Prophet Muhammad (peace and blessings of Allah be upon him) was the last of the Prophets and the best of creation; and 'A'isha was a very intelligent and observant young girl with a very good memory. 'A'isha (may Allah be pleased with her) spent the next nine years of her life with the Prophet (peace and blessings of Allah be upon him), and she grew into womanhood, she remembered all that she saw and heard with great clarity, for to be the wife of the Prophet was even more than extraordinary. So much happened around him - the Quran continued to be revealed, verses by verses, and people's hearts were constantly being turned over and transformed, including hers and she was a witness of so much of all that took place. It is not surprising, therefore, that a great deal of the knowledge that we still have today, about how the Prophet (peace and blessings of Allah be upon him) lived and behaved, was first remembered and then taught to others by 'A'isha. It is thanks to this exceptional marriage, between a man nearing the end of his life and a woman still near the beginning of hers, that we know so much about the both of them "When a woman is divorced irrevocably, she can not return to her husband until she marries (including having sexual intercourse) with another man." The system of divorce in Islam is the most ideal system of divorce ordained by any religion. The bond of marriage in Islam is a sacred bond which is venerated and solemnly respected. The following Quranic verse refers to the marriage bond "And how could ye take it when ye have gone in unto each other, and they have taken from you a solemn covenant?" 63

Such a bond is thus regarded with the utmost veneration. Islam does its utmost to make people detest divorce and urges Muslims not to resort to it as far as is humanly possible. The Prophet Muhammad, blessings and peace be upon him, said "Divorce is the most detested permissible legitimate act in the eyes of God". He also said "Marry and do not resort to divorce, for the Throne of God Almighty shakes with every divorce" 64 In addition to discouraging divorce on principle, Islam ordained certain rulings that guaranteed avoiding divorce except when it was the only solution to marital discord. Islam states that one should not resort to divorce as a result of any matter that can be remedied or that might improve in the future. Even if a husband dislikes some qualities in his wife's nature, Islam does not consider this a justification for divorce. He should not contemplate divorce if his feelings for his wife have undergone a change or if he has begun to dislike her. Any minor matters that aggravate a husband in his wife's conduct-providing that this does not include immorality or disobedience of the Faith - are not justifiable reasons for divorce, since one's emotions are fickle and inconstant. One should consequently never allow oneself to be controlled by one's whims when making decisions concerning important matters upon which the future of one's family depends, for a person whom one dislikes today may be beloved on the morrow. A husband who dislikes a certain trait in his wife might discover that she possesses other qualities that appeal to him. This is mentioned in the following Quranic verse : "...live with them on a footing of kindness and equity. If ye take a dislike to them, it may be that ye dislike a thing, and God brings about through it, a great deal of good". 65 When a husband and wife fail to reconcile their differences with each other, Islam ordains that the matter of their discord be discussed at a family meeting in which the husband and the wife are each represented by a member of their families. These representatives act as mediators, and it is their duty to discuss and consider the problems that had caused the discord and to do their utmost to reconcile the points of view of the husband and wife until a reconciliation between them is effected. If all attempts at reconciliation made by the mediators of both families fail, and the husband insists upon divorce, that in itself signifies that the stability of the family is in danger and that the chief elements upon which a marriage is founded no longer exist. In such circumstances Islam permits divorce and at the same time guarantees the welfare and the future of the family. Even if a divorce takes place, Islam grants the husband an opportunity to reconsider the divorce if there is the slightest possibility that married life be resumed. The Faith of Islam ordains that after a husband divorces his wife once, he is given two options, one of which is to restore his wife during her " iddat " or period of waiting which is approximately three months for a wife who is not pregnant. The wife's return to her husband in this case needs no legal procedure and is valid as soon as the husband utters the words "I have restored my wife", or words to that effect. In order to encourage a husband to restore his divorced wife, Islam ordains that she live in her marital home during her period of waiting. If a husband does not restore his wife during her period of waiting, she will have been divorced for the second time. Islam, which always guards the welfare of the family, permits the husband after the second divorce to restore his wife, but charges him with paying her a new dowry and contracting a new marriage contract. In the event of the husband restoring his wife during her period of waiting or marrying her for the secondtime with a new marriage contract and a new dowry, and then deciding to divorce her, he is permitted the same opportunities of restoring his wife that he had previously been granted. After a husband

divorces his wife twice he is left with the right to divorce her only one more time. A third divorce signifies that married life has become intolerable and that the husband and wife have failed to make a success of their marriage. It is at this stage that the Faith of Islam ordains permanent divorce between them. The only chance of their remarrying is if the wife marries another man after her final divorce from her first husband and is divorced by her second husband. If she and her first ex-husband believe that after their long separation from one another, and after the change in their circumstances, they can succeed in living a happily married life, Islam permits them to do " Islam is to be imposed by force. o Mohammed said, "I have been ordered to fight with the people till they say, "None has the right to be worshipped but Allah, and whoever says, " None has the right to be worshipped but Allah , his life and property will be saved by me." (otherwise it will not). Vol. 4:196" This Hadeeth is about what it says: Muslims do not fight to seize the properties of non-Muslims, for nationalistic reasons, for racial reasons, etc.; they fight in the Sake of Allah. Thus, when hostile non-Muslims, who are at war with Muslims and who may have killed some Muslims in battle, embrace Islam then Muslims are required to cease all hostilities and preserve the blood, property and honor of those who a short while ago were fighting Muslims and killing them. This is the case even with those who may pretend to be Muslim, because: "...and their accounts will be with Allah." - " Apostasy is punishable by death. o Mohammed said, "Whoever changes his Islamic religion, kill him." Vol. 9:57" Let us look at Noble Verse 3:72 "A section of the People of the Book (Jews and Christians) say: Believe in the morning what is revealed to the believers (Muslims), but reject it at the end of the day; perchance they may (themselves) turn back (from Islam)." To protect Islam from such Satanic attempts done by a group of the people of the book (Jews and Christians), Prophet Mohammed peace be upon him ordered the death of those who enter Islam and leave it. This temporary law that was put by our Prophet had stopped the hypocrites from the People of the Book who carried so much hatred toward Islam to enter Islam and desert it afterwards. Noble Verse 4:137 "Those who believe, then reject faith, then believe (again) and (again) reject faith, and go on increasing in unbelief,- Allah will not forgive them nor guide them nor guide them on the way." Notice that the Quran says those who reject faith and then BELIEVE and again DISBELIEVE. if a Muslim rejects faith and is then killed for doing so how will he live to again BELIEVE and then DISBELIEVE. The atmosphere of this verse is that of free will and freedom of choice to everyone. If Allah wanted he would have said something about the punishment, if there was any, of those who reject Islam after accepting it. but Allah takes this to be clearly a private matter between them and Allah. Certainly if the apostate is hostile toward the Muslims and joins the enemy in a war against them, or tries to corrupt the Muslims in the Muslim lands by trying to convert them to his/her new deviant religion, then the matter becomes different. " A Muslim must not be killed if he kills a non-Muslim. o Mohammed said, " No Muslim should be killed for killing a Kafir" (infidel). Vol. 9:50" According to the Qur'an, killing any person without a just cause is as big a sin as killing the whole humanity and saving the life of one person is as good deed as saving the whole humanity. (See Al-Ma'idah: 32) Muslims do not hate – let alone kill - non-Muslims, be they Christians, Jews, Hindus, Buddhist or followers of any religion or no religion. Our religion does not allow killing any innocent person regardless of his or her religion. The life of all human beings is sacrosanct according to the teachings of the Qur'an and the guidance of our blessed

Prophet Muhammad, peace be upon him and upon all the Prophets and Messengers of Allah. The case which is mentioned in the hadith you mentioned is specified in this case, There is a hadith (narrated in Abdul Razzaq and Al Baihaqi) which states that Muhammad ordered the execution of a Muslim because he killed a dhimmi (is a person living in a Muslim state who is a member of an officially tolerated non-Islamic religion. The term literally means person of the dhimma, the security treaty signed with the Muslim state. In both legal theory and practice). Ali said: "Those who have our dhimma have their blood equal to ours ... [they paid the jizyah so that their life and our lives are equal]". Moreover, Omar Ibn Abdul Aziz ordered his regional governors to execute those who kill any dhimmis. " No assurance of Salvation. o Mohammed said. "By Allah, though I am the apostle of Allah, yet I do not know what Allah will do to me." Vol. 5:266" Islam is a religion which commands action, not just abstinence. Salvation can only be attained through fulfilling commands, not just by avoiding things that are forbidden. Moreover, not every luxury in Paradise will consist of something that was forbidden in this world and is now being given as a reward. Some of the delights of Paradise will be things that were allowed in this world, such as marriage, good fruits like pomegranate and figs, etc., drinks like milk and honey, and so on. All of these are permitted in this world, and will be delights to be enjoyed in Paradise. The bad qualities of things that are forbidden in this world will not be present in their heavenly forms. For example, the wine of Paradise, as Allaah tells us, causes neither ghou (any kind of hurt, abdominal pain, headache, sin, etc.) nor intoxication (see al-Saffaat 37:47). It does not rob a person of his mental faculties, or cause headaches and stomachaches. It is quite different from its earthly counterpart. The point I am making is that the delights of Paradise do not consist only of allowing things that were forbidden in this world. It is also worth pointing out that there are cases where abstention from prohibited things will not be rewarded by being given their *****alent in the Hereafter, whether those prohibited things are food, drinks, deeds or words. Poison, for example, will not be given as a luxury in Paradise, although it is forbidden in this world. The same applies to sodomy, incest and other things which will not be allowed in the Hereafter although they are forbidden in this world. This matter is quite clear, praise be to Allaah. The idea of being guaranteed Paradise, and that a person's life will be as horrible and unbearable as you describe if he has no such guarantee, is a misconception which itself leads to the results you mention. If you were to say that every person has a guarantee of Paradise, this would be utterly disastrous, because then everyone would commit all kinds of forbidden acts, feeling safe because of this guarantee. Many of the crimes committed by Jews and Christians have been done on the basis of this guarantee, with *****s of forgiveness from their priests. Allaah has told us about such people (interpretation of the meaning): "And they say, `None shall enter Paradise unless he be a Jew or a Christian.' Say, `Produce your proof if you are truthful.'" [al-Baqarah 2:111] For us Muslims, Paradise is not the matter of our own desires or the desires of anyone else, as Allaah says (interpretation of the meaning): "It will not be in accordance with your desires (Muslims), nor those of the People of the *****ure (Jews and Christians); whoever works evil will have the recompense thereof, and he will not find any protector or helper besides Allaah." [al-Nisa' 4:123] There follows a brief summary of the Islamic view regarding a guarantee of one's destiny. Islam offers a guarantee to every sincere Muslim who obeys Allaah and remains in this state of devotion until he dies, that he will definitely enter Paradise. Allaah says in

the Qur'aan (interpretation of the meanings): "But those who believe and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e., in Paradise), to dwell therein forever. Allaah's promise is the truth, and whose words can be truer than those of Allaah? (Of course, none)." [al-Nisa' 4:122] "Allaah has promised those who believe and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e., Paradise)." [al-Maa'idah 5:9] "(They will enter) `Adn (Eden) Paradise (everlasting Gardens), which the Most Beneficent (Allaah) has promised to His servants in the unseen: verily, His promise must come to pass." [Maryam 19:61] "Say: `Is that (torment) better, or the Paradise of Eternity promised to the muttaqeen (pious and righteous persons)? It will be theirs as a reward and final destination." [al-Furqaan 25:15] "But those who fear Allaah and keep their duty to their Lord (Allaah), for them are built lofty rooms, one above another, under which rivers flow (i.e., Paradise). (This is) the Promise of Allaah, and Allaah does not fail in (His) promise." [al-Zumar 39:20] Islam also guarantees the disbeliever who ignores the commands of Allaah that he will definitely enter Hell. Allaah says (interpretation of the meanings): "Allaah has promised the hypocrites, men and women, and the disbelievers, the Fire of Hell, therein shall they abide. It will suffice them. Allaah has cursed them and for them is the lasting torment." [al-Tawbah 9:68] "But those who disbelieve, for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!" [Faatir 35:36] Allaah will say to the disbelievers on the Day of Judgement (interpretation of the meaning): "This is Hell which you were promised! Burn therein this Day, for that you used to disbelieve!" [Yaa-Seen 36:63-64] Allaah will not go back on His promise to either the believers or the disbelievers. He describes how both of them will be at the end of the Day of Judgement (interpretation of the meaning): "And the dwellers of Paradise will call out to the dwellers of the Fire (saying): `We have indeed found true what our Lord had promised us; have you also found true, what your Lord promised (warnings, etc.)?' They shall say, `Yes.' Then a crier will proclaim between them: `The Curse of Allaah is on the zaalimeen (polytheists and wrongdoers, etc.).'" [al-A'raaf 7:44] Everyone who believes and does righteous deeds, and dies in this state, will definitely enter Paradise. Everyone who disbelieves and does evil deeds, and dies in this state, will definitely enter Hell. One of the great guiding principles of Islam is that the believer should tread a path between fear and hope. He should not take it for granted that he will enter Paradise, because this will make him complacent, and he does not know in what state he will die. Nor should he assume that he is going to Hell, because this is despairing of the mercy of Allaah, which is forbidden. So the believer does righteous deeds, and hopes that Allaah will reward him for them, and he avoids evil deeds out of fear of the punishment of Allaah. If he commits a sin, he repents in order to gain forgiveness and protect himself from the punishment of Hell. Allaah forgives all sins and accepts the repentance of those who repent. If a believer fears that the good deeds he has sent on before him are not enough, as you suggest, then he will increase his efforts, in fear and hope. No matter how many righteous deeds he has sent on before him, he cannot rely on them and take them for granted, or else he will be doomed. He keeps striving and hoping for reward, and at the same time he fears lest his deeds be contaminated with any element of showing off, self-admiration, or anything that will lead to them being rejected by Allaah. Allaah describes the believers (interpretation of the meaning): "... those who give that (their charity) which they give (and also do

other good deeds) with their hearts full of fear (whether their alms and charity, etc.) have been accepted or not), because they are sure to return to their Lord (for reckoning)." [al-Mu'minoon 23:60] So the believer keeps on striving, fearing and hoping, until he meets his Lord, believing in Tawheed (Divine Unity) and doing righteous deeds, and earns the pleasure of his Lord and Paradise. If you think about the matter, you will realize that these are the right motives for action, and that righteousness cannot be achieved in this life in any other way " God punishes a deceased if his relatives weep. o Mohammed said, "The deceased is punished because of the weeping of his relatives." Vol. 2:375" Islam does not neglect the practical issues of life. Crying is something which is natural in the life of every human being and also accepted in the light of the Shari'ah. On many occasions, prophet Mohammad pbuh also cried. The crying that is prohibited in Shari'ah is the one that entails the acts and habits of Ignorant Era. In the era of Ignorance, criers were hired to mourn for the deceased. This type of crying is prohibited in the light of the Shari'ah. Another type of crying which is also prohibited is that which leads a person to make irrational statements like, 'Why my son, wasn't there anyone else who Allah Ta'ala could have taken.' Also, those cries in which a person screams and raises his voice are prohibited in the light of the Shari'ah. " Urine on your clothes will bring punishment from God. o Mohammed said, "The deceased person is being tortured in the grave not for a great thing to avoid, it is for being soiled with his urine. " Vol. 2:460" The right narration of the Hadith is as follows : the Prophet (peace and blessings be upon him) once passed by two graves and said: "These two persons are being tortured but not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends)." What do you understand from this Hadith? It is saying that he never saved himself from being soiled with his urine, it's a dirt & Islam calls for cleanness & purity of the body & the soul, if that person who belongs to a religion passed by you, you will be discussed from him & won't come near him with the smell he has , also in our religion when we pray we have to purify ourselves , clean our clothes, & make ablution prior to each prayer , what if you don't do such things & stand beside a person while in prayer inside the mosque, he would annoy everyone around him & they won't be able to concentrate in prayer. The same applies to the Hadith you quoted : "If you eat garlic don't come to the place of worship. o Mohammed said, "Whosoever ate from this plant (i.e. garlic) should not enter the mosque." Vol. 1:812"- Holy war (Jihad) is a guarantee of heaven. o Mohammed said, "The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostle, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to paradise (if he is killed). " Vol. 1:35 You should understand what the word "Jihad" means in order to understand why the person will be rewarded for : The meaning of the World "Jihad" : <http://thetrue religion.org/modules/w...p?articleid=64> " Drinking camel's urine will make you healthy. o "The prophet ordered them to follow his camels, and drink their milk and urine , so they followed the camels and drank their milk and urine till their bodies became healthy." Vol. 7:590 " Before trying to mock this hadith, you should wonder how would prophet Mohammad pbuh 1400 years ago knew this scientific fact while he was illiterate & doesn't have modern technology that we have in the modern life? It must be god the creator of humans , the creator of diseases & their cure is the one who spirited this to his messenger pbuh : Scientists from the United Arab Emirates have proposed using one of

the world's hardest mammals - the camel - in the campaign to fight and eradicate human diseases. A team led by Dr Sabah Jassim from the Zayed Complex for Herbal Research and Traditional Medicine has suggested that camels are highly resistant to many deadly viral diseases and their antibodies could be used for new drugs. Camels have a unique physiology which allows them to thrive in some of the world's harshest environments. But as well as these advantages, they have immune systems that are so robust, they remain free from many of the viral diseases that affect other mammals, such as foot-and-mouth and rinderpest. The antibodies that camels carry inside them are structurally much simpler than those of humans, and Dr Sabah Jassim suggests they would be much simpler to replicate artificially than human antibodies. Writing in the British Institute of Biology's magazine, *The Biologist*, Dr Jassim says the small size of camel antibodies would also allow them to penetrate deep into human tissue and cells that would not be otherwise accessible. A researcher from a teaching hospital in the Sudan presented a study of 30 patients with ascites -- an accumulation of serum in the abdominal cavity that causes distended stomachs -- that found that they responded slightly better to 150 ml of camel urine a day than to a standard medicine, the diuretic frusimide. And a Chinese pharmaceutical company reported that in a clinical study, its urine-derived cancer drug CDA-II cured 61 percent of patients, compared with a 30 percent cure rate for chemotherapy. According to Dr. Beatrice Bartnett in her pamphlet, *Urine-Therapy: It May Save Your Life*: "morning urine is the richest and best urine to drink, partially due to the greater level of hormonal secretion that takes place in the late night hours when the body is totally relaxed and repairing itself." let us clarify the reason and story behind the pre*****ion. Some people had become very ill at the time of the prophet, and were suffering from an unknown illness. Their bellies had swollen and they were not in a fit state. Hence, the Prophet Muhammad (peace and blessings be upon him) said to them, that they would find a cure in the milk and urine of a camel and so he sent them out to an area where camels were grazing fresh herbs. These men went to this area and drank the milk and urine. Sure enough, just like the Prophet said, they were cured and became fit and healthy. Yet the Prophet had said in another Prophetic saying that body excretions, such as blood, pus, urine, etc, was filthy and prohibited in Islamic law. It is Islamically prohibited for a Muslim to drink their urine. Muslim scholars came to the conclusion that the real meaning of this the Prophets odd pre*****ion is that if a person needs to consume an impure and impermissible substance as a cure for an illness, and no other reasonable alternative is available, then it is permissible. In all other circumstances, camel urine or ANY animal urine is prohibited. As for human urine, it is forbidden no matter what; the Prophet Muhammad told us that it is simply waste matter, and is filthy and impure (a Muslim can not pray if he has any on his clothes). " A fly in your drink is a cure. o Mohammed said, "If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease. " Vol. 4:537" This is also a prove about his prophethood : Medically it is well known now that a fly carries some pathogens on some parts of its body as mentioned by the Prophet (before 1400 years. approx. when the humans knew very little of modern medicine.) Similarly Allah created organisms and other mechanisms which kill these pathogens e.g. penicillin Fungus kills pathogenic organisms like Staphylococci and others etc. Recently experiments have been done under supervision which indicate that a fly carries the disease (pathogens) plus the antidote for those organ-isms. Ordinarily when a

fly touches a liquid food it infects the liquid with its pathogens, so it must be dipped in order to release also the antidote for those pathogens to act as a counter balance to the pathogens. Regarding this subject Dr. Muhammad M. El-SAMAHY chief of Hadith Dept. in Al-Azhar University CAIRO (Egypt) who has written an article upon this Hadith and as regards medical aspects he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells in order to repeat their life-cycle protrude through respiratory tubules of the fly and if the fly is dipped in liquid, these cells burst in the fluid and the ***** of those cells is an antidote for the pathogens which the fly carries. " God frightens his devotees with eclips. o Mohammed said, "The sun and the moon are two signs amongst the signs of Allah and they do not eclipse because of the death of someone but Allah frightens His devotees with them. " Vol. 2:158 " I hope that you would be truthful when quoting a hadith or else you are deceiving people, the right narration of the Hadith : "The sun and the moon do not eclipse because of someone's death or life but they are two signs amongst the signs of Allah, so pray whenever you see them."

هل يعبد المسلمون الكعبة؟ - 21

21- [why do the Muslims bow down to the Ka'aba in Their Prayer?](#)

why do the Muslims bow down to the Ka'aba in Their Prayer? When Islam is against idol worship why do the Muslims bow down to the Ka'abah in Their Prayer Kabah is the cubical structure in the city of Mecca, which Muslims face at the time of their prayers. Ka'abah is the Qiblah i.e. the direction Muslims face during their prayers. It is important to note that though Muslims face the Ka'abah during prayers, they do not worship the Ka'abah. Muslims worship and bow to none but Allah. It is mentioned in Surah Baqarah: "We see the turning of thy face (for guidance) to the heavens: now shall We turn thee to a Qiblah that shall please thee. Turn then thy face in the direction of the Sacred Mosque: wherever ye are, turn your faces in that direction." [Al-Qur'ân 2:144] 1. Islam believes in fostering unity For instance, if Muslims want to offer Salaah (Prayer), it is possible that some may wish to face north, while some may wish to face south. In order to unite Muslims in their worship of the One True God, Muslims, wherever they may be, are asked to face in only one direction i.e. towards the Ka'abah. If some Muslims live towards the west of the Ka'abah they face the east. Similarly if they live towards the east of the Ka'abah they face the west. 2. Ka'abah is at the Center of the World Map The Muslims were the first people to draw the map of the world. They drew the map with the south facing upwards and north downwards. The Kaaba was at the center. Later, western cartographers drew the map upside down with the north facing upwards and south downwards. Yet, Alhamdulillah the Ka'abah is at the center of the world map. 3. Tawaf around Ka'abah for indicating one God When the Muslims go to Masjid-e-Haram in Makkah, they perform tawaf or circumambulation round the Ka'abah. This act symbolizes the belief and worship of One God, since, just as every circle has one centre, so also there is only one Allah (swt) worthy of worship. 4. Hadith of Umar (may Allaah be pleased with him) Regarding the black stone, hajr-e-aswad, there is a Hadeeth (tradition), attributed to the illustrious companion of the Prophet Muhammed (pbuh), Umar (may Allah be pleased with him). According to Sahih Bukhari, Volume 2, book of Hajj, chapter 56, H.No. 675. Umar (may Allah be pleased with him) said, "I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet (pbuh)

touching (and kissing) you, I would never have touched (and kissed) you". 5. People stood on Ka'abah and gave the adhaan At the time of the Prophet, people even stood on the Ka'abah and gave the 'adhaan' or the call to prayer. One may ask those who allege that Muslims worship the Ka'abah; which idol worshipper stands on the idol he worships? 6. Which direction is Kabah? Muslims try to find out which direction the Kabah is, in order to face while performing their prayers. Yet if they were not sure which direction is it then they should pray to the direction where they would suppose to be the correct one. Had they been worshipping Kabah itself, it would be unrealistic that they would be allowed to do their prayers any way even though they are not facing the correct direction of Kabah. But because they worship God and not the Kabah, they are allowed to worship even if they did not know to which direction to turn, because there will always be...God; "It is not righteousness that ye turn your faces towards East or West; but it is righteousness- to believe in God and the Last Day, and..." The Holy Quran (2.177)

ما هو ضمان دخول الجنة في الإسلام؟ -22

22- Warranty of entering Paradise in Islam

Warranty of entering Paradise in Islam This is an overview about salvation in Muslims' belief: Islam grants every sincere to Allah in worship and obedience till death, a firm warranty of entering Paradise . In holy Qur'an, Allah said " But those who believe (in the oneness of Allah - Islamic Monotheism)and do deeds of righteousness, we shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allah's promise is the Truth, and whose words can be truer than Allah ?! (of course, none)" 4:122. And said " Paradise (Adn i.e. everlasting Gardens) which the most Beneficent has promised to His slaves in the unseen. Verily, His Promise must come to pass" 19:61." Say: (Is that better or the Paradise of Eternity promised to the Muttaqun (pious and righteous persons who fear Allah much and love Allah much?) It will be theirs as a reward and as a final destination" 25:15." But those who fear Allah and keep their Lord (Allah), for them are built lofty rooms ; one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allah, and Allah does not fail in His promise" 39:20. He do said. Islam promised to deliver all those who believe in Allah and do righteous deeds. Allah said " Yes, but whoever submits his face (himself) to Allah (i.e. follows Allah's Religion of Islam 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 praise or fame, etc, and in accordance with the Sunnah of Muhammad) then, his reward is with his Lord (Allah). On such shall be no fear, nor shall they grieve." 2:112 . On the other side, Islam promised disbelievers and disobedients a firm lasting torment in Fire of Hell. Allah said " Allah has promised the hypocrites - men and women- and the disbelievers, the Fire of Hell, therein shall they abide. It will suffice them. Allah has cursed them and for them is the lasting torment" 9:68 ." But those who disbelieve (in the oneness of Allah - Islamic Monotheism), for them will be the Fire of Hell. Neither it will have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever !" 35:36. Said Allah. And about disbelievers in the Day of Reckoning, Allah said " This is Hell which you were promised ! * Burn therein this Day, for that you used to disbelieve." 36, 37:63. So, Allah does not fail His promise to whomever. Also, Allah said about the dwellers of Paradise and dwellers of Fire: " And

the dwellers of Paradise will call out to the dwellers of Fire (saying) : (We have indeed found true what our Lord had promised us; have you also found true what your Lord promised ?) They shall say: (Yes) Then a crier will proclaim between them: (The Curse of Allah is on the Zalimun (polytheists and wrongdoers, etc) " 7:44. Thus, everybody devotes his life to faith and obedience till death, he certainly wins Paradise. And every disbeliever and wrongdoer died while disbelief, he must be burnt into Hell. And for the wisdom and greatness of Islam, Mu'min (believer) should spend his all life fearing Allah much and hoping for His mercy, yet, he never become sure of getting the Paradise, as he never knows if he will die while his faith, added to this, his deceiving feeling of pride and glory. In the same time, he shouldn't be convinced in entering Fire -whatever he has done- because this is considered as a forbidden despair leading to giving up the hope of Allah's mercy. So, he does deeds of righteousness and hopes for the reward of Allah, and avoid sins fearing torment, and even if he sins, he turns to Allah in repentance asking for forgiveness, then Allah forgives all sins and verily pardons whomsoever repents. And if Mu'min fears that he didn't do enough good deeds, he goes on increasing them with fear and hope. Moreover, whatever righteous deeds he has done, he should never be free of worry, neither be conceited, otherwise, he will come to nothing. He just does right deeds, hopes, fears, then waits and sees. But all deed must be done for God sake, not for fame nor for self-interest, with no show off, no pride, nor despair. About Mu'mins, Allah said, " And those who give that (Their charity)which they give (and also do other good deeds) with their heart full of fear (whether their alms and charities, etc, have been accepted or not) because they are sure to return to their Lord (for reckoning)." 23:60. In this way, Mu'min stays working hard with hope and fear till he meets his Lord with his belief in the oneness of Allah and his good deeds, then he wins Paradise with Blessing of Allah, and If you scrutinized these meanings, you will find that these motives are the most vital ones for hard work, and without them, Rightness couldn't be fulfilled. It's well known that, probability of making mistakes and desire to self-determination are innate natures in human soul, and human was created able to do right or wrong things as well, God has never compelled him to commit sins, He gave him all the chance to make his own decision, and let him free to repent and turn back to the Right Way. So, Muhammad (Peace be upon him) said, "The best sinners are those who repents more". The Mercy of Allah verily appears in Islam when we see Allah calling his slaves in Qur'an : " Say: O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-forgiving, Most Merciful." 39:53. This is the nature of human and that was the way of salvation. So, it's very illogical to think that probability of making mistakes is an inaccessible barrier between God and humans, and that man can never get the Blessing of Allah, unless He sends His (false) Son to be lowly crucified under eyes of his Father, then God forgives whole humanity. It's just a silly play, and on hearing this lying story, I must deny it. One time, I have said to Christian man about this story: " So you say that God has sent His Son to be crucified for the salvation of current and coming humans, then, what is the destiny of those who died before He was born? ". He just said: " Our Priests must have an answer to this problem." Nothing more. And if he had ever found, it wouldn't have been more than pretense. If you studied Christian belief concerning salvation with an opened mind, you will find them thinking that God has sacrificed his only Son to expiate all humans sins, and this Son is a God, this Son has been beaten, slapped, cursed

and crucified then died !! Doesn't this mean that God is weak and vile. It's a masked atheism. Can't God forgive all sins any time with one word ?! If He has the power to (and they agree that too), why has He to sacrifice his Son for this ? Allah is high Exalted above all that . Christian belief in expiation the original Sin has a negative effect on humanity. look over Protestants who believe that any body is required to nothing but believing in the Son of God who was sent to be crucified and die for expiation humanity sins. So, he becomes sincere Christian deserving salvation, God Blessing, and Paradise !! Further more, they believe that crucifixion was for expiation humanity past, current and coming sins. So don't care for the current crimes of murder, stealing and raping filling up Christian society, because Jesus (Peace be upon him) was crucified for expiation them. Then, why have they to stop ?! Tell me for God sake, why do you imprison criminals, impose penalties and sometimes execute murderers, if you think that criminals were forgiven and salvaged by means of Jesus' blood.

مفهوم العبادة في الإسلام - 23

23- Concept Of Worship In Islam

Concept Of Worship In Islam Bismillahi ar-rahmani ar-raheem In the Name of Allah, the Most Compassionate, the Most Merciful The concept of worship in Islam is misunderstood by many people including some Muslims. Worship is commonly taken to mean performing ritualistic acts such as prayers, fasting, charity, etc. This limited understanding of worship is only one part of the meaning of worship in Islam. That is why the traditional definition of worship in Islam is a comprehensive definition that includes almost everything in any individual's activities. The definition goes something like this: "Worship is an all inclusive term for all that God loves of external and internal sayings and actions of a person." In other words, worship is everything one says or does for the pleasure of Allah. This, of course, includes rituals as well as beliefs, social activities, and personal contributions to the welfare of one's fellow human-beings. Islam looks at the individual as a whole. He is required to submit himself completely to Allah, as the Quran instructed Prophet Muhammad to do: "Say (O Muhammad) my prayer, my sacrifice, my life and my death belong to Allah; He has no partner and I am ordered to be among those who submit, i.e.; Muslims." (6:162-163) The natural result of this submission is that all one's activities should conform to the instructions of the one to whom the person is submitting. Islam, being a way of life, requires that its followers model their life according to its teachings in every aspect, religious or other wise. This might sound strange to some people who think of religion as a personal relation between the individual and God, having no impact on one's activities outside rituals. As a matter of fact Islam does not think much of mere rituals when they are performed mechanically and have no influence on one's inner life. The Quran addresses the believers and their neighbors from among the People of the Book who were arguing with them about the change of the direction of Qibla in the following verse: "It is not righteousness that you turn your faces toward the East or the West, but righteous is he who believes in Allah and the Last Day and the Angels and the Book and the Prophets, and gives his beloved money to his relatives and the orphans and the needy and for the ransoming of captives and who observes prayer and pays the poor-due; and those who fulfill their promises when they have made one, and the patient in poverty and affliction and the steadfast in time of war;

it is those who have proved truthful and it is those who are the God-fearing." (2:177) The deeds in the above verse are the deeds of righteousness and they are only a part of worship. The Prophet told us about faith, which is the basis of worship, that it "is made up of sixty and some branches; the highest of which is the belief in the Oneness of Allah, i.e., there is no God but Allah and the lowest in the scale of worship is removing obstacles and dirt from people's way." Decent work is considered in Islam a type of worship. The Prophet said: "Whoever finds himself at the nightfall tired of his work, God will forgive his sins." Seeking knowledge is one of the highest types of worship. The Prophet told his companions that "seeking knowledge is a (religious) duty on every Muslim." In another saying he said: "Seeking knowledge for one hour is better than praying for seventy years." Social courtesy and cooperation are part of worship when done for the sake of Allah as the Prophet told us: "Receiving your friend with a smile is a type of charity, helping a person to load his animal is a charity and putting some water in your neighbor's bucket is a charity." It is worth noting that even performing one's duties is considered a sort of worship. The Prophet told us that whatever one spends for his family is a type of charity; he will be rewarded for it if he acquires it through legal means. Kindness to members of one's family is an act of worship as when one puts a piece of food in his spouse's mouth. Not only this but even the acts we enjoy doing very much, when they are performed according to the instructions of the Prophet, are considered as acts of worship. The Prophet told his companions that they will be rewarded even for having sexual intercourse with their wives. The companions were astonished and asked: "How are we going to be rewarded for doing something we enjoy very much?" The Prophet asked them: "Suppose you satisfy your desires illegally; don't you think that you will be punished for that?" They replied, "Yes." "So," he said, "by satisfying it legally with your wives you are rewarded for it." This means they are acts of worship. Thus Islam does not consider sex a dirty thing that one should avoid. It is dirty and sinful only when it is satisfied outside marital life.

***** It is clear, from the previous discussion that the concept of worship in Islam is a comprehensive concept that includes all the positive activities of the individual. This of course is in agreement with the all inclusive nature of Islam as a way of life. It regulates human life on all levels: individual, social, economic, political and spiritual. That is why Islam provides guidance to the smallest details of one's life on all these levels. Thus following these details is following Islamic instructions in that specific area. It is a very encouraging element when one realizes that all his activities are considered by God as acts of worship. This should lead the individual to seek Allah's pleasure in his actions and always try to do them in the best possible manner whether he is watched by his superiors or he is alone. There is always the permanent supervisor, who knows everything, namely, Allah. Discussing the non-ritual worship in Islam first does not mean undervaluing the importance of the ritual activities. Actually ritual worship, if performed in true spirit, elevates man morally and spiritually and enables him to carry on his activities in all walks of life according to the Guidance of God. Among ritual worships, Salah (ritual prayer) occupies the key position for two reasons. Firstly, it is the distinctive mark of a believer. Secondly, it prevents an individual from all sorts of abominations and vices by providing him chances of direct communion with his Creator five times a day, wherein he renews his covenant with God and seeks His guidance again and again: "You alone we worship and to You alone we

turn for help. Guide us to the straight path." (1:5,6) Actually Salah is the first practical manifestation of Faith and also the foremost of the basis conditions for the success of the believers: "Successful indeed are the believers who are humble in their prayers." (23:1-2) The same fact has been emphasized by the Prophet (PBUH) in a different way. He says: "Those who offer their Salah (Prayer) with great care and punctuality, will find it a light, a proof of their Faith and cause of their salvation on the Day of Judgment." After Salah, Zakah (poor-due) is an important pillar of Islam. In the Quran, Salah and Zakah mostly have been mentioned together many times. Like Salah, Zakah is a manifestation of faith that affirms that God is the sole owner of everything in the universe, and what men hold is a trust in their hand over which God made them trustees to discharge it as He has laid down: "Believe in Allah and His messenger and spend of that over which He made you trustees." (57:7) In this respect Zakah is an act of devotion which, like prayer, brings the believer nearer to his Lord. Apart from this, Zakah is a mean of redistribution of wealth in a way that reduces differences between classes and groups. It makes a fair contribution to social stability. By purging the soul of the rich from selfishness and the soul of the poor from envy and resentment against society, it stops up the channels leading to class hatred and makes it possible for the springs of brotherhood and solidarity to gush forth. Such stability is not merely based on the personal feelings of the rich; it stands on a firmly established right which, if the rich denied it, would be exacted by force, if necessary. Siyam (fasting during the day time of the month of Ramadan) is another pillar of Islam. The main function of fasting is to make the Muslim pure from "within" as other aspects of Shariah make him pure from "without." By such purity he responds to what is true and good and shuns what is false and evil. This is what we can perceive in the Quranic verse: "O you who believe, fasting is prescribed for you as it was prescribed for those before you, that you may gain piety." (2:183) In an authentic tradition, the Prophet reported Allah as saying: "He suspends eating, drinking, and gratification of his sexual passion for My sake." Thus his reward is going to be according to God's great bounty. Fasting, then, awakens the conscience of the individual and gives it scope for exercise in a joint experience for all society at the same time, thus adding further strength to each individual. Moreover, fasting offers a compulsory rest to the over-worked human machine for the duration of one full month. Similarly fasting reminds an individual of those who are deprived of life's necessities throughout the year or throughout life. It makes him realize the suffering of others, the less fortunate brothers in Islam, and thus promotes in him a sense of sympathy and kindness to them. Lastly, we come to Al-Hajj (pilgrimage to the House of God in Makkah). This very important pillar of Islam manifests a unique unity, dispelling all kinds of differences. Muslims from all corners of the world wearing the same dress, respond to the call of Hajj in one voice and language; LABBAIK ALLAHUMMA LABBAIK (Here I am at your service O Lord!). In Hajj there is an exercise of strict self-discipline and control where not only sacred things are revered, but even the life of plants and birds is made inviolable so that everything lives in safety: "And he that venerates the sacred things of God, it shall be better for him with his Lord." (22:30) "And he that venerates the waymarks of God, it surely is from devotion of the heart." (22:32) Pilgrimage gives an opportunity to all Muslims from all groups, classes, organizations, and governments from all over the Muslim world to meet annually in a great congress. The time and venue of this congress has been set by their One God. Invitation to attend is open to every Muslim. No one has the power to bar anyone. Every

Muslim who attends is guaranteed full safety and freedom as long as he himself does not violate its safety. Thus, worship in Islam, whether ritual or non-ritual, trains the individual in such a way that he loves his Creator most and thereby gains an unyielding will and spirit to wipe out all evil and oppression from the human society and make the word of God dominant in the world.

<http://www.usc.edu/dept/MSA/fundamentals/tawheed/conceptofworship.html>

الإسلام دين الفطرة - 24

24- [Islam is the religion of "Al-Fitrah"](#) أو [Islam is your Birthright](#)

http://www.islamic-message.net/books/Islam_is_your_Birthright.pdf

عن الإسلام - 25

25- [In brief](#)

In brief Islam is the second most popular faith in the world with over a Billion adherents. Those who follow Islam are called Muslims. Islam is now very strong in Asia, and is growing everywhere else in the world. There are over 120 million muslims in Indonesia making it the largest islamic country. There are 6 million Muslims in the USA and 3 million Muslims in Britain, making it the second most popular faith in these two countries. The Bare Essentials of Islam Over 1300 years old. Began in Arabia. Islam was revealed to humanity by the Prophet Muhammad (pbuh). Muslims believe that there is only one God, called Allah. Islam was revealed to humanity by the Prophet Muhammad (pbuh). The Prophet Muhammad (pbuh) was a human being, not a god. Muslims believe that Muhammad (pbuh) was the last prophet of God. The word "Islam" means "surrender to God". The Muslim *****ure is the Holy Qur'an. The Muslim building for communal worship is called a "Mosque". The "five pillars of Islam" help Muslims put their faith into action... Shahadah: declaration of faith. Salat: ritual prayer 5 times a day. Zakat: giving a fixed proportion to charity. Sawm: fasting. Hajj: pilgrimage to Mecca. There are two main groups of Muslims... Sunni Muslims make up 90% of the world's Muslims. The other main group are the Shi'ite Muslims. Origins Islam was revealed to humanity through the Prophet Muhammad (pbuh) during the 7th CE, in Arabia, and spread rapidly through the Middle East. Although Islam was not fully revealed to us until the 7th century, Muslims believe that it has always existed. Everything belongs to God The word "Islam" means submission to Allah (God), and Muslims believe that everything in life should be at the service of Allah. As a result, Muslims find it hard to accept the distinction that Western cultures make between a person's religious life and the rest of their life. Muslims think such a distinction is entirely wrong. They believe that not only individuals, but also the institutions of society should serve Allah. Muslims submit to Allah by obeying his commands, and by living their whole lives in a way that is pleasing to Allah. Muslims combine faith and action in everything they do: they regard belief on its own, or good deeds on their own, as pointless. The 5 Pillars of Islam These are the five obligations that every Muslim must satisfy in order to live a good and responsible life according to Islam. *****ure The Islamic *****ure is the Holy Qur'an. Muslims

believe that the Qur'an was revealed to humanity by God through the Prophet Muhammad (pbuh). They believe the Qur'an is a perfect copy of a ***** that exists eternally in heaven. Worship The place for communal Muslim worship is called a Mosque Muslims are required to pray 5 times a day, and although this need not be at a mosque, it must be done according to precisely laid down rules. Muslims do not regard this requirement for ritual prayer as in any way burdensome, but rejoice in the opportunity to do God's bidding. ` Muslim Groupings There are several different groups of Muslims, but all of them, in every country and community, regard their faith as a bond between them, and as a major part of their identity. The largest Muslim group consists of Sunni Muslims who make up 90% of the world's Muslims. The other main group is the Shi'ite Muslims, who are particularly strong in Iran.

Source

http://www.alhambraproductions.com/new_to_islam.php

فهم الإسلام والمسلمين -27

27- Understanding Islam and Muslims

Understanding Islam and Muslims 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. 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 Soviet Union, China, North and South America, and Europe. 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 through Gabriel. How does someone become a Muslim? Simply by saying 'there is no god apart from God, and Muhammad is the Messenger of God.' By this declaration the believer announces his or her faith in all God's messengers, and the *****ures they brought. What does 'Islam' mean? The Arabic word 'Islam' simply means 'submission', and derives from a word meaning 'peace'. In a religious con***** it means complete submission to the will of God. 'Mohammedanism' is thus a misnomer because it suggests that Muslims worship Muhammad 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

الإسلام ومقارنته بالديانات الأخرى -28

28- An Open Letter to All Non-Muslims

An Open Letter to All Non-Muslims If there are any Muslims that do anything that is wrong we should realize that this is an individual who happens to be Muslim, therefore, one's deeds are not to be attributed to the religion. Just as in a Judeo-Christian society like the United States, whenever a Jew or a Christian perpetrates a crime it is not attributed to Judaism or Christianity. Thus, the bad that the Muslims may do is not to be associated with Islam. Since the creation of humankind there has been an opposition for Islam to exist in its pristine purity and total completeness and the forces against it are still prevalent today. Frequently, we hear negative things concerning Muslims which are actually attempts at marring the beauty of Islam. The intent of this letter is to make all of its readers aware that the reason for our very existence is to worship only God. So, at this point it becomes fitting to mention what Islam is. The exclusive objective of Islam is to worship only the Lord of the universe- Allah- known as God in English. Islam is a verbal –noun in Arabic that literally means to yield, to resign, to submit it also means to be blamelessly intact; and safe and sound. The religious meaning is to believe in God and the prophethood of Muhammad (sallallahu alayhe wa sallam), to formally pray five times daily, to annually pay a purifying alms-tax, to observe a fast everyday during Ramadan from dawn to sunset, to make pilgrimage to Makkah at least once in a lifetime (if he has the ability to do so). Everything in Islam is for worship of God and only God and for none other than God. Consequently, one must maintain the pure and correct concept of Him. One must believe that God exists; that He is the sole Creator, Owner and Administrator of the universe; His unique and completely perfect Names and Attributes are absolute without any deficiencies or limitations whatsoever; and as previously stated, there is none worthy of worship except Him, therefore, He has exclusive Godship. If one does not maintain the concept, then he/she is guilty of the unforgivable sin of polytheism. Faithful Muslims also believe in the angels, the divinely-revealed *****ures, all the Messengers of God, the Last Day and the good and evil consequences of decree/predestination. It is form the six above mentioned requirements of faith, particularly the first one, that this letter will mention how some of the popular ideologies contrast with God's revelation which is the Qur'an and the authentic Sunnah (exemplary practice) of the final Prophet and Messenger Muhammad, the son of Abdullah.

Agnosticism: They question whether God, angels and other spiritual beings exists or not, doubting (as atheists deny) that the galaxy, air vehicles, eggs, trees, etc., are created by God due to their uncertainty (denial) of His existence. This is polytheism because if God didn't do it then someone other than Him had to, and this is obvious falsehood because God is the sole Creator of everything.

Judaism: They have blatantly disobeyed God,

changed His revelation because they didn't like the ordinances, and murdered several of His prophets, among many other heinous acts towards God. All of this reveals a contempt to worship none besides God because they put their desires, whims and caprice before His word. Zoroastrianism: Their god, Ahura Mazda, shares his sovereignty with an opposing god, Angra Mainyu. This belief denies God as the sole Owner of the universe, thereby, denying part of His Lordship. Hinduism: Their supreme being Brahma Forms a trinity with Vishnu and Shiva (as Christians do with Jesus and the Holy spirit), thereby, negating God as the sole Godhead and Lord. [Excerpts From: Hudaa August 1993]

المصدر

<http://www.islamweb.net/ver2/archive/article.php?lang=E&id=12482>

29- فلاش: الدين الحق

29- [The True Religion](http://www.saaid.net/flash/TheTrueReligion.htm)

<http://www.saaid.net/flash/TheTrueReligion.htm>

30- (صدق أو لا تصدق) أنت ولدت مسلماً

30- [Believe It or Not: You were Born Muslim](#)

Believe It or Not: You were Born Muslim! Believe It or Not: You were Born Muslim! What would you call a religion whose beliefs, practices and followers are being bashed and bad-mouthed in practically every sphere of activity, in almost every corner of the globe, yet it attracts ever-increasing numbers of people? A Paradox? A Miracle ? Or simply, The Truth: Islaam. The fact that Islaam is the fastest growing religion in the world today, is proof that our Creator has taken it upon Himself to perfect the Truth that He sent all His prophets and messengers with -- from Aadam [AS] to Muhammad [SAW]. Studies conducted in the West show that the sheer number of new Muslims is changing the demographic profile of countries all over the world, and not all of them are born into Muslim families. With some 6 million adherents in the United States, Islam is said to be the nation's fastest-growing religion. One expert estimates that 25,000 people a year become Muslims in this country; some clerics say they have seen conversion rates quadruple since Sept 11. Ironically for a religion that is routinely bashed for "subjugating" and "oppressing" its female followers, the number of female reverts to Islaam outnumber the males 4:1! The fact that more and more people are finding their way to Islaam, notwithstanding the relentless propaganda, deliberate misinformation and outright prejudice against it, never ceases to amaze me. How do these people navigate in the darkness to find the light of Islaam in spite of all the obstacles in the way? The answer is that our Creator has granted each one of us a guiding light -- a pure, undefiled innate nature called the fitrah. Unlike Christians who believe in the doctrine of Original Sin and assert that each baby is born tainted with the sin of Adam's disobedience to God, Muslims believe that every child is born into a state of purity where it recognizes its

Creator and is naturally subservient to His laws. In his book *The Fundamentals of Islaamic Monotheism*, Abu Ameenah Bilaal Philips writes: Just as a child's body submits to the physical laws which Allaah has put in nature, its soul also submits naturally to the fact that Allaah 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 Allaah does not hold it to account for this religion. When the child matures in youth and clear proofs of the falsehood of its religion are brought to it, the adult must now follow the religion of knowledge and reason. 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 innate pure nature and his desires in order to find the right road. If he chooses to follow his innate nature, his fitrah, Allaah will help him overcome his desires even though it may take most of his life to escape, for many people enter Islaam in their old age. The Qur'aan also points to this phenomenon, where every soul that has been created is asked Who their Lord is, and they testify that it is none other than Allaah before they are born into the world. When your Lord drew forth from the loins of the children of Aadam their descendants and made them testify concerning themselves. Saying: Am I not your Lord? They said: "Yes, we testify to it." (This) in case you say on the Day of Judgement, "We were unaware of this." Or in case you say: It was our ancestors who made partners (with Allaah) and we are only their descendants...[Surah Al-A'raaf 7:172-173] Explaining this verse, the Prophet [SAW] said: When Allaah created Aadam [AS], He took a covenant from him ...then He extracted from him all of his descendants who would be born until the end of the world, generation after generation and spread them out in front of Him in order to take a covenant from them. He spoke to them face to face saying: Am I not your Lord? And they all replied: Yes, we testify to it. Allaah then explained why He had all of mankind bear witness that He was their Creator and the only true God worthy of worship. He said: That was in case you (mankind) should say on the Day of Resurrection, "Surely we were unaware of all this. We had no idea that You were our God." [Silsilah al ahadeeth as Saheehah, Narrated by ibn Abbaas, collected by Imaam Ahmad] This is the reason why people who adopt Islaam are said to revert instead of convert, because they are going back to their original nature -- the one they were naturally created with -- which is automatically aligned with the Universe, its Creator and His Laws; as opposed to simply exchanging one set of beliefs for another. Reverts to Islaam testify that this inner inclination to search for the Truth, to know and follow it is a major factor in their adopting the faith. It is interesting to see some of the reasons cited by reverts for adopting Islaam: Islaamic Monotheism "The Christian sect of Athanasians insistently inculcates the tenet that Christianity is based on a belief in three gods (Trinity), that a slightest doubt as to this belief will lead one to immediate perdition; and that a person who wishes to attain salvation in this world and the next should definitely hold a belief in the three gods: God, the Son of God, and the Holy Ghost. When I became a Muslim, I received a letter, which said: "By becoming a Muslim you have damned yourself to perdition. No one can save you. For you deny the divinity of God." The poor man [who wrote that letter] thought that I no longer believed in God, not knowing that when Jesus had begun to preach, he stated the unity of God and he never claimed to be His son. [Lord Headley al-Farooq; British diplomat, engineer] An answer for every question: "I would always

search for causes and purposes for everything. I would anticipate logical explanations for them. On the other hand, the explanations provided by priests and other Christian men of religion did not satisfy me. Most of the time, instead of giving satisfactory answers to my questions, they would dismiss the matter with evasive prevarications such as, "We cannot understand these things. They are divine secrets" and "They are beyond the grasp of the human mind." Upon this I decided to study, on the one hand, Oriental religions, and on the other hand, books written by famous philosophers. The books written by these philosophers always dealt with such subjects as protoplasms, atoms, molecules, and particles, and did not even touch on reflections such as "What becomes of the human soul?" "Where does the soul go after death?" "How should we discipline our souls in this world?" The Islamic religion, on the other hand, treated the human subject not only within the corporeal areas, but also along the spiritual extensions. Therefore, I chose Islam not because I had lost my way, or only because Christianity had incurred my displeasure, or as a result of sudden decision, but, on the contrary, after very minutely studying it and becoming thoroughly convinced about its greatness, singularity, solemnity and perfection [Muhammad Alexander Russell Webb; American diplomat, author] Direct relationship with one's Creator: Now I realize I can get in direct contact with God, unlike Christianity or any other religion. As one Hindu lady told me, "You don't understand the Hindus. We believe in one God; we use these objects (idols) to merely concentrate." What she was saying was that in order to reach God, one has to create associates, that are idols for the purpose. But Islam removes all these barriers. [Yusuf Islaam, formerly Cat Stevens] Universality: Islam is a religion that belongs not only to the Arabs but to the entire humanity. This universal quality presents a sharp contrast with the Judaic religion, whose holy book always refers to the God of Israel. One more thing that I love in Islam is that this religion recognizes all the prophets, makes no distinction between them and treats the believers of other religions with compassion. [Mahmud Gunnar Ahmad, Swedish Muslim] Absolute equality before God, extended brotherhood: There were tens of thousands of pilgrims, from all over the world. They were of all colors, from blue-eyed blondes to black-skinned Africans. But we were all participating in the same ritual, displaying a spirit of unity and brotherhood that my experiences in America had led me to believe never could exist between the white and non-white. America needs to understand Islam, because this is the one religion that erases from its society the race problem. Throughout my travels in the Muslim world, I have met, talked to, and even eaten with people who in America would have been considered white - but the white attitude was removed from their minds by the religion of Islam. I have never before seen sincere and true brotherhood practiced by all colors together, irrespective of their color. You may be shocked by these words coming from me. But on this pilgrimage, what I have seen, and experienced, has forced me to rearrange much of my thought-patterns previously held, and to toss aside some of my previous conclusions. This was not too difficult for me. Despite my firm convictions, I have always been a man who tries to face facts, and to accept the reality of life as new experience and new knowledge unfolds it. I have always kept an open mind, which is necessary to the flexibility that must go hand in hand with every form of intelligent search for truth. During the past eleven days here in the Muslim world, I have eaten from the same plate, drunk from the same glass, and slept on the same rug - while praying to the same God - with fellow Muslims, whose eyes were the bluest of blue, whose hair was the blondest of blond, and whose skin was the whitest

of white. And in the words and in the deeds of the white Muslims, I felt the same sincerity that I felt among the black African Muslims of Nigeria, Sudan and Ghana. We were truly all the same (brothers) - because their belief in one God had removed the white from their minds, the white from their behavior, and the white from their attitude. [Letter written from Makkah, by Malcolm X] Purity of prayer: If I were asked what impressed me most in the religion of Islam, I would probably say the prayers, because prayers in Christianity are used wholly in begging God (through Jesus Christ) to grant worldly favours, whereas in Islam they are used to give praise and thanks to Almighty God for all His blessings since He knows what is necessary for our welfare and grants us what we need without our asking it. [Cecilia Mahmuda Cannolly, Australian Muslim] Women's rights and status: No doubt, influenced by the usual condemnation of Islam from Christian pulpits on the subject, I picked on polygamy. At last I thought I had something; obviously Western monogamy was an improvement on this old system. I talked of it to my Muslim friend. He illustrated with the aid of newspaper articles how much true monogamy there was in England, and convinced me that a limited polygamy was the answer to the secret unions that are becoming so distressingly common in the West. My own common sense could see that, particularly after a war, when women of a certain age group far outnumber men, a percentage of them are destined to remain spinsters. Did God give them life for that? I recollect that on the radio programme known as 'Dear Sir' an unmarried English girl had called for lawful polygamy, saying she would prefer a shared married life rather than the loneliness to which she seemed to be destined. In Islam no one is forced into a polygamous marriage, but in a perfect religion, the opportunity must be there to meet those cases where it is necessary. [Mavis B Jolly, UK] Belief in the Qur'aan as Divine Revelation: I read as much of the Qur'aan as I could. I was immersed in it. As I read the verses in English, I repeated to myself over and over again, this is what I have always thought and believed. What kind of book was this? Before long I was reading the book and crying, and reading and crying... it was as if something had overtaken me... I forgot what I was looking for in particular, however when I came upon the verses in Surah Baqarah 122-141 regarding Prophet Ibrahim (AS) I had found my answer. I had been searching for Isma'il (as), son of Prophet Ibrahim and his wife Hajarah, who had been missing from the Hebrew brothers story. In those verses I found the truth of religion... They say: Become Jews or Christians if ye would be guided (to salvation). Say thou: Nay! (I would rather) the religion of Abraham the True, and he joined not gods with Allah. Say ye: We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob and the Tribes, and that given to Moses and Jesus, and that given to (all) the Prophets from their Lord; We make no difference between one another of them: and we submit to Allah." (2:135-136) As I continued to read and cry, I became intent upon finding someone who could connect me with others who believed in this book! [K H Abdul Lateef, USA] The personal example of the Prophet Muhammad [SAW]: I accepted Islam because I admired the Prophet Muhammad.[SAW]. I had quite a number of Muslim friends in Zanzibar, who gave me Islamic books, which I read in secrecy from my family. I became a Muslim despite the remonstrances of my family and the oppressions of the priests of Parsee religion, which had been my religion until that time. I held fast to my religion and resisted against all sorts of threats. Now I love Allaah and His last Prophet Muhammad [SAW] more than my life [Faruq B Karai, Zanzibar] Islaam withstands scrutiny and encourages reasoning: Instead of asking a follower to

believe in its precepts just "because" or someone asks them to, Islaam encourages people to think for themselves, reflect on the signs of God in Creation and within their own selves. Little wonder then that a sizable number of reverts are thinking people: scientists, astronomers, philosophers, doctors. As created beings who can neither grant life nor ward off death, we owe it to ourselves and The One Who Created Us to discover the Truth, to follow it and to facilitate others to do the same.

Source

<http://english.islamway.com/bindex.php?section=article&id=301>

31- جواب سؤال : لماذا المسلمون يؤمنون بالقضاء والقدر -

31- [Misconception: Islam is Fatalistic](#)

Source: Islamic Awareness Article ID : MSC010008 [4560] Misconception: Islam is fatalistic Most Muslims find it rather odd that their religion, which strikes a beautiful balance between faith and action, could be accused of being "fatalistic". Perhaps this misconception came about because Muslims are taught to say "Praise be to God!" whenever anything good or bad happens. This is because Muslims know that everything comes from Almighty God, who is the All-Knowing Sustainer of the Universe, and that since a Muslim should rely completely on God, whatever happened must have been for the better. However, this does not mean that Muslims are not taught to take action in life --- just the opposite is true. Islam requires not only faith, but action --- such as regular prayer, fasting and charity. To be more precise, in Islam actions are part of one's faith. Islam total rejects the extreme beliefs of some religions that teach that you shouldn't go to a doctor when sick, but only pray for God to heal you. Islam's outlook is very positive, since it teaches that human beings can take positive action in this life. This was certainly what was taught by Prophet Muhammad, peace be upon him, to his followers --- since they obviously took the action of spreading Islam from Spain to Morocco in a very short period of time. Even though Islam teaches that God knows what human beings will do before they do it, human beings still have free will. Certainly God, who is All-Knowing and All-Wise, knows what is going to happen to everyone before it happens -- to deny this would be a denial of God Himself. However, if human-beings did not have free will, it would be ridiculous and un-just for God to demand that they do certain things and believe certain things. Far from being "fatalistic", Islam teaches that a human-being's main purpose in life is to be God-conscious. Due to this, Muslims worry less about material matters and view their earthly life in a proper perspective. This is due to the fact that Islam clearly teaches that if people worship and depend on Almighty God alone, then they have nothing to worry about - since God wants what is best for them. True freedom, from the Islamic perspective, does not mean aimlessly following all of your human desires for food, drink, wealth and sex. On the contrary, freedom means being able to control one's base desires and fulfilling them in a proper and legal way. This brings one's desires in tune with what God wants for us - only then is a person truly free!

32- (رد على شبهة (الإسلام دين فقط للعرب -

32- [Misconception: Islam is a Religion Only for Arabs](#)

Misconception: Islam is a Religion Only for Arabs Source: Islamic Awareness Article ID : MSC010003 [4410] ===== Misconception: Islam is a religion only for Arabs The fastest way to prove that this is completely false is to state the fact that only about 15% to 20% of the Muslims in the world are Arabs. There are more Indian Muslims than Arab Muslims, and more Indonesian Muslims than Indian Muslims! Believing that Islam is only a religion for Arabs is a myth that was spread by the enemies of Islam early in its history. This mistaken assumption is possibly based on the fact that most of the first generation of Muslims were Arabs, the Qur'an is in Arabic and the Prophet Muhammad was an Arab. However, both the teachings of Islam and the history of its spread show that the early Muslims made every effort to spread their message of Truth to all nations, races and peoples. Furthermore, it should be clarified that not all Arabs are Muslims and not all Muslims are Arabs. An Arab can be a Muslim, Christian, Jew, atheist - or of any other religion or ideology. Also, many countries that some people consider to be "Arab" are not "Arab" at all -- such as Turkey and Iran (Persia). The people who live in these countries speak languages other than Arabic as their native tongues and are of a different ethnic heritage than the Arabs. It is important to realize that from the very beginning of the mission of Prophet Muhammad, peace be upon him, his followers came from a wide spectrum of individuals -- there was Bilal, the African slave; Suhaib, the Byzantine Roman; Ibn Sailam, the Jewish Rabbi; and Salman, the Persian. Since religious truth is eternal and unchanging, and mankind is one universal brotherhood, Islam teaches that Almighty God's revelations to mankind have always been consistent, clear and universal. The Truth of Islam is meant for all people regardless of race, nationality or linguistic background. Taking a look at the Muslim World, from Nigeria to Bosnia and from Malaysia to Afghanistan is enough to prove that Islam is a Universal message for all of mankind --- not to mention the fact that significant numbers of Europeans and Americans of all races and ethnic backgrounds are coming into Islam.

33- (نظرة الإسلام للعبودية (الإسلام حرّر العبيد

33- slavery & Islam

slavery & Islam Slavery is a very old practice that was gradually abolished in Islam (Submission). Many people out of ignorance or out of biased attack Islam (Submission) for its stand on slavery, distorting and misrepresenting the true stand of Islam (Submission). In this article we will see the great humane position of Islam on slavery. The central issue of slavery and equality is the concept of human dignity. In Islam, God has conferred honor and dignity on all human beings irrespective of their race, gender, age, social status and beliefs. In (17:70) God says, "We have honored the children of Adam, and provided them with rides on land and in the sea. We provided for them good provisions, and we gave them greater advantages than many of our creatures." Together with human dignity and honor comes freedom to live, the right to be respected on an equal basis before the law and to enjoy equal social treatment. Islam (Submission) stresses the equality of mankind as God created man from a common source and the only allegiance and obedience is to God, the Almighty creator. Islam has never condoned any form of discrimination. The only thing that sets men apart is their righteousness. [49:13] "O people, we created you from the same male and female, and rendered you distinct

peoples and tribes, that you may recognize one another. The best among you in the sight of GOD is the most righteous. GOD is Omniscient, Cognizant." Slavery has been gradually abolished by Islam, it did not come by decree or injunction but rather in the form of total management principles which were applied during the early periods of Islam and still applicable today if necessary. Slavery has long been practiced before the coming of Islam (Submission). In the pre-Islamic Egyptian, Jewish, Greek and Roman societies, slavery was in full use in different aspects. Aristotle subscribed to the idea that men were born not to be equal as some will become master due to their superior brain power and intellectual capacity while others will become slaves. The approach taken by Islam (Submission) is full of wisdom and at the same time provides a package of pro-active measures to eliminate this practice. It is a gradual but effective approach which combines several affirmative measures. The main strategy is: To narrow down the sources of slavery with a view to eliminating it all-together; and OPENING a wide avenue for slaves to gain independence. People became slaves because of criminal actions, unpaid debts, gambling, kidnapping, piracy, irresponsible parents who sold their children into slavery, being descendants of slaves, prisoners of war and voluntary submission to be a slave in order to get out from the miseries of life such as acute poverty. These were effectively reduced by Islam. The provision of slavery through wars was no longer important after the Islamic civilization redefined the mode of interaction between nations -- from power struggle to peaceful and productive coexistence. Indirectly but effectively Islam has closed this source of slavery. Islam (Submission) opened all the doors to free the slaves by setting up rules which greatly facilitated the emancipation of slaves: The initiative of Islam in promoting independence for slaves was carried out in the following ways: (1) Encouraging the masters and the Muslim societies at large to help in freeing the slaves. The act of freeing the slave is considered a noble one which is highly valued by God. The slaves themselves entered into an agreement with the master to buy their independence by paying certain amounts of money. The society was encouraged to help in providing the freedom money. [24:33] "Those who cannot afford to get married shall maintain morality until GOD provides for them from His grace. Those among your servants who wish to be freed in order to marry, you shall grant them their wish, once you realize that they are honest. And give them from GOD's money that He has bestowed upon you." (2) Making the act of freeing the slave a part of punishment for any criminal act as well as for non-conformity of the Islamic rituals. There are several verses in the Holy Quran which specifically mentioned the requirement of freeing the slave as a way of meeting the punishment for wrongdoing. See 4:92, 5:89 and 58:3 (3) Using Charity money as a financial source to free the slave. [9:60] Charities shall go to the poor, the needy, the workers who collect them, the new converts, to free the slaves, to those burdened by sudden expenses, in the cause of GOD, and to the traveling alien. Such is GOD's commandment. GOD is Omniscient, Most Wise. [2:177] "Righteousness is not turning your faces towards the east or the west. Righteous are those who believe in GOD, the Last Day, the angels, the *****ure, and the prophets; and they give the money, cheerfully, to the relatives, the orphans, the needy, the traveling alien, the beggars, and to free the slaves; and they observe the Contact Prayers (Salat) and give the obligatory charity (Zakat); and they keep their word whenever they make a promise; and they steadfastly persevere in the face of persecution, hardship, and war. These are the truthful; these are the righteous." [90:10-13] Did we not show him the two paths? He

should choose the difficult path. Which one is the difficult path? The freeing of slaves. Finally we can say that Islam found the slavery system already existing and put forward a plan to abolish it. No slaves or Free the slaves: Some people question why God in the Quran did not prohibit slavery and instead commanded and rewarded the freeing of the slaves. God, The Almighty, knows that slavery is a social disease that will persist as long as humans are present on earth. If the order in the Quran is to prohibit slavery, it would be a noble command but since ONLY the believers in the Quran would be the ones following the Quran, the command would not help slavery outside Islam (Submission.) Every Muslim would then free his slaves and remind the other Muslims not to have slaves any more and their duty stop at that. The command in the Quran to FREE THE SLAVES, does not stop at the Muslims or Islam but extend to all the slaves wherever they are. A muslim (Submitter) would therefore free any slaves he might have had and after that turns to any other slaves in any location and of any religion to free, as commanded by God in the Quran. In other words, the command to free the slaves is far more reaching and far more effective than the mere order to stop having slaves. Van Denburg, a non-Muslim historian says, "Many regulations have been made by Islam, showing how noble was the feeling of the Prophet Muhammad and his followers towards slaves. In those regulations, we find that the merits of Islam are contrary to all the systems used until recently by nations, who claim to be most civilized and developed." Islam never became a force nor a party that promoted and condoned slavery. A balanced analysis of this issue would recognize the wisdom of Islam in managing the heinous practice of slavery and effectively putting an end to it.

34- 50 علامة من علامات يوم القيامة

34- 50 Signs of the Day of Judgment

50 Signs of the Day of Judgment 50 Signs of the Day of Judgment From the Words of Allah and His Messenger Mohammad (peace be upon him) "Are they waiting for anything except the Hour, to come to them suddenly? But its Signs have already come!" (Al-Qur'an, Surah Muhammad) Past 1. Splitting of the Moon. 2. Death of the Prophet Muhammad, may Allah bless him and grant him peace. 3. A form of death which will kill thousands of Muslims. (Understood to refer to the plague of Amwas during the caliphate of 'Umar ibn al-Khattab.) 4. A major fighting in Madinah (understood to refer to the battle of al-Harrah during the caliphate of Yazid, 63 AH). 5. The Muslim conquest of Jerusalem. 6. The Muslim conquest of Constantinople. 7. Two large groups of Muslims will fight in war. 8. A war between the Muslims and a reddish people with small eyes, wearing sandals made of hair (understood to refer to the Mongol Tatar invasion of the Islamic lands.) 9. A peace agreement between the Muslims and non-Muslims from the yellow race (Chinese, Mongols, etc.) 10. Thirty impostors (dajjal) will appear, each thinking he is a prophet. Present? 11. Naked, destitute, barefoot shepherds will compete in building tall buildings. 12. The slave-woman will give birth to her master or mistress. 13. A trial (fitnah) which will enter every Arab household. 14. Knowledge will be taken away (by the death of people of knowledge), and ignorance will prevail. 15. Wine (intoxicants, alcohol) will be drunk in great quantities. 16. Illegal sexual intercourse will become widespread. 17. Earthquakes will increase. 18. Time will pass more quickly. 19.

Tribulations (fitan) will prevail. 20. Bloodshed will increase. 21. A man will pass by the grave of another and wish he was in the latter's place. 22. Trustworthiness will be lost, i.e. when authority is given to those who do not deserve it. 23. People will gather for prayer, but will be unable to find an imam to lead them. Future 24. The number of men will decrease, whilst the number of women will increase, until for every man there are 50 women. 25. The Euphrates will reveal a treasure of gold, and many will die fighting over it, each one hoping to be the one who gains the treasure. 26. The Romans (Europeans) will come to a place called A'maq or Wabiq, and an army of the best people will go forth from Madinah to face them. 27. The Muslim conquest of Rome. 28. The Mahdi (guided one) will appear, and be the Imam of the Muslims. 29. Jesus Christ will descend in Damascus, and pray behind the Mahdi. 30. Jesus will break the cross and kill the swine, i.e. destroy the false christianity. 31. The Antichrist (al-masih al-dajjal, the false christ) will appear, with all his tools of deception, and be an immense trial. He will be followed by 70,000 Jews from Isfahan (present-day Iran). 32. The appearance of Ya'juj and Ma'juj (Gog and Magog), and the associated tribulations. 33. The emergence of the Beast from the Earth, carrying the Staff of Moses and the Seal of Solomon, who will speak to the people, telling them they did not believe with certainty in the Divine Signs. 34. A major war between the Muslims (including Jews and Christians who truly believe in Jesus after his return) led by the Imam Mahdi, and the Jews plus other non-Muslims led by the Antichrist. 35. Jesus will kill the Antichrist at the gate of Ludd (Lod in present-day Israel, site of an airport and a major Israeli military base). 36. A time of great peace and serenity during and after the remaining lifetime of Jesus. 37. Wealth will come so abundant that it will become difficult to find someone to accept charity. 38. Arabia will become a land of gardens and rivers. 39. Society will then decay. 40. The buttocks of the women of the tribe of Daws will again sway in circumambulation (tawaf) around the idol Dhul-Khulsah. 41. A great fire in the Hijaz, seen by the inhabitants of Busra. 42. Three major armies will sink into the earth: one in the east, one in the west, one in Arabia. 43. An Abyssinian leader with thin shins will destroy the Ka'bah. 44. The huge cloud of smoke. 45. The sun will rise from the west (its place of setting). 46. A gentle wind which will take the souls of the believers. 47. There is no-one left on the earth saying, "Allah, Allah" or "There is no god except Allah." 48. Eventually the Day of Judgment is established upon the worst of the people, who copulate like donkeys in public. 49. The blowing in the Trumpet by the Angel Israfil, upon which everyone will faint except as Allah wills.

الفن الاسلامي - 35

35- [Islamic Art](#)

Islamic Art by Elisabeth Siddiqui An Introduction to Islamic Art Art is the mirror of a culture and its world view. There is no case to which this statement more directly applies than to the art of the Islamic world. Not only does its art reflect its cultural values, but even more importantly, the way in which its adherents, the Muslims, view the spiritual realm, the universe, life, and the relationship of the parts to the whole. For the Muslim, reality begins with and centers around God ("Allah" in Arabic), the One, the Unique, the Sovereign, the Holy, the Almighty, the All-Knowing, the Loving, the Most Merciful. All existence is subject to His will and His laws. He is the center of conscious Muslims' worship and aspirations, the focus of their lives. Since the command and authority are

one, all things are bound together under God's Lordship as parts of an all-encompassing divine scheme, which includes all aspects of being and life -- whatever is both inside and outside of time and space, and embracing both the macrocosm in its most awesome manifestations and the microcosm in its most minute forms. God creates and sustains His creation how and as He wills, and all affairs return to Him for ultimate decision and judgment. With such a belief system, the Muslim is convinced of the balance and harmony of all things in existence, even when there appear to be confusing contradictions and imbalances, regarding these as the reflection of man's limited understanding and knowledge. Nothing is looked upon as occurring randomly or by chance, for all is part of the Plan of the All-Wise, Most Merciful Planner. One of the vital beliefs of the Muslim is that the totality of things, all good and evil, proceed from the Lord of all being. Because of the strict injunctions against such depictions of humans or animals which might result in idol-worship, Islamic art developed a unique character, utilizing a number of primary forms: geometric, arabesque, floral, and calligraphic, which are often interwoven. From early times, Muslim art has reflected this balanced, harmonious world-view.

The Islamic View of the Cosmos In the Islamic view, God is the Ultimate Reality. All things in the visible creation emanate from Him and are manifestations of His divine Names or Attributes (Sifat). He created the cosmos, both what is known to man and what is unknown, and He is the Sustainer of all things, with everything turning to Him and centered upon Him. This is evident in the very structure of atoms . The early Muslim artists and artisans who derived the intricate systems of interconnected geometric forms which constitute the bases of Islamic geometric art of course had no idea of such realities. Nonetheless, the graphic manner in which they conceived God's supreme central place in the cosmos, and the connection of the parts of creation to Him and to the whole, reflects a very significant approximation of what can now be *****ed by science.

The Tradition of Fine Craftsmanship Throughout the history of Islam, its art has taken a great variety of forms in the different parts of the Muslim world, which stretches from North Africa to Southeast Asia, according to local customs and conditions, ranging from unsophisticated folk art to that of the most skilled artist or artisan. In the works of the latter, whether it be a master calligrapher, a renowned ceramists or potter, a skilled embroiderer or miniature-maker, the legacy of fine craftsmanship, involving the mastery of an art or craft along traditional lines complete with meticulous attention to fine detail, is characteristic. These traditions persist today, and Islamic architecture and decorative arts are still very much alive and valued in many parts of the Muslim world. While Western-style art forms and machine work have to an extent eroded the traditional forms, nonetheless, handwork is respected and loved, an important aspect of the decoration of mosques and Muslim homes. In particular, decoration featuring Qur'anic calligraphy is an important aspect of Islamic art.

The Ageless Legacy of Arabic Calligraphy Arabic is the language of Islam. It is the language of its prophet, Muhammad; the language in which the Holy Qur'an, Islam's sacred *****ure, was revealed to him by God; the language of Muslims' worship; and the language which binds Muslims of all times and places together in a single cohesive brotherhood. Because of Muslims' profound respect and love for the Qur'an, the art of calligraphy was developed among them from early times to a very high degree. Throughout the Muslim world,

Qur'anic verses embellish mosques, palaces and homes, businesses, and, in some places, public areas. Often the calligraphy is done in conjunction with decorative motifs, lovingly embellishing what is most sacred and precious. Due to its peculiar character, the Arabic ***** lends itself wonderfully to decorative use. Over the centuries, many different *****s have evolved in various regions of the Muslim world. Arabic is read from right to left, with an alphabet of twenty-six letters, of which three are long vowels. Short vowels are indicated by small symbols above or under the letters themselves.

"God is Beautiful and Loves Beauty"

-- so said the Prophet of Islam some 1400 years ago. He also said, "God likes that when you do anything, you do it excellently." Such prophetic sayings (hadiths) have provided the impetus for Muslims' embellishment and beautification of their places of worship, homes, and even of articles in common use in everyday life. The emphasis in Islamic art is on ornamentation rather than on art for art's sake; while the names of the producers of the finest works of Islamic art may not have survived, their works have become prototypes and models on which other artists and craftsmen patterned their works, or from which they derived the impetus for related work. An example of this is a small pouch embellished with cross-stitch embroidery and ornamented with coins. The pouch holds a small unseen bottle, which Jordanian Bedouin women used to hold kohl, a natural eyeliner. But in keeping with the Muslim tradition of ornamenting utilitarian articles, a very ordinary brown glass bottle has been given a place of honor in a beautifully embroidered work of decorative art. Such arts as embroidery and fine crocheting were commonplace skills among Muslim women in the past -- and still are in some places in the Muslim world -- as each growing girl and her mother worked in periods of spare time during the years before the girl's marriage to produce a set of finely hand-worked bed linens, towels, prayer rugs, quilt, tablecloths, and the like for the bride to take to her new home. Today, the finest arts, including rugs, are to be found in Turkey, Iran, Syria, Pakistan, India, Egypt and Morocco, where the legacy of Islamic arts remains alive and strong.

36- مساهمة المسلمين في العلوم

36- [Muslims Contribution to science](#)

Muslims Contribution to science Muslims Contribution to science Here you can read a breif information about Muslims & Science in the past .. Astronomy : Muslims have always had a special interest in astronomy. The moon and the sun are of vital importance in the daily life of every Muslim. By the moon, Muslims determine the beginning and the end of the months in their lunar calendar. By the sun the Muslims calculate the times for prayer and fasting. It is also by means of astronomy that Muslims can determine the precise direction of the Qiblah, to face the Ka'bah in Makkah, during prayer. The most precise solar calendar, superior to the Julian, is the Jilali, devised under the supervision of Umar Khayyam. The Qur'an contains many references to astronomy. "The heavens and the earth were ordered rightly, and were made subservient to man, including the sun, the moon, the stars, and day and night. Every heavenly body moves in an orbit assigned to it by God and never digresses, making the universe an orderly cosmos whose life and existence, diminution and expansion, are totally determined by the Creator." [Qur'an 30:22] These references, and the injunctions to learn, inspired the early Muslim scholars

to study the heavens. They integrated the earlier works of the Indians, Persians and Greeks into a new synthesis. Ptolemy's *Almagest* (the title as we know it is Arabic) was translated, studied and criticized. Many new stars were discovered, as we see in their Arabic names - Algol, Deneb, Betelgeuse, Rigel, Aldebaran. Astronomical tables were compiled, among them the Toledan tables, which were used by Copernicus, Tycho Brahe and Kepler. Also compiled were almanacs - another Arabic term. Other terms from Arabic are zenith, nadir, albedo, azimuth. Muslim astronomers were the first to establish observatories, like the one built at Mugharah by Hulagu, the son of Genghis Khan, in Persia, and they invented instruments such as the quadrant and astrolabe, which led to advances not only in astronomy but in oceanic navigation, contributing to the European age of exploration. Geography: Muslim scholars paid great attention to geography. In fact, the Muslims' great concern for geography originated with their religion. The Qur'an encourages people to travel throughout the earth to see God's signs and patterns everywhere. Islam also requires each Muslim to have at least enough knowledge of geography to know the direction of the Qiblah (the position of the Ka'bah in Makkah) in order to pray five times a day. Muslims were also used to taking long journeys to conduct trade as well as to make the Hajj and spread their religion. The far-flung Islamic empire enabled scholar-explorers to compile large amounts of geographical and climatic information from the Atlantic to the Pacific. Among the most famous names in the field of geography, even in the West, are Ibn Khaldun and Ibn Batuta, renowned for their written accounts of their extensive explorations. In 1166, Al-Idrisi, the well-known Muslim scholar who served the Sicilian court, produced very accurate maps, including a world map with all the continents and their mountains, rivers and famous cities. Al-Muqdishī was the first geographer to produce accurate maps in color. It was, moreover, with the help of Muslim navigators and their inventions that Magellan was able to traverse the Cape of Good Hope, and Da Gama and Columbus had Muslim navigators on board their ships. Humanity: Seeking knowledge is obligatory in Islam for every Muslim, man and woman. The main sources of Islam, the Qur'an and the Sunnah (Prophet Muhammad's traditions), encourage Muslims to seek knowledge and be scholars, since this is the best way for people to know Allah (God), to appreciate His wondrous creations and be thankful for them. Muslims were therefore eager to seek knowledge, both religious and secular, and within a few years of Muhammad's mission, a great civilization sprang up and flourished. The outcome is shown in the spread of Islamic universities; Al-Zaytunah in Tunis, and Al-Azhar in Cairo go back more than 1,000 years and are the oldest existing universities in the world. Indeed, they were the models for the first European universities, such as Bologna, Heidelberg, and the Sorbonne. Even the familiar academic cap and gown originated at Al-Azhar University. Muslims made great advances in many different fields, such as geography, physics, chemistry, mathematics, medicine, pharmacology, architecture, linguistics and astronomy. Algebra and the Arabic numerals were introduced to the world by Muslim scholars. The astrolabe, the quadrant, and other navigational devices and maps were developed by Muslim scholars and played an important role in world progress, most notably in Europe's age of exploration. Muslim scholars studied the ancient civilizations from Greece and Rome to China and India. The works of Aristotle, Ptolemy, Euclid and others were translated into Arabic. Muslim scholars and scientists then added their own creative ideas, discoveries and inventions, and finally transmitted this new knowledge to

Europe, leading directly to the Renaissance. Many scientific and medical treatises, having been translated into Latin, were standard ***** and reference books as late as the 17th and 18th centuries. Mathematics: It is interesting to note that Islam so strongly urges mankind to study and explore the universe. For example, the Holy Qur'an states: "We (Allah) will show you (mankind) Our signs/patterns in the horizons/universe and in yourselves until you are convinced that the revelation is the truth." [Qur'an, 14:53] This invitation to explore and search made Muslims interested in astronomy, mathematics, chemistry, and the other sciences, and they had a very clear and firm understanding of the correspondences among geometry, mathematics, and astronomy. The Muslims invented the symbol for zero (The word "cipher" comes from Arabic sifr), and they organized the numbers into the decimal system - base 10. Additionally, they invented the symbol to express an unknown quantity, i.e. variables like x. The first great Muslim mathematician, Al-Khawarizmi, invented the subject of algebra (al-Jabr), which was further developed by others, most notably Umar Khayyam. Al-Khawarizmi's work, in Latin translation, brought the Arabic numerals along with the mathematics to Europe, through Spain. The word "algorithm" is derived from his name. Muslim mathematicians excelled also in geometry, as can be seen in their graphic arts, and it was the great Al-Biruni (who excelled also in the fields of natural history, even geology and mineralogy) who established trigonometry as a distinct branch of mathematics. Other Muslim mathematicians made significant progress in number theory. • Medicine: In Islam, the human body is a source of appreciation, as it is created by Almighty Allah (God). How it functions, how to keep it clean and safe, how to prevent diseases from attacking it or cure those diseases, have been important issues for Muslims. Prophet Muhammad himself urged people to "take medicines for your diseases", as people at that time were reluctant to do so. He also said: "God created no illness, but established for it a cure, except for old age. When the antidote is applied, the patient will recover with the permission of God." This was strong motivation to encourage Muslim scientists to explore, develop, and apply empirical laws. Much attention was given to medicine and public health care. The first hospital was built in Baghdad in 706 AC. The Muslims also used camel caravans as mobile hospitals, which moved from place to place. Since the religion did not forbid it, Muslim scholars used human cadavers to study anatomy and physiology and to help their students understand how the body functions. This empirical study enabled surgery to develop very quickly. Al-Razi, known in the West as Rhazes, the famous physician and scientist, (d. 932) was one of the greatest physicians in the world in the Middle Ages. He stressed empirical observation and clinical medicine and was unrivaled as a diagnostician. He also wrote a treatise on hygiene in hospitals. Khalaf Abul-Qasim Al-Zahrawi was a very famous surgeon in the eleventh century, known in Europe for his work, Concessio (Kitab al-Tasrif). Ibn Sina (d. 1037), better known to the West as Avicenna, was perhaps the greatest physician until the modern era. His famous book, Al-Qanun fi al-Tibb, remained a standard *****book even in Europe, for over 700 years. Ibn Sina's work is still studied and built upon in the East. Other significant contributions were made in pharmacology, such as Ibn Sina's Kitab al-Shifa' (Book of Healing), and in public health. Every major city in the Islamic world had a number of excellent hospitals, some of them teaching hospitals, and many of them were specialized for particular diseases, including mental and emotional. The Ottomans were particularly noted for their building of hospitals and for the high level of hygiene practiced in them. Definition: The

word ISLAM has a two-fold meaning: peace, and submission to God. This submission requires a fully conscious and willing effort to submit to the one Almighty God. One must consciously and conscientiously give oneself to the service of Allah. This means to act on what Allah enjoins all of us to do (in the Qur'an) and what His beloved Prophet, Muhammad (pbuh) encouraged us to do in his Sunnah (his lifestyle and sayings personifying the Qur'an). Once we humble ourselves, rid ourselves of our egoism and submit totally to Allah, and to Him exclusively, in faith and in action, we will surely feel peace in our hearts. Establishing peace in our hearts will bring about peace in our external conduct as well. Islam is careful to remind us that it not a religion to be paid mere lip service; rather it is an all-encompassing way of life that must be practiced continuously for it to be Islam. The Muslim must practice the five pillars of the religion: the declaration of faith in the oneness of Allah and the prophet hood of Muhammad (pbuh), prayer, fasting the month of Ramadan, alms-tax, and the pilgrimage to Makkah; and believe in the six articles of faith: belief in God, the Holy Books, the prophets, the angels, the Day of Judgment and God's decree, whether for good or ill. There are other injunctions and commandments which concern virtually all facets of one's personal, family and civic life. These include such matters as diet, clothing, personal hygiene, interpersonal relations, business ethics, responsibilities towards parents, spouse and children, marriage, divorce and inheritance, civil and criminal law, fighting in defense of Islam, relations with non-Muslims, and so much more.

1- محمد نبي الله (صلى الله عليه وسلم)

1- [Muhammed The Prophet of God](#)

Muhammed The Prophet of God Adapted from:

<http://www.usc.edu/dept/MSA/>

and

<http://www.islam-guide.com/>

Much has been written about the Prophet Muhammad (sallallahu alaihi wa salaam - "peace be upon him"), from in-depth biographies by Muslim scholars and non-Muslim researchers to sayings upon sayings of others. Muhammad ibn Abdullah was born in Mecca in the year 569 CE. Since his father died before his birth and his mother died shortly thereafter, he was raised by his uncle who was from the respected tribe of Quraysh. He was illiterate, unable to read or write, and remained so till his death. As he grew up, he became known as truthful, honest, trustworthy, generous, and sincere. He earned his living as a trader and was known by his people as "Al-Amin," the trustworthy one. Muhammad was very religious, and he had always detested the decadence and idolatry of his society. At the age of forty, Muhammad received his first revelation from God/Allah through the Angel Gabriel. The revelations continued for twenty-three years, and they are collectively known as the Quran. He began denounce the idolatry of the Arabic society and to preach Islam which calls for faith in only one God, Who is the only

one worthy of worship. Muhammad was first ordered to instruct his immediate family on Islam, but eventually it was revealed to him that he should begin delivering the message to all of mankind. In the next 20 years of his life, he communicated the message of Allah to his people, and set an example for how each human being should lead his or her life. This is especially valuable since Muhammad is the last Prophet of Allah. As soon as he began to recite the Quran and to preach the truth which God had revealed to him, he and his small group of followers suffered persecution from unbelievers. The persecution grew so fierce that in the year 622 God gave them the command to emigrate. This emigration from Makkah to the city of Madinah, some 260 miles to the north, marks the beginning of the Muslim calendar. After several years, Muhammad and his followers were able to return to Makkah, where they forgave their enemies. Before Muhammad died, the greater part of the Arabian Peninsula had become Muslim, and within a century of his death, Islam had spread to Spain in the West and as far East as China. The Prophet Muhammad was a perfect example of an honest, just, merciful, compassionate, truthful, and brave human being. Though he was a man, he was far removed from all evil characteristics and strove solely for the sake of God and His reward in the Hereafter. In all his actions and dealings, he was ever mindful and fearful of God. If we compare the life of Muhammad before his mission as a prophet and his life after he began his mission as a prophet, we will conclude that it is beyond reason to think that Muhammad was a false prophet, who claimed prophethood to attain material gains, greatness, glory, or power. Before his mission as a prophet, Muhammad had no financial worries. As a successful and reputed merchant, Muhammad drew a satisfactory and comfortable income. After his mission as a prophet and because of it, he became worse off materially. As Aisha, Muhammad's wife, reported, the Prophet's household would sometimes pass two months without lighting a fire to **** a meal, surviving only on dates and water, and camel milk given to them as a gift by their neighbors. She said the simple bed on which the Prophet slept was merely a "mattress made of leather stuffed with the fiber of the date-palm tree." Sahl Ibn Sa'ad, one of Muhammad's companions, said, "The Prophet of Allah did not see bread made from fine flour from the time Allah sent him (as a prophet) until he died." Amr Ibn Al-Hareth, one of Muhammad's companions, said that when the Prophet died, he left neither money nor anything else except his white riding mule, his arms, and a piece of land which he left to charity. Muhammad lived this hard life till he died although the Muslim treasury was at his disposal, the greater part of the Arabian Peninsula was Muslim before he died, and the Muslims were victorious after eighteen years of his mission. Also, despite his responsibilities as a prophet, a teacher, a statesman, and a judge, Muhammad used to milk his goat, mend his clothes, repair his shoes, help with the household work, and visit poor people when they got sick. He also helped his companions with the physical labor of digging a trench around their city. His life was an amazing model of simplicity and humbleness. Muhammad's followers loved him, respected him, and trusted him to an amazing extent. Yet he continued to emphasize that deification should be directed to God and not to him personally. Anas, one of Muhammad's companions, said that there was no person whom they loved more than the Prophet Muhammad, yet when he came to them, they did not stand up for him because he hated their standing up for him, as other people do with their great people. Long before there was any prospect of success for Islam and at the outset of a long and painful era of torture, suffering, and persecution of Muhammad and his followers, he received an

interesting offer. An envoy of the pagan leaders, Otba, came to him saying, "...If you want money, we will collect enough money for you so that you will be the richest one of us. If you want leadership, we will take you as our leader and never decide on any matter without your approval. If you want a kingdom, we will crown you king over us..." Only one concession was required from Muhammad in return for that, to give up calling people to Islam and worshipping God alone without any partner. Wouldn't this offer be tempting to one pursuing worldly benefit? Was Muhammad hesitant when the offer was made? Did he turn it down as a bargaining strategy leaving the door open for a better offer? The following was his answer: {In the Name of God, the Most Gracious, the Most Merciful} And he recited to Otba the verses of the Quran 41:1-38: {A revelation from (God), the Most Gracious, the Most Merciful; a Book whereof the verses are explained in detail; a Quran in Arabic, for people who know, giving good news and warning, yet most of them turn away, so they do not listen...} (Quran, 41:2-4) On another occasion and in response to his uncle's plea to stop calling people to Islam, Muhammad's answer was as decisive and sincere: {I swear by the name of God, O Uncle, that if they place the sun in my right-hand and the moon in my left-hand in return for giving up this matter (calling people to Islam), I will never desist until either God makes it triumph or I perish defending it.} Finally in the year 632 at the age of sixty-three, Muhammad died a natural death in the beloved city to which he and his followers had emigrated, Madinah, Al-Munawarah. Some Examples of the Prophet Muhammad's Sayings: "The believers, in their love, mercy, and kindness to one another are like a body: if any part of it is ill, the whole body shares its sleeplessness and fever." [Muslim and Bukhari] "The most perfect of the believers in faith are the best of them in morals. And the best among them are those who are best to their wives." [Ahmad] "None of you believes (completely) until he loves for his brother what he loves for himself." [Muslim and Bukhari] "The merciful are shown mercy by the All-Merciful. Show mercy to those on earth, and God will show mercy to you." [At-Tirmithi and Abu Dawud] "Smiling at your brother is charity..." [At-Tirmithi] "A good word is charity." [Muslim and Bukhari] "Whoever believes in God and the Last Day (the Day of Judgment) should do good to his neighbor." [Muslim and Bukhari] "God does not judge you according to your appearance and your wealth, but He looks at your hearts and looks into your deeds." [Muslim] "Pay the worker his wage before his sweat dries." [Ibn Majah] "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 said, 'This dog is feeling the same thirst that I felt.' So he went down into the well again, filled his shoe with water, and gave the dog a drink. So, God thanked him and forgave his sins." 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 animal or human." [Muslim and Bukhari]

2- النبي محمد عليه الصلاة والسلام (رسالة شكر وتقدير من شخص غير
(مسلم لشخص النبي

2- Mohammad, The Prophet

Mohammad, The Prophet

By Prof. K. S. Ramakrishna Rao, Head of the department of Philosophy, Government college for Women University of Mysore, Mandya-571401 (Karnataka). (Re-printed from "Islam and Modern age") <http://www.islamicity.com/Mosque/seerah.HTM> In the desert of Arabia was Mohammad born, according to Muslim historians, on April 20, 571. The name means highly praised. He is to me the greatest mind among all the sons of Arabia. He means so much more than all the poets and kings that preceded him in that impenetrable desert of red sand. When he appeared Arabia was a desert -- a nothing. Out of nothing a new world was fashioned by the mighty spirit of Mohammad -- a new life, a new culture, a new civilization, a new kingdom which extended from Morocco to Indies and influenced the thought and life of three continents -- Asia, Africa and Europe. When I thought of writing on Mohammad the prophet, I was a bit hesitant because it was to write about a religion I do not profess and it is a delicate matter to do so for there are many persons professing various religions and belonging to diverse school of thought and denominations even in same religion. Though it is sometimes, claimed that religion is entirely personal yet it can not be gain-said that it has a tendency to envelop the whole universe seen as well unseen. It somehow permeates something or other our hearts, our souls, our minds their conscious as well as subconscious and unconscious levels too. The problem assumes overwhelming importance when there is a deep conviction that our past, present and future all hang by the soft delicate, tender silked cord. If we further happen to be highly sensitive, the center of gravity is very likely to be always in a state of extreme tension. Looked at from this point of view, the less said about other religion the better. Let our religions be deeply hidden and embedded in the resistance of our innermost hearts fortified by unbroken seals on our lips. But there is another aspect of this problem. Man lives in society. Our lives are bound with the lives of others willingly or unwillingly, directly or indirectly. We eat the food grown in the same soil, drink water, from the same the same spring and breathe the same air. Even while staunchly holding our own views, it would be helpful, if we try to adjust ourselves to our surroundings, if we also know to some extent, how the mind our neighbor moves and what the main springs of his actions are. From this angle of vision it is highly desirable that one should try to know all religions of the world, in the proper spirit, to promote mutual understanding and better appreciation of our neighborhood, immediate and remote. Further, our thoughts are not scattered as appear to be on the surface. They have got themselves crystallized around a few nuclei in the form of great world religions and living faiths that guide and motivate the lives of millions that inhabit this earth of ours. It is our duty, in one sense if we have the ideal of ever becoming a citizen of the world before us, to make a little attempt to know the great religions and system of philosophy that have ruled mankind. In spite of these preliminary remarks, the ground in these field of religion, where there is often a conflict between intellect and emotion is so slippery that one is constantly reminded of fools that rush in where angels fear to tread. It is also not so complex from another point of view. The subject of my writing is about the tenets of a religion which is historic and its prophet who is also a historic personality. Even a hostile critic like Sir William Muir speaking about the holy Quran says that. "There is probably in the world no other book which has remained twelve centuries with so pure ****." I may also add Prophet Mohammad is also a historic personality, every event of whose life has been most carefully recorded and even the minutest details preserved intact for the posterity. His life and works are not wrapped in mystery. My work today is

further lightened because those days are fast disappearing when Islam was highly misrepresented by some of its critics for reasons political and otherwise. Prof. Bevan writes in Cambridge Medieval History, "Those account of Mohammad and Islam which were published in Europe before the beginning of 19th century are now to be regarded as literary curiosities. " My problem is to write this monograph is easier because we are now generally not fed on this kind of history and much time need be spent on pointing out our misrepresentation of Islam. The theory of Islam and Sword for instance is not heard now frequently in any quarter worth the name. The principle of Islam that there is no compulsion in religion is well known. Gibbon, a historian of world repute says, "A pernicious tenet has been imputed to Mohammadans, the duty of extirpating all the religions by sword." This charge based on ignorance and bigotry, says the eminent historian, is refuted by Quran, by history of Muslem conquerors and by their public and legal toleration of Christian worship. The great success of Mohammad's life had been effected by sheer moral force, without a stroke of sword. But in pure self-defense, after repeated efforts of conciliation had utterly failed, circumstances dragged him into the battlefield. But the prophet of Islam changed the whole strategy of the battlefield. The total number of casualties in all the wars that took place during his lifetime when the whole Arabian Peninsula came under his banner, does not exceed a few hundreds in all. But even on the battlefield he taught the Arab barbarians to pray, to pray not individually, but in congregation to God the Almighty. During the dust and storm of warfare whenever the time for prayer came, and it comes five times a every day, the congregation prayer had not to be postponed even on the battlefield. A party had to be engaged in bowing their heads before God while other was engaged with the enemy. After finishing the prayers, the two parties had to exchange their positions. To the Arabs, who would fight for forty years on the slight provocation that a camel belonging to the guest of one tribe had strayed into the grazing land belonging to other tribe and both sides had fought till they lost 70,000 lives in all; threatening the extinction of both the tribes to such furious Arabs, the Prophet of Islam taught self-control and discipline to the extent of praying even on the battlefield. In an aged of barbarism, the Battlefield itself was humanized and strict instructions were issued not to cheat, not to break trust, not to mutilate, not to kill a child or woman or an old man, not to hew down date palm nor burn it, not to cut a fruit tree, not to molest any person engaged in worship. His own treatment with his bitterest enemies is the noblest example for his followers. At the conquest of Mecca, he stood at the zenith of his power. The city which had refused to listen to his mission, which had tortured him and his followers, which had driven him and his people into exile and which had unrelentingly persecuted and boycotted him even when he had taken refuge in a place more than 200 miles away, that city now lay at his feet. By the laws of war he could have justly avenged all the cruelties inflicted on him and his people. But what treatment did he accord to them? Mohammad's heart flowed with affection and he declared, "This day, there is no REPROOF against you and you are all free." "This day" he proclaimed, "I trample under my feet all distinctions between man and man, all hatred between man and man." This was one of the chief objects why he permitted war in self defense, that is to unite human beings. And when once this object was achieved, even his worst enemies were pardoned. Even those who killed his beloved uncle, Hamazah, mangled his body, ripped it open, even chewed a piece of his liver. The principles of universal brotherhood and doctrine of the equality of mankind which he proclaimed represents one very great

contribution of Mohammad to the social uplift of humanity. All great religions have preached the same doctrine but the prophet of Islam had put this theory into actual practice and its value will be fully recognized, perhaps centuries hence, when international consciousness being awakened, racial prejudices may disappear and greater brotherhood of humanity come into existence. Miss. Sarojini Naidu speaking about this aspect of Islam says, "It was the first religion that preached and practiced democracy; for in the mosque, when the minaret is sounded and the worshipers are gathered together, the democracy of Islam is embodied five times a day when the peasant and the king kneel side by side and proclaim, God alone is great." The great poetess of India continues, "I have been struck over and over again by this indivisible unity of Islam that makes a man instinctively a brother. When you meet an Egyptian, an Algerian and Indian and a Turk in London, it matters not that Egypt is the motherland of one and India is the motherland of another." Mahatma Gandhi, in his inimitable style, says "Some one has said that Europeans in South Africa dread the advent Islam -- Islam that civilized Spain, Islam that took the torch light to Morocco and preached to the world the Gospel of brotherhood. The Europeans of South Africa dread the Advent of Islam. They may claim equality with the white races. They may well dread it, if brotherhood is a sin. If it is equality of colored races then their dread is well founded." Every year, during the Hajj, the world witnesses the wonderful spectacle of this international Exhibition of Islam in leveling all distinctions of race, color and rank. Not only the Europeans, the African, the Arabian, the Persian, the Indians, the Chinese all meet together in Medina as members of one divine family, but they are clad in one dress every person in two simple pieces of white seamless cloth, one piece round the loin the other piece over the shoulders, bare head without pomp or ceremony, repeating "Here am I O God; at thy command; thou art one and alone; Here am I." Thus there remains nothing to differentiate the high from the low and every pilgrim carries home the impression of the international significance of Islam. In the opinion of Prof. Hurgronje "the league of nations founded by prophet of Islam put the principle of international unity of human brotherhood on such Universal foundations as to show candle to other nations." In the words of same Professor "the fact is that no nation of the world can show a parallel to what Islam has done the realization of the idea of the League of Nations." The prophet of Islam brought the reign of democracy in its best form. The Caliph Caliph Ali and the son in-law of the prophet, the Caliph Mansur, Abbas, the son of Caliph Mamun and many other caliphs and kings had to appear before the judge as ordinary men in Islamic courts. Even today we all know how the black were treated by the civilized white races. Consider the state of BILAL, a black Slave, in the days of the prophet of Islam nearly 14 centuries ago. The office of calling Muslims to prayer was considered to be of status in the early days of Islam and it was offered to this slave. After the conquest of Mecca, the Prophet ordered him to call for prayer and the slave, with his black color and his thick lips, stood over the roof of the holy mosque at Mecca called the Ka'ba the most historic and the holiest mosque in the Islamic world, when some proud Arabs painfully cried loud, "Oh, this black Slave, woe be to him. He stands on the roof of holy Ka'ba to call for prayer." At that moment, the prophet announced to the world, this verse of the holy QURAN for the first time. "O mankind, surely we have created you, families and tribes, so you may know one another. Surely, the most honorable of you with God is MOST RIGHTEOUS AMONG you. Surely, God is Knowing, Aware." And these words of the holy Quran created such a mighty

transformation that the Caliph of Islam, the purest of Arabs by birth, offered their daughter in marriage to this Slave, and whenever, the second Caliph of Islam, known to history as Umar the great, the commander of faithful, saw this slave, he immediately stood in reverence and welcomed him by "Here come our master; Here come our lord." What a tremendous change was brought by Quran in the Arabs, the proudest people at that time on the earth. This is the reason why Goethe, the greatest of German poets, speaking about the Holy Quran declared that, "This book will go on exercising through all ages a most potent influence." This is also the reason why George Bernard Shaw says, "If any religion has a chance or ruling over England, say, Europe, within the next 100 years, it is Islam". It is this same democratic spirit of Islam that emancipated women from the bondage of man. Sir Charles Edward Archibald Hamilton says "Islam teaches the inherent sinlessness of man. It teaches that man and woman and woman have come from the same essence, possess the same soul and have been equipped with equal capabilities for intellectual, spiritual and moral attainments. " The Arabs had a very strong tradition that one who can smite with the spear and can wield the sword would inherit. But Islam came as the defender of the weaker sex and entitled women to share the inheritance of their parents. It gave women, centuries ago right of owning property, yet it was only 12 centuries later, in 1881, that England, supposed to be the cradle of democracy adopted this institution of Islam and the act was called "the married woman act", but centuries earlier, the Prophet of Islam had proclaimed that "Woman are twin halves of men. The rights of women are sacred. See that women maintained rights granted to them." Islam is not directly concerned with political and economic systems, but indirectly and in so far as political and economic affairs influence man's conduct, it does lay down some very important principles to govern economic life. According to Prof. Massignon, it maintains the balance between exaggerated opposites and has always in view the building of character which is the basis of civilization. This is secured by its law of inheritance, by an organized system of charity known as Zakat, and by regarding as illegal all anti-social practices in the economic field like monopoly, usury, securing of predetermined unearned income and increments, cornering markets, creating monopolies, creating an artificial scarcity of any commodity in order to force the prices to rise. Gambling is illegal. Contribution to schools, to places of worship, hospitals, digging of wells, opening of orphanages are highest acts of virtue. Orphanages have sprung for the first time, it is said, under the teaching of the prophet of Islam. The world owes its orphanages to this prophet born an orphan. "Good all this" says Carlyle about Mohammad. "The natural voice of humanity, of pity and equity, dwelling in the heart of this wild son of nature, speaks." A historian once said a great man should be judged by three tests: Was he found to be of true metal by his contemporaries? Was he great enough to raise above the standards of his age? Did he leave anything as permanent legacy to the world at large? This list may be further extended but all these three tests of greatness are eminently satisfied to the highest degree in case of prophet Mohammad. Some illustrations of the last two have already been mentioned. The first is: Was the Prophet of Islam found to be of true metal by his contemporaries? Historical records show that all the contemporaries of Mohammad both friends and foes, acknowledged the sterling qualities, the spotless honesty, the noble virtues, the absolute sincerity and every trustworthiness of the apostle of Islam in all walks of life and in every sphere of human activity. Even the Jews and those who did not believe in his message, adopted him as the arbiter in their personal disputes by

virtue of his perfect impartiality. Even those who did not believe in his message were forced to say "O Mohammad, we do not call you a liar, but we deny him who has given you a book and inspired you with a message." They thought he was one possessed. They tried violence to cure him. But the best of them saw that a new light had dawned on him and they hastened him to seek the enlightenment. It is a notable feature in the history of prophet of Islam that his nearest relation, his beloved cousin and his bosom friends, who know him most intimately, were not thoroughly imbued with the truth of his mission and were convinced of the genuineness of his divine inspiration. If these men and women, noble, intelligent, educated and intimately acquainted with his private life had perceived the slightest signs of deception, fraud, earthliness, or lack of faith in him, Mohammad's moral hope of regeneration, spiritual awakening, and social reform would all have been foredoomed to a failure and whole edifice would have crumbled to pieces in a moment. On the contrary, we find that devotion of his followers was such that he was voluntarily acknowledged as dictator of their lives. They braved for him persecutions and danger; they trusted, obeyed and honored him even in the most excruciating torture and severest mental agony caused by excommunication even unto death. Would this have been so, had they noticed the slightest backsliding in their master? Read the history of the early converts to Islam, and every heart would melt at the sight of the brutal treatment of innocent Muslim men and women. Sumayya, an innocent women, is cruelly torn into pieces with spears. An example is made of "Yassir whose legs are tied to two camels and the beast were are driven in opposite directions", Khabbab bin Arth is made lie down on the bed of burning coal with the brutal legs of their merciless tyrant on his breast so that he may not move and this makes even the fat beneath his skin melt. "Khabban bin Adi is put to death in a cruel manner by mutilation and cutting off his flesh piece-meal." In the midst of his tortures, being asked weather he did not wish Mohammad in his place while he was in his house with his family, the sufferer cried out that he was gladly prepared to sacrifice himself his family and children and why was it that these sons and daughters of Islam not only surrendered to their prophet their allegiance but also made a gift of their hearts and souls to their master? Is not the intense faith and conviction on part of immediate followers of Mohammad, the noblest testimony to his sincerity and to his utter self-absorption in his appointed task? And these men were not of low station or inferior mental caliber. Around him in quite early days, gathered what was best and noblest in Mecca, its flower and cream, men of position, rank, wealth and culture, and from his own kith and kin, those who knew all about his life. All the first four Caliphs, with their towering personalities, were converts of this period. The Encyclopedia Britannica says that "Mohammad is the most successful of all Prophets and religious personalities" . But the success was not the result of mere accident. It was not a hit of fortune. It was a recognition of fact that he was found to be true ****1 by his contemporaries. It was the result of his admirable and all compelling personality. The personality of Mohammad! It is most difficult to get into the truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes. There is Mohammad the Prophet, there is Mohammad the General; Mohammad the King; Mohammad the Warrior; Mohammad the Businessman; Mohammad the Preacher; Mohammad the Philosopher; Mohammad the Statesman; Mohammad the Orator; Mohammad the reformer; Mohammad the Refuge of orphans; Mohammad the Protector of slaves; Mohammad the Emancipator of women; Mohammad the Law-giver; Mohammad the Judge; Mohammad the Saint. And in all

these magnificent roles, in all these departments of human activities, he is like, a hero.. Orphanhood is extreme of helplessness and his life upon this earth began with it; Kingship is the height of the material power and it ended with it. From an orphan boy to a persecuted refugee and then to an overlord, spiritual as well as temporal, of a whole nation and Arbiter of its destinies, with all its trials and temptations, with all its vicissitudes and changes, its lights and shades, its up and downs, its terror and splendor, he has stood the fire of the world and came out unscathed to serve as a model in every face of life. His achievements are not limited to one aspect of life, but cover the whole field of human conditions. If for instance, greatness consist in the purification of a nation, steeped in barbarism and immersed in absolute moral darkness, that dynamic personality who has transformed, refined and uplifted an entire nation, sunk low as the Arabs were, and made them the torch-bearer of civilization and learning, has every claim to greatness. If greatness lies in unifying the discordant elements of society by ties of brotherhood and charity, the prophet of the desert has got every title to this distinction. If greatness consists in reforming those warped in degrading and blind superstition and pernicious practices of every kind, the prophet of Islam has wiped out superstitions and irrational fear from the hearts of millions. If it lies in displaying high morals, Mohammad has been admitted by friend and foe as Al Amin, or the faithful. If a conqueror is a great man, here is a person who rose from helpless orphan and an humble creature to be the ruler of Arabia, the equal to Chosroes and Caesars, one who founded great empire that has survived all these 14 centuries. If the devotion that a leader commands is the criterion of greatness, the prophet's name even today exerts a magic charm over millions of souls, spread all over the world. He had not studied philosophy in the school of Athens of Rome, Persia, India, or China. Yet, He could proclaim the highest truths of eternal value to mankind. Illiterate himself, he could yet speak with an eloquence and fervor which moved men to tears, to tears of ecstasy. Born an orphan blessed with no worldly goods, he was loved by all. He had studied at no military academy; yet he could organize his forces against tremendous odds and gained victories through the moral forces which he marshaled. Gifted men with genius for preaching are rare. Descartes included the perfect preacher among the rarest kind in the world. Hitler in his Mein Kamp has expressed a similar view. He says "A great theorist is seldom a great leader. An Agitator is more likely to posses these qualities. He will always be a great leader. For leadership means ability to move masses of men. The talents to produce ideas has nothing in common with capacity for leadership." "But" , he says, "The Union of theorists, organizer and leader in one man, is the rarest phenomenon on this earth; Therein consists greatness." In the person of the Prophet of Islam the world has seen this rarest phenomenon walking on the earth, walking in flesh and blood. And more wonderful still is what the reverend Bosworth Smith remarks, "Head of the state as well as the Church, he was Caesar and Pope in one; but, he was pope without the pope's claims, and Caesar without the legions of Caesar, without an standing army, without a bodyguard, without a palace, without a fixed revenue. If ever any man had the right to say that he ruled by a right divine It was Mohammad, for he had all the power without instruments and without its support. He cared not for dressing of power. The simplicity of his private life was in keeping with his public life." After the fall of Mecca, more than one million square miles of land lay at his feet, Lord of Arabia, he mended his own shoes and coarse woolen garments, milked the goats, swept the hearth, kindled the fire and attended the other menial offices of the

family. The entire town of Medina where he lived grew wealthy in the later days of his life. Everywhere there was gold and silver in plenty and yet in those days of prosperity many weeks would elapse without a fire being kindled in the hearth of the king of Arabia, His food being dates and water. His family would go hungry many nights successively because they could not get anything to eat in the evening. He slept on no soft bed but on a palm mat, after a long busy day to spend most of his night in prayer, often bursting with tears before his creator to grant him strength to discharge his duties. As the reports go, his voice would get choked with weeping and it would appear as if a *****ng pot was on fire and boiling had commenced. On the very day of his death his only assets were few coins a part of which went to satisfy a debt and rest was given to a needy person who came to his house for charity. The clothes in which he breathed his last had many patches. The house from where light had spread to the world was in darkness because there was no oil in the lamp. Circumstances changed, but the prophet of God did not. In victory or in defeat, in power or in adversity, in affluence or in indigence, he is the same man, disclosed the same character. Like all the ways and laws of God, Prophets of God are unchangeable. An honest man, as the saying goes, is the noblest work of God, Mohammad was more than honest. He was human to the marrow of his bones. Human sympathy, human love was the music of his soul. To serve man, to elevate man, to purify man, to educate man, in a word to humanize man-this was the object of his mission, the be-all and end all of his life. In thought, in word, in action he had the good of humanity as his sole inspiration, his sole guiding principle. He was most unostentatious and selfless to the core. What were the titles he assumed? Only true servant of God and His Messenger. Servant first, and then a messenger. A Messenger and prophet like many other prophets in every part of the world, some known to you, many not known you. If one does not believe in any of these truths one ceases to be a Muslim. It is an article of faith. "Looking at the circumstances of the time and unbounded reverence of his followers" says a western writer "the most miraculous thing about Mohammad is, that he never claimed the power of working miracles." Miracles were performed but not to propagate his faith and were attributed entirely to God and his inscrutable ways. He would plainly say that he was a man like others. He had no treasures of earth or heaven. Nor did he claim to know the secrets of that lie in womb of future. All this was in an age when miracles were supposed to be ordinary occurrences, at the beck and call of the commonest saint, when the whole atmosphere was surcharged with supernaturalism in Arabia and outside Arabia. He turned the attention of his followers towards the study of nature and its laws, to understand them and appreciate the Glory of God. The Quran says, "God did not create the heavens and the earth and all that is between them in play. He did not create them all but with the truth. But most men do not know." The world is not illusion, nor without purpose. It has been created with the truth. The number of verses inviting close observation of nature are several times more than those that relate to prayer, fasting, pilgrimage etc. all put together. The Muslim under its influence began to observe nature closely and this give birth to the scientific spirit of the observation and experiment which was unknown to the Greeks. While the Muslim Botanist Ibn Baitar wrote on Botany after collecting plants from all parts of the world, described by Myer in his *Gesch. der Botanik*, a monument of industry, while Al Byruni traveled for forty years to collect mineralogical specimens, and Muslim Astronomers made some observations extending even over twelve years. Aristotle wrote on Physics without performing a single

experiment, wrote on natural history, carelessly stating without taking the trouble to ascertain the most verifiable fact that men have more teeth than animal. Galen, the greatest authority on classical anatomy informed that the lower jaw consists of two bones, a statement which is accepted unchallenged for centuries till Abdul Lateef takes the trouble to examine a human skeleton. After enumerating several such instances, Robert Priffault concludes in his well known book The making of humanity, "The debt of our science to the Arabs does not consist in starting discovers or revolutionary theories. Science owes a great more to Arabs culture; it owes is existence." The same writer says "The Greeks systematized, generalized and theorized but patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation, experimental inquiry, were altogether alien to Greek temperament. What we call science arose in Europe as result of new methods of investigation, of the method of experiment, observation, measurement, of the development of Mathematics in form unknown to the Greeks. That spirit and these methods, concludes the same author, were introduced into the European world by Arabs." It is the same practical character of the teaching of Prophet Mohammad that gave birth to the scientific spirit, that has also sanctified the daily labors and the so called mundane affairs. The Quran says that God has created man to worship him but the word worship has a connotation of its own. Gods worship is not confined to prayer alone, but every act that is done with the purpose of winning approval of God and is for the benefit of the humanity comes under its purview. Islam sanctifies life and all its pursuits provided they are performed with honesty, justice and pure intents. It obliterates the age-long distinction between the sacred and profane. The Quran says if you eat clean things and thank God for it, it is an act of worship. It is saying of the prophet of Islam that Morsel of food that one places in the mouth of his wife is an act of virtue to be rewarded by God. Another tradition of the Prophet says "He who is satisfying the desire of his heart will be rewarded by God provided the methods adopted are permissible. " A person was listening to him exclaimed 'O Prophet of God, he is answering the calls of passions, is only satisfying the craving of his heart. Forthwith came the reply, "Had he adopted an awful method for the satisfaction of his urge, he would have been punished; then why should he not be rewarded for following the right course." This new conception of religion that it should also devote itself to the betterment of this life rather than concern itself exclusively with super mundane affairs, has led to a new orientation of moral values. Its abiding influence on the common relations of mankind in the affairs of every day life, its deep power over the masses, its regulation of their conception of rights and duty, its suitability and adaptability to the ignorant savage and the wise philosopher are characteristic features of the teaching of the Prophet of Islam. But it should be most carefully born in mind this stress on good actions is not the sacrifice correctness of faith. While there are various school of thought, one praising faith at the expense of deeds, another exhausting various acts to the detriment of correct belief, Islam is based on correct faith and righteous actions. Means are important as the end and ends are as important as the means. It is an organic Unity. Together they live and thrive. Separate them and both decay and die. In Islam faith can not be divorced from the action. Right knowledge should be transferred into right action to produce the right results. How often the words came in Quran -- Those who believe and do good thing, they alone shall enter paradise. Again and again, not less than fifty times these words are repeated as if too much stress can not be laid on

them. Contemplation is encouraged but mere contemplation is not the goal. Those who believe and do nothing can not exist in Islam. These who believe and do wrong are inconceivable. Divine law is the law of effort and not of ideals. It chalks out for the men the path of eternal progress from knowledge to action and from action to satisfaction. But what is the correct faith from which right action spontaneously proceeds resulting in complete satisfaction. Here the central doctrine of Islam is the Unity of God. There is no God but God is the pivot from which hangs the whole teaching and practice of Islam. He is unique not only as regards his divine being but also as regards his divine attributes. As regards the attributes of God, Islam adopts here as in other things too, the law of golden mean. It avoids on the one hand, the view of God which divests the divine being of every attribute and rejects, on the other, the view which likens him to things material. The Quran says, On the one hand, there is nothing which is like him, on the other , it affirms that he is Seeing, Hearing, Knowing. He is the King who is without a stain of fault or deficiency, the mighty ship of His power floats upon the ocean of justice and equity. He is the Beneficent, the Merciful. He is the Guardian over all. Islam does not stop with this positive statement. It adds further which is its most special characteristic, the negative aspects of problem. There is also no one else who is guardian over everything. He is the meander of every breakage, and no one else is the meander of any breakage. He is the restorer of every loss and no one else is the restorer of any loss what-so-ever. There is no God but one God, above any need, the maker of bodies, creator of souls, the Lord of the day of judgment, and in short, in the words of Quran, to him belong all excellent qualities. Regarding the position of man in relation to the Universe, the Quran says: "God has made subservient to you whatever is on the earth or in universe. You are destined to rule over the Universe." But in relation to God, the Quran says: "O man God has bestowed on you excellent faculties and has created life and death to put you to test in order to see whose actions are good and who has deviated from the right path." In spite of free will which he enjoys, to some extent, every man is born under certain circumstances and continues to live under certain circumstances beyond his control. With regard to this God says, according to Islam, it is my will to create any man under condition that seem best to me. cosmic plans finite mortals can not fully comprehend. But I will certainly test you in prosperity as well in adversity, in health as well as in sickness, in heights as well as in depths. My ways of testing differ from man to man, from hour to hour. In adversity do not despair and do resort to unlawful means. It is but a passing phase. In prosperity do not forget God. God-gifts are given only as trusts. You are always on trial, every moment on test. In this sphere of life there is not to reason why, there is but to do and die. If you live in accordance with God; and if you die, die in the path of God. You may call it fatalism. but this type of fatalism is a condition of vigorous increasing effort, keeping you ever on the *****. Do not consider this temporal life on earth as the end of human existence. There is a life after death and it is eternal. Life after death is only a connection link, a door that opens up hidden reality of life. Every action in life however insignificant, produces a lasting effect. It is correctly recorded somehow. Some of the ways of God are known to you, but many of his ways are hidden from you. What is hidden in you and from you in this world will be unrolled and laid open before you in the next. the virtuous will enjoy the blessing of God which the eye has not seen, nor has the ear heard, nor has it entered into the hearts of men to conceive of they will march onward reaching higher and higher stages of evolution. Those who have wasted opportunity in this life shall

under the inevitable law, which makes every man taste of what he has done, be subjugated to a course of treatment of the spiritual diseases which they have brought about with their own hands. Beware, it is terrible ordeal. Bodily pain is torture, you can bear somehow. Spiritual pain is hell, you will find it almost unbearable. Fight in this life itself the tendencies of the spirit prone to evil, tempting to lead you into iniquities ways. Reach the next stage when the self-accusing spirit in your conscience is awakened and the soul is anxious to attain moral excellence and revolt against disobedience. This will lead you to the final stage of the soul at rest, *****ed with God, finding its happiness and delight in him alone. The soul no more stumbles. The stage of struggle passes away. Truth is victorious and falsehood lays down its arms. All complexes will then be resolved. Your house will not be divided against itself. Your personality will get integrated round the central core of submission to the will of God and complete surrender to his divine purpose. All hidden energies will then be released. The soul then will have peace. God will then address you: "O thou soul that art at rest, and retest fully *****ed with thy Lord return to thy Lord. He pleased with thee and thou pleased with him; So enter among my servants and enter into my paradise." This is the final goal for man; to become, on the, one hand, the master of the universe and on the other, to see that his soul finds rest in his Lord, that not only his Lord will be pleased with him but that he is also pleased with his Lord. *****ment, complete *****ment, satisfaction, complete satisfaction, peace, complete peace. The love of God is his food at this stage and he drinks deep at the fountain of life. Sorrow and defeat do not overwhelm him and success does not find him in vain and exulting. The western nations are only trying to become the master of the Universe. But their souls have not found peace and rest. Thomas Carlyle, struck by this philosophy of life writes "and then also Islam-that we must submit to God; that our whole strength lies in resigned submission to Him, whatsoever he does to us, the thing he sends to us, even if death and worse than death, shall be good, shall be best; we resign ourselves to God." The same author continues "If this be Islam, says Goethe, do we not all live in Islam?" Carlyle himself answers this question of Goethe and says "Yes, all of us that have any moral life, we all live so. This is yet the highest wisdom that heaven has revealed to our earth."

3- (وحتى النور يرثي أخاه (قطعة أدبية تعرض بشكل ميسط العالم قبل وبعد الرسول صلى الله عليه وسلم" -

3- [The Lightness Sighs on Its Beloved "peace and blessings be upon him"](#)

The Lightness Sighs on Its Beloved "peace and blessings be upon him" Strayed souls settled in reeling bodies ,dreaming for better future saving the poor and weak people from obscure authority .In that time ,the fearing and grief settled in innocent poor and weak persons while the wealthy oppressors were sinking in luxury life, and the ignorance built its nests on the ignorant minds .The women were divested from their rights in life ,they were "mere" flowers vase " for selling and buying whenever they wizen ,they were thrown in the oblivion halls. Even the father ,he easily buried his daughter "alive" ,buried her innocence ,her smiles ,and her childhood ,to face the darkness and the death "alone" ,and before that, to compare its darkness with her father's heart . The justice was "a lie " it was easily to send the miserable to prison or even to the grave for their "stealing crumbs ",and released the rich who plundered the houses of the poor ,leaving them homeless ,suffering from oppression ,and tyranny .The oppression stabbed the pure hearts of the

poor till they bled luminous radish diamonds from their veins , leaving their fragrance dancing with the breeze, though, every pulse in their veins was a hidden calling from "patience " blazing the resistance in their hearts ,every sight was a portray of wishing and entreaty .The little good people couldn't argue with darkness that came over the world .So, Almighty God permitted the light to hug the universe ,by sending a prophet "again" .Innocent orphan in his childhood ,pure and conservator in his youth , wise and truthful in his manhood ,till he was called "the truthful and sincere man". God sent him with the religion of Islam which depends on monotheism ((worshiping Allah the creator and leaving worshiping the creatures such as sun ,moon ,stones ,prophets ...etc))and treat other people justly and kindly, he said about God " Verily, God is mild, and is fond of mildness, and he gives to the mild what he does not to the harsh . And to gain the mercy from God you should ,as the prophet said ,"show mercy to whatever is on the earth, then He who is in the heaven will show mercy to you " , he explained the pillars of Islam by saying "... To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle. To offer the (compulsory congregational) prayers dutifully and perfectly. To pay Zakat (i.e. obligatory charity) . To observe fast during the month of Ramadan and to perform Hajj. (. Pilgrimage to Mecca) ,and he warned us saying " avoid the seven destructive sins :associating partners with God ,magic ,murder ,usury ,eating the orphan's property ,escaping from battle ,and slandering chaste heedless women" • he changed the fixed concepts in our material world ,for example, the best house is not the biggest one or the most splendid but ,as he said "The best Muslim house is that in which is an orphan, who is benefited; and the worst Muslim house is that in which an orphan is ill-treated". Sometimes ,helping others is better than some religious exercises as he said,"A giver of maintenance to widows and the poor,is like a bestower in the way of God, an utterer of prayers all the night, and a keeper of constant fast He gave the women honored state either if she a mother ,a wife or a daughter ,his defending of wives showing in his saying :""a believer must not hate his wife ,if he is dissatisfied with one quality of hers ,he is satisfied with another one ""and announced good news for those who take care of their daughters ,he said;' Whoever has a daughter, and does not bury her alive or scold her, or prefer his male children to her, may God bring him into Paradise' He protected man's blood and property when he said ""a man's property is as sacred as his blood' . • ' and encouraged us to learn ,he said "" He who leaves home in search of knowledge, walks in the path of God'. He purified Muslims souls by warning them of arrogance, he said "He who walks arrogantly will be ignored by God on the day of judgment" and what God cares about is ,as he said , " verily God does not look at your shapes nor at your wealth ,but he looks at your hearts and your deeds." .He gave a spiritual meaning even in the business world , he said ,"the truthful honest merchant will be with martyrs on the day of judgment ""and he said ,"May Allah have mercy on man who is kind when he buys ,when he sells ,and when he makes demand", not just humans who be blessed by his Islamic law but also the plants ,the animals and the birds , he said "if a Muslim plants a tree or grows a crop from which a bird or a man or an animal eats ,it will be considered (by God)as a charitable act"" Not just Muslims ,but he also defends non-Muslims who are covenanted, he said "he who hurts a covenanted man hurts me .and he who hurts me hurts God "" .He gave a spiritual meaning for every small element has been couched in the life in order to pass the path toward paradise .But, to reach for this happy end, he should pass the path of sacrifices, which was full with, denying of his prophecy from the idolaters , oppression

,suffering ,hunger for many years ,bereavement of his beloved's uncle and wife , immigrating from city to another ,hiding in the days light, as well in the coaly nights , although ,when some companions yelled cheerfully saying to him "you are our master" the prophet replied modestly "I am only the Lord's servant; then call me the servant of God and His messenger " He always used to supplicate to God by this supplication " O Lord! Keep me live a poor man, and let me die poor; and raise me amongst the poor". Peace and blessings be upon Mohammad whose treatment with others is delicate more than roses and whose sayings are fragrant more than any kind of scents .verily ,he has been sent "a mercy" to all universe

النبي محمد (عليه الصلاة والسلام) في عيون غربية منصفة -4

4- [Prophet Mohammed in fair western eyes](#)

Prophet Mohammed in fair western eyes

Prophet Mohammed in fair western eyes Goethe (the German's poet) says: "we the citizens of Europe with our believes and principles, couldn't reach what Mohammed has reached , and no one will proceed him (2)...,I've searched through history to find a top example for human , and I concluded that he is Mohammed ..therefore the truth must be revealed and raised , as Mohammed has succeeded, the one who bowed the whole world by the word of monotheism..(3) LeoTolsy the Russian writer who was forbidden by the church for his emprise and free ideas , says:" I am one of those who blinded by the prophet Mohammed ,who was chosen By the only God to fulfill his message ,and to be the last prophet...and it is proudly enough that he has guided a whole nation to the light of truth , and made it live peacefully , and has opened to it the path of prosper and civilization ." Lamartine the French poet says:" The remarkable incident in my whole life, is that I have studied the life of prophet Mohammed , and I realized its greatness and eternity , who dare to compare any man from history with prophet Mohammed ?!who is greater than him ,looking to all criterion measuring man's greatness?!! His behavior in the time of glory, his ambitions to spread the message, his long lasting prayers, and his celestial interlocution all are evidence to a perfect faith that helped him to establish the basics of his message . the messenger , the project ,the conqueror ,the corrector of the believes the one who established worshipping which not depend on images ,is Mohammed .He has destroyed all believes that adopting mediator between the creator and his creation.(4) Bernard Shaw the philosopher says:" I've studied Mohammed as an amazing man, and I've found him a way from antagonizing Jesus ,he must be called the Savior of Humanity. Nowadays Europe starts to understand the faith of monotheism , and may be more than that , it confesses the ability of that faith to solve its problems by a way leading to peace and happiness, So through that essence you should understand my prediction"(5) "if we judge the greatness by measuring the influence of that great on the people, so we should say that Mohammed is the greatest great in history ,he stopped racism and myths ,and established over Christianity and Judaism and his country's religion, a very clear and a strong religion , that succeeded to be until these days a power with great danger" (6) "History has no man, except Mohammed, who is ,a message carrier, a nation establisher , a founder of a country...all these three things done by Mohammed , was a united unity , and religion was the power that maintain its unity over

history" (7) Voltaire the French philosopher says: "Prophet Mohammed played a great role ,that no man can do on earth ...He brought a book and fight, that is the least thing we can say a bout Mohammed, Islam never changed, but you and your priests have changed your religion twenty times "(8) The Swiss theology scholar Dr.Hanz Kong who believes that Jesus is just a man and a prophet who was chosen by God ,says:" Mohammed is a real prophet with all meanings , we can not deny that Mohammed is the guide leader to the path of survival"(10) What is remarkable in Mohammed is that his life details ,biography and his virtues are all recorded in history .So there is no mysteries in any part of his life. This was confessed by the most famous western historians. the British Arnold Twenby says: "Those who want to study the scented Prophetic Biography find many information that they can not find such details about the life of any other prophets"(11) ConteKatiany in his book {History of Islam} says: "Is not Prophet Mohammed worthy to present his life to the whole world ,therefore the vengeful of him and his massage can not deny that he was brought to spread peace and love all over the world?! the history of Jesus doesn't present fulfilling life details" The famous Oriental Justaph Lubuned says: "we know well enough about Mohammed's life, but the life of Jesus is nearly unknown, and you will not find details about his life in the bibles "(12) R.F Bodly insist on that meaning and says:" We don't know except few details about Jesus' life , but about Mohammed's life we know many details, and we find his history instead of mysteries and shades"(13) The oriental Hill says in his book {Arab civilization}:"Mohammed had produced a Nation to the world, and enabled God's worshipping on the earth , and established the basis of justice and social equality ,and applied systems ,arrangements ,obedience ,and glory in a society knows nothing but muss and disorder" Jack Leak,The Spanish oriental in his book {The Arab}says: "The life of Mohammed cannot be perfectly described as it is described by God saying:" And We have sent you Muhammad(PBUH) not but as a mercy for the (mankind, jinn and all that exists)." Mohammed was a real mercy , and I pray for him passionately and interestingly .(14) Christopher Darksome the Historian, says in his book{Rules of Movement in world's History } : "The World have changed a sudden Change by one person's action who appeared in history , that was Mohammed" Cheiril the scholar , the dean of the law college in Vienna says: "Humanity is proud that a man like Mohammed belongs to it"(15) The French researcher Kleman Hwart : " Mohammed wasn't an ordinary prophet ,but he perfectly deserve to be the last prophet ,because he has faced all the difficulties that faced previous Prophets, even doubled from his own people ,...and an extraordinary prophet to swear "If Fatima the daughter of Mohammed steal I would cut her hand"! If the Muslims consider their messenger as their top example for spreading knowledge and awareness , the whole world would be Muslim" :::::::::::::::::::::::::::::::::::::: 1)The Eastren Divan of the western Poet - Goethe P.31 2)New Horizons for Calling ,The scholar Anwar Aljendy 81 3)God's Sun Rise on the West- Zegred Honke 465 4)Traveling to the Orient P.277 5)from (the encyclopedia of introductionof knowledge and Protocol) by Anwar Aljendy 6)The historian Well Diorant in his encyclopedia (the Story of Civilization) 11 Vo. 7)the historian Philip Hate from (the encyclopedia of introduction knowledge and Protocol) by Anwar Aljendy 8)from (Goethe and the Arab world) by Katrina Mumzun (181-355) 9) (M.H. Hart, "The 100: A Ranking of the Most Influential Persons in History",33 10) from (Islam a river looking for a runway) Dr. Shawgy Abu Khalil 15. 11) A historical entrance to Islam- Twenby 12)The Life of Truth -Justaph Lubond 13)Mohammed's life by Bodly

the orientalist 14) The Spanish orientalist Jane Lean (The Arab). 15) That is our Religion by Mohammed Al-Ghazali 16) from (Mohammed in Fair Western Art) 142 17) Western Poems by Alexander Pushkin`

5- شهادة غير المسلمين لرسول الله (صلى الله عليه وسلم)

5- Non Muslims Testify

Non Muslims Testify ENCYCLOPEDIA BRITANNICA confirms: "...a mass of detail in the early sources show that he was an honest and upright man who had gained the respect and loyalty of others who were like-wise honest and upright men." (Vol. 12) GEORGE BERNARD SHAW said about him: "He must be called the Saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness." (The Genuine Islam, Singapore, Vol. 1, No. 8, 1936) He was by far the most remarkable man that ever set foot on this earth. He preached a religion, founded a state, built a nation, laid down a moral code, initiated numerous social and political reforms, established a powerful and dynamic society to practice and represent his teachings and completely revolutionized the worlds of human thought and behavior for all times to come. "His Name is MUHAMMAD" May Peace of God Be Upon Him (pbuh) He was born in Arabia in the year 570 C.E. (common era), started his mission of preaching the religion of Truth, Islam (submission to One God) at the age of forty and departed from this world at the age of sixty-three. During this short period of 23 years of his Prophethood, he changed the complete Arabian peninsula from paganism and idolatry to worship of One God, from tribal quarrels and wars to national solidarity and cohesion, from drunkenness and debauchery to sobriety and piety, from lawlessness and anarchy to disciplined living, from utter bankruptcy to the highest standards of moral excellence. Human history has never known such a complete transformation of a people or a place before or since - and imagine all these unbelievable wonders in just over two decades. LAMARTINE, the renowned historian speaking on the essentials of human greatness wonders: "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? 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, legislation, 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....his 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 two-fold, the unity 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 the words." "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. As regards all the standards by which Human Greatness may be measured, we may well ask, Is there any

man greater than he?" (Lamartine, HISTOIRE DE LA TURQUIE, Paris, 1854, Vol. II, pp 276-277) The world has had its share of great personalities. But these were one-sided figures who distinguished themselves in but one or two fields, such as religious thought or military leadership. The lives and teachings of these great personalities of the world are shrouded in the mist of time. There is so much speculation about the time and place of their birth, the mode and style of their life, the nature and detail of their teachings and the degree and measure of their success or failure that it is impossible for humanity to reconstruct accurately the lives and teachings of these men. Not so this man. Muhammad (pbuh) accomplished so much in such diverse fields of human thought and behavior in the fullest blaze of human history. Every detail of his private life and public utterances has been accurately *****ed and faithfully preserved to our day. The authenticity of the record so preserved are vouched for not only by the faithful followers but even by his prejudiced critics. Muhammad (pbuh) was a religious teacher, a social reformer, a moral guide, an administrative colossus, a faithful friend, a wonderful companion, a devoted husband, a loving father - all in one. No other man in history ever excelled or equaled him in any of these different aspects of life - but it was only for the selfless personality of Muhammad (pbuh) to achieve such incredible perfections. MAHATMA GANDHI, speaking on the character of Muhammad, (pbuh) says in (YOUNG INDIA): "I wanted to know the best of one who holds today's undisputed sway over the hearts of millions of mankind....I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for his pledges, his intense devotion to this friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the 2nd volume (of the Prophet's biography), I was sorry there was not more for me to read of the great life." THOMAS CARLYLE in his (HEROES AND HEROWORSHIP), was simply amazed as to: "how one man single-handedly, could weld warring tribes and wandering Bedouins into a most powerful and civilized nation in less than two decades." DIWAN CHAND SHARMA wrote: "Muhammad was the soul of kindness, and his influence was felt and never forgotten by those around him." (D.C. Sharma, THE PROPHETS OF THE EAST, Calcutta, 1935, pp. 12) EDWARD GIBBON and SIMON OCKLEY speaking on the profession of Islam write: "I BELIEVE IN ONE GOD, AND MAHOMET, AN APOSTLE OF GOD' is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honor of the Prophet has never transgressed the measure of human virtues; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion." (HISTORY OF THE SARACEN EMPIRES, London, 1870, p. 54) Muhammad (pbuh) was nothing more or less than a human being. But he was a man with a noble mission, which was to unite humanity on the worship of One and Only One God and to teach them the way to honest and upright living based on the commands of God. He always described himself as, "A Servant and Messenger of God," and so indeed every action of his proclaimed to be. Speaking on the aspect of equality before God in Islam, the famous poetess of India, SAROJINI NAIDU says: "It was the first religion that preached and practiced democracy; for, in the mosque, when the call for prayer is sounded and worshippers are gathered together, the democracy of Islam is embodied five times a day when the peasant and king kneel side by side and

proclaim: 'God Alone is Great'... I have been struck over and over again by this indivisible unity of Islam that makes man instinctively a brother." (S. Naidu, IDEALS OF ISLAM, vide Speeches & Writings, Madras, 1918, p. 169) In the words of PROF. HURGRONJE: "The league of nations founded by the prophet of Islam put the principle of international unity and human brotherhood on such universal foundations as to show candle to other nations." He continues: "The fact is that no nation of the world can show a parallel to what Islam has done towards the realization of the idea of the League of Nations." The world has not hesitated to raise to divinity, individuals whose lives and missions have been lost in legend. Historically speaking, none of these legends achieved even a fraction of what Muhammad (pbuh) accomplished. And all his striving was for the sole purpose of uniting mankind for the worship of One God on the codes of moral excellence. Muhammad (pbuh) or his followers never at any time claimed that he was a Son of God or the God-incarnate or a man with divinity - but he always was and is even today considered as only a Messenger chosen by God. MICHAEL H. HART in his recently published book on ratings of men who contributed towards the benefit and upliftment of mankind writes: "My choice of Muhammad 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 religious and secular levels." (M.H. Hart, THE 100: A RANKING OF THE MOST INFLUENTIAL PERSONS IN HISTORY, New York, 1978, p. 33) K. S. RAMAKRISHNA RAO, an Indian Professor of Philosophy in his booklet, ("Muhammad, The Prophet of Islam,") calls him the "Perfect model for human life." Prof. Ramakrishna Rao explains his point by saying: "The personality of Muhammad, it is most difficult to get into the whole truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes! There is Muhammad, the Prophet. There is Muhammad, the Warrior; Muhammad, the Businessman; Muhammad, the Statesman; Muhammad, the Orator; Muhammad, the Reformer; Muhammad, the Refuge of Orphans; Muhammad, the Protector of Slaves; Muhammad, the Emancipator of Women; Muhammad, the Judge; Muhammad, the Saint. All in all these magnificent roles, in all these departments of human activities, he is alike a hero." Today after a lapse of fourteen centuries, the life and teachings of Muhammad (pbuh) have survived without the slightest loss, alteration or interpolation. They offer the same undying hope for treating mankind's many ills, which they did when he was alive. This is not a claim of Muhammad's (pbuh) followers but also the inescapable conclusion forced upon by a critical and unbiased history. The least you could do as a thinking and concerned human being is to stop for a moment and ask yourself: Could these statements sounding so extraordinary and revolutionary be really true? And supposing they really are true and you did not know this man MUHAMMAD (pbuh) or hear about him, isn't it time you responded to this tremendous challenge and put in some effort to know him? It will cost you nothing but it may prove to be the beginning of a completely new era in your life.

6- يجب أن تعرف هذا الرجل

6- [You Must Know This Man](#)

You Must Know This Man In The Name Of Allaah, Most Gracious, Most Merciful MUHAMMAD (May peace and blessings of God Almighty be upon him) You may be an

atheist or an agnostic; or you may belong to anyone of the religious denominations that exist in the world today. You may be a Communist or a believer in democracy and freedom. No matter what you are, and no matter what your religious and political beliefs, personal and social habits happen to be - YOU MUST STILL KNOW THIS MAN! He was by far the most remarkable man that ever set foot on this earth. He preached a religion, founded a state, built a nation, laid down a moral code, initiated numberless social and political reforms, established a dynamic and powerful society to practice and represent his teachings, and completely revolutionized the worlds of human thought and action for all times to come. HIS NAME IS MUHAMMAD, peace and blessings of Almighty God be upon him and he accomplished all these wonders in the unbelievably short span of twenty-three years. Muhammad, peace and blessings of God Almighty be upon him was born in Arabia on the 20th of August, in the year 570 of the Christian era, and when he died after 63 years, the whole of the Arabian Peninsula had changed from paganism and idol-worship to the worship of One God; from tribal quarrels and wars to national solidarity and cohesion; from drunkenness and debauchery to sobriety and piety; from lawlessness and anarchy to disciplined living; from utter moral bankruptcy to the highest standards of moral excellence. Human history has never known such a complete transformation of a people or a place before or since! The Encyclopedia Britannica calls him "the most successful of all religious personalities of the world". Bernard Shaw said about him that if Muhammad were alive today he would succeed in solving all those problems which threaten to destroy human civilization in our times. Thomas Carlyle was simply amazed as to how one man, single-handedly, could weld warring tribes and wandering Bedouins into a most powerful and civilized nation in less than two decades. Napoleon and Gandhi never tired of dreaming of a society along the lines established by this man in Arabia fourteen centuries ago. Indeed no other human being ever accomplished so much, in such diverse fields of human thought and behavior, in so limited a space of time, as did Muhammad, peace and blessings of God Almighty be upon him. He was a religious teacher, a social reformer, a moral guide, a political thinker, a military genius, an administrative colossus, a faithful friend, a wonderful companion, a devoted husband, a loving father - all in one. No other man in history ever excelled or equaled him in any of these difficult departments of life. The world has had its share of great personalities. But these were one sided figures who distinguished themselves in but one or two fields such as religious thought or military leadership. None of the other great leaders of the world ever combined in himself so many different qualities to such an amazing level of perfection as did Muhammad, peace and blessings of God Almighty be upon him. The lives and teachings of other great personalities of the world are shrouded in the mist of time. There is so much speculation about the time and the place of their birth, the mode and style of their life, the nature and detail of their teachings and the degree and measure of their success or failure that it is impossible for humanity today to reconstruct accurately and precisely the lives and teachings of those men. Not so this man Muhammad, peace and blessings of God Almighty be upon him. Not only was he born in the fullest blaze of recorded history, but every detail of his private and public life, of his actions and utterances, has been accurately *****ed and faithfully preserved to our day. The authenticity of the information so preserved is vouched for not only by faithful followers but also by unbiased critics and open-minded scholars. At the level of ideas there is no system of thought and belief-secular or religious, social or political-which

could surpass or equal ISLAAM- the system which Muhammad peace and blessings of God Almighty be upon him propounded. In a fast changing world, while other systems have undergone profound transformations, Islaam alone has remained above all change and mutation, and retained its original form for the past 1400 years. What is more, the positive changes that are taking place in the world of human thought and behavior, truly and consistently reflect the healthy influence of Islam in these areas. Further, it is not given to the best of thinkers to put their ideas completely into practice, and to see the seeds of their labors grow and bear fruit, in their own lifetime. Except of course, Muhammad, peace and blessings of God Almighty be upon him, who not only preached the most wonderful ideas but also successfully translated each one of them into practice in his own lifetime. At the time of his death his teachings were not mere precepts and ideas straining for fulfillment, but had become the very core of the life of tens of thousands of perfectly trained individuals, each one of whom was a marvelous personification of everything that Muhammad peace and blessings of God Almighty be upon him taught and stood for. At what other time or place and in relation to what other political, social, religious system, philosophy or ideology-did the world ever witness such a perfectly amazing phenomenon? Indeed no other system or ideology secular or religious, social or political, ancient or modern - could ever claim the distinction of having been put into practice in its fullness and entirety EVEN ONCE in this world, either before or after the death of its founder. Except of course ISLAAM, the ideology preached by Muhammad, peace and blessings of God Almighty be upon him which was established as a complete way of life by the teacher himself, before he departed from this world. History bears testimony to this fact and the greatest skeptics have no option but to concede this point. In spite of these amazing achievements and in spite of the countless absolutely convincing and authentic miracles performed by him and the phenomenal success which crowned his efforts, he did not for a moment claim to be God or God's incarnation or Son - but only a human being who was chosen and ordained by God to be a teacher of truth to man kind and a complete model and pattern for their actions. He was nothing more or less than a human being. But he was a man with a noble and exalted mission-and his unique mission was to unite humanity on the worship of ONE AND ONLY GOD and to teach them the way to honest and upright living in accordance with the laws and commands of God. He always described himself as A MESSENGER AND SERVANT OF GOD, and so indeed every single action and movement of his proclaimed him to be. A world which has not hesitated to raise to Divinity individuals whose very lives and missions have been lost in legend and who historically speaking did not accomplish half as much-or even one tenth-as was accomplished by Muhammad, peace and blessings of God Almighty be upon him should stop to take serious note of this remarkable man's claim to be God's messenger to mankind. Today after the lapse of some 1400 years the life and teachings of Prophet Muhammad, peace and blessings of God Almighty be upon him, have survived without the slightest loss, alteration or interpolation. Today they offer the same undying hope for treating mankind's many ills which they did when Prophet Muhammad, peace and blessings of God Almighty be upon him, was alive. This is our honest claim and this is the inescapable conclusion forced upon us by a critical and unbiased study of history. The least YOU should do as a thinking, sensitive, concerned human being is to stop for one brief moment and ask yourself: Could it be that these statements, extraordinary and revolutionary as they sound,

are really true? Supposing they really are true, and you did not know this man Muhammad, peace and blessings of God Almighty be upon him or hear about his teachings? Or did not know him well and intimately enough to be able to benefit from his guidance and example? Isn't it time you responded to this tremendous challenge and made some effort to know him? It will not cost you anything but it may well prove to be the beginning of a completely new era in your life. Come, let us make a new discovery of the life of this wonderful man Muhammad, peace and blessings of God Almighty be upon him the like of whom never walked on this earth, and whose example and teachings can change YOUR LIFE and OUR WORLD for the better. May God shower His choicest blessings upon him!

7- حياة الرسول (عليه الصلاة والسلام) قبل البعثة

7- The Life Of Prophet Muhammed Before His Mission

The Life Of Prophet Muhammed Before His Mission

The Prophet (peace be upon him) lived among his people for a period of 40 years before Allah - the Almighty chose him for the message. His life before his mission is an explicit evidence of his Prophethood. Allah - the Almighty said: "Say (O Muhammed!) ' If Allah had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a lifetime before this. Have you then no sense?' [Qur'aan10:16] His people knew him as a trustworthy and honest man and they have never experienced any lie from him. The following are some of the many incidences from his life before the Prophethood implying his impending Prophethood: **REBUILDING AL-KA'BAH AND THE ARBITRATION ISSUE** When the Messenger of Allah (peace be upon him) was thirty-five years of age, Quraysh started rebuilding the Ka'bah. That was because it was a low building of white stones no more than 6.3 meters high from the days of Ishmael. It was also roofless and that gave the thieves easy access to its treasures inside. It was also exposed to the wearing factors of nature because it was built a long time ago – that weakened and cracked its walls. Five years before the Prophethood, there was a great flood in Makkah that swept towards the Ka'bah and almost demolished it. Quraysh were obliged to rebuild it to safeguard its sanctity and position. The chiefs of Quraysh decided to use only money earned honestly, in rebuilding the Ka'bah, so all the monies derived from harlotry, usury or unjust practices were excluded. They were, at first too afraid to knock down the wall, but Al-Waleed bin Al-Mugheerah Al-Mukhzumi started the work. Seeing that no harm had happened to him, the others participated in demolishing the walls until they reached the foundation laid by Abraham. When they started rebuilding its walls, they divided the work among the tribes. Each tribe was responsible for rebuilding a part of it. The tribes collected stones and started work. The man who laid the stones was a Roman mason called Baqum. The work went on in harmony till the time came to put the sacred Black Stone in its proper place. Then strife broke out among the chiefs, and lasted for four or five days, each contesting for the honor of placing the stone in its position. Daggers were on the point of being drawn and bloodshed seemed imminent. Luckily, the oldest among the chiefs, Abu Omayyah bin Mugheerah Al-Makhzumi, made a proposal which was accepted by all. He said: "Let

him, who first enters the sanctuary in the morning decide on the issue.” It was then Allah’s Will that young Muhammed, the future Messenger of Allah should be the first to enter the Mosque. On seeing him, all the people at the scene, cried with one voice: “Al-Ameen (the trustworthy) has come. We are ***** to abide by his decision.” Calm and self-possessed, Muhammed (peace be upon him) received the commission and at once resolved upon an expedient solution, which was to satisfy them all. He asked for a mantle which he spread on the ground and placed the stone in its center. He then asked the representatives of the different clans among them, to lift each corner of the cloth. When they reached the proper place, Muhammed laid it in its proper position with his own hands. This is how a very tense situation was eased and a grave danger averted by the wisdom of Muhammed even before he became a Prophet (peace be upon him). ON MOUNT SAFA Al-Bukhaari reported part of this story on the authority of Ibn ‘Abbas. He said: “When the following verses were revealed: “And warn your tribe (O Muhammed – peace be upon him) of near kindred.” [26:214] The Messenger of Allah (peace be upon him) ascended Mount Safa and started to call: “O Bani Fahr! O Bani ‘Adi (two tribes of Quraysh).” Many people gathered and those who could not come sent somebody to report to them. Abu Lahab was also present. The Prophet (peace be upon him) said: “Consider, if I were to tell you that there were some horsemen in the valley planning to raid you, will you believe me?” They said: “Yes, we have never experienced any lie from you.” He said: “I am a warner to you before a severe torment.” Abu Lahab promptly replied: “Perish you all the day! Have you summoned us for such a thing?”

THE OBSERVATION OF AN-NADR BIN AL HARITH Once An-Nadr bin Harith addressed the Quraysh people in the following manner: “O Quraysh! You have experienced an unprecedented phenomenon before which you have so far been desperately helpless. Muhammed grew up here among you and always proved to be highly obliging, the most truthful and trustworthy young man. However, later on when he reached manhood, he began to preach a new faith alien to your society, and opposed to your liking so you began to denounce him at times as a sorcerer, and at another as a soothsayer, a poet and even as insane person. I swear by Allah that he is not anyone of those. He is not interested in blowing on knots as magicians do, nor do his words belong to the world of soothsaying. He is not a poet either, for his mentality is not that of a rambler, nor is he insane because he has never been seen to suffer from any sort of hallucinations or insinuations peculiar to madmen. O people of Quraysh, it is really a serious issue and I recommend that you reconsider your attitude.”

HERACULES AND ABU SUFYAN Al-Bukhaari, on the authority of Ibn Abbas, narrated that Heracles sent for Abu Sufyan and his companions, who happened to be trading in Jerusalem. That was during the time of the truce that had been concluded between the polytheists of Quraysh and the Messenger of Allah (peace be upon him). Heracles, seated amongst his chiefs of staff, asked, “Who amongst you is the nearest relative to the man who claims to be a Prophet (peace be upon him)?” “(Abu Sufyan) replied: ‘I am the nearest relative to him from amongst the group.’” So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). “Tell them (i.e. Abu Sufyan’s companions) that I am going to ask him (i.e. Abu Sufyan) regarding that man who claims to be a Prophet. So if he tells a lie, they should contradict him (instantly)’. Abu Sufyan, an ardent enemy of the Prophet (peace be upon him) commented: “By Allah, had I not been afraid that my companions would consider me a liar, I would have

told lies.” Abu Sufyan’s testimony went as follows: “Muhammed descends from a noble family. No one of his family happened to assume kingship. His followers are those deemed to be among the weak, with their numbers ever growing. He neither tells lies nor betrays others. We fight him and he fights us but with alternate victories. He bids people to worship Allah Alone with no polytheism and to abandon our fathers’ beliefs. He orders us to observe prayer, honesty, abstinence and maintain strong family ties.” Heracles, on hearing this testimony, turned to his translator bidding him to communicate to us his following impression which reveals full conviction in the truthfulness of Muhammed’s Prophethood: “I fully realize that Prophets come from noble families; he does not affect any previous example of Prophethood. Since none of his ancestors was a monarch, we cannot then allege that he is a man trying to reclaim his father’s monarchy. So long as he does not tell lies to people, he is immune to telling lies as regards Allah. Concerning his followers being those deemed weak with numbers ever growing, it is something that goes in agreement with questions of faith until it later assumes full dimensions geographically and demographically. I have understood that no instance of apostasy has as yet appear among his followers and this points to the bliss of faith that finds its abode in the human heart. Betrayal, as I see, is alien to him because a real Prophet (peace be upon him)s hold betrayal in abhorrence. Bidding worship of Allah with no associates, observance of prayer, honesty and abstinence and prohibition of paganism are traits bound to subject to him all my possessions. I have already known that a Prophet (peace be upon him) must arise but it has never occurred to me that he will be an Arab from among you. If I was sure I would be faithful to him, I might hope to meet him, and if I were with him, I would wash his feet.’ Heracles then requested that the Prophet’s letter be read. The observation of the emperor and finally the definite and clear-cut exposition of the Islamic message could not but create a tense atmosphere amongst the clergy present at the court. Abu Sufyan and his companions were ordered to go out. Abu Sufyan said, “While coming out, I said to my companions, “The matter of Ibn Abi Kabshah (meaning Muhammed – has become so prominent that even the king of Banu Al-Asfar (i.e. the Romans) is afraid of him.’ So I continued to believe that Allah’s Messenger would be victorious, until Allah made me embrace Islam.” The king did not embrace Islam – for it was differently ordained. However, the Muslim envoy was sent back to Madinah with the felicitations of the emperor. ***** Al-Islamtoday

8- دلائل النبوة

8- 12 Proofs Of Prophethood

12 Proofs Of Prophethood

All praise and gratitude is to Allah – our Creator, Provider and the Maintainer of all the worlds. Muslims believe that Muhammad (may Allah's blessings and peace be upon him) was the final prophet of God, sent to the whole of mankind to call the people to worship The Creator alone, and show praise and gratitude to Him. The following are some proofs of his Prophethood. 1. Muhammad (may Allah's blessings and peace be upon him) was raised illiterate, unable to read or write, and remained like that till his death. Among all his people, he was known as being truthful and trustworthy. Before receiving revelation,

he had no prior knowledge of Religion or any previously sent Message. He remained like that for his first forty years. Revelation then came to Muhammad with the Qur'an that we have in our hands today. This Qur'an mentioned most of the accounts found in the previous scriptures, telling us about these events in the greatest detail as if he witnessed them. These accounts came precisely as they were found in the Torah sent down to Moses and in the Gospel sent down to Jesus. 2. Muhammad (may Allah's blessings and peace be upon him) also foretold of things that would occur to him and his community after him, pertaining to victory, the removal of the tyrannical kingdoms of Chorus [the royal title for the Zoroastrian kings of Persia] and Caesar, and the establishment of the religion of Islam throughout the earth. These events occurred exactly as Muhammad foretold, as if he was reading the future from an open book. 3. Muhammad (may Allah's blessings and peace be upon him) also brought an Arabic Qur'an that is the peak of eloquence and clarity. The Qur'an challenged those eloquent and fluent Arabs of his time, who initially belied him, to bring forth a single chapter like the Qur'an. The eloquent Arabs of his day were unable to contest this Qur'an. Indeed, till our day, none has ever dared to claim that he has been able to compose words that equal or even approach the order, grace, beauty, and splendor of this Glorious Qur'an. 4. The life history of this Noble Prophet was a perfect example of being upright, merciful, compassionate, truthful, brave, generous, distant from all evil character, and ascetic in all worldly matters, while striving solely for the reward of the Hereafter. Moreover, in all his actions and dealings, he was ever mindful and fearful of The Creator. 5. Allah instilled great love for Muhammad (may Allah's blessings and peace be upon him) in the hearts of all who believed in and met him. This love reached such a degree that any of his companions would willingly sacrifice his (or her) self, mother or father for him. Till today, those who believe in Muhammad honor and love him. Anyone of those who believe in him would ransom his own family and wealth to see him, even if but once. 6. All of history has not preserved the biography of any person in the manner it has preserved the life of Muhammad, who is the most influential human in history. Nor has the entire earth known of anyone whom every morning and evening, and many times thereafter throughout the day, are thought of by those who believe in him. Upon remembering Muhammad, the believers in him will greet him and ask Allah to bless him. They do such with full hearts and true love for him. 7. Nor has there been a man on earth whom is still followed in all his doings by those who believe in him. Those who believe in Muhammad sleep in the manner he slept; purify themselves (through ablution and ritual washing) in the manner he purified himself; and adhere to his practice in the way they eat, drink, and clothe themselves. Indeed in all aspects of their lives, the believers in Muhammad adhere to the teachings he spread among them and the path that he traveled upon during his life. During every generation, from his day till our time, the believers in this Noble prophet have fully adhered to his teachings. Let alone all that, all those who believe in Muhammad repeat those praises of Allah, special prayers, and invocations that he would say during each of his actions, supplicating to Allah during day and night, like: what he would say when he greeted people, upon entering and leaving the house, entering and leaving the mosque, entering and leaving the bathroom, going to sleep and awaking from sleep, observing the new crescent, observing the new fruit on trees, eating, drinking, dressing, riding, traveling and returning from travel, etc. All those who believe in Muhammad fully perform-even to the minute detail-every act of worship-like prayer,

fasting, charity, and pilgrimage-as this Noble Messenger (may Allah's blessings and peace be upon him) taught and as he himself performed. All of this allows those who believe in him, to live their lives in all aspects with this Noble Messenger as their example, as if he was standing before them, for them to follow in all their doings. 8. There has never been, nor will there ever be a man anywhere upon this earth who has received such love, respect, honor, and obedience in all matters-small and large alike-as has this Noble Prophet. 9. Since his day, in every region of the earth and during every period, this Noble Prophet has been followed by individuals from all races, colors and peoples. Many of those who followed him were previously Christians, Jews, pagans, idolaters, or without any religion. Among those who chose to follow him, were those who were known for their sound judgment, wisdom, reflection, and foresight. They chose to follow this Noble Prophet after they witnessed the signs of his truthfulness and the evidences of his miracles. They did not choose to follow Muhammad out of compulsion or coercion or because they had adopted the ways of their fathers and mothers. Indeed many of the followers of this Prophet (may Allah's blessings peace be upon him), chose to follow him during the time when Islam was weak, when there were few Muslims, and when there was severe persecution of his followers on earth. Most people who have followed this Prophet (may Allah's blessings and peace be upon him) have done so not to acquire some material benefits. Indeed many of his followers have suffered the greatest forms of harm and persecution as a result of following this Prophet. Despite all this harm and persecution, this did not turn them back from his religion. All of this clearly indicates, that this Prophet was truly and really Allah's messenger and that he was not just a man who claimed prophet hood or spoke about Allah without knowledge. 10. With all this, Muhammad came with a great religion in its creedal and legal make-up. Muhammad described Allah with qualities of complete perfection, and at the same time in a manner that is free of ascribing to Him any imperfection. Neither the philosophers nor the wise could ever describe Allah like such. Indeed it is impossible to imagine that any human mind could conceive of an existing being that possesses such complete ability, knowledge, and greatness; who has subdued the creation and has encompassed everything in the universe, small or large; and possesses such perfect mercy. Nor is it in the ability of any human being to place a perfect law based upon justice, equality, mercy and objectivity for all human activity on earth like the laws that Muhammad brought for all spheres of human activity - like buying and selling, marriage and divorce, renting, testimony, custody, and all other contracts that are necessary to uphold life and civilization on earth. 11. It is impossible that any person conceive wisdom, morals, good manners, nobleness of characters as what this honorable Prophet (may Allah's blessings and peace be upon him) brought. In a full and complete manner, Muhammad spread a teaching regarding character and manners toward one's parents, relatives, fiends, family, humanity, animals, plants and inanimate objects. It is impossible for the human mind alone to grasp all of that teaching or come with a similar teaching. All of that un*****ocally indicates that this Messenger did not bring this religion from his own accord, but that it was rather a teaching and inspiration that he received from the One Who created the earth and the high heavens above and created this universe in its miraculous architecture and perfection. 12. The legal and creedal make-up of the religion that the Messenger, Muhammad, (may Allah's blessings and peace be upon him) brought resembles the engineering of the heavens and the earth. All of that indicates that He who

created the heavens and the earth is the One Who sent down this great law and upright religion. The degree of inimitability of the Divine law that was sent down upon Muhammad is to the same degree of inimitability of the Divine creation of the heavens and earth. For just as humanity cannot create this universe, in the same manner humanity cannot bring forth a law like Allah's law that He sent down upon His servant and messenger Muhammad (may Allah's blessings and peace be upon him).

اثنا عشر دليل على صحة نبوة النبي محمد عليه الصلاة والسلام -9- 9- Twelve Proofs that Muhammad is a True Prophet

Twelve Proofs that Muhammad is a True Prophet Shaykh `Abdul Rahman `Abdul Khaliq
Originally published by IANA

essay, I am not singling out the adherents of Islam - to which I ascribe - but rather I am writing this essay to every man and woman throughout the whole world. I ask Allah that He facilitates that this essay reaches every ear, falls under the sight of every eye, and is understood by every heart... Muhammad the son of `Abdullah is Allah's Prophet and the Final Messenger Sent by Allah to the Inhabitants of Earth. My brothers and sisters everywhere! You should know that the Messenger, Muhammad the son of `Abdullah (may Allah's blessings and peace be upon him) is Allah's Messenger in reality and truth. The evidences that show his veracity are abundant. None but an infidel, who out of arrogance alone, could deny these signs. Among these proofs: 1. Muhammad (may Allah's blessings and peace be upon him) was raised illiterate, unable to read or write, and remained like that till his death. Among all his people, he was known as being truthful and trustworthy. Before receiving revelation, he had no prior knowledge of Religion or any previously sent Message. He remained like that for his first forty years. Revelation then came to Muhammad with the Koran that we now have between our hands. This Koran mentioned most of the accounts found in the previous ~~*****ures~~, telling us about these events in the greatest detail as if he witnessed them. These accounts came precisely as they were found in the Torah sent down to Moses and in the Gospel sent down to Jesus. Neither the Jews or Christians were able to belie him regarding anything that he said. 2. Muhammad (may Allah's blessings and peace be upon him) also foretold of everything that would occur to him and his community after him, pertaining to victory, the removal of the tyrannical kingdoms of Chosroes [the royal title for the Zoroastrian kings of Persia] and Caesar, and the establishment of the religion of Islam throughout the earth. These events occurred exactly as Muhammad foretold, as if he was reading the future from an open book. 3. Muhammad (may Allah's blessings and peace be upon him) also brought an Arabic Koran that is the peak of eloquence and clarity. The Koran challenged those eloquent and fluent Arabs of his time, who initially belied him, to bring forth a single chapter like the Koran. The eloquent Arabs of his day were unable to contest this Koran. Indeed, till our day, none has ever dared to claim that he has been able to compose words that equal-or even approach-the order, grace, beauty, and splendor of this Glorious Koran. 4. The life history of this Noble Prophet was a perfect example of being upright, merciful, compassionate, truthful, brave, generous, distant from all evil character, and ascetic in all worldly matters, while striving solely for the reward of the

Hereafter. Moreover, in all his actions and dealings, he was ever mindful and fearful of Allah. 5. Allah instilled great love for Muhammad (may Allah's blessings and peace be upon him) in the hearts of all who believed in and met him. This love reached such a degree that any of his companions would willingly sacrifice his (or her) self, mother or father for him. Till today, those who believe in Muhammad honor and love him. Anyone of those who believe in him would ransom his own family and wealth to see him, even if but once. 6. All of history has not preserved the biography of any person in the manner it has preserved the life of Muhammad, who is the most influential human in history. Nor has the entire earth known of anyone whom every morning and evening, and many times thereafter throughout the day, is thought of by those who believe in him. Upon remembering Muhammad, the believers in him will greet him and ask Allah to bless him. They do such with full hearts and true love for him. 7. Nor has there every been a man on earth whom is still followed in all his doings by those who believe in him. Those who believe in Muhammad, sleep in the manner he slept; purify themselves (through ablution and ritual washing) in the manner he purified himself; and adhere to his practice in the way they eat, drink, and clothe themselves. Indeed in all aspects of their lives, the believers in Muhammad adhere to the teachings he spread among them and the path that he traveled upon during his life. During every generation, from his day till our time, the believers in this Noble Prophet have fully adhered to his teachings. With some, this has reached the degree that they desire to follow and adhere to the Prophet's way in his personal matters regarding which Allah has not sought of them to adhere to in worship. For example, some will only eat those specific foods or only wear those specific garments that the Messenger liked. Let alone all that, all those who believe in Muhammad repeat those praises of Allah, special prayers, and invocations that he would say during each of his actions during day and night, like: what he would say when he greeted people, upon entering and leaving the house, entering and leaving the mosque, entering and leaving the bathroom, going to sleep and awaking from sleep, observing the new crescent, observing the new fruit on trees, eating, drinking, dressing, riding, traveling and returning from travel, etc. Let alone all that, all those who believe in Muhammad fully perform-even to the minute detail-every act of worship-like prayer, fasting, charity, and pilgrimage-as this Noble Messenger (may Allah's blessings and peace be upon him) taught and as he himself performed. All of this allows those who believe in him, to live their lives in all aspects with this Noble Messenger as their example, as if he was standing before them, for them to follow in all their doings. 8. There has never been nor will there ever be a man anywhere upon this earth who has received such love, respect, honor, and obedience in all matters-small and large alike-as has this Noble Prophet. 9. Since his day, in every region of the earth and during every period, this Noble Prophet has been followed by individuals from all races, colors and peoples. Many of those who followed him were previously Christians, Jews, pagans, idolaters, or without any religion. Among those who chose to follow him, were those who were known for their sound judgment, wisdom, reflection, and foresight. They chose to follow this Noble Prophet after they witnessed the signs of his truthfulness and the evidences of his miracles. They did not choose to follow Muhammad out of compulsion or coercion or because they had adopted the ways of their fathers and mothers. Indeed many of the followers of this Prophet (may Allah's blessings peace be upon him), chose to follow him during the time when Islam was weak, when there were few Muslims, and when there was severe

persecution of his followers on earth. Most people who have followed this Prophet (may Allah's blessings and peace be upon him) have done so not to acquire some material benefits. Indeed many of his followers have suffered the greatest forms of harm and persecution as a result of following this Prophet. Despite all this harm and persecution, this did not turn them back from his religion. My brethren! All of this clearly indicates to anyone possessing any sense, that this Prophet was truly and really Allah's messenger and that he was not just a man who claimed prophethood or spoke about Allah without knowledge. 10. With all this, Muhammad came with a great religion in its credal and legal make-up. Muhammad described Allah with qualities of complete perfection, and at the same time in a manner that is free of ascribing to Him any imperfection. Neither the philosophers or the wise could ever describe Allah like such. Indeed it is impossible to imagine that any human mind could conceive of an existing being that possesses such complete ability, knowledge, and greatness; Who has subdued the creation; Who has encompassed everything in the universe, small or large; and Who possesses such perfect mercy. Nor is it in the ability of any human being to place a perfect law based upon justice, equality, mercy and objectivity for all human activity on earth like the laws that Muhammad brought for all spheres of human activity - like buying and selling, marriage and divorce, renting, testimony, custody, and all other contracts that are necessary to uphold life and civilization on earth. 11. It is impossible that any person conceive wisdom,, morals, good manners, nobleness of characters as what this honorable Prophet (may Allah's blessings and peace be upon him) brought. In a full and complete manner, Muhammad spread a teaching regarding character and manners toward one' parents, relatives, fiends, family, humanity, animals, plants and inanimate objects. It is impossible for the human mind alone to grasp all of that teaching or come with a similar teaching. All of that un****ocally indicates that this Messenger did not bring an) of this religion from his own accord, but that it was rather a teaching and inspiration that he received from the One Who created the earth and the high heavens above and created this universe in its miraculous architecture and perfection. 12. The legal and credal make-up of the religion that the Messenger, Muhammad, (may Allah's blessings and peace be upon him) brought resembles the engineering of the heavens and the earth. All of that indicates that He who created the heavens and the earth is the One Who sent down this great law and upright religion. The degree of inimitability of the Divine law that was sent down upon Muhammad is to the same degree of inimitability of the Divine creation of the heavens and earth. For just as humanity cannot create this universe, in the same manner humanity cannot bring forth a law like Allah's law that He sent down upon His servant and messenger Muhammad (may Allah's blessings and peace be upon him).

(الحديث النبوي الشريف والعلم الحديث) الخريطة الجينية -10

10- [Science and Sunnah: The Genetic Code](#)

Science and Sunnah: The Genetic Code Dr. Ibrahim B. Syed Clinical Professor of Medicine University of Louisville School of Medicine Louisville, HADITH 4 On the authority of Abu 'Abd ar-Rahman 'Abdullah ibn Mas'ud (May Allah be pleased with him), who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) and he is the truthful, the believed, narrated to us: Verily the creation of each one of you is brought together in his mother's belly for forty days in the form of seed, then he is

a clot of blood for a like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows the breath of life into him and who is commanded about four matters: to write down his means of livelihood, his life span. His actions, and whether happy or unhappy. By Allah, other than Whom there is no god, verily one of you behaves like the people of Paradise until there is but an arm's length between him and it. And that which has been written overtakes him and so he behaves like the people of Hell-fire and thus he enters it; and one of you behaves like the people of Hellfire until there is but an arm's length between him and it. And that which has been written overtakes him and so he behaves like the people of Paradise and thus he enters it. It was related by al-Bukhari and Muslim, (Ref: An-Nawawi's "Forty Hadith". Translated by Ezzeddin Ibrahim and Denys Johnson-Davis. The Holy Koran Publishing House, Damascus, Syria, 1977, pp. 36-38.) There are some Muslim thinkers who do not like the interpretation of Qur'an or Sunnah in terms of scientific terminology. However, the author believes there is nothing wrong in attempting to understand or interpret "Islam" in the light of modern knowledge. Through this article the author wants to encourage freethinking, stimulate research ideas among Muslim scholars, scientists and students so that our understanding of Qur'an and Sunnah can be furthered. This Sunnah deals with the creation of human beings which is mentioned in great detail in Al-Qur'an. However, the astounding and astonishing matter about this Hadith is the angel who blows the breath of life into man and writes down four matters: (1) his means of Livelihood, (2) his life span, (3) his actions, and (4) whether happy or unhappy. Before the scientific discovery of the Genetic Code and the award of Nobel Prizes to the three discoverers in 1968, it was humanly impossible to scientifically understand this Hadith. In 1990s, we are able to unravel the genetic code with regard to a person's inheritance of certain disease carrying genes. This information may tell us about an individual's life span and/or whether he will be happy or unhappy. Science is yet to discover the genes responsible for a person's "rizq" (food habits, dietetic profile, etc.) and a person's "actions" or behavior such as Type A, B, or C personality. The present article attempts to show our current knowledge in our ability to perform genetic screening in order to understand a person's inheritance of carrying or developing a certain disease through the study of that person's genes. Our knowledge is still incomplete and we are very far away in attaining the knowledge about the four matters mentioned in this Hadith. Inside the nucleus of a living cell there are 46 chromosomes which are visible only when the cell divides. The chromosomes are made of DNA or deoxyribonucleic acid. A certain length of the DNA is called the gene. That length of DNA that codes for complete synthesis of a protein is also called a gene. Along the 46 chromosomes of every human cell are some 100,000 genes. The U.S. Government is funding a \$3 billion, 15-year Human Genome Project, under the joint leadership of the National Institutes of Health and the Department of Energy, which will allow scientists to know exactly where on our chromosomes each of our 100,000 genes reside. Among these 100,000 genes, there are a few genes, which can be lethal. Every person has a unique set of these seven or eight deadly genes. They are usually hidden, but in the wrong environment or in combination with certain other genes they can express themselves in dangerous ways. Some families carry genetic diseases for generations and they know what type of lethal genes they carry. Most of the people do not know if they carry any genetically defective genes. In the near future it is possible to get a blue print of our genetic inheritance-and with the knowledge of the most likely cause of our own death. This test can be performed by walking into a

physician's office and giving a blood sample with a finger prick. The results of the test reveal if a person has any defective genes that will cause a certain disease or the result may be negative in which case that person will not carry the disease. Most of the adult-onset diseases involve several genes. For example there are at least 17 genes responsible for just one aspect of coronary heart disease-and the genes express themselves only under certain conditions. For most of the genetic diseases it is impossible to predict with a certainty. Geneticists now say that diabetes, hypertension, and cancer run in families. In other words these diseases are genetically inherited. Geneticists can treat adults for the presence of a handful of relatively rare genes - among them those that cause Huntington's disease (causes progressive brain degeneration); adult polycystic kidney disease (causes gradual loss of kidney function); polyps (this condition leads to colon cancer); hemochromatosis (which could cause liver failure); and certain forms of cancer such as retinoblastoma, some leukemias, and small-cell carcinoma of the lung. There are two important questions, which have not been answered so far. The first one is whether knowledge of the information is itself potentially hazardous to the individual; and the second one is whether institutions will misuse that knowledge to promote their own dominance and control. There are two types of tests: prenatal tests and genetic screening tests. The prenatal tests inform future parents of a child's chances of inheriting a condition for which the parent is a carrier-Tay-Sachs disease, sickle cell disease, cystic fibrosis- or of inheriting a condition from which a family member has already died-muscular dystrophy, hemophilia, beta-thalassemia. The genetic screening test tells the adults about their own genetic destiny. But do we really want to know? Are we willing to learn the details of our genetic destiny-especially when it involves diseases for which there is no cure? Are we capable of understanding the uncertainties inherent in this high-tech fortunetelling? Adult polycystic kidney disease comes late in age and causes degenerative condition of the kidneys resulting in gradual loss of kidney function. It is carried on a single, dominant gene. If a man has the disease, then his son has a 50-50 chance of having the gene and if he has two daughters, their chances of having the disease is also 50-50. Usually this disease strikes when one is in his or her 10's. The genetic test only tells whether a person has the gene that causes the disease, but it doesn't tell whether that person gets the disease in his 20's or in his late 60's. No treatment exists to prevent kidney failure in polycystic kidney patients. There is a certain amount of unwillingness on the part of humans to know their future. However there are individuals who have taken the tests for the occurrence of Huntington's disease which is a neurological disease, a progressive and untreatable brain and muscle degeneration with symptoms that usually show themselves in the 40's. The chances of inheriting this disease causing gene is also 50-50. Those who took the test and whose results were positive, there were no instances of suicide and only one of severe depression, and one marital breakup among the 71 patients screened. Nancy Wexler of the Hereditary Disease Foundation says "If the information is limiting, enervating, depressing, if it tears at your self-esteem, if it gives you nothing to do, it might be better not to know." She devoted her professional life to the search for the gene for Huntington's disease which killed her mother and for which she and her sister are at risk. Scientists stress that the results of genetic testing are ambiguous: genes alone do not determine a disease's prognosis. One can say whether or not an individual appears to have the gene, and those who have the gene have gone on to develop the disease. But one cannot say anything about when the

disease will start, what will be the course of the disease, and what will be the relevant aspects of the illness. The danger comes when imprecise tests are used in order to predict the future, and when institutions actually use them to construct the future: when employers refuse to hire or train individuals at high risk of dying in their prime; when health-insurance companies insist on knowing the genetic profiles of their potential subscribers before paying for pre-existing genetic conditions; when schools require a permanent genetic record to anticipate which children will exhibit behavioral problems or learning disabilities. In United States genetic discrimination already exists. The risk of increasing the number of people defined as unemployable, uneducable or uninsurable exists. Genetic tests can identify employees who are susceptible to workplace toxins and companies may prohibit hiring such employees because they may contract occupational illnesses. 17 companies out of 500 had used genetic tests within the last 12 years, and 59 were considering the possibility. There is the danger of using the genetic tests for purposes of "eugenics." Eugenics means the deliberate manipulation of the gene pool with the idea of creating a master race. Defective people walking around may not be allowed to reproduce for the betterment of society. Many of the conditions that will be uncovered through genetic studies are not life threatening, but might not fit into some societal scheme: genetic dyslexia, for example; genetic shyness; genetic arrogance; genetic left-handedness. It is known that left-handed people have shorter life expectancies, which is relevant to insurance companies. But left-handed people may suffer for lack of knowledge whether left-handedness occurs for reasons other than genetic. They may be construed from birth as brain-damaged. Allah is all knowing.

11- مبادئ النجاح

11- Principles of Success

Principles of Success— In the light of Seerah By Maulana Wahiduddin Khan It is a well-known fact that the Prophet of Islam (PBUH) was the supremely successful man in the entire human history. But he was not just a hero, as Thomas Carlyle has called him. According to the Qur'an, he was a good example for all mankind. He has shown us the way of achieving supreme success in this world. By studying the life of the Prophet we can derive those important principles which were followed by the Prophet. In short, the Prophet of Islam was a positive thinker in the full sense of the word. All his activities were result-oriented. He completely refrained from all such steps as may prove counter-productive. First Principle: To begin from the possible This principle is well explained in a saying of Aishah. She said: "Whenever the Prophet had to choose between two options, he always opted for the easier choice." (Al-Bukhari) To choose the easiest option means to begin from the possible, and one who begins from the possible will surely reach his goal Second Principle: To see advantage in disadvantage In the early days of Mecca, there were many problems and difficulties. At that time, a guiding verse in the Qur'an was revealed. It said: "With every hardship there is ease, with every hardship there is ease." (94:5-6). This means that if there are some problems, there are also opportunities at the same time. And the way to success is to ignore the problems and avail the opportunities. Third Principle: To change the place of action This principle is derived from the Hijrah. Hijrah was not just a migration from Mecca to Medina. It was to find a more suitable place for Islamic work, as history proved later on. Fourth Principle: To make a friend out of an enemy The prophet of Islam was repeatedly subjected to

practices of antagonism by the unbelievers. At that time the Qur'an enjoined upon him the return of good for evil. And then, as the Qur'an added, "You will see your direst enemy has become your closest friend" (41:34). It means that a good deed in return of a bad deed has a conquering effect over your enemies. And the life of the Prophet is a historical proof of this principle . Fifth Principle: To turn minus into plus After the Battle of Badr, about 70 of the unbelievers were taken as the prisoners of war. They were educated people. The Prophet announced that if any one of them would teach ten Muslim children how to read and write he would be freed. This was the first school in the history of Islam in which all of the students were Muslims, and all of the teachers were from the enemy rank. Here I shall quote a British orientalist who remarked about the Prophet of Islam: He faced adversity with the determination to wring success out of failure . Sixth Principle: The power of peace is stronger than the power of violence When Mecca was conquered, all of the Prophet's direst opponents were brought before him. They were war criminals, in every sense of the word. But the Prophet did not order to kill them. He simply said: "Go, you are free." The result of this kind behavior was miraculous. They immediately accepted Islam . Seventh Principle: Not to be a dichotomous thinker In the famous Ghazwa of Muta, Khalid bin Walid decided to withdraw Muslim forces from the battlefield because he discovered that the enemy was unproportionately outnumbered. When they reached Medina, some of the Muslims received them by the word "O Furrar" (O deserters!) The Prophet said "No. They are Kurrar" (men of advancement)." Those Medinan people were thinking dichotomously, either fighting or retreating. The Prophet said no. There is also a third option, and that is to avoid war and find a time to strengthen yourself. Now history tells us that the Muslims, after three years of preparation, advanced again towards the Roman border and this time they won a resounding victory . Eighth Principle: To bring the battle in one's own favorable field This principle is derived from the Ghazwa of Hudaibiyya. At that time, the unbelievers were determined to engage Muslims in fighting, because obviously they were in an advantageous position. But the Prophet, by accepting their conditions unilaterally, entered into a pact. It was a ten-year peace treaty. Until then, the meeting ground between Muslims and non-Muslims had been on the battlefield. Now the area of conflict became that of ideological debate. Within two years, Islam emerged as victorious because of the simple reason of its ideological superiority . Ninth Principle: Gradualism instead of radicalism This principle is well-established by a hadith of Al-Bukhari. Aishah says that the first verses of the Qur'an were related mostly to heaven and hell. And then after a long time when the people's hearts had softened, the specific commands to desist from adultery and drinking were revealed in the Qur'an. This is a clear proof that for social changes, Islam advocates the evolutionary method, rather than the revolutionary method . Tenth Principle: To be pragmatic in controversial matters During the writing of Hudaibiyyah treaty, the Prophet dictated these words: "This is from Muhammad, the Messenger of God." The Qurayshi delegate raised objections over these words. The Prophet promptly changed the word and ordered to write simply Muhammad, son of Abdullah. These were the principles through which the Prophet of Islam gained that success which has been recognized by historians as the supreme success. In the end, I would like to repeat those ten principles of success: 1. To begin from the possible 2. To see advantage in disadvantage 3. To change the place of action 4. To make a friend out of an enemy 5. To turn minus into plus 6. The power of peace is stronger than the power of violence 7. Not to be a dichotomous thinker 8. To

bring the battle in one's own favorable field 9. Gradualism instead of radicalism 10. To be pragmatic in controversial matters

12- (صدق النبي محمد عليه الصلاة والسلام)

12- Truthfulness of Muhammad (pbuh)

Truthfulness of Muhammad (pbuh) Truthfulness of Muhammad (pbuh) "And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that [is] the thing which the LORD hath not spoken, [but] the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Deuteronomy 18:21-22 So if the statements made in the Qur'an were not true then this would prove that it is not the word of God. However, there is not a single claim made in the Qur'an that has been scientifically and objectively refuted as false. Quite the contrary, there is not one, but tens of scientific and historical statements to be found in the Qur'an which have just begun to be scrutinized by modern scientists and historians and which, according to many non-Muslim world renowned, pioneering scientists of the United States, Germany, Canada, Japan, Taiwan, India and many other nations, could not have been known by an illiterate man of the desert fourteen hundred years ago (see chapter 13). They themselves have only discovered these facts through the use of microscopes, telescopes, satellites, and various other scientific equipment that was not available to Muhammad (pbuh). These statements range over the fields of Embryology, Oceanography, Geology, Astronomy, Anatomy, Physics, and many others. Some of them have only been discovered during the last twenty years. These facts could not even have been copied from the Bible because many of them are either completely missing from the Bible or totally oppose similar verses in the Bible. If Muhammad (pbuh) had plagiarized the Bible, then did he also selectively correct incorrect scientific statements in it? It is also interesting to note that Christian scholars readily acknowledge that the Bible was not translated into Arabic until at least the eighth century AD, long after the death of Muhammad (pbuh) in 632C.E. You may get a side-by-side comparison of the Biblical vs. the Quranic versions of many scientific facts by referring to Dr. Maurice Bucaille's books: "The Bible, the Qur'an, and Science." I also highly recommend the following books: "Qur'an and modern science Correlation Studies," by Keith L. Moore, Abdul-Majeed A. Zindani, Mustafa A. Ahmed, and "The developing Human," By Dr. Keith Moore. These books speak about embryology in the Qur'an, and other topics.

Source

<http://wings.buffalo.edu/sa/muslim/library/jesus-say/ch6.6.html>

13- نبوءة النبي موسى عليه السلام بالنبي محمد عليه الصلاة والسلام

13- Moses foretells of Muhammad's coming

Moses foretells of Muhammad's coming

Moses foretells of Muhammad's coming "I (God) will raise them up a Prophet from among their brethren, like unto thee (moses), and will put my words in his mouth; and he shall speak unto them all that I shall command him." Deuteronomy 18:18 There are many verses in the Old Testament that predict the coming of Jesus (pbuh). This one, however, is not one of them. This can be clearly seen from the following four points: a) Like unto moses Muslims believe in all of the previous prophets. They make no distinction between them, nor do they place one above the others in piety. However, they are all human, and as humans they differ from one another in their characteristics. Let us compare these characteristics: 1) Both Christians and Muslims agree that both Moses and Muhammad (pbut) had fathers and mothers. They both also believe that Jesus (pbuh) had only a mother and no father. Therefore, Muhammad is like Moses, but Jesus is unlike Moses. 2) Both Moses and Muhammad (pbut) married and begat children. Jesus (pbuh) never married nor had any offspring. Therefore, Muhammad is like Moses, but Jesus is unlike Moses. 3) Moses (pbuh) was accepted by the Jews and to this day, as a nation, they accept him as their prophet. Muhammad (pbuh) was accepted by his people, and as a nation, over one billion Muslims around the world accept him as the prophet of Allah. Jesus (pbuh), however, was rejected by his people (the Jews) as stated in the Christian's own Bible: "He (Jesus) came unto his own, but his own received him not" (John 1:11) Therefore, Muhammad is like Moses, but Jesus is unlike Moses. 4) Both Moses and Muhammad (pbut) were kings on Earth in the sense that they had the ultimate power of government, the power to inflict capital punishment. When the Jews brought before Moses (pbuh) the Israelite who had been caught collecting firewood on the Sabbath, Moses had him stoned to death (Numbers 15:36). Muhammad (pbuh) had similar authority. When a woman came before him confessing (with no witnesses) to having committed adultery, he gave her a chance to consider the severity of her claim and the punishment she would receive. When she insisted, he ordered her stoned to death and ordered his companions to respect her for her sincere repentance. Jesus (pbuh), however, explicitly refuted the claim that he had a kingdom on earth. When he was dragged before the Roman Governor Pontious Pilate with a charge of sedition he said: (John 18:36) "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Jesus (pbuh) would not resort to lying to save his skin. Thus, he had no earthly kingdom. Further, in John 8:1-7 we read the story of the woman who was taken in adultery by the Jews and brought before Jesus (pbuh). They were hoping to trap him by either having him contradict the laws of Moses (pbuh) by not stoning her, or by placing him in a bad position with the Roman empire by taking the law into his own hands and ordering her stoned. Jesus cleverly extracted himself from this predicament by commanding them: "He that is without sin among you, let him first cast a stone at her." So the woman was set free. Therefore, Muhammad is like Moses, but Jesus is unlike Moses. 5) Both Moses and Muhammad (pbut) came with a new and comprehensive set of laws for their people. The law brought by prophet Moses was named the Judaic Law, and the law brought by prophet Muhammad was named the Shari'ah. Jesus (pbuh) however, as witnessed by Matthew, claimed to have not introduced any new laws, but to have come to renew the law of Moses (pbuh) and to have neither added nor subtracted from it. In Matthew 5:17-18 we read: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven

and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Therefore, Muhammad is like Moses, but Jesus is unlike Moses. 6) Moses led his people in a secret mass exodus from their hometown to Median in an attempt to flee the persecution of their enemies. Muhammad (pbuh) too emigrated with his followers from their home town to Madinah in secret in order to flee the torture of their enemies. Jesus, however, never led his followers in any sort of mass exodus from their hometowns. Therefore, Muhammad is like Moses, but Jesus is unlike Moses. 7) Moses was victorious over his enemies both morally as well as physically. Pharaoh was defeated by Moses and all of his army were drowned in the sea. Muhammad (pbuh) too met his enemies in battle and defeated them all. This too was a moral as well as a physical victory. Jesus (pbuh) on the other hand is claimed in the Bible to have been crucified by his enemies. Thus, his victory was only a moral one. Therefore, Muhammad is like Moses, but Jesus is unlike Moses. 8) Both Moses and Muhammad (pbuh) died natural deaths. Jesus (pbuh), is claimed by the Christians to have died violently on the cross. Therefore, Muhammad is like Moses, but Jesus is unlike Moses. 9) Both Moses and Muhammad (pbuh) lie buried in the ground. Jesus (pbuh), however, is claimed by the Christians to abide in heaven. Therefore, Muhammad is like Moses, but Jesus is unlike Moses. 10) Most Christians claim that Jesus (pbuh) is God. No Christian or Muslim, however, claims that Moses or Muhammad (pbuh) was God. Therefore, Muhammad is like Moses, but Jesus is unlike Moses. 11) Both Moses and Muhammad (pbuh) began their prophetic missions at the age of forty. The Bible tells us that Jesus (pbuh) began at thirty. Therefore, Muhammad is like Moses, but Jesus is unlike Moses. 12) Christians claim that Jesus (pbuh) was resurrected after his death. Neither Muslims nor Christians claim that Moses or Muhammad was resurrected. Therefore, Muhammad is like Moses, but Jesus is unlike Moses. There are many additional points that could be mentioned but we will suffice with these for now. b) Cannot be a Jew Well, is Muhammad (pbuh) the only prophet who is "Like unto Moses"? For example, what about Jesus (pbuh)? Well, we should then notice that Jesus (pbuh) was a Jew, "Then saith the woman of Samaria unto him, How is it that thou (Jesus), being a Jew, askest drink of me, which am a woman of Samaria?" John 4:9 and the Bible specifically denies that this awaited prophet will be a Jew. We are told that in Deuteronomy: "And there arose NOT a prophet since in Israel LIKE unto Moses." Deuteronomy 34:10 This awaited prophet, however, must be "LIKE unto thee (Moses)." So he will come from OUTSIDE of Israel. c) Is from the BRETHREN of the Jews If this prophet can not be a Jew, then what is left? In this verse, God speaks to Moses (pbuh) about the Jews as a racial entity. The awaited prophet is claimed to not be "from the Jews" or "from among themselves" but rather "from among their (the Jew's) brethren." Who are the brethren of the Jewish nation? The Jews are the sons Jacob, the son of Isaac, the son of Abraham. Isaac's older brother was Ishmael, the father of the Arabs. Thus, the brethren of the Jewish nation is the nation of the Arabs. This statement is further reinforced by the following definition of "Brethren" in the Hebrew Dictionary of the Bible: "personification of a group of tribes who were regarded as near kinsmen of the Israelites." Muhammad in the Bible, Jamal Badawi, p. 16 Please compare this expression with that of the Qur'an: "Indeed Allah has conferred a great favor upon the believers (Muslims) when He sent among them a messenger from among themselves, reciting unto them His verses, purifying them and teaching them the Book and wisdom; although before that they were in manifest error." The noble Qur'an, Aal-Umran(3):164 There has

come unto you (O Muslims) a messenger from among yourselves (Muhammad, pbuh). It grieves him that you should receive any injury or difficulty, full of concern for you, for the believers [he is] full of pity, kind and merciful. The noble Qur'an, Al-Tawba(9):128 d) Put my words in his mouth If we were to read the Qur'an we would find that it contains many verses stating "I am your Lord, so worship Me" (Al-Anbia: 92, Al-Muminoon: 52), "Verily, I am Allah" (Taha: 14, Al-Namil: 9, Al-Qasas: 30), "I am thy Lord" (Taha: 19). These verses are not preceded by "I heard God say.....," or "And God said.....," or similar statements which would be the words of a man transmitting the words of God, rather, their form is that of the first person who speaks of himself. Neither Muhammad (pbuh) nor any Muslim ever claimed that Muhammad (pbuh) was God, therefore, Muhammad (pbuh) was speaking with his mouth the words of God. Similarly, we can find in the Qur'an more than four hundred verses of the form "Say (O Muhammad) :" In other words God Almighty is putting His words into Muhammad's (pbuh) mouth and commanding him to speak them. We also find in the Qur'an verses which command Muhammad (pbuh) to perform a certain action, such as the opening verses of Al-Muzzamil(73), or which even go so far as to reproach Muhammad (pbuh), such as the chapter of Al-Tahreem(66) or the chapter of Abasa(80). Christians claim that the Bible has many "authors," and that while the "inspiration" is from God, still, the words are those of mortal men. Dr. W Graham Scroggie of the Moody Bible institute, Chicago, says on page 17 of his book "It is human, yet divine": "...Yes, the Bible is human, although some out of zeal which is not according to knowledge, have denied this. Those books have passed through the minds of men, are written in the language of men, were penned by the hands of men and bear in their style the characteristics of men...." Kenneth Cragg, the Anglican Bishop of Jerusalem, says on page 277 of his book, "The call of the minaret": ".....Not so the New testament..... There is condensation and editing; there is choice reproduction and witness. The Gospels have come through the mind of the church behind the authors. They represent experience and history....." (Both quotes have been obtained from the books of Ahmed Deedat) The Qur'an, however, is the book of God in both word and meaning. An example of this is a teacher who sends two students to teach what they have learned from him. The first is told to "teach them what I taught you." While the second is given a ****book written by this teacher and told to read verbatim from this book and say nothing of his own accord. The first will convey the thoughts of the teacher. The second will convey both his thoughts and his words. Sir William Muir says: "There is probably in the world no other book which has remained twelve centuries (at the time of this quote) with so pure a ****" Life of Muhammad from original sources, Sir William Muir, Edinburgh, J. Grant, p. xxii-xxiii This matter becomes clearer when studying for example the personal greetings and salutations of Paul and his friends at the ends of Titus (3:15), 2 Timothy (4:19), 1 Thessalonians (5:26) etc. These words are not the word of God but the personal greetings of Paul and his friends. There are many such examples to be found in the Bible. The Qur'an contains no such verses from Muhammad (pbuh). The words of Muhammad (pbuh) are collected in a completely separate reference from the Qur'an called "The Sunnah" (or the "Hadeeth"). We notice from all this that even the Church itself does not claim that the Bible is the actual word of God, but His "inspiration" (his teachings) through the words of men. The Qur'an, however, is the actual word of God. "And (remember) when Abraham and Ishmael were raising the foundations of the House (the Ka'aba in Makkah), [praying]: Our Lord!

Accept from us [this service]. Verily! You, [only You,] are the Hearer, the Knower. Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our ways of worship, and relent toward us. Verily! You, [only You,] are the Relenting, the Merciful. Our Lord! And send among them a messenger from among them who shall recite unto them Your verses, and shall instruct them in the Book and in wisdom and shall purify them. Verily! You, [only You,] are the Mighty, the Wise. And who desires other than the path of Abraham except he who befools himself? Truly, We chose him in this world, and Verily! In the Hereafter he shall be among the righteous. When his Lord said unto him: Surrender! (literally: 'Be a Muslim!') he said: I have surrendered (Literally: 'I have become a Muslim') to the Lord of creation." The noble Qur'an, Al-Baqarah(2):127-131 e) Grave Warnings for all who do not follow him: So what shall we say to those who say: "Jesus has redeemed us. We have no need to follow any future prophets."? After the above verse of Deuteronomy, God himself threatens severe retribution against all those who do not follow this awaited prophet. In Deuteronomy we read: "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." (in some translations: "I will be the Revenger") Deuteronomy 18:19 Well, do Muslims read the word of God (The Qur'an) in His name? The answer is: Yes. Muhammad (pbuh) never in his lifetime claimed that the Qur'an was his words, but the words of God it is only the West which claims that it is his words. Further, when a Muslim reads a verse or chapter of the Qur'an, you will find that they have been taught to always start their recitation with the words: "In the name of God, Most Gracious, Most Merciful." The Qur'an contains 114 Chapters. If we were to follow them on down we would find that the first chapter, second chapter, third chapter, and so on all begin with the words "In the name of God, Most Gracious, Most Merciful." (there is one exception). So not only Muhammad (pbuh), but all Muslims in general recite the words of God in His name. Indeed, the Qur'an does even confirm this same warning of Deuteronomy: "And whosoever seeks other than Islam as their religion it will not be accepted from him, and he shall be in the hereafter among those who have lost" The noble Qur'an, A'al Umran(3):85

Source

<http://wings.buffalo.edu/sa/muslim/library/jesus-say/ch6.7.html>

14- (بشارة النبي عيسى بالنبي محمد (عليه الصلاة والسلام

14- [Paraclete" like Jesus p1](#)

Paraclete" like Jesus p1 In the Bible we can find the following four passages wherein Jesus (pbuh) predicts a great event: John 14:16 "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" John 15:26 "But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me" John 14:26 "But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 16:7-14 "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. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. 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 whatsoever he shall hear, [that] shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew [it] unto you." In these four verses, the word "comforter" is translated from the word "Paraclete" ("Ho Parakletos" in Greek). Parakletos in Greek is interpreted as "an advocate", one who pleads the cause of another, one who councils or advises another from deep concern for the other's welfare (Beacon Bible commentary volume VII, p.168). In these verses we are told that once Jesus (pbuh) departs, a Paraclete will come. He will glorify Jesus (pbuh), and he will guide mankind into all truth. This "Paraclete" is identified in John 14:26 as the Holy Ghost. It must be pointed out that the original Greek manuscripts speak of a "Holy pneuma." The word pneuma {pnyoo'-mah} is the Greek root word for "spirit." There is no separate word for "Ghost" in the Greek manuscripts, of which there are claimed to be over 24,000 today. The translators of the King James Version of the Bible translate this word as "Ghost" to convey their own personal understanding of the ****. However, a more accurate translation is "Holy Spirit." More faithful and recent translations of the Bible, such as the New Revised Standard Version (NRSV), do indeed now translate it as "Holy Spirit." This is significant, and will be expounded upon shortly. All Bibles in existence today are compiled from "ancient manuscripts," the most ancient of which being those of the fourth century C.E. Any scholar of the Bible will tell us that no two ancient manuscripts are exactly identical. All Bibles in our possession today are the result of extensive cutting and pasting from these various manuscripts with no single one being the definitive reference. What the translators of the Bible have done when presented with such discrepancies is to do their best to choose the correct version. In other words, since they can not know which "ancient manuscript" is the correct one, they must do a little detective work on the **** in order to decide which "version" of a given verse to accept. John 14:26 is just such an example of such selection techniques. John 14:26 is the only verse of the Bible which associates the Parakletos with the Holy Spirit. But if we were to go back to the "ancient manuscripts" themselves, we would find that they are not all in agreement that the "Parakletos" is the Holy Spirit. For instance, in the famous the Codex Syriacus, written around the fifth century C.E., and discovered in 1812 on Mount Sinai by Mrs. Agnes S. Lewis (and Mrs. Bensley), the **** of 14:26 reads; "Paraclete, the Spirit"; and not "Paraclete, the Holy Spirit.". Is this just nit picking? "Spirit" or "Holy Spirit," what's the big deal? Obviously they both refer to the same thing. Right? Wrong! There is a big difference. A "spirit," according to the language of the Bible simply means "a prophet" See for instance: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world," 1 John 4:1-3: (also see 1 John 4:6), or an inspired human, for example read 1 Corinthians 2:10, 2 Thessalonians 2:2, ...etc. We have already exhibited in chapters one and two many ****ed cases of deliberate modification of the Biblical **** by members of the Christian clergy themselves, as well as deliberate large scale projects to "correct" the Bible, and the writings of "the early fathers," (such as the deliberate insertion of the verse

of 1 John 5:7 which is now universally discarded). It is, therefore, possible that either: 1) The word "Holy" could have been dropped by a careless copyist., or 2) Someone could have inserted the word "Holy" to convey his personal understanding of the ****. Which was it? In order to arrive at the answer we must follow the same path of detective work the Biblical scholars themselves do. We must study the characteristics of the "Paraclete" and compare them to both the "Holy Spirit" and to a "Spirit." Muslims believe that Muhammad (pbuh) was the one intended and not the Holy Ghost. In the Christian's own "Gospel of Barnabas" Muhammad is mentioned by name here. The Trinitarian church, however, has done its utmost to obliterate all existing copies of "The Gospel of Barnabas," and to hide it from the masses or to label it a forgery (see chapter 7). For this reason, it becomes necessary to show that even the Gospels adopted by Paul's church also originally spoke of Muhammad (pbuh).

1) Christian scholars see evidence of tampering: In the famous "Anchor Bible" we find the following quote: "The word parakletos is peculiar in the NT to the Johannine literature. In John ii Jesus is a parakletos (not a title), serving as a heavenly intercessor with the Father ... Christian tradition has identified this figure (Paraclete) as the Holy Spirit, but scholars like Spitta, Delafosse, Windisch, Sasse, Bultmann, and Betz have doubted whether this identification is true to the original picture and have suggested that the Paraclete was once an independent salvific figure, later confused with the Holy Spirit." The Anchor Bible, Doubleday & Company, Inc, Garden City, N.Y. 1970, Volume 29A, p. 1135 We are about to see some of the evidence that goes to prove this position.

2) Does the Holy Spirit "speak" or "inspire": The Greek word translated as "hear" in the Biblical verses ("whatsoever he shall hear, that shall he speak") is the Greek word "akouo" {ak-oo'-o} meaning to perceive sounds. It has, for instance, given us the word "acoustics," the science of sounds. Similarly the verb "to speak" is the Greek verb "laleo" {lal-eh'-o} which has the general meaning "to emit sounds" and the specific meaning "to speak." This verb occurs very frequently in the Greek **** of the Gospels. It designates a solemn declaration by Jesus (pbuh) during his preachings (For example Matthew 9:18). Obviously these verbs require hearing and speech organs in order to facilitate them. There is a distinct difference between someone "inspiring" something and him "speaking" something. So the Paraclete will "hear" and "speak," not "inspire." Muhammad (pbuh), as seen above, did indeed fulfill this prophesy. Whatsoever he "HEARD" from Gabriel (The Qur'an), the same did he physically "SPEAK" to his followers. In the Qur'an we read: "(God swears) By the star when it falls!: Your comrade (Muhammad) errs not, nor is he deceived; Nor does he speak of (his own) desire. It is naught save a revelation that is revealed (unto him)." The noble Qur'an, Al-Najm(53):1-4

3) The Holy Ghost was already with them: In the above verses we read "if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." The comforter can not be the Holy Ghost because the Holy Ghost (according to the Bible) was "with" them already (and even quite active) long before the coming of Jesus (pbuh) himself and then throughout his ministry. Read for example. Genesis 1:2 "And the earth was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters." 1 Samuel 10:10 "And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them." "And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly." 1 Samuel 11:6 "Then he remembered the days of old, Moses, and his people,

saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?" Isaiah 63:11 "For he (John the Baptist) shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb." Luke 1:15 "And the angel answered and said unto her, The Holy Ghost shall come upon thee." Luke 1:35 "And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost" Luke 1:41 "And his father Zacharias was filled with the Holy Ghost, and prophesied, saying," Luke 1:67 "And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him." Luke 2:25 "And it was revealed unto him by the Holy Ghost (Simeon), that he should not see death, before he had seen the Lord's Christ." Luke 2:26 "And the Holy Ghost descended in a bodily shape like a dove upon him (Jesus), and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." Luke 3:22 "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20:21-22 Did they or did they not already receive the Holy Ghost? Was Jesus (pbuh) not still with them when they received the Holy Ghost? Was the Holy Ghost not with Simeon, Mary, Elisabeth and Zacharias before the birth of Jesus (pbuh)? Was the Holy Ghost not with Moses (pbuh) when he parted the seas? There are many more similar verses to be found in the Bible. In the above verses, we are told that if Jesus (pbuh) does not depart then the "parakletos" will not come. Thus, the "Holy Ghost" cannot be the one originally intended since it was already with them. The contradiction is quite obvious. 4) Selective translation: Jesus (pbuh) too is a Paraclete: The word "Paraclete" is applied to Jesus (pbuh) himself in 1 John 2:1 "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate(parakletos) with the Father, Jesus Christ the righteous." 1 John 2:1 Notice how the translators have managed to translate this exact same word one way (advocate) in reference to Jesus (pbuh) and another (comforter) with regard to the coming "parakletos." Why would they want to do such a thing? The reason is that the translators did not want the Christians, after reading "we have an advocate(parakletos) with the Father, Jesus Christ the righteous" to then read "And I will pray the Father, and he shall give you another advocate(parakletos)." Can we see why this would make them nervous? Well, what was Jesus (pbuh)? He was a prophet! Read: "...This is Jesus the prophet of Nazareth of Galilee." Matthew 21:11 and "...Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people" Luke 24:19: ...etc. (see more in section 1.2.3.12). Muhammad (pbuh) was also a prophet of God. We have already demonstrate in chapter one how the verses of the Bible themselves prove quite conclusively that Jesus (pbuh) was neither a god nor part of God Almighty, but an elect messenger of God. The concept of his divinity was concocted by Paul and his ministry during the first three centuries after the departure of Jesus (pbuh) and is explicitly refuted by the Bible itself and Jesus' apostles (see section 1.2.5). 5) "Another" Paraclete: Now go back to John 14:16 and notice the words "another Paraclete." If the comforter is the Holy Ghost then how many Holy Ghost's are there? The word "another" is significant. We have already seen how this term is applied to Jesus (pbuh) himself. In English, "another" may mean "One more of the same kind" or "one more of a different kind." If the latter were the one

intended then the current Christian interpretation might bear some merit. However, if "One more of the same kind" was what was intended then this is positive proof that the coming Paraclete would be just like Jesus (pbuh), a human being and a prophet, not a ghost. The actual Greek word used was the word "allon" which is the masculine accusative form of "allos" {al'-los}: "Another of the SAME kind." The Greek word for "another of a different kind" is "heteros" {het'-er-os}. Prof. Abdul-Ahad Dawud (formerly Rev. David Benjamin Keldani, Bishop of Uramia)* says: "The adjective 'another' preceding a foreign noun for the first time announced seems very strange and totally superfluous. There is no doubt that the **** has been tampered with and distorted." Muhammad in the Bible, Prof. Abdul-Ahad Dawud, p. 211 "The Paraclete is a parallel figure to Jesus himself; and this conclusion is confirmed in the fact that the title is suitable for both. It is clear from 14:16 that the source thought there were sendings of two Paracletes, Jesus and his successor, the one following the other" The Gospel of John a Commentary, Rudolf Bultmann, p. 567 6) "Parakletos" or "Periklytos"?: Some scholars believe that what Jesus (pbuh) said in his own Aramaic tongue in these verses represents more closely the Greek word "Periklytos" which means the admirable or glorified one. This word corresponds exactly to the Arabic word "Muhammad" which also means the "admired one" or "glorified one." In other words, "Periklytos" is "Muhammad" in Greek. There are several similar *****ed cases of similar word substitution in the Bible. It is also quite possible that both words were contained in the original **** but were dropped by a copyist because of the ancient custom of writing words closely packed, with no spaces in-between them. In such a case the original reading would have been: "and He will give you another comforter(Parakletos), the admirable one(Periklytos)" (See examples of many similar cases in the Biblical **** in "The Emphatic Diaglott"). In his book "Muhammed in the Bible", Professor `Abdul-Ahad Dawud, formerly Rev. David Benjamin Keldani, Roman Catholic Bishop of Uramiah, submits a much more eloquent and scholarly presentation in defense of these assertions, far beyond the limited abilities of this humble author. For those who wish to read a truly scholarly study of this matter, you may obtain a copy of that book. The following is a very brief quotation from that book: "The 'Paraclete' does not signify either 'consoler' or 'advocate'; in truth, it is not a classical word at all. The Greek orthography of the word is Paraklytos which in ecclesiastical literature is made to mean 'one called to aid, advocate, intercessor' (Dict. Grec.-Francais, by Alexandre). One need not profess to be a Greek scholar to know that the Greek word for 'comforter or consoler' is not 'Paraclytos' but 'Paracalon'. I have no Greek version of the Septuagint with me, but I remember perfectly well that the Hebrew word for 'comforter' (mnahe) in the Lamentations of Jeremiah (I. 2, 9, 16, 17, 21, etc.) is translated into Parakaloon, from the verb Parakaloo, which means to call to, invite, exhort, console, pray, invoke. It should be noticed that there is a long alpha vowel after the consonant kappa in the 'Paracalon' which does not exist in the 'Paraclytos.' In the phrase (He who consoles us in all our afflictions) 'paracalon' and not 'Paraclytos' is used. (I exhort, or invite, thee to work). Many other examples can be cited here. There is another Greek word for comforter or consoler, i.e. "Parygorytys" from 'I console'.....The proper Greek term for 'advocate' is Sunegorus and for 'intercessor' or 'mediator' Meditea" Muhammad in the Bible, Prof. Abdul-Ahad Dawud, pp. 208-209 7) "He" not "It": Notice the use of "he" when referring to the Paraclete and not "it." If we read John 16:13, we will find no less than SEVEN occurrences of the masculine pronoun "He" and "Himself."

There is not another verse in the 66 books of the Protestant Bible or the seventy three books of the Catholic Bible which contains seven masculine pronouns, or seven feminine pronouns, or even seven neuter genders. So many masculine pronouns ill befits a ghost, holy or otherwise. The word "Spirit" (Greek, pneu'ma), is of a neutral gender and is always referred to by the pronoun "it." Mr. Ahmed Deedat says: "When this point of seven masculine pronouns was mooted by Muslims in India in their debates with the Christian missionaries, the Urdu (Indian) version of the Bible had the pronouns presently changed to SHE, SHE, SHE! so that the Muslims could not claim that this prophecy referred to Muhammad (pbuh) - a man! This Christian deception I have seen in the Bible myself. This is a common trickery by the missionaries, more specially in the vernacular. The very latest ruse I have stumbled across in the Afrikaans Bible, on the very verse under discussion; they have changed the word "Trooster" (Comforter), to "Voorspraak" (Mediator), and interpolated the phrase - "die Heilige Gees" - meaning THE HOLY GHOST, which phrase no Bible scholar has ever dared to interpolate into any of the multifarious English Versions. No, not even the Jehovah's witnesses. This is how the Christians manufacture God's word." "Muhammad, the natural successor to Christ," Ahmed Deedat, p. 51 8) He will guide you into all truth: In the above verses Jesus (pbuh) is quoted as saying "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." What does Jesus (pbuh) mean by "ye cannot bear them now"? If we were to read the Bible, we would find many verses throughout the Bible wherein Jesus (pbuh) bemoans the lack of understanding he was constantly greeted with from his disciples throughout his ministry: "And he(Jesus) saith unto them(the disciples).....O ye of little faith." Matthew 8:26 "...and (Jesus) said unto him(Peter), O thou of little faith." Matthew 14:31 "he (Jesus) said unto them(the disciples), O ye of little faith." Matthew 16:8 "And he(Jesus) said unto them(the disciples), Where is your faith?" Luke 8:25 Notice that these are not common Jews who he is saying these words to, but his own elect disciples. The Bible vividly illustrates how he is constantly going out of his way to simplify matters for them and to speak to them as one speaks to little children. However, even at that, they still misunderstand. He is finally driven to frustration and made to say: "And Jesus said, Are ye even yet without understanding?" Matthew 15:16 and "And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you?" Luke 9:41 We are even told that his own people did not accept him: "He came unto his own, and his own received him not." John 1:11 Jesus (pbuh) had "all truth," but he could not give it to them because they were not fit to receive it. Therefore, he told them that another would come after him who shall guide them into "all truth" which they could not receive from him. He tells us that the one who will come will "teach you all things." This one who will guide them into "all truth" is described as "The spirit of truth." We have already seen how the word "spirit" in the Bible is synonymous with the word "Prophet." Muhammad (pbuh), even before he became the prophet of Islam was known among his people as "Al-sadik Al-amin," which means "The truthful, the trustworthy." Thus, it becomes apparent that Muhammad was indeed "the spirit of truth." Since the departure of Jesus (pbuh) and to this day, the "Holy Ghost" has not taught mankind a single new truth not revealed by Jesus (pbuh) himself. It is important to notice the words "ALL truth" and "MANY things." "Many" and "All" means more than one. What new and innovative teachings has the Holy Ghost given mankind which were not taught by Jesus (pbuh)? The

Qur'an says: "O mankind! The messenger (Muhammad) hath come unto you with the truth from your Lord. Therefore believe; (it is) better for you. But if ye disbelieve, still, lo! unto Allah belongeth whatsoever is in the heavens and the earth. Allah is the All-Knower, the All-Wise." 9) He shall glorify me: The Paraclete "shall glorify me" and will "testify of me." Muhammad (pbuh) did indeed testify of Jesus (pbuh) and did indeed glorify him and raise him and his mother to their well deserved stations of honor and piety and even made it an article of faith for every Muslim to bear witness to this. Just one of the many examples of this is: "And the angles said 'O Mary, Allah gives you glad tidings of a Word from Him, his name is Messiah, Jesus son of Mary, High honored in this world and the next, of those near stationed to Allah." The noble Qur'an, A'al-Umran(3):40. Nobody seems to recognize this fact as being at all extraordinary. People generally look upon the Jews as true worshippers of God and followers of a legitimate faith, even if they do consider them misguided by not following Jesus (pbuh) but killing him. Their book is even incorporated into the Bible as the faultless word of God. On the other hand, Muslims are looked down upon as followers of a false prophet and as savage blood thirsty terrorists or barbarians. However, if we were to look at the Jewish opinion of Jesus (pbuh) we would find that an early reference in the Babylonian "Talmud" says that "Jeshu ha-Nocri" was a false prophet who was hanged on the eve of the Passover for sorcery and false teaching. They further claim that he was a bastard son of a Roman adulterer among many other allegations. Mr. Josh McDowell is a Biblical scholar who has researched the topic of the Jewish Talmud's view of Jesus. The Talmud, of course, is the ultimate authoritative body of Jewish tradition, comprising the Mishnah and Gemara. In Mr. McDowell's book, "Evidence that demands a verdict," he quotes extensively from the Jewish Talmud with regard to the official Jewish view of Jesus (pbuh). The following is a small sampling from this book: "Tol'doth Yeshu. Jesus is referred to as 'Ben Pandera'." Note: 'Ben Pandera' means 'son of Pandera'. He was a Roman soldier the Jews allege to have raped Mary to produce the illegitimate son Jesus (God forbid). Yeb. IV 3;49a: "Rabbi Shimeon Ben Azzai said (regarding Jesus): 'I found a genealogical roll in Jerusalem wherein was recorded, such-an-one is a bastard of an adulteress.'" Joseph Klausner adds: "Current editions of the Mishnah, add: 'To support the words of Rabbi Yehoshua' (who in the same Mishnah says: What is a bastard? Everyone who's parents are liable to death by the Beth Din), that Jesus is here referred to seems to be beyond doubt." The Jews had adopted in their ancient references a system of referring to Jesus with code names when heaping upon his person allegations of evil and blasphemy. One good reference on this topic is "The Jewish Encyclopaedia," in twelve volumes. The following information is obtained from that book. Under the heading of "Jesus in Jewish legend" (Vol. VII, page 170-173), we are told that Jesus is referred to in Jewish references by such code names as "that man," "that anonymous one," "Yeshu," "bastard," "son of Pandera," "son of Stada," "Balaam," (destroyer of the people) etc. Most allegations which are associated with Jesus (peace be upon him and his mother), concern themselves either with belittling the person of Jesus, ascribing to him illegitimate birth, ascribing to his mother Mary (pbuh) acts of whoredom, attributing to Jesus acts of black magic through the vain use of the given name of God, and attributing to him a shameful death as well as severe and denigrating punishment in the afterlife. These references to Jesus in Jewish records and law claim that Jesus was born to a well known adulteress named "Mary," who conceived him through adultery with a Roman soldier who was

named either "Pandera" or "Stada." Jesus is then claimed to have traveled to Egypt and entered into the service of magicians, he lusted after a woman and was excommunicated, he set up a brick as his god and led all of Israel into apostasy. He is claimed to have cut his magic formulas into his skin, by having taken a parchment containing the "declared name of God" and cut it into his skin in order to steal it from the Temple. All of his miracles were then performed through this stolen parchment which was later forcibly retrieved from him. It was Judas Iscariot who volunteered to retrieve it from Jesus. An arial battle ensued between Judas and Jesus. Judas found that he could in no way touch Jesus so he "defiled" him. Judas emerged victorious and Jesus fled. Forty days before the condemnation of Jesus, a herald called upon anyone who could say anything in Jesus' favor. Not a single person came. The scholars of Israel then bound him to a pillar, however, his disciples attacked them and freed him. He disguised himself and rode an ass into Jerusalem, however, Judas saw through his disguise and exposed him. We are told that Jesus was then taken to be hung on the tree as the law required, however, he had conjured all of the trees with his black magic and none of them would receive him. Finally they hung him up on a large cabbage stalk which received him. After Jesus' body was placed in the tomb it disappeared and his disciples tried to claim that he had risen, however, it was later discovered that "Judas the gardener" had taken Jesus' body and used it as a dam to hold back the water in his garden. Jesus' body was then retrieved and flung before the Queen. In this manner the lies of the apostles were silenced and there was great rejoicing throughout the land. This same encyclopaedia aleges that the Qur'an "alludes to" the insult delivered to the body of Jesus in the streets of Jerusalem. A claim that is not only preposterous and unfounded, however, the authors are hereby publicly challenged to produce the of the Qur'an that "alludes to" such evil claims against Jesus, peace be upon him and his mother Mary.

Source

<http://wings.buffalo.edu/sa/muslim/library/jesus-say/ch6.3.html>

ذكر النبي محمد عليه الصلاة والسلام في الإنجيل 15-

15- Prophet Muhammad in the Bible?

Prophet Muhammad in the Bible? Prophet Muhammad in the Bible? Was he Solomon, Jesus or Muhammad? Muhammad's name appeared in Haggai 2:7 under the hebrew word mahmad () which means praised one (Muhammad is Arabic for praised one). It almost undoubtedly is referring to the Arabic Prophet Muhammad. The 5th chapter of Songs of Solomon is discussing someone. Jews will say it is discussing Solomon, while Christians will say it is discussing Jesus. Considering this is the Songs of Solomon, it would seem logical that it is discussing Solomon. The verses describing this mystery man have the narators speech conjuagted in the feminine (meaning it is a woman who is describing this man) so it is possible that it is one of Solomon's wives discussing her Husband (Solomon). However, if a Christian tries to assert that Jesus is being discussed, then they are insinuating that this is discussing a future prophet (a man who was not yet alive at that point), a prophesy.... If the 5th chapter of Songs of Solomon is looking into the future, then there is no doubt it is discussing Muhammad. Throughout the chapter,

someone is being discussed. Whomever it is, verse 15 says his "countenance (face) is as Lebanon", so this is an Arabic gentleman (or Arab looking), a Semetic man none the less. Verse 11 says "his head is as the most fine gold, his locks are wavy, and black as a raven". Verse 10 describes this man as being "radiant and ruddy" which means he was slightly light-skinned with a rosy color. This can be confirmed in the Sahih Bukhari Hadiths, Volume 4, Book 56, Number 747 , which says Muhammad was slightly light skinned, with a rosy color (and also has the same hair as is mentioned in verse 11). Also verse 14 describes this man as having a stomach like ivory. I take it this means the parts of his body that were usually covered by his garment from the sun, were very white (like ivory). This also can be attributed to Muhammad who although having a rosy, golden color, had white armpits (Sahih Bukhari, Volume <

<http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/bukhari/017.sbt.html>

> 2, Book 17, Number 141 says you could see the whites of his armpit when he raised his hand). WHAT'S THE POINT?!?! Discussing skin color, and hair color is fruitless, and if I was basing it solely on that, it could be describing ANY semetic man. However, this person's name is given. In reading the english translation of Songs 5:16 it finishes the de*****ion by saying "He is altogether lovely". The words "altogether lovely" was translated from mahmad (). We'll take a closer look at this four character word, and prove this is talking about Muhammad... First of all, the way this word is written in Hebrew is . That happens to be the EXACT same as Muhammad's name is written in Hebrew. Let's look at the spelling of this word... It has four characters. Going from right to left they are... Now, when writing in Hebrew, there is no difference between the word mahmad () and Muhammad (). The only difference is in the vowels used when pronouncing this word (). Hebrew is an ancient language, and there are no vowels. It is made up of 22 consonants. In ancient times, the reader decided on his own which vowels to add in. It was not until the 8th century that vowels were introduced, in the form of dots and lines. However, this has nothing to do with real hebrew. The word mahmad () in ancient times would most likely have been pronounced "mahamad". According to Ben Yehuda's Hebrew-English Dictionary, is correctly pronounced "mahamad" (not mahmad) which is very close to Muhammad. Ben Yehuda's Hebrew-English Dictionary defines " " as "lovely, coveted one, precious one, praised one". The correct way to say "praised one" in Arabic is Muhammad, so this is the same word! As was stated before, the name Muhammad () and the word mahmad () are spelled exactly the same way in hebrew, and both have the same meaning. The only reason they are pronounced different is because of vowels (dots and lines) introduced in the eighth century. The Hebrew word for praised one is The Hebrew word for Muhammad (the Arabic Prophet) is In conclusion, if Songs of Solomon chapter 5 is discussing a man to come after that time, it is without a doubt Muhammad, as it even mentions his name. Any Christian who believes Jesus is the Messiah, and believes that books were sent down by God after the TaNaKh (old testament), then surely they should take into account what they just read here, and consider the Qur'an before making a decision. It is time for you to be among the people whom God said: 156 - ... He (God) said: with my punishment I visit whom I will; but my mercy extendeth to all things. that (mercy) I shall ordain for those who do right, and practise regular charity, and those who believe in our signs; 157 - Those who follow the Messenger, the unlettered prophet, whom they find mentioned in their own (*****ures),

in the Torah and the Gospel; for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); he releases them from their heavy burdens and from the yokes that are upon them. so it is those who believe in him, honor him, help him, and follow the light which is sent down with him, it is they who will prosper. 158 - Say (O Muhammad): O mankind I am sent unto you all, as the Messenger of God, to whom belongeth the dominion of the heavens and the earth: there is no God but He: it is he that giveth both life and death. so believe in God and his Messenger, the unlettered prophet, who believeth in God and his words: follow him that (so) ye may be guided. Ultimate Prophet Foretold By M.I. Liaqath Ali Part 1 Before commencing creation, Allah gathered the souls of Prophets He would send down to earth and told them that He gave them *****ure and wisdom; after all of them an Apostle (i.e. Muhammad will come and confirm their *****ures and that they must believe in him and help him. [Al Imran 3:81] As they evidently could not be his contemporaries, they helped him only by saying and writing about his advent, such that their posterity could have an introduction of him and so trust him. Prophet Muhammad was commanded by God to inform that he was not the only Messenger of God to the world [Al Qur'an 46:9]. Scholars say that there had been some 124,000 Prophet sent to the world who preached in the language of the respective people [A Qur'an 14:4]. The true religion they preached and their *****ures got corrupted with passage of time (with the exception of Al Qur'an). However, the message on the last and greatest Prophet Muhammad is retained till date in the *****ures of all major world religions. We are presenting here some interesting information from these Books so that adherents to these religions (as also Muslims) come to know that Messenger e is not alien to them, get rid of unfounded prejudices against Islam and the Messenger and that they may take interest in the *****ure and religion he brought. The reason is that Islam as given to him is the true religion of the world brought to ultimate perfection [Al Qur'an 5:3] These *****ures identify the greatest Prophet to come mentioning details of his birth, events of his life, his followers, etc. Some even give his Arabic name or its *****alents! This article will help creating right belief (Iman) in other religionists. Further, it will help Muslims appreciate yet another facet of greatness of Prophet and deepen their Iman. We will see here only a sample of the overwhelming evidences! (A) Hindu *****ures There is no doubt that God sent Prophets to people of India. There is no mention of any Indian Prophet or *****ure in Holy Qur'an. But Bukhari records Prophet Muhammad as saying he was enjoying breeze wafting from India laden with fragrance of Tawhid (unity of God). The four Vedas (*****ures) of Hindus and their epics are said to be 5000-10,000 years old. They contain a great deal of monotheistic ideas, and of course, prophecies on h Muhammad . (1) Atharva Veda A chapter called Kuntapa Sukt of Atharva Veda is said to be very obscure in meaning and its theme, inscrutable. But it readily makes sense if looked at with history of Prophet . One verse as translated from Sanskrit language reads; Hear O people! Narashans will be praised. O Kaurama! We got 60,090 people from our enemies. The word Narashans means the 'Praised one' and the sentence 'praised one will be praised' is peculiar. Here Narashans is a proper noun, Muhammad in Arabic! Kaurama means emigrant muhajir that Prophet was. It also means spreader of peace - peace in Arabic is being salam or Islam! 60,000+ was the population of Makkah who eventually embraced Islam. The first line of the next verse is translated as; O Chanter (or Praiser)! Enjoy like a bird on a tree

full of fruits. Praiser in Arabic is Ahmad, the other name of Prophet . The verse compares beautifully with the Qur'anic verses 14:24,25 describing Kalima Tayyiba ("There is no god but Allah") as a tree firmly rooted (in the earth), with branches reaching to heavens, capable of bearing fruit in all seasons (i.e. the world and the hereafter). The Veda talks about a great sage named Mamaha that means; honoured or famed Muhammad, again. The Veda mentions a mysterious set of numbers are associated with objects that the sage would possess. They are simply incomprehensible. These are; 100 gold coins 10 garlands, 300 horses and 10,000 cows. They can very well be approximate references respectively to the first batch of Mekkan emigrants to Abyssinia; 10 companions who were designated by Prophet as sure entrants to paradise; 313 companions of Battle of Badr and 10,000 companions at the invasion on Makkah. (2) Bhavishya Puran This is a Sanskrit work of prophecies. The title means 'Book of the Future'. Since Hinduism is based in India it was, and still is, taken for granted that its sages will be born in India itself. Contrary to this belief the Book says that a great master will appear in a foreign country (mlechcha acharya) and live in a sandy region (marusthal). His name will be Mahaamad. Within a short span of 18 couplets Mahaamad is mentioned five times. One couplet enumerates the main identification points of Mahaamad's followers; They will be circumcised (unknown in India); cut hair of their heads short (as against the Indian practice of long uncut hair knotted into a bun), keep beards call out at top voice (for prayers - Azan) and will be omnivorous (i.e. eat vegetarian as well as meat). The class of Hindu religious masters are strict vegetarians). They will be known as Musalay! These details will completely dispel any suspicions of coincidence in the matters between Mahaamad and Muhammad ! There is an interesting information in Bhavishya Purana that Mahaamad would appear to Bhoj, ruler of Dhar, and say that he would establish the religion of meat eaters, by the command of Ishwar i.e. God. There is a tradition that long afterwards, Bhoj got terrified on seeing the full moon split into two. Learned men consulted holy books and told him that it was one of the signs of the Universal Master to be born in a country to the West. Bhoj sent his minister to Prophet in Arabia, who named the king Abdullah. The Tomb of Abdullah is still there at Dhar. (Refer Fig.1) (3) Mahabharat This is a Hindu epic describing the struggle and triumph of good against evil. It was written by sage Vyas who also authored Bhavishya Purana. Mahabharata says that in the last eon called Kali Yug (in which we now live) a great sage will appear with name Mahaamad. He would preach about unity of God. He will be driven away from his native place by his own folk. By him the world would get peace. (Islam means peace). Mahabharat further says that cloud will provide him shade. It is recorded in history that Buhaira, the Christian priest of Syria observed this sign with Muhammad e in his boyhood and identified him as the last Prophet anticipated for millennia. PART 2 Prophet Muhammad was commanded by God to inform that he was not the only Messenger of God to the world [Al Qur'an 46:9]. Scholars say that there had been some 124,000 Prophet sent to the world who preached in the language of the respective people [A Qur'an 14:4]. The true religion they preached and their *****ures got corrupted with passage of time (with the exception of Al Qur'an). However, the message on the last and greatest Prophet Muhammad is retained till date in the *****ures of all major world religions. We are presenting here some interesting information from these Books so that adherents to these religions (as also Muslims) come to know that Messenger is not alien to them. Kalki Puran This is a holy book of Hindus describing the advent of the last, the

tenth Avtar to come. An Avatar is considered an incarnation of God, who appears on earth whenever religion declines and evil abounds, and corrects the situation. He is of high character and miraculous powers but subject to predestination and morality. If the term 'human representative of God' is substituted for 'incarnation of God' this de*****ion will fit the Islamic concept of Prophet . The signs and events of the final Avatar Kalki point out to final Prophet Muhammad . They fit those of Muhammad neatly and perfectly. They are as follows; * Kalki will appear in the last on Kali Yug and will be the guide for the entire world. * He will be born on the 12th day of the month. Prophet as born on 12th Of Rabiyyul Awwal). * His parents will be : Vishnu Bhagat and Soomati meaning servant of God (the Cherisher) and peace. (Messenger's father's name was Abdullah, God's servant and mother was Amina refuge giver which includes the idea of 'peace'.) * He will be with a beauty par-excellence. His body will be fragrant. * He will get wisdom on a mountain. (Messenger was conferred Prophethood on Mt.Hira) * He will receive a horse from God, which will be faster than lightning. Riding it he will go around the earth and seven skies. (During Mi'raj Prophet got Buraq meaning lightning and toured the entire universe.) Kalki will split the moon. Like Bhoj, Cheraman (Zamorin) Perumal the ruler of Indian kingdom of Kerala, witnessed splitting of the moon performed by Prophet . After gathering the facts he sailed to Arabia and became Muslim at Prophet's hand. His Tomb is near the city of Salala in Oman The word 'Kalki is considered to be a basic word, a noun without a meaning, as against attribute - based or action - based ones. The preceding Hindu Books either give attribute based name in sanskrit to the Last Prophet or Arabic name, which is also attribute based. The author thinks that 'Kalki' is the Sanskrit transliteration of the Arabic 'Khalqi' meaning creation (concrete noun). He is celebrated by Muslims as being; (1) Awwal ul Khalki First of creations (2) Khair il Khalki Best of creations (3) Awf al Khalki Foremost out of creations (4) Akram al Khalki Greatest of creations (B) Buddhist *****ures Buddhism is older than Christianity. It originated in India but is prevalent in entire South Asia and far East. Gautama Buddha, its founder is supposed to be an agnostic but this is disputed. The word Buddha means enlightened. *****ures of Buddhism are available in Sanskrit, Pali, Sinhalese, Burmese, Chinese, Tibetan and Japanese languages. We could get the following information collectively from them; At his death bed his grief-stricken disciples asked him who will provide them guidance after him. The Buddha consoled them by saying; "Do not think I am the only Buddha. There had been many before me and will be many after me. (Compare this with the Qur'anic Verse 26:9 "say (O Muhammad): I am no new thing among Messengers (of Allah....). At appropriate time a great Buddha will come." * He will be born in a country to west (and not in India). Remember that Arabia is in the west of India. * He will migrate from his homeland. * He will look at the Universe face to face. (Compare this with Mi'raj). * His countrymen cannot be reformed until his advent. * He will preach the same religion as mine but its perfection and success will reach peak stage only in his time (Compare this with the Qur'anic Verse 5:3 "..... I have perfected your religion for you.. . and have chosen Al Islam for you as religion... "). * While my disciples are in hundreds, his will be in thousands. The Chief disciple Ananda asked him how to identify the great Buddha when he eventually comes. Gautama told them, * "His name will be Maitreya." The word maitreya means love, kindness, compassion, mercy, and so on. The Arabic for mercy is rahmat. Rahmat is title given to the Sayyidul Mursaleen e Leader of Prophets, by Allah in

Qur'an ! He refers to him as; Rahmatan lil Alameen Mercy unto the worlds (21:07)
 Rahshatun lilladeena amanu minkum Mercy unto the believers (9:61) Rahmatan min
 Rabbika Mercy from thy Lord (28:46) We can see that the Indian *****ures refer to the
 Ultimate Prophet ultimate both in time and greatness in clear, direct terms. No stretch of
 imagination, playing with words and linguistic nuances or involved, artificial
 interpretations are needed to grasp the point. No complicated inductive or deductive logic
 is required for drawing the conclusion. On the other hand, the facts are recorded in a
 straightforward manner and are available for all to verify. No hearsay need be believed
 uncomfortably. The plain truth is inescapably evident that it is Hadhrat Muhammad , the
 chosen one (Mustafa) to be the greatest of Prophets for all people of the world and
 awaited by all of them since time immemorial. Incidentally, we find that in these
 *****ures statements implying plurality of God have been interpolated causing
 confusion with Monotheistic concept that is La ilaha il Allah in Arabic). But the
 statements amounting to Apostleship of Muhammad "Muhammadur Rasoolullah" is
 miraculously left intact! major faiths. Allah willing, an article on prophecies in Jewish
 and Christian *****ures will follow. PART 3 Prophet Muhammad was commanded by
 God to inform that he was not the only Messenger of God to the world [Al Qur'an 46:9].
 Scholars say that there had been some 124,000 Prophets sent to the world who preached
 in the language of the respective people [A Qur'an 14:4]. The true religion they preached
 and their *****ures got corrupted with passage of time (with the exception of Al
 Qur'an). However, the message on the last and greatest Prophet Muhammad is retained
 till date in the *****ures of all major world religions. We are presenting here some
 interesting information from these Books so that adherents to these religions (as also
 Muslims) come to know that the Messenger is not alien to them, get rid of unfounded
 prejudices against Islam and the Messenger and that they may take interest in the
 *****ure and religion he brought. The reason is that Islam as given to him is the true
 religion of the world brought to ultimate perfection [Al Qur'an 5:3] These *****ures
 identify the greatest Prophet to come mentioning details of his birth, events of his life, his
 followers, etc. Some even give his Arabic name or its *****alents! This article will help
 create the right belief (Iman) in other religionists. Further, it will help Muslims appreciate
 yet another facet of greatness of the Prophet and deepen their Iman. We will see here
 only a sample of the overwhelming evidences! Prophet Foretold in Parsi *****ures
 Parsi religion or Magianism was established in Persia in ancient times by Prophet
 Zoroaster and hence also known as Zoroastrianism. The suggestion by some that he was a
 Prophet of Islam cannot be ascertained or denied for lack of direct evidence in Qur'an
 and Hadeeth. Their *****ure Avezda is in Zend (old Persian) language and foretells of
 the advent of Prophet Muhammad . The Parsi religion at Rasoolullah's time suffered, and
 still does, from two main deviations Tawheed (monotheism). (1) It divided good and evil
 between two gods - god of evil was not worshipped, though (2) Parsis worship fire as
 God's manifestation. Besides Avezda, Dasatir is also a holy book of Parsis. These two
 give the details of the appearance of Prophet of Arabia in the following terms; A great
 sage will appear in a sandy region to the west. (Refer Fig.1) His name will be
 Astvat-ereta or Soeshyant. Astvat-ereta means the Praised one Muhammad in Arabic.
 Soeshyant means mercy to the worlds, Rahmat lil Alameen in Arabic. At his time the
 Parsis will abandon fire worship and will turn towards a temple which will be purified by
 removal of idols. On conquering Makkah, Prophet went straight to the Ka'abah, the

oldest ever Mosque on earth, and eradicated the 360 idols, reciting the Qur'anic Verse; "Truth has come and falsehood vanished. Falsehood is ever bound to vanish" (Al Qur'an 17:81). Despite clear prophecies when Prophet Muhammad appeared these three great communities of the world missed him for various reasons; (1) Hindus because *****ural knowledge was not disseminated but kept confined to the priestly class; (2) Buddhists because of information barriers due to geographical distances and (3) Parsis because of jealousy and prejudices even though Prophet and his followers were in touch with Persia. However, Persians eventually embraced Islam, the Prophet's religion except for a minuscule minority. 20 to 25% of people of Indian subcontinent converted to Prophet's faith. Conversions of Buddhists of Asia to Islam is to a much lesser degree. But due to today's information and communication revolutions and current economic prominence of the Arab land the message of Prophet is reaching the Asians, and also all other peoples of the world on a much wider scale. But this phenomenon is almost totally independent of the prophecies. They are therefore joining the faith he preached in a fresh series of waves. Allahu A'lam. God alone knows the truth of everything, including the above mentioned prophecies in the three major faiths. Allah willing, an article on prophecies in Jewish and Christian *****ures will follow. Prophet Muhammad in Zoroastrian and Hindu *****ures The following are predictions of the coming Prophet Muhammad as mentioned in the Zoroastrian and Hindu *****ures are based upon 'Abdul Haq Vidyarthi's research presented in Muhammad in World *****ure. The Zoroastrian *****ure: Zoroastrianism, the common religion of ancient Persia is also known as Parsi-ism, Magainism, and Fire-worship. The religion itself finds its origins with the Prophet Zoroaster (Greek form of Zarathushtra) of whom little is known. Zoroastrians has been commonly described as a dualistic religion, with two principal gods-Ahura Mazda, the god of wisdom and goodness, and his adversary Angra Mainyu, the god of evil and wickedness. Additionally, there are six minor deities associated with Ahura Mazda who are manifestations of his various qualities. Research into the religion and early *****s have discerned the true nature of the religion. Far from a dualistic or polytheistic tradition, Zoroastrianism, in its original form, can only be considered monotheistic. Farhang Mehr, a Zoroastrian, describes his religion in The Zoroastrian Tradition: Believing in the basic tenets of monotheistic religions--the transcendence and eternity of the creator, revelation, God's message, and life after death with reward and punishment-Zoroastrianism must be classified as a monotheistic religion. The Zoroastrian holy *****ures have changed over time. The Gathas were the original revelation, which Zoroaster delivered to his people. Only 5 books have survived. The *****ure was first written in Gathic; a dead language which is reserved for few scholars only. Later Priests would add to the Gathas, in the Avestan language, to make up the rest of the Zoroastrian holy book, now known as the Avesta (or Zend Avesta). This book was translated by the conquering Sasanids into the Pahlavi tongue. What survives today is estimated to be only a quarter of the original 21 books of the Avesta. The excerpt displayed here is from a portion of the Avesta known as the Dadistan. The prophecy specifically contained in Sasan 1, verses 54-61: When such deeds the Persians will commit, a man from among the Arabs will be born, from among the followers of whom, crown and throne, and kingdom and religion of the Persians all shall be overthrown and dissolute. And the arrogant people shall be subjugated. They will see instead of the house of idols and the temple of fire, the house of worship of Abraham without any idols in it; the Qibla. And they will be

a mercy for the worlds and then they will capture places of the temples of fire, Madain or Ctesiphon, and of the surrounding places of eminence and sanctity, and their religious leader will be an eloquent man and his message or what he will say will be well connected. The "sum and substance" of the prophecy can be stated that when the Zoroastrians forsake their religion and their deeds become unprincipled in ignorance, a man will arise in Arabia (a prophet), whose adherents will conquer the arrogant Persians and overrule them. They will turn from idolatry and fire-worship to worship at the House of God, the Ka'ba of Abraham, which will be cleansed of all idols. The followers of this Arabian Prophet will be a "mercy onto the world." This is also the title given to Prophet Muhammad in the Qur'an. The cohorts of this Arab Prophet will become the masters of Persia, Madian, Tus, Balkh, and neighboring territories. Their Prophet will be eloquent in speech and his message will be clear and logical (well connected). The Hindu ****ures

The Hindu religion is the predominant religion in India and its influence does not pervade much further. It is a polytheistic religion founded upon three main ****ures-the Vedas, the Upanishads, and the Puranas. The last of these, the Puranas, are the most widely read and easily found of the three sacred writs. The Puranas also appear to be the most authentic because their sanctity is attested to by the highly revered Vedas (which means they must be more ancient than the Vedas). The Penguin Dictionary of Religions states that the Puranas "from part of the real ****ures of the Hindus, in the sense that they have been available to and known by low-caste people whereas the Veda ****s were the preserve of the Brahmans." We find in Prati Sarg Parv of Bhavisha Purana (a book from the Puranas), the following passage: A "malechha" [belongs to a foreign country and speaking a foreign language] spiritual teacher will appear with his companions. His name will be Muhammad. "Raga" after giving this "Maha Dev Arab" [Arab of Angelic character] a bath in the Panchgavya and the Ganges water [and thus purging his sins] offered him the presents of his sincere devotion and showing him all reverence said, 'I make obeisance to thee. 'O ye the pride of mankind, the dweller in Arabia, ye have collected a great force to kill the Devil and you yourself have been protected from the "malechha's" opponents.' 'O ye! The image of the Most Pious God the biggest Lord, I am a slave to thee, take me as one lying on thy feet.' (prati Sarg Parv III: 3, 3.5-8) This prophecy indicates the following points: The name of the Prophet is clearly stated as Muhammad. He is said to be from Arabia. The Sanskrit word "marusthal" used in the Prophecy means a sandy tract of land or desert. Special mention is made of the companions of the Prophet. Indeed, his companions reflected many of the qualities he himself had. He will be immune from sins, having an angelic character. The Raja of India will treat him with honor and deference. The Prophet will be granted protection from his enemies. He will kill the Devil, root out idol-worship and will do away with all sorts of vices. The Maharishi claims to be lying at his feet. He is regarded as the "pride of mankind" (Parabatis Nath) We can see that both the Zoroastrian and Hindu ****ure also give faithful de****ions of Prophet Muhammad. The revelation of the Qur'an and the prophethood of Muhammad are signs and guidance from God for mankind as a whole. In the Qur'an, God Almighty constantly refers to Muhammad in universal terms: "The Seal of the Prophethood," "Mercy to all the Worlds," "Beginner of Glad Tidings" and a "Messenger of God." If we compare the teachings of Muhammad with those of other Prophetic faiths-Judaism, Christianity and Zoroastrianism, we see commonality. However, as Muhammad was to be the last Prophet, it would only seem natural that he

should be universal. It is because this-that Muhammad is God's instrument of guidance for the world-that he has been mentioned in many of the previous revelations.

Muhammad In Hindu *****s A recently published book in Hindi has raised a lot of hue and cry all over India. In the event of the author being a Muslim, he would have been jailed and a strict ban would have certainly been imposed on the printing and publishing of the book. The author of this important research work "Kalki Autar" i.e. "guide and Prophet of whole universe" comes of a Bengali race and holds an important portfolio at Allahabad University. Pundit Vaid Parkash is a Brahman Hindu and a well known Sanskrit scholar and research worker. Pundit Vaid Parkash, after a great deal of toil and hard-work, presented the work to as many as eight great Pundits who are themselves very well known in the field of research in India, and are amongst the learned religious leaders. Their Pundits, after thorough study of the book, have acknowledged this to be true and authentic research work. Important religious books of India mention the guide and prophet by the specific name of 'Kalki Autar' it denotes the great man Muhammad () who was born in Makkah. Hence, all Hindus where-ever they may be, should wait no longer for any other 'Kalki Autar' but to embrace Islam and follow in the footsteps of the last Messenger of Allah who was sent in the world about fourteen hundred years ago with a mission from Him and after accomplishing it has long ago departed this world. As an argument to prove the authenticity of his research, Pundit Vaid Parkash quotes from Veda, a sacred book among Hindus: <ALIGN="JUSTIFY"VEDA language="" title="" name From (Allah) guide After quoting reference says comes). According Hinduism, island territory ?Jazeeraatul Arab.? ?sacred? father?s ?Somanib.? sanskrit Vishnu? stands literal ?Bhagat? slave. ?Vishnu Bhagat? mean Slave (Abdullah). ?Somanib? Sanskrit Arabic denoted ?Amina.? Whereas mother?s names Abdullah Amina respectively. big Hindus, live olive dates honest. writes, ?This case).? Veda mentions noble dynasty land. regards born respected tribe Quraish enjoyed great respect high place true matter. Allah?s Gabriel cave Hira. believe Bhagwan provide fastest help ride around seven skies heavens. riding ?Buraq? ?Meraj? proves what? Hindus? ?Kalik strengthened heavily helped Bhagwan. know aided reinforced angel Badr. Hindus expert horse riding, arrow-shooting swordmanship. What Pundit Vaid Parkash comments regard very important worth attention consideration. writes horses, swords spears long ago gone age modern weapons tanks, missiles guns unwise bearing arrows spears. reality, mention our books ?Kalki Autar? clearly indicative () heavenly Al-Qur?an. Bible?s Last Criterion 28:9: prophesieth pass, known, truly sent signifies tranquillity Creator creatures. cannot stated didn?t peace: 12:51-53: ?Suppose ye peace earth? nay, rather division, henceforth divided, three. father father; mother daughter, daughter mother; mother-in-law daughter-in-law, daughter-in-law her mother-in-law.? 10:34-36. Until Come died: 49:1): Jacob sons, ?Gather yourselves tell befall last days. ? 49:10: scepter Judah, law giver feet, gathering people be.? town, its real meaning peace, tranquillity, rest?Islam. refer town person, corruption Shalua (Elohim), i.e., (of Allah) . lineage Isaac stop soon Shiloh came. 2:133: ?Were witnesses death Jacob? When sons: ?What me?? said: ?We worship [Allah], fathers Abraham, Isaac, One we surrender [in Islam].?? shift prophethood another threatened Jeremiah 31:36: ??If ordinances depart me,? ?then seed cease being me ever.?? hinted 21:43: you: kingdom nation bringing fruits Ka?bah, built Ishmael, Makkah. once Qur?an 48:24. Another Bakkah, depending dialect tribe. once, 3:96: ?Verily, [of worship] appointed mankind [Makkah], full blessing, guidance people.?

Amazing enough, Bakkah 84:6: ?Who passing valley Baca well, rain filleth pools.? known Zamzam, still present today close Ka?bah. Glory 60: ?Arise shine, risen Compare Surah 74:1-3: O, you [Muhammad] wrapped garments! Arise warn! your magnify! ?For, behold, gross arise seen forgotten oneness taught including light, brightness rising.? ?Lift eyes round about, see: gather themselves together, thee: twenty three abundance sea converted thee.? Within less century, beyond borders Arabia. multitude cover dromedaries Midian Ephah, Sheba come, gold incense, shew praises Lord.? ?All flocks gathered together rams Nebaioth minister thee. acceptance altar, glorify glory.? tribes (Arabia) divided united. house glory,? referred House thought Christian commentators. (now whole Saudi least) country world remains impenetrable Church?s influence. ?Therefore gates continually. They shut night, bung forces kings brought.? fact mosque surrounding Ka?bah remained night since removed idols located within fourteen centuries ago. Rulers well subjects pilgrimage. Asses Chariot Camels vision riders 21:7: saw couple horsemen, asses, chariot camels ass? Every Sunday School student knows Jesus: John 12:14: had young ass, sat thereon, written.? Who, then, promised rider camel? powerful overlooked readers Bible. why Isaiah 21:13: burden Arabia ...,? responsibility Arab course now Muslims, 21:14: land brought water thirsty, prevented bread fled.? Tema probably Madinah, city immigrated. Each immigrant joined citizen Madinah ties brotherhood Prophet. immigrants food *****ter. 21:15: fled swords, drawn sword bent bow, grievousness war.? Companions persecuted left Madinah. 21:16: ?For thus me: ?Within year, according years hireling, fail.?? Exactly Hijrah (immigration), defeated battle Badr Finally 21:17 concludes mighty men diminished, Israel hath it.? Ishmael (Genesis 25:13), ultimately arose. beginning, attacking Companions. number resisted began diminish. some Bible verses, ?Kedar? synonymous ?Arab? general, Ezekiel 27:21: ?Arabia, Princes Like Moses addressed 18:18: raise brethren, [Moses], mouth, command Brethren Israelites Isaac) Ishmaelites (descendants Abraham Ishmael). excluded, Israelite. Otherwise written ?a yourselves.? Is like Moses? accepted, promise yet fulfilled. table below, taken Al-Ittihad (January-March 1982), page 41, self explanatory: Following comparison between few crucial characteristics may clarify identity ?that prophet?

| | | | | | | | | | | |
|--------|-------------|-------------|--------------|---------------|------------|-------------|-------------|------------|-------------|----------------|
| Moses: | Area | Comparison | Moses | Muhammad | Jesus | Birth: | Usual | Family | Life: | Married, |
| | children | Married, | Single, | children | Death: | Usual | Usual | Unusual | Career: | Statesman |
| | Prophet | Statesman | Prophet | Forced | Emigration | (in | adulthood): | To | Median | To |
| | Madinah | None | Encounter | Enemies: | Hot | pursuit | Hot | pursuit | Battles | No |
| | similar | encounter | Results | Encounter: | Moral | Physical | victory | Moral | victory | Writing |
| | down | Revelation: | In | (Torah) | In | lifetime | (Qur?an) | After | him | Nature |
| | Teachings: | Spintual | Legal | Spintual | Legal | Mainly | spintual | Acceptance | Leadership | people) |
| | Rejected, | accepted | Rejected, | accepted | Rejected | (by | Israelites) | ?Put | mouth.? | God?s |
| | came | through | Gabriel, | Muhammad?s | own | thinking | involved. | applies | divine | revelation. |
| | Perhaps | here | specifically | revelation | Moses, | believed | been | revealed | ?written | tablets.? |
| | Deuteronomy | 18:19: ?And | pass | whosoever | hearken | words | speak | require | him.? | Qurtan, |
| | 113 | 114 | surahs | phrase: | Gracious, | Merciful.? | part | Muslim?s | speech, | used |
| | when | activity. | ?in | name?< | God?s | personal | gender | plural | forms, | English |
| | word | ?God? | does. | Christians | start | ?In | Father, | Son, | Holy | Spirit.? |
| | It | noted | those | hear | accept | message | brings | punished. | corresponds | 3:19: Truly |
| | sight | Allah | surah | 3:85: whoever | desires | religion | than | Islam, | accepted | Hereafter |
| | losers. | My | Servant, | Messenger, | Elect | clearer | furfillment | prophecy | found | 42: 1. ?Behold |
| | servant, | uphold, | mine | elect, | soul | delighteth. | put | spirit | upon | him, |
| | messenger? | verse | 19. | No | doubt | | | | | |

prophets were indeed servants, messengers, elect Yet exception Muhammad, universally specific titles. Arabic, these are: Abduhu wa Rasuluhu Mustapha (His elected messenger. testimony person accepting is: there deity partner, bear witness servant messenger. same formula repeated prayer before beginning each prayer, nine day tashahhud during minimum obligatory prayers, several more Muslim performs any additional recommended prayers. most common Rasul Allah, which means 'the Messenger Allah'.

2. cry, up, cause voice heard street. describes decency
3. forth truth.
4. He fail nor discouraged, has set judgment earth; isles wait law. Jesus, did who disappointed because rejection Israelites.
5. I, righteousness, hold thee, thee covenant people, light Gentiles. phrase 'and keep thee' indicates other prophet after him. time, many Gentiles embraced Islam.
6. To open blind bring prison, darkness prison house. Blind eyes, life darkness? pagans paganism. Bring out prisoners prison? denotes abolishment slavery time history mankind.
7. I am That name, will another, neither graven images. unique among prophets, seal prophets? teachings remain undistorted today, compared Christianity Judaism.
8. Sing end earth, A new song, Hebrew or Aramaic, but Arabic. His messenger chanted five times daily minarets millions mosques all over world.
9. wilderness cities thereof lift up their voice, villages cloth inhabit: inhabitants rock sing, let shout to P mountains. Mount Arafat near Makkah pilgrims chant every year following: 'Here come [for Your service] O, Allah. you. Here come. Verily Yours praise, blessings, sovereignty. no partner besides You.' 42 can never applied Israelite prophet, Kedar Ishmael. See Genesis 25:13.
10. Let them give glory declare praise islands. really Islam spread to small islands far Indonesia Caribbean sea.
11. ... shall prevail against enemies. In short period, Kingdom God earth established with advent Muhammad. This forty chapter Isaiah fits character Prophet Muhammad exactly. King Called Him 'My Psalm 110:1: Lord: Sit at hand, until footstool.' There are two here. If first speaker) second (the spoken to) also be God, for knew only one God. So should read: 'God ...? Who whom called Lord?' The Church would Jesus. But denied by Matthew 22:45, Mark 12:37, and 20:44. He excluded from this title, as a son David. could call 'my Lord' if was son, argued. said, Luke 20:42-44: 'How say they that Christ David's son? And himself saith book Psalms: 'The Lord said unto Lord, sit thou on my right hand till I make shine enemies thy footstool.' David therefore calleth him Lord. How he then his son?' Jesus must have given an answer not recorded four canonical Gospels. However, it is mentioned explicitly in the Gospel of Barnabas that the promise was made to Ishmael, not to Isaac. David's "Lord" was thus Muhammad, whom he saw in spirit. No prophet ever accomplished more than Muhammad. Even the combined work of all of the other prophets remains small in comparison with that of Muhammad, who, during a twenty three year period, was able to leave a legacy (Islam) that remains unchanged until now. Art Thou That Prophet? The Jews sent priests and Levites to John the Baptist to ask who he really was. John 1:20-21: "And he [John the Baptist] confessed and denied not; but confessed, 'I am not the Christ.' And they asked him: 'What then? Art thou Elias?' And he saith: 'I am not.' 'Art thou that prophet?' And he answered: 'No.'" The crucial question here is: Art thou that prophet? Who was the long awaited prophet who was to come after the advent of Jesus and John the Baptist? Was he not the one like unto Moses (Deuteronomy 18:18) who is Muhammad? Baptizing with the Holy Ghost and with Fire Matthew 3:1 1: "I [John the Baptist] indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy

to bear: He shall baptize you with the Holy Ghost, and with fire." If Jesus was alluded to here, John the Baptist would not have gone back to live in the desert again, but would have clung to him and become one of his disciples, which he did not do. Thus John was alluding to another Dowerful prophet here. The one coming after John the Baptist could not be Jesus, as both were contemporaries. Here again, was it not Prophet Muhammad who was being alluded to by John the Baptist? The Least in the Kingdom of Heaven Jesus was quoted, in Matthew 11:11, as saying: "Verily I say unto you. Among them that are born of women there hath not risen a greater man than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." Can you believe that John the Baptist is greater than Adan., NG" ., Abraham, Moses, David, and many other prophets? How many pagans did John the Baptist convert, and how many followers did he have? But this is not the main point here. The question is: who was the least in the kingdom of heaven, greater than John the Baptist? For sure not Jesus, as at that time the kingdom of heaven was not yet formed and he never claimed to be the least, i.e., the youngest one. The kingdom of heaven consists of God as the Supreme Being and all of the prophets. The least or youngest one is here Prophet Muhammad. Blessed Are the Peacemakers In his Sermon on the Mount, Jesus was quoted, in Matthew 5:9, as saying: "Blessed are the peacemakers, for they shall be called the children of God." One of the meanings of the word "Islam" is peace: peace between the Creator and the worshiper. Jesus could not mean that his mission was that of a peacemaker, as he stated clearly that he had not been sent for that purpose (Matthew 10:34-36): "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." See also Luke 12:49-53. Comforter John 14:16: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." We do not know exactly the original Aramaic word used by Jesus for "Comforter." Other Bibles use "Consoler," "Advocate," "Helper," and in Greek Bibles we find the word "Paraclete." There are different explanations for it, among them "Holy Spirit" and "the Word." The Qur'an states in surah 61:6 that Jesus explicitly mentioned the name Ahmad: "And (remember) when Jesus, Son of Mary, said: 'O, children of Israel! I am the Apostle of Allah (sent) to you confirming the Torah (which came) before me, and giving glad tidings of an Apostle to come after me, whose name shall be Ahmad (i.e., the second name of Prophet Muhammad, and literally it means "the one who praises Allah more than others")." Whatever the explanation is of the Comforter, we conclude that Jesus left an unfinished work and that someone was coming to complete his mission. Let us examine, in the light of the Bible, if this Comforter fits the character of Prophet Muhammad: 1. "Another Comforter": So many Comforters had come, and another one was to come. 2. "That he may abide with you for ever": As there was no need for another one to come after him, and he was the seal of all prophets. The teaching will abide for ever and will remain intact. In fact, the Qurtan and all of the teachings of Prophet Muhammad remain as they were 1400 years ago. 3. "He will reprove the world of sin": (see John 16: 8) All other prophets, even Abraham, Moses, David, and Solomon chastised their neighbors and their people for sin, but not the world as Muhammad did. He not only rooted out idolatry in Arabia within a twenty three year period, but also sent envoys to Heraclius, the sovereigns of the Persian and Roman empires, to Najashi (the king of Ethiopia), and to

Muqauqis (the governor of Egypt). He reprimanded the Christians for dividing the unity of God into three portions, for having raised Jesus to a Son of God and then to God Himself. It was he who condemned the Jews and Christians for having corrupted their *****ures, demonstrated the birthright of Ishmael, and cleared the prophets from accusations of adultery, incest, rape, and idolatry. 4. "The prince of the world is judeed" (John 16:11). This is Satan, as explained in John 12:31 and 14:30. So Prophet Muhammad came to chastise the world on account of judgment. 5. "The Spirit of Truth" (John 16: 13). Since childhood, Prophet Muhammad was called al-Amin, i.e., the Honest or Truthful One. This person will also come and "he will guide you into all truth: ..." (John 16:13). 6. "For he shall not speak of himself, but whatsoever he shall hear, that shall he speak" (John 16:13). The Qur'an is God's word. Not a single word from Prophet Muhammad or his Companions was included within it. The angel Gabriel read it to him, he memorized it, and it was written down by his scribes. His own sayings and teachings were recorded in the hadith or (lit. tradition) literature. Compare this with Deuteronomy 18:18: "... and will put my words in his mouth; and he shall speak unto them all that I shall command him." This corresponds with surah 53:2-4: "Your companion [Muhammad] is neither astray nor being misled. Nor does he speak of [his own] desire. It is only the inspiration that is inspired." 7. "And he will show you things to come" (John 16: 13). Many prophecies of Prophet Muhammad have already come to pass, and the rest will be fulfilled in the future. 8. "He shall glorify me (John 16:14). Actually, the Qurtan and Prophet Muhammad have more reverence for Jesus than do the Bible and Christians themselves. The following will clarify this point: a. To believe in Jesus' death on the cross discredits his prophethood, according to Deuteronomy 13:5: "And that prophet, or that dreamer of dreams, shall be put to death ..." It also stamps him as accursed, (May Allah forbid it!) according to Deuteronomy 21:22-23: "... for he that is hanged is accursed of God" b. Matthew 27:46: "... My God, my God, why hast thou forsaken me?" Would Jesus have said such a thing? Even a non prophet would smile at agony, as he would know that his death would win him the title of martyr. Is this not an insult to Jesus and an insinuation that he did not have faith in Allah? c. We Muslims cannot believe that Jesus could label the Gentiles as dogs and swine and address his mother with "woman," as the Qurtan states in surah 19:32: "And dutiful to my Mother [i.e. Mary], and [Allah] made me not an unblessed and arrogant." Matthew 7:6: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine ..." John 2:4: "Jesus saith unto her [Mary], Woman, what have I to do with thee?" Revelation to Prophet Muhammad The first revelation (surah 96: 1-5) of Allah through the angel Gabriel to Muhammad was the word iqra', which means "read." As he was illiterate, he replied: "I cannot read." This first revelation was prophesied in Isaiah 29:12: "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 Qurtanic verses were not revealed in the order in which they appear in the Qur'an. In other words, the first part that was revealed is not the first page and the last part that was revealed is not the last page. That these revelations came in installments and were inserted in a certain order in the Qurtan as ordained by Allah was also mentioned in Isaiah 28:10-11: "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. For with stammering lips and another tongue will he speak to his people." Another tongue means here another language, not Hebrew or Aramaic, but Arabic. Muslims all over the world use one language "Arabic" in calling their God, in

their prayers, pilgrimage, and in their greetings to each other. This unity of language was also prophesied in Zephaniah 3:9: "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." Alas the truth has come in Arabic, but some still expect Prophet Jesus, who might teach mankind to worship Allah in one unique language in his second coming. We Muslims are sure that Prophet Jesus, in his second coming, will join the Muslims in their mosques, as he is like any other Muslim: he is circumcised, abstains from pork, and performs prayers with ablution, and that he stands, bows, and prostrates during his prayers.

لمن يرفض سنة النبي عليه الصلاة والسلام ويكتفي بالقرآن 16-

16- for those who deny the Sunnah

for those who deny the Sunnah Those who doubt the Sunnah say that the Quran is preserved by the preservation of Allah, as he said in the Holy Quran : 15-9 " Surely We have revealed the Reminder and We will most surely be its guardian." This is true,for It`s the word of Allah, it`s letters are firm, and the rules of reciting it is forwarded and stored in the chests and the lines The Holy Quran is sufficient & complete, Allah has said : 6-38 ".....We have not neglected anything in the Book,..." Also he said : 16-89 ".....and We have revealed the Book to you explaining clearly everything..." So why do we need the Sunnah for? Since the Quran has explained everything & is sufficient . The skeptics add that the Devine pledge to reserve the Holy Quran does not include the Sunnah which is the words of prophet Mohammad pbuh that isn`t preserved , & since prophet Mohammad pbuh is a human , so he may forget like any other human , & anger like any other one who may anger, so how can we ***** all of his actions & worship Allah with them? Since there`s no prove in the Holy Quran about them! Adding that prophet Mohammad pbuh has cautioned by himself the danger of lying against him , in the following Hadith : "let him hold his position in hell fire,he who intentionally lies against me " The Reply : 1- please prove your assumption from the Holy Quran :- If the skeptics understanding of the revelation of Allah is true : that the Quran did not abandon anything,& explained everything,then they have to prove their assumption by taking the Quran as a sufficient and exclude the Sunnah from the Quran. This is the Holy Quran, where are the verses that tell us just to count on the Quran? and at the same time ask us to renounce the Sunnah of our Prophet pbuh. we have learned this demand from the Quran: 2-111 ".....Say: Bring your proof if you are truthful." & the Hadith of the Prophet pbuh "whoever assumes something , must prove it" 2- The Quran & The Sunnah are from the same resource : The Holy Quran is the word of Allah, revealed at once by Gabriel to the lowest heaven , then in sequent periods to the heart of prophet Mohammad pbuh , as Allah has said : 53-2 " Your companion does not err, nor does he go astray;" 53-3 " Nor does he speak out of desire." 53-4 " It is naught but revelation that is revealed," 53-5 " The Lord of Mighty Power has taught him," So prophet Mohammad pbuh does not err, & he does not speak but the truth since it is reveled to him from the lord of the Mighty power, the lord of the heaven & the earth. - yes, the Sunnah is the words of prophet Mohammad pbuh & his actions , but he does not act anything out of his own desires, but by an inspiration from Allah , revealed to him by Gabriel , & whoever reads the books of Sunnah & Sirah (biography of prophet Mohammad pbuh) would notice that Gabriel has descended to him in several incidents –uncountable ones- to set rules or to reveal hidden

facts, in the following hadith which is narrated by Abu-Hurairah that the companions of the prophet pbuh said : "O prophet of Allah are you joking with us" he replied : "I do not speak but what is true" - the final revelation has to be preserved in order to be forwarded to people no matter what era they live in, many people may mistake when they think that Allah has preserved only the Holy Quran, when he said : 15-9 " Surely We have revealed the Reminder and We will most surely be its guardian." If it`s only the Holy Quran then the verse would be : surely we have revealed the Quran and we will most surely be its guardian. So choosing the "reminder" term instead of the Quran is for a great wisdom, for the reminder is to announce & explain everything revealed from Allah (including the Quran & the Sunnah) . * the preservation of the Quran :is the direct preservation by Allah * the preservation of the Sunnah :is by the scholars of Sunnah who laid down the foundations & the standards to distinguish right from false hadiths or even the fabricated ones. - the reservation of this religion must include the Sunnah as well, since the Sunnah explains the Holy Quran , as mentioned in Al-Nahl chapter, this is approved by the majority of the Sunnah followers. How could it be possible to preserve the explained & not to preserve the explainer? - if the Sunnah has faced some excluded hadiths which proved to be wrong ,that doesn`t mean it`s not preserved , this brutal attack against the Sunnah is the greatest prove for it`s preservation , if it did not face such attacks , the reservation of Allah would not have appeared, the same as the Quran , it faced many attempts of modifications but Allah has preserved it & preserved his prophet pbuh, & revealed the plans of the wicked. Allah said : 5-67 " O Messenger! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people." As we know that many attempts to kill the prophet pbuh have failed as in the case of Bani Al-Nadheer , & the poisoned ewe , this protection of Allah to the prophet pbuh was not explained but with those attempts. 3- The Sunnah was revealed to all prophets from their lord. What kind of revelation that the other prophets had? Let`s try to read the following verses : 33-34 " And keep to mind what is recited in your houses of the revelations of Allah and the wisdom; surely Allah is Knower of subtleties, Aware." 2-129 " Our Lord! and raise up in them a Messenger from among them who shall recite to them Thy revelations and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise." 2-151 " Even as We have sent among you a Messenger from among you who recites to you Our revelations and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know." 2-231 "..... and remember the favor of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby...." 3-164 " Certainly Allah conferred a benefit upon the believers when He raised among them a Messenger from among themselves, reciting to them His revelations and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error." 4-113 "..... and Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah's grace on you is very great." 17-39 " This is of what your Lord has revealed to you of wisdom, and do not associate any other god with Allah lest you should be thrown into hell, blamed, cast away." 62-2 " He it is Who raised among the inhabitants of Makkah an Messenger from among themselves, who recites to them His revelations and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error," & in Jesus`s Case : 5-110 " When

Allah will say: O Jesus son of Mary! Remember My favor on you and on your mother, when I strengthened you I with the holy Spirit, you spoke to the people in the cradle and I when of old age, and when I taught you the Book and the wisdom and the Torah and the Bible; and when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission; and when I withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment." In Abraham`s case : 4-54 " Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Abraham's children the Book and the wisdom, and We have given them a grand kingdom." In Noah`s case : 7-62 " I deliver to you the messages of my Lord, and I offer you good advice and I know from Allah what you do not know." In Saleh`s case : 7-79 " Then he turned away from them and said: O my people I did certainly deliver to you the message of my Lord, and I gave you good advice, but you do not love those who give good advice." When thinking of the previous verses , one would realize that wisdom is added to the book, which means that wisdom is different than the book, because to add something it means that it`s different , & prophet Mohammad pbuh did not offer any book other than the Quran which proves that the wisdom is the Sunnah. Imam Shafi`e mentioned : Allah mentioned the book which is the Quran, & mentioned the wisdom , & I heard from whom I accept of the scholars saying that the wisdom is the Sunnah of the prophet pbuh, & this statement is similar to the verses of the Quran , because the Quran has mentioned the book & added the wisdom, & Allah has ordered the prophet pbuh to teach his followers the book & the wisdom , so it`s not proper to mention that the wisdom is anything other than the Sunnah of the prophet pbuh . 4- if Allah has said : 6-38 "... We have not neglected anything in the Book.." Then what do we need the Sunnah for ? The answer : the book in that verse does not point at the Quran , because if you read the whole verse : 6-38 " And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves; We have not neglected anything in the Book, then to their Lord shall they be gathered." The book in that verse is the tablet of records (Al-Lawh Al-Mahfouth) where everything happened & will happen in the universe is recorded on this tablet , no sane person could ever say that the number of animals ,birds & all other creatures is mentioned in the Quran. Even if you think that the book in that verse means the Quran, then yes the Quran explained everything including the order to obey the prophet pbuh in many positions in the Quran, & it explained that the Sunnah explains the Quran , so how come you accept verses & refuse others? 2-85 "..... Do you then believe in a part of the Book and disbelieve in the other?..." 5- as for this verse : 16-89 "..... and We have revealed the Book to you explaining clearly everything,..." If this verse means that only the Quran explains everything , then where in the Quran the forms of worship which are considered the pillars of islam? The scholars of tafsir (interpretation of the Quran) all agreed against this assumption: - Al-Awza`e said : the verse 16-89 refers to the Sunnah. - Ibn Al-Jawzi in Zad Al-Maseer said : When Allah has said explaining everything, the scholars referred to everything of the religion`s matters , in **** , or that people should learn from what the prophet pbuh explained or what the majority of Muslims agreed upon. - Al-Jassas in the rules of the Quran said : It means:- & Allah knows best- is to explain everything of the matters of religion by ****

& by proof, for there`s not even a small incident but Allah has mentioned it`s rule: by **** or by a proof, what the prophet pbuh has explained is deprived from the Quran as Allah has said : 59-7 "..... and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back,....." 42-52 "..... and most surely you show the way to the right path:" 4-80 " Whoever obeys the Messenger, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them." So what the messenger pbuh has explained came from Allah, & it is an explanation of the book of Allah for Allah has asked us to obey the prophet pbuh & follow his orders , &the resource of what the majority have agreed upon is also from the book, because the book has mentioned that what the majority agrees upon is right & that they don`t agree upon a deception. - Al-Shawkani said in Fat-h Al-Qadeer : The meaning of explaining everything is that it explains many rules & what left is explained by the Sunnah , & Allah has ordered to follow the prophet pbuh with what he guides & to obey him , this is mentioned in the Quran, & the prophet pbuh said : "I have been given the Quran & what is like it" 6- some of the skeptics rely on the Hadith "compare everything offered to you from me with the Quran" & with that they are contradicting themselves , because they are offering the Hadith as a prove while they only believe the Quran, why? Is it only a stubbornness as Allah said : 24-49 " And if the truth be on their side, they come to him quickly, obedient." 24-50 " Is there in their hearts a disease, or are they in doubt, or do they fear that Allah and His Messenger will act wrongfully towards them? Nay! they themselves are the unjust." First let`s search if this Hadith is an authentic one or not: it is known that this Hadith has a sequence of narrators which is discontinued starting from an unknown man. Al-Shafi`e said : some of those who denied some of what has been narrated from prophet Mohammad pbuh relied on the Hadith : "compare everything offered to you from me with the Quran,if it agrees with it then accept it but if it contradicts it then I haven`t said it" , so I tell them :no one could prove that this Hadith is authentic , it came by a sequence of narrators discontinued starting from an unknown man, & we do not accept this narration. The multiple sequences of narrating this Hadith are not authentic when studying it according to the rules of Hadith narration , so it`s not acceptable , & Allah has asked us to investigate & make sure of things before accepting them : 49-6 "O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done." This discussion is regarding the narrators, & regarding the subject of the Hadith , it is also unacceptable, because Allah has asked us to obey the prophet pbuh in all matters without any conditions , as he said : 59-7 ".....and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back,...." 7- the prophet pbuh has already prophesized that some people would follow only the Quran : The prophet pbuh said : " i shall not find any of you reclining over his couch while being offered what I have ordered & what I have prohibited & then says : I do no know! I only follow what I find in the book of Allah" He also said : " I have been given the book & what is like it, & there shall be a man reclining over his couch saying : we only agree on the book of Allah, so whatever lawful thing we shall find in there , that we will do, & whatever unlawful thing we shall find in there, that we`ll not do" Abu Dawoud said : we went with the prophet pbuh to Khaibar alongside with his companions, & the leader of Khaibar was a wicked man , he told the prophet pbuh : O Mohammad , are you allowed to kill our cattle, eat our fruits , & beat our women ? so the prophet pbuh got angry & said : O son of Awf

ride over your horse & call the people out by saying : the paradise is not lawful but for the believer, & gather to prayer, so they gathered , then the prophet pbuh prayed with them & then said : " there shall be one of you who will recline over his couch thinking that Allah has not forbidden anything unless it is mentioned in the Quran, By Allah I have advised, ordered & forbidden things which are like the Quran & even more , & Allah has not made lawful for you to enter the houses of the people of the book unless by a permission, neither beat their women , or eat their fruits , if they gave you what is upon them."

انتظار اليهود لنبيين (وهما في الحقيقة عيسى ومحمد عليهم الصلاة والسلام -17)

17- Three distinct prophecies

Three distinct prophecies

In the Bible we read of the test that the Jews applied to Jesus (pbuh) in order to ascertain his truthfulness. The Jews had a prophecy that required Elias to come before Jesus (pbuh): "Elias verily cometh first" Mark 9:12 (also John 3:28). They had not seen Elias yet so they doubted the claim of Jesus (pbuh). Jesus, however, responded to them that Elias had already come but that they did not recognize him. In Matthew we read: "But I say unto you, That Elias is come already, and they knew him not.....Then the disciples understood that he spake unto them of John the Baptist." Matthew 17:12-13 John, however refutes the claims of Jesus (pbuh). This is one of the Christian's "dark sayings of Jesus" that their scholars have tried to reconcile for centuries. We will leave this matter for them to work out among themselves (This matter is resolved in the Gospel of Barnabas. Please see chapter 7 for more). Now, in John we read "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No." John 1:19-21 We notice that there are three distinct prophecies here: 1) Elias, 2) Jesus, 3) That prophet. The Jews were not waiting for two prophecies, but three. This can be further clarified by reading John: "And they asked him, and said unto him, Why baptizest thou then, if thou be: a) not that Christ, b) nor Elias, c) neither that prophet?" John 1:25 If "that prophet" were Jesus (pbuh) wouldn't the third question in both verses be redundant? Further, we must remember that "That prophet" can not apply to any prophet before the time of Jesus (pbuh) because at the time of Jesus (pbuh) the Jews were still waiting for all three. Notice how when we let the Bible speak for itself, without forcing the holy spirit or other supernatural meanings on it in the commentary, or forcing three questions to be only two, how clear these verses become. For much more evidence in this regard, please read chapter 7 regarding the Dead Sea Scroll prophecies of "two messiahs" and how the Jews who wrote the scrolls and who were waiting for the coming of Jesus (pbuh) clearly state in these scrolls that they were waiting for not one, but TWO messiahs, the first of which would be announced by an eschatological prophet.

Source

<http://wings.buffalo.edu/sa/muslim/library/jesus-say/ch6.1.html>

18- (بأن الله سوف يقتل النبي الذي يتكلم باسمه وبألهة خطأ) الرد على افتراء الانجيل -18

18- [God did not kill Muhammad \(pbuh\) for speaking in His name](#)

God did not kill Muhammad (pbuh) for speaking in His name

God did not kill Muhammad (pbuh) for speaking in His name In Deuteronomy 18:20 we read "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." Muhammad (pbuh) spoke not just a single word, but dictated a whole book in God's name. For twenty three years he spoke exclusively in the name of God Almighty. He was given one hundred and fourteen chapters, all of which were, and are to this day, recited day after day in God's name. Chapters in the Qur'an begin with the words "In the name of God, the Gracious, the Merciful." Yet he did not die, but lived to fulfill his message completely. He himself even narrated in the name of God a similar verse in the Qur'an: "And if he (Muhammad) had invented false sayings in Our (God's) name, We would have taken him by the right, then We would have severed from him his aorta, and there is none among you who could have held Us off from him" The noble Qur'an, al-Haaqah(69):46 (Remember that the plural form of this verse is the Arabic plural of respect, not the Christian plural of "Trinity," as seen in chapter 14). If the claims of some are true: That Muhammad (pbuh) was an impostor, then did God go to sleep for twenty three years? Of course not! He knew full well what Muhammad (pbuh) was claiming. If he was not telling the truth, why did God not kill him? Why did he allow him to perpetrate a lie that would span fourteen centuries, and eventually come to cover the globe?

Source

<http://wings.buffalo.edu/sa/muslim/library/jesus-say/ch6.11.html>

19- (رد على شبهة (المسلمون يعبدون محمد عليه الصلاة والسلام -19

19- [Misconception: Muslims Worship Muhammad](#)

Misconception: Muslims Worship Muhammad Source: Islamic Awareness Article ID : MSC010002 [5089] Misconception: Muslims worship Muhammad According to Islamic belief, the Prophet Muhammad was the last Messenger of God. He, like all of God's prophets and messengers - such as Noah, Abraham, Moses and Jesus -- was only a human being. Christians came to the mistaken assumption that Muslims worship Muhammad by formulating an incorrect analogy - they worship Jesus so they assumed Muslims worship Muhammad. This is one of the reasons that they called Muslims by the incorrect name "Mohammedans" for so many years! Muhammad, like Jesus, never claimed divine status. He called people to worship only Almighty God, and he continually emphasized his humanity so that people would not fall into the same errors as Christians did in regards to Jesus. In order to prevent his deification, the Prophet Muhammad always said to refer to him as "the Messenger of God and His slave". Muhammad was chosen to be God's final messenger --- to communicate the message not only in words but to be a living example of the message. Muslims love and respect him because he was of the highest moral

character and he brought the Truth from God - which is the Pure Monotheism of Islam. Even when Islam was in its very early stages, God revealed that Muhammad "was sent as a mercy to all of mankind" - thus informing us that the message of Islam would become very widespread. Muslims strive to follow the great example of Muhammad, peace be upon him, but they do not worship him in any way. Additionally, Islam teaches Muslims to respect all of God's prophets and messengers - but respecting and loving them does not mean worshipping them. All true Muslims realize that all worship and prayer must be directed to Almighty God alone. Suffice it to say that worshipping Muhammad --- or anyone else --- along with Almighty God is considered to be the worst sin in Islam. Even if a person claims to be Muslim, but they worship and pray to other than Almighty God, this cancels and nullifies their Islam. The Declaration of Faith of Islam makes it clear that Muslims are taught only to worship God. This declaration is as follows: "There is nothing divine or worthy of being worshipped except for Almighty God, and Muhammad is the Messenger and Servant of God".

(الله سبحانه وتعالى)

1- أسماء الله الحسنى

1- the 99 names of Allah

the 99 names of Allah

a link contains the 99 names of Allah

<http://www.godnames.org/index.php>

2- وصف صفات الله تعالى بشكل جميل

2- Allah

Allah

The origin of the word is elah, and all what is worshipped is so called, but only the truly worshipped God is named Allah. Allah, is the One who is turned to in repentance, ever Eternal and Perfect, absolutely faultless. He did not give birth, nor was He born. There is no valid deity other than Him. (The term deity implies a worshipped object; so there is no one worthy of worship except for Him, even though many people worship others.) He is Alive, Ever-Living; He Sustains and Protects all that exists. He does not tire or become weary; He is the Owner and complete Sovereign of all. His Knowledge encompasses everything; and He is completely Knowledgeable about a thing even before He creates it, knowing the how of the thing and all of its conditions and stipulations, including its duration of existence. He has complete control over everything and nothing happens except by His Permission. His Footstool extends over the heavens and the earth; His Throne is over His Footstool; and He is Above His Throne. He is the High and the Mighty. He is the First, the Last, the Highest, the Nearest, and the Knower of all things.

He is Ever-Living, without end. He is the Wise, the Well Acquainted. With Him are the keys to all knowledge beyond human reach, and none knows them except Him. Nothing happens at all except that He has written it in a Clear Book. He is Capable of everything. He is the Possessor of Strength, the Unbreakable. He Has no likeness. He is the Hearing and the Seeing, always. He Loves the doer of good, the just, the upright, and the pious. He Loves the repentant and those who purify themselves. He is the Forgiving, the Loving, and the Loved. He is the Merciful, the Mercy-Giver. He has encompassed everything with His Mercy and He is Ever-Merciful with the Believers. He has prescribed mercy for Himself; He is the Coverer of sins, the Best Protector, and Most Merciful to those who show Mercy. He is Pleased with the Believers, and they will be the inhabitants of His Paradise. He dislikes and considers some things hateful, like the act of enjoining a thing which one does not do. He will come, and He will arrive on the Day of Judgment in a manner that befits His Majesty. He Descends to the lowest heaven at the last third of the night answering the calls of his supplicants. He is the Possessor of Majesty and Generosity, and His Face is Everlasting. He is the Lord. He is our Lord who rears his servants under His Eyes. Allah Hears all things constantly; He Sees; and is Looking at all things constantly. He is the Best Plotter, the Best Planner. Others may plan or plot, but His is the way that will be. He is Pardoning, Capable. He is the Might. He is Unique; the Possessor of Majesty and Nobility. He is without namesake, equal, rival, partner, son, daughter, offspring. He is the Creator of everything and He has measured all. We say as He said: that He is above His Throne. He is Above all. The belief that He is above all does not imply that He is overshadowed by, or inside of, or part of anything at all. Rather, He is above all things. He is the sender of the tornado, the hurricane, the earthquake, and all calamities. He is with you wherever you are, as He explains; He hears and sees. The belief that He is with you wherever you are does not imply that He is everywhere. Rather, it implies that He knows, hears, and sees all, having complete control over existence. He speaks, and narrates, and He spoke directly to Moses (peace be upon him). He has sent the Qur'an whose words are His. He is happy with the true repentance of the faithful believer. He will Speak to His servants directly, on the Day of Resurrection, and in the Hereafter, He will be seen by the believers whom He grants this blessing to.

3- "معنى كلمة "الله"

3- God: Who is Allah ?

God: Who is Allah ?

|God: Who is Allah ? |--*®*--| By Abu Iman Abd ar-Rahman Robert Squires. © Muslim Answers Some of the biggest misconceptions that many non-Muslims have about Islam have to do with the word "Allah". For various reasons, many people have come to believe that Muslims worship a different God than Christians and Jews. This is totally false, since "Allah" is simply the Arabic word for "God" - and there is only One God. Let there be no doubt - Muslims worship the God of Noah, Abraham, Moses, David and Jesus - peace be upon them all. However, it is certainly true that Jews, Christians and Muslims all have different concepts of Almighty God. For example, Muslims - like Jews - reject the Christian beliefs of the Trinity and the Divine Incarnation. This, however,

doesn't mean that each of these three religions worships a different God - because, as we have already said, there is only One True God. Judaism, Christianity and Islam all claim to be "Abrahamic Faiths", and all of them are also classified as "monotheistic". However, Islam teaches that other religions have, in one way or another, distorted and nullified a pure and proper belief in Almighty God by neglecting His true teachings and mixing them with man-made ideas. First of all, it is important to note that "Allah" is the same word that Arabic-speaking Christians and Jews use for God. If you pick up an Arabic Bible, you will see the word "Allah" being used where "God" is used in English. This is because "Allah" is the only word in the Arabic language equivalent to the English word "God" with a capital "G". Additionally, the word "Allah" cannot be made plural or given gender (i.e. masculine or feminine), which goes hand-in-hand with the Islamic concept of God. Because of this, and also because the Qur'an, which is the holy scripture of Muslims, was revealed in the Arabic language, some Muslims use the word "Allah" for "God", even when they are speaking other languages. This is not unique to the word "Allah", since many Muslims tend to use Arabic words when discussing Islamic issues, regardless of the language which they speak. This is because the universal teachings of Islam - even though they have been translated in every major language - have been preserved in the Arabic language. It is interesting to note that the Aramaic word "El", which is the word for God in the language that Jesus spoke, is certainly more similar in sound to the word "Allah" than the English word "God". This also holds true for the various Hebrew words for God, which are "El" and "Elah", and the plural form "Elohim". The reason for these similarities is that Aramaic, Hebrew and Arabic are all Semitic languages with common origins. It should also be noted that in translating the Bible into English, the Hebrew word "El" is translated variously as "God", "god" and "angel"! This imprecise language allows different translators, based on their preconceived notions, to translate the word to fit their own views. The Arabic word "Allah" presents no such difficulty or ambiguity, since it is only used for Almighty God alone. Additionally, in English, the only difference between "god", meaning a false god, and "God", meaning the One True God, is the capital "G". In the Arabic alphabet, since it does not have capital letters, the word for God (i.e. Allah) is formed by adding the equivalent to the English word "the" (Al-) to the Arabic word for "god/God" (ilah). So the Arabic word "Allah" literally it means "The God" - the "Al-" in Arabic basically serving the same function as the capital "G" in English. Due to the above mentioned facts, a more accurate translation of the word "Allah" into English might be "The One -and-Only God" or "The One True God". More importantly, it should also be noted that the Arabic word "Allah" contains a deep religious message due to its root meaning and origin. This is because it stems from the Arabic verb ta'allaha (or alaha), which means "to be worshipped". Thus in Arabic, the word "Allah" means "The One who deserves all worship". This, in a nutshell, is the Pure Monotheistic message of Islam. You see, according to Islam, "monotheism" is much more than simply believing in the existence of "only One God" - as seemingly opposed to two, three or more. If one understands the root meaning of the word "Allah", this point should become clear. One should understand that Islam's criticism of the other religions that claim to be "monotheistic" is not because they are "polytheistic" in the classic sense, but because they direct various forms of worship to other than Almighty God. We will discuss the meaning of worship in Islam below, however, before moving on it should be noted that many non-Muslims are unaware of the distinction between simply believing in

the existence of only One God and reserving all worship for Him alone. Many Christians are painfully unaware of this point, and thus you often find them asking how Muslims can accuse the followers of Jesus, peace be upon him, of being "polytheists" when they were all "monotheistic Jews". First of all, it should be clarified that the word "polytheist" doesn't really sound right in this context, since to many it implies simply believing in the existence of more than one God. So in an Islamic context, "associators", "man-worshippers" or "creature worshippers" might be more accurate and appropriate terms - especially since Christians believe Jesus to be both "100% God and 100% man", while still paying lip-service to God's "Oneness". However, as we've previously touched upon, what is really at the root of this problem is the fact that Christians - as well as the members of other religions - don't really know what "monotheism" means - especially in the Islamic sense. All of the books, articles and papers that I've read which were written by Christians invariably limit "monotheism" to believing in the existence of "One Sovereign and Creator God". Islam, however, teaches much more than this. Suffice it to say that just because someone claims to be a "monotheistic" Jew, Christian or Muslim, that doesn't keep them from falling into corrupt beliefs and idolatrous practices. Many people, including some Muslims, claim belief in "One God" even though they've fallen into acts of idolatry. Certainly, many Protestants accuse Roman Catholics of idolatrous practices in regards to the saints and the Virgin Mary. Likewise, the Greek Orthodox Church is considered "idolatrous" by many other Christians because in much of their worship they use icons. However, if you ask a Roman Catholic or a Greek Orthodox person if God is "One", they will invariably answer: "Yes!". This lip-service, however, does not stop them from being "creature worshipping" idolaters. The same goes for Hindus, who just consider their gods to be "manifestations" or "incarnations" of the One Supreme God. Everyone should be aware of the fact that throughout the long history of the "Abrahamic Faiths", there have been people who, while believing in "One God", have adopted beliefs and practices that completely nullify their claim to "monotheism". This is the Muslim view of Christians. We're well aware of the fact that they claim belief in "One God" with their lips, but this doesn't mean that they don't nullify their claim in other ways. This is because many people simply haven't been taught everything that Pure Monotheism entails. From an Islamic point of view, "monotheism" can be nullified in many ways. For example, simply believing that it is permissible to rule by Western "liberal" and "democratic" laws in lieu of the Divinely Revealed Law of Almighty God makes one a "polytheist". Certainly, a person who does such a thing, whether Jewish, Christian or Muslim, doesn't ever believe that there is another Almighty Creator and Sovereign Lord. However, for all practical purposes, such a person has taken another "god", whether they choose to admit it or not. In this way they are associating partners with Almighty God (Arabic: shirk), and thus become a "polytheist" in a practical sense, regardless of their lip-service to "monotheism". This holds true even if the person doesn't believe what they are doing is "worship". For example, Roman Catholics who pray to the Virgin Mary will staunchly deny that they are "worshipping" her. They instead call it "adoration" or some other watered-down term. However, from an Islamic point of view, what is worship if not this? Islam teaches that prayer and supplication are the marrow of worship, so if one directs their prayers to an intermediary (even if the prayer is "ultimately" meant for God), then what is left of worship? Additionally, how can someone who believes in Almighty God follow man-made laws instead of God's Law, without

admitting that they've begun worshipping other than God? Do they know better than God? Additionally, the Old Testament makes it perfectly clear that making a "graven image" of any created thing (not to mention ones which are supposed to "represent" Almighty God) is prohibited. Please see Exodus 20:4-6, Leviticus 26:1 and Deuteronomy 4:16, 23, 25, 5:8 and Nehemiah 9:6 for some statements in regards to this point. Without addressing the issue that Christians commonly violate the unambiguous commandment not to even "make" representations of anything that is in the "heavens above or on the earth beneath", these verses not only teach that worshipping idols is prohibited, but also that Almighty God is eternally distinct from His creation and thus nothing in His creation can represent Him. To believe otherwise is to be a de facto idol worshipper - even if one claims belief in one, and only one, "True God". In Exodus 20:4-6 and Deuteronomy 4:16, Almighty God - who is a "Jealous God" - makes it perfectly clear that He is distinct from His creation. By giving such clear and merciful guidance to human beings, God is establishing a universal and eternal Truth for the benefit of mankind. This eternal Truth is the bedrock of religious guidance, since once people begin to believe that Almighty God mixes with or can be represented by His creation, they can be duped into believing almost anything. Once someone accepts that God has become "incarnate" in His creation, or that someone or something is a "manifestation" - and thus representation - of Him, the floodgates are open and "Truth" becomes a matter of subjective guesswork. Once the first and most basic concept is violated - regardless of how complicated and sophisticated the rationale for it might be - it is very easy to fall further and further away from the Eternal Truth of Pure Monotheism. In the final analysis, it is not a question of whether God is capable of becoming a man, but rather a question of whether one bases their beliefs about God on clear, unambiguous and authentic guidance. Once it is left up to the human mind to decide what Almighty God can and cannot do, the stage is set for misguidance to take root. Human speculation about God only ends up leading to misguidance and despair, since no clear conclusions can ever be reached. For example, is God capable of creating an object so heavy that He is incapable of moving it? If not, does that mean that He is incapable? It is because of misguided questions like this that Islam clearly teaches that mankind should only say about God what He has said about Himself. This means all of our ideas about God must be based on Revelation - not human speculation. In short, the final prophet of Islam - Muhammad - was sent by Almighty God to preach the same Pure Monotheism that was practiced by Noah, Abraham, Moses, David and Jesus - peace be upon them all. This Pure Monotheism means not only believing that there is only One God in existence, but realizing that He is transcendent above His creation and that all worship is due to Him alone. Before concluding, we should probably address the practice of those Muslims who insist on using the Arabic word "Allah" even when speaking English. Even though this practice certainly is not to be condemned when it is done around those who understand the meaning of the Arabic word "Allah", it is my experience - both during my years as a non-Muslim and my years as a Muslim - that such a practice can (and usually does) breed misunderstanding. It seems that often times, many of the Muslims who use the word "Allah" in lieu of the word "God", even when trying to attract people to Islam, are unaware of the severe misunderstandings that many non-Muslims have about Islam (and the distorted way which Islam has been portrayed in the West). Insisting on using the word "Allah" only fuels the flames of misunderstanding - so there's no good reason to do it. I've often wondered what value some Muslims think

that using the word "Allah" adds to the Pure Message that they are trying to convey. (. . . and I'm still waiting for an answer!) Unfortunately, those Muslims who insist on using the word "Allah" even when addressing non-Muslims who are unfamiliar with Islam and the Arabic language, do both a disservice to themselves and their religion. Unfortunately, this practice is usually based on the false assumption - by a non-native speaker of English - that the word "God" in English is incapable of expressing a pure and proper belief in Almighty God. This is certainly false. If someone says that the English word "God" cannot be used to express the Pure Islamic Belief in Tawhid, they are wrong not because they don't understand Tawhid, but simply because they don't understand the English language. Many people who insist on using the Arabic word "Allah" usually don't realize this, because in reality, they are not so much affirming the word "Allah" as they are rejecting the word "God" as unsuitable - based on incorrect assumptions. For someone to assume that the word "God" presupposes a certain theological point-of-view (such as the Trinity) is simply Wrong - and that's Wrong with a capital "W". To say the word "God" should be rejected because it can be changed into "god", "gods" or "goddess" is illogical because each of these words has a distinctive meaning and a distinctive spelling - at least to someone who knows how to speak English correctly. Using the same logic, I can demonstrate that the root letters "ktb" can be used to form the Arabic words "kitab" (book), "maktabah" (library), "maktab" (office) and "kaatib" (writer), but does that mean that these words have the same meaning? Do Arabic-speaking people go through life confusing libraries with writers and offices with books (both in conversation and in reality)? I think not! This is not to mention the fact that if the Arabic "Al-" was put in front of these words in order to make them definite, confusion would be even less likely! So the logic in both cases is the same, and this is because even though the same letters are used in "God" and "god", these two words have two different meanings in the English language. The capital "G" implies something different than the small "g" - and anyone who denies this simply doesn't know how to speak the English language. In concluding this point, it should be mentioned that Arabic-speaking Muslims who believe in Pure Tawhid, Arabic-speaking Christians, the idol worshippers of Mecca and (so-called) Muslims who believe in "Wahdat al-Wujud" all use the word "Allah". However, does this guarantee all of them proper belief in "Allah"? Certainly not, because if they have a corrupt concept of "Allah" it doesn't matter what word they use! This brings us to a more important point: It should be clearly understood that what Islam is primarily concerned with is correcting mankind's concept of Almighty God. What we are ultimately going to be held accountable at the end of our life is not whether we prefer the word "Allah" over the word "God", but what our concept of God is. Language is only a side issue. A person can have an incorrect concept of God while using the word "Allah", and likewise a person can have a correct concept of God while using the word "God". This is because both of these words are equally capable of being misused and being improperly defined. As we've already mentioned, using the word "Allah" no more insinuates belief in the Unity of God than the use of the word "God" insinuates belief in the Trinity - or any other theological opinion. Naturally, when God sends a revelation to mankind through a prophet, He is going to send it in a language that the people who receive it can understand and relate to. Almighty God makes this clear in the Qur'an, when He states: "Never did We send a Messenger except (to teach) in the language of his (own) people in order to make (things) clear to them." (Qur'an, Chapter 14 - "Abraham", Verse 4) As Muslims, we

think that it is unfortunate that we have to go into details on such seemingly minor issues, but so many falsehoods have been heaped upon our religion, that we feel that it is our duty to try to break down the barriers of falsehood. This isn't always easy, since there is a lot of anti-Islamic literature in existence which tries to make Islam look like something strange and foreign to Westerners. There are some people out there, who are obviously not on the side of truth, that want to get people to believe that "Allah" is just some Arabian "god", and that Islam is completely "other" - meaning that it has no common roots with the other Abrahamic religions (i.e. Christianity and Judaism). To say that Muslims worship a different "God" because they say "Allah" is just as illogical as saying that French people worship another God because they use the word "Dieu", that Spanish-speaking people worship a different God because they say "Dios" or that the Hebrews worshipped a different God because they sometimes call Him "Yahweh". Certainly, reasoning like this is quite ridiculous! It should also be mentioned, that claiming that any one language uses the only the correct word for God is tantamount to denying the universality of God's message to mankind, which was to all nations, tribes and people through various prophets who spoke different languages. Before closing, we would like everyone to be aware of the fact that some Christian missionary organizations print English literature intended to teach Christians about Islam which say such things as: "Allah is the god of the Muslims" and that "Muhammad came to get people to believe in the god Allah" - implying that "Allah" is some sort of false "god". However, when these same organizations print literature in the Arabic language, hoping to lead Arabic-speaking Muslims "to Christ", they use the word "Allah" for God. It seems that if they were on the side of truth, they would not have to resort to such inconsistencies. And on an even more ridiculous note . . . there are also missionary organizations that exceed this in ignorance (or deceit) by writing books that call on Muslims to give up their belief in "Allah", and instead worship the "Lord" Jesus, "the Son of God". Besides making it abundantly clear that they are outside the community of Pure Monotheism, the people who write such material don't even realize that if they wrote such a pamphlet in Arabic, it would be self-contradictory. This is because in an Arabic Bible Jesus is the "Son of Allah"! If an Arabic-speaking person gave up the worship of "Allah", they would have no God to worship, since "Allah" is simply the Arabic word for God! Before we conclude, however, we would like to ask our readers to ask themselves what they think the reasons are behind all of these lies? If Islam was just some false religion that didn't make any sense, would so many people, from Western scholars to Christian missionaries, have to tell so many lies about it? The reason is that the Ultimate Truth of Islam stands on solid ground and its unshakable belief in the Unity of God is above reproach. Due to this, Christians can't criticize its doctrines directly, but instead make up things about Islam that aren't true so that people lose the desire to learn more. If Muslims were able to present Islam in the proper way to people in the West, it surely might make many people reconsider and re-evaluate their own beliefs. It is quite likely that Christians, when they find out that there is a universal religion in the world that teaches people to worship and love God, while also practicing Pure Monotheism, would at least feel that they should re-examine the basis for their own beliefs and doctrines.

source

<http://thetrue religion.org/modules/wfsection/article.php?articleid=71>

إثبات وحدانية الله وأنه لا شريك له -4

4- The Oneness of the Creator

The Oneness of the Creator.

the Creator-glorified & exalted is he- identifies Himeslf to us saying : {"Say (O Muhammad):"He is Allâh, (the) One. "Allâh-us-Samad" [Allâh 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."} (Sûrat Al-Ikhlâs) It is the oneness(unity) that has no *****alent, similar, or identical,which all prophets & apostles proclaimed. The Almighty God says: "22. Had there been therein (in the heavens and the earth) âlihah (gods) besides Allâh, then verily both would have been ruined. Glorified be Allâh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!" (Al-Anbia'a) If there were many gods, the universe would have been ruined. Presumably, these so-called gods have free wills ,which would certainly conflict concerning one creature. whenever they conflict, they will fight. Then,the system of the creature would be ruined ,and the whole universe is created & united with a unite of system-as observed. Scientists & sages have provided clear proves & confutations about the oneness (unity) of the Almighty Creator. First proof: If there was a partner with God each one's need for the other would be undeniable. But, God-who is absolutely perfect- doesn't need since the need is imperfection. Second proof: If there was a partner with God, each one could either prevent the other or couldn't .If one of them could, the other would be prevented & deprived. & if he was unable to prevent the other, he would be deficient & imperfect. Incapacity is not a trait of God. So in both cases , It's impossible that God has a partner. And it's proven that there is only one God who has no partner & who is absolutely able. Third proof: The existence of God necessitates His absolute ability & power over all. That He can defeat absolutely all which encounters Him. Otherwise, the lack of such ability is imperfection. Consequently, It's intuitive that the partner is defeated, & obvious that it is impossible to be other than God the only one. Fourth proof: If there was a partner with God, three cases wouldn't be exceeded. 1-Both are capable of applying the system. 2-Both are incapable. 3-They are different & unequal in their capacity. If both are capable, then one of them is supernumerary (unneeded). If both are incapable, the both are useless. If one is capable & the other is not, then the divinity is attributed to the capable & doesn't fit the other. So, divinity is attributed to the powerful only God with no partner or *****alent. The whole world testifies that it is created by the only One. Your food depends on the function of your stomach & intestines. and doctors say that the function of intestines depends on the blood circulation.& the latter depends on breathing & air. And good air depends on plants.& plants depend on the sun.& the existence of the sun depends on he existence of other planets & stars. Thus,everything depends –in its existence & function- on another thing,as observed that the stomach is connected with the stars ,which testifies that all are the creation of one God

5- لماذا خُلِقْنَا؟

5- Why were we Created?

Why were we Created?

God (Allah) said in the Holy Quran : ... I only created jinn and man to worship Me. (Surat adh-Dhariyat: 56) "Why does Allah want us to worship Him?" Now if we are to look initially into revelation, to determine why was man created, there is a deeper question that we should be asking before that: "Why did God create?". This before we even get to man because man is not the greatest act of creation. Allah says: "The creation of the Heavens and the Earth is indeed greater than the creation of mankind; yet, most of mankind know not." [Surah Ghafir, verse 57] Man is not the greatest act of creation, this universe is far more complex and far more magnificent than man. So the issue of creation should then go to, "Why did God create?", as opposed to simply, "Why create man?". Human beings don't really create, they manipulate, because they can only "create" what already exists. When we make a chair or a table, we didn't create the wood, we had to take it from a tree, we didn't create the *****, which makes the screws etc, we had to melt down rocks and take the ***** out. So we are not creating from nothing. We are manipulating things which Allah has already created in to different shapes and forms which are useful to us. We call it "creation" but the real act of creation, is creation from nothing, and this is unique to Allah alone. There is another aspect, besides the fact that the creation exists because Allah is the creator. We can also see from what prophet Mohammad pbuh has informed us, that in the creation there is manifestation of Allah's attributes of mercy, forgiveness, kindness etc etc. Allah created man in paradise, they disobeyed Allah, but Allah had taught them how to repent, how to turn back to him and seek his forgiveness, then he would forgive them. Having done that, they were forgiven, Adam became the first prophet, and mankind was absolved of that sin. The story of Adam and Eve is the story of human existence. Human beings are given a consciousness of Allah. When Allah created all human beings, as he states in the Qur'an, he took from Adam (Adam) all of his descendents, and made them all bear witness that Allah is their Lord. So we are all born with that consciousness. He has also given us a consciousness of what is right and what is wrong. we were created in a means or a way in which Allah has chosen to manifest his attributes of creation, mercy, grace etc and he could have chosen another one. But relative to us as human beings, we know that our purpose is to worship Allah. Allah does not need our worship, a Allah didn't need to create. When he created us to worship him, he didn't create us, out of a need for our worship, because Allah has no needs. In a famous hadith qudsi in which Allah says; If all of you, jinn and mankind, were to worship like the most righteous amongst you, it would not increase the dominion of Allah in any way shape or form. And if all of us, jinn and mankind ... Therefore when we look for the purpose of worship, we have to look into man. Allah created us to worship him, because we need to worship him. It is something he has given us as a means of benefiting ourselves. We are the ones who benefit from it. Worship has been established, fundamentally for the growth, the spiritual growth of man. This growth takes place through the remembrance of Allah. When you look at all the different aspects of worship, you will see the core of it is focused on the remembrance of Allah. "Establish

the prayer for My remembrance." Allah has said that he has created us to test us, to see which of us is best in deeds. He is not testing us to know, in the sense that he doesn't already know, but this world is a test for us in order again that we can grow spiritually. We cannot develop this spiritual characteristic of generosity unless some of us have more than others and then we are required to give of the wealth we have. When we give, we grow. Similarly, if we were not in a position where others had more than us then we wouldn't have the ability to develop the higher spiritual quality of *****ment, patience, satisfaction in what Allah has given us. So it is all there in order to bring out the higher spiritual qualities, which enable us to attain the state, which makes us suitable and eligible to return to paradise. The paradise from which we were created, we were created in paradise and for paradise. Through our choices we have left, in this life, a field of testing, where we can grow to a state where we deserve paradise. The purpose of this life is the worship of Allah, this life is a test. A test for us, will we worship Allah, or will we forget Him. This is where our focus has to begin.

6- من الذي يجب أن نعبدہ؟

6- Whom Must We Worship

Whom Must We Worship

The submission of man to His Creator is the essence of Islam. The name "Islam" is chosen by God (Allah) and not by man. It is the same unifying Message revealed to all the Prophets and Messengers by Allah and which they spread amongst their respective nations. In its Final form it was revealed to Muhammad (Peace & Mercy of Allah be upon him) as a complete Message to whole mankind. The Lord, Allah, is the True and Only Creator that deserves to be worshipped. No worship is worthy of being given to a stone, statue, a cross, a triangle, Khomeini, Farakhan, Eliajahs, Malcom's X or Y, Ghandi, Krishna, Guru, Buddha, Mahatma, Emperor, Joseph Smith, Sun, Moon (not to that from Korea too!), Light, Fire, rivers, cows, Rama, Temples, Prophets, Messengers (Yes! Muslims do not worship Muhammad-peace be upon him), Saints, Priests, Monks, Movie Stars, Sheiks, etc.!!! All are created beings or things. ALLAH, is the Name of the One True God. His Name is not chosen by man and does not have a number or gender. It is known that Allah is the Name of God in Aramaic, the language of our beloved Prophet Jesus and a sister language of Arabic. The Name "Allah" has been used by all previous Prophets starting with Adam and by the last and final Prophet, Muhammad (Peace be upon them all). The Innate Nature in man recognizes what is good and bad, what is true and false. It recognizes that the Attributes of Allah must be True, Unique, and All-Perfect. It does not feel comfortable towards any kind of degradation of His Attributes not does it qualities to the Creator. Many who became "dis***** with God" did so because of the practices of the Church in medieval Europe and because of the claims of "god dwelling in a son" and the concept of the "original sin". However, they "escaped" into worshipping a new theory called "mother nature" as well as the "material" World. With the advancement of materialistic technology others from different religions adopted the concept of "forgetting about God" and "let us live this life and enjoy it!", not realizing that they have chosen the worship of the "original god" of Rome: Desire! .As a

result the “enjoyment” is turning to “suffering” from AIDS. NOW we can see that all of this materialistic and secular progress produced a spiritual vacuum that led to complex social, economical, political, and psychological problems. Many of those who “fled” their “religions” are in search again. Some try to “escape” the complexity of their daily lives via various means. Those who had the chance to examine the Qur’an and Islam, proceed with a complete way of life that relates man to establish a purpose for his presence on earth. This is well recognized in the Attributes of Allah and what does He require from man. He does not want man to be enslaved to any false deity: nature, drugs, lust, money, other man, desire, or sex. He provides man with the proofs that He is the One who can redeem so that man can free himself from the slavery to any form of creation and to turn to his Creator Alone. THIS Creator Has Perfect Attributes. He is the First, nothing is before Him, the Ever Living. To Him is the Final Return where everyone will be dealt with in the Most Perfect and Just way. He does not begot nor He is begotten. Those who attribute Divinity to Jesus forget or ignore the fact that Jesus was in a mother’s womb. He needed nutrition; he was born and grew up to be a man. He was trusted with the Gospel as a Message to the Children of Israel: “For there is One God, and one mediator (i.e. a messenger) between God and men (the Children of Israel), the man Christ Jesus) (I Timothy 2:5). A man-messenger calling his nation not to worship him: “But in vain they do worship me!” (Mathew 15:9). A man who needs to eat, walk, sleep, rest, etc.. cannot have Divine Attributes because he is in need and God (Allah) is Self-Sufficient. AS far as Buddhism, Hinduism, Zoroastrianism, Marxism, and Capitalism, there is the devotion of worshipping created being/things in one form or another. Jews had attributed a “Nationalistic” belonging to Allah. They labeled Him “The Tribal God” for the Children of Israel. Men and women following these “religions” were born with the natural inclination of submission to their Creator, Allah. It is their parents who had driven them into their respective traditions. However, once people are exposed to the Signs of Allah around them, or in the Qur’an or to someone who triggers their Fitra (natural inclination to worship Allah Alone), the reverting process begins and that is why we see a universal spreading of Islam. In the West and despite the many distortions of Islam in the Media, many admit that Islam may be the fastest growing Faith. No sense of fairness can be achieved without a genuine attempt to know the Word of Allah in the Qur’an and not on the 30-min-Evening News. This is the real challenge for those who seek the Truth. Man is created for a purpose: to live a life in accordance with Allah’s way. Why Not? Do we possess the air we breathe? Did we create ourselves or others? Or were we ourselves the Creators? We are limited and weak. So is our right to ignore our Creator where we all need Him? ISLAM is the submission in worship to Allah Alone and it is the essence of all the Messages sent to all nations before us. Allah is All-Just and All-Wise. He does not intend confusion for His Creation. The religion accepted to Him is the one chosen by Him. Its essence must be One, because He is One. It is free from geographical, racist, and status oriented concepts. It is Perfect and it is the complete way of life. All these qualities are chosen by Allah in His Only Religion: Islam. Its details are in the Qur’an, read it and come with an open heart because none can expose better than the Word of Allah. The Qur’an was revealed to Prophet Muhammad. He did not author it. He was unlettered. Its translation is available in many languages in bookstores or in an Islamic Center close to you. Take the time to read it and come/call the Islamic Center, or speak to someone who re-verted and submitted to Allah Alone. The Decision is yours!

7- معاني أسماء الله الحسنى

7- The 99 Names and Attributes of Allah

The 99 Names and Attributes of Allah

It is not possible to perfectly translate the names and attributes of Allah from their original Arabic into English. However, here are some fairly close explanations. Allah: He who has the Godhood which is the power to create the entities. Ar-Rahman: The One who has plenty of mercy for the believers and the blasphemers in this world and especially for the believers in the hereafter. Ar-Rahim: The One who has plenty of mercy for the believers. Al-Malik: The One with the complete Dominion, the One Whose Dominion is clear from imperfection. Al-Quddus: The One who is pure from any imperfection and clear from children and adversaries. As-Salam: The One who is free from every imperfection. Al-Mu'min: The One who witnessed for Himself that no one is God but Him. And He witnessed for His believers that they are truthful in their belief that no one is God but Him. Al-Muhaymin: The One who witnesses the saying and deeds of His creatures. Al-'Aziz: The Defeater who is not defeated. Al-Jabbar: The One that nothing happens in His Dominion except that which He willed. Al-Mutakabbir: The One who is clear from the attributes of the creatures and from resembling them. Al-Khaliq: The One who brings everything from non-existence to existence. Al-Bari': The Creator who has the Power to turn the entities. Al-Musawwir: The One who forms His creatures in different pictures. Al-Ghaffar: The One who forgives the sins of His slaves time and time again. Al-Qahhar: The Subduer who has the perfect Power and is not unable over anything. Al-Wahhab: The One who is Generous in giving plenty without any return. Ar-Razzaq: The One who gives everything that benefits whether Halal or Haram. Al-Fattah: The One who opens for His slaves the closed worldly and religious matters. Al-'Alim: The Knowledgeable; The One nothing is absent from His knowledge. Al-Qabid: The One who constricts the sustenance by His wisdom and expands and widens it with His Generosity and Mercy. Al-Basit: see above Al-Khafid: The One who lowers whoever He willed by His Destruction and raises whoever He willed by His Endowment. Ar-Rafi': see above Al-Mu'iz: He gives esteem to whoever He willed, hence there is no one to degrade Him; And He degrades whoever He willed, hence there is no one to give Him esteem. Al-Muthil: see above As-Sami': The One who Hears all things that are heard by His Eternal Hearing without an ear, instrument or organ. Al-Basir: The One who Sees all things that are seen by His Eternal Seeing without a pupil or any other instrument. Al-Hakam: He is the Ruler and His judgment is His Word. Al-'Adl: The One who is entitled to do what He does. Al-Latif: The One who is kind to His slaves and endows upon them. Al-Khabir: The One who knows the truth of things. Al-Halim: The One who delays the punishment for those who deserve it and then He might forgive them. Al-'Azim: The One deserving the attributes of Exaltment, Glory, Extolment, and Purity from all imperfection. Al-Ghafur: The One who forgives a lot. Ash-Shakur: The One who gives a lot of reward for a little obedience. Al-'Aliyy: The One who is clear from the attributes of the creatures. Al-Kabir: The One who is greater than everything in status. Al-Hafiz: The One who protects whatever and whoever He willed to protect. Al-Muqit: The One who has the Power. Al-Hasib: The One who gives the satisfaction. Aj-Jalil: The

One who is attributed with greatness of Power and Glory of status. Al-Karim: The One who is clear from abjectness. Ar-Raqib: The One that nothing is absent from Him. Hence it's meaning is related to the attribute of Knowledge. Al-Mujib: The One who answers the one in need if he asks Him and rescues the yearner if he calls upon Him. Al-Wasi': The Knowledgeable. Al-Hakim: The One who is correct in His doings. Al-Wadud: The One who loves His believing slaves and His believing slaves love Him. His love to His slaves is His Will to be merciful to them and praise them: Hence it's meaning is related to the attributes of the Will and Kalam (His attribute with which He orders and forbids and spoke to Muhammad and Musa -peace be upon them- . It is not a sound nor a language nor a letter). Al-Majid: The One who is with perfect Power, High Status, Compassion, Generosity and Kindness. Al-Ba'ith: The One who resurrects His slaves after death for reward and/or punishment. Ash-Shahid: The One who nothing is absent from Him. Al-Haqq: The One who truly exists. Al-Wakil: The One who gives the satisfaction and is relied upon. Al-Qawiyy: The One with the complete Power. Al-Matin: The One with extreme Power which is un-interrupted and He does not get tired. Al-Waliyy: The Supporter. Al-Hamid: The praised One who deserves to be praised. Al-Muhsi: The One who the count of things are known to him. Al-Mubdi': The One who started the human being. That is, He created him. Al-Mu'id: The One who brings back the creatures after death. Al-Muhyi: The One who took out a living human from semen that does not have a soul. He gives life by giving the souls back to the worn out bodies on the resurrection day and He makes the hearts alive by the light of knowledge. Al-Mumit: The One who renders the living dead. Al-Hayy: The One attributed with a life that is unlike our life and is not that of a combination of soul, flesh or blood. Al-Qayyum: The One who remains and does not end. Al-Wajid: The Rich who is never poor. Al-Wajd is Richness. Al-Majid: The One who is Majid. Al-Wahid: The One without a partner. As-Samad: The Master who is relied upon in matters and reverted to in ones needs. Al-Qadir: The One attributed with Power. Al-Muqtadir: The One with the perfect Power that nothing is withheld from Him. Al-Muqaddim: The One who puts things in their right places. He makes ahead what He wills and delays what He wills. Al-Mu'akhkhir: see above Al-'Awwal: The One whose Existence is without a beginning. Al-'Akhir: The One whose Existence is without an end. Az-Zahir: The One that nothing is above Him and nothing is underneath Him, hence He exists without a place. He, The Exalted, His Existence is obvious by proofs and He is clear from the delusions of attributes of bodies. Al-Batin: see above Al-Wali: The One who owns things and manages them. Al-Muta'ali: The One who is clear from the attributes of the creation. Al-Barr: The One who is kind to His creatures, who covered them with His sustenance and specified however He willed among them by His support, protection, and special mercy. At-Tawwab: The One who grants repentance to whoever He willed among His creatures and accepts his repentance. Al-Muntaqim: The One who victoriously prevails over His enemies and punishes them for their sins. It may mean the One who destroys them. Al-'Afuww: The One with wide forgiveness. Ar-Ra'uf: The One with extreme Mercy. The Mercy of Allah is His will to endow upon whoever He willed among His creatures. Malik Al-Mulk: The One who controls the Dominion and gives dominion to whoever He willed. Thul-Jalal wal-Ikram: The One who deserves to be Exalted and not denied. Al-Muqsit: The One who is Just in His judgment. Aj-Jami': The One who gathers the creatures on a day that there is no doubt about, that is the Day of Judgment. Al-Ghaniyy: The One who does not need the creation. Al-Mughni: The One

who satisfies the necessities of the creatures. Al-Mani': The Supporter who protects and gives victory to His pious believers. Al-Mu'tiy The Withholder. Ad-Darr: The One who makes harm reach to whoever He willed and benefit to whoever He willed. An-Nafi': see above An-Nur: The One who guides. Al-Hadi: The One whom with His Guidance His believers were guided, and with His Guidance the living: beings have been guided to what is beneficial for them and protected from what is harmful to them. Al-Badi': The One who created the creation and formed it without any preceding example. Al-Baqi: The One that the state of non-existence is impossible for Him. Al-Warith: The One whose Existence remains. Ar-Rashid: The One who guides. As-Sabur: The One who does not quickly punish the sinners.

8- وفوق كل ذي علم عليم

8- A One More Knowing

A One More Knowing

A One More Knowing "Wa fawqa kulli dhi 'ilmin 'alim—a phrase occurring, after a proclamation, in verse 76 of Surat Yusuf (Joseph) that resonates throughout every Conference and every night. "So he searched their saddle-bags before his brother's, then produced the cup from his brother's bag. This is how We planned for Joseph, for he could not take his brother under the law of the king unless God so willed. We raise in status whom We please. And over everyone endowed with knowledge is one/One more knowing." In the strained hours of nightly reflections, this phrase taunts, torments, and comforts you. The scholars would debate whether it means that over everyone endowed with knowledge is a person more knowing, or that over everyone endowed with knowledge is the One who is All-Knowing. The one does not exclude the other. In either case, the impact upon you is the same. When it comes to knowledge, you are tormented by your status, taunted by the status of others, and comforted by the status of God. If you could struggle with problems of your own construction, the hours of reflection would not be so strained. You would control the problem and its solution. You would no longer be taunted and at times baffled, by the way others think of and resolve problems. If only you could filter all the problems through your own unitary and individualistic perceptions, you could escape the long agonizing hours of incoherence. If only you could speak to yourself — if you could be the speaker and the audience, you would make perfect sense. But every morning as you emerge from your sanctuary, you are taunted and tormented by the endless stream of challenges to your coherence and lucidity. Your convictions remain solid. It is your very lucidity that is challenged. A student tells you that the only way she can afford repaying her fathers debts and going to school is to objectify herself every night into an item of consumption on a dance floor. She asks, how is that different from the way men and women are objectified and consumed every day in their corporate jobs? A woman tells you that she feels objectified and consumed in her marriage. She is no longer an individual with feelings and emotions, but she is simply a functional role — a role that she plays without dignity or pride. Doesn't that give her the right to seek after one who does make her feel as an individual and humanizes her dead soul? A man, after fifteen years of marriage and three children, tells you that he has now found a woman

who is "better for his religion." She brings him closer to God than his present wife. He asks, "Don't I have an un*****ocal right to divorce, granted to me by God?" Then he adds, "As to the children — children are resilient, and when they grow up they will understand." A kid has become convinced that the devil has blue eyes and that on the Final Day all the evil ones will be resurrected with blue eyes. Doesn't that tell us something about the worth and nature of races? Another kid has become convinced that the heart of Islam is the Khilafa (Caliphate) and until there is a Khilafa everything is haram. Doesn't that create an unwavering duty upon all of us to focus on the singular goal of re-establishing the Khilafa on this earth? A woman argues that what she does with her body is her business. Her body is her canvas; it is where she asserts and expresses herself. The man arguing with her seems to think that every woman's body is his business, his canvas, and his means to self-expression. Life confronts you with absurdities, layers of problems that demand not only clarity of thought but expression. To know what is right needs only conviction, but to be able to communicate what you believe to be right needs lucidity. Yet, lucid expression demands lucid thought, and the clarity of a thought is inseparable from the clarity of the expression that communicates it. Knowledge belongs to God, and coherence is your duty. You carry the burden of lucidity in understanding and expressing God's knowledge. The infinite ability of human beings to produce absurdities only reminds you of your status. Over everyone endowed with knowledge is The One who is more knowing. The burden of lucidity taunts and torments you. The knowledge of The All-Knowing comforts you. And you pray, "God, ease the burdens of my heart and lift the impediments of my tongue so that they may understand what I say" (20:25-8).

9- رحمة الله تعالى بالعاصين

9- The Mercy of Allah in Regard to Forgiveness

The Mercy of Allah in Regard to Forgiveness

"O son of Adam, as long as you call upon Me and put your hope in Me, I have forgiven you for what you have done and I do not mind. O son of Adam, if your sins were to reach the clouds of the sky and then you would seek My forgiveness, I would forgive you. O son of Adam, if you were to come to Me with sins that are close to filling the earth and then you would meet Me without ascribing any partners with Me, I would certainly bring to you forgiveness close to filling it." In this Hadithi Qudsi, Allah gives hope to mankind more than any other narration. It displays the quality and attribute of Allah's mercy. Indeed, He is ar-Rahman, the Most Compassionate, and ar-Raheem, the Most Merciful. In this Hadithi Qudsi, Allah tells man of the greatness of His forgiveness and mercy so that no one would despair due to the amount of sins he may have committed. This is supported by the following verse of the Holy Quran: Say: O My servants who have transgressed against their own souls, despair not of the mercy of Allah. Indeed, Allah forgives all sins. Truly, He is Most Forgiving, Most Merciful. (Surah az-Zumar 39:53) This hadith teaches us the importance of realizing Allah's mercy, having faith and hope in Him especially when making dua, calling to Allah alone for forgiveness, and the importance of repentance in the life and faith of a believer. Allah catches the attention of

mankind by calling out, O son of Adam! This is a call to every human being. Why didnt Allah say, O mankind or O People? The significance of this specific call is because it was the first human being, Adam (alaiyhis-salam) who committed the first sin. Adam was an example to all humans of the consequences of sin and how to turn to Allah for forgiveness of ones sins. This gives hope that even after committing a violation, ones sins can be forgiven if one repents to Allah sincerely the same way that the father of mankind sinned, repented, and was forgiven by Allah. Allah calls out to His servants, a call of forgiveness, mercy, and compassion. For He knows that man was created weak and is prone to fall into sin. After calling out to mankind, Allah informs them that as long as they call on Him and put their hope in Him, He will forgive them and not mind. This statement alone can convince one to have hope and never to despair. When one calls out to Allah or makes dua, he is displaying his need and dependence of Allah. He is demonstrating his weakness to the fact that he has no power to do anything for himself. It is the essence of submission and servitude. It is also a recognition of Allahs attributes of kindness, generosity, forgiving and merciful nature, and His unlimited power and knowledge. Humans are never in a situation where they are not in need of Allah. A believer always turns to Allah to ask for guidance as well as to seek forgiveness of sins and shortcomings. Allahs says, Call on me and I will respond to you. One of the most important conditions of making dua is that one must completely trust that Allah will respond. One must also supplicate with sincerity, hope, and seriousness. One must not have any doubt at all on whether Allah will respond to ones call or if He accepts the dua. The Messenger of Allah (sallallahu alaiyhi wa sallam) said, Supplicate Allah while you are certain of a response. And know that Allah does not respond to a supplication from a heart that is heedless and inattentive. He also forbade that one say, Oh Allah, forgive me if You will. But he said, Instead, you should ask with will and conviction for there is nothing so great to Allah that He cannot grant it. When supplicating, one should truly seek Allahs aid and His forgiveness and demonstrate his need for Allah and submit to Him with fear and hope in receiving the desired response. Allah advises in Surat al-Araaf 7:56: And invoke Him in fear and aspiration (of hope). Indeed, the mercy of Allah is near to those who do good. Another important condition of supplication is that one must not become hasty and impatient and stop supplicating because he did not receive a response sooner or at all. The Prophet (sallallahu alaiyhi wa sallam) said, You are responded to as long as you do not become hasty and say, I supplicated and it is not being or was not responded to. And the final condition of ones dua being responded to is that one must make sure he is living off of halal and permissible means. Allah says, Put your hope in Me. Man was not created sinful, but he was created weak. He is prone to fall into the temptations of sin and the whispers of Satan and when he does, he should always remember to turn to Allah, call upon Him, and ask for forgiveness with hope in His mercy. Allah stated in a Hadithi Qudsi, I am with My servant as He expects of Me. The meaning of this is that Allah treats His servants the way he expects Him to. If one has hope in Allah and trusts Him, Allah will act accordingly to that servants beliefs and faith. And if he does not have faith and is in despair of his Lords mercy, Allah will act accordingly. Not having hope in Allah and despairing of His mercy is a great sin and an act of kufr. Allah quotes Prophet Yaqoob (alaiyhis-salam) in the Quran: Indeed, no one despairs of relief from Allah except the disbelieving people. (Surah Yusuf 12:87) One must be hopeful of Allahs mercy and forgiveness and fearful of His punishment. It is this

fear that should lead one to seek Allah's forgiveness with hope. Allah says: Know that Allah is severe in punishment and that Allah is Forgiving and Merciful. (Surat al-Maaidah 5:98) In the above verse, Allah gives us reason to fear because His punishment is justly severe, as well as good reason to have hope, since He is the Most Forgiving and Merciful. There should be a balance between fear and hope and not too much or too less of one or the other. If there is too much fear, then a person may negate Allah's quality of mercy and ascribe to Him unkindness (Allah forbid!). There was a sect called Khawaarij, who worshipped Allah only in fear and held the belief that anyone who commits major sins was a disbeliever and would be thrown into the Hellfire forever. This is a gross extremism and straying from the correct path. Yet, another sect, which emerged within the first century of Islam, had no fear and believed that sins did not affect one's faith and that as long as one believed and testified in Islam, he would enter Paradise regardless of his actions. Both of these extremes lead to a dangerous consequence. To understand the balance of fear and hope of Allah, let us look at the very first chapter of the Quran, Surat al-Fatiha. The first verse says, All praise be to Allah, Lord of all the worlds. In this verse, love for Allah is expressed. We acknowledge that Allah is our Lord and the Lord of all the worlds. He is the Creator of all things; He sustains and nourishes everything; He gives life and death; anything good that we have is from Him; and everything is dependant on him and nothing can happen unless Allah wills it to happen. In the second verse we express our hope in Him by stating, ar-Rahma-nir-Raheem. The meaning of which is: The Beneficent, the Merciful. When we mention these two names of Allah, then we have hope, since He is the One, who is full of mercy and we hope He will forgive our mistakes and shortcomings. We should never lose hope because there is no reason to. And in the third ayah of Surat al-Fatiha, fear of Allah is expressed when we recite, Master (King) of the Day of Judgement. When we recite this verse, we remind ourselves of the Day that we will be standing in front of our Lord and be questioned for our deeds, a Most Awful Day. It will be a day in which not even the smallest action will be hidden. This reminder of the Day of Judgement should bring fear to our hearts. Fear and hope, both should be equally proportioned in our hearts, in our worship, and in our dua to Allah. Allah says: Call out to Him with fear and hope. (Surat al-Araaf 7:56) They forsake their beds to call their Lord in fear and hope. (Surat as-Sajdah 32:16) The Prophet (sallallahu alaiyhi wa sallam) said, The like of these two qualities do not unite in the heart of a servant except that Allah gives him what he hopes for and protects him from what he feared. In the Hadithi Qudsi that is being discussed in this paper, Allah says, O son of Adam, if your sins were to reach the clouds of the sky and you would then seek My forgiveness, I would forgive you. Here, we will discuss the importance of repentance and seeking forgiveness and its virtues. First of all, we should never lose hope or stop asking for Allah's forgiveness. Its importance is shown to us in the following hadith of the Prophet (sallallahu alaiyhi wa sallam): O people! Turn to Allah in repentance and seek His forgiveness, for surely I make repentance a hundred times every day. Repentance is such a great act of worship that doing it can totally erase one's sins altogether, as the Noble Prophet (sallallahu alaiyhi wa sallam) said, One who repents from sins is like one without sin. When a person sins and then sincerely turns to Allah for forgiveness, one will find Allah ready to accept his repentance and to forgive him, as this verse indicates: And whoever does a wrong or wrongs himself, but then seeks forgiveness from Allah, he will find Allah forgiving and merciful. (Surat an-Nisaa 4:110) Everyone commits sin and

does wrong, but Allah is always willing to forgive and He always gives them a chance to repent and seek His forgiveness. A believer should never forget the fact that Allah is so forgiving. If Allah had willed, He could have held everyone accountable for his or her sins, but He has decreed that He shall allow His servants to seek His forgiveness and that He shall in fact forgive who and what He wills. In fact, Allah commands that His servants seek His forgiveness: And seek Allahs forgiveness. Certainly, Allah is Forgiving, Merciful. (Surat al-Muzzammil 73:20) Repentance is an act, which purifies the soul and brings the servant closer to His Lord. It puts the heart at rest from guilt. It protects one from falling prey to his desires and lusts and increases his faith. Allah then says in the Hadithi Qudsi that is being discussed, O son of Adam, if you were to come to Me with sins close to filling the earth and then you would meet Me without ascribing any partners with Me, I would certainly bring you forgiveness close to filling it. Look at how great Allahs mercy, compassion, and love is! The least Allah asks for is that one not ascribe any partners and gods with Him, for, He is alone in His Sovereignty. And after that if one commits sins and seeks sincere forgiveness, Allah will forgive him and shower His mercy upon him. However, one is not forgiven if he seeks repentance from Allah at the time of death when he sees the angels or when the sun rises from the west at the approaching of the Day of Judgement. This is confirmed by the following verse: And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says, Now I repent, nor of those who dies while they are disbelievers. For them, We have prepared a painful torment. (Surat an-Nisaa 4:18) Allah also does not forgive one who commits shirk, which is the association of partners with Allah. Forgiveness will only come to those who die while adhering to tawheed and avoiding any form of shirk. Verily, Allah does not forgive that partners should be set up with Him, but He forgives whatever is less than that for whomever He wills. And whoever sets up partners with Allah has indeed invented a tremendous sin. (Surat an-Nisaa 4:48) Verily, Allah forgives not the setting up of partners with Him, but He forgives whom He pleases whatever is less than that. And whoever sets up partners with Allah has indeed strayed far away. (Surat an-Nisaa 4:116) We must ask ourselves this question: Would we be willing to forgive anyone who hurts us and disobeys us constantly as easily as Allah is Able to forgive? Most probably, the answer would be no. But our Creator is the Most Kind and He is the Most Perfect. Lo! Allah is a Lord of Kindness to mankind, but most of mankind give not thanks. (Surat al-Baqarah 2:143) In this Hadithi Qudsi, mankind is encouraged to seek Allahs forgiveness and repent, but there are five conditions of repentance, which must be met for ones repentance to be accepted. The first and most important is that the act of repentance be sincerely for Allah alone. Secondly, the person must feel remorse and guilt over his actions so much so that he wished he had never done it in the first place. The third condition is that the person must immediately cease performing the wrong and sinful act. Fourthly, the repentant person must have a firm intention to never commit the sin again. And lastly, the person must repent before it is too late, meaning before death approaches. Allah, Blessed and Exalted, finishes the Hadithi Qudsi with the following words, O son of Adam! If you were to come to Me with sins that are close to filling the earth and you would then meet Me without ascribing any partners to Me, I would certainly bring to you forgiveness close to filling it. Again, the mercy of Allah is clearly demonstrated by His Divine Words. However, there is a condition. One must not associate any partners with Allah, which is shirk. And Allah does not forgive shirk and if

one dies without believing in Allah alone as ones Creator, then he will be doomed to the Hellfire for all of eternity. So, Allah emphasizes the importance of calling on Him alone. He has no and needs no partners, associates, wives, children, etc. There is no god, but Allah. None forgives sins except Him, so one seeking forgiveness should seek it only from Allah. Will they not repent to Allah and ask His forgiveness? For Allah is the Forgiving, the Merciful. (Surat al-Maaidah 5:74) And who can forgive sins except Allah? (Surah Ali Imran 3:135) Allah praises the one who truly believes, has hope, and seeks the forgiveness of his Creator, as did his father, Adam: Say: Shall I not inform you of things far better than those (things of this world)? For the pious, there are gardens with their Lord, wherein rivers flow. Therein (is their) eternal home and pure wives. And Allah will be pleased with them. And Allah is Seer of the slaves. Those who say, Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire. They are those who are patient, those who are true and obedient with sincere devotion in worship to Allah. Those who spend (in charity) and those who pray and beg for Allahs forgiveness in the last hours of the night. (Surah Ali Imran 3:15-17) Allahs forgiveness and mercy is far greater and more vast than the sins of the creation. One must always have trust and hope in Allah in both good times and bad times and especially when seeking Allahs forgiveness. And the believer who calls out to his Lord for forgiveness demonstrates his true weakness and that he is totally dependent on the Creator. When one confesses his sins to Allah and sincerely repents with hope in Allahs mercy, the heart should come to peace and the soul should feel rest. When a person has hope, he has no reason to despair because it only leads to destruction. Allah gives hope to all, especially those who despair that there is no reason to despair because Allah is the Most Merciful of all those who show mercy. Allah praises those who repent and turn to Him: And those who, when they commit a lewd act or wrong themselves with evil, remember Allah and ask forgiveness for their sins and who forgives sins except Allah? And they do not persist in what (wrong) they were doing while they knew it. For such, the reward is forgiveness from their Lord and Gardens with rivers flowing through, wherein they shall abide forever. How excellent is the reward of the doers (of good)! (Surah Ali Imran 3:135-136) source

<http://quranicverse99.tripod.com/islamicways/id4.html>

10- مفهوم الألوهية في الإسلام

10- god concept in islam

god concept in islam

Concept of God in Islam WAMY Series: On Islam No.9. Introduction God's Attributes The Oneness of God The Believer's Attitude Introduction It is a known fact that every language has one or more terms that are used in reference to God and sometimes to lesser deities. This is not the case with Allah. Allah is the personal name of the One true God. Nothing else can be called Allah. The term has no plural or gender. This shows its uniqueness when compared with the word "god," which can be made plural, as in "gods," or made feminine, as in "goddess." It is interesting to notice that Allah is the personal name of God in Aramaic, the language of Jesus and a sister language of Arabic. The One

true God is a reflection of the unique concept that Islam associates with God. To a Muslim, Allah is the Almighty Creator and Sustainer of the universe, Who is similar to nothing, and nothing is comparable to Him. The Prophet Muhammad was asked by his contemporaries about Allah; the answer came directly from God Himself in the form of a short chapter of the Qur'an, which is considered to be the essence of the unity or the motto of monotheism. This is chapter 112, which reads: "In the name of Allah, the Merciful, the Compassionate. Say (O Muhammad), He is God, the One God, the Everlasting Refuge, who has not begotten, nor has been begotten, and equal to Him is not anyone". Some non-Muslims allege that God in Islam is a stern and cruel God who demands to be obeyed fully and is not loving and kind. Nothing could be farther from the truth than this allegation. It is enough to know that, with the exception of one, each of the 114 chapters of the Qur'an begins with the verse "In the name of God, the Merciful, the Compassionate". In one of the sayings of Prophet Muhammad (PBUH), we are told that "God is more loving and kind than a mother to her dear child". On the other hand, God is also Just. Hence, evildoers and sinners must have their share of punishment, and the virtuous must have God's bounties and favors. Actually, God's attribute of Mercy has full manifestation in His attribute of Justice. People suffering throughout their lives for His sake should not receive similar treatment from their Lord as people who oppress and exploit others their whole lives. Expecting similar treatment for them would amount to negating the very belief in the accountability of man in the Hereafter and thereby negate all the incentives for a moral and virtuous life in this world. The following Qur'anic verses are very clear and straightforward in this respect. Verily, for the Righteous are gardens of Delight, in the Presence of their Lord. Shall We then treat the people of Faith like the people of Sin? What is the matter with you? How judge you? Islam rejects characterizing God in any human form or depicting Him as favoring certain individuals or nations on the basis of wealth, power or race. He created the human-beings as equals. They may distinguish themselves and get His favor through virtue and piety only. The concepts that God rested on the seventh day of creation, that God wrestled with one of His soldiers, that God is an envious plotter against mankind, and that God is incarnate in any human being are considered blasphemy from the Islamic point of view. The unique usage of Allah as a personal name of God is a reflection of Islam's emphasis on the purity of the belief in God that is the essence of the message of all God's messengers. Because of this, Islam considers associating any deity or personality with God as a deadly sin that God will never forgive, despite the fact that He may forgive all other sins. The Creator must be of a different nature from the things created because if He is of the same nature as they are, He will be temporal and will therefore need a maker. It follows that nothing is like Him. If the maker is not temporal, then he must be eternal. But if he is eternal, he cannot be caused, and if nothing caused Him to come into existence, nothing outside Him causes Him to continue to exist, which means that he must be self-sufficient. And if He does not depend on anything for the continuance of His own existence, then this existence can have no end. The Creator is therefore eternal and everlasting: "He is the First and the Last". He is Self-sufficient or Self-subsistent, or, to use a Qur'anic term, Al-Qayyum The Creator does not create only in the sense of bringing things into being, He also preserves them and takes them out of existence and is the ultimate cause of whatever happens to them. "God is the Creator of everything. He is the guardian over everything. Unto Him belong the keys of the heavens and the earth" (39:62-63). "No

creature is there crawling on the earth, but its provision rests on God. He knows its lodging place and its repository” (11:16). God's Attributes If the Creator is Eternal and Everlasting, then His attributes must also be eternal and everlasting. He should not lose any of His attributes nor acquire new ones. If this is so, then his attributes are absolute. Can there be more than one Creator with such absolute attributes? Can there be, for example, two absolutely powerful Creators? A moment's thought shows that this is not feasible. The Qur'an summarizes this argument in the following verses:“ God has not taken to Himself any son, nor is there any god with Him: for then each god would have taken of that which he created and some of them would have risen up over others” (23:91). “ And why, were there gods in earth and heaven other than God, they (heaven and earth) would surely go to ruin” (21:22). The Oneness of God The Qur'an reminds us of the falsity of all alleged gods. To the worshippers of man-made objects it asks:“ Do you worship what you have carved yourself” (37:95). “ Or have you taken unto yourself others beside Him to be your protectors, even such as have no power either for good or for harm to themselves” (13:16). To the worshippers of heavenly bodies it cites the story of Abraham:“ When night outspread over him, he saw a star and said: This is my Lord. But when it set, he said: I love not the setters. When he saw the moon rising, he said: This is my Lord. But when it set, he said: If my Lord does not guide me, I shall surely be of the people gone astray. When he saw the sun rising, he said: This is my Lord; this is greater. But when it set, he said: O my people, surely I quit that which you associate, I have turned my face to Him who originated the heavens and the earth; a man of pure faith, I am not one of the idolators” (6:76-79). The Believer's Attitude In order to be a Muslim, that is, to surrender oneself to God, it is necessary to believe in the oneness of God, in the sense of His being the only Creator, Preserver, Nourisher, etc. But this belief, later called Tawhid Ar-Rububiyyah, is not enough. Many of the idolators knew and believed that only the Supreme God could do all this. But this was not enough to make them Muslims. To tawhid ar-rububiyyah, one must add tawhid al-'uluhiyyah. That is, one acknowledges the fact that it is God alone who deserves to be worshipped, and thus abstains from worshipping any other thing or being. Having achieved this knowledge of the one true God, man should constantly have faith in Him, and should allow nothing to induce him to deny truth. When faith enters a person's heart, it causes certain mental states that result in certain actions. Taken together, these mental states and actions are the proof for the true faith. The Prophet said:“ Faith is that which resides firmly in the heart and which is proved by deeds”. Foremost among those mental states is the feeling of gratitude towards God, which could be said to be the essence of ibada (worship). The feeling of gratitude is so important that a non-believer is called 'kafir', which means 'one who denies a truth' and also 'one who is ungrateful'. A believer loves, and is grateful to God for the bounties He bestowed upon him, but being aware of the fact that his good deeds, whether mental or physical, are far from being commensurate with Divine favors, he is always anxious lest God should punish him, here or in the Hereafter. He, therefore, fears Him, surrenders himself to Him and serves Him with great humility. One cannot be in such a mental state without being almost all the time mindful of God. Remembering God is thus the life force of faith, without which it fades and withers away. The Qur'an tries to promote this feeling of gratitude by repeating the attributes of God very frequently. We find most of these attributes mentioned together in the following verses of the Qur'an:“ He is God; there is no god but He. He is the Knower of the unseen and the

visible; He is the All-Merciful, the All-Compassionate. He is God; there is no god but He. He is the King, the All-Holy, the All-Peace, the Guardian of the Faith, the All-Preserver, the All-Mighty, the All-Compeller, the All-Sublime. Glory be to God, above that they associate! He is God, the Creator, the Maker, the Shaper. To Him belong the Names Most Beautiful. All that is in the heavens and the earth magnifies Him; He is the Almighty, the All-Wise” (59:22-24). “ There is no god but He, the Living, the Everlasting. Slumber seizes Him not, nor sleep. To Him belongs all that is in the heavens and the earth. Who is there that shall intercede with Him save by His leave? He knows what lies before them, and what is after them, and they comprehend not anything of His knowledge save such as He wills. His throne comprises the heavens and earth. The preserving of them oppresses Him not; He is the All-High, the All-Glorious” (2:255). People of the Book, go not beyond the bounds in your religion, and say not as to God but the truth. “ The Messiah, Jesus, son of Mary, was only the Messenger of God, and His Word that He committed to Mary, and a Spirit from Him. So believe in God and His Messengers, and say not "Three". Refrain; better it is for you. God is only one God. Glory be to Him -- (He is) above having a son” (4:171).

رد شبهة أصل اسم "الله" إله القمر - 11

11- [Archeology tells us that Allah is really the pagan Moon god.](#)

Archeology tells us that Allah is really the pagan Moon god.

Critic:- Archeology tells us that Allah is really the pagan Moon god. Comment:- Here is a story about this kind of thinking:- There was an idiot called Albert ,one day he was ill & had to see Dr. Carpenter but did not like him. So he looked through a dictionary and found that Carpenter means someone who works with wood, and by looking into encyclopedias he found that the ancestors that family were wood workers. Congratulating himself for this discovery ;he began a campaign against Dr. Carpenter telling everyone that he`s a fraudulent; claiming to be a doctor while in reality he`s a wood worker. During this, his illness grew even worse, He feared that he might be prosecuted for libel, also there was a possibility that sick people might avoid visiting Doctor Carpeneter who`s their regular Doctor which may affect their case to become worse . But fortunately most people realized that Albert is an idiot. In case someone does get the relevance of this story:- Muslims believe in Allah as defined in the Quran not as found in Archeology.

Who is the Creator and the Maintainer of the whole Universe.

وصف الله (تعالى) عما يصفون) في الإنجيل - 12

12- [A Biblical picture of God](#)

A Biblical picture of God

A Biblical picture of God A Muslim believes that God is unlike anything we can imagine. No one can look at him and live. He never tires. He is All-Knowing, All-Seeing, All-Powerful, Perfect. All he needs do is decree a matter and it will be. Yet the language of the current Bible never fails to picture even God himself in undignified terms: God goes for a stroll: Genesis 3:8 "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." God can not find Adam (not all-knowing): Genesis 3:9-10 "And the LORD God called unto Adam, and said unto him, Where are you? And he said, I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself."(from God?) God does not know if Adam ate from the tree or not (not all-knowing): Genesis 3:11 "And he (God) said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Before looking for hidden meanings for the above verses, we should consider the following: 1) Read section 2.3. 2) If you were to give your child total, unconstrained freedom to do whatever he wants in your house, you only ask him "don't play with my stereo." If he then goes ahead anyway and proceeds to dismantle it into fifty different pieces. If you know for a fact that he did it and you know exactly where he has hidden himself (maybe you had a hidden camera somewhere), would you walk all over the house calling out "Where are you my son?," "come out, come out wherever you are"?, or would you storm up to the place where he was hiding, pull him out by his ears, and punish him severely? 3) If you did not know where he was hiding, but knew what he had done without a doubt, would you, once you had found him, ask him: "why are you hiding? Did you break my stereo?" It is important to first attempt to think logically before looking for abstract meanings. Note: For the Islamic version of this incident please read chapter 15. God becomes tired and needs to be *****ed: Exodus 31:17 "It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was *****ed." Notice that the verse does not claim that God Almighty "abstained from work," but rather that He "rested." This implies that it is possible for God Almighty to experience fatigue and that He is not All-Mighty and All-Powerful since He sometimes needs to be "*****ed." God is not cognizant and/or is not eternally aware (not all knowing, all seeing, attentive and aware): Psalms 44:23 "Awake, why sleepest thou, O Lord? arise, cast us not off for ever." When God finally becomes cognizant attentive and aware, He acts like a drunkard: Psalms 78:65 "Then the LORD awaked as one out of sleep, and like a mighty man that shouteth by reason of wine." The above verses are responded to by the Almighty in the noble Qur'an as follows: "And verily We (God) did create the heavens and the earth in six days and no fatigue touched Us." The noble Qur'an, Qaf(50):38 "Allah! there is no god but He, the Living, the Sustainer and Protector. Neither slumber nor sleep overtake Him. His are all things in the heavens and the earth. Who can intercede in His presence except as He permits? He knows what is before and behind them. Nor do they encompass aught of His knowledge except as He wills. His throne does extend over the heavens and the earth and He feels no fatigue in preserving them. For He is the Most High, the Supreme." The noble Qur'an, Al-Baqarah(2):255 Jacob wrestles with God. God can not win against Jacob. Jacob sees God face to face: "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask

after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." Genesis 32:24-30 Many people claim the Jacob wrestled with an angel. Does this sound like he wrestled with an angel? Did Jacob (pbuh) say "I have seen the angel of God"? Did he say "I have seen the light of God" or some other statement that might have had an abstract meaning? No! He said "I have seen God" and just so that there would be no doubt in anyone's mind he added the words "face to face." If Jacob (pbuh) had wrestled with an angel, then why would he need to say "my life is preserved"? Do people who see angels die? (Numbers 22:31, 2 Samuel 24:17, 1 Chronicles 21:16, ...etc.). If Jacob had seen the face of an angel then why would he name the place "the face of God"(peni-el), and not "the face of the angel"(peni-malak)? Indeed, this is how the great St. Augustine and many others understood this verse. This brings up another question. How do we reconcile this with point 25 in the table of section 2.2 (regarding seeing God)? We are beaten over the head four times with the fact that a human (Jacob, peace be upon him) managed to out-wrestle God Almighty, but the translators realizing the fallacy of this concoction continually try to reinterpret this verse and make excuses for it. Notice how we are beaten over the head not once, but four times with the fact that this was GOD who was beaten by Jacob: 1) "I have seen GOD." 2) "FACE to FACE." 3) "And my life is preserved." 4) They called the place "Peniel" ("FACE OF GOD"). Are we now to believe that God wrestled with Jacob all night, He resorted to hitting Jacob (pbuh) below the belt, and in the end was still bested by Jacob ("I will not let thee go, except thou bless me")? When someone has you in a headlock and tells you: "do as I tell you," is he victorious or not? God forbid! High exalted is He! Illustrious! Mighty! Magnificent! All-Powerful! Neither Moses nor Jacob would ever make such a claim. Nor would the other prophets of God. The great and noble prophets would never dare to claim that God had been reduced to a punching bag to further their own egos. Notice how we are encouraged to believe that it is not sufficient to humbly prostrate oneself before God, bowing down and beseeching Him for His favors in earnest prayer and in all submission. Rather it is necessary to slap Him silly and beat Him into the ground then force Him to bless the victor. Is this not preposterous? Does this not reek of tampering fingers? May God Almighty forgive me for even repeating these words. God regrets his actions, God can not see the future, God can not change the past: Genesis 6:6 "And it repented the LORD that he had made man on the earth, and it grieved him at his heart." It is not possible to regret doing something unless the result of this action was something bad that had not been foreseen and can not be changed. In Webster's New Dictionary (1990), the word "repent" is defined as follows: to regret, sorrow for, to wish to have been otherwise what one has done or left undone. Thus, God is claimed to be: 1) Unable to see the future: If I know for a certainty that performing "action" will result in "result," then when "result" comes about I will not regret it unless I was forced in the first place to perform "action." There is a difference between "disliking" something and "regretting" something. 2) Unable to change the past if he wanted to: As per the above Webster's definition, to repent is to "wish to have been otherwise what one has done or left undone." But if God is capable of doing all things, as a Muslim believes, then he does not need to "wish." He simply decrees it and it is. Also notice that God is not merely claimed to have regretted this action, but to have "grieved at His heart." Webster's defines grief as: Deep sorrow caused by loss, distress. So according to this passage, God felt the deepest sorrow from the bottom of his heart. If one of us felt this

kind of torment and was given the means to change matters, would we hesitate? God is not this helpless! For the Islamic perspective on God Almighty, read the following: God Almighty: Al-Ikhlās(112):1-4, Kaaf(50):38, Al-Aarāf(7):143, Al-Shurāh(24):11-12, Al-Anāam(6):3, Saba(34):27, Al-Zumar(39):1-7, Al-Hashir(59):21-24, Al-Hadeed(57):1-6

Source

<http://wings.buffalo.edu/sa/muslim/library/jesus-say/ch5.1.html>

13- لماذا يقول الله تعالى "نحن" في القرآن الكريم عن نفسه؟

13- ["Why does it say "WE" in Quran when referring to God \(Allah\)?"](#)

"Why does it say "WE" in Quran when referring to God (Allah)?" This is a good question and one that Bible readers have also asked about. The term "We" in the Bible and in the Quran is the royal "We" - as an example when the king says, "We decree the following declaration, etc." or, "We are not amused." It does not indicate plural; rather it displays the highest position in the language. English, Persian, Hebrew, Arabic and many languages provide for the usage of "We" for the royal figure. It is helpful to note the same dignity is given to the person being spoken to in English. We say to someone, "You ARE my friend." Yet the person is only one person standing there. Why did we say "ARE" instead of "IS"? The noun "you" is singular and should therefore be associated with a singular verb for the state of being, yet we say, "are." The same is true for the speaker when referring to himself or herself. We say, "I am" and this is also in the royal plural, instead of saying, "I is."

14- لم مذكور في القرآن الكريم "هو" عن الله سبحانه وتعالى؟

14- ["Why does Quran say "He" when referring to God \(Allah\) if God is not having gender?"](#)

"Why does Quran say "He" when referring to God (Allah) if God is not having gender?" This is similar to the above answer. The word "He" is used when referring to Allah out of respect, dignity and high status. It would be totally inappropriate to use the word "it" and would not convey the proper understanding of Allah being who Allah is; Alive, Compassionate, Forgiving, Patient, Loving, etc. It is not correct to associate the word "He" with gender, as this would be comparing Allah to the creation, something totally against the teaching of Quran.

15- إثبات وجود الله

15- [The Existence of God, glorified & exalted is He](#)

The Existence of God, glorified & exalted is He.

The Existence of God, glorified & exalted is He. Though I haven't seen the Creator, glorified & exalted is He, I believe in Him .It's inescapable to believe in Him, because I

see the evidences of His existence in myself ,& in everywhere around me. He has blessed every nation with sending an apostle from themselves, informing them about the essence of the Almighty, His attributes, & His purpose of creating them. { Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All-Powerful, All-Wise.} (Nissa, 165) We know how the gravity announces its existence,& we (human) have discovered the laws which controls it. yet, the greatest scientists can not know the quiddity of gravity. So, why do we believe in its existence? Because we see the evidences of its existence everywhere. Likewise, electricity, wireless wave, electron, & spirit. Therefore, not seeing the object is not evidence that it doesn't exist. Once, an atheist teacher addressed his students saying: "this chair exists because we see it. But, we don't see God. So, He doesn't exist" .One of the students said:" Are you sane, teacher?". "Yes" the teacher replied. "Did you see your brain?" the student asked. "No" he replied. Then the student said "How do you claim being sane?" { So the disbeliever was utterly defeated. And Allâh guides not the people, who are Zâlimûn (wrong-doers).}(2. 258) Every one of us knows his tall, width, weight, & qualities. However, he knows nothing about his essence, his soul, & his spirit. It's a secret. Yet, it's more real than any reality. If man doesn't know his essence ,how does he claim the knowledge of God's essence, and a fortiori, how to deny it?! Let us listen to Albert Einstein when a group of theologians, moralists, & materialists went to him in his office in the Seminary in Princeton University. & they asked him:" What do you think about God?" He replied: " If I succeeded in inventing a machine that enables me to speak with microbes,& I talked to a tiny microbe standing on a top of a single human hair.I would ask him:"Where do you think you are?". He would say: " I think I am standing on a tall tree" . Then I would say to him:"This single hair you are standing on is only one of the hair of human head.& the head is only one part of the human body." Could this tiny microbe imagine the immensity of the human size & his weight? No. Compared to God, I am tinier than that microbe & infinitely smaller. How could I come to know God who knows every thing?" The stars can not be seen by our weak vision, while it is (the ornament of the worldly sky) how to see the one who created them. & If the human vision can't bear looking at the sun, How to bear looking at the light of God, glorified & exalted is He. Thus, when Moses said to God, glorified & exalted is He, {"O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me."} God informed him that the mountain ,with its strength & solidity ,doesn't still when God appears (manifestation). What about a human who is weak?! { So when his Lord appeared to the mountain , He made it collapse to dust, and Mûsâ (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."} (al-a'araf. 143) If God appeared to mankind in earth, they would be fascinated. & then, this worldly existence wouldn't be a trial any more. Since the belief would be mandatory (obligatory), & the test would be meaningless

الأدلة العلمية لوجود الله -16

16- [Scientific Proofs of Believing in Allah the Almighty The Rational Bases](#)

Scientific Proofs of Believing in Allah the Almighty The Rational Bases

Scientific Proofs of Believing in Allah the Almighty The Rational Bases 1. Nonexistence Creates Nothing If we contemplate the creatures which are born everyday whether humans, animals or plants and think of what is happening in the universe where wind, rain, night or day and look at what happening in every time of orderly movements of the sun, moon, stars or plants, the mind will surely admit that all things are not created haphazardly, but by the Creator, the Existent (Dignified be He). Allah the Almighty said: "Were they created of nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, they have no firm belief". (At-Tur: 35-36) 1. Thinking of the Created Elaborates on some Characteristics of the Creator The components of the created indicates the capability or the characteristics of the maker. In other words, unless the maker has certain abilities or characteristics, which can enable him to do things, the created object will be void of anything which is indicative of its maker. For example, if you see a door, which is perfectly made from wood, you will realize that the maker has a wood, is able to systemically cut it, is able to make this wood smooth, has pins with which he can fasten the parts of the door, and he has experience in manufacturing doors. By the same token, if we see a straight hole in the door (keyhole), this indicates that the maker has the ability to accurately drill and make the keyhole for the door. Therefore, thinking about the manufactured thing will lead us to realizing the skills of the manufacturer and thinking in the creatures will lead us to know the traits of the Creator. Allah the Almighty said: "Verily in the heavens and the earth, are Signs for those who believe. And in the creation of yourselves and the fact that animals are scattered (through the earth), are Signs for those of assured faith. And in the alteration of night and day, and the fact that Allah sends down Sustenance from the sky, and revives therewith the earth after its death, and in the change of the winds, are Signs for those that are wise. Such are the Signs of Allah, which We rehearse to thee in truth: then in what exposition will they believe after Allah and His Signs". (Al-Jathiya: 3-6) If we ponder and think about the creatures, the signs of Allah will lead us to some of Allah's Attributes. Allah the Almighty said: "Say: Behold all that is in the heavens and on earth..." (Yunus: 101) And Allah the Almighty also said: "Do they see nothing in the kingdom of the heavens and the earth and all that Allah hath created? (Do they not see) that it may well be that their term is nigh drawing to an end? In what message after this will they then believe?". (Al-A'raf: 185) 1. The Owner of Nothing Gives Nothing Money cannot be asked from the one who has no money and knowledge cannot be sought from the ignorant, for the one who is void of something cannot give it to others. Through thinking about the creatures of Allah, the signs lead us to the Attributes of the Creator; Exalted and Dignified be He. And if we know the attributes, we will know the Described. Those who claim that nature created them, come into conflict with what the mind and the truth have admitted. That is because the universe bears witness that its Creator is the All-Wise, Full of knowledge, well-Aware, the One Who guides, the One Who has no partner. The stone-deaf and solid nature has neither knowledge, nor wisdom, nor life, nor mercy, nor will; how they did then think in that way and the one who is void of something cannot give it to others. What Is Nature Nature consists of various kinds of creatures along with their characteristics. The idolaters worshipped some parts of the nature such as sun, moon, stars, fire, stones, and the humans. The neo-idolaters (naturalists) imagine that the previous idols (nature) has created them, although nature has no mind and they have, it has no knowledge and they have, has no experience and they have, and has no will and they have. Didn't they

know that the one who is void of something cannot give it to others. Allah the Almighty said: "O men! Here is a parable set forth! Listen to it! Those on whom, besides Allah, ye call, cannot create (even) a fly, if they all met together for the purpose. And if the fly should snatch away anything from them, they would have no power to realize it from the fly. Feeble are those who petition and those whom they petition!"

They do not have right estimate of Allah, for Allah is Powerful and Mighty". (Al-Hajj: 73-74)

دلائل وجود الله تعالى - 17

17- The Scientific World Is Turning to God

The Scientific World Is Turning to God

The Scientific World Is Turning to God "As people have certainly been influenced by me, I want to try and correct the enormous damage I may have done." (Anthony Flew) The newspapers these days are echoing with these regret-filled words by Anthony Flew, in his time a well-known atheist philosopher. The decisive factor in this radical change of view is the clear and definitive evidence revealed by science on the subject of creation. Flew realised, in the face of the information-based complexity of life, that the true origin of life is intelligent design and that the atheism he had espoused for 66 years was a discredited philosophy. Flew announced the scientific reasons underlying this change in belief in these terms: "Biologists' investigation of DNA has shown, by the almost unbelievable complexity of the arrangements which are needed to produce [life], that intelligence must have been involved." (1) "It has become inordinately difficult even to begin to think about constructing a naturalistic theory of the evolution of that first reproducing organism." (2) "I have been persuaded that it is simply out of the question that the first living matter evolved out of dead matter and then developed into an extraordinarily complicated creature." (3) The DNA research which Flew cites as a fundamental reason for his change of opinion has indeed revealed striking facts about creation. The helix shape of the DNA molecule, its possession of the genetic code, the nucleotide strings that refute blind chance, the storage of encyclopaedic quantities of information and many other striking findings have revealed that the structure and functions of this molecule were arranged for life with a special design. Comments by scientists concerned with DNA research bear witness to this fact. Francis Crick, for instance, one of the scientists who revealed the helix shape of DNA admitted in the face of the findings regarding DNA that the origin of life indicated a miracle: An honest man, armed with all the knowledge available to us now, could only state that in some sense, the origin of life appears at the moment to be almost a miracle, so many are the conditions which would have had to have been satisfied to get it going. (4) Based on his calculations, Led Adleman of the University of Southern California in Los Angeles has stated that one gram of DNA can store as much information as a trillion compact discs. (5) Gene Myers, a scientist employed on the Human Genome Project, has said the following in the face of the miraculous arrangements he witnessed: "What really astounds me is the architecture of life... The system is extremely complex. It's like it was designed... There's a huge intelligence there." (6) The most striking fact about DNA is

that the existence of the coded genetic information can definitely not be explained in terms of matter and energy or natural laws. Dr. Werner Gitt, a professor at the German Federal Institute of Physics and Technology, has said this on the subject: A code system is always the result of a mental process... It should be emphasized that matter as such is unable to generate any code. All experiences indicate that a thinking being voluntarily exercising his own free will, cognition, and creativity, is required... There is no known natural law through which matter can give rise to information, neither is any physical process or material phenomenon known that can do this. (7) Creationist scientists and philosophers played a major role in Flew's acceptance of intelligent design, backed up by all these findings. In recent times Flew participated in debates with scientists and philosophers who were proponents of creation, and exchanged ideas with them. The final turning point in that process was a discussion organised by the Institute for ****scientific Research in Texas in May, 2003. Flew participated together with author Roy Abraham Varghese, Israeli physicist and molecular biologist Gerald Schroeder, and Roman Catholic philosopher John Haldane. Flew was impressed by the weight of the scientific evidence in favour of creation and by the convincing nature of his opponents' arguments, and abandoned atheism as an idea in the period following that discussion. In a letter he wrote for the August-September, 2003, edition of the British magazine Philosophy Now, he recommended Schroeder's book "The Hidden Face of God: Science Reveals the Ultimate Truth" and Varghese's book "The Wonderful World."(8) During an interview with the professor of philosophy and theology Gary R. Habermas, who also played a major role in his change of mind (9), and also on the video "Has Science Discovered God?," he openly stated that he believed in intelligent design. The "Intelligence Pervading the Universe" and the Collapse of Atheism In the face of all the scientific developments outlined above, the acceptance of intelligent design by Antony Flew, famous for defending atheism for many years, reflects a final scene in the process of collapse being undergone by atheism. Modern science has revealed the existence of an "intelligence pervading the universe," thus leaving atheism out of the equation. In his book "The Hidden Face of God," Gerald Schroeder, one of the creationist scientists who influenced Flew, writes: "A single consciousness, a universal wisdom, pervades the universe. The discoveries of science, those that search the quantum nature of subatomic matter, have moved us to the brink of a startling realization: all existence is the expression of this wisdom. In the laboratories we experience it as information that first physically articulated as energy and then condensed into the form of matter. Every particle, every being, from atom to human, appears to represent a level of information, of wisdom." (10) Scientific research into both the functioning of the cell and the subatomic particles of matter has revealed this fact in an indisputable manner: Life and the universe were brought into being from nothing by the will of an entity possessed of a superior mind and wisdom. There is no doubt that the possessor of that knowledge and mind that pervade the universe at all levels is Almighty Allah. Allah reveals this truth in the Qur'an: Both East and West belong to Allah, so wherever you turn, the Face of Allah is there. Allah is All-Encompassing, All-Knowing." (Qur'an, 2:115)

i Richard N. Ostling, "Lifelong atheist changes mind about divine creator," The Washington Times 10 December 2004;
<http://washingtontimes.com/national/20041209-113212-2782r.htm> 2- Antony Flew, "Letter from Antony Flew on Darwinism and Theology," Philosophy Now;

<http://www.philosophynow.org/issue47/47flew.htm> 3- Stuart Wavell and Will Iredale, "Sorry, says atheist-in-chief, I do believe in God after all," The Sunday Times, 12 December 2004; <http://www.timesonline.co.uk/article/0,,2087-1400368,00.html> 4- Francis Crick, Life Itself: Its Origin and Nature, New York: Simon & Schuster, 1981, p. 88 5- John Whitfield, "Physicists plunder life's tool chest", 24 April 2003; <http://www.nature.com/nsu/030421/030421-6.html> 6- San Francisco Chronicle, 19 February, 2001 7- Werner Gitt, In the Beginning Was Information, CLV, Bielenfeld, Germany, pp. 64-7, 79 8- Antony Flew, "Letter from Antony Flew on Darwinism and Theology," Philosophy Now; <http://www.philosophynow.org/issue47/47flew.htm> 9- "Atheist Becomes Theist: Exclusive Interview with Former Atheist Antony Flew;" <http://www.biola.edu/antonyflew/index.cfm> 10- Gerald Schroeder, The Hidden Face of God, Touchstone, New York, 2001, p. xi

"شروط "لا إله إلا الله"

Conditions of Laa ilaaha illa-Allaah

Conditions of Laa ilaaha illa-Allaah Question : Can you please explain the conditions of Laa ilaaha ill-Allaah (knowledge, certainty, etc), and tell us the rulings on one who does not attain them and one who is ignorant of the meaning of Laa ilaaha ill-Allaah? Answer : Praise be to Allaah. The conditions of Laa ilaaha ill-Allaah. Shaykh Haafiz al-Hukmi said in his poem Sullam al-Wusool : “Knowledge, certainty, submission and following. So listen to what I say. Truthfulness, sincerity and love. May Allaah help you to do that which He loves.” The first condition is knowledge, in the sense of negating what is negated in the Shahaadah and affirming what is affirmed therein – as opposed to being ignorant of that. Allaah says (interpretation of the meanings): “So know (O Muhammad) that Laa ilaaha ill-Allaah (none has the right to be worshipped but Allaah)...” [Muhammad 47:19] “except for those who bear witness to the truth knowingly” – i.e., that there is no god except Allaah (laa ilaaha ill-Allaah) – “and they know” – in their hearts the meaning of the words that they utter with their lips. [al-Zukhruf 43:86] It is narrated in al-Saheeh from ‘Uthmaan (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever dies knowing that there is no god except Allaah will enter Paradise.” The second condition is certainty, in the sense that the one who says these words is absolutely certain of their meaning. Faith is not sufficient unless it is based on certain knowledge with no element of speculation, let alone doubt. Allaah says (interpretation of the meaning): “Only those are the believers who have believed in Allaah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allaah. Those! They are the truthful”[al-Hujuraat 49:15] The sincerity of their faith in Allaah and His Messenger is conditional upon there being no element of doubt therein, As for the doubter, he is one of the hypocrites. In al-Saheeh it is narrated that Abu Hurayrah said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) said: ‘Bear witness that there is no god except Allaah and that I am the Messenger of Allaah, for no person meets Allaah with these two, not doubting in them, but he will enter Paradise.’” According to another report: “No person meets Allaah with these two, not doubting in them, and is denied Paradise.” And it was also narrated from Abu Hurayrah in a lengthy hadeeth that the Prophet (peace and blessings of Allaah be upon him) sent him and said, “Whoever you

meet behind this wall who bears witness that there is no god except Allaah, believing in it with certainty in his heart, then give him the glad tidings of Paradise.” Thus we see that a person’s entering Paradise for saying these words is conditional upon his believing in them with certainty in his heart, with no element of doubt. If this condition is not met the target is not met. The third condition is acceptance and submission to what these words imply, both in one’s heart as well as verbally. Allaah has told us the stories of those who came before, who were saved by their acceptance of these words from the punishment of those who had rejected them. Allaah says (interpretation of the meaning): “(It will be said to the angels): ‘Assemble those who did wrong, together with their companions (from the devils) and what they used to worship, Instead of Allaah, and lead them on to the way of flaming Fire (Hell); But stop them, verily, they are to be questioned. What is the matter with you? Why do you not help one another (as you used to do in the world)?’ Nay, but that Day they shall surrender. And they will turn to one another and question one another. They will say: ‘It was you who used to come to us from the right side (i.e., from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth, i.e. Islamic Monotheism and from every good deed).’ They will reply: ‘Nay, you yourselves were not believers. And we had no authority over you. Nay! But you were Taaghoon (transgressing) people (polytheists, and disbelievers). So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). So we led you astray because we were ourselves astray.’ Then verily, that Day, they will (all) share in the torment. Certainly, that is how We deal with Al-Mujrimoon (polytheists, sinners, disbelievers, criminals, the disobedient to Allaah). Truly, when it was said to them: Laa ilaaha ill-Allaah (none has the right “to be worshipped but Allaah),” they puffed themselves up with pride (i.e. denied it). And (they) said: ‘Are we going to abandon our aalihah (gods) for the sake of a mad poet?’”[al-Saffaat 37:22-36] So Allaah has made the reason and cause of their punishment their arrogant refusal to say Laa ilaah ill-Allaah, and their disbelief in the one who brought this message, so that they did not negate what this word negates and they did not affirm what it affirms, rather they said, arrogantly denouncing: “ ‘Has he made the aalihah (gods) (all) into One Ilaah (God — Allaah). Verily, this is a curious thing!’ And the leaders among them went about (saying): ‘Go on, and remain constant to your aalihah (gods)! Verily, this is a thing designed (against you)!’”[Saad 38:5] So Allaah showed them to be liars and threw their words back at them through the words of His Messenger (peace and blessings of Allaah be upon him). He said (interpretation of the meaning): “Nay! he (Muhammad) has come with the truth (i.e. Allaah’s religion — Islamic Monotheism and this Qur’aan) and he confirms the Messengers (before him who brought Allaah’s religion — Islamic Monotheism)”[al-Saffaat 37:37] Then He said concerning those who accept it (interpretation of the meaning): “Save the chosen slaves of Allaah (i.e. the true believers of Islamic Monotheism). For them there will be a known provision (in Paradise), Fruits; and they shall be honoured, In the Gardens of Delight (Paradise)”[al-Saffaat 37:40-43] In al-Saheeh it is narrated from Abu Moosa (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “The guidance and knowledge with which Allaah has sent me is like abundant rain which falls on the land. Some of the land absorbs the water and brings forth much grass and vegetation. And some of (the rain) falls on another part of the land which is like a smooth plain and does not hold the water, so no vegetation grows. That is the likeness of the one who understands the

religion of Allaah and benefits from that with which Allaah has sent me, so he learns and acts, and the likeness of the one who pays no heed and does not accept the guidance of Allaah with which I have been sent. The fourth condition is following that which is indicated, as opposed to not following it. Allaah says (interpretation of the meaning): “And whosoever submits his face (himself) to Allaah, while he is a Muhsin (good-doer, i.e. performs good deeds totally for Allaah’s sake), then he has grasped the most trustworthy handhold” – i.e., Laa ilaaha ill-Allaah – “And to Allaah return all matters for decision” [Luqmaan 31:22] What is meant by “submitting one’s face” is following, when one is also a doer of good and a believer in Tawheed. Whoever does not submit his face to Allaah and is not a doer of good has not grasped the most trustworthy handhold. This is what is meant by the following aayah (interpretation of the meaning): “And whoever disbelieves, let not his disbelief grieve you (O Muhammad). To Us is their return, and We shall inform them what they have done...” [Luqmaan 31:23] According to a saheeh hadeeth, the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “none of you truly believes until his desire is in accordance with that which I have brought.” This is the ultimate meaning of following. The fifth condition is truthfulness, as opposed to lying. This means that one says it (Laa ilaaha ill-Allaah) sincerely from the heart, with harmony between what is in the heart and what is said on the lips. Allaah says (interpretation of the meaning): “Do people think that they will be left alone because they say: ‘We believe,’ and will not be tested. And We indeed tested those who were before them. And Allaah 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 Allaah knows all that before putting them to test)” [al-‘Ankaboot 29:2-3] And He said concerning the hypocrites who spoke these words falsely (interpretation of the meaning): “And of mankind, there are some (hypocrites) who say: ‘We believe in Allaah and the Last Day,’ while in fact they believe not. They (think to) deceive Allaah and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy) and Allaah has increased their disease. A painful torment is theirs because they used to tell lies” [al-Baqarah 2:8-10] In al-Saheehayn it is narrated from Mu’aadh ibn Jabal (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said, “there is no one who bears witness that there is no god except Allaah and that Muhammad is His slave and Messenger, sincerely from the heart, but Allaah will make him forbidden for the Fire.” The sixth condition is sincerity, which means that actions are free from any element of shirk. Allaah says (interpretation of the meaning): “Surely, the religion (i.e. the worship and the obedience) is for Allaah only [al-Zumar 39:3] “Say (O Muhammad): ‘Allaah Alone I worship by doing religious deeds sincerely for His sake only’” [al-Zumar 39:14] In al-Saheeh it is narrated from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said: “The most deserving of my intercession are those who say Laa ilaaha ill-Allaah sincerely from the heart or from the soul.” The seventh condition is love for this word and for what it implies and indicates, and love for the people who act upon it and adhere to its conditions and hate whoever or whatever goes against it. Allaah says (interpretation of the meaning): “And of mankind are some who take (for worship) others besides Allaah as rivals (to Allaah). They love them as they love Allaah” [al-Baqarah 2:165] Allaah tells us that those who believe love Allaah more, because they do not associate anything with Him in that love, as is done by those among the mushrikeen who claim to love Him but who also take

others as rivals to Him whom they love as they love Him. In al-Saheehayn it is narrated from Anas that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "No one of you truly believes until I am more beloved to him than his son, his father and all of mankind."

Source

<http://63.175.194.25/>

تقوى الله

GOD-CONSCIOUSNESS

GOD-CONSCIOUSNESS The Quran mentions it as the highest quality of a Muslim: "The most honorable among you in the sight of God is the one who is most God-conscious." (49:13) Humility, modesty, control of passions and desires, truthfulness, integrity, patience, steadfastness, and fulfilling one's promises are moral values which are emphasized again and again in the Quran. We read in the Quran: "And God loves those who are firm and steadfast." (3:146) "And vie with one another to attain to your Sustainer's forgiveness and to a Paradise as vast as the heavens and the earth, which awaits the God-conscious, who spend for charity in time of plenty and in time of hardship, and restrain their anger, and pardon their fellow men, for God loves those who do good." (3:133-134) "Establish regular prayer, enjoin what is just, and forbid what is wrong; and bear patiently whatever may befall you; for this is true constancy. And do not swell your cheek (with pride) at men, nor walk in insolence on the earth, for God does not love any man proud and boastful. And be moderate in your pace and lower your voice; for the harshest of sounds, indeed, is the braying of the ass." (31:18-19) In a way which summarizes the moral behavior of a Muslim, the Prophet (PBUH) said: "My Sustainer has given me nine commands: to remain conscious of God, whether in private or in public; to speak justly, whether angry or pleased; to show moderation both when poor and when rich, to reunite friendship with those who have broken off with me; to give to him who refuses me; that my silence should be occupied with thought; that my looking should be an admonition; and that I should command what is right."

Source

http://www.al-sunnah.com/moral_system_of_islam.htm

ما هو معنى كلمة الإيمان بالله

The meaning of belief in Allaah

The meaning of belief in Allaah Question : I have read and heard a great deal about the virtues of attaining true belief in Allaah, and I would like you to explain to me in detail the meaning of belief in Allaah in a way that will help me to attain true faith and to keep away from everything that goes against the teachings of our Prophet Muhammad (peace and blessings of Allaah be upon him) and the way of his companions. Answer : Praise be to Allaah. Faith in Allaah means believing firmly in His existence, Lordship and Divinity, and in His names and attributes. Faith in Allaah implies four things, whoever believes in

them is a true believer. 1 – Belief in the existence of Allaah. The existence of Allaah is something indicated by reason and by man's innate nature, let alone the large amount of shar'i evidence to that effect. (i) The evidence of man's innate nature that Allaah exists: every man has been created with an innate belief in his Creator without having to first think about it or be taught, and no one deviates from this innate nature except the one who has been exposed to misguiding influences. Hence the Prophet (peace and blessings of Allaah be upon him) said: "There is no child who is not born in a state of fitrah (the natural inclination of man), but his parents make him a Jew, a Christian or a Magian." Narrated by al-Bukhaari, 1358; Muslim, 2658. (ii) The evidence of reason that Allaah exists: all these created things, past, present and future, must have a Creator Who brought them into existence, because it is not possible for them to have created themselves or to have come into existence by accident. It is impossible for them to have come into existence by themselves because a thing cannot create itself: before it existed it was non-existent, so how could it be a creator?! And it is impossible for them to have come into existence by accident, because everything that happens must have a cause. Moreover, this creation is done in a wondrous and precise manner, and every created being is in harmony with the rest of creation, and there is a strong connection between cause and effect. All of this makes it impossible that this universe could have come into being accidentally, because what happens accidentally does not happen in a precise and perfect manner, so how could it remain so precisely balanced? If it is not possible for these things to have created themselves or to have come into existence by accident, then there must be One Who brought them into existence, namely Allaah the Lord of the Worlds. Allaah has mentioned this rational evidence and definitive proof in Soorat al-Toor, where He says (interpretation of the meaning): "Were they created by nothing? Or were they themselves the creators?" [al-Toor 52:35] They were not created without a Creator, and they did not create themselves, so their Creator must be Allaah, may He be blessed and exalted. Hence when Jubayr ibn Mut'im heard the Messenger of Allaah (S) reciting Soorat al-Toor, and he reached these verses (interpretation of the meaning): "Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?" [al-Toor 52:35-37] Jabeer was a mushrik at that time, and said: "My heart almost soared, and that was the first moment that faith entered my heart." Narrated by al-Bukhaari in several places. We will give you an example that will help to explain that: If a person were to tell you of a beautiful palace, surrounded by gardens among which rivers flowed, filled with furniture and couches, decorated with all kinds of luxuries and adornments, and told you that this palace and all that it contains created itself, or came into existence like that by accident without anyone building it, you would hasten to deny that and regard it as a lie, and you would regard this as foolish speech. So after that can it be possible that this wondrous, vast and well balanced universe with its earth, heavens and stars, could have created itself or come into being by accident with no Creator?! This rational evidence was understood by a Bedouin who lived in the desert and who expressed it most eloquently, when he was asked, "How do you know your Lord?" He said: "If you see the camel dung you know that a camel has passed this way, and if you see a footprint you know that a person has passed this way, so the heaven with its stars and the earth with its mountain passes and the oceans with their high waves all point to the existence of the

All-Hearing, All-Seeing.” 2 – Belief in the Lordship of Allaah. i.e., belief that He alone is the Lord, with no partner or helper. The Lord (Rabb) is the One Who has the power of creation, dominion and control. There is no Creator except Allaah, no Sovereign except Allaah, no controller of affairs except Allaah. Allaah says (interpretation of the meaning): “Surely, His is the creation and commandment” [al-A’raaf 7:54] “Say (O Muhammad): ‘Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?’ They will say: ‘Allaah.’ Say: ‘Will you not then be afraid of Allaah’s punishment (for setting up rivals in worship with Allaah)?’” [Yoonus 10:31] “He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him” [al-Sajdah 32:5] “Such is Allaah, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmeer (the thin membrane over the date stone)” [Faatir 35:13] Think about what Allaah says in Soorat al-Faatihah (interpretation of the meaning): “The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) [Maaliki Yaawm il-deen]” [al-Faatihah 1:4] And there is an alternative reading, Maliki yawm il-deen. If we combine the two readings we will see a wondrous meaning, for the Malik (King) has more power and authority than the Maalik (Owner), but a king may sometimes be a king in name only, with no control over affairs, in which case he is a king but not an owner. But as Allaah is both Malik and Maalik, then this is confirmation both of His Sovereignty and His control over all affairs. 3 – Belief in His Divinity i.e., that He is the One True God, with no partner or associate. Al-Ilaah (God) means the One Who is loved, i.e., the One Who is worshipped out of love and veneration. This is what is meant by Laa ilaaha ill-Allaah (there is no god but Allaah), i.e., there is none who is rightfully worshipped except Allaah. Allaah says (interpretation of the meaning): “And your Ilaah (God) is One Ilaah (God — Allaah), Laa Ilaaha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful” [al-Baqarah 2:163] “Allaah bears witness that Laa ilaaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. Laa ilaaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise” [Aal ‘Imraan 3:18] Everything that is taken as a god alongside Allaah and worshipped instead of Him, its divinity is false. Allaah says (interpretation of the meaning): “That is because Allaah He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Baatil (falsehood). And verily, Allaah He is the Most High, the Most Great” [al-Hajj 22:62] Calling them gods does not give them the rights of divinity. Allaah says (interpretation of the meaning): “They are but names which you have named you and your fathers for which Allaah has sent down no authority” [al-Najm 53:23] Allaah tells us that Yoosuf (peace be upon him) said to the prison guard (interpretation of the meaning): “Are many different lords (gods) better or Allaah, the One, the Irresistible? You do not worship besides Him but only names which you have named (forged) — you and your fathers — for which Allaah has sent down no authority” [Yoosuf 12:39-40] No one deserves to be worshipped or singled out for worship except Allaah, and no one has any share in this right with Him, no angel who is close to Him nor any Prophet who was sent. Hence the call of all the Messengers, from the first to the last of them, was the call to say Laa ilaaha ill-Allaah. Allaah says (interpretation of the

meaning): “And We did not send any Messenger before you (O Muhammad) but We revealed to him (saying): Laa ilaaha illa Ana [none has the right to be worshipped but I (Allaah)], so worship Me (Alone and none else)” [al-Anbiya’ 21:35] “And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allaah (Alone), and avoid (or keep away from) Taaghoot (all false deities, i.e. do not worship Taaghoot besides Allaah)” [al-Nahl 16:36] But the mushrikeen rejected that and took other gods instead of Allaah, which they worshipped alongside Allaah, seeking their support and help. 4 – Belief in His Names and Attributes. i.e., affirming the names and attributes which Allaah has affirmed for Himself in His Book and in the Sunnah of His Messenger (peace and blessings of Allaah be upon him) in a manner that befits Him, without distorting or denying the meanings, or asking how, or likening Him to His creation. Allaah says (interpretation of the meaning): “And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do” [al-A’raaf 7:180] This verse indicates that the Most Beautiful names belong to Allaah. And Allaah says (interpretation of the meaning): “His is the highest de*****ion (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise” [al-Room 30:27] This verse indicates that the attributes of perfection belong to Allaah, because “the highest de*****ion” is the attribute of perfection. These two verses prove that the most beautiful Names and the most sublime attributes belong to Allaah in general terms. With regard to the details of that, there is a great deal of information in the Qur’aan and Sunnah. This field of knowledge, i.e., the names and attributes of Allaah, is one of the fields in which there has been a great deal of dispute and division among the ummah, and the ummah has split into various factions regarding the names and attributes of Allaah. Our attitude towards these differences is that enjoined by Allaah when He said (interpretation of the meaning): “(And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day” [al-Nisa’ 4:59] We refer this dispute to the Book of Allaah and the Sunnah of His Messenger (peace and blessings of Allaah be upon him), seeking guidance therein from the way in which the righteous salaf, the Sahaabah and Taabi’een, understood these verses and ahaadeeth, for they are the most knowledgeable of this ummah as to what Allaah and His Messenger meant. ‘Abd-Allaah ibn Mas’ood spoke the truth when he described the companions of the Prophet (peace and blessings of Allaah be upon him) by saying: “Whoever wants to follow a path, let him follow the path of one who has died, for there is no guarantee that the one who is still alive will not be tempted. Those are the companions of Muhammad (peace and blessings of Allaah be upon him), the most pure in heart of this ummah and the most deep in knowledge, the least sophisticated and complicated, people whom Allaah chose to establish His religion and accompany His Prophet. So acknowledge their rights and adhere to their guidance, for they are following true guidance.” Everyone who deviates from the path of the salaf in this matter is erring and going astray, and is following a path other than that of the believers, so he deserves the warning issued in the verse where Allaah says (interpretation of the meaning): “And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers’ way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination!” [al-Nisa’

4:115] Allaah has stipulated that in order to be correctly guided, we must believe what the companions of the Prophet (peace and blessings of Allaah be upon him) believed, as He says (interpretation of the meaning): “So if they believe in the like of that which you believe then they are rightly guided” [al-Baqarah 2:137] Everyone who deviates and wanders far from the path of the salaf is lacking in guidance to the extent that he strays from the path of the salaf. Based on this, then what we must do in this case is to affirm what Allaah has affirmed for Himself or what His Messenger (peace and blessings of Allaah be upon him) has affirmed of the divine names and attributes; we should take the ****s of the Qur’aan and Sunnah at face value, and believe in them as the companions of the Prophet (peace and blessings of Allaah be upon him) did, as they are the best and most knowledgeable of this ummah (may Allaah be pleased with them). But it should be noted that there are four things to be avoided, whoever falls into one of them has not attained true belief in the names and attributes of Allaah as he is obliged to do. Belief in the names and attributes of Allaah is not correct unless one avoids these four things, which are: tahreef (distortion), ta’teel (denial), tamtheel (likening Allaah to His creation) and takyeef (asking or discussing how). Hence we say that what is meant by belief in the names and attributes of Allaah is “affirming the names and attributes which Allaah has affirmed for Himself in His Book and in the Sunnah of His Messenger (peace and blessings of Allaah be upon him) in a manner that befits Him, without distorting or denying the meanings, or asking how, or likening Him to His creation.” There follows a brief explanation of these four things that are to be avoided: (i) Tahreef (distorting) What is meant is changing the meaning of the ****s of the Qur’aan and Sunnah from their true meaning, which means affirming that the most beautiful names and sublime attributes belong to Allaah, to another meaning which was not intended by Allaah or His Messenger (peace and blessings of Allaah be upon him). For example: They distort the meaning of the Hand of Allaah which is mentioned in many ****s and say that it refers to His blessing or power. (ii) Ta’teel (denying) What is meant is denying the beautiful names and sublime attributes and saying that Allaah does not possess them or some of them. Everyone who denies one of the names or attributes of Allaah that are proven in the Qur’aan or Sunnah does not truly believe in the names and attributes of Allaah. (iii) Tamtheel (likening Allaah to His creation) This means likening the attribute of Allaah to the attribute of a human being, such as saying that Allaah’s Hand is like a man’s hand, or that Allaah hears as a man hears, or that Allaah rose over the Throne like a man sitting on a chair... and so on. Undoubtedly likening the attributes of Allaah to the attributes of His creation is wrong and false. Allaah says (interpretation of the meaning): “There is nothing like Him, and He is the All-Hearer, the All-Seer” [al-Shoora 42:11] (iv) Takyeef (discussing how) This means discussing how the attributes of Allaah are, whereby a person tries to imagine or put into words how the attributes of Allaah are. This is definitely invalid, and man cannot know this. Allaah says (interpretation of the meaning): “but they will never compass anything of His Knowledge” [Ta-Ha 20:110] Whoever attains these four things believes truly in Allaah. We ask Allaah to make us steadfast in faith and cause us to die therein. And Allaah knows best. See Risaalat Sharh Usool al-Eemaan by Shaykh Ibn ‘Uthaymeen. Source <http://63.175.194.25/>

رد على سؤال: هل الحجاب قمع أم حرية للمرأة؟ -3

Why do Muslim women have to cover their heads

. For many women it is the truest test of being a Muslim. The answer to the question is very simple - Muslim women observe HIJAB (covering the head and the body) because Allah has told them to do so. "O Prophet, tell your wives and daughters and the believing women to draw their outer garments around them (when they go out or are among men). That is better in order that they may be known (to be Muslims) and not annoyed..." (Qur'an 33:59) Other secondary reasons include the requirement for modesty in both men and women. Both will then be evaluated for intelligence and skills instead of looks and sexuality. A Muslim school girl is quoted as saying, "We want to stop men from treating us like sex objects, as they have always done. We want them to ignore our appearance and to be attentive to our personalities and mind. We want them to take us seriously and treat us as equals and not just chase us around for our bodies and physical looks." A Muslim woman who covers her head is making a statement about her identity. Anyone who sees her will know that she is a Muslim and has a good moral character. Many Muslim women who cover are filled with dignity and self esteem; they are pleased to be identified as a Muslim woman. As a chaste, modest, pure woman, she does not want her sexuality to enter into interactions with men in the smallest degree. A woman who covers herself is concealing her sexuality but allowing her femininity to be brought out. Often forgotten is the fact that modern Western dress is a new invention. Looking at the clothing of women as recently as seventy years ago, we see clothing similar to hijab. These active and hard-working women of the West were not inhibited by their clothing which consisted of long, full dresses and various types of head covering. Muslim women who wear hijab do not find it impractical or interfering with their activities in all levels and walks of life. Hijab is not merely a covering dress but more importantly, it is behavior, manners, speech and appearance in public. Dress is only one facet of the total being. The basic requirement of the Muslim woman's dress apply to the Muslim man's clothing with the difference being mainly in degree. Modesty requires that the area between the navel and the knee be covered in front of all people except the wife. The clothing of men should not be like the dress of women, nor should it be tight or provocative. A Muslim should dress to show his identity as a Muslim. Men are not allowed to wear gold or silk. However, both are allowed for women. For both men and women, clothing requirements are not meant to be a restriction but rather a way in which society will function in a proper, Islamic manner

4- لماذا تراث المرأة نصف ما يرث الرجل؟

why do women inherit half of what men get?

why do women inherit half of what men get? Is a Muslim woman's inheritance less than man's inheritance? 1. In the pre-Islamic era, women were deprived of the right of inheritance. However, with the advent of Islam, they were granted a definite share of the inherited estate, despite the opposition voiced by many Arabs at the time, who considered that the right to inheritance was a privilege for men since they defended the tribe and fought its enemies. In some cases in Islam the male heir inherits double the inheritance of the female: "God (thus) directs you as regards your children's (inheritance): to the male a portion equal to that of two females". [4/11] A hasty opinion on this matter may consider that such a ruling is unjust. However, the faith of Islam is completely innocent in this

case, since the difference in the inheritance of males and females has nothing to do with favouring males and is based upon the responsibilities which are obligatory for men and not for women. 2. According to Islamic Law it is a man's religious duty to maintain and provide for his wife, children and other members of his family, which might include his father, mother, and brothers and sisters if they are not able to support themselves. His wife, on the other hand is not charged with any financial responsibilities, and she is not even financially responsible for herself, however wealthy she may be, and her husband is responsible for her maintainance. If we understand this, we will realize that when she inherits half of any inheritance, her financial position is still superior to a man's financial position. 3. In this connection it is important to emphasize that there is absolutely no general rule in Islam that women should inherit only half of what men inherit. Concerning this question of inheritance there is in the Qur'an only one rule concerning what children inherit: "God (thus) directs you as regards your children's (inheritance): to the male a portion equal to that of two females...". (Sure 4/11) But in the whole **** of Qur'an and Sunna there are only four cases in which the man inherits double, but there are more than 30 cases in which the woman either inherits the same as the man or inherits even more or inherits while the man does not inherit anything. Many Egyptian Christians go to the Egyptian Islamic centre for legal opinions in order to follow the Islamic system of inheritance which settles all disputes between the heirs.

source

<http://islamic-council.org/lib/FACTS-E-PDF/p5-123.pdf>

5- ثواب المرأة في الجنة

reward of women in paradise

reward of women in paradise Jannah or Paradise is not for men alone. It is prepared for both, righteous men and righteous women. All the joys and blessings of Jannah are for both of them. Allah has mentioned in the Qur'an that He put both Adam and his wife Hawwa' (Eve) in Jannah after creating them, and He told them to eat and enjoy everything (except the fruit of one tree). [See al-Baqarah 2: 35; al-A`raf 7: 19] Thus, all the trees, gardens and rivers of Jannah are made for both men and women and they both will enjoy them. All Believers, males and females, will enter the Jannah. Allah says, (Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring) (ar-Ra`d 13: 23) Further, Allah says, (Indeed, the people of Paradise will be happily occupied. They and their wives shall be in shades, reclining on raised couches. There are for them fruits and there is for them all that they ask for...) (Ya-Sin 36: 55-57) In the Hereafter Allah will say to the Believers, (Enter the Garden, you and your wives, you will be made glad. There will be brought round for them trays of gold and goblets, and therein is all that the souls desire and eyes find sweet and you will stay there forever. This is the garden, which you are made to inherit because of what you used to do. Therein for you is fruit in plenty whence to eat.) (Az-Zukhruf 43: 70-73) There are many other places in the Qur'an where it is mentioned that men and women both will find their reward and none will be deprived. [See: Aal `Imran 3: 195; An-Nisa', 4: 124; An-Nahl 16: 97; Al-Ahzab 33: 35; Ghafir 40: 40] The life of women in

Jannah will be as pleasant and happy as the life of men. Allah is not partial to any gender. He created both of them and He will take care of both of them according to their needs and desires. Let us all work to achieve the Jannah and then, in sha' Allah, we will find there what will satisfy all of us fully. This verse clearly denotes that those women who do righteous deeds are rewarded with Paradise and given a high rank that is equal to the good deeds they have offered. Shedding more light on this issue, we'd like to cite the following fatwa issued by the outstanding Muslim scholar, Sheikh ibn Jibreen: There is no doubt that reward in the Hereafter encompasses both men and women. This is based on the following Qur'anic verses: (Lo! I suffer not the work of any worker, male or female, to be lost) (Al `Imran 3: 195) (Whosoever works righteousness, whether male or female, while he (or she) is a true believer, We will give a good life.) (An-Nahl 16: 97) (And whoever does righteous good deeds, being a male or a female, and is a true believer, such will enter Paradise.) (An-Nisa 4: 124) (Verily, the Muslims, men and women, the believers, men and women... Allah has prepared for them forgiveness and a great reward.) (Al-Ahzab 33: 35) Allah mentions them entering into Paradise together, saying: (They and their wives will be in pleasant shade.) (Ya Sin 36: 56) (Enter Paradise, you and your wives, in happiness.) (Az-Zukhruf 43: 70) Allah also mentions that He will recreate women in Paradise in the following verse: (Lo! We have created them a (new) creation. And made them virgins...)

(Al-Waqi`ah 56: 35-36) That is, Allah will recreate the elderly women and make them virgins; the same will be done for old men, Allah will make them youth. It is also mentioned in the Hadith that the women of this worldly life have a superiority over Al-hur Al-`In due to the acts of worship and obedience that they performed in this world. Therefore, the believing women will enter Paradise just like the believing men. If a woman had a number of husbands, she, upon entering Paradise with them, would choose among them the one with the best character and behavior.

أساسيات الإيمان

Basic tenets of faith

Nine Great Benefits of Reading and Reflecting Over the Qur'aan In the Name of Allaah, the Most Merciful, may His Salaah and Salaam be upon His last Messenger Muhammad, to proceed: Indeed the Book of Allaah is not a book like any other, it is the timeless Speech of Allaah, not a created thing, a study guide for life and death and what comes after. Therefore it deserves a more careful study than anyone else's speech. It necessitates that its reader return to the early narrations of those who witnessed its revelation and heard its explanation by the one deputed by Allaah to rehearse and explain His Words to humanity (sallallaahu 'alayhe wa sallam). For if one would try to ponder over the meanings of the verses without having done this study, then surely the filth of the time that he lives in and his ignorance of the correct application and understanding that the early Muslims had would cause him to understand some things not intended by Allaah Most High, and therefore he would go astray, thinking to be worshipping Allaah. So every sincere Muslim who hopes to earn Allaah's Love by reciting and reflecting over Allaah's Book, then let him hold tight to the meanings explained by the Prophet (sallallaahu 'alayhe wan sallam), and those taught by the Companions and their immediate followers, and the early scholars of Islaam. Know that reciting and pondering over the Book of Allaah, devoting your time regularly to its study and implementation

has tremendous benefits in this life and the Next, so let us now look to just a few of them to attach ourselves more firmly to Allaah's Majestic Words. Each benefit stands as enough of an encouragement on its own for us to shun any laziness we have and dedicate ourselves to the Qur'aan properly.

1. - Reading and reflecting over the Qur'aan fulfills an Islaamic duty. Indeed the Prophet (sallallaahu 'alayhe wa sallam) summarized this Religion with his statement: "The Religion is naseehah (sincerity)!" So then Tameem ibn Aws (may Allaah be pleased with him) then said, "We asked, "To whom?" He (sallallaahu 'alayhe wa sallam) replied: "To Allaah, HIS BOOK, His Messenger, the leaders of the people, and their common folk." [Saheeh Muslim #194 (1/220 of Sharh An-Nawawee)] The sincerity that is due to the Book of Allaah, as Ibn Rajab Al-Hambalee said, includes having a strong love for it, honoring it and extolling its great status, affirming that it is the Speech of Allaah, seeking to understand its meanings, acting by it, following the orders found in it, spreading its correct understanding, continually studying it, and taking on the good manners that are encouraged in it. [refer to Jaami'ul-Uloom wal-Hikam, p.221 (Ar-Risaalah, 1417)] So by reading and reflecting over the Qur'aan, one fulfills an obligation and is rewarded for that. Upon fulfilling this obligation, the Qur'aan then becomes a proof for him on the Day of Judgment! And that is our second benefit we will take by embracing this Noble Book... 2. - The Qur'aan will be a proof for us on the Day of Judgment. This is due to the statement of the Messenger (sallallaahu 'alayhe wa sallam): "...and the Qur'aan is a proof for you or against you..." [part of a hadeeth in Saheeh Muslim #533 (2/97 of Sharh An-Nawawee)] So one of two things will occur with this proof, the Book of Allaah. It will either be in your favor, a proof for you on the Day when you will need every single good deed, or it will be something standing against you, the very Speech of your Creator, a proof against you! Who could be saved from the terrors of that Day if Allaah's own Speech is against him?!?! Think carefully, dear Muslim brother or sister, about your position with the Qur'aan! Are you neglecting it, contradicting it, being heedless of its orders and prohibitions, are you thinking deeply over it?! Will it be on your side on the Day of Judgment?! "O Allaah! We ask you, by Your Glorious Speech and the rest of Your beautiful Names and Attributes, to make the Qur'aan a proof for us! O Allaah! Don't make the Qur'aan a proof against us on that Day, and save us from the hellfire!" For if Allaah makes the Qur'aan a proof in our favor on that Day, and then it would also be an intercessor for us, when NO intercession will take place except by His Permission. 3. - The Qur'aan will intercede for us on the Day of Judgment. The proof: Aboo Umaamah relates that the Prophet (sallallaahu 'alayhe wa sallam) said: "Read the Qur'aan, for verily it will come on the Day of Standing as an intercessor for its companions." [Saheeh Muslim #1871 (3/330 of Sharh An-Nawawee)] 4. - Your status in this life will be raised. In Saheeh Muslim, we find a lovely story, about how a man from the promised people of Jannah, 'Umar ibn Al-Khattaab, and his deputy over Makkah understood this. On the authority of 'Aamir ibn Waathilah, he said that Naafi' ibn 'Abdil- Haarith met up with 'Umar (ibn Al-Khattaab) at (a place called) 'Usfaan. 'Umar used to put him (Naafi') to work (to govern) over Makkah. So he ('Umar) said, "Who have you put to work (to govern) over the people of the Valley (Makkah)?" He (Naafi') said, "Ibn Abzaa." He ('Umar) said, "Who is Ibn Abzaa?" He (Naafi') said, "One of our freed slaves." He ('Umar) said, "So you have put a freed slave in charge of them?" He (Naafi') said, "Verily he is a recitor of the Book of Allaah, the Mighty and Majestic, and verily he is

knowledgeable of the laws of inheritance." 'Umar said, "Verily your Prophet (sallallaahu 'alayhe wa sallam) had said: "Verily Allaah raises some people by way of this Book and lowers others by it." [Saheeh Muslim #1894 (3/339 of Sharh An-Nawawee)] 5. - You will be from the best of the people. 'Uthmaan (may Allaah be pleased with him), the third khaleefah and fourth most virtuous person on earth after the Prophet (sallallaahu 'alayhe wa sallam), Aboo Bakr, and 'Umar, said that the Prophet (sallallaahu 'alayhe wa sallam) said: "The best of you are the ones who learn the Qur'aan and teach it to others" [Saheeh Al-Bukhaaree #5027 (9/89-90 of Fat-hul-Baaree)] 6. - There are ten rewards for each letter you recite from the Qur'aan As an authentic hadeeth in Sunan At-Tirmitheeh proves: "Whoever reads a letter from the Book of Allaah, he will have a reward. And that reward will be multiplied by ten. I am not saying that "Alif, Laam, Meem" is a letter, rather I am saying that "Alif" is a letter, "laam" is a letter, and "meem" is a letter." [Sunan At-Tirmitheeh #2910; Al-Albaanee authenticated it in Saheeh Sunan At-Tirmitheeh (3/164)] So increase your recitation of the Qur'aan to gain these merits, and to gain the following merit as well... 7. - The reciters of the Qur'aan will be in the company of the noble and obedient angels. 'Aa'ishah (may Allaah be pleased with her), the Prophet's beloved wife who held his head in her lap as he took his last blessed breaths, relates that the Prophet (sallallaahu 'alayhe wa sallam) said: "Verily the one who recites the Qur'aan beautifully, smoothly, and precisely, he will be in the company of the noble and obedient angels. And as for the one who recites with difficulty, stammering or stumbling through its verses, then he will have TWICE that reward." [Saheeh Muslim #1859 (3/325 of Sharh An-Nawawee); another version of this hadeeth with a slightly different wording can be found in Saheeh Al-Bukhaaree #4937 (8/852 of Fat-hul-Baaree)] So do not let the Shaytaan give you false excuses, such as "I am not an 'Arab," or "It's not my language." This hadeeth is a firm proof against these whisperings. Dedicate yourself to the Book of Allaah, whether you are an 'Arab or not! The excuses have been eliminated and the pathway has been cleared for you to embrace the Book of Allaah without holding back or offering excuses! And surely you will not hesitate to seek a teacher or a study circle for the Qur'aan once you hear the last and perhaps greatest benefits of reading and contemplating over the Qur'aan... 8. - The Qur'aan will lead you to Paradise. The Prophet (sallallaahu 'alayhe wa sallam) said: "The Qur'aan is an intercessor, something given permission to intercede, and it is rightfully believed in. Whoever puts it in front of him, it will lead him to Paradise; Whoever puts it behind him, it will steer him to the Hellfire." [an authentic hadeeth found in Saheeh Ibn Hibbaan #124 (1/330-331 of Tarteeb Ibn Balbaan, printed by Ar-Risaalah), on the authority of 'Abdullaah ibn Mas'ood; Al-Albaanee authenticated it in Silsilatul-Ahaadeethis-Saheehah #2019] 9. - Your position in Paradise is determined by the amount of Qur'aan you memorize in this life. 'Abdullaah ibn 'Amr ibn Al-'Aas heard the Prophet (sallallaahu 'alayhe wa sallam) saying: "It will be said to the companion of the Qur'aan: Read and elevate (up through the levels of the Paradise) and beautify your voice as you used to do when you were in the dunyaa! For verily, your position in the Paradise will be at the last verse you recite!" [Sunan At-Tirmitheeh #2914; Al-Albaanee authenticated it in Saheeh Sunan At-Tirmitheeh (3/164-165)] Know that these nine benefits, from the many benefits available, can only be attained by a sincere commitment to the Book of Allaah, not by a person's mere statement, "I love the Qur'aan, it's beautiful." Rather the heart must be sincerely attached to Allaah's Book and the limbs and tongue will follow in this attachment. You must know

that only a few of the numerous benefits of reading and reflecting over the Qur'aan have been mentioned here. There are many benefits that await your reading in the Qur'aan and books of hadeeth, like the chapter of the Qur'aan that will argue on your behalf in the grave, and that it is a physical healing, a source of rest and relaxation for your heart, among many other things. And Allaah knows best. TEST YOUR UNDERSTANDING 1. What are some dunyaa benefits of reading and reflecting over the Qur'aan? 2. What are some benefits of reading and reflecting over the Qur'aan that one may enjoy in the Hereafter? 3. What would you say to Muslims who are discouraged from reading the Qur'aan since they are not 'Arabs? RELATED ARTICLES 15 Unauthentic Narrations About the Qur'aan The Virtues and Excellence of the Qur'aan (EL) Giving Priority to the Qur'aan (EL) - Shaykh Hamad Al-'Uthmaan How Do You Benefit From the Qur'aan? (EL) - Ibn Al-Qayyim Source: BAKKAH.NET

أركان الإسلام

The Rites of Worship

Ingratitude for God's Blessings Maulana Wahiduddin Khan Right from a glass of water to political power, everything that people possess in this world is from God. Everything is a direct blessing of God. Whatever one finds in this world is there because of the will of God. If God does not will it, no one can have anything, no matter how hard he tries for it. This is an undeniable truth proved by the Qur'an and the Hadith. Another thing that we learn from the Qur'an and the Hadith is that there are two forms of divine blessing. One special and the other general. Political power is a special blessing of God. We learn from the Qur'an that political power is not given to everyone. Neither can it be received through political movements or the gun culture. It is directly related with the way of God. One of the sunnah of God is that if a group proves, in the real sense of the word, to have true faith and to be virtuous in action, then God grants that group political power: Allah has promised those of you who believe and do good works to make them masters in the land (24:55). That is, even when power is desirable, the movement will begin from the point of character building and individual reform instead of political action. Then God's general gift is what is shared, more or less by everyone. In principle, it consists of two kinds of things—peaceful circumstances and the easy availability of the necessities of life. This we learn from the following verse of the Qur'an: God has made an example of the city which was once safe and peaceful. Its provisions used to come in abundance from every quarter: but its people denied the favors of Allah. Therefore, He afflicted them with famine and fear as a punishment for what they did. (16:112) Two things in this verse are called the blessings of God: peace and provision. It shows that from the worldly point of view these two things are essential for human beings. If a group comes to possess these two things, then it should not wage war for anything else, such as political power. Rather considering those blessings to be sufficient, believers should engage themselves in thanksgiving to God, until God himself paves the way for whatever else is to come. What is thanksgiving to God? It is that whatever God has given us should be put to proper religious and constructive use. Remaining ***** with what one already has is thanksgiving, whereas regarding what one already possesses as unimportant and launching stormy movements for things not in our possession is ungratefulness. Any Muslims in possession of both peace and provision ought to occupy themselves with

spiritual matters rather than political activities. Now is the time to engage themselves in producing spiritual fervor in their people; in launching movements of moral reform; in educating their people; in planning the way to communicate God's message to other communities; in spending their time in their places of worship, in developing their academic institutions, in setting up their settlements as a model abode of godly people, etc. This is true thanksgiving. This is to pay the due of God's blessings. A non-believer's eyes are on his rights while a believer's eyes are on his responsibilities. That is why an unbeliever is always running for what he has yet to possess, while a believer always engages himself in discharging his responsibilities within his own sphere. Those who do not follow the path of thankfulness, launch heated movements towards political goals or revive the gun culture against their supposed enemies. Such people are undoubtedly anarchists. Their case is one of adding insult to injury, even if their movement has been launched in the name of Islam. For such people it is the decree of God that they never reach their political goal, and whatever blessings of peace and worldly provision they have already enjoyed be denied to them. They will lose what they already possess. This is the way of God.

الأخرة

Al-Akhirah (The Hereafter)

Al-Akhirah (The Hereafter) Belief in Al-Akhira, Life after Death, is so crucial to the Islamic faith that a doubt about it amounts to the denial of Allah. Allah's own word in the Holy Qur'an is the foundation of this faith. Besides, the Prophet has explained the centrality of this belief for a person who wishes to lead an Islamic life. We know that we have no means of knowing life after death as a perceptual experience. But Allah has given us certain levels of consciousness that give us insight into realities not perceptible through the senses. The Holy Qur'an speaks to our rational mind when it answers the question of the disbelievers: "Who will give life to the dead bones?" Say: "He Who created you first! Then will they wag their heads towards you and say, 'When will that be?' Say, 'May be it will be quite soon!' It will be on a Day when He will call you, and you will answer [His call] with [words of His praise, and you will think that you tarried but a little while!" (17: 51, 52) In the Holy Qur'an, Allah appeals to man's reasoning and addresses his power of reflection and judgment in the following verses: "Then behold [O man!] the tokens of Allah's Mercy! - How He gives life to the earth after its death: verily the same will give life to the men who are dead: for He has power over all things" (30: 50) "It is Allah Who sends forth the Winds, so that they raise up the Clouds, and We drive them to a land that is dead, and revive the earth therewith after its death: even so [will be] the Resurrection!" (35: 9). "And among His Signs is this: you see the earth humble; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things" (41: 39). All these verses clearly emphasize how the dead earth is revived by God. This is something that is obvious to us, but if so, how can we deny the truth of the resurrection, when the Almighty God can easily revive the dead bones? Comparing two groups of people (e.g. those who are going to get the highest reward from Allah and those who are to receive His punishment in the Hereafter) Allah asks: "Are [these two] alike? - one to whom We have made a goodly promise, and who is

going to reach its [fulfillment], and one to whom We have given the good things of this life, but who, on the Day of Judgment, is to be among those brought up [for punishment]?" (28: 61). Speaking of the fate of those who used to deny the Day of Judgment, Allah says: "Until, when death comes to one of them, he says: 'O my Lord! Send me back [to life], In order that I may work righteousness in the things I neglected.' - 'By no means! It is but a word he says.'- Before them is a Partition till the Day they are raised up. Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another! Then those whose balance [of good deeds] is heavy, they will be successful: But those whose balance is light, will be those who have lost their souls, in Hell will they abide..." (23:99-104). Belief in the Life after Death encourages a person to lead a good life on earth, since he knows the fate that awaits him if he ignores the commands and warnings of Allah given in the Qur'an. In fact, belief in the Hereafter is the strongest incentive for a person to lead a life of virtue while here on Earth. The real road to a peaceful society can be paved only if people believe in the Hereafter.

Source

<http://www.islamonline.net/english/newtoislam/new2islam17.shtml>

عدم شكر نعم الله

Ingratitude for God's Blessings

The Rites of Worship This section deals with the four primary forms of worship, which are prayer, the Zakâh tax, fasting, and the Hajj pilgrimage. These four acts of worship, along with the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, are the five pillars that Islam rests upon. Allah's Messenger (may the peace and blessings of Allah be upon him) said: "Islam is built upon five things: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, paying the Zakâh tax, fasting during the month of Ramadân, and making pilgrimage to the House if one is able to do so." These four pillars are the minimum required acts of worship. Negligence in performing these acts of worship is considered a major sin and can lead to apostasy. Islamic Law encourages the believer to perform more than these acts of worship in order for the believer to become even nearer to Allah. The Prophet (may the peace and blessings of Allah be upon him) relates that Allah said: "My servant does not seek nearness to me with anything more beloved than what I have commanded him to do. My servant then continues to seek nearness to me with voluntary acts until I love him." These acts of worship are as old as they are new: Acts of worship similar to these were prescribed in the religions that came before Islam. They were an integral part of those faiths. Allah says, referring to some of the Messengers (peace be upon them): "And We made them leaders that guided people by Our command. We inspired them to perform good deeds, establish prayer, and pay the Zakâh, and they were to us devout worshippers." Allah says, after speaking about Mûsâ (Moses), Ibrâhîm (Abraham), Ishâq (Isaac), and Ya`qûb (Jacob, peace be upon them all): "O you who believe, fasting is prescribed for you as it was prescribed for those who came before you that perhaps you might be God fearing." Allah says regarding the Hajj pilgrimage: "And when We gave to Ibrâhîm (Abraham) the site of the house (saying): Do

not associate with Me anything in worship, and sanctify My house for those who circle it, or stand up, bow, and prostrate in prayer. And proclaim the pilgrimage to the people; they will come to you on foot, on every lean camel, and from every steep mountain pass.”

Necessarily, the exact forms taken by these acts of worship were different for the previous manifestations of the Sacred Law. The manner of prayer in Islam is different than it was for the Jews And Christians. The same can be said about alms, fasting, and pilgrimage. Effects of these four acts of worship: These acts of worship, though they are pure acts of devotion that must be carried out no matter how restricted the worshipper’s understanding of them might be, have wisdom behind them. Knowing the wisdom behind them and the positive effects that they bring about can increase the worshipper’s resolve and zeal in performing them. This knowledge can increase the benefit realized by the worshipper as well. Source

http://www.islamtoday.com/showme.cfm?cat_id=4&sub_cat_id=33

تسع فوائد عظيمة عند القراءة والتفكير بالقرآن

Nine Great Benefits of Reading and Reflecting Over the Qur'aan

Basic tenets of faith Faith (Aqeedah) is the firm creed that a Muslim's heart must be fixed upon, without any wavering or doubt. It excludes any supposition, doubt or suspicion.

The Arabic word “Aqeedah” is derived from the root ‘aqada, which conveys meanings of certainty, affirmation, confirmation, etc. Allah says: (Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths) [Qur’an 5:87] The "deliberate oaths" refers to the determination that someone has deep down in his/her heart. The whole verse means that Allah will not punish people for their unintentional beliefs or deeds, but he will punish them for what they deliberately mean, whether in their deeds or intentions. Also Allah says: (O you who believe! Give your response to Allah and His Messenger when he calls you to that which will give you life, and know that Allah comes in between a man and his heart, and it is He to whom you shall all be gathered.) [Qur’an 8:24] In Islam, faith, (Iman or Aqeedah) is the matter of knowledge. The Muslim must believe in his heart and have faith and conviction, with no doubts or suspicions. The Islamic “Aqeedah” is established on the principle that "There is no deity worthy of worship except Allah, and Muhammad is the Messenger of Allah".

The principles of “Aaqeedah” are those which Allah has ordered Muslims to believe in. Allah (swt) says: (The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books and His Messengers. They say, ‘We make no distinction between one and another of His Messengers’ – and they say, ‘We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)) [Qur’an 2:285] Prophet Muhammad (pbuh) described how Jibreel explained faith in Islam to him; “Faith is to believe in Allah, His angels, His Books, His Messengers, and the Day of Resurrection." Allah says: (And thus We inspired in You (Muhammad) a Spirit of Our command. You did not know what the *****ure was, nor what the Faith (iman) was. But we have made it a light whereby We guide whom We will of our bondmen...) [Qur’an 42:52] The basic principles that Muslims must believe in and follow are the five pillars of Islam. One will not be called a believer just by knowing and understanding these pillars but he must come to the level where he submits and implements them. Iman, in this manner, incorporates Islam. Imam

Abu-Hanifa said, "The understanding of faith is better than understanding of the science." What he meant by faith here is the "tawheed" (believing that there is no good but Allah (set)) and he meant "shariah" by science. It is clear that he put the understanding of "tawheed", which is the foundation of the Islamic faith, before the understanding of the "shariah". Also, Sheikh Al-Haruwi Al-Ansari said in his book, "Itiqad Ahl Al-Sunnah"; "The first obligation upon the slave is the knowledge of Allah." This is also proven in Prophet Muhammad's (pbuh) saying; "You will come to people from the People of the Book. The first thing that you should call them to is to worship Allah. If they gain the knowledge of Allah, then tell them that Allah obligates upon them five prayers during the day and night..." [Al-Bukhari, Muslim] Middle East Advertising by alClick Advertise Here Offshore Bank Accounts Get your offshore Bank account today! Its so easy even my mouse can do it. Offshore Banking Currency Specialist The best exchange rates for International funds transfer Currency and FX Trading Reel Bad Arabs: How Hollywood Vilifies a People A meticulous, passionate, and very articulate de*****ion of the vilification of Arab people in Western movies Jack G. Shaheen International Credit Cards Visa, MasterCard and American Express Cards issued by Offshore Banks - Ideal for expat workers International Credit Cards Middle East Advertising by alClick Advertise Here Offshore Bank Accounts Get your offshore Bank account today! Its so easy even my mouse can do it. Offshore Banking International Credit Cards Visa, MasterCard and American Express Cards issued by Offshore Banks - Ideal for expat workers International Credit Cards Currency Specialist The best exchange rates for International funds transfer Currency and FX Trading Currency Specialist The best exchange rates for International funds transfer Currency and FX Trading

Source

http://www.islamonline.com/cgi-bin/news_service/spot_full_story.asp?service_id=863

النظام الأخلاقي في الإسلام

MORAL SYSTEM OF ISLAM

MORAL SYSTEM OF ISLAM Islam has laid down some universal fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances. To achieve these rights Islam provides not only legal safeguards but also a very effective moral system. Thus whatever leads to the welfare of the individual or the society is morally good in Islam and whatever is injurious is morally bad. Islam attaches so much importance to the love of God and love of man that it warns against too much of formalism. We read in the Quran: "It is not righteousness that you turn your faces towards East or West; but it is righteousness to believe in God and the Last Day and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans for the needy, for the wayfarer, for those who ask; and for the freeing of captives; to be steadfast in prayers, and practice regular charity; to fulfill the contracts which you made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth, the God-conscious." (2:177) We are given a beautiful de*****ion of the righteous and God-conscious man in these verses. He should obey salutary regulations, but he should fix his gaze on the love of God and the love of his fellow men. We are given four heads: Our faith should be true and sincere, We must be prepared to show it in deeds of charity

to our fellow-men, We must be good citizens, supporting social organizations, and Our own individual soul must be firm and unshaken in all circumstances. This is the standard by which a particular mode of conduct is judged and classified as good or bad. This standard of judgment provides the nucleus around which the whole moral conduct should revolve. Before laying down any moral injunctions Islam seeks to firmly implant in man's heart the conviction that his dealings are with God who sees him at all times and in all places; that he may hide himself from the whole world but not from Him; that he may deceive everyone but cannot deceive God; that he can flee from the clutches of anyone else but not from God. Thus, by setting God's pleasure as the objective of man's life, Islam has furnished the highest possible standard of morality. This is bound to provide limitless avenues for the moral evolution of humanity. By making Divine revelations as the primary source of knowledge it gives permanence and stability to the moral standards which afford reasonable scope for genuine adjustments, adaptations and innovations, though not for perversions, wild variation, atomistic relativism or moral fluidity. It provides a sanction to morality in the love and fear of God, which will impel man to obey the moral law even without any external pressure. Through belief in God and the Day of Judgment it furnishes a force which enables a person to adopt the moral conduct with earnestness and sincerity, with all the devotion of heart and soul. It does not, through a false sense of originality and innovation, provide any novel moral virtues nor does it seek to minimize the importance of the well-known moral norms, nor does it give exaggerated importance to some and neglect others without cause. It takes up all the commonly known moral virtues and with a sense of balance and proportion it assigns a suitable place and function to each one of them in the total scheme of life. It widens the scope of man's individual and collective life - his domestic associations, his civic conduct, and his activities in the political, economic, legal, educational, and social realms. It covers his life from home to society, from the dining-table to the battlefield and peace conferences, literally from the cradle to the grave. In short, no sphere of life is exempt from the universal and comprehensive application of the moral principles of Islam. It makes morality reign supreme and ensures that the affairs of life, instead of dominated by selfish desires and petty interests, should be regulated by norms of morality. It stipulates for man a system of life which is based on all good and is free from all evil. It invokes the people, not only to practice virtue, but also to establish virtue and eradicate vice, to bid good and to forbid wrong. It wants that the verdict of conscience should prevail and virtue must not be subdued to play second fiddle to evil. Those who respond to this call are gathered together into a community and given the name "Muslim". And the singular object underlying the formation of this community ("Ummah") is that it should make an organized effort to establish and enforce goodness and suppress and eradicate evil. Here we furnish some basic moral teachings of Islam for various aspects of a Muslim's life. They cover the broad spectrum of personal moral conduct of a Muslim as well as his social responsibilities.

Source

http://www.al-sunnah.com/moral_system_of_islam.htm

الله جميل يحب الجمال

Allah is Beautiful & Loves Beauty

Allah is Beautiful & Loves Beauty From 'Abdullaah Ibn Mas'ood (radiyallaahu 'anhu) who said that the Prophet (sallallaahu 'alayhi wa sallam) said, "No one will enter Paradise who has an atom's weight of pride in his heart." A man said, "What if a man likes his clothes to look good and his shoes to look good?" He said, "Allaah is beautiful and loves beauty. Pride means denying the truth and looking down on people."..... Ibnul-Qayyim (d.751H) - may Allah bless him- said, commenting upon this hadeeth: "The phrase 'Allaah is beautiful and loves beauty,' includes the beautiful clothing which was asked about in the same hadeeth. It is included by way of generalization, meaning that beauty in all things is what is meant here. In Saheeh Muslim, it says: "Allaah is good and only accepts that which is good." In Sunanut-Tirmidhee it says: "Allaah loves to see the effects of His blessing on His slave." It was reported that Abul-Ahwas al-Jashamee said: The Prophet (sallallaahu 'alayhi wa sallam) saw me wearing old, tattered clothes, and asked me, "Do you have any wealth?" I said, "Yes." He said, "What kind of wealth?" I said, "All that Allaah has given me of camels and sheep." He said, "Then show the generous blessings that He has given you." Allaah, may He be glorified, loves the effects of His blessings to His slave to be made manifest, for this is part of the beauty that He loves, and that is part of the gratitude for His blessings which forms an inner beauty (beauty of character). Allaah loves to see the external beauty of His slaves which reflects His blessings on them, and the inner beauty of their gratitude to Him for those blessings. Because He loves beauty, He sends down on His slaves clothes and adornments with which they may make their outward appearance beautiful and He gives them taqwa which makes their inner characters beautiful. Allaah says: "O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better." [Sooratul-A'raaf 7:26] And He says, speaking of the people of Paradise: ".and He gave them Nadrataan (a light of beauty) and joy. And their recompense shall be Paradise and silken garments, because they were patient." [Sooratul-Insaan 76:11-12] Their faces will be made beautiful with the nadrah (light of beauty), their innermost being with joy and their bodies with silken garments. Just as Allaah loves beauty in words, deeds, garments and outward appearance, so He hates ugliness in words, deeds, garments and outward appearance. He hates ugliness and its people, and loves beauty and its people. But two groups are misguided with regard to this issue: a group who say that everything that He has created is beautiful, so He loves all that He has created and we should love all that He has created and not hate anything. They say: whoever realizes that all that exists comes from Him will see that it is beautiful. these people have no sense of jealousy for the sake of Allaah or hatred and enmity for the sake of Allaah, or denouncing what is evil (munkar), or jihaad (struggle) for the sake of Allaah, or adhering His limits. They regard the beauty of images, male or female, as being part of the beauty that Allaah loves, and seek to worship Allaah through immoral acts. Some of them may even go so far as to claim that the One Whom they worship is manifested or incarnated in those images. The second group, on the other hand, say that Allaah condemns the beauty of images, forms and outward appearances. Allaah says about the munaafiqoon (hypocrites): "And when you look at them, their bodies please you." [Sooratul-Munaafiqoon 63:4] "And how many a generation have We destroyed before them. Who were better in wealth, goods and outward appearance?" [Soorah Maryam 19:54] In Saheeh Muslim it is reported that the

Prophet (sallallaahu 'alayhi wa sallam) said: "Allaah does not look at your outward appearance and your wealth, rather He looks at your hearts and deeds." According to another hadeeth: "Shabbiness is part of faith." Allaah condemns those who are extravagant, which applies to extravagance in clothing as well as in food and drink. In order to settle this dispute, we may say that beauty in clothing and outward appearance is of three types, one of which is commendable, one is blameworthy and one of which is neither. The kind of beauty which is to be commended is that which is done for the sake of Allaah, to help one to obey Allaah and fulfil His commands, such as when the Prophet (sallallaahu 'alayhi wa sallam) made himself look beautiful (i.e. handsome) when meeting the delegations that came to him. This is like wearing armour or battle-dress when fighting, or wearing silk and showing off (in front of the enemy). This is commendable because it is done to make the word of Allaah supreme and to support His religion and annoy His enemies. The blameworthy kind of beauty is that which is done for the sake of this world, for reasons of power, false pride and showing off, or to fulfil some (selfish) desires. This also includes cases where beauty is an end in itself for a person and is all he cares about. Many people have no other concern in life. As for the kind of beauty which is neither commendable nor blameworthy, it is that which has nothing to do with either of the two purposes mentioned above (i.e., it is neither for the sake of Allaah nor for the sake of worldly purposes). The hadeeth under discussion refers to two important principles, knowledge and behaviour. Allaah is to be acknowledged for beauty that bears no resemblance to anything else, and He is to be worshipped by means of the beauty which He loves in words, deeds and attitudes. He loves His slaves to beautify their tongues with the truth, to beautify their hearts with sincere devotion (ikhlaas), love, repentance and trust in Him, to beautify their faculties with obedience, and to beautify their bodies by showing His blessings upon them in their clothing and by keeping them pure and free of any filth, dirt or impurity, by removing the hairs which should be removed, by circumcision, and by clipping the nails. Thus they recognize Allaah through these qualities of beauty and seek to draw close to Him through beautiful words, deeds and attitudes. They acknowledge Him for the beauty which is His attribute and they worship Him through the beauty which He has prescribed and His religion. The hadeeth combines these two principles of knowledge and behaviour."

Source

<http://www.beconvinced.com/>

الله هو الغني ونحن الفقراء

Allah Is The Rich, You Are The Poor

Allah Is The Rich, You Are The Poor By Kamil Mufti This is a fact that none can escape, yet you go after the treasures of the world and renounce the Lord of Truth. "Know that the life of this world is but a play and a passing delight and a beautiful show, and the (cause of) your boastful vying with one another, and (of your) greed for more and more wealth and children." [57:20] Look at this world with the eyes of your heart, you will find it ugly and loathsome; look at it with your physical eyes and it will lure you to the side and slaughter you. Be ***** with whatever Allah has decreed for you. Fear Allah in your innermost being. Implement His commands. Once your heart complies with the

Divine Decree, the Lord of Truth will grant you from sources you never imagined: "And whosoever is conscious of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish His purpose. Indeed Allah has sent a measure for all things." [65:2-3] Beg of His mercy; turn to Him with a heart full of sincere repentance. "O you who believe! Turn to Allah with sincere repentance." [66:8] Stand before your Lord with humility, implore the Dispenser of Grace by His Most Beautiful Names and attributes of perfection. If He fulfills your wish, increase in your gratitude and servitude to Him. If He denies your request, then succumb to the Divine Decree of the All-Wise with a submissive heart. Do not argue or object to His will. Always remember: "...Allah knows and you know not." [24:19] Allah disposes of everything as He wills, and commands as He wills: "He is not to be questioned about what He does, though they are subject to His questioning." [21:23] If wealth and happiness are destined for you, they will come to you at their appointed time according to the Divine Decree of Allah, the Lord of the heavens and the earth. Do not be greedy but be moderate because you will receive all that was written for you. If you do so, you will earn the displeasure of the All Mighty, and lose all spiritual comfort in this life. Maalik ibn Deenaar once said: "If you want to acquire true knowledge of Allah, the All Mighty, then consent to His management and planning. Make not your mind and desire, passion or will associates to Him." O you of sound health but weak heart! Wake up and run to your Creator with repentance on your tongue, tears in your eyes, and sincerity in your heart. Cry before Him, before others cry for you. Make haste, O heedless one! "Has not the time come for the hearts of those who believe to be affected by Allah's Reminder...?" [57:16] Remove the veils of darkness that have corroded your heart. Adorn it with His fear and love. Do you not fear the moment when you will stand before your Lord? There will be no screen between Him and you, nor an interpreter to translate for you. And your Creator will question you. You will find nothing to your left nor to your right but the blazing Fire of Hell. Do what the Prophet of Allah advised you, if you truly fear Allah: "...So let each of you protect himself against Hell-Fire, be it even with half a date - and if he finds not, then with a kind word." You are the servant, He is the Master. Prayers come from you, answers come from Him. Abstinence comes from you, protection comes from Him. Repentance comes from you, acceptance comes from Him. Go towards him walking, He will come to you running. Make your deeds pure for His sake alone, and He will extend His mercy to you. Upload His religion, and He will extend His bounty to you. Follow the Sunnah of His beloved, and He will extend His love to you. Look forward to your meeting with Allah. It will be very soon. Sooner than you can imagine! Make preparations for this meeting. Get rid of the love of this world from your heart; free it from everything other than the Lord of Truth. Do not buy the world and pay with the hereafter as a price. Do not sell the hereafter to acquire this world. "...Shall We tell you who are the greatest losers in whatever they may do? Those whose efforts have been wasted in this life while they thought they were acquiring good by their deeds..." [18:103-104] The Most Wise did not create you to gratify your base desires and passions, nor did He create you for fun, amusement, eating, drinking, sleeping, or having sex! "I have created the jinns and the humans solely to worship Me." [51:56] But you are so heedless as if you have drunk the elixir of immortality. You think that the Angel of Death will never squeeze your soul out

of your body? You have forgotten that you will pass through the Siraat with the intense Fire of Hell underneath you. You are unaware of the thrashing that awaits you in your grave by the angels of Allah. Hot stones of Jahannam for you to walk on, herbage bitter than aloes, foul putrid meat to eat, your lips to be cut by coarse scissors, getting trampled under the feet of the people of Pharaoh, screaming with your mouths wide open while the hot coals that you devoured come out of your anuses, cutting your own flesh from the sides to eat it, scratching your chests and faces with brass nails - all this awaits you if you do not pay the zakah, if you fornicate, devour usury, slander others, backbite, or malign people's honor. This is just the grave, Hell is yet to come! "...the punishment of the Hereafter is greater, if they but knew." [68:33]

Source

<http://islaam.com/Article.aspx?id=598>

الله عظيم

Greatness of Allah

Greatness of Allah The following speech was given by a scholar last week. Here is the summary: The Shaikh said that our actions are based on how much belief we have in our hearts. If our belief is strong, then our actions will be strong. Then he mentioned that every effort has a name, a place where it is done and a result. For example, Farming is a name of an effort. Farming is done on land and the result is fruits, vegetables, etc. Similarly, Da'wah il-Allah (calling people towards Allah) is a name of an effort. It is done on the hearts of people and the result is guidance (Hidaya) from Allah. Then the Shaikh discussed about the Greatness of Allah. He said that if two students come to a teacher with questions and starts asking at the same time, no matter how knowledgeable the teacher is, he will tell one student to talk at a time. Because, he is unable to understand both at the same time. But on the other hand, Allah told us that if the first human being till the last one to born along with all the Jinns, if they were to gather in a field and start asking from Allah, Allah can hear all of them at the same time and reply to all of them at the same time. Even though the people are speaking in their own languages, in own tone and ways, yet Allah is able to hear and understand them all. Allahu Akbar! If a student is far away from the teacher and talks, then the teacher has problems understanding what the student is saying. However, no matter how far we are, Allah can hear us, distance doesn't affect the hearing of Allah. Allah is able to see what is under the water of the ocean and what is under the dark soil of the ground. If you are walking with some friends and suddenly you look at something haraam, the friends might not have seen you doing it but Allah has seen the treachery of the eyes and He knows what the hearts conceal. Allah knows how many hairs there are on your head and on the head of each individual on earth. He knows how many hairs have fallen and how many hairs will grow. He knows how many hairs will turn grey. This Great, All Mighty, Allah didn't keep our success in wealth. He kept our success in following Islam. People used to look at Karoon and say: How lucky is Karoon. If we only had this much wealth. However, Allah Ta'ala showed the whole mankind that the same wealth brought destruction to karoon for not obeying the commandments of Allah. Success is not in strength. The people of 'Ad were very powerful. They used to say "Who is stronger than us?" Allah sent them a

messenger to remind them that "Don't they think that He who has created them is stronger than them?" But the people refused the messenger. Allah sent strong wind which destroyed each and every one of them. Not even one of them was alive. Now who is stronger? Allah is able to protect in any condition. When Ferawoon decided to kill all the boys born in Bani Israel, his ministers approached him saying that these are the boys who grow up and become our slaves. If he is going to kill them then who is going to serve us? Then Ferawoon decided that one year he will kill and another year he won't. If Allah wanted, He could've made Musa (AS) born in the year when Ferawoon was not killing. But Musa (AS) was born in the year when Ferawoon was killing. And Harun (AS), Musa (AS)'s brother, was born in the year when Ferawoon wasn't killing. And Allah protected Musa (AS). We cannot see Iman (faith) but we can see the effects of Iman. For example, we cannot see wind but we can see the effects of wind (branches of trees moving, our hairs flying, etc.) The same way, the effect of iman is that we do good deeds. An old man being able to get up for Tahajjud in a winter night shows us the effect of iman. The Shaikh said that he attended a Janaza last monday where a whole family had died. The brother who died used to be extremely rich and owned his own private plane. He was going to visit some place with his family (Himself, wife, two sons and two daughters). The plane crashed on the way and all of them died. The moment before boarding the plane, he didn't know what was to come. Today, our death shroud could already be in the store yet we have big big plans. May Allah give us the understanding of this worldly life which is nothing but a deception. If you live in Toronto, you can hear weekly lectures like this in Medinah Masjid. It's every saturday after Isha Salah.

أحاديث قدسية

The Holly Hadith Book

<http://www.mouassa.org/English/HadithKodseyBook.htm>

رحمة الله بعباده

The mercy of Allaah towards His slaves

The mercy of Allaah towards His slaves Question : How merciful is Allah, because i heard he loves you more than 70 mothers. Is that true? please explain?. Answer : Praise be to Allaah. Allaah is the Most Merciful, Most Compassionate, and He is the most Merciful of those who show mercy. His Mercy encompasses all things. Allaah says (interpretation of the meaning): “and My Mercy embraces all things” [al-A’raaf 7:156] In Saheeh Muslim it is narrated from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said: “Allaah has one hundred parts of mercy, of which He sent down one between the jinn, mankind, the animals and the insects, by means of which they are compassionate and merciful to one another, and by means of which wild animals are kind to their offspring. And Allaah has kept back ninety-nine parts of mercy with which to be merciful to His slaves of the Day of Resurrection.” Muslim, al-Tawbah, 6908. It was narrated that ‘Umar ibn al-Khattaab said: “Some prisoners were brought to the Messenger of Allaah (peace and blessings of Allaah be upon him), and there was a woman among the prisoners who was searching (for her child). When she found her child

she embraced him and put him to her breast. The Messenger of Allaah (peace and blessings of Allaah be upon him) said to us, ‘Do you think that this woman would throw her child in the fire?’ We said, ‘No, by Allaah, not if she is able not to.’ The Messenger of Allaah (peace and blessings of Allaah be upon him) said, ‘Allaah is more merciful to His slaves than this woman is to her child.’” Agreed upon. Al-Bukhaari, 5653; Muslim, 6912. One aspect of the mercy of Allaah to His slaves is that He sent the Messengers and revealed the Books and laws to organize their lives according to the ways of wisdom, far removed from hardship and difficulty. Allaah says (interpretation of the meaning): “And We have sent you (O Muhammad) not but as a mercy for the ‘Aalameen (mankind, jinn and all that exists)” [al-Anbiya’ 21:107] The mercy of Allaah is what will admit His believing slaves to Paradise on the Day of Resurrection. No one will ever enter Paradise because of his deeds alone, as the Prophet (peace and blessings of Allaah be upon him) said: “No one’s deeds will ever admit him to Paradise.” They said, “Not even you, O Messenger of Allaah?” He said, “No, not even me, unless Allaah shower me with His Mercy. So try to be near to perfection. And no one should wish for death; he is either doing good so he will do more of that, or he is doing wrong so he may repent.” Narrated by al-Bukhaari, 5349; Muslim, 7042 So the believer must remain in a state between hoping for the mercy of Allaah and fearing His punishment, for Allaah says (interpretation of the meaning): “Declare (O Muhammad) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful. And that My Torment is indeed the most painful torment” [al-Hijr 15:49-50] With regard to your saying that Allaah loves us more than seventy mothers, Allaah knows best concerning that. It is sufficient for us to know that the mercy of Allaah encompasses all things. O Allaah, have mercy upon us, O Most merciful of those who show mercy.

Source

<http://63.175.194.25/>

لا تيأس من عفو الله

Never Despair

Never Despair One might say: “I want to repent, but who can guarantee that Allah will forgive me if I do so? I want to follow the Straight Path, but I feel very hesitant. If I knew for sure that Allah would forgive me, I would definitely repent.” I would say in response that these feelings of hesitation are the same as those experienced by the Companions of the Prophet (peace and blessings be upon him). If you think seriously about the following two reports, such feelings will disappear in sha’ Allah. Imam Muslim reported the story of how `Amr ibn Al-`Aas came to Islam: “When Allah put the love of Islam into my heart, I came to the Prophet (peace and blessings be upon him) and said: ‘Stretch forth your hand so that I may give pledge of allegiance to you. He stretched forth his hand but I pulled my own hand back. He asked, ‘What is the matter, O `Amr?’ I said, ‘There is a condition.’ He asked, ‘What is the condition?’ I said: ‘That I be forgiven.’ He said: ‘Do you not know, O `Amr, that Islam wipes out whatever came before, Hijrah (migration for the sake of Allah) wipes out whatever came before, and Hajj wipes out whatever came before?’” Imam Muslim reported from Ibn `Abbas that some people among the disbelievers killed a great deal and they committed adultery a great deal. Then they came

to Muhammad (peace and blessings be upon him) and said: “What you say and advocate is good, if only you could tell us that there is any expiation for what we have done.” Then Allah revealed the words: [And those who invoke not any other god along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse – and whoever does this shall receive the punishment.] (Al-Furqan 25: 68); [Say: ‘O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah.] (Az-Zumar 39: 53)

Source

<http://www.islamonline.net/english/OnthePathofReturn/articles/12-2004/05.shtml>

لماذا يجب علينا حب رسول الله عليه الصلاة والسلام

Why we have to love our Prophet Muhammad the most

Why we have to love our Prophet Muhammad the most Question : A child is asking Why we have to love and respect our Prophet Muhammad (peace and blessings of Allaah be upon him) the most. Answer : Praise be to Allaah. We welcome you to our website and ask Allaah to cause you and all the children of the Muslims to grow well; may He help your parents to give you a sound Islamic upbringing so that you can carry the banner of faith and be heroes of this religion. I ask you: If you love to play, but your father tells you not to play at certain times because of your studies, what would you do? If you truly love your father, you will do as he asks, even though you love to play. If you are afraid that your father will punish you, and you know that he punishes the one who does not listen to what he says, then you will stop playing and go study. If you expect a gift or a reward from your father when you study or do well, then you will stop yourself playing sometimes, and you will put up with the trouble of studying, because of the reward you hope to earn. The bounty of Allaah is greater than anything that our fathers and mothers and all people can give us. All the good things that we and our parents have come from Allaah. Allaah says (interpretation of the meaning): “And whatever of blessings and good things you have, it is from Allaah” [al-Nahl 16:53] The reward that Allaah has prepared for those who obey Him is the greatest of rewards: Paradise. Allaah says (interpretation of the meaning): “Allaah has promised those who believe (in the Oneness of Allaah — Islamic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise)” [al-Maa'idah 5:9] The punishment that He has prepared for those who disobey Him is the worst of punishments. Allaah says (interpretation of the meaning): “And whosoever disobeys Allaah and His Messenger (Muhammad), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment” [al-Nisa' 4:14] Obeying Allaah can only be achieved by obeying His Messenger (peace and blessings of Allaah be upon him). Allaah says (interpretation of the meaning): “He who obeys the Messenger (Muhammad), has indeed obeyed Allaah, but he who turns away, then we have not sent you (O Muhammad) as a watcher over them” [al-Nisa' 4:80] So you can only enter Paradise by obeying the Prophet (peace and blessings of Allaah be upon him). Al-Tirmidhi (2860) narrated that Jaabir (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) came out to us one day and said: “In my dream I saw Jibreel by my head and Mikaa'eel at my feet. One of them said to the other: ‘Let us tell

him an parable.' He said: 'Let your ears hear and let your heart understand. The likeness of you and your ummah is that of a king who took some land and built a house on it, then he placed a table therein and sent a messenger inviting the people to come and eat. Some of them responded to the messenger and others did not. Allaah is the king, the land is Islam, the house is Paradise, and you, O Muhammad, are a messenger. Whoever responds to you enters Islam, and whoever enters Islam will enter Paradise, and whoever enters Paradise will eat what is therein.'" See al-Silsilah al-Saheehah by al-Albaani, 3595. Now you know why we have to love the Prophet (peace and blessings of Allaah be upon him) and respect him the most. It is because he is the one who showed us the path to Paradise. We cannot enter Paradise unless we follow him (peace and blessings of Allaah be upon him) and follow his Sunnah. Paradise is the greatest thing that the Muslim can hope for and strive for. Now I shall tell you of the practical way of expressing this love and obedience: You must have heard the story of the Hijrah (migration) of the Prophet (peace and blessings of Allaah be upon him), from your father or in the mosque where you pray, or from your teacher at school. I ask you: If 'Ali ibn Abi Taalib (may Allaah be pleased with him) did not love the Prophet (peace and blessings of Allaah be upon him) the most, and also respect and obey him the most, would he have been able to undertake this dangerous mission? Finally, we thank you for this important question and for your keenness to learn. We have answered the question a little differently in question no. [14250]. Please ask your father to explain this answer to you. May Allaah help us all to reach the highest level of faith, and bring us to Paradise by His mercy.

Source

<http://al-sunnah.com/onlyforyou.htm>

(الإسلام هو البديل الصحيح لعيش حياة متطورة)

Islam! - The Modern Alternative

Islam! - The Modern Alternative Some people think that to live an Islamic life is "restrictive". Islam however, was revealed as a balanced way of living. Allah (The Most High) created all the humans with what is called 'A Fitrah' (a natural state/desire) [1] Islam recognises that within this Fitrah there are motivations that influence a man's role on earth e.g. a desire for good food and drink, to have a home, a desire for love and sex, to protect and be protected and to be successful and strong. Without some form of control and limit, all of these legitimate motives could prove very dangerous. So what constitutes the perfect control for the Fitrah? It must be a method that provides an organised yet practical demonstration of how to balance all these natural human desires. It cannot be something that goes against the Fitrah, by placing on it extra burdens. Likewise, it cannot be something that allows the human desires to run wild without any form of control. Islam is the perfect control for the Fitrah. It provides a divine method that elevates man above animals and the rest of creation. Limited Wisdom Humans lack perfect knowledge as well as perfect wisdom. No matter how hard we try, we will never attain the perfect way of life by our own thinking and interpretation. This is the reason why Allaah being the Most Wise, sent us the Qur'an and the Prophet Muhammad (SAW)[2] to show us this practical and organised way of life. Allaah, being Perfect, in His Wisdom and Knowledge, perfected a complete way of life for us. He has set His limitations and rules,

all of which are beneficial to mankind, and therefore, do not need changing: "These are the limits (set) by Allaah, so do not approach them" (Surah al-Baqarah 2:187) "These are the limits set by Allaah, so do not transgress them" (Surah al-Baqarah 2:229) This is why Islam does not allow celibacy, because it is against the Fitrah, i.e., the desire for sex. Celibacy goes beyond the limits required by humans, and is something that cannot be fulfilled because humans are designed to procreate. As humans we are not expected to fast every single day for the rest of our lives (for most 30 days of the year provides an up-hill struggle). It is also from ignorance to say that 'I shall not sleep during the night, but rather I shall pray!' [3] Humans have not been created by Allah to live life in such a manner. There is a balance which must be observed. The following incident describes the Islamic stance towards such behaviour, Anas reported that some of the Companions of Allaah's Messenger (SAW) used to say: "I will not marry women"; someone else said: "I will not eat meat"; and someone else said: "I will not lie down in bed". (On hearing this): The Prophet (SAW) praised Allaah, and glorified Him and said: "what has happened to these people that they say so and so, whereas I observe prayer and I sleep too. I observe fast and I break my fast; I marry women also. And he who turns away from my Sunnah (i.e., my example or lifestyle), he has no relation with me" [Narrated in Saheeh Muslim vol. 2. p703. no. 32361]. Islam on the other hand, does not allow the person to surrender themselves to lust and desire, as in contemporary 'civilisation'. Islam recognises the love a man has for women, children, gold, silver, and other possessions. But it provides a limit for the amount of this worldly pleasure which we require, and reminds us of the life in the hereafter. "Beautified for men is the love of things they desire: Women, Children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life, but Allaah has the excellent return (Paradise)" (Surah Aali-Imraan 3:141) The inclinations and desires of the Fitrah are not to become the objective in life. Rather they are to be taken in a stabilised manner. The way to deal with them is real and Allaah (The Most High) has given us the detailed de*****ions of a levelled approach. This levelled approach gives mankind the perfectly balanced pleasure in this worldly life. The method of maintaining a well-balanced life is not an endurance test to see who lasts the longest. Allah has revealed Islam, to show us how to attain this balance in a real manner. Life is not a torturous spiritual test, where you are ordered to live in mountains and trees. Fasting all year round is not obligatory. Marriage is permissible and you do not have to beat yourself senseless to purify your soul! Rather as Muslims, we must try to follow the Prophet and his balanced teachings of life and living. As Allah says in the Qur'an: "Indeed in the Messenger of Allah (saw), you have a good example to follow.." (Surah Al-Ahzab 33:21) Restrictive Rules The use of the word "restrictive" often comes from those who think they live a "free- life". But the fact of the matter is that, wherever you go you will find rules and regulations. For example, in the workplace, in colleges and universities and more obviously on the roads, i.e. the highway and green cross codes. Wherever you are, there are rules and regulations. Islam forbids us to follow many of the rules which are held by western culture and subcultures. Yet people in the west are more than willing to obey them, because they believe that these rules will protect them. How wrong they are! Rave subculture is a classical example of this. Informal dance floor rules dictate to us ". . . to drink lots of water, have frequent breaks and don't take too many pills in one go!" Despite these "recommendations", young people are still dying [4]. Western society is obsessed with 'safe sex', in order to 'prevent the risk

of catching AIDS'. Despite the wide availability of contraceptives, AIDS is still on the increase, and people are dropping like flies from this killer epidemic. Do we think of these rules as being restrictive? If anything you would expect them to bring about a sense of control and order, as well as increasing the pleasure. Without realising, people are ready and willing to accept many man-made rules. Rules that are invented by one group of people and to be obeyed by the rest of society. These rules are not perfect because man is imperfect, yet people accept them and hope and believe that they will benefit from them. A Better Offer! So when the Creator of the Heavens and the Earth is offering a reward which is high, and the Benefit is eternal, shouldn't we at least see what's on offer? "You desire the good of this world, but Allaah desires (for you) the Hereafter. And Allaah is Almighty, All Wise" (Surah Al-Anfal 8:67) ". . . in a lofty Paradise. Therein will be a running spring. Therein will be thrones raised high. And cups set at hand. And cushions set in rows. And rich carpets (all) spread out" (Surah Al-Ghaashiyah 88:10-16) This worldly life has many good things in it. Things that Allah has created for us to utilise. But the reality is all of these luxuries and benefits of the world will come to an end. For example, a person's good looks may do them many favours during their youth, but will it hold them on good ground when they are 60. Such is the reality of old age. Likewise with wealth. Islam allows you to gain wealth as long as you do not oppress other people, and transgress the limits set by Allaah (The Most High). An example of this is making people pay back more money than they actually borrow, through usury or interest payments. However wealth can not benefit you when you die, as it only passes on to your family as inheritance. Such is the civility of modern society, that many people are even killed, just so that inheritance can be gained sooner rather than later!! Thus, we should see ourselves as travellers on a journey. A traveller is one who is constantly on the move. He will only take essential provisions, and not all his life's possessions. Likewise, a person must realise that Allah did not design the luxuries of this world to last forever. They only exist to aid our worship of Allah, which will take us to the journey's end, the hereafter. Being human, we must one-day die, and our worldly benefits and luxuries will also perish. The true wealth is indeed with Allah in the next-life. As Allah says: "Seeking the perishable goods of the worldly life. There are much more profits and booties with Allah" (Surah An-Nisa 4:94) Man-made restrictions exist in all aspects of western society. Industry, travel and leisure, are just a few of the sectors which are dominated by human restrictions. Humans automatically assume that these restrictions are there to protect them. In part this may be true, but what about the restrictions set by Allah which can save the whole of man-kind? Such restrictions come from the One Who is Perfect, and not man, who is imperfect! The so-called 'freedom' of 'modern civilisation', is one which is defined for you, by another human. We are often told what is 'politically correct' and what is not. We are told that this is what everybody will be wearing this Summer, and that this is the film to watch. Those are the new Hollywood stars to emerge. You shouldn't be seen 'dead' in this dress and you should paint your finger-nails this colour. The list is endless. All of this is then redefined to fit in with the next wave of fashion trends. Those who do not conform are labelled bigamist, narrow-minded, backward, out-dated and so on. Modern civilisation allows you so much freedom, that you can even waiver the law if you are 'well connected'. Laws are often defined by a small group of people, with everyone else conforming to what they consider right and wrong. What kind of justice is this? This would be more acceptable to those who accept the concept of man

being divine. A concept where men decide what is moral and immoral even if it contradicts what God has already laid out for us. God has no part to play in such a civilisation, because man has adopted the role of god for himself. History bears witness to this as it was the way of the civilisations before the advent of the prophet Muhammad (SAW), as Allah says: "They (Jews & 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)" (Surah 9:31) The true freedom of man is found in a civilisation that has a divine value system. A civilisation in which man submits to his Creator alone. A civilisation that reacts with the life of this world and links it to the Day of Judgement. On that Day, everyone will be held accountable in front of ALLAH, the Creator and The True Master of the universe. The Purpose Allaah created man and man belongs to Him. Allah decreed that one day man shall die and return to Him. The world is just a temporary period. We are born, we live in this world and then we die. So while we are on this earth Allaah has given us the instruction manual to shape our lives according to what He has decreed. This is the meaning of worship. It requires absolute obedience, humility and love for Allaah, the way He has prescribed it. We cannot love Allaah the way we want to, especially if we do not know what Allaah loves or hates in the first place. So through Allaah's Perfect Wisdom and Infinite Knowledge, He sent us the Qur'aan and the Prophet Muhammad (SAW), and told us how this love is to be expressed: "Say (O Muhammad (SAW) to mankind): If you really love Allaah then follow me (i.e. the Prophet (saw), and accept that Allaah is the one truly deserving of worship, follow the Qur'an and the Sunnah). Allaah will love you and forgive you your sins. And Allaah is Most Forgiving, Most Merciful" (Surah Aali-Imraan 3:31) The Problem with Human Law Humans by themselves cannot determine what is good and bad for each other for all of the time. Man-made laws are often defined by a person's personal motives, emotions, limited intellect, beliefs and prejudices. Thus, they are designed with these built-in flaws. This is why human law has so many loop-holes and deficiencies. It is always requiring change, modification and re-modification, time after time! So when Allaah (The Most High) revealed the Qur'an and the example of the Prophet (SAW), all the details about good and bad, or right and wrong, were not left for the limited nature of mankind to define for themselves. Allaah (The Most High) says: "And We have sent down to you the Book (Qur'an) as an EXPLANATION of EVERYTHING and a GUIDANCE, a Mercy and glad tidings for those who have surrendered (to Allaah as Muslims)" (Surah An-Nahl 16:89) So What is Islam saying? The message of Islam fits the Fitrah of man. Allaah (The Most Wise) created man in the best form. He gave his Fitrah the ability to believe in the unseen. Thus, man's soul and its horizons are broader and more open than that of the rest of creation - like the animals, bird's and insects. In nature we can see the signs of Allah: "Do they not look at the camels, and how they were created? And at the heavens, how it is raised? And at the mountains, how they are rooted and fixed firm? And at the earth, how it is spread out?" (Surah Al-Ghaashiyah 88:17-20) In ourselves we can see Allah's signs through the diversity of our languages, colours and nationalities. "O mankind! We have created you from a male and female, and have made you into nations and tribes, that you may know one another" (Surah Al-Hujuraat 49:13) Having been told this, we must now recognise the Perfect way our Creator has chosen for us to follow, which is: "Indeed, in the Messenger (Muhammad [saw]), you have a good example to follow" (Surah Al-Ahzab

33:21) We have been commanded to worship Allah alone without partners. We must recognise and understand that He is the Only True God who deserves to be worshipped; "So know (Muhammad [saw]), that none has the right to be worshipped except Allah" (Surah Muhammad 47:19) To help us do this, Allaah (The Most High) sent the Prophet Muhammed (SAW), to deliver and explain the Final Message of Islam, and to help us recognise and worship our Lord in the best manner. We have been told to form our lives' according to this Message, by following and imitating the Final Messenger who is our only guide to worshipping our Lord: Allah. This is what is meant when we say: Laa-illaa-ha il-Allaah, wa Muhammadur Rasool-Allah. "There is no true God worthy of worship except Allaah, and Muhammad is the Final Messenger of Allaah" Footnotes [1] This can be explained as, the inborn or innate nature of mankind to recognise the Truth about the Creator [Allah]; that he is the only one who truly and sincerely deserves to be worshipped. [2] Sallallahu Alayhi Wassallam, i.e. The peace and Blessings Of Allah Be upon him (the Prophet). We as Muslims have been commanded to say this every time the Prophet's name is mentioned. This is done as a mark of respect and the honour which he deserves. [3] This is not to say that prayer at night is not important, but if you don't get enough sleep how are you going to fulfil your other obligations, e.g. going to work in order to provide for your family. The times of praying at night have been explained by the Prophet (SAW) as being in the last 3rd of the night before the Fajr prayer. [4] The death of the teenager Leah Betts a few years ago [in England], has shown how such rules work to destroy the very society which forms them.

Source

<http://thetruereligion.org/modules/wfsection/article.php?articleid=17>

مفهوم الرسالة في الإسلام

Risalah (The Message)

Risalah (The Message) The word Risalah is defined as 'message'. But here we use it for the whole process of God's chosen messengers coming forth, one after another, under Allah's Divine Guidance. From the beginning of Mankind, prophets have come to their respective peoples. Their mission was to exhort them to worship none but Allah and to lead a life of virtue. The first man Adam (pbuh) was a prophet, as were Abraham, David, Moses and Jesus (peace be upon them all). We read in the Islamic tradition that over a hundred thousand prophets have preached the Religion of God here. The Holy Qur'an says that there has never been a people to whom a prophet has not come and that all those prophets taught their people the same message. The essence of that message is: Worship Allah alone and do good. The distinction of Muhammad (pbuh) among these prophets is simply that he was the Last Prophet, through whom the Divine Guidance was completed and perfected. One important point for Muslims to remember is that they should respect all the prophets of God alike; that they should not discriminate between God's prophets. In the Holy Qur'an, Allah says to Prophet Muhammad (pbuh): "Nothing is said to you that was not said to the messengers before you..." (41: 43). This means that all the prophets preached basically the same religion. This fact underscores the idea of the continuity of the Divine Message. Hence it is evident that Islam is not a new religion, but it is the Religion of Abraham, Moses, Jesus and all the prophets who came to all the

peoples of the world at several stages in human history. But at the same time, it should be emphasized here that Islam, as taught by Muhammad, is its latest and most complete form of the message. For this reason, we have to study and follow it from the model life of the Last Prophet, Muhammad (pbuh). It is also worthy of note that the events and incidents in the life of Muhammad (pbuh) have been so faithfully recorded by his companions in such detail that there is no other life that can bear comparison to it. This is important because Muslims must be able to get the guidelines they require from the life of the Prophet. By the declaration of the second part of the Muslim shahada (witness), which is "ash-hadu anna Muhammad rasool Allah" (Muhammad is the messenger of Allah), a Muslim vows to accept Muhammad (pbuh) as his role model in life. If the Qur'an is the Word of God, the model life led by Muhammad is its practical expression.

That means a Muslim has to actualize the commands and prohibitions

of God given in the Qur'an by following in all the areas of life, Allah's Messenger, Muhammad (pbuh).

Source

<http://www.islam-online.net/english/newtoislam/new2islam15.shtml>

عواقب المعصية

Impact & Effect of Sins

Impact & Effect of Sins When Allah commands us to give up sins and to avoid them it is not because our sins will harm Him. It is only us who will benefit by avoiding sins. Likewise, we alone will be affected by the sins we commit. It was the habit of the righteous ancestors to think about their sins whenever they were faced with hardship in anything. In fact, sins have many bad effects on the lives of the sinners. How can sins change our lives? What are the effects of sins on our well-being? Imam Ibn Al-Qayyim Al-Jawziyah explains to us these effects in his well-known book Al-Jawab Al-Kafi:

Prevention of knowledge: Knowledge is a light which Allah throws into the heart and disobedience extinguishes this light. Imam Ash-Shafi'i said: "I complained to Wakee' about the weakness of my memory, so he ordered me to abandon disobedience and informed me that knowledge is light. He said that the light of Allah is not given to the disobedient." Prevention of sustenance: Just as righteousness brings about sustenance, the abandonment of righteousness causes poverty. There is nothing which can bring about sustenance like the abandonment of sins. Prevention of obedience (to Allah): If there was no other punishment for sin except that it prevents one from obeying Allah then this would be sufficient. Disobedience weakens the heart and the body: The fact that it weakens the heart is clear. Disobedience continues to weaken the heart until its life ceases completely. Disobedience reduces one's lifespan and destroys any blessings: Just as righteousness increases one's lifespan, sinning reduces it. Legacy of the cursed: Every type of disobedience is the legacy of a nation from among those which Allah destroyed. Sodomy is a legacy of the people of Lot, taking more than one's due right and giving what is less is a legacy of the people of Shu'aib, spreading mischief and corruption is a legacy of the people of Pharaoh and pride, including arrogance and tyranny, is a legacy of the people of Hud. So the disobedient one is somehow a part of those nations who were the enemies of Allah. Disobedience is a cause of the servant being held in contempt by

his Lord: Al-Hasan Al-Basri said: “They became contemptible in (His sight) so they disobeyed Him. If they were honorable (in His sight) He would have protected them.”

Effect of sins on others: The ill-effects of the sinner fall upon those around him as well as the animals as a result of which they are touched by harm. Living in sin: The servant continues to commit sins until they become very easy for him and seem insignificant in his heart and this is a sure sign of destruction. Every time a sin becomes insignificant in the sight of the servant it becomes great in the sight of Allah. Disobedience brings humiliation and lowliness: Every aspect of honor lies in the obedience of Allah. Ibn Al-Mubarak said: “I have seen sins kill the hearts. And humiliation is inherited by their continuity. The abandonment of sins gives life to the hearts. And the prevention of your soul is better for it.” Disobedience corrupts the intellect: The intellect has light and disobedience extinguishes this light. When the light of the intellect is extinguished it becomes weak and deficient. Sealing of the heart: When disobedience increases, the servant’s heart becomes sealed so that he becomes of those who are heedless. The Exalted said: [But no! A stain has been left on their hearts on account of what they used to earn (that is, their actions)] (Al-Mutaffifin 83: 14). Sins cause various types of corruption to occur in the land: Corruption of the water, the air, the plants, the fruit, and the dwelling places. The Exalted said: [Mischievousness has appeared on the land and the sea on account of what the hands of men have earned; that He may give them a taste of some of (the actions) they have done, in order that they may return] (Ar-Rum 30: 41).

Disappearance of modesty: Modesty is the essence of the life of the heart and is the basis of every good. Its disappearance is the disappearance of all that is good. The Prophet (peace and blessings be upon him) said: “Modesty is goodness, all of it.” Sins weaken and reduce the magnification of Allah the Almighty in the heart of the servant. Sins are the cause of Allah forgetting His servant: Sinning also causes Allah to abandon him and leave him to fend for himself with his soul and his Satan and in this is destruction from which no deliverance can be hoped for. Being removed from the realm of benevolence: When a person sins, benevolence is removed from his heart. When benevolence fills the heart it prevents it from disobedience. Disobedience causes the favors (of Allah) to cease and makes His revenge lawful: No blessing ceases to reach a servant except because of a sin, and no retribution is made lawful upon him except because of a sin. Ali ibn Abi Talib (may Allah be pleased with him) said: “No trial has descended except due to a sin and it (the trial) is not repelled except by repentance.”

Source

<http://www.islamonline.net/english/OnthePathofReturn/articles/12-2004/03.shtml>

باب التوبة مفتوح

The Door of Repentance Is Wide Open

The Door of Repentance Is Wide Open By Sheikh Ahmad Kutty It is never too late for a true Muslim to repent to Allah, and to shed tears for the wrong doing he has committed, keeping in mind that if one manages to escape the punishment of mortals, he will not for sure escape the punishment of Allah in the Hereafter. So, it is better to start a new leaf and let bygones be bygones. As long as you are sincere in your repentance, Allah

Almighty will accept your Repentance and forgive you your sins. If you committed evil but have repented sincerely, and changed your life around for better, then Allah has certainly promised to grant you mercy and forgiveness. It is one of the basic principles of belief in Islam that Allah is All-Relenting, All-Forgiving and All-Merciful. Here are a few verses which clearly convey this crucial concept: [Do they not know that it is Allah Who accepts the repentance of His servants and receives (approves) their charity, and that Allah is the Relenting, the Compassionate?] (At-Tawbah 9: 104) [Say: ‘O My servants who wronged against their souls, do not despair of Allah’s mercy! For Allah forgives all sins; for He is indeed Forgiving, Compassionate.] (Az-Zumar 39: 53) So do not put off repentance; take the necessary steps immediately, for no one can tell when the death will overtake us. The door of repentance is open so long as we are not in the throes of death, for the Prophet (peace and blessings be upon him) said, “Allah accepts the repentance of His servant so long as death has not reached his collar bone.” But since we have no way of knowing when death will overtake us, we must never be complacent or slack in hastening to taking steps towards repentance. While speaking of repentance, we must rush to add, that it cannot be considered as valid unless one takes the following steps: One must feel deep remorse for the sins one has committed. One must refrain from it totally while also abstaining from all those leads or circumstances that led him to such a sin in the first place. He must be firmly resolved never to sin again, and immediately becoming occupied in whatever good deeds that he can in order to wipe out his past sins. All of the above involve sins involving the rights of Allah; if, however, your sins involve the rights of human beings, then you must also do whatever it takes to return or compensate or redress the grievances of the person you have wronged. Paying him his dues or compensating him in whatever ways possible becomes an essential condition of valid repentance. Repentance, as stated above once accomplished, will undoubtedly wipe out one’s sins, and guarantee him a clean record. The Prophet (peace and blessings be upon him) said, “One who has repented of a sin (sincerely) is like one who has never sinned at all.” In conclusion, after sinning, one should not feel despair. Rather one should forward sincere repentance to Allah and rest assured that Allah Almighty will forgive his sin, as long as his repentance meets the abovementioned conditions of sincerity. Moreover, you must learn how to forget, for the more you look back to your old days of sinful habit, the wider the door is open for Satan to draw you back. Scholars used to resemble this case to that of gazelle being chased by hound. Despite that gazelle is naturally faster in speed, but its frequent looking back weakens its morale and makes it an easy prey for hounds.

Source

<http://www.islamonline.net/english/OnthePathofReturn/articles/12-2004/01.shtml>

أهمية الوقت في الإسلام

The Importance of Time in Islam

The Importance of Time in Islam In general, sensible people know the importance of time. There are among those who believe in the popular saying as “Time is gold.” Time in Islam is more than gold or any precious material thing in this world. Of all religions, only Islam guides mankind not only to the importance of time but also how to value it.

Allah the Almighty and His Messenger, Prophet Mohammad (PBUH), very clearly tell us the value of time, why we must not waste it and how we can make use of our time wisely to increase our eeman (faith) and thus attain success, especially eternal success in the life Hereafter. Both the Qur'an and the Sunnah enjoin Muslims to be conscious of time. We are reminded that life in this world is nothing but temporary. We never know when death has been appointed for us. We must value time for the satisfaction of Allah the Almighty. For our guidance and success, we must never waste time nor abuse it. Bin 'Abbas narrated that Prophet Mohammad (PBUH) said: "There are two blessings which many people lose: (They are) health and free time for doing good." (Bukhari 8/421) Indeed, we displease Allah the Most High when we abuse time. We must remember that time must be spent to fulfill our very purpose in life $\frac{3}{4}$ that is to worship Allah all throughout our lives. Allah makes this very clear in the Qur'an when He says: "I have created not the jinn and men except that they should worship Me (Alone). I seek not any provision from them nor do I ask that they should feed Me. Verily, Allah is the All-Provider, Owner of Power, Most Strong." Qur'an (51:56-58) "So glorify the praises of your Rabb (Only God and Sustainer) and be of those who prostrate themselves (to Him). And worship your Rabb until there comes unto you the Hour that is certain (i.e., death)." (Qur'an 15:98-99) Everything we do in accordance with the Qur'an and the Sunnah is an act of worship. Such worship must be done sincerely for the pleasure of Allah alone. We should make use of our time (which includes our "free time") in doing beneficial things especially those that will make us closer to Allah and earn His Mercy. We have to make use of our time wisely by knowing more of the Qur'an and the Sunnah. We must have correct knowledge of what Allah and His Messenger have commanded us to do and at the same time to refrain from what they have forbidden us. This is imperative so that we earn Allah's pleasure and reward. Allah the Exalted makes it very clear, when he says: "O you who believe! Obey Allah, and obey the Messenger (Mohammad) and render not vain your deeds." (Qur'an 47:33) Corollary to the above divine commandment, we must ask ourselves: Have we been obeying Allah and His Messenger? To what extent have we used our time learning the Qur'an and the Sunnah in order to have correct eeman (Faith), to do righteous deeds, to enjoin the Truth or do Da'wah, and be patient and constant? As time passes by, are we sure we are devoting our time for the sincere worship and pleasure of Allah the Most High? Are we taking guidance from the following very enlightening Ayat (Qur'anic verses)? "By the time, verily man is in loss, except such as have Faith, and do righteous deeds, and join (together) in the mutual enjoining of Truth, and of patience and constancy." Qur'an (103:1-3) In line with the above Qur'anic injunction, we have to discipline ourselves by giving value to the importance of time. We must be prompt in doing good deeds, which will increase our faith and subsequently enable us to gain Allah's pleasure and mercy. We have to remember that on the day of judgement we shall be asked how we spent our lives, wealth and knowledge. In other words, we will be questioned on how we spent everything that Allah has given us as implied in the following Hadith: Narrated Abdullah Bin Mas'ud Allah's Messenger (PBUH) said: "A man shall be asked concerning five things on the day of resurrection: concerning his life, how he spent it; concerning his youth, how he grew old; concerning his wealth, whence he acquired it, and in what way he spent it; and what was it that he did with the knowledge that he had." Abu Barzah Nadlah ibn Ubayd al-Aslami narrated that the Prophet(PBUH) said: "A servant of Allah will remain standing on the Day of Judgment

till he is questioned: about his age and how he spent it; and about his knowledge and how he utilized it; about his wealth from where he acquired it and in what (activities) he spent it; and about his body as to how he used it.” If we are to evaluate ourselves objectively, have we been spending our time wisely for the pleasure of Allah the Almighty? Have we been spending our lives based on the Qur’an and the Sunnah? Have we been practicing Muslims? How many of us are Muminoon (faithful Muslims) and/or Mutaqoon (God-fearing Muslims)? How much knowledge of the Qur’an and the Sunnah do we know? Do we practice what we learn and impart the same to others or at least share them to our families and kin? Have we ever enjoined to others what is right and forbid what is wrong? To be successful, we have to manage our time wisely by making plans for virtuous deeds that please Allah the Almighty. We must spend time learning Islam

(based on the Qur’an and the Sunnah and the right deductions from these two revealed ures).

Source

http://www.islamonline.com/cgi-bin/news_service/spot_full_story.asp?service_id=763

معنى التوحيد

Tawhid or Belief in One God

Tawhid or Belief in One God The basis of Islam is the belief in the One God, Who is the Creator and Sustainer of the whole universe and everything in it. The first part of the Shahadah, (Witnessing to the Fundamental Doctrine of Islam) is La ilaha illallah. It means: There is no one worthy of worship except Allah. This simple statement implies the following ideas: · Allah, the Creator of the whole universe is One. · Humanity is One, as all the human beings are created equal. · The Religion is One, as all the prophets taught the same God-given Religion. There is an underlying unity in the diverse phenomena of the universe, which is borne out by the uniformity of laws that govern the working of every part of the universe. We do not see any clash in the so-called laws of nature, which are also called the laws of science, as scientists have discovered them. This is a fact that very clearly points to the Unity of the Lawgiver, Allah. Human beings, whether black, white, brown, Asian, Australian or European show the same qualities that characterize the species called homosapiens (man the wise). This means that differences of nationality, race or language are accidental and have no innate value. As Dryden, the famous English essayist wrote, "mankind is ever the same." This unity of mankind is linked to the Unity of the Creator, from the Islamic point of view. From the very beginning of mankind, God has revealed through His prophets answers to man's eternal questions. To different peoples of the world who lived in different periods of history, God sent His Guidance through His prophets. And it was thus that religion came into existence. Though taught by different prophets, the essential religion of God had to be the same since the Source of this guidance was the same and the addressees were basically also the same. Hence the Unity of religion. Since the life of a Muslim is to be completely God-directed, he/she has to accept the following ideas about God: Allah is the One God, Who has no partner; there is nothing and no one like Him. He is the First, the Last, and

the Everlasting; He is All-Powerful, Eternally Just, the Supreme, the Sovereign. He is the All-Knowing, and All-Merciful, and He is the only One capable of granting life to anything. For the above reasons, accept His Guidance alone, worship Him alone and seek His help alone. Allah says in the Holy Qur'an: "He knows what is in land and sea; not a leaf falls, but He knows it. Not a grain in the earth's shadow, not a thing fresh or withered, but it is in a Book Manifest. It is He who recalls you by night, and He knows what you work by day" (An'am, 6: 59-60). Also: "There is no God but He, the Living, the Everlasting. Slumber seizes Him not, neither sleep; to Him belongs all that is in the heavens and the earth. Who is there that shall intercede with Him save by His leave? He knows what lies before them and what is after them, and they comprehend not anything of His knowledge save such as He wills. His throne comprises the heavens and earth; the preserving of them oppresses Him not; He is the All-High, the All-Glorious" (Baqara, 2: 255) So what should be our duty to God? Allah says: "O you men, serve your Lord Who created you, and those that were before you; so that you will be God-fearing; Who assigned to you the earth for a couch, and heaven for an edifice, and sent down out of heaven water, wherewith He brought forth fruits for your provision; so set not up rivals to God wittingly" (al-Baqara, 2: 21-22). Thus, a Muslim has to surrender his/ her self to Allah, the Only Creator and Preserver - Who alone deserves our whole-hearted worship and unconditional obedience.

Source

<http://www.islamonline.net/english/newtoislam/new2islam16.shtml>

(شكر الله (الجزء الأول)

Thanking Allah Part one

Thanking Allah:Part one Praising Allah (Hamd) has a more general and inclusive meaning than thanking or gratitude (Shukr), for thanks and gratitude are only a repay for a favour, whereas Hamd is both a recompense like thanks and spontaneous praise. If you understand the universal nature of Hamd you will know that your saying "Al-Hamdu Lillah" (Praise Be To Allah) requires praise of Him for His majesty, vastness, unity, might, bestowal of favors, knowledge, ability and power, wisdom and other attributes, and that it includes the meanings of His ninety-nine beautiful names. What a word [it is] which gathers together that which volumes find difficult to express. In Islamic terminology, Thankfulness is the acknowledgment of the fact that Allah is the only Grantor of graces, and full submission to Allah in a way that assures that acknowledgment. The graces (favors) of Allah are endless and countless. Allah says: "And if you were to count the blessings of Allah, you will never be able to count them." Qur'an (14: 34) He, the All Mighty also says: "And whatever blessings and good you have, it is from Allah ..." Qur'an (16: 53) Thanks with the tongue is praise of the Bestower of Blessings and speaking about the blessings. Prophet Mohammad (PBUH), said: "To talk about blessings is gratitude." Thanks expressed by the limbs means to act in obedience to Allah and to abandon disobedience to Him. A thanks with the heart is recognition of the extent of the blessing and the knowledge that it is a gracious bestowal and not from the slave's own merit. Know that the blessings which require gratitude cannot be enumerated, but they can be expressed in terms of three categories: 1- Worldly blessings such as health and wealth; 2- Blessings of the religion such as knowledge and

fear and respect to Allah 3- Other-wordly blessings, which are one's being recompensed with much reward for few actions in a short life. How can one thank Allah? The word 'worshippers' represents mankind, for all of mankind should totally submit to the will of Allah- We can thank Allah in many ways. Among these ways: 1. Prostrating to Allah: If you receive a blessing from Allah or when Allah save you from a disaster. Prophet Mohammad (PBUH) used to prostrate to Allah whenever he received a pleasant thing or was told good news. This prostration is conducted for the sole purpose of giving thanks to Allah, the Granter of the grace and benefit that the servant received. Abdur-Rahman ibn 'Auf narrates that Prophet Mohammad (PBUH) went out once and he followed him until he entered a grove of palm trees and prostrated. His prostration was so long that 'Abdur-Rahman feared that Allah had taken his soul. 'Abdur-Rahman came to look at him and he raised his head and said: "What is wrong, Abdur-Rahman'?" Abdur rahman mentioned what had happened, and he (PBUH) said: "Gibra'el came to me and said: 'Shall I not give you glad tidings'? Allah says to you, Whoever prays upon you, I pray upon him. Whoever salutes you, I salute him.' Therefore, I prostrated to Allah in thanks." 2. Thanking Allah in words: The majority of Muslim scholars agreed that if one does not thank Allah for the grace he has, then that grace will be taken away from him and may never come back. Prophet Mohammad (PBUH) said: "It is a fine thing when a believer praises and thanks Allah if good comes to him, and praises Allah and shows endurance if smitten by affliction. The believer is rewarded for everything, even for the morsel he raises to his wife's mouth." 3. Talking about the benefits Allah has granted to you. This is because hiding and denying the benefits of Allah is being ungrateful. Allaah says in the Qur'an: "Do they believe in the false deities and deny the favor of Allaah." Qur'an (16:72) Narrated by Zaid bin Khalid Al Juhani: The Prophet (PBUH) led us in the Fajr prayer at Hudaibiya after a rainy night. On completion of the prayer, he faced the people and said: "Do you know what your Lord has said (revealed)?" The people replied, "Allah and His Messenger know better." He said, "Allah has said, 'In this morning some of my slaves remained as true believers and some became non-believers; whoever said that the rain was due to the Blessings and the Mercy of Allah had belief in Me and he disbelieves in the stars, and whoever said that it rained because of a particular star had no belief in Me but believes in that star." 4. Helping people in need: It was mentioned in a Hadith of Prophet Mohammad (PBUH) that: "As the grants from Allah to a servant increase so will the people's needs of that blessed servant's services. If the servant ignores their needs, it will cause those grants to be removed" Prophet Mohammad (PBUH) said: "If anyone strokes an orphan's head, doing so only for Allah's sake, he will have blessings for every hair over which his hand passes; and if anyone treats well an orphan girl or boy under his care, he and I shall be like these two in Paradise," putting two of his fingers together."

Source

http://www.islamonline.com/cgi-bin/news_service/spot_full_story.asp?service_id=716

(شكر الله (الجزء الثاني)

Thanking Allah Part two

Thanking Allah: Part two You may find someone who doesn't thank Allah; this is related to several factors: 1- The servant may be unaware of the general grants that were

bestowed by Allah on the creatures. Many people wrongly think that money is the only thing to be considered and ignore the other general grants such as hearing, vision, sanity and health. Prophet Mohammad (PBUH) said: "There are two blessings which many people lose: (They are) health and free time for doing good." Aicha, the Prophet's wife said: "Whenever a servant drinks a drop of water which gets into his body and leaves it with no harm, then thanks is due." A man came to a good Muslim and complained that Allah made him very poor. The good man said: "Would you like to have ten thousand dinars and be insane?" The Complainer answered: "No." The good man said: "Would you like to have ten thousand dinars but have your legs chopped off" The complainer answered: "No." The good man then said: "Aren't you ashamed of yourself complaining about your Lord while all of these grants which are His; have been bestowed on you?" 2. The servant may not give thanks to Allah because he is unaware of the people who have fewer bounties than him. Prophet Mohammad (PBUH) said: "Look at those people who have less than you and never look at those who have more grants than you, this will ensure that you will not depreciate Allah's grants." At times of hardship, one should look at those who own less worldly things than him and thus thank Allah. He will then be calmed and his ungratefulness will disappear. One will then thank his Lord and say: "Thanks to Allah who has guarded me against the harm which He has afflicted others, and who has chosen not to afflict me" 3- The servant may not give thanks to his Lord because he doesn't understand the meanings of Allah's names, attributes and laws. The real ignorant person is the one who gets deceived by the amount of money he has or by his position or his power. He forgets the fact that as Allah has granted, and that He also is totally capable of taking those blessings away. Allah says: "Say, O Allah! Lord of Power (and Rule) You give Power to whom You will and You take away power from whom You will, and you endue with honor whom you will, and humiliate who you will. In Your Hand is the good. Verily, You are Able to do all things." Qur'an (3:26) When does Allah take His grants away from His servants? 1- When one commits sins: Prophet Mohammad (PBUH) said: "The servant will be deprived a provision because he committed a sin" On the other hand, fearing Allah causes His provisions to come forth, Allah says in the Qur'an: "And whoever fears Allaah and keeps his duty to Him, Allah will make way for him out of every difficulty, And He will provide for him from sources he never imagined" Qur'an (65:2-3) 2- When one relates the grants to himself and does not acknowledge that Allah is their Grantor as Qaroon (a tyrannical king mentioned in the Qur'an al-Qasas (28): 78) said: Allah says in the Qur'an: "This has been given to me only because of knowledge I possess." Consequently, his punishment was, "So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah." Qur'an (28: 81) 3- When the servant does not pay the Zakat. Prophet Mohammad (PBUH) said: "Indeed Allah the Most High said, 'We have sent down the wealth for the prayer to be established and that Zakat be given; and if the son of Adam had a valley, he would love to have a second; if he had two valleys, he would love to have a third ...'" So the money is actually Allah's money, and we have been entrusted with it. And Prophet Mohammad (PBUH) said: "Do not shut your money bag; otherwise Allah too will withhold His blessings from you. Spend (in Allah's cause) as much as you can afford. " The Prophet of Allah (PBUH) also said: "Do not withhold your money by counting it (i.e. hoarding it), (for if you did so), Allah would also withhold His blessings from you." 4- If one becomes arrogant due to the large amount of money he has. If the

person feels superior to other people, and becomes obsessed with his wealth, if he talks about it and only about it wherever he goes, and forgets to remember Allah and praise Him; if he starts evaluating people based on their wealth, then Allah will take away his grants. Allah says: "Woe to every slanderer and back biter. Who has gathered wealth and counted it. He thinks that his wealth will make last forever. Nay! Verily, he will be thrown into the crushing fire." Qur'an (104:1-4) And finally there is no better example for us than the Messenger of Allah (PBUH) who used to offer night prayers till his feet became swollen. And when told: "Allah has forgiven you, your faults of the past and those to follow." On that, he said, "Shouldn't I be a thankful worshiper?!"

Source

http://www.islamonline.com/cgi-bin/news_service/spot_full_story.asp?service_id=691

(الدعاء الجزء الأول)

Supplication in Islam (Du'a) Part one

Supplication in Islam (Du'a):Part one In addition to formal prayers, Muslims "call upon" God throughout the day. In the Qur'an, Allah says: "When My servants ask about Me, I am indeed close to them. I listen to the prayer of every supplicant, when he calls on Me. Let them also, with a will, listen to My call, and believe in Me, so that they may walk in the right way" Qur'an (2:186). This is an extract from "Supplication", written by Abdulaziz Addarweesh In the name of Allah, The most Beneficent, The most Merciful. The subject of Supplication is very important. Every Muslim must know how to supplicate the way that Allah has directed us. I found it very important to write about this subject to guide our brothers in Islam to perform this kind of worship the correct way. I also ask Allah (SWT) to guide me to do good deeds and May Peace and Blessings be upon the Prophet, his Family, Companions and all of his followers to the Day of Judgment. Proofs of supplication from Qur'an All mighty Allah (SWT) said : "And when My slaves ask you (O Mohammed) concerning Me then (answer them), I am indeed near (to them by my knowledge). I respond to the invocations of the supplicant when he calls on me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led to the right path." (Qur'an 2:186). Prophet Mohammad (PBUH) was asked by some of his companions; "Is Allah near so we invoke him or is he far so we call him? so Allah revealed this verse. Allah is near He can hear the supplicant anytime anywhere and respond to him if the supplicant invokes Allah (SWT) with a sincere heart and avoid interdictions of supplication. Allah also said: "Invoke your Lord with humility and in secret, He likes not the aggressors." (Qur'an 7:55) Supplication is of two kinds. One is worship and the other is a request. So He commands to be invoked with humility which is insisting in request and continuously in worship and "secretly" not loud to avoid "Ryea" (showing off). Allah (SWT) also said: "And your Lord said: -Invoke Me [i.e. believe in My Oneness] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness] they will surely enter hell in humiliation!" (Qur'an 40:60). Allah (SWT) said: "Invoke Me, I will respond to you", so from His mercy for His slaves He has promised to respond to their invocations but for those who do not invoke Him, He has promised punishment because invocation of Allah (SWT) is an act of worship and refusing to

invoke Him (disbelieving in Him or having doubt in His ability to answer the invocation) is refusal to worship Him. Proofs of supplication from Sunnah Narrated An-Numan bin Bashir (may Allah be pleased with him): The Prophet (PBUH) said: "Verily, Supplication is worship". [Reported by AI-Arbaa (The four) and AI-Tirmidhi, graded it Sahih (sound)]. Narrated Anas (may Allah be pleased with him): The Prophet (PBUH) said: "Supplication is the Pith (essence) of worship". [Reported by At-Tirmidhi with a full chain of narrators]. Narrated Abu Hurayrah (Ra): The Prophet (SAW) said: "Nothing is more honorable (most liked) before Allah (SWT) than Supplication ". [Reported by At-Tirmidhi, Ibn Hibban and Al-Hakim graded it Sahih]. From all the, Hadiths above we see that Supplication is a type of worship and it is honorable to Allah or liked by Allah (SWT). Manners of Supplication * Supplication should start with, "In the name of Allah, Praise is to Allah, and Peace and Blessings be upon the Messenger of Allah and should end with (Peace and Blessing be upon the Messenger of Allah)". * Supplication should be performed secretly and with a present (sincere) heart. Allah (SWT) said: "Invoke your Lord with humility and in secret, He likes not the aggressors". (Qur'an 7:55) * Supplicate Allah (SWT) with humility and express your need of Allah (SWT). He said: "Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before us" Qur'an (21:90) * Insist to Allah (SWT) in your supplication by repeating it many times. * Invoke Allah (SWT) by His Names and Attributes. He said: "And (all) the Most Beautiful Names belong to Allah, so call on Him by them" Qur'an (7:180). * Supplicate Allah (SWT) by mentioning the righteous deeds you have done. Narrated Abdullah bin Umar (may Allah be pleased with him), that he heard Allah's Messenger (PBUH), saying "Three men, amongst those who became before you set out until night came and they reached a cave, so they entered it. A rock slithered down from a mountain and blocked the entrance of the cave. They said: "Nothing will save you from this except that you supplicate to Allah (SWT) by mentioning the righteous deeds you have done etc." [Reported by Bukhari and Muslim]. * Admit your sins during your supplication. Allah (SWT) said: "Dhan-Nun (Jonah), when he went off in anger, and imagined that We shall not punish him. But he cried through the darkness (saying)" "La ilaha illa Anta (none has the ,right to be worshiped but You) Glorified be You, Truly, I have been of the wrongdoers" (Qur'an 21:87). * Repeat each sentence of your supplication three times. From the long Hadith Narrated by Ibn Masaud (may Allah be pleased with him), And when the Prophet (PBUH) finished his Salat, he raised his voice and Supplicated on them and when he supplicated, he supplicated three times...." [Reported by Muslim]. * Face the Kiblah (Mecca) during your supplication. Narrated Abdullah bin Zaid (may Allah be pleased with him); Allah's Messenger (PBUH) went out to his praying place to offer the Salat of Istisqa (rain). He invoked Allah (PBUH) for rain and then faced Al-Kiblah and turned his upper garment inside out. [Reported by Bukhari]. * Raise your hands while supplicating Allah (SWT). As in the Hadith of Abu Musa (may Allah be pleased with him); when the Prophet (PBUH) had finished from the battle of Hunain, he said: "the Prophet (PBUH) asked for water, performed ablution and then raised his hands saying 'O Allah forgive Ubaid Abi Amir.'" [Reported by Bukhari and Muslim]. * Be in the state of Purity during your supplication. * When making supplication for others, start with yourself first then include others. Allah (SWT) said about Noah (PBUH) "My Lord, forgive me and my parents and him who enters my home as a believer, and all the believing men and women.." (Qur'an 71:28). * Do not be

aggressive when you are supplicating Allah (SWT) such as asking Him to make you a prophet and you know there will not be a prophet after Mohammed (PBUH) or make you live for ever and you know every one will die. * Remember to include your parents in your supplication. * Be patient. Do not expect an immediate response from Allah (SWT) although this could happen. But if it does not, then you should be patient and continue supplicating Allah (SWT) until you see the results. Narrated Abu Hurayrah (may Allah be pleased with him); Prophet Mohammad (PBUH) said: "The invocation of anyone of you is responded to by Allah (SWT) if he does not show impatience by saying; 'I invoked Allah (SWT) but my request has not been granted'". [Reported by Bukhari and Muslim]. Middle East Advertising by alClick Advertise Here Reel Bad Arabs: How Hollywood Vilifies a People A meticulous, passionate, and very articulate de*****ion of the vilification of Arab people in Western movies Jack G. Shaheen Currency Specialist The best exchange rates for International funds transfer Currency and FX Trading Zionist Collaboration With the Nazis Through the use of actual historic *****s, the desservice that the Zionist did to Jews during the Holocaust Lenni Brenner Wahhabism: A Critical Essay by Hamid Algar This essay is a modest survey of the history, the doctrines and the contemporary significance of Wahhabism Islampub.com Middle East Advertising by alClick Advertise Here Currency Specialist The best exchange rates for International funds transfer Currency and FX Trading Currency Specialist The best exchange rates for International funds transfer Currency and FX Trading Media Control: The Spectacular Achievements of Propaganda Propaganda is to a democracy what the bludgeon is to a totalitarian state Noam Chomsky Offshore Bank Accounts Get your offshore Bank account today! Its so easy even my mouse can do it. Offshore Banking

Source

http://www.islamonline.com/cgi-bin/news_service/spot_full_story.asp?service_id=818

(الدعاء (الجزء الثاني

Supplication in Islam (Du'a) Part two

Supplication in Islam (Du'a):Part two In addition to formal prayers, Muslims "call upon" God throughout the day. Times Of Supplication There are certain times when supplication is more likely to be accepted by Allah (SWT) as the Prophet (PBUH) said. These times are: The Last Third Of The Night: Narrated Abu Hurayrah (may Allah be pleased with him); that Prophet Mohammad (PBUH)said: In the last third of every night our Lord (Allah [SWT]) descends to the lowermost heaven and says; "Who is calling Me, so that I may answer him? Who is asking Me so that may I grant him? Who is seeking forgiveness from Me so that I may forgive him?". [Reported by Bukahri]. Late at night, when people are sleeping and busy with worldly pleasures Allah (SWT) gives the believers an opportunity, or an answer hour if they can fight sleep and invoke Allah (SWT) for whatever they need. Between Adhan and Iqama: Narrated Anas (Ra); Allah's Messenger (PBUH) said: A supplication made between the Adhan (calling for prayer) and (calling to start praying) Iqama is not rejected. [Reported by An-Nasai and Ibn Hibban graded it sahihAn Hour On Friday: Narrated Abu Hurayrah (may Allah be pleased with him); Allah's Messenger (PBUH) talked about Friday and said: "There is an hour on Friday and if a Muslim gets it while offering Salat (prayer) and asks something

from Allah (SWT), then Allah (SWT) will definitely meet his demand". And he (the Prophet (PBUH) pointed out the shortness of that time with his hands. [Reported by Bukahri]. Some said this hour is from the time the Imam (prayer's leader) enters the mosque on Friday's prayer until the prayer is over where others have said that it is the last hour of the day. (Note: when we say an hour here we do not mean the hour everyone knows [60 minutes] but an unspecified period of time because the time counters which we use today came after the Prophet (PBUH) had died. While Drinking Zamzam Water: Narrated Jaber (may Allah be pleased with him); Allah's Messenger (PBUH) said Zamzam water is for what it is drunk for. [Reported by Ahmed and Ibn Majah]. This means that when you drink Zamzam water you may ask Allah (SWT) for anything you like to gain or benefit from this water such as healing from illness.... etc While Prostrating: Narrated Abu Hurayrah (may Allah be pleased with him); Allah's Messenger (PBUH), said: The nearest a slave can be to his Lord (Creator) is when he is prostrating, so invoke (supplicate) Allah (SWT) much. [Reported by Muslim]. When a Muslim is in his Salat (prayer) he is facing Allah (SWT) and when he prostrates he is the nearest he can be to Allah (SWT) so it is best to invoke Allah (SWT) at this time. On The Day Of Arafa: The Messenger of Allah (PBUH) said: The best supplication is the supplication on the day of Arafa. [Reported by At-Tirmidhi and Malik]. When Waking Up at Night: Narrated Ubada Bin As-Samit that Allah's Messenger (PBUH) said: Whomever wakes up at night and says La ilaha illallahu wahdahu la shrika lah lahumulku, wa lahu hamdu, wa huwa ala kulli shai'in qadir. Alhamdu lillahi, wa subhanallahi wa la ilaha illallahu, wallah akbar, wa la hawla wala quwata illa billah (none has the right to be worshipped but Allah (SWT). He is the only one who has no partners. His is the kingdom and all the praises are for Allah (SWT). All the glories are for Allah(SWT). And none has the right to be worshipped but Allah (SWT) and Allah(SWT) is the most Great and there is neither might nor power except with Allah (SWT) and then says, Allahumma ighfir li (O Allah! Forgive me) or invokes Allah (SWT), he will be responded to and if he makes ablution and performs Salat (prayer), his Salat (prayer) will be accepted. [Reported by Bukhari] At The End Of The Obligatory "Salat": Narrated Abu Omamah (may Allah be pleased with him); that Allah's Messenger (PBUH) was asked, O Messenger of Allah, which supplication is heard (by Allah (SWT), he said the end of the night and at the end of the obligatory Salat (prayer). [Reported by At-Tirmidhi]. This time is after saying "At-tahyat", and before making Tasleem (finishing prayer). The Night Of "Qadr" (Decree): This night is the greatest night of the year. This is the night which the almighty Allah (SWT) said about it: "The night of Al-Qadar (Decree) is better than a thousand month". (Qur'an 97:3) During The Rain: Narrated Sahel Ibn Saad (may Allah be pleased with him); that the Messenger of Allah (PBUH) said: Two will not be rejected, Supplication after the Adhan (call of prayer) and at the time of the rain. [Reported by Al-Hakim and Abo Dawood]. The time of the rain is a time of mercy from Allah (SWT) so, one should take advantage of this time when Allah (SWT) is having mercy on His slaves. The One Who Is Suffering Injustice: The Messenger of Allah (PBUH) said to Moaad Ibn Jabal (may Allah be pleased with him): Beware of the supplication of the unjustly treated, because there is no *****ter or veil between it (the supplication of the one who is suffering injustice) and Allah (SWT) [Reported by Al-Bukhari and Muslim]. The One who is suffering injustice is heard by Allah (SWT) when he invokes Allah (SWT) to retain his rights from the unjust one. Allah (SWT) has sworn to help the one who is

suffering from injustice sooner or later as Prophet Mohammad (PBUH) said. The Traveler: The Messenger of Allah (SAW) said: Three supplications will not be rejected (by Allah [SWT]), the supplication of the parent for his child, the supplication of the one who is fasting, and the supplication of the traveler. [Reported by Al-Bayhaqi and approved by Al-Albani]. During travel supplication is heard by Allah (SWT) if the trip is for a good reason, but if the trip is for a bad intention or to perform illegal things (making sins) this will not apply to it. The Parents Supplication for His Child: (See the previous paragraph). Conditions of Supplication: - One must know that only Allah (SWT) can answer his supplication and He is the only one Who can bring good to him. Allah (SWT) said: "Is not He Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generation after generation. Is there any god with Allah? Little is that you remember" Qur'an (27:62) One must invoke Allah (SWT) alone and no others. Allah (SWT) said: "And the mosques are for Allah (Alone), so invoke not anyone along with Him" Qur'an (72:18) - One must be patient. - One must think positively of Allah (SWT), must have faith in Him and believe that He has the ability to do anything He wants. Narrated Abu Hurayrah (may Allah be pleased with him); Prophet Mohammad (PBUH) said: "Supplicate Allah with confidence He will answer you" [Reported by At-Tirmidhi]. Mistakes In Supplication - Invoking other than Allah (SWT) such as prophets, pious people, stone, idols ... etc this is Shirk (polytheism). - Wishing to die. Some people when they get sick, and they do not heal soon, or they have some personal problems they start wishing for death. - Asking Allah (SWT) to hurry or give his punishment in this life. - Asking Allah (SWT) to break the bond of kin-ship. (such as separating one from his parents). - Supplicating for sins to spread in the Islamic society. - The "Imam" (prayer's leader) making supplication for himself without including the followers in his supplication. (during group prayer, At-taraweh in Ramadan). - Invoking Allah (SWT) to see if there is a response without a sense of genuine purpose. - Raising the voice during the supplication. It should be done secretly. - Saying Insha-Allah, (Allah willing) after the supplication. (Ex.: O' Allah forgive my sins if you will) Narrated Abu Hurayrah (may Allah be pleased with him); the Messenger of Allah (PBUH) said: "None of you should say: O' Allah forgive me if you wish, O' Allah be merciful to me if you wish, but he should always appeal to Allah (SWT) with determination, for nobody can force Allah (SWT) to do something against His will. - Invoking Allah (SWT) aggressively, (asking Allah [SWT]) for impossible things such as asking Him to make you a prophet or immortality). - Asking Allah (SWT) to harm a Muslim. - Asking Allah (SWT) to have a Muslim commit a sin or die as a non believer.

Reasons For Supplication's Acceptance There are some reasons which cause the supplication to be accepted by Allah (SWT). They are: Repentance to Allah (SWT): The almighty Allah (SWT) said: "I said (to them): 'Ask forgiveness from your Lord, Verily, He is Oft Forgiving; He will send rain to you in abundance; And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers'" Qur'an (71:10,12) - Good income: The income must be halal (lawful) as the Prophet Mohammad (PBUH) was asked by one of His companions, How could I have my supplication responded to? The messenger of Allah (PBUH) said: "Make your income lawful and your supplication will be responded to". - Perform Supererogatory Deeds: Such as voluntary prayer and voluntary fasting. - Chose The Preferred Time For Supplication: (see above).

Reasons For Supplication's Rejection As there are reasons for acceptance of a

supplication, there are also reasons for rejection of a supplication. Here are some reasons which will cause Allah (SWT) to reject the supplication: 1- Illegal Income. 2- Committing A Lot Of Sins. 3- Having doubt in Allah (SWT), or having doubt that he'll respond to you supplication. 4- Being Aggressive When Supplicating.

What Happens When Supplication is Made? When someone invokes Allah (SWT), one of the following will happen: 1- Allah (SWT) will respond to the supplicant and He will give him what he asked for. 2- Allah (SWT) will prevent the supplicant from being harmed. 3- Allah (SWT) will reward the supplicant with "Hasanat" (good reward) which will be kept for him on the Day Of Judgment.

Selected Supplications from the Qur'an * "Rabana atina fey ad-dunia hasanah wa fey al-akhairatty hasanah waqana addab annar". (Our Lord, give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Hellfire). (Qur'an 2:201) * "Rabana atina men ladunka rahamah wa haia lana men amrina rashada". (Our Lord, bestow on us mercy from Yourself, and facilitate for us our affair in the right way). (Qur'an 18: 10) * "Rabana la tawakhidna in nasina aw akhtta'ana" (Our Lord, punish us not if we forget or fall into error). (Qur'an 2:286) * Rabana eghfer lana wa lee ekhwanina aladhina sabaqowna bill eaman walla taga'al fey qoolobana ghillan lilathina amanoo, Rabana ennka ra'wofon rahaim" (Our Lord, forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord, you are indeed full of kindness, most merciful). (Qur'an 59:10)

Selected Supplications from Sunnah * Prophet Mohammad (PBUH) said: "The best supplication for seeking forgiveness is to say, "Allahuma anta Rabi la ilaha illa anta, khalaqtani wa ana abduka, wa ana ala ahdika wa wa'dika mastata'tu A udhu bika min sharri ma sana'tu, abu'u laka bini'matika alaiya, wa abu'u bidhanbi faghfirli fa innahu la yaghfiru adhunuba illa anta." (O Allah you are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You). The Prophet (PBUH) added; "If somebody recites it during the day with firm faith in it, and dies on the same day before evening he will be from the people of Paradise. And if somebody recites it at night with firm faith in it, and dies before morning, he will be from the people of Paradise." [Reported by Al-Bukhari].

* Prophet Mohammad (PBUH) said: * "Oh people, repent unto Allah for I repent to Allah one hundred times every day". [Reported by Muslim]. (Repenting to Allah by saying "Atubu illa Allah", I repent to Allah).

* Prophet Mohammad (PBUH) said: "If a Muslim asks Allah (SWT) with the supplication of Prophet Yunus (Jonah), he will be responded to" [Reported by Ahmed]. The supplication is "La illaha illa anta subhanak ini kuntu mena ad-dalimean" Means There is no God but You; Glory be to You, Verily I was one of the transgressors. Brother Muslim, now after you have learned how to invoke Allah (SWT) the way the Prophet (PBUH) did and ordered us to do so, you must always remember when you invoke Allah (SWT) that you are dealing with the Master of everything. The One who Created you so you should have the feeling of this great worship of Allah (SWT). In other words, just imagine, as you are asking promotion from your employer; before anything else you have to do your job in the best way he likes you to do. So you will even work harder and give extra time just to please him. Then, you will choose the best time wherein he will be in a good mood, and you will ask

him with the best words he likes to hear from you or to please him (your employer). So if you do that you will more likely get what you want from him. Think brothers, the same with Allah (SWT). Invoke Allah (SWT) just the way He likes, so you will get from Allah (SWT) what you want and if you do not get what you asked for, you must know that the problem is with you and you must check with yourself and your Faith. At the end, I ask Allah (SWT) by His great names and His great attributes to lead me and you to the best of deeds with sincerity for His sake only and peace and blessings be upon the prophet, his family, companions and all of his followers till the last day

Source

http://www.islamonline.com/cgi-bin/news_service/spot_full_story.asp?service_id=826

فوائد الصلاة

An insightful look at prayer

An insightful look at prayer Prayer is the second pillar upon which Islam rests, the first pillar being the testimony of faith. Islam stresses this act of worship and sternly warns against neglect of it. Prayer is the central pillar of faith. It is the key to Paradise. It is the first thing to be accounted for on the Day of Judgment. It is also the first of the religious obligations brought by the Prophets after faith in Allah. Allah says, addressing Mûsâ (Moses, peace be upon him): “Verily I am Allah. There is no god but Me, so worship Me and establish prayer to celebrate My praises.” Allah relates to us the supplication of Ibrâhîm (Abraham, peace be upon him): “My Lord, have me and my descendants establish prayer. My Lord, accept my supplication.” Likewise, Ismâ`îl (Ishmael, peace be upon him) used to order his family to pray. Allah says: “He used to order his family to pray and pay Zakâh (alms), and he was pleasing to his Lord.” The Messiah (peace be upon him) mentioned prayer when he was in the cradle. Allah relates his words: “And He enjoined prayer and Zakâh (alms) upon me as long as I live.” Allah, in the Qur`ân, orders the Seal of the Prophets – Muhammad (may the peace and blessings of Allah be upon him) – to pray. Saying: “Recite what your Lord reveals to you of the Book and establish prayer.” The effects of prayer 1. It enriches the soul and fulfills its yearning to connect with its Lord. This gives the soul peace and *****ment. 2. It purifies the heart from the effects of indolence and sin by providing a continuous opportunity for communication with Allah and for repentance. The Messenger (may the peace and blessings of Allah be upon him) indicated this when he said to his Companions: “Consider if one of you had a river by his door in which he bathed five times a day. Would any filth remain on him?” They responded in the negative. He said: “Likewise, Allah wipes away sins with the five daily prayers.” This stresses the meaning of Allah’s words: “Verily prayer forbids licentiousness and wrongdoing. And the remembrance of Allah is the greatest thing.” 3. It emphasizes the proximity between religion and daily life. Life, from an Islamic standpoint, is to be directed to Allah. Life is an opportunity for worship and the remembrance of Allah. Praying repeatedly throughout the day, interrupting the daily activities, brings about the realization of this concept. The believer, through prayer, acquires a spiritual awareness that he takes with him throughout all of life’s endeavors. 4. It teaches a Muslim to respect time and to manage it wisely. Prayer shows how important time actually is. Allah says: “Prayer is enjoined upon the believers at prescribed times.”

5. It teaches the Muslim the virtues of constancy and perseverance while opening the door to greater effort and competition. Allah's Messenger (may the peace and blessings of Allah be upon him) said: "The best of deeds with Allah are the ones performed most regularly, even if it is small." 6. It cultivates brotherhood, equality, and humility between the Muslims.

Source

http://www.islamonline.com/cgi-bin/news_service/spot_full_story.asp?service_id=568

(أخلاقيات الإسلام والعالم الحديث (الجزء الأول)

Islamic morality and today's world Part one

Islamic morality and today's world: Part one Morality is both an individual and social phenomenon. It tells you how to be happy. It's a kind of a secret a key that guides you to get the maximum joy, pleasure, meaning, satisfaction, peace of mind, and many other good things out of life. And Islamic morality teaches the Muslim how to win the never-ending battle royal of good vs. evil. Western civilisation scoffs at the very mention of words such as morality, decency and modesty. These are regarded as old-fashioned and incongruous with today's culture of liberalism and unfettered freedom. Immodesty, immorality, shamelessness and fornication are regarded as progressive and fashionable. Yet this has been the very cause of the destruction of today's family. Too many a happy home has broken due to infidelity, leaving in its trail misery, heartache and an unstable society. Fornication also leads to illegitimate and unwanted children who become a massive problem unto society due to lack of proper parental supervision. Immorality is truly a curse on mankind and society. The country that prides itself in being the superpower of today's world and the leader of present day civilisation, the United States of America is reeling under the impact of immorality. Today every other child in the U.S. is born out of wedlock. Thirty-eight percent of children now live without a biological father; 6.6 million children live with divorced single parents, mostly mothers whose ex-husbands tend to fade away from their children. This is family life in USA. "Something is wrong with the entire American family," writes Martin Marty, professor at the University of Chicago, in the Los Angeles Times. "One has the weird sense that America is a country with many children but without adults." This gruesome picture is the direct result of the absence of morality, decency and modesty in the U.S. and, unfortunately most of the Western world, and parts of Eastern societies. Today, adultery and fornication are no longer viewed as the deadly crimes and sins they really are and are in fact commonplace. Married men are expected to have several mistresses in some places. Premarital sex is now considered quite acceptable, normal, well within the bounds of morality, and indeed desirable. It has been this way for a long time and you can say it has become part of the "American Way". Dating begins at a very young age and every socially well-adjusted youngster is expected to have several girlfriends and boyfriends by a certain age. Couples are expected to live together. Those who grow up in the West are weaned on sex in both subtle and not so subtle ways. It is quickly learned through T.V. shows, commercials, movies, advertisements, songs, you name it, that being sexy is a desired goal and aim in life. Even comic books abound with superheroes and heroines with fantastically well-proportioned bodies and they lead sexually active private lives where little is left to the imagination. Animated cartoon characters from Betty Boop to

Jessica Rabbit make the message crystal clear about what makes a female desirable. The top selling video and computer games feature female characters with sexy bodies whose biggest audiences are adolescent boys and young men. Females are intensely focused on being sexually attractive and are conditioned to be so from the time they get their first Barbie. This is what makes the fashion, cosmetic and entertainment industries thrive. Countless young girls admire and aspire to be 'superstar' beauty queens, models, singers, or actresses. There is a phenomenal proliferation of 'fan' or entertainment magazines that feature the hottest entertainment stars who are known precisely for their sex appeal. The highest rated T.V. talk shows are those that commonly feature people who expose their most intimate and outlandish sexual behavior. Moreover, homosexuality has now become accepted by a large number of people particularly in the West as well as in other circles that are "westernized". An indication of this changed attitude is the fact that homosexuals are no longer portrayed as abnormal. Apparently homosexuality has become largely accepted by Americans and Europeans even if some of them personally do not practice it. Accepted in so much as no one will report or condemn or discriminate against a homosexual in most areas unless they are flagrantly offensive in their mannerisms and behavior. Pornography of all types and levels is a multi-billion dollar industry having increased in leaps and bounds within just the last decade. Despite these realities, the entertainers and their producers, advertisers, writers and the like will claim that they do not adversely affect the habits of people at all. They insist that they don't negatively influence society in any way. At the very same time most of them will say that one of the most gratifying rewards of their professions is the effect they have upon people! After all that liberation, a woman's worth is still tied to her level of physical attractiveness which is still considered her only asset and one to be exploited in the worst and most demeaning way. Males are increasingly judged in this way but not to the degree as are females. Even the modern 'super-woman power-executive' who is supposed to be respected for her intellect and authority still wears a mid-thigh skirt. She expects... no demands, to be viewed as absolutely equal to her male counterpart, yet does she really believe that when dressed this way her worth is not at all being judged based on her looks by even the unemployed vagrant she passes by on the way to work? Even in the face of this staggering toll in human suffering and degradation, the disbelievers and doubters in Islam still ask: You Muslims say that Islam orders women to be all covered up (veiled)?! They can't wear whatever they please shouldn't go out perfumed?! You're not supposed to go out on dates? You shouldn't listen to sexually explicit songs!? No swimming or visiting the public beaches in the summer (for women)?! Not even the same sex should see each other in scanty, skin-tight, or see-through clothing or even shower together at the gym?! You really place great value on chastity, modesty and virginity until marriage?! You encourage that men be jealous for and protective of their wives?! Premarital sex is a punishable crime and adultery is a capital offense?! No sex unless you are married to your partner?! You can marry up to four women?! Islam sets the highest possible standard of morality. This is bound to provide limitless avenues for the moral evolution of humanity. By making Divine revelations as the primary source of knowledge it gives permanence and stability to the moral standards which afford reasonable scope for genuine adjustments, adaptations and innovations that make everyone obey the moral law even without any external pressure. Middle East Advertising by alClick Advertise Here Currency Specialist The best exchange rates for International funds transfer Currency and

FX Trading The Politics of Anti-Semitism How did a term, once used to describe the most virulent evil, become a charge flung at the mildest critic of Israel Alexander Cockburn Wahhabism: A Critical Essay by Hamid Algar This essay is a modest survey of the history, the doctrines and the contemporary significance of Wahhabism Islampub.com International Credit Cards Visa, MasterCard and American Express Cards issued by Offshore Banks - Ideal for expat workers International Credit Cards Middle East Advertising by alClick Advertise Here Big Bush Lies: The 20 Most Telling Lies of President George W. Bush 20 original essays detail and ***** lies both outrageously obvious and subtle. Jerry 'Politex' Barrett Offshore Bank Accounts Get your offshore Bank account today! Its so easy even my mouse can do it. Offshore Banking Offshore Bank Accounts Get your offshore Bank account today! Its so easy even my mouse can do it. Offshore Banking Currency Specialist The best exchange rates for International funds transfer Currency and FX Trading

Source

http://www.islamonline.com/cgi-bin/news_service/spot_full_story.asp?service_id=684

(أخلاقيات الإسلام والعالم الحديث) الجزء الثاني

Islamic morality and today's world Part two

Islamic morality and today's world: Part two Islam does not minimize the importance of the well-known moral norms, nor does it give exaggerated importance to some and neglect others without cause. It takes up all the commonly known moral virtues and with a sense of balance and proportion it assigns a suitable place and function to each one of them in the total scheme of life. It widens the scope of man's individual and collective life - his domestic associations, his civic conduct, and his activities in the political, economic, legal, educational, and social realms. It covers his life from home to society, from the dining-table to the battlefield and peace conferences, literally from the cradle to the grave. In short, no sphere of life is exempt from the universal and comprehensive application of the moral principles of Islam. It makes morality reign supreme and ensures that the affairs of life, instead of dominated by selfish desires and petty interests, should be regulated by norms of morality. Moreover, Islam lays down a system of life which is based on all good and is free from all evil. It invokes the people, not only to practice virtue, but also to establish virtue and eradicate vice, to bid good and to forbid wrong. Those who respond to this call are gathered together into a community and given the name "Muslim". And the singular object underlying the formation of this community ("Ummah") is that it should make an organized effort to establish and enforce goodness and suppress and eradicate evil. Purity in morals is regarded by Islam as a cornerstone of a stable and healthy family and society. Anything that threatens to destroy the moral fiber of society and the family life is regarded as seriously offensive in Islam. For example, fornication, whether it be premarital or extramarital, is an act that undermines a stable family life. No wife accepts the fact that her husband is cheating on her or vice-versa. Therefore, Islam has declared adultery as strictly forbidden. Adultery is regarded as a very serious offence; the fornicator has been strongly condemned. In an Islamic state, it carries the maximum punishment available under the law. Not only has Islam condemned adultery. Anything that is deemed to stir the passions or that may ultimately lead towards

temptation and thus the sin of adultery has also been condemned and declared unlawful in Islam. In this way, the door to evil and vice has been effectively closed. It is a case of removing the hay far away from the bonfire rather than trying to control the bonfire and hoping wishfully that the hay would somehow not burn. This analogy sums up the Islamic outlook on morality as compared to that of the West. Some of the other measures adopted by Islam to protect and promote morality is the prohibition of lustful gazes from either male or female towards each other. Another measure is the emphasis on covering parts of the body that evoke lustful feelings and emotions. This is encompassed in Islam's dress code. The Muslim woman has been ordered in Islam to cover the whole of her body except her hands and her face. This covering not only discourages undesirable attention towards her, but also accords her a degree of respect, honor and dignity and of being in charge of her body and experiencing a sense of power over herself. Males are also required to cover certain parts of their bodies.(what's between the belly and the knees). The one and only way of reverse the rot, previously mentioned, in our world and restore the lost dignity to mankind is to return to the path of morality and modesty given in Islam. This will grant us the peaceful pure life we all need, and make us feel that we were brought to life as human beings not animals. Indeed Islam is a religion for all ages.

Source

http://www.islamonline.com/cgi-bin/news_service/spot_full_story.asp?service_id=686

حياة المسلم

La Ellah Ela Allah—A way of life for Muslims

La Ellah Ela Allah—A way of life for Muslims "La llaha illa Allah, Muhammad Rasul Allah" - "There is no god except Allah" - is the first part of the Islamic declaration of faith, meaning that there is no one to be worshipped except God; "Muhammad Rasul Allah" - "Muhammad is the Messenger of God"- is the second part, meaning that this worship is to be carried out according to the teachings of the Prophet - peace be upon him. A believing Muslim is one whose heart has been penetrated completely with this declaration, as the other pillars of Islam and articles of faith are derivatives of it. Thus, belief in angels, God's Books, God's Messengers, the life hereafter, al-Qadr (the measurement of good and evil), praying (al-Salat), fasting (al-Siyam), almsgiving (al-Zakat) and pilgrimage (al-Hajj), and the limits set by God of permissible and forbidden things, human affairs, laws, Islamic moral teachings, and so on, are all based on the foundation of worship of God, and the source of all these teachings is Prophet Muhammad (pbuh). Allah (swt) says: (Whoever obeys the Prophet obeys God) [Qur'an 4:80] The declaration of faith provides the foundation for a complete system of life for the Muslim community in all its details. Thus, a Muslim community must sustain a practical interpretation of the declaration of faith and all its characteristics; and the society which does not translate this declaration into practice is not a true Muslim society. This way of life cannot come into being without securing this foundation first. If the system of life is constructed on some other foundation, or if other sources are mixed with this foundation, then that community cannot be considered Islamic. Allah (swt) says: (The command belongs to God alone. He commands you not to worship anyone except Him. This is the right way of life.) [Qur'an 12:40] This concise and decisive declaration

of faith guides Muslims in the basic questions of their religion and in its practical movement. First, it guides to the nature of the Muslim community; second, it shows the method of constructing such a community; third, it tells how to confront ignorant, and disbelieving societies; and fourth, it determines the method by which Islam changes human life. The distinctive feature of a Muslim community is that all its affairs are based on worship of God alone. The declaration of faith expresses this principle and determines its character; in beliefs, in devotional acts, and in rules and regulations. A person who does not believe in the oneness of God does not worship God alone. Allah (swt) says: (Allah commands you not to take two gods. God is only One; hence fear Me. Whatever is in the heavens and the earth belongs to Him and follows His way. Will you the fear anyone other than God?) [Qur'an 16:52] Anyone who performs devotional acts before someone other than Allah does not worship God alone. (Say, my Salat (prayers), my acts of devotion, my life and my death, are for the Sustainer of the Worlds; He has no associate. I have been commanded this, and I am the foremost to be among the submitters.) [Qur'an 6:163] Also anyone who derives laws from a source other than God, in a way other than what he taught us through Prophet Muhammad (pbuh) does not worship God alone. (Are there associates of God who have made permissible for them in their religion that which God has not permitted?) [Qur'an 42:21] (Whatever the Prophet gives you, accept it, and whatever he prohibits you, refrain from it.) [Qur'an 59:7] In the Muslim society, the beliefs, ideas, devotional and religious acts, the social system and its laws, should be based on submission to God alone. It is necessary, therefore, before thinking of establishing the Islamic social system and organizing a Muslim community, that one should give attention to purifying the hearts of people from the worship of anyone other than God. Only those whose hearts are so purified will be true Muslims, and only these people can start a true Muslim community. Anyone who wants to live an Islamic life will automatically enter into this community, and his belief, acts of worship and the laws which he follows, will also be purified for God alone. In other words, he will be an embodiment of "La ilaha illa Allah, Muhammadar Rasul Allah". This was the basis on which the foundation of the first Muslim community was established which eventually developed into the first Muslim nation.

Source

http://www.islamonline.com/cgi-bin/news_service/spot_full_story.asp?service_id=808

ماذا تعني الصلاة لي

What Prayer means to me

What Prayer means to me ? Five times a day I retreat from life, pause and renew my intention for living. It's not just kids and work, fun and problems. There's more, much more Lying just beneath the surface of our everyday thoughts. If we dare to peer within, we'll find it, the home of peace; of truth ; an acute awareness of what is wrong and right, of what is worthwhile and what is wasted. I stand still and concentrate on the spot on the carpet where my forehead will soon rest, casting aside all worries, fears and hopes, and focusing on the only One Who can help, Who can forgive, Who is Well-Aware of everything. Quietly, so only myself can hear, I recite the verses of Qu'ran that remind us, in every prayer, of the One Who showers Mercy of those who deserve it and those who don't. The One to whom, all Judgment lies and Whom we are all to return

to, at an appointed time. I remember that no one can help me, no one can waylay my fears, no one can turn the tide of events, except the One to Whom all help is sought. When anger strikes my heart, I recite the verses that remind us of mercy, tolerance and forgiveness; raising the consciousness to see through the empty words that people speak, to the meaning that may have been intended. So I forgive. When worries cloud my mind and I'm busy planning what I should do, I recite those verses telling of good deeds and trust in the Lord of all. The best of planners, the Subduer of evil and the Exalter of Whom He pleases. So , I try my best, ask for help and leave the rest to Allah s.w.t. When I feel sad and lost, I recite the verses promising victory to those who strive to uphold piety, that place of rest and peace that lies not so far ahead and the Source of all Peace Whose help is always near. So, I wipe away my tears and keep on trying, never giving up. My prayer, is a way of life. It comes five times a day but the rest of the time is in preparation for the next, awareness of the passing time, remembering my duty to my Creator and my responsibility to my own soul. So whatever I'm doing, I stop and put it aside, wash and stand in prayer, trying to look within, at the faults that follow me around in my life, of the evil my hands have sent forth, and seek guidance, forgiveness and escape from the evil consequences of what I may have done. I think of the marvels of the universe, how infinitely beautiful and amazing as they are. The wonders of my own self, the physical human body and the wonders it contains. The depth and breadth of the mind, that few of us can compass and then I look to the trivial pleasures of life, the transient nature of our existence and I feel an urge to do more, to try harder, to be better than I was the day before. And so I bow before my Creator, acknowledging the fact that only He deserves my sincerity, my obedience and my love. All else in life, is secondary to the fact that if He hadn't chosen to create me, I would never have existed. Here I am! Here's my duty. Worship is not only prayer and fasting but the way we live, the way we speak, the way we treat people and the way we solve problems. Knowing that we weren't only Created and left to discern truth for ourselves, I adhere to the guidance given to me , to steady me on the path that leads to success in this life and the next. I continue in my prayer, whether well or ill, tired or wakeful, sad or hopeful, I continue, knowing that success doesn't lie in the amount of money, weapons or strength one thinks one has, but in ones morality.

Source

<http://english.islamway.com/bindex.php?section=article&id=25>

بعد الإسلام :

نطق الشهادتين والصلاة

Declaring shahaadah and performing salaah

I have read the many pages of your web site that instructs a non-believer. I believe that there is only Allah (one God). I believe that Muhammed is the seal of the prophets. History bears this out. My question is: How do I declare this (shahadah) if I do not speak

arabic? How do I perform the five daily prayers (salah) without understanding arabic? Finally would I have to change my name? To the dear inquirer: I welcome you with a warm greeting. I was besieged with great joy as I discovered your question while browsing through the ten questions which arrived during the past hour today, and it was the dearest question for me. This fact is not surprising, as how could our hearts not open to a wise man who has discovered the truth and has acknowledged and confirmed it for himself--one who wishes to embrace Islaam and asks about the next steps? In reality, everything that poses a problem for you is actually an easy matter, and can be solved simply, God willing (in shaa' Allaah), so let's take them one by one: First: all that is required of you to embrace this religion right now as you are reading these lines is to pronounce al-shahaadatain, or the two confirmations and attestations of faith, to the best of your ability. Perfect pronunciation of the Arabic letters is not required, and the following is a transliteration of the phrases with English letters to help you: ash-hadu an laa ilaahah illallaah (I bear witness and attest that there is no god worthy of worship but the One God Allaah) ash-hadu anna muhammad-ar-rasool ullaah (I bear witness and attest that Muhammad is the messenger of Allaah) After pronouncing them, you should promptly hasten to take a shower to purify yourself and prepare to start performing your regular prayers which will be an obligation as soon as you have declared your belief. Second: If you have not yet learned the manner and characteristics of performing the prayer (i.e. at least the movements and positions), appended to this message is a de*****ion from which you can learn. What is required from you for the time being is to say in the beginning of the prayer and between each movement between positions "Allaahu ak-bar" (a glorification of Allaah). While standing, bowing, prostrating, and sitting, you should say "subhaan allaah wal-hamdu lillaah wa-laa ilaaha illallaahu wallaahu akbar." (Glory be to Allaah, and praise and thanks be to Allaah, and there is no god but Allaah, and Allaah is the most Exalted and Great.) Then conclude the prayer by turning your head to the right then left, each time saying "as-salaamu alaikum." This way of performing salaah is permissible for you until you can learn and memorize what should be said in each movement and position of the salaah. Third: You are not required to change your name, and in fact, a number of scholars among the forefathers and modern-day Muslims have indicated declared that your name is in fact the name of one of the prophets! I ask Allaah to aid you and ease your affairs, and to bestow upon you the blessing of Islaam and perseverance in adhering to it. We are ready and willing to assist in explaining or helping to solve any problem or difficulty you may face, and to provide support and aid in any way possible.

Source

<http://al-sunnah.com/onlyforyou.htm>

لا يشترط الشهادة أمام شهود لقبول إسلامك

It is not essential for one to declare one's Islam before witnesses in order for it t

It is not essential for one to declare one's Islam before witnesses in order for it t Islam is the relationship between a person and his or her Lord, submission to His commands, humbling oneself before Him, loving and fearing Him, placing one's hopes in Him, and worshipping Him in the manner He has prescribed. Islam also has certain pillars and

duties. The key to all of this is to bear witness that there is no god worthy of worship except Allaah and that Muhammad is the Messenger of Allaah. Obtaining an official certificate from an Islamic centre as proof of your Islam so that you can use it to get permission to go for Hajj and enter the Holy Places is a means which you must use in order to go for Hajj in the future, but it is not a condition that is necessary for you to become Muslim or start to do the acts of worship such as Salaah (prayer) etc. When a person becomes Muslim he becomes a member of the Muslim Ummah and is connected to all the Muslims who believe in One God by the bonds of Islamic brotherhood which includes friendship and mutual help and support, as Allaah says (interpretation of the meaning): “The believers are nothing else than brothers (in Islamic religion)” [al-Hujuraat 49:10] “The believers, men and women, are Auliya’ (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma’roof (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salaah (Iqaamat-as-Salaah), and give the Zakaah, and obey Allaah and His Messenger. Allaah will have His Mercy on them. Surely, Allaah is All-Mighty, All-Wise” [al-Tawbah 9:71] Islam Q&A Sheikh Muhammed Salih Al-Munajjid

الصلوات الخمس

New to Islam-Prayer

New to Islam-Prayer After reciting the Shahadeh, the creed to Islam which is translated into: I bear witness to that there is no deity worthy of worship, except Allah and I bear witness that Muhammad is the Prophet of Allah", praying five times a day becomes obligatory for all Muslims. A great way to master the performance of Salaat (prayer) is to learn from other Muslims face to face. Each prayer of the day must be performed according to its time slot in the day. Here is the following order: Fajr (Morning Prayer) begins about one hour and twenty minutes before sunrise and ends about ten minutes before sunrise. Duhr (Noon Prayer) begins when the sun passes the meridian and ends about two and a half hours afterwards. Asr (Afternoon Prayer) begins from the time the noon prayer time ends and ends about 10 minutes before sunset. Maghrib (Sunset) begins soon after sunset ends and ends before darkness approaches. Isha (Night Prayer) begins from the time the sunset prayer ends and extends till just before the morning prayer. For exact timings of each prayer, obtain a prayer timetable from your nearest masjid or any Muslim website.

Source

<http://www.islamonline.net/english/newtoislam/new2islam2.shtml>

(كيفية الوضوء (شرح وتوضيح بالصور

THE PARTIAL ABLUTION (Wudu')

THE PARTIAL ABLUTION (Wudu') Before offering the prayer one must be in good shape and pure condition. It is necessary to wash the parts of the body which are generally exposed to dirt or dust or smog. This performance is called ABLUTION (Wudu') and is preferably carried out as follows:

<http://www.islamicity.com/graphics/wudy.gif> 1. Declare the intention that the act is for the purpose of worship and purity, start by saying Bismillah. 2. Wash the hands up to the wrists, three times. 3. Rinse out the mouth with water, three times, preferably with a brush whenever it is possible. 4. Cleanse the nostrils of the nose by sniffing water into them, three times. 5. Wash the whole face three times with both hands, if possible, from the top of the forehead to the bottom of the chin and from ear to ear. 6. Wash the right arm three times up to the far end of the elbow, and then do the same with the left arm. 7. Wipe the whole head or any part of it with a wet hand, once. 8. Wipe the inner sides of the ears with the forefingers and their outer sides with the thumbs. This should be done with wet fingers. 9. Wash the two feet up to the ankles, three times, beginning with the right foot. At this stage the ablution is completed, and the person who has performed it is ready to start to start his prayer. When the ablution is valid a person may keep it as long as he can, and may use it for as many prayers as he wishes. But it is preferable to renew it as often as possible. It is also preferable to do it in the said order, although it will be accepted from those who fail to keep this order. Ablution in the said way is sufficient for prayer unless it is nullified by any reason. Nullification of the Ablution The ablution becomes nullified by any of the following 1. Natural discharges, i.e., urine, stools, gas, etc... 2. The flow of blood or pus and the like from any part of the body; 3. Vomiting; 4. Falling asleep; 5. Losing one's reason by taking drugs or any intoxicating stuff. After the occurrence of any of these things the ablution must be renewed for prayer. Also, after natural discharges, water should be applied because the use of toilet tissues may not be sufficient for the purpose of purity and worship. The Complete Ablution (Ghusl/Bath) The whole body with the nostrils, mouth and head must be washed by a complete bath before commencing prayer in any of the following cases: 1. After intimate intercourse; 2. After wet dreams; or night discharge; 3. Upon expiration of the menstruation period of women; 4. At the end of the confinement period of nursing women, which, is estimated at a maximum of forty days. If it ends before, complete ablution should be done. It should be pointed out that at the start of the bath or ablution the intention must be clear that it is for the purpose of purity and worship. Also, a person who is performing an ablution, partial or complete, should combine his performance with some utterances glorifying God and asking Him for true guidance. The forms of such utterances are described in detail in the elaborate sources of the religion. One, however, can say one's own best utterances if one does not know the exact wording. That is sufficient as long as it is in the praise of God and is said with sincerity.

Source

<http://www.islamicity.com/Mosque/salat/salat6.htm>

شروط الصلاة

Rules of Prayer

Rules of Prayer Before attempting any sort of prayer, our bodies should be totally purified. In order for us to be in this state, he or she must perform something called Wudu (Ablution). Again, the best way to learn Wudu is to watch others face to face. Here are the steps for Wudu: The first step in performing Wudu, is to have the intentions of purifying your heart. Rinse your palms up the wrist three times; right palm first then your

left Rinse your mouth 3 times. (Preferably with three gargles) Wash nose by sniffing in it three times. Wash the face three times making sure that water reaches all the areas of your face. Then wash each hand up to the elbow three times, right hand first then your left hand. Wipe your hand (hair) with wet hands, and then rub the ears with wet hands. Finally, wash your feet up to the ankle three times starting with the right foot. You are able to maintain the state of Wudu unless you attend the call of nature, pass wind, sleep, or become unconscious. Now, if a person was in a major state of impurity resulting from actions like, i.e. intercourse or semen discharge, then he must perform Ghushl (Bathing) Women should also carry out this cleansing to purify themselves after intercourse, wet dreams, or recovering from menstrual period and child birth. The procedure for Ghushl (bathing) is as follows: Make the intention for Ghushl (ceremonial bath) Wash the private parts, Perform ablution (Wudu) as you do before prayer, Pour water over the head Wash the whole body, head and hair thoroughly so as not to leave a dry spot. Wash feet before getting out of bathing area Thank and praise Allah and supplicate him. It is required that a Muslim perform Ghushl once a week, that is on Friday before the congregational prayers but a daily bath is hygienically preferred. Women are excused from prayers on days of menstruation and childbirth period.

Source

<http://www.islamonline.net/english/newtoislam/new2islam3.shtml>

كيفية أداء الصلاة

How to perform prayer

How to perform prayer Prayer is the difference from the believer and the non-believer and should be done in complete humility and submissiveness to Allah. Prayer requires a person to have complete concentration when performing prayer. Also, performing prayer should not converse, look around or attend to any worldly matters during the prayer. Certain prayers of the day are performed differently from one another. First, let's see how the morning prayer is performed. The first thing one should do is face the Kaba (The Holy House of Allah) Raise their hands to behind their ears and say Allahu Akbar. Then lower the hands and place the right hand over the left one above the navel. Then recite the Fatiha (Opening chapter of the Quran): Bismillah ir Rahman ir Raheem. Alhamdulillah Rabbil Alameen. Ar Rahman ir Raheem. Maliki yawmid deen. Iyyaka nabudu wa iyyaka nasta'een. Ihdinas siratal mustakeem - siraatal ladeena an amtaalayhim gayril maghdoobi alayhum, Waladdaallin Ameen. Following the Fatiha, one should recite any Sura from the Quran. For example is chapter 112 (Sura Ikhlas). Qul hu wallahu ahad, Allahu Samad, lam yalid wa lam yulid, walaam yakin lahoo qufuwan ahad. After the completion of the Sura, say Allahu Akbar and then bow down, bending your hands and knees. This position is called Ruku, and in this position recite three times: Subhana Rabbiyaal Azeem. After that, the standing position is resumed with three words, "Sami Allahu liman Hamidah, Rabbana Wa lakal Hamd" Then say Allahu Akbar and prostrate yourself down with your forehead touching the ground. This position is called Sujud. In this position, recite three times, "Subhana Rabiyaal Ala. Saying Allahu Akbar, resume the erect sitting position while saying "Allahu Akbar"; then again prostrate by saying "Allahu Akbar" and repeating three times, Subhana Rabiyaal Ala while in prostration. Then stand upright saying "Allahu Akbar" This completes one unit or one Rakah. After the first

Rakah, perform the second one exactly the same way you did the first one. In the second one, after you say perform your second prostration recitals, you remain in the erect sitting position and repeating the following of what is called Tashahhud; Attahiyatt lilahi wa'salawat wa tayyibat. Asaalamu Alaika Ayyuhan nabi wa rahmutullah wa barakat. Asaalaam alayna wa ala ibadillahis saliheen. Pointing your index finger straight, say Ashadu Ana la ihlahi illallah, wa ashadu anna Muhammadan abduhoo wa rasoolooh. Following this, you then recite the following of what is called Durud: Allahuma salli ala Sayyiddna Muhammad wa ali Sayyiddna Muhammad, kama sallayta ala sayyiddna Ibraheem wa ala ali Sayyiddna Ibraheem Wa barik ala Sayyiddna Muhammad, wa ala ali Sayyiddna Muhammad, kama barakta ala Sayyiddna Ibraheem wa ala ali Sayiddna Ibraheem, fil alameen innaka hamidun majeed" After this, you turn your head to the right and say Asalaam Alaykum wa Rahmatullah wa baraktu and then turn your head to the left and repeat the same. This completes the morning prayer of two Rakah (units)

Number of Rakah (Units) in the five Obligatory Prayers Prayer Number of Units Fajr Early Morning 2 Duhr Early Afternoon 4 Asr Late Afternoon 4 Maghrib After Sunset 3 Isha Night 4 The first two Rakah of these prayers are performed in the same manner as the morning prayer. But after reciting the Tashahhud you should stand and continue to pray the third Rakah (unit) reciting only Sura Fatiha and not joining it with other passages of the Quran. Then in the fourth Rakah, after the second sajdah (prostration) sit down as you do in the second Rakah and recite Tashahhud, Durud, supplication and ending the prayer as above. The Maghrib prayer (Sunset) consists of three Rakah. First two Rakah are the same as above. Stand up for the third Rakah reciting Sura Fatiha, then complete this Rakah as you did the fourth Rakah above. It is highly recommended that all people perform the five daily prayers in congregation in a Mosque and we should make our world activities revolved around the five daily prayers. On Fridays, the Muslims perform Prayers in congregation, the Juma Prayer. A Khutba or sermon precedes this prayer. It consists of two Rakah during which the Imam recites Sura Fatiha and then follows up with another verse. This prayer replaces the noon prayer and it is obligatory for all Muslims to attend the Friday prayers. All mosques hold the Juma prayers each Friday.

Source

<http://www.islamonline.net/english/newtoislam/new2islam4.shtml>

(مقالة أخرى عن كيفية أداء الصلاة (توضيح وشرح بالصور

How to pray

How to pray? Praying is one of the Five Pillars of Islam. Muslims pray five times a day. http://www.islamicmediacity.com/cms_files/news_images/669.jpg The following describe what should be recited in every movement of praying as shown in the diagram. (I)To start Praying: say, Allah is the Greatest (Allah Akbar). (A) Praise and glory be to you Allah. Blessed be Your Name, exalted be Your Majesty and Glory. There is no God but You (Allah) (B) I seek Allah's *****ter from Satan, the condemned. (C) In the Name of Allah, the Merciful, The Compassionate (D) (Read Surrah 'Al Fateha'): All Praise be to Allah, The Lord of the Worlds; Most Gracious, Most Merciful; Master of the Day of Judgment You alone do we worship, and You alone do we turn to for help, Guide us to the straight righteous way, the way of those on whom You have endowed Your Grace,

Not the way of those you earn Your wrath, nor of those who go astray (E) "Glorified is my Lord, the Great". (F) Allah Listens to who praises Him" (G) "Our Lord, praise be for you only". (H) "Glorified is my Lord, the Exalted" Then Al Tashahod is divided into two parts, (J), and (K) (J) "All our oral, physical and monetary ways of worship are only for Allah. Peace, mercy and blessing of Allah be on you, Prophet. May peace be upon us and on the devout worshipers of Allah. I testify that there is no God but Allah and I testify that Mohammad is His messenger". (K) "O God send your mercy on Muhammad and his posterity as you sent Your mercy on Abraham and his posterity." "O God, send your Blessings on Muhammad and his posterity as you have blessed Abraham and his posterity. You are the Most praised in the Worlds, The Most Glorious". (M) Peace and mercy of Allah be on you".

HOW TO PRAY TWO RAKA'S

Position 1: this posture is called Qiyam and it is done after having made the intention to pray. Raising both hands up to the ears (facing the Kiblah, the Ka'ba) "Allah Akbar (Allah is the Greatest" (1) is said and then holding the left hand with the right hand on top. This position is shown in position 1. In this position the following prayers are recited: (A), (B), (C), and Al-Fatiha(D), and any Surrah (even one verse) from the Holy Qur'an.

Position 2: After saying Allah Akbar, this position is made. This position is called 'Ruku' and the prayers as given under (E) are recited three times.

Position 3: While going back to "Qiyam" position the prayer as given under (F) is said. Then having taken this position prayer (G) is said.

Position 4: This position is called 'Sajda'. Saying Allah Akbar, one prostrates as shown and then prayer (H) is said three times.

Position 5: Saying Allah Akbar and rising from the 'Sajda' position this posture is done.

Position 6: Saying Allah Akbar the Sajda position is resumed and prayer (H) is recited. This completes one 'Raka'.

Position 7: Saying Allah Akbar this position of 'Qiyam' is done once again to begin the second Rak'a and the following prayers are recited: 'Al Fateha' as given under (D) and any short Surrah or some verses of the Holy Qur'an.

Positions 2,3,4,5 and 6- These are to be done as in the first Rak'a and the same prayers to be recited.

Position 8: In this posture "Al Tashahud" as in (J) (K) is to be recited.

Position 9: Having said the Tashahud, turn your face to the right. This prayer is recited as given under (M).

Position 10: Then turn your face to the left prayer (M) is said again. This completes a two-Raka' prayer.

In order to perform a Three Rak'a prayer: All the postures and the prayers are repeated the same up to position 8. But this time in this posture only prayer (J) will be recited and then the Qiyam position (position 1) will be resumed to begin the third Rak'a. This time only Al Fateha (D) alone will be recited without reciting any other Surrah of the Holy Qur'an. Then all prayers and postures are the same as shown from position 2 to 6 and then 8 to 10.

In order to perform a four Rak'a prayer: Positions 1-6 complete the first Rak'a then positions 7, 1 through 6, and 8 complete the second Rak'a. In position 8 only prayer (J) will be recited and the Qiyam position 1 will be resumed. Then positions and prayers from 1-6 all are repeated twice. Then this time in position 8 prayers (J), (K), will be recited. Then positions 9-10 are to end the prayer.

Note: Prayers (A) and (B) are not obligatory, they are optional.

Middle East Advertising by alClick Advertise Here Daughters of Another Path:
 Experiences of American Women Choosing Islam Stories from fifty-three American born women who have chosen to become Muslim Carol L. Anway Big Bush Lies: The 20 Most Telling Lies of President George W. Bush 20 original essays detail and ***** lies both outrageously obvious and subtle. Jerry 'Politex' Barrett International Credit Cards Visa, MasterCard and American Express Cards issued by Offshore Banks - Ideal

for expat workers International Credit Cards Currency Specialist The best exchange rates for International funds transfer Currency and FX Trading Middle East Advertising by alClick Advertise Here International Credit Cards Visa, MasterCard and American Express Cards issued by Offshore Banks - Ideal for expat workers International Credit Cards International Credit Cards Visa, MasterCard and American Express Cards issued by Offshore Banks - Ideal for expat workers International Credit Cards International Credit Cards Visa, MasterCard and American Express Cards issued by Offshore Banks - Ideal for expat workers International Credit Cards Offshore Bank Accounts Get your offshore Bank account today! Its so easy even my mouse can do it. Offshore Banking

Source

http://www.islamonline.com/cgi-bin/news_service/spot_full_story.asp?service_id=669

or

http://islamonline.com/news/articles/6/How_to_pray_.html

كيفية تحسين أداء الصلوات

How to improve your daily prayers

How to improve your daily prayers? Prophet Muhammad (pbuh) emphasized that praying is considered the back-bone of Islam. It is very important that Muslims make sure they perform their daily prayers properly, as commanded by Allah and as explained by Prophet Muhammad (pbuh). Here are some tips that Muslims can use to improve their prayers; 1-In Islam, it is highly recommended that Muslims perform the obligatory prayers in congregation (with a group: "Jama'a"). Allah (swt) orders Muslims to bow and prostrate to Him; (And observe Prayer and pay the Zakat (almsgiving), and bow down with those who bow.) [Qur'an 2:43] There are many saying by Prophet Muhammad (pbuh) that discuss the virtue and importance of performing prayers in congregation. Ibn Omar quoted Prophet Muhammad (pbuh) as saying; "The reward of praying (salah) performed in congregation outweighs that of (salah) performed individually by twenty-seven degrees." (Al-Bukhari and Muslim) 2-Muslims should arrange their life according to their prayers, and they should understand the difference between performing prayers on time and delaying them. When prayers are carried out on time, they will be much more effective than postponed prayers. 3-Muslims must try to do a routine amount of supplementary prayers (Nafl) because they are regarded as a compensation for obligatory prayers that were done in a weak manner. 4-Although it is not obligatory, but to improve one's prayer, it is always better to ***** our ablution even if it is still valid from our last prayer. Ablution is primarily for physical cleansing but it is also considered a symbol of spiritual cleansing. Muslims should not engage in worldly affairs after performing ablution, they should go directly to prayers. 5-Muslims should start their prayers with "Takbir" (Saying Allaho Akbar), this is the point when we must disconnect from the outer world, and begin a direct communication with Allah. 6-Bowing and Prostration (Sujood) are signs of giving in selfishness and they should be considered as a feeling of humbleness in front of Allah (swt). However, prostration is a higher degree of humbleness before Allah (swt), because bowing is not enough to show the humble feeling of a believer. 7-Muslims must never take the "tashahod" in the last part of their prayers

lightly. In fact, "tashahod" is the concluding part of the prayer. It is the stage when you renew your allegiance to Allah and his messenger. 8- Muslims must dress properly when praying, because praying is talking to Allah, and one should do his/her best when standing before Allah, narrating his words. Your attire should be decent and clean, your hair should be combed, it is preferable that you brush your teeth and moderately perfume yourself. 9- Before praying, one can prepare himself by saying "Iqama" with concentration and doing "Istighfar" (to ask for Allah's forgiveness). 10- The short pause after "rokooh" before prostration (Sojood) is very important, It is narrated that Prophet Muhammad (pbuh) used to stay long in these pausing positions. 11- Allah says in the Qur'an that praying restrains from shameful sins (Fahesha), therefore Muslims should perform their prayers with a clear conscious, and they should avoid shameful and unjust deeds to be able to stand before Allah (swt) in their prayers. 12- Muslims must avoid hypocrisy "reya'a" when it comes to praying, one of the signs of hypocrisy could be praying in the presence of others and ignoring prayers while alone. The benefits of praying are achieved in your heart, between yourself and Allah, and not with others.

Middle East Advertising by alClick Advertise Here International Credit Cards Visa, MasterCard and American Express Cards issued by Offshore Banks - Ideal for expat workers International Credit Cards Offshore Bank Accounts Get your offshore Bank account today! Its so easy even my mouse can do it. Offshore Banking Covering Islam : How the Media and the Experts Determine How We See the Rest of the World Why has the American news media portrayed "Islam" as synonymous with terrorism and religious hysteria? Edward W. Said Currency Specialist The best exchange rates for International funds transfer Currency and FX Trading Middle East Advertising by alClick Advertise Here Offshore Bank Accounts Get your offshore Bank account today! Its so easy even my mouse can do it. Offshore Banking Covering Islam : How the Media and the Experts Determine How We See the Rest of the World Why has the American news media portrayed "Islam" as synonymous with terrorism and religious hysteria? Edward W. Said International Credit Cards Visa, MasterCard and American Express Cards issued by Offshore Banks - Ideal for expat workers International Credit Cards Offshore Bank Accounts Get your offshore Bank account today! Its so easy even my mouse can do it. Offshore Banking

Source

http://www.islamonline.com/cgi-bin/news_service/spot_full_story.asp?service_id=881

للبحث عن مسجد قريب منك

Find a Masjid close to you

Find a Masjid close to you on this link Search for Masjid / Islamic Organization

<http://www.soundvision.com/Community/Directory/>

صلاة الجمعة

Friday Prayer (juma)

FRIDAY PRAYER (JUMA) Muslims gather once a week for a congregational prayer

called Jumma consisting of a short speech followed by two rakahs. It is obligatory for all Muslims males to perform the Friday prayer in congregation, so if you work locate the mosque closest to your office and talk to your supervisor to let him/her know that you will be absent during that time. If you are a student, contact your local MSA to find out where Jumma is offered. It is highly recommended to take a complete bath (ghusl) on Friday mornings before the Jumma prayer.

Source

<http://www.dawanet.com/newmuslim/manual/juma.asp>

شهر رمضان

New to Islam-Ramadan

Ramadan Fasting is obligatory during the month of Ramadan and it is a way of showing our obedience and submission to our creator by regulating our hunger. Ramadan is a yearly training session to implement this wisdom and gain closeness to Allah. It is mentioned often that if one can that if a person can control his desire of hunger, he could discipline all other physical cravings. Fasting is obligatory on all Muslims with the following exceptions: Young, sick, travelers on a journey and menstruating women. However, all missed fasts should be made up. Fasting period begin at dawn and ends at sunset. During this period, all food and all liquids including water is forbidden. It is recommended that a predawn meal should be taken before the fast begins. This meal provides a source of blessings and nourishment.

Fasting should be broken at sunset with dates.

Source

<http://www.islamonline.net/english/newtoislam/new2islam6.shtml>

تغيير الأسماء بعد الإسلام

Names

NAMES Many people who come to Islam choose to change their name to an arabic name, or adopt an arabic nickname. This is not obligatory in Islam and in many cases is not recommended. The only time a name should be changed is when it carries a negative or insulting meaning, otherwise the universality of Islam is such that there are Muslims with names from Spanish, Italian, Chinese, Russian and many other origins.

Source

<http://www.dawanet.com/newmuslim/manual/names.asp>

إذا واجهتك مشاكل وصعوبات مع الأهل والأصدقاء بعد إسلامك

DEALING WITH YOUR FAMILY AND FRIENDS

DEALING WITH YOUR FAMILY AND FRIENDS Upon becoming a Muslim you will certainly find opposition and distress from your family members and friends. It will probably be the greatest test you will go through in your starting life as a Muslim and can

be a great source of grief and anxiety. However, you should know that for the most part they are only concerned about you and want the best for you, therefore be patient, love them more than you have before, and let the beauty of Islam shine through you. It may be a lifelong process, but be patient, because as Allah says in the Qur'an "and verily with every hardship comes relief, verily with every hardship comes relief." (94:5-6)

Source

<http://www.dawanet.com/newmuslim/manual/family.asp>

رسالة للتشجيع على الزواج 01

Gender Relationship

GENDER RELATIONSHIP If you are not married yet, Islam encourages marriage to avoid the risk of falling into temptations and indulging in bigger sins such as fornication and adultery. Allah, by His Divine Wisdom has forbidden all pre-marital or extra-marital relationships. Thus dating, hugging, touching, lustful glances and thoughts of anyone besides your spouse is forbidden. The most recommended place to look for a spouse is to ask your Muslim brothers and sisters closest to you if they know anybody who is compatible with you. Also, try getting yourself involved in islamic activities such as study groups or classes where you will have a chance to get to know more people and thus increase your exposure. Many Mosques and Islamic Magazines will have a Matrimonial Sections, or also on the internet there are many matrimonial sites that you could use in you search for your companion. Marriage is considered half of your religion, therefore you are encourage to consider marriage as soon as you believe you are ready and able to fulfill your responsibilities as a husband or wife. Learn more about equity and women in Islam by reading some selected articles available on-line.

Source

<http://www.dawanet.com/newmuslim/manual/genderrelation.asp>

رسالة للتشجيع على الزواج 02

New to Islam-Marital Relationship

Marital Relationship Islam encourages marriage to avoid the risk of falling into temptations and committing bigger sins like adultery. Islam forbids pre-marital or extra marital relationships. If one is interested in marriage, he or she can check their local Mosque or any Islamic Internet site for marriage postings. In terms of people already married, Islam offers guidance to the husband, wife, and the children. Islam also offers each member of the family the ability to preserve and maintain the family structure.

Source

<http://www.islamonline.net/english/newtoislam/new2islam8.shtml>

الطهارة

Physical Purity

Physical Purity Physical Purity means cleanliness of the body, clothing and the environment. According to the rules of Islam, Muslims should keep their bodies and clothing clean from any impurity. Impurity is excretion from anything human or animalistic. It is a must for humans to wipe off the last drops of urine from their bodies with tissue paper and to not allow specks of dried feces to cling to any parts of their bodies, even on clothing. After wiping with tissue paper, Muslims should find water and wash away thoroughly all the impurities on them. Also applying to this rule are semen discharges and ejaculations. Muslims should wash away any and all discharges received from animals during play, etc. This includes the saliva from dogs on the human body, clothing, or on dishes used by humans for food. Also considered impure is unnecessary hair on the body. Hair of the underarms and pubic area is considered unnecessary and undesirable and should be removed regularly. Circumcision for Muslims is strongly recommended because of its health advantages such as cleanliness and reducing the risk of cancers in that area of the body.

It is not required or recommended for Muslim women to do the same though.

Source

<http://www.islamonline.net/english/newtoislam/new2islam12.shtml>

النظام الغذائي في الإسلام

New to Islam-Diet

Diet In order to maintain a healthy body, Islam offers a diet that still is used and recognized by today's standards as very sufficient. There are four things that Islam has declared unlawful and forbidden. They are: swine products, animals found dead, blood, and anything edible credited to in the name of any one besides Allah. Also, birds and all carnivorous (animal that eats meat) animals are also forbidden. Water animals are halal even after perishing. Other forbidden substances include: anything that alters one state of mind. For example is alcohol or drugs. A good way to see what kinds of products are being sold is to read the labels on the cans and food packages. Most of the companies that sell food products offer a toll free 1-800 number for those inquiring about food

Source

<http://www.islamonline.net/english/newtoislam/new2islam9.shtml>

كيفية جمع الأموال وإنفاقها في الإسلام

Earning and Spending Money

Earning and Spending Money Allah owns the wealth of the world permanently and humans are the temporary holders of it. We should spend the wealth of Allah according to His instructions. His instructions meaning, we should provide financial support for our family, relatives, needy Muslims and the progression of Islam. Using money for gambling, prostitution, and the paying of interest is undoubtedly and totally forbidden in Islam. It is unlawful for merchants to earn his or her income through alcohol, prostitution, interest based loans, gambling tickets, etc.

Source

<http://www.islam-online.net/english/newtoislam/new2islam10.shtml>

(الإسلام والتعليم) التشجيع على إلحاق الأبناء والبنات في مدارس إسلامية

Islam and Education

Islam and Education Enormous emphasis is put on the gaining of knowledge in Islam. In Islam, knowledge is recognized as one of the most important elements for the progression of this great religion. It is through knowledge that a person realizes the wonders of our Creator in nature and within ourselves. A great way to gain knowledge about Islam is done by interacting with knowledgeable Muslims. People might want to consider gaining knowledge through books, videos, and lectures at local Mosques or universities. Across the country, there are more and more private Muslim schools opening up and offering parents a more Islamic curriculum for their children. At these Islamic schools, other fundamentals taught are proper etiquette and practices.

Check your local Mosque or any Internet site to see if there are any full time Islamic schools in your area.

Source

<http://www.islamonline.net/english/newtoislam/new2islam13.shtml>

تبليغ رسالة الإسلام

Conveying The Message Of Islam

CONVEYING THE MESSAGE OF ISLAM Conveying the message of Islam is of paramount importance for every Muslim. Remember that Heaven and Hell are real and that the benefits of submitting to Allah are tremendous. However, you should keep in mind that delivering the message is a life long process. Your family and friends may not understand why you decided to change your religion from the one they taught you, so be patient and keep good relations with them as Allah has commanded you to do in the Qur'an. Strive to be the best human you can be, and Islam has provided you with the tools you will need to be the very best creature in creation. Avoid trying to present Islam all at once, but strive to convey the beauty of our religion, the beauty of the truth, over your entire life, and be neither condescending nor apologetic, but be sincere and kind. Strive to be like the Prophet Muhammad, Allah's peace and blessing be upon him, by studying his life and teachings (his sunna).

Source

<http://www.dawanet.com/newmuslim/manual/dawa.asp>

حق المسلم على أخيه المسلم

Give your fellow Muslims their rights

Give your fellow Muslims their rights Abu Hurayrah (radhiyallaahu 'anhu - may Allah be

pleased with him) narrated that the Messenger of Allaah (sallallaahu 'alayhi wa sallam - may the peace and blessings of Allah be upon him) said, "The rights of a Muslim upon their fellow Muslim are six." It was said, "And what are they Oh Messenger of Allaah?" He replied, " When you meet them, give them the greeting of peace, (Assalamo Alykum wa Rehmatullahe wa barakaatuh) When they invite you, respond to their invitation, when they seek your advice, advise them sincerely, when they sneeze and praise Allaah, supplicate for mercy upon them, when they fall ill, visit them, and when they die follow them (i.e. his funeral)." Muslim The First Right: "When you meet them, give them the greeting of peace." For verily the greeting of peace is a cause of love one another, which results in producing faith (Al-Eemaan), which results in the person entering the Paradise. This is as Prophet (sallallaahu 'alayhi wa sallam) said, "By the one in Whose Hand is my soul, you all will not enter into the Paradise until you believe, and you will not believe until you love each other. Shall I not direct you to something that if you do it, you will love each other? Spread the greeting of peace amongst yourselves." The greeting of peace is from the virtuous characteristics of Islaam. For verily each of the two people who meet each other supplicates for the other for safety from evils, and mercy, and blessing that brings about every good. And what follows this is a cheerful face and appropriate words of greeting which result in unity and love, and it removes feelings of estrangement and cold disassociation. Thus, giving the greeting of peace is the right of the Muslim, and it is obligatory upon the person who is greeted to return greeting with a similar greeting or one that is better than it. And the best of the people are those who start the greeting of peace first. The Second Right: "When they invite you, respond to their invitation." This means that when he invites you with an invitation to some food and drink, then fulfill the request of your brother who has drawn near to you and honored you with the invitation. Respond to his invitation (i.e. accept it), unless you have an excuse. The Third Right: His statement, "And when they seek your advice, advise them sincerely." This means that if he seeks consultation with you regarding some action, as to whether he should do it or not, then advise him with that which you would like for yourself. Thus, if the action is something that is beneficial in all aspects, then encourage him to do that, and if it is something harmful, then warn him against it. And if the action contains both benefit and harm, then explain that to him and weigh the benefits against the harms. Likewise, if he consults with you concerning some dealing with someone among the people, or whether he should marry a woman off to someone, or whether he should marry someone, then extend your pure and sincere advice to him, and deal with him from the view point of what you would do for you own self. And avoid deceiving him in any matter of these things. For verily whoever deceives the Muslims, then he is not of them, and indeed he has left off the obligation of being sincere and advising. And this sincerity and advising is absolutely obligatory, however it becomes more emphasized when the person seeks your advice and he requests from you that you give him a beneficial opinion. For this reason the Prophet (sallallaahu 'alayhi wa sallam) specifically mentioned it in this important situation. The Fourth Right: "And when they sneeze and praise Allaah, then pray for mercy upon them." This is due to the fact that sneezing is a favor from Allaah, in the expelling of this congested air that is blocked in certain parts of the body of the human being. Allaah makes it easy for this air to have a passage out where it can exit, and thus the sneezing person feels relief. Thus, the Prophet (sallallaahu 'alayhi wa sallam) legislated that the person praise Allaah for this favor, and he legislated for his (Muslim)

brother to say to him, "May Allaah have mercy upon you." He also commanded the person who sneezed to answer his (Muslim) brother by saying to him, "May Allaah guide you and set right your affairs." Therefore, whoever does not praise Allaah, then he does not deserve for others to pray for mercy upon him, and in this case he cannot blame anyone except himself. For he is the one who has caused himself to lose the two blessings: the blessing of praising Allaah, and the blessing of his brother's supplication for him that is a result of the praising. The Fifth Right: His statement, "And when they fall ill, visit them." Visiting the sick is from the rights of the Muslim, and especially for the person who has a highly stressed and emphasized right upon you, like the relative, and the friend, and so forth. It is from the best of the righteous deeds. And whoever visits their fellow Muslim, they remain engulfed in the mercy (of Allaah), and when they sit with him the mercy (of Allaah) covers them. And whoever visits the sick Muslim at the beginning of the day, the Angels send prayers of blessing upon him until evening comes, and whoever visits him at the end of the day, the Angels send prayers of blessing upon him until morning comes. It is desired for the person who visits the sick to supplicate for him to be cured and to make him feel at ease. He should ease his worries by giving him glad tidings of well-being and recovery (i.e. be positive). He should remind him of repentance and turning to Allaah, and he should give him beneficial admonition. He should not sit with him too long (i.e. over staying his welcome), rather he should only sit with him long enough fulfill the right of visiting, unless the sick person is positively effected by many people coming in to see him and many people coming to sit with him. Thus, for each situation there is a different statement (i.e. advice on how to deal with it). The Sixth Right: His statement, "And if they die, follow them (his/her funeral)." For verily whoever follows the funeral until the deceased's body is prayed over, then he will receive a Qeeraat of reward. (Translator's note: A Qeeraat is an amount *****alent to the size of the Mountain of Uhud in Madinah.) And if he follows the funeral procession until the body is buried, then he will receive two Qeeraats of reward. And following the funeral procession contains (fulfillment of) a right for Allaah, a right for the deceased, and a right for the living relatives of the deceased. Ash-Shaikh 'Abdur-Rahmaan bin Naasir As-Sa`dee (Rahimahullaah) Source: Bahjatu Quloob il-Abraar wa Qurratu 'Uyoon il-Akhyaar fee Jaami' il-Akhbaar, pp. 65-67, hadeeth no. 29. Compiled, edited and adapted by Khalid Latif , e-tabligue

الدعوة

Spreading the word of Islam

Spreading the word of Islam The spreading of the word of Islam is a responsibility for all Muslims. When a person becomes a Muslim, he or she must be ready to educate those who curious in learning about Islam. Muslims must make themselves as knowledgeable as possible so that they will be ready to answer any question that comes their way. Encourage non-believers to ask questions when they are not. Make them feel that Islam is a welcoming religion that doesn't belittle anyone of race, sex, or religion. The only way to promote the proper words of Islam is to do it with actions. It is important to realize that actions speak louder than words and when it comes to Islam, it is no different than anything else.

Source

<http://www.islam-online.net/english/newtoislam/new2islam11.shtml>

الزكاة

New to Islam-Zakat

Zakat Zakat is one of the five pillars of Islam and is the purification of our wealth. It is the duty of all Muslims who possess a certain property to pay Zakat. Zakat is usually 2.5 percent of our stored wealth and is usually given around the month of Ramadan. Zakat is collected by mosques from individual Muslims and is equally distributed to the needy of the community.

Source

<http://www.islamonline.net/english/newtoislam/new2islam5.shtml>

الحج

New to Islam-Pilgrimage

Pilgrimage Pilgrimage (Hajj) is the fifth pillar of Islam. Hajj is held during the eleventh month of the Islamic calendar. It is the duty of every Muslim to make Hajj once in a lifetime. Hajj gives the opportunity for Muslims to eternally purify themselves. People of all races, socio-economic and ethnic backgrounds assemble themselves together in one place, as one big family, and worshipping One Lord. If you are interested in making Hajj, plan four to six months ahead of time to get decent hotel and transportation services. Ummrah, which is something similar to Hajj

but is different in that it can be performed in any month of the year.

Source

<http://www.islamonline.net/english/newtoislam/new2islam7.shtml>

قاموس المصطلحات الإسلامية

Glossary

Glossary [A - B - D - E - F - G - H - I - J - K - M - Q - R - S - T - U - W] *** A ***

Alhamdulillah: Praise be to Allah. Allah: The Name of the Creator of the universe. Asr: Late afternoon prayer. Ayah: Verse of the Holy Quran. *** B *** Bidah: Any innovated practices introduced in the religion of Islam. Bismillah: In the name of Allah, this statement is usually made by Muslims who are about to indulge in a lawful task. *** D *** Dajjal: Anti-Christ. Dawah: Propagation of Islam through word and action, calling the people to follow the commandments of Allah. Deen: Usually translated as 'religion'. Deen is a comprehensive word, which means a total way of life, following the commandments of Allah. DUA: Supplication: invoking Allah for whatever one desires. *** E *** EID AL FITR: Three day festival marking the end of Ramadan - the 9th month (the month of fasting). EID AL ADHA: The feast of Sacrifice. This feast commemorates the Prophet Abraham's obedience to Allah by being prepared to sacrifice his only son Ishmael. A four-day festival that completes the rites an pilgrimage and takes place on the 10th-13th of Duhl Hijjah (the last Islamic month). *** F *** Fajr: Early morning prayer. FATIHA: The opening Chapter of the Quran. Fatiha should be read in

every prayer. *** G *** GHUSL: Full ritual washing of the body with water. Ghusl should be done after sexual intercourse, wet dreams, emission, menses, and childbirth.

*** H *** HADEETH: Sayings and traditions of the Holy Prophet Muhammad (peace be upon him). HAJJ: Pilgrimage to the Holy city of Mecca. HIJAB: Veil worn by Muslim women for reasons of modesty and protection. *** I *** IMAM: A person who leads the prayer and also for a famous Muslim scholar. IMAN: Truth, faith, and acceptance. ISA: Arabic word for Jesus Christ. ISHA: Night Prayer. ISLAM: literally means 'submission to the will of Allah'. *** J *** JAHANAM: Hell. JANNAH: Paradise. JIBREEL: Angel Gabriel. JIHAD: means struggling one's utmost to be a better person in the sight of Allah, and to establish Islamic way of life. JINN: a race of created beings that are made out of smokeless fire. JUMA: 'Friday', the Muslim's day of gathering on Friday noon prayers.

*** K *** KABA: Holiest, and first shrine constructed for the worship of One God, Allah. Muslims face towards the direction of the Kaba, Mecca. KAFIR: Unbeliever, who have rejected the truth of Islam. KHALIFA: A Muslim ruler of an Islamic State. KHUTBA: Sermon. *** M *** MAGHRIB: Sunset prayer. MALAIKAH: Angels. MASEEH: A title which means "Anointed" or 'Christ' Title given to Prophet Jesus. MASJID: Mosque, places of worship for the Muslims. In one sense the whole earth is a Masjid for the Muslims, The dome of the Heavens is the roof. MIRAJ: The night journey of the Holy Prophet Muhammad (peace be upon him) from Mecca to Jerusalem and then through the realms of the seven heavens. MUHAMMAD: The name of the final Messenger and Prophet of God to Humanity. MUHARRAM: The first month of the Islamic Calendar. MUSLIM: Literally means 'submitting to the will', i.e. to the will of Allah, the Almighty. *** Q *** QIBLA: Direction in which all Muslims face when praying, which is the Kaba, in Mecca, Saudi Arabia. The direction is north, east from New York. Quran: The last revelation of Allah given to Humanity, through his last Prophet and Messenger, Muhammad - peace be upon him. *** R *** RAMADAN: The month of Fasting, the 9th month of the Islamic Calendar. *** S *** SAHABI: Companion of Prophet Muhammad-peace be upon him. SAJDA: Prostration, as in prayer. SALAAM: peace. SALAAT: Prayer. SALLALLHU ALAIHE WA SALLAM: means 'may the peace and blessings of Allah be upon him. This phrase is recited whenever the name of the Prophet Muhammad (peace and blessing of Allah be upon him) is mentioned. SAUM: Fasting. SHAHADA: The creed of Islam: 'I bear witness that there is no deity worthy of worship except Allah, and I bear witness that Muhammad is the Messenger of Allah. SHAITAN: Satan. SHAR'IA: Islamic Law. It encompasses both the Quran and Hadith, the sayings of Prophet Muhammad (peace be upon him). SHIRK: Associating partners with Allah. The grave sin of Shirk is not forgiven if a person dies in that state. SUBHAN ALLAH: means 'Glory be to Allah'. SURAH: Chapter of the Quran. Quran has 114 Suras or chapters. *** T *** TAHARA: purification of body, clothing and souls. TAWHEED: The Divine Unity, in its utmost profound sense. Allah is One in His Essence and His attributes and His Acts. TAYAMMUM: Dry purification when water is not available or is detrimental to health. *** U *** UMMRA: A pilgrimage Mecca, but not during the Hajj period. *** W *** WITR: A prayer which has an odd number of Rakat (units). Usually referred to the last prayer of the night after the Isha prayer. WUDU: Purifying with water before performing prayers.

Source

اختيار الأصدقاء

Choosing Your Friends

Choosing Your Friends Humans have always been social creatures and in need of friends and companions. A good part of our lives is spent in interaction with others. For Muslims like us who are living in a society where we are clearly a minority, the issue of choosing the right companions is essential for preserving our Deen. Befriending righteous and virtuous Muslims is a necessary means for staying on the Straight Path. In an authentic Hadith, the Prophet Muhammad (peace be upon him) said: "A person is likely to follow the faith of his friend, so look whom you befriend." [reported by Abu Dawood & Tirmidhee]. Mixing with followers of any way other than that of the Guidance results in a change in one's behaviour, morals and conduct. If we accompany such friends, then we inherit their habits, behaviour and perhaps even their religion. Such a Muslim would find himself in a situation where he is willing to hide his or her Islam in front of those who despise it (those whom he considers as friends) and to separate from the believers. When this situation occurs, a point is reached when there is a very slight difference between the Muslim and his wrong-doing companion. Many times a Muslim is encouraged by his friends to do evil and to forget his duties. The result is that Muslims themselves are often ashamed to leave them to perform prayer, their friends thus causing them to clearly deviate from the Right Path. Instead of making friends with the misguided ones we should befriend the righteous but still treat everyone else in a gracious and just manner. In another Hadith, Prophet Muhammad (peace be upon him) said: "The example of a good companion and a bad companion is like that of the seller of musk, and the one who blows the blacksmith's bellows (respectively). So as for the seller of musk then either he will grant you some, or you buy some from him, or at least you enjoy a pleasant smell from him. As for the one who blows the blacksmith's bellows then either he will burn your clothes or you will get an offensive smell from him." [Bukhari & Muslim] In his commentary of this Hadith, Imam an-Nawawi said that the Prophet (peace be upon him) compared a good companion to a seller of musk and spoke of the virtue of having companions who are good, who have noble manners, piety, knowledge and good culture. Such are those who grant us from their virtue. And he (peace be upon him) forbade us to sit with those who do evil, commit a lot of sins and other bad deeds, as well as with innovators, backbiters, and so forth. Another scholar said: "Keeping good company with the pious results in attainment of beneficial knowledge, noble manners and righteous actions, whereas keeping company with the wicked prevents all of that." Allah the Exalted says in the Qur'an: "And (remember) the Day when the wrong-doer will bite his hands and say: Woe to me! Would that I had taken a path with the Messenger. Woe to me! If only I had not taken so- and-so as a friend! He has led me astray from this Reminder (the Qur'an) after it had come to me." [25:27-29]. He also says: "Friends on that Day will be enemies one to another, except al-Muttaqoon (i.e. those who have Taqwah)." [43:67] In two authentic narrations of the Prophet (peace be upon him) we were commanded to keep company with a believer only, and told that a person will be with those he loves. So if we love and associate ourselves with those who are misguided, we should fear for our fate. The wise person is the one who prepares himself for the Hereafter, not the one who neglects his faith and falls into the trap of Satan who tells him

that he will be forgiven and that he can do whatever he wishes. If we truly believe that the best speech is the Speech of Allah and that the best guidance is the guidance of Prophet Muhammad (peace be upon him), we should act in accordance with them, lest we build a proof against ourselves. From another perspective, a "believer is the mirror of his brother," and if he sees any faults in the other believer, he draws his attention to it in an acceptable manner, helps him to give it up and to wipe away any evil that he may have. We ask Allah to make us of the righteous ones and give us companions who will take us away from His wrath and lead us to His pleasure and Paradise.

Source

<http://english.islamway.com/bindex.php?section=article&id=190>

18- نظرية الانفجار الأعظم للكون

18- [The Big Bang](#)

The Big Bang

In the Holy Quran we read: "Haven't the unbelievers seen that the heavens and the earth were joined together (in one singularity), then we clove both of them asunder." (21:30) This verse reflects the unity of creation as a dominating factor in the orderly form of the universe throughout its evolutionary history from one stage to another. However, long before discovering the established phenomenon of the red shift, and its logical consequence of describing our universe as an expanding one, scientists used Einstein's theory of general relativity to extrapolate back in time and came to the striking conclusion that the universe had actually emerged from a single, unbelievably small, dense, hot region (the Hot Big Bang Model of the universe). Formation of the Universe In 1948, George Gamow modified Lemaitre's hypothesis into the "Big Bang theory" of the origin of the universe. In this theory, Gamow proposed that the universe was created in a gigantic explosion, whereby the various elements observed today were produced within the first few minutes after the Big Bang, as the extremely high temperature and density of the universe would fuse subatomic particles into the chemical elements. More recent calculations indicate that hydrogen and helium were the primary products of the Big Bang, with heavier elements being produced later within stars. The extremely high density within the "primeval atom" would cause the universe to expand rapidly. As it expanded, the smoky cloud of hydrogen and helium thus formed would cool and condense into nebulae stars, galaxies, clusters, super clusters, black holes, etc. This explains the original singularity of the universe; its explosion to a huge cloud of smoke from which the different heavenly bodies were formed by separation into eddies of various masses followed by condensation. The condensed bodies were arranged into stellar systems, clusters, galaxies, supergalaxies, etc., and the formed galaxies started to drift away from each other, causing the steady expansion of the universe. The Glorious Quran describes these three successive stages in the verses (21: 30), (41: 11) and (21: 104). The first and the third of these verses are discussed above, while the second reads: "Then He (Allah) turned to the sky while it was smoke, and ordered it the earth to come into being willingly or unwillingly, they answered: we do come in willing obedience*" (41: 11)

19- كيف نشأت فكرة النشوء والتطور

19- How Did the Error of the Evolution of Religions Come About?

How Did the Error of the Evolution of Religions Come About?

The common feature of all these evolutionary theories is that they are opposed to belief in God. This is the philosophical basis of the mistaken idea of the evolution of religion. According to the false claims of Herbert Spencer, a leading proponent of this error, primitive human beings had no religion. The first religions supposedly began with the worship of the dead. Other anthropologists that support the deception of the evolution of religion propose different accounts. Some say that religion has its source in animism (the attribution of life and spirit to nature); others think that religion came from totemism (the worship of a symbolic person, group or object). Another anthropologist, E.B. Taylor, believes that religion developed through history from animism (the attribution of life to nature), to manism (ancestor-worship), polytheism (the belief in many gods) and ending in monotheism (the belief in one God). This theory was put forward in the 19th century by atheist anthropologists and, presented in various scenarios, it has been kept alive every since. But it is nothing more than a deception. As archeological and historical evidence has shown, contrary to what these scientists have proposed, there was from earliest times a monotheist religion that God revealed to humanity through his prophets. But at the same time there have always been deviant, superstitious beliefs coexisting with monotheism. Just as today there are people who believe that God is the One and Only deity and lead their lives according to the religion He has revealed, there are also those who are in error, worshipping idols of wood and stone, Satan, ancestors as well as various spirits, animals, the sun, the moon and the stars. And many of these people are not backward; on the contrary they are very advanced. There have also been those throughout history who have not obeyed the precepts of the monotheist religions revealed by God and tried to eliminate moral values. The Qur'an tells us of various individuals who wanted to include superstitious beliefs and practices in religion and ended up altering and destroying the true religion revealed to them. Woe to those who write the Book with their own hands and then say "This is from God" to sell it for a paltry price. Woe to them for what their hands have written! Woe to them for what they earn! (Qur'an, 2:79) This is the reason why some people who believed in the existence and unity of God and obeyed His commands abandoned true religion in the course of time and espoused deviant beliefs and practices. In this way, deviant beliefs and practices came into being. In other words, contrary to what some have proposed, there has never been a process of religious evolution; but true religion was at certain times distorted and replaced by deviant religions.

20- لا يوجد عصر حجري أبداً

20- There Never Was A Stone Age

There Never Was A Stone Age

In the supposed period described by evolutionists as the stone age, people worshipped, listened to the message preached by the envoys sent to them, constructed buildings, *****d food in their kitchens, chatted with their families, visited their neighbors, had

tailors sew clothes for them, were treated by doctors, took an interest in music, painted, made statues and, in short, lived perfectly normal lives. As the archaeological findings show, there have been changes in technology and accumulated knowledge over the course of history, but human beings have always lived as human beings.

<http://www.thestoneage.org/res/104.jpg> This Late Neolithic necklace made from stones and ****Is now only reveals the artistry and tastes of the people of the time, but also that they possessed the technology needed to produce such decorative objects.

<http://www.thestoneage.org/res/105.jpg> Doors, a model table and a spoon dating back to 7-11,000 BC provide important information about the living standards of the people of the time. According to evolutionists, people at that time had only recently adopted a settled lifestyle and were only newly becoming civilized. Yet these materials show that there was nothing missing from the culture of these people, and that they lived a fully civilized existence. Just like we do today, these people sat at tables, ate using plates, knives, spoons and forks, played host to guests, offered them *****ments and, in short, lived regular lives. When the findings are examined as a whole it can be seen that, with their artistic understanding, medical knowledge, technical means and daily lives, Neolithic people lived human lives just like those before and after them.

<http://www.thestoneage.org/res/106.jpg> 12,000-Year-Old Beads In the light of archaeological discoveries these stones, dating back to around 10,000 BC, were used as beads. The perfect holes in the stones are particularly noteworthy. Such holes cannot be made by hitting the object with a stone. Tools made out of steel or iron must have been used to make such perfectly regular holes in such hard stones.

<http://www.thestoneage.org/res/107.jpg> A 12,000-Year-Old Button These bone buttons, used around 10,000 BC, show that the people of the time had a clothing culture. A society that uses buttons also has to know about sewing, cloth and weaving.

<http://www.thestoneage.org/res/108.jpg> The flutes in the picture are an average of 95,000 years old. People who lived tens of thousands of years ago possessed a musical culture.

<http://www.thestoneage.org/res/109.jpg> A 12,000-Year-Old Copper Awl This copper awl dating back to around 10,000 BC is evidence that mines and ****Is were known about and used in the period in question. Copper ore, found in crystal or powder form, appears in seam form in old, hard rocks. A society that made a copper awl must have recognized copper ore, managed to extract it from inside the rock and have had the technological means with which to work it. This shows that they had not just stopped being primitive, as evolutionists maintain. <http://www.thestoneage.org/res/110.jpg> 9-10,000-Year-Old

Needles And Awl These needles and awl, which go back to around 7-8000 BC, are important evidence of the cultural lives of the people of the time. People who use awls and needles clearly led fully human lives, and not animal ones as evolutionists maintain.

<http://www.thestoneage.org/res/116.jpg> This stone carving is 11,000 years old.

According to evolutionists, only crude, stone tools were in use at that time. The fact is, however, that such a work cannot be produced by rubbing one stone against another. Evolutionists can offer no rational and logical explanation of how the relief in question was formed and made so accurately. Intelligent human beings using tools made out of iron or steel are necessary in order to be able to produce this and other similar works. Of course, throughout history, there have of course always been those living under simpler, more primitive conditions as well as societies living civilized lives. But this by no means constitutes evidence for the so-called evolution of history. Because while one part of the

world is launching shuttles into space, people in other lands are still unacquainted with electricity. Yet this does not mean that those who build spacecraft are mentally or physically more advanced—and have progressed further down the supposed evolutionary road and become more culturally evolved—nor that the others are closer to their “ancestral” ape-men. These merely indicate differences in cultures and civilizations. Over the course of history, of course, major advances have been made in all fields, with great strides and constant development in science and technology, thanks to the accumulation of culture and experience. However, it is neither rational nor scientific to describe these changes as an “evolutionary” process in the way that evolutionists and materialists do. Just as there are no differences in physical characteristics between a modern human and someone who lived thousands of years ago, so there are no differences in regard to intelligence and capabilities. The idea that our civilization is more advanced because 21st century man’s brain capacity and intelligence are more highly developed is a faulty perspective, resulting from evolutionist indoctrination. The fact is people in very different regions today may have different conceptions and cultures. But if a native Australian may not possess the same knowledge as a scientist from the USA, that doesn’t mean his intelligence or brain haven’t developed enough.

Many people born into such societies may even

be ignorant of the existence of electricity, but who are still highly intelligent.

العلمانية والقيم الأخلاقية - 21

21- [Secularism and Moral Values](#)

Secularism and Moral Values

by Dr. Ja`far Sheikh Idris Moral values, such as honesty, trustworthiness, justice and chastity, are originally innate values which Allâh planted in the hearts of mankind; then He sent His messengers with a system of life in accord with this innate disposition to affirm it. "So set your face toward the religion, as one by nature upright; the instinctive (religion) which Allâh has created in mankind. There is no altering (the laws) of Allâh 's creation. That is the right religion but most people do not know." [Surat Al-Rûm:30]. A believer adheres to these moral values because his nature, fortified by faith, induces him to do so, and because the religion he believes in commands him with them and promises him a reward for them in the Hereafter. Secularism, on the other hand, even in its less virulent form that satisfies itself with removing religion from political life, rejecting it and the innate values as a basis for legislation, undermines the two foundations for moral values in the hearts of mankind. As for secularism in its extreme atheistic form, it completely demolishes these two foundations and replaces them with human whims, either the whims of a few rulers in dictatorial systems or the whims of the majority in democratic systems. "Have you seen the one who has taken his own desire as his god? Would you then be a guardian over him?" [Al-Furqân:43]. Since whims and desires are by their nature constantly changing, the values and behaviours based on them are also mutable. What is considered today to be a crime, punishable by law with the severest of penalties, and causes its practitioners to be deprived of certain rights granted to others, becomes permissible tomorrow, or even praiseworthy, and the one who objects to it becomes " politically incorrect." This shift from one point of view to its opposite, as a

result of society's estrangement from innate religious values, is a frequent occurrence. However ignorant a traditional society may be, it, or many of its members, will maintain some innate values; but the further a society penetrates into secularism, the fewer such individuals will become, and the more marginal their influence will be, until the society collectively rebels against those same innate religious values it used to uphold. There may be another reason for some traditional Jâhili cultures to maintain innate religious values: they might appeal to their desires, or they represent their heritage and do not conflict with their desires. "And when they are called to Allâh and His Messenger to judge between them, Lo! a party of them refuse and turn away. But if the right is with them they come to Him willingly." [Al-Nûr: 48-49]. Their relationship with truth is similar to Satan's, as described by the Prophet (sallAllâh u alayhe wa sallam) to Abu Hurairah, whom Satan had advised to recite Ayâât al-Kursi when going to bed: "He told you the truth, even though he is an inveterate liar." Contemporary Western, secular societies are the clearest examples of the shifting, self-contradictory nature of jâhili civilization. From one angle it views culture and the values it rests upon as a relative, variable phenomenon. However, from another angle it characterises some values as human values, views their violation as shocking, and punishes their violators severely. The sources of this problem are two fundamental principles which democratic secular societies rely upon. The first is majority rule as a standard for right and wrong in speech and behaviour; the second is the principle of individual freedom. These two principles will necessarily conflict with each other if they are not subordinated to another principle that will judge between them. Secularism, by its very nature, rejects religion, and in its Western form it does not consider fitrah (innate values) a criterion for what is beneficial or harmful for humanity. It has no alternative but to make these two principles an absolute standard for what behaviour is permissible and appropriate, and what isn't. The contradiction and conflict between these two principles is showing itself plainly in some of the current hot issues in these societies. Those who advocate the acceptance of homosexuality and the granting to avowed homosexuals equal rights and opportunities in every aspect of life, including military service, base their argument on the principle of individual rights. They see no one as having the right to concern themselves with what they call their "sexual orientation." The same argument is made by supporters of abortion. You frequently hear them say incredulously, "How can I be prohibited from freedom of choice in my own affairs and over my own body? What right do legal authorities have to involve themselves in such personal matters?" The only argument their opponents can muster is that this behaviour contradicts the values held by the majority of the population. Even though the basis for many people's opposition to abortion is moral or religious, they can't come out and say so openly, nor can they employ religious or moral arguments, since secular society finds neither of them acceptable. If we accept that there is no basis for values except individual or majority opinion, and that it is therefore possible for all values to change from one era to another, and from one society to another, this means there is no connection between values and what will benefit or harm people in their material and spiritual lives, which in turn means that all values are equally valid and it doesn't matter which values a given society accepts or rejects. However, this means that all behaviour considered abhorrent by secular societies today, such as sexual molestation of children and rape of women for which it has serious penalties, are considered repulsive only because of current

inclination, which might change tomorrow, so certain serious crimes may become acceptable, based on the principle of individual freedom. The reason a secularist is confused when posed with certain questions is that his repugnance toward such crimes is not really based on these two principles, which have become the only accepted bases for argument in societies dominated by secularism; the real reason for it is the remnants of the moral feelings he still possesses from the original nature with which Allâh endowed him, and which linger on in spite of his secularism. Perhaps the confusion of the secularist would increase if he were asked for what reason he had given such precedence to these democratic values, until he made them the standard by which all other values and behaviours are judged. If he says his reverence for them is based merely on current personal preference and inclination, or on cultural chauvinism, he will have no reply to one who opposes him on the basis of his contradictory personal preferences, or because the norms of his society differ from those of the other. The flimsy foundation of values in secular societies makes them liable to turn at any time against all the values they currently hold dear. It also paves the way for them to descend to their practices of the occupation and colonisation of weaker nations. There is nothing to make them refrain from doing so, once one of them stands up and announces that there is a nationalist benefit to be gained by it and a large number of fellow citizens believe him. His policy proposal becomes official policy, based on the standard of majority approval. It is, however, as you can see, an approval based on nothing more than greed. This has been the justification for every transgression in history. In fact it is the basis on which any animal attacks another. Personal freedom and majority rule are not, then, the fundamental values on which secular culture is based. That is because freedom entails choice, but it is not the criterion for that choice. I mean that whoever is given the freedom to choose needs a standard that he can use as the criterion for his choice. Likewise, majority opinion is not itself the standard; it is merely the result of many individual choices made on the basis of some standard. So what is the basis for the choices of a free individual and a free society in the secular system? It is, without the slightest doubt, those whims and desires which have taken the place of the real Deity.

الإسلام وطبيعة الكون -22

22- [Islam and the Nature of the Universe](#)

Islam and the Nature of the Universe

It is God who raised the skies without support, as you can see, then assumed His throne, and enthralled the sun and the moon (so that) each runs to a predetermined course. He disposes all affairs, distinctly explaining every sign that you may be certain of the meeting with your Lord] (Ar-Ra`d 13:2) The last of the Abrahamic religions, following Judaism and Christianity, Islam considers the creation of the universe as ultimate proof of the existence of one Creator who “is that dimension which makes other dimensions possible; He gives meaning and life to everything” (Rahman) According to the teachings of Islam, Allah (God) is the one and only god, the absolute Creator of the universe, its components and its laws. Allah is the beginning and the end of all things, and this is the foundation for Islam’s teachings. The Qur’an is the word of Allah as passed down to Muslims through the Prophet Muhammad (peace be upon him) and the existence of only

one version of the Qur'an (there are no dissimilarities between any two copies) attests to the reverence in which Muslims hold it. For Muslims, the Qur'an, containing the word of Allah, provides irrefutable proof of His existence. Along with the Qur'an, nature provides another source for the proof of Allah's existence. This intimate relationship between the Qur'an and nature is shown in the phrase *ayat*, which refers to signs of Allah's existence in nature and also refers to the verses in the Qur'an. ===== The Creation ===== In Islam, the world as man knows it, begins and ends with Allah. Unlike Christianity and Judaism, the creation process is not described in detail, but referred to as a starting point for Allah's power. The creation story in Islam is described in the Qur'an as the creation of the universe by Allah's will with a single command: "Be!" Several verses in the Qur'an highlight Allah's power of creation: [Creator of the heavens and the earth from nothingness, He has only to say when He wills a thing: "Be," and it is] (Al-Baqarah 2:117) and, [That is how God creates what He wills, when He decrees a thing, He says "Be," and it is] (Aal `Imran 3:47). Man's relationship with nature materialises in Islamic living in several ways, the most significant and obvious being death. In this manner, Allah created the heavens and the earth, the sun and the moon, and the rest of the universe. He created the plants and the animals, and placed them on Earth, and He decreed upon them the laws by which the natural order of all creation functions. The universe is an independent entity, it exists according to those laws and does not require (divine) intervention, yet it cannot "warrant for its own existence and it cannot explain itself" (Rahman). In Islam, this in itself is considered conclusive proof of Allah's existence. The laws placed by Allah take into account all natural phenomena and provide further proof for Allah's greatness, which the Qur'an describes in detail. [He ushers in the dawn, and made the night for rest, the sun and moon a computation. Such is the measure appointed by Him, the Omnipotent and All-Wise] (Al-An`am 6:96). Natural law, as decreed by Allah, "reflects and issues from the order that exists in the Divine Realm" (Nasr) where Allah exists. ===== Mankind & Nature ===== Islam invites man to discover the laws of nature and the ways in which the universe exists. Man was created from clay, and is thus part of nature, not separate from it. This relationship with nature materialises in Islamic living in several ways, the most significant and obvious being death. Muslim burials require the corpse to be washed, have all items removed, and placed in the ground within three days—for an easier return to the earth whence it came. Within Allah's universe, man was given a special place. In Islamic teachings, in contrast to those of Christianity, man was not made in God's image. Rather, Allah distinguished man from His other creations by breathing His own spirit into man. This preferential treatment of God's creation gave man two privileges not made available to the rest of creation: (1) freedom of choice and (2) specialised knowledge or "creative knowledge" (Rahman). Freedom of choice allows man the ability to make the decision whether or not to worship Allah and follow His will. The universe, as described before, is governed by the laws decreed for it by Allah, and has, therefore, been in submission to Allah since its creation. Man, however, was given the ability to think, rationalize, and argue the presence of a creator, and then decide whether to submit to Him or not. ===== An Open Invitation to Knowledge and Learning ===== Creative knowledge was first displayed—according to the teachings of Islam—when, after the angels questioned Allah as to why he had created man in the form of Adam, Allah challenged the angels and

Adam to name objects. The angels were unable to bestow names upon things, whereas Adam could, giving him superiority over those that he had named and demonstrating his Creator's power. ===== Islam is a natural religion.

===== As part of man's privilege, Islam, through the Qur'an, invites man to discover the laws of nature and the ways in which the universe exists. There is no threat to Allah's supremacy in this way, because if Allah wills something to remain a mystery (such as Himself) then man has no possible way of discovering whatever Allah chooses to remain hidden. On the contrary, when man sees for himself the extent to which the universe has been meticulously planned and provided for, Allah's infinite wisdom becomes apparent. Man is invited to question, discover, explore, and manipulate the world around him and use it for his benefit. There are three types of learning encouraged in Islam, all of which will (or should) inevitably lead to acknowledgement and recognition of Allah's power. These are: (1) the discovery of nature, its laws, and how it can be used for the benefit of mankind; (2) the exploration of the history and the geography of the physical world and its peoples; and (3) knowledge of oneself (Rahman). This encouragement to learn and discover has led to a proliferation of Arab scholars in the fields of the natural sciences and mathematics. In Islamic philosophy, one must always seek knowledge, both within and without, as knowledge illuminates the path on which one must travel. Ignorance is an unfavourable state of being, as the process of acknowledging the existence and power of Allah is one of enlightenment through knowing. "Nature exists for man to exploit for his own ends, while the end of man himself is nothing else but to serve God, to be grateful to him, and to worship him alone" (Rahman). Islam suggests that nature was created by Allah specifically for mankind's use and so must be recognised and respected as a gift for which man must be grateful. There are three reasons for creation: (1) "to serve as a collection of signs, or ayat, of the power and goodness of Allah"; (2) "to serve Allah and to be submissive to God's will"; and (3) "for the use of humans" (Timm). Natural law in Islam is based on the laws Allah created for nature, which as mentioned earlier, reflected the laws of Allah's divine realm. Man is expected to discover Allah's will and to follow it, because "Islam suggests that discovering the truth, learning the truth, and believing in the truth are all possible" (Ezzati). Allah created the universe, bestowed human beings with a privileged position within it, and left the world to function under the laws He had decreed for it. Allah observes how people treat the bounty He has given them, and the universe is allowed to exist, with little intervention, for a certain length of time. At the end of this time, following portents of the end of the world as we know it, mankind is brought in front of Allah for Judgment Day. Islam's eschatology places Allah's role as mankind's judge as the progression from His role as mankind's Creator, and man will be punished or rewarded for his deeds in Allah's universe. Islam is a natural religion, in that its teachings advocate the utilisation of nature for man's benefit, along with the preservation of the universe that Allah has placed in mankind's safekeeping. ===== References:

===== Ali, A. *Al-Qur'an: A Contemporary Translation*. New Jersey: Princeton University Press, 2001. Ezzati, A. *Islam and Natural Law*. London: ICAS Press, 2002. Nasr, S.H. *Religion and the Order of Nature*. Oxford: Oxford University Press, 1996. Rahman, F. *Major Themes of the Qur'an*. Chicago: Bibliotheca Islamica, 1980. Timm, R.E. "The Ecological Fallout of Islamic Creation Philosophy." *Worldviews and Ecology: Religion, Philosophy and the Environment*. Eds. M.E. Tucker and J.A. Grim, New York:

Orbis Books, 1994. 83-95

(موقعين هامين للشيخ (هارون يحيى -23
(تناقش مواضيع مختلفة تثبت وجود الله وبدء الخليقة (الرد على الملحدين

<http://www.harunyahya.com/>

<http://www.harunyahya.net/V2/Lang/en>

لماذا أعتنقوا الإسلام

Why do they accept the Islam ?

لماذا اعتنقوا الإسلام ؟ موسوعة مرئيات ممن اسلموا بمختلف الجنسيات
Why do they accept the Islam Why do they accept the Islam ?

الأمريكية: عشرون ألف شخص يعتنقون الإسلام سنويا في أمريكا NBC شبكة
NBC [NEWS:20000](http://www.youtube.com/watch?v/2PS2creVhaM) Americans Convert To ISLAM Each Year!
<http://www.youtube.com/watch?v/2PS2creVhaM>

Yusuf Estes - Priests and Preachers accepting Islam :
: قسيس أمريكي سابق يكشف اعتناق قساوسة كثيرين للإسلام
<http://www.youtube.com/watch?v/E6K0627FiCk>

Many Latinos Convert Daily To ISLAM .. Live From Venezuela!
: الفنزويليون يدخلون في دين الله أفواجا
<http://www.youtube.com/watch?v/1XyrxzQIN9w>

Every day many Germans convert to ISLAM :
: الكثير من الألمان يعتنقون الإسلام يوميا
<http://www.youtube.com/watch?v/34kjurzK500>

: Holland TV:ISLAM fastest spreading Faith among Youth Germans
التلفزيون الهولندي : الإسلام أسرع الديانات انتشارا بين الشباب الألماني
www.youtube.com/watch?v/WAXXN6XOnzQ

Thousands of Danish convert to Islam
: آلاف الدنمركيين يدخلون الإسلام
<http://www.youtube.com/watch?v/kru6XQ8CT48>

: تقرير تلفزيوني : آلاف اللاتينيين يعتنقون الإسلام
TV Report Thousands Hispanics Converting To ISLAM
<http://www.youtube.com/watch?v/yDwGsmTx3D4>

: عالم ألماني وزوجته يعتنقون الإسلام
German Scientist & his wife, clinic assistant convert 2 Islam
http://www.youtube.com/watch?v/uP-2IqH_l4c

عالم أوروبي يعتنق الإسلام

: European Scientist converts to Islam

<http://www.youtube.com/watch?v/OIspK651RpY>

الدكتور البريطاني ويبر يعتنق الإسلام

: Dr. Ian Weber from England converts to Islam

<http://www.youtube.com/watch?v/gUZR6XwU8Pw>

طالب علوم يعتنق الإسلام في أمريكا

: science students turn to Islam :

http://www.youtube.com/watch?v/y3_JYk4Bo4Y

تقرير تلفزيوني : النصارى في فرنسا يعتنقون الإسلام

: TV Report: Christians Convert To ISLAM in France

<http://www.youtube.com/watch?v/Dhu0eEuIsGg>

المسلمون في تكساس : قصص للمسلمين الجدد في تكساس

: Turning Muslim in Texas - People reverting to Islam in Texas

<http://video.google.com/videoplay?docid=-9184353144432289069>

أمريكية تحولت للإسلام بعد أسابيع من 11 سبتمبر

: Angela Collins - Muslim Convert weeks after 9/11 Incident

<http://www.youtube.com/watch?v/j6PJgJdEzNM>

أسترالية تعتنق الإسلام

: NEW MUSLIM Woman from Australia CONVERT

<http://www.youtube.com/watch?v/-baqULx5IBU>

قصة مسلم أمريكي جديد

: The Choice - A Story of New American Muslim Convert

<http://www.youtube.com/watch?v/CML3CRPMefA>

ايرلندي يعتنق الإسلام

: Irish and "loving Islam" Convert to Islam :

<http://www.youtube.com/watch?v/dIc5oFAva-4>

يهودي يعتنق الإسلام

: Jewish To Islam convert

<http://www.youtube.com/watch?v/KcBiJnLjwVw>

: مسلم يروي التغييرات التي حصلت له بعد شهرين من إسلامه

www.youtube.com/watch?v/IIOuITPE6kE

<http://www.youtube.com/watch?v/1qpQvpmEqkc>

لماذا اعتنقوا الإسلام

: Why do they accept the Islam :

<http://www.youtube.com/watch?v/aJ3TGAnFc-U>

أمريكي يعتنقون الإسلام في وقت واحد

: 135 Convert to Islam :
http://www.youtube.com/watch/v/36Glj_FAGcw

مسلمة جديدة تعتنق الإسلام في كندا
: Convert to Islam from Canada
<http://www.youtube.com/watch/v/uKPer2fma9U>

براين يروي قصته من المسيحية إلى الإسلام
: Revert to Islam - Brian From Christianity (Convert to Islam)
http://www.youtube.com/watch/v/bI_YVnD9UvI

العديد من العوائل النصرانية واليهودية يعتنقون الإسلام
: Many Jew and Christian Families Convert To ISLAM :
<http://www.youtube.com/watch/v/84ZtVLI5kXM>

قسيس كاثوليكي بريطاني يعتنق الإسلام
: British Catholic Priest Converted To ISLAM :
<http://www.youtube.com/watch/v/pn0iPIWQNII>

يوناني يعتنق الإسلام
: Greece Men Convert to Islam :
<http://www.youtube.com/watch/v/IIAjkuECrHc>

هندوسي يعتنق الإسلام
: Convert to Islam from Hinduism
<http://www.youtube.com/watch/v/zePqNxz895U>

: نصرانية تعتنق الإسلام
Christian Convert to Islam :
<http://www.youtube.com/watch/v/HDkW2Y35mKQ> 22

: استرالي واسترالية يعتنقون الإسلام بعد محاضرة
Twenty two/22 Brothers and sisters convert to (Islam) :
<http://www.youtube.com/watch/v/XQBn6loQTdY>

: امرأتين من بريطانيا يعتنقون الإسلام
Two British Women of different colors convert to Islam :
www.youtube.com/watch/v/uEfMcPQfv7w

: ألماني يعتنق الإسلام
German convert to Islam :
<http://www.youtube.com/watch/v/9U1zNXXQA6Q>

: ثلاثة فرنسيات يعتنقون الإسلام
Three French Sisters Convert To ISLAM :
www.youtube.com/watch/v/JiksSo0lwL4

: الصحفية ريديلي تعتنق الإسلام
Sister Yvonne Ridley Becomes Muslim Islam Video :
<http://www.youtube.com/watch/v/aOe5s5hP4Gw>

: لماذا اعتنقت هذه الألمانية الإسلام

WHY Christians German Lady convert to ISLAM, SEE VIDEO :

<http://www.youtube.com/watch?v/afFv22Wsd5A>

: ألماني تعتق الإسلام

Germany Convert To ISLAM :

<http://www.youtube.com/watch?v/os4vUxfJizU>

: لماذا اعتنق جيرومي الإسلام ؟

Jerome - How I wrestled my way to Islam :

<http://www.youtube.com/watch?v/b2YZGGDGUWE>

: قصة ألماني اعتنق الإسلام

The story of a German convert to Islam :

<http://www.youtube.com/watch?v/gjRjzTAK-RQ>

: عبد السلام يعتنق الإسلام

Revert to Islam - Abdus Salam (Convert to Islam) :

<http://www.youtube.com/watch?v/VqlilLIQJRE>

: الأمريكية مريم تعتنق الإسلام

Revert to Islam - Miriam Noor From Christianity) :

<http://www.youtube.com/watch?v/ig0N9aRT0Hc>

: ألمان يعتنقون الإسلام في التلفزيون الألماني

Germans convert to Islam on German TV :

<http://www.youtube.com/watch?v/nFqj3xPKc88>

: تقرير تلفزيوني عن مسلمين جدد

TV Report Rechtsanwalt konvertiert zum ISLAM :

http://www.youtube.com/watch?v/_4LrIv6kK9o

: قسيس يعتنق الإسلام

Jolene: A Southern Baptist Converts to Islam :

<http://www.youtube.com/watch?v/RHQOx12-WJU>

: محمد مصعب يروي قصته في اعتناق الإسلام

Revert to Islam - Muhammad Musab (Convert From Christianity) ... :

http://www.youtube.com/watch?v/Co0xom_KcXM

: يوسف علي يروي قصة اعتناقه الإسلام

Revert to Islam - Yusuf Ali (Convert to Islam) :

http://www.youtube.com/watch?v/NcjXK7qzE_k

: كيف اعتنقت ميلينا الإسلام

How Melina came to Islam :

<http://www.youtube.com/watch?v/jLht7Kk0bGg>

: عبد الله لبان يروي قصة اعتناقه للإسلام

Revert to Islam - Abdullah Laban (Convert to Islam)

<http://www.youtube.com/watch/v/gGeHzUkkJH4>

: اللاتينيين يتركون الكنيسة ويعتقدون الإسلام

TV Report Latinos Leaving The Church And Turning To ISLAM :

<http://www.youtube.com/watch/v/j2w14xxi0bM>

: وليام شيبيل و25 من عائلته يعتنقون الإسلام

William Chappelle and 25 members of his family embrace Islam :

<http://www.youtube.com/watch/v/mkBW4l4TmPE>

الإسلام في هولندا

: Islam In Netherlands

<http://video.google.com/videoplay?docid=-6183797847671713770>

ألمان يعتنقون الإسلام

: 6 German convert to Islam - 2007 - LIVE :

<http://www.youtube.com/watch/v/0SpqpGKp7ts>

كارولين تتحول إلى الإسلام

: Caroline convert from Christianity to Islam :

<http://www.youtube.com/watch/v/2Cpmvne2wj0>

: امرأة يابانية تتحول إلى الإسلام

Japanese Women Turning To ISLAM. :

<http://www.youtube.com/watch/v/L7PIOhK-SgA>

: مسلمة أمريكية جديدة تتكلم عن الحجاب

American converted Muslim Woman speaking about the Veil

<http://www.youtube.com/watch/v/L85Mcq3EDX8>

: الدكتورة ريتشارد سون يتحول الى الإسلام في أمريكا

Dr Richardson converted to Islam in USA :

<http://www.youtube.com/watch/v/Tp097NNj3Pk>

: ألمانية نصرانية تتحول إلى الإسلام

German Christ convert to ISLAM :

<http://www.youtube.com/watch/v/UTyu18RgrAo>

: مسلمة جديدة تتكلم عن الإسلام من لندن

New Muslim Lady .. Live from London :

<http://www.youtube.com/watch/v/NTlta20vsow>

: امرأة هولندية تتحول إلى الإسلام

Dutch Women Turning To ISLAM in Holland :

www.youtube.com/watch/v/UyyxPO0HFLk

: امرأة من جنوب ألمانيا تتحول إلى الإسلام

New Sister From South Germany :

<http://www.youtube.com/watch/v/EkBRKrUDnEU>

: كيف تتحول إلى الإسلام

How to Convert to Islam

<http://www.youtube.com/watch/v/i9K7lmYaucU>

: أربع مسلمون جدد من أربع مناطق مختلفة من العالم

4 New Muslims from 4 Corners of the World

<http://video.google.com/videoplay?docid=-4309659428535210219>

: جيني : كيف تحولت إلى الإسلام

؟ Jenny - How I came to Islam

<http://video.google.com/videoplay?docid=5346840716668905509>

: كات ستيفينس يتحول إلى يوسف إسلام

: Cat Stevens becomes Yusuf Islam

<http://video.google.com/videoplay?docid=6157965900354777626>

: اصغر مسلم جديد في بريطانيا

: Islam Youngest Muslim Reverts in The World- in England

<http://video.google.com/videoplay?docid=6872731311255429137>

: عبد الرحيم غرين يتحول إلى الإسلام

: Why Abdul Raheem Green Came to Islam

<http://www.youtube.com/watch/v/wF8joJaOVJw>

: روبرت يتحول إلى الإسلام

: Robert converts to Islam

<http://www.youtube.com/watch/v/vU5HGHiNUu0>

: قصة تحول مؤثرة إلى الإسلام

: Islam : Best and inspirational Revert Story :

<http://video.google.com/videoplay?docid=468440414685693208>

: قصة تحول كريستال إلى الإسلام

: Revert to Islam - Sister Crystal (Convert From Christianity)

<http://www.youtube.com/watch/v/IZF9stLSYjY>

: مسلمة جديدة أسبانية تتكلم عن حقوق المرأة في الإسلام

Spanish Woman talks about Woman rights in Islam :

http://www.youtube.com/watch/v/exdCJ_wT9E4

Stories of people converted to Islam

(قصص أشخاص أعتنقوا الإسلام) (قصص مؤثره)

1- Abu Cuyler

Abu Cuyler ----- I bear witness that there is no god but Allah, and Muhammad is his messenger. Peace and blessings be upon you all. My story of how I reverted back to Islam is quite interesting. I

am actually 24 years old now, going on 25. I took my Shahada 8 years ago when I was a Junior/Senior in High School('91) Ma sha'allah. My parents are both Christians, my Father is a practicing Baptist, and my Mother is a non-practicing Catholic. My Mother wanted my brother and I to be raised so that we can make our own choice when it comes to spirituality. My Father wanted us to be raised Baptist. However, my parents divorced when I was very young(age 3 or so), and we lived with our Mother. I can remember going to church with my Father, but all I remember from it was trying to stay awake. It was boring and uninteresting to me, to the point where I disliked going. The last time I went to church with my father was around age 12. As I grew a little older and gained more knowledge about my people's history in this country and how religion has played a part, I began to not only dislike Christianity, but despise it. With El Hajj Malik Shabazz being a great mentor and role model for me, I began to question why it is that our people are still in the same conditions when we are known for being a very spiritual people. My conclusion was that the religion of Christianity(As being practiced in recent history and present) did not work. Somehow God was not listening to Christians. I also began to associate Christianity as being a slaves religion. Back in 1990 I stopped eating pork because I felt a force coming towards me, and I also knew it was not fit for anyone to eat. I didn't know for sure what was happening but during the next year after I stopped eating swine, I began to see signs of Islam. Being a rap video fan, various rap videos by people in the Nation of Islam started appearing. I saw them as signs. Back then I did not know the difference between the Nation of Islam and Islam. They were all the same to me. Also, my cousin had become Muslim, and she had given me several pamphlets on the life of the Prophet(S.A.W.), and Islam Alhamdulillah. She wore hijab and basically was my resource for any questions, concerns, or events going on. She was the only Muslim I knew or had ever been in contact with (outside of Farrakhan video tapes), and provided a great example of a Muslim through her actions. One of my other concerns with Christianity was why I had to pray through a Middle-Man? Why did I have to pray to a man? I believe in God Almighty. I also didn't know how to pray to God. Islam provided answers to all of my questions on how to be a worthy servant of God. Islam taught me how to live, and how to pray. My first visit to the Masjid was very powerful. Islam gave me a sense of community and peace immediately although I hadn't accepted it yet. It was more realistic to me to pray to God everyday, rather than just thinking about God on Sunday. A way of life, as opposed to just a religion. Those brothers and sisters treated me like family. I took my Shahada on my second visit.

Source

<http://newmuslims.tk/>

2- Maryam al-Mahdayah

Maryam al-Mahdayah REVERTING TO ISLAM: A JOURNEY BACK TO GOD by Maryam al-Mahdayah (USA/EGYPT) (received 08/24/98) Al-Salamu Alaykum, My name is Maryam al-Mahdayah - I was not born with this name, but chose it when I converted to Islam (in 1992). My Christian birth name is Maria (Mary in English, Maryam in Arabic). I would like to share with you my personal story of converting to Islam, with the hope that this story might bring with it a better understanding of Islam.

My story is organized into different life-periods: Growing up Christian (early years) Turning away (teen years) Searching for Truth (the twenties) The Opening (the thirties) Coming Home (the forties and forever) GROWING UP CHRISTIAN -- EARLY YEARS I was raised in the Catholic tradition. I went to Catholic elementary school, learned my Catechism, received my First Communion, received my Catholic name (after a saint), went to confession, all the important steps to growing up Catholic. I tried my best to be good, and I was (I was too afraid of some terrible retribution from God if I wasn't) and throughout these years I developed a substantial feeling of guilt (for what, I wasn't sure, but I knew I was guilty of something). The nuns who taught me seemed harsh, and I couldn't understand why these 'brides of Christ' were so tense and angry. In the summers I would travel south to visit my mother's family - my grandfather was at one time a Baptist minister, and my mother was raised in the Baptist tradition. (Because my father was Catholic she had to convert to Catholicism in order to marry him). So, when I went south, I went to church and Bible school, and sang Christian songs around the antique organ - my aunt would play, and my cousin and I would sing with great feeling. These were good times, and this part of my Christian upbringing was more enjoyable and comfortable. And so the years passed. I spent the school year at home, and summers in the south. My religious life was much of a double life. Looking back, it seems that the only thing the Catholic and Baptist traditions had in common was a foundation in Jesus (peace be upon him). Beyond that, they were two different worlds for me. TURNING AWAY -- TEEN YEARS I didn't have an easy childhood, and the family problems grew in severity to the point where one day, I came to the conclusion that there is no God (or, at the very least, if there was a God, He wasn't there for me). I remember that day, laying in my bed at night, waking up to that reality. I suddenly felt a great vacuum within myself, but, I told myself, if that's reality, then I have to accept it. At my level of understanding, that was my reality. As my teen years progressed, I started searching. By this time, I was no longer required to go to church (in our family religious practice was non-existent by then), so I decided to seek the truth myself. I remember reading about Jesus (pbuh). I had a very strong feeling about him, and even felt connected to him in some way. But I could never accept his manner of death (how could someone so special and close to God die like that??). That seemed a tragedy beyond de*****ion. And so I developed my own opinion and belief that Jesus (pbuh) was in fact a real person, did in fact live on this earth, was in fact a very special person with a very special mission, but beyond that, I didn't know. Eventually I gave up on the idea of Christianity entirely, because too many things didn't make sense. SEARCHING FOR TRUTH -- TWENTIES As I entered my twenties, I felt a tremendous need to find the truth, to still the restlessness in my heart and soul. I was introduced to Buddhism, and since it seemed to come close to what I was looking for (at least there was a clear logic to it), I joined. In many ways it did help me feel better, but to me it seemed to be missing something (what, I didn't know at that time). Over the years, I drifted away from Buddhism as well. It was becoming more of a burden than a comfort in my life. During this time I traveled to Egypt for business, where I met my husband, who was raised in the Muslim tradition. Still involved in Buddhism, I tried to convert him. He patiently listened, and I believed I was succeeding, but I know now that he would never have converted. THE OPENING -- THIRTIES So I continued, became more uncomfortable with Buddhist practice, went back to Egypt to get married, came back to the USA alone and eventually returned to

Egypt to live with my husband. We were there together for a year, a wondrous, healing and unforgettable year. By now I was in my early thirties. I had just arrived in Egypt to really start married life, stressed out to my limit, feeling very much that I had arrived with my last breath. I had been separated from my husband for over a year (my job kept me in the USA, other concerns kept him in Egypt). We kept in touch all during this time, but it was so difficult and stressful that I lost a great deal of weight. I was described as looking anorexic. I wasn't aware of this until one day I happened to see myself in the rearview mirror of a taxi. I saw my neck, with bones extending. At first I didn't realize that was me - when I did, it was quite a shock. I looked at myself with new eyes - my hands were bony - I was beginning to look like a living skeleton. During this time my husband was talking to me - quietly, patiently - explaining not about Islam, but about believing in God. He told me that it didn't matter which religion I chose to practice, as long as I believed in God. I argued with him over and over that there was no God (and Buddhism supported this belief) and over and over he explained that there IS a God and gave me details of the signs of God, the qualities of God. He explained how God is very much with me, and talked to me about God from the perspective of Islam, emphasizing throughout that I did not have to be Muslim - just believe in God. Being a stubborn person, I still resisted outwardly, but inwardly, a small ***** of hope began to open.... My husband asked a friend to bring me some books about Islam. I was surprised he would do so, because I was still "not interested in hearing about God" - sometimes emphatically so. So he left me with the books: an English translation of the Qur'an, a book about all facets of Islam and a book from the Sufi perspective. My interest was slightly piqued, but I dismissed it. I put the books aside, and later went to bed. That night, I had a dream. In this dream, I was somewhere, surrounded by glorious white light. In the background, I heard beautiful music that sounded like Qur'anic reading. I saw the face of a sheikh, wearing a white hat with a red band. Behind me was a golden, spiralling staircase. All these images were suspended in this wondrous white light. This light was brighter than anything I had seen in waking life, but the brightness didn't hurt my eyes. It was pure, heavenly whiteness. Then I looked down, and became aware that I was covered all in white, in the Muslim fashion. Beautiful white flowing dress and head covering. All the while, I kept feeling a tremendous joy pouring out from inside me, and I was filled with this same white light from within. In front of me to my left was a child, about 5 or 6 years old, facing forward so I could not see the face. I didn't know if it was a boy or girl, but I knew this was my child. (At the time, I was physically unable to have children). This dream had a profound impact on me. Although it was 7 years ago, I can still remember it vividly in detail. When I awoke, I related this dream. Not knowing its significance, I told my husband about it because it was so vivid in my mind and didn't make sense to me. I had never had this kind of dream before. When I finished telling it, my husband said, "This is the kind of dream every Muslim wishes to have". But why me? I didn't believe in God, denied His existence (passionately at times), and had no interest in Islam or becoming Muslim. He explained that God was telling me something in this dream and I was very lucky. He also told me that God was close to me. That surprised me. (Interestingly, this dream did not have a dreamlike quality, but in fact gave me the feeling that I was looking at things to come.) After this dream, I decided to open the books about Islam, and find out more about this religion... COMING HOME -- FORTIES AND FOREVER I read about the principles of Islam. They made sense to me, with no contradiction. The de*****ions of

the Islamic way of life, the roles of men and women in society as complimentary rather than competitive were so logical. After reading this I understood that what I felt instinctively about myself as a woman was, in fact, true to my real nature. Rather than feeling demeaned, I felt uplifted, not only as a woman, but as a member of the human race. I started to feel my true self, for the first time in my life. I began to have the sense that I was coming home. I read the Qur'an. Although not in the Arabic original, I found that just reading the verses in English filled me with a tremendous sense of peace and quiet, in a most gentle way. The verses themselves answered many questions I had throughout my life, but could never get a clear answer to. Reading the Qur'an, I began to realize that this book must be the work and the word of God, because of its impeccable logic and its effect on me. I learned that this is one of the qualities of the Qur'an, a certain "barakah" or grace that has a very calming effect on the human soul. Shortly afterward, I had surgery with the hope that I may be able to have a child. The surgery went well, but my chances for having a child were still slim to none. By this time I was reading the Qur'an regularly and trying to learn more about Islam. I asked questions constantly and immersed myself in the atmosphere of Islam - I loved hearing the daily prayer calls on every street and one day asked my husband to take me to Al-Azhar, world-renowned center for Islamic learning, to visit the mosque. I had seen this mosque on TV and felt curiously drawn to it. So one day we went. It was quiet; I walked around, read the Qur'an, sat quietly for a while. It was a nice peaceful time, and we left. About halfway down the street, I stopped and looked down - I wanted to make sure my feet were touching the ground, because I couldn't feel the sidewalk underneath my footsteps. I truly felt I was walking on air....this is the effect of Islam on me - the feeling of lightness was translated literally. I had so many unusual experiences during this time, many just momentary things, that I truly began to believe in my heart that God was, indeed, with me and close to me. The best of all in the human sense was that the following year we had a beautiful daughter - truly a gift from God. Even the doctor who had performed the surgery was amazed. This was the first time ever for her to do this kind of surgery, and she had no way of predicting the outcome, except that the chances were small. (God was with me even then). We moved to the USA and our daughter was born in the autumn, 4 months after our arrival. The following year we went back to Egypt so my husband's family could meet this wonderful addition to our family. Before we left, I decided it was time to officially become Muslim - God had shown me so many signs, that I knew this was the clear path for me. And so, back in Egypt, I went to Al-Azhar to declare, "There is no God but God, and Muhammad is his Messenger." Now I'm in my forties and looking back through my life, particularly the last 10 years, I see the hand of God in all the hundreds of incidents and events along the way. As one always searching for the Truth, whether good or bad, I have found, through personal experience, that God is THE ONE REALITY. We need only to open our eyes, ears and hearts to recognize the Truth: [Bismillah al-rahman al-rahim] " We shall show them Our signs in the horizons and in themselves, till it is clear to them that it is the truth. Suffices it not as to thy Lord, that He is witness over everything? Are they not in doubt touching the encounter with their Lord? Does He not encompass everything?" [Sadaqa allahu alazim] (Qur'an XLI:53-54 / Distinguished) Discovering Islam has been like discovering treasure - a treasure of unlimited value. Because of Islam I have found myself. Through concrete experience I have found that God does exist; that He is kind, loving, merciful and ever-watchful over me. I have found

clarity, meaning and clear direction in my life. God has given me so much, including a family beyond my dreams, a family that resonates perfectly with the deepest desires of my heart and soul, as only He can provide in the most perfect way. I have peace of mind and spirit only when I drink deeply of Islam and the Qur'an, a wondrous healing drink that only God can provide in the most perfect way. The greatest gift from God to me is that He has touched my soul and let me feel His gentleness, loving kindness and mercy. By the grace of God, I am becoming al-mahdayah, the rightly guided one. In order to become the best, the most productive and most compassionate human beings we can be, God has sent us His final message to mankind in the most perfect way - the way of Islam, the way of peace. My personal experience with Christianity left me feeling empty for so long that I could not acknowledge its value. However, Islam teaches us that Judaism, Christianity and Islam all come from God, each with a message sent from God, and therefore all are worthy of respect. Although born into Christianity, Islam is the true path of my soul. Because I am now firmly grounded in my relationship to God, I find that I can appreciate other traditions as well, from the perspective of Islam. There is no more conflict within, because I have come home. In the Name of God, the Merciful, the Compassionate Praise belongs to God, the Lord of all Being, the All-Merciful, the All-compassionate, the Master of the Day of Doom. Thee only we serve; to Thee alone we pray for help Guide us in the straight path, the path of those whom Thou hast blessed, not of those against whom Thou art wrathful, nor of those who go astray. [Sadaqa allahu alazim] (Qur'an 1:1-7 / Al-Fatihah)

Source

<http://members.aol.com/askgive/stories/maryam.htm>

3- Phreddie

Phreddie My Conversion to Islam by Phreddie / USA (received 09/04/99) I will say right away that I am very young. I am only 18, and that fact seems to astound most people. I think it is proof that we are never too young to begin looking for God, or to understand His truth. I was raised christian, nondenominational. We were never big church goers, but we always knew who our God was and what our obligation was to Him. In my living room, to this day, hangs a big velvet painting of Jesus as a black man. That left a huge imprint on me, because it made God real to me. Not only did he come to earth as a man, but he was black like me. In my preteen years I was a crusader for Christ. I wanted to convert the world and save souls. I believed blindly 100% in everything that was given to me by the Bible and my pastor/youth leader. Then one day I ran across something in the Bible that didn't sound anything like the God who I had learned to love and obey. I thought perhaps I was just too young to understand and took it to a more knowledgeable christian who confirmed that it was what I thought it was. My world fell apart. I read the Bible, cover to cover, and marked along the way all of the things that were contradictory or ungodly. By the time I got to revelations I had a large segment of the Bible marked as invalid. So, thinking maybe I needed to look at it in a historical perspective I did my history work. There I found even more hypocrisy, blasphemy, and human tampering with holy scriptures. What shocked me was the story of the council of Nice where human men "divinely guided" decided which scriptures would be in the Bible and which ones

needed editing. I also had to ask myself how God could be three and one at the same time. What happens to a good man like Ghandi when he dies without Jesus? Does Hitler get to go to heaven if he accepts Christ as his lord and saviour? What about those who have never been exposed to christianity? I was once told that the trinity was part of the essence of God and that since the breadth and scope of God is beyond my understanding I should simply beleive. I couldn't worship a God I couldn't understand. I never lost my faith in God, I just decided that christianity was not the right path for me to travel. I felt no kinship with fellow beleivers. I never felt anything special while attending service except that i was doing an obligatory service to God. So I wandered faithless, looking for something to hold on to. In my search I found Wicca, the Bahai faith, and finally Islam. I studied Islam quietly, on my own, in secret, for two years. I wanted to be able to seperate fact from fiction. i did not want to confuse Islam with the cultures who claim to practice Islam while instituting things that are clearly against all that Allah has revealed to us. I wanted to make the distinction between the religion and the societies that adopted it. That took time and patience. I met a lot of helpful brothers and sister via e-mail who answered all of my questions and opened their lives up for me to examine. I never liked the image that I was handed as to what a woman was. In popular culture we are portrayed as very sexy, lady like, independant enough so that men ahve no real responsibility toward us or the children they help create, but dependant enough that we are continually in search of a new man. The average woman on the street is honked at , whistled at, has had her butt or breasts pinched, slapped, rubbed, or oggled by some strange woman. I never agreed with any of that and never found a "come on" flattering. In christianity I was taught that as a woman I should not teach in church or question the authority of any man in public. The picture painted of women in Christianity was one of inferiority. We were supposed to be chaste and silent with children about our feet. In Islam i found a voice, a system that gave me ultimate respect for being a mother and acknowledged the fact that I was equal to man in every way except one: physical strength. The hadith are littered with stories of women who spoke publically and Islamic history is full of women who were leaders. It was a theology that i could respect because it respected me. I had to ask myself if I really wanted to be like all of the people I saw around me. Who was really oppressed? The girl wearing skin tight jeans getting cat calls from boys rolling by in cars was not free. She was society's whore and she got no respect. I was thankful that my mother had never allowed me to wear such things, not that I ever wanted to, but her disapproval was an added insentive. After examining the position of the muslim woman and what I felt to be truth in my heart, how could I deny Islam. Six weeks ago i made the decision to convert to Islam. I did so and have not looked back since. My friends respect it because they see that it has not changed who I am and what I stand for, in fact it has backed it up. My advise to any woman out there is to ask herself these questions: What do you want your daughter to beleive about herself? How should she allow herself to be treated? Is she really born with evil tendencies because she is a descendant of Eve? How do you want her to feel about her body? What are you modeling for her? What image of womanhood are you promoting? How do men treat you and how do you allow yourself to be treated?

Source

<http://members.aol.com/askgive/stories/phreddie.htm>

4- Sumaiya (Kristin)

Sumaiya (Kristin) Discovering The Truth Sumaiya (Kristin), USA (received 01/25/2000)

My search for a religion began in high school when I was 15 or 16 yrs. old. I had been associating with a bad group of people whom I thought were my friends, but in time I realized these people were losers. I saw what direction their lives were heading in and it wasn't a good one. I didn't want these people to have any affect on my success for the future, so I cut myself off from them completely. It was hard in the beginning because I was alone without friends. I started to look for something to associate myself with and something that I could rely on and base my life on....Somehting that no person could ever use to destroy my future with. Naturally, I turned to seeking God. Finding out who God was and what the truth was wasn't easy however. What was the truth anyway?! This was my primary question as I began my search for a religion. In my own family there have been many shifts of religion. My family has Jews and a few kinds of Christianity in it, and now, Alhumdulillah Islam. When my Mom and Dad were married they felt the need to decide what faith to bring there children up in. Since the Catholic church was really the only option for them (our town just has 600 people) they both converted to Catholicism and raised my sister and I as Catholics. Going back through the stories of conversions in my own family, it seems that they are all conversions of convenience. I don't think they were truly seeking God, but just manipulating religion as the means to achieving an end. Even after all these changes in the past, religion was never of extreme importance for my Mom, Dad, sister or I. If anything, ours was the family you saw at church during Christmas time and Easter. I always felt that religion was something separate from my life, 6 days a week or life and one day a week for church, on the rare occasions when I did go. In other words, I wasn't conscious of God or how to live according to His teachings on a day to day basis. I didn't accept some Catholic practices including: 1) Confessions to a priest: I thought why couldn't I just confess to God without having to go through a man to get to Him? 2) The "Perfect" Pope- How can a mere man, not even a prophet, be perfect?! 3) The worship of saints- wasn't this a direct violation of the first commandment? Even after 14 years of forced Sunday school attendance, the answers I received to these questions and others were, "You just have to have faith!!" Should I have faith because someone TOLD me to?! I thought faith should be based on the truth and answers that appealed to logic, I was interested to find some. I didn't want the truth of my parents, or friends, or anyone else. I wanted God's truth. I wanted every idea I held to be true to me because I believed it entirely, heart and soul. I decided if I was to find the answers to my questions I would have to search with an objective mind and I began to read... I decided that Christianity was not the religion for me. I didn't have anything personal with Christians, but I found that the religion itself contained many inconsistencies, especially when I read the Bible. In the Bible, the inconsistencies I came across and the things that made no sense at all were so numerous that I actually felt embarrassed that I had never questioned them before or even noticed them! Since some people in my family are Jewish, I started to research Judaism. I thought to myself the answer may be there. So for about a year I did research on anything concerning Judaism, I mean in DEPTH research!! Everyday I tried to read and learn something (I still know about Orthodox Jewish kosher laws!). I went to the library and checked out every book on Judaism within a two month period, looked up info. On the internet, went to the

synagogue, talked with other Jewish people in nearby towns and read the Torah and Talmud. I even had one of my Jewish friends come visit me from Israel! I thought maybe I had found what I was looking for. Yet, the day I was supposed to go the synagogue and meet with the rabbi about possibly making my conversion official, I backed out. I honestly don't know what stopped me from leaving the house that day, but I just stopped as I was about to go out the door and went back in and sat down. I felt like I was in one of those dreams where you try to run but everything is in slow motion. I knew the rabbi was there and waiting for me, but I didn't even call to say I was coming. The rabbi didn't call me either. Something was missing... After learning that Judaism was also not the answer, I thought (also after much pressure from my parents) to give Christianity one more try. I had, as i said, a good background in the technicalities from my years of Sunday schools, but i was more concerned with finding the truth behind the technicalities. What was the beauty of it all, where was the security of it and how I could accept it logically? I knew if I were to seriously consider Christianity, Catholicism was out. I went to every other Christian church in my town, Lutheran, Pentecostal, Latter Day Saints (Mormon) , and non-denominational churches. I didn't find what I was looking for- answers!! It wasn't the environment of the people which turned me away, it was the discrepancies between denominations which disturbed me. I believed there had to be one right way, so how could I possibly chose the "right" denomination? In my estimation it was impossible and unfair for a Compassionate and Merciful God to leave mankind with such a choice. I was lost... At this point I was just as confused and frustrated as when i began my search. I felt like throwing up my arms to God and shouting, "What now?" I wasn't a Jew, I wasn't a Christian, I was just a person who believed in one God. I thought of giving up organized religion all together. All I wanted was the truth, I didn't care what holy book it came from, I just wanted it. One day I was reading on the internet and decided to take a break and find a chat room. I noticed a "religion chat" which of course I was interested in, so I clicked on it. I saw a room called "Muslim chat". Should I go in? I was hoping no terrorists would gain access to my e-mail and send me computer viruses- or worse. Images of huge men dressed in black with big beards coming to the door and kidnapping me flashed in my brain. (You can tell how much I knew about Islam- zero!) But then I thought, C'mon, this is just an innocent investigation. I decided to go in and noticed that the people in this room weren't as scary as i had imagined they would be. In fact, most of them called each other "brother" or "sister" even if they had just met! I said hi to everyone and told them to fill me in on the basics of Islam - which I knew nothing about. What they had to say was interesting and coincided with what I already believed. Some people offered to send me books so I said okay. (By the way, I never did get any viruses and no men showed up at my door to take me away, except my husband but I went willingly!) When I logged off the chat I went directly to the library and checked out every book on Islam, just as I had done with Judaism. Now I was interested to read and learn more. Before I could even get the huge stack of books home, I wanted to look through a few. This was a turning point for me.... The first few I looked through explained the basics in more detail, some were scholarly and some had pictures of huge beautiful mosques with women in scarves. Luckily I also checked out a Qur'an...I opened it up at random and began to read. The language was what hit me first, I felt an authority talking to me, not a man talking as I had with other "sacred" ****s. The passage I read (and unfortunately I don't know what it was) talked about what God expects you to do in this

life and how to live it according to His commandments. It stated that God is The Most Gracious and Merciful and The Forgiver. Most importantly, unto Him is our return. Before I knew it, I could hear each of my tear drops as they hit the pages that I was reading. I was crying right in the middle of the library, because finally, after all my searching and wondering I had found what I was looking for- Islam. I knew the Qur'an was something unique because I had read a lot of religious literature and NONE of it was ever this clear or gave me such a feeling. Now I can see the wisdom of God, Masha'allah for letting me explore Judaism and Christianity so thoroughly before I found Islam so I could compare them all and realize that NOTHING compares to Islam. From that point on I kept researching Islam. I approached it by looking for inconsistencies as I had done with Judaism and Christianity, but there wasn't any to be found. I scoured the Qur'an, searching for any discrepancy, even to this day I haven't been able to find ONE inconsistency in it! Another great thing I love about the Qur'an is it challenges the reader to question it. It says about itself that if it wasn't from God surely you would find a lot of inconsistency in it! Not only was Islam free of inconsistencies, it had an answer for any question I could think of- an answer that made sense. After three months, I decided that Islam was the answer and made my conversion official by saying the Shehadah. However, I had to say my Shehadah over the speaker phone with an imam from Pennsylvania because there were no Muslims or mosques near me (the NEAREST was about 6 hours away). I have never regretted my decision to convert. Since there were no Muslims living near me I had to take initiative and do much learning on my own but I never grew tired of it because I was learning the truth. Accepting Islam was like an awakening of my spirit, my mind and even how I viewed the world. I could compare it to someone who has bad eyesight; they struggle to keep up on class, can't concentrate and are constantly challenged by their handicap. If you just give them a pair of glasses everything becomes clear and in focus. This is how my experience of Islam is: like receiving a pair of glasses, that have allowed me, for the first time, to really see. Well, that's the whole story.. hope you liked it. Take care and May Allah bless and guide us all! Your friend, Sumaiya

Source

<http://members.aol.com/askgive/stories/sumaiya.htm>

5- Hayat Ann Collins Osman

Hayat Ann Collins Osman From devoted Christian to devoted Muslim Hayat Ann Collins Osman, USA (received 01/01/2001) I was raised in a religious Christian family. At that time, Americans were more religious than they are now—most families went to church every Sunday, for example. My parents were involved in the church community. We often had ministers (Protestant “priests”) in the house. My mother taught in Sunday school, and I helped her. I must have been more religious than other children, although I don't remember being so. For one birthday, my aunt gave me a Bible, and my sister a doll. Another time, I asked my parents for a prayer book, and I read it daily for many years. When I was in junior high school (middle school), I attended a Bible study program for two years. Up to this point, I had read some parts of the Bible, but had not understood them very well. Now was my chance to learn. Unfortunately, we studied

many passages in the Old and New Testament that I found inexplicable, even bizarre. For example, the Bible teaches an idea called Original Sin, which means that humans are all born sinful. I had a baby brother, and I knew that babies were not sinful. The Bible has very strange and disturbing stories about Prophet Abraham and Prophet David, for example. I couldn't understand how prophets could behave the way the Bible says they did. There were many, many other things that puzzled me about the Bible, but I didn't ask questions. I was afraid to ask—I wanted to be known as a “good girl.” Al-hamdulillah, there was a boy who asked, and kept asking. The most critical matter was the notion of Trinity. I couldn't get it. How could God have three parts, one of which was human? Having studied Greek and Roman mythology at school, I thought the idea of the Trinity and powerful human saints very similar to the Greek and Roman ideas of having different so-called “gods” that were in charge of different aspects of life. (Astaghfir-Ullah!) The boy who asked, asked many questions about Trinity, received many answers, and was never satisfied. Neither was I. Finally, our teacher, a University of Michigan Professor of Theology, told him to pray for faith. I prayed. When I was in high school, I secretly wanted to be a nun. I was drawn to the pattern of offering devotions at set times of day, of a life devoted entirely to God, and of dressing in a way that declared my religious lifestyle. An obstacle to this ambition, though, was that I wasn't Catholic. I lived in a midwestern town where Catholics were a distinct, and unpopular minority! Furthermore, my protestant upbringing had instilled in me a distaste for religious statuary, and a healthy disbelief that dead saints had the ability to help me. In college, I continued to think and pray. Students often talk and argue about religion, and I heard many different ideas. Like Yusuf Islam, I studied the Eastern so-called religions: Buddhism, Confucianism, and Hinduism. No help there. I met a Muslim from Libya, who told me a little about Islam and the Holy Qur'an. He told me that Islam is the modern, most up-to-date form of revealed religion. Because I thought of Africa and the Middle East as backwards places, I couldn't see Islam as modern. My family took this Libyan brother to a Christmas church service. The service was breathtakingly beautiful, but at the end, he asked, “Who made up this procedure? Who taught you when to stand and bow and kneel? Who taught you how to pray?” I told him about early Church history, but his question made me angry at first, and later made me think. Had the people who designed the worship service really been qualified to do so? How had they known the form that worship should take? Had they had divine instruction? I knew that I did not believe in many of the teachings of Christianity, but continued to attend church. When the congregation recited pieces I believed to be blasphemous, such as the Nicene Creed, I was silent—I didn't recite them. I felt almost alien in church, almost a stranger. I knew that I did not believe in many of the teachings of Christianity, but continued to attend church. When the congregation recited pieces I believed to be blasphemous, such as the Nicene Creed, I was silent—I didn't recite them. I felt almost alien in church, almost a stranger. Horror! Someone very close to me, having dire marital problems, went to a curate of our church for advice. Taking advantage of her pain and self-loathing, he took her to a motel and seduced her. Up to this point, I had not considered carefully the role of the clergy in Christian life. Now I had to. Most Christians believe that forgiveness comes through the “Holy Communion” service, and that the service must be conducted by an ordained priest or minister. No minister, no absolution. I went to church again, and sat and looked at the ministers in front. They were no better than the congregation—some of

them were worse. How could it be true that the agency of a man, of any human being, was necessary for communion with God? Why couldn't I deal with God directly, and receive His absolution directly? Soon after this, I found a translation of the meaning of the Qur'an in a bookstore, bought it, and started to read it. I read it, off and on, for eight years. During this time, I continued to investigate other religions. I grew increasingly aware of and afraid of my sins. How could I know whether God would forgive me? I no longer believed that the Christian model, the Christian way of being forgiven, would work. My sins weighed heavily on me, and I didn't know how to escape the burden of them. I longed for forgiveness. I read in the Qur'an, "...nearest among them in love to the Believers you will find those who say, 'We are Christian': Because amongst them are Men devoted to learning, and men who have renounced the world and are not arrogant. And when they listen to the revelation received by the Messenger, you will see their eyes overflowing with tears, for they recognize the truth. They pray, 'Our Lord! We believe. Write us down among the witnesses. What cause can we have not to believe in Allah and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?'" --The Holy Qur'an Chapter 5, the Table verses 82-84. I saw Muslims praying on the TV news, and wanted to learn how. I found a book (by a non-Muslim) that described it, and I tried to do it myself. (I knew nothing of Taharah -- ritual purity -- and did not pray correctly.) I prayed in my own strange, desperate way, secretly and alone, for several years. I memorized some parts of the Qur'an in English, not knowing that Muslims memorize the Qur'an in Arabic. Finally, after eight years of reading the Qur'an, I found this verse:: "This day have I perfected your religion for you, completed My favor for you, and chosen Islam as your religion." --The Holy Qur'an Chapter 5, the Table verse 3. I wept for joy, because I knew that, way back in time, before the creation of the Earth, Allah had written this Qur'an for me. Allah had known that Anne Collins, in Cheektowaga, NY, USA, would read this verse of the Qur'an in May 1986, and be saved. Now, I knew that there were many things I had to learn, for example, how to offer the formal Muslim prayer. The problem was that I didn't know any Muslims. Muslims are much more visible in the US now than they were then. I didn't know where to find them. I found the phone number of the Islamic Society in the phone book, and dialed it, but when a man answered, I panicked and hung up. What was I going to say? How would they answer me? Would they be suspicious? Why would they want me, when they had each other and their Islam? In the next couple of months, I called the mosque a number of times, and each time panicked and hung up. Finally, I did the cowardly thing: I wrote a letter asking for information. The kindly, patient brother at the mosque phoned me, and then started sending me pamphlets about Islam. I told him I wanted to be Muslim, but he told me, "Wait until you are sure." It upset me that he told me to wait, but I knew he was right, that I had to be sure because, once I had accepted Islam, nothing would ever be the same again. I became obsessed with Islam. I thought about it, day and night. On several occasions, I drove to the mosque (at that time, it was in an old converted house) and circled it many times, hoping to see a Muslim, wondering what it was like inside. Finally, one day in early November 1986, as I was working in the kitchen, I suddenly knew, knew that I was Muslim. Still a coward, I sent the mosque another letter. It said, "I believe in Allah, the One True God, I believe that Muhammad was his Messenger, and I want to be counted among the witnesses." The brother called me on the phone the next day, and I said my shahadah* on the phone to him. He told me

then that Allah had forgiven all my sins at that moment, and that I was as pure as a newborn baby. I felt the burden of sin slip off my shoulders, and wept for joy. I slept little that night, weeping, and repeating Allah's name. Forgiveness had been granted.

Alhamdulillah. *The statement a person makes when accepting Islam (and many times a day thereafter: I testify that there is no deity other than Allah, and

I testify that Muhammad (s.a.w.) was a messenger of Allah.

Source

<http://members.aol.com/askgive/stories/hayat.htm>

6- Fouad Haddad (Lebanon)

Fouad Haddad (Lebanon) Written on the 19th of Ramadan 1417 (28 January 1997) I was born and raised in a typical middle-class Lebanese Catholic family in Beirut, Lebanon. Two years into the war I was forced to leave, and completed high school in England. Then I went to Columbia College in New York. After my BA I went back to Lebanon and taught at my old school. Two years later I left Lebanon again, this time of my own free will, although it was a more wrenching separation than the first. I left behind my war-torn country and made for my new land of opportunities. I was demoralized, and spiritually at a complete impasse. With my uncle's support I went back to graduate studies at Columbia. This is the brief story of my conversion to Islam while there. While in Lebanon I had come to realize that I was a nominal Christian who did not really live according to what he knew were the norms of his faith. I decided that whenever the chance came I would try my best to live according to my idea of Christian standards for one year, no matter the cost. I took this challenge while at Columbia. A graduate student's life is blessed with the leisure necessary for spiritual and intellectual exploration. In the process I read and meditated abundantly, and I prayed earnestly for dear guidance. My time was shared literally between the church and the library, and I gradually got rid of all that stood in the way of my experiment, especially social attachments or activities that threatened to steal my time and concentration. I only left campus to visit my mother every now and then. Certain meetings and experiences had set me on the road of inquiry about Islam. During a scholarship year spent in Paris I had bought a complete set of tapes of the holy Qur'an. Back in New York I listened to its recitation for the first time, as I read simultaneously the translation, drinking in its awesome beauty. I paid particular attention to the passages that concerned Christians. I felt an inviting familiarity to it because undoubtedly the One I addressed in my prayers was the same One that spoke this speech, even as I squirmed at some of the "verses of threat". After some time I knew that this was my path, since I had become convinced of the heavenly origin of the Qur'an. I was reading many books at the same time. Two of them were Martin Lings' "Life of Muhammad" and Fariduddin Attar's "Book of Secrets" (Persian "Asrar-Nama", in French translation). I found extremely inspiring Lings' account of Shaykh Ahmad `Alawi's life in his book "A Sufi Saint of the Twentieth Century." I did not finish the latter before I became a Muslim; but I am jumping ahead. At any rate, it now seemed my previous experience of religion had been like learning the alphabet in comparison, even my early morning and late night Bible readings and my past studies in the original Latin of Saint Augustine, who had once towered in my life as a spiritual giant. I began to long almost

physically for a kind of prayer closer to the Islamic way, which to me held promises of great spiritual fulfillment, although I had grown completely dependent on certain spiritual habits -- particularly communion and prayer -- and could hardly do without them. And yet I had unmistakable signs pointing me in a further direction. One of them I considered almost a slap in the face in its frankness: when I told my local priest about the attraction I felt towards Islam he responded as he should, but then closed his talk with the words: allahu akbar. "Allahu akbar"? An Italian-American priest?! I went to two New York mosques but the imams there wanted to talk about the Bible or about the Middle East conflict, I suppose to make polite conversation with me. I realized they did not necessarily see what drove me to them and yet I did not find an avenue where I would pluck up the courage to declare my intention. Then I would go home and tell myself: Another day has passed, and you are still not Muslim. Finally I went to the Muslim student group at Columbia and announced my intention, and declared the two shahada: The Arabic formula that consists in saying "I bear witness that there is no god but Allah" -- the Arabic name for God -- "and I bear witness that Muhammad is His Prophet." They taught me ablution and salat (prayer), and I gained a dear friend among them. Those days are marked in my life with letters of light. Another close friend of mine played a role in this conversion. This devout American Christian friend had entered Islam years before me. At the time I felt in my silly pride that it was wrong for an American to enter into the religion of the Arabs and for me, an Arab, to stand like a mule in complete ignorance of it. It had a great effect on me from both sides: the cultural one and the spiritual, because he was -- is -- an honest and upright person whose major move meant a great deal to me. I had also come to realize that my early education in Lebanon had carefully *****tered me from Islam, even though I lived in a mixed neighborhood in the middle of Beirut. I went to my father's and grandfather's Jesuit school. The following incident is proof that there is no turning away of Allah's gift when He decides to give it. One year, when I was 12, a strange religious education teacher gave us as an assignment the task of learning the Fatiha -- the first chapter of the Qur'an -- by heart. I went home and did, and it stayed with me all my life. After parents complained he was fired -- "we do not send our children to a Christian school in order for them to learn the religion of Muslims" -- but the seed had been sown, right there in the staunch Christian heartland, inside its prize school. Now here I was in the United States, knocking at the door of the religion of the Prophet, peace be upon him! Days after I took shahada I met my teacher and the light on my path, Shaykh Hisham Kabbani of Tripoli, after which I met his own teacher, Shaykh Nazim al-Haqqani of Cyprus. May Allah bless and grant them long life. Through them, after some years, my mother also took shahada and I hope and pray every day that my two brothers and stepfather will soon follow in Allah's immense generosity. Allah's blessings and peace on the Prophet, his Family, his Companions, and all Prophets.

Source

<http://members.aol.com/askgive/stories/fouad1.htm>

7- [Monica](#)

Monica (Ecuador/USA) Assalamu Aleykum! I was born in a Catholic family in Ecuador. My family was never very religious. I mean, they didn't go to church or things like that,

except for my grandma whom I loved very much. However, they sent me to a Catholic high school. There, I learned about the religion and I also learned about the spiritual side of life. Years later, I had the opportunity to go to a college in the U.S. Over there, there were a good number of muslims studying. I didn't know anything at all about Islam at first. Sometimes I saw them performing prayers. I had never seen a prayer like that. I thought it was very peaceful, and they seemed to have so much faith while doing it. This is the first thing that attracted me to Islam. Actually, it wasn't until I was about to come back home, when I was finishing school, that I decided to learn more about this religion. I always liked to learn about other beliefs and cultures. But this was time that I especially felt unsatisfied about Catholicism. Then, I tried to contact some people at the masjid. Finally, they led me to a sister who was teaching classes for converts at the mosque. I started attending these classes, and after a few months I decided that Islam was the religion for me. Islam, in contrast to Catholicism, seemed very pure. I mean, like it had very little influence from people. It seemed perfect. It was hard to find anything I could disagree with. Its hard for me to express the difference I felt between these two religions...I also feel that with Islam I'm sort of more guided, either by the Quran or the hadiths. Whereas, when I was Catholic, it was kind of like I had to figure out what to do in certain situation. People might think that Islam is strict, but I think thats the way its meant to be. I mean, I feel in this way God tells us very clearly what he expects. And you don't have to just wonder in the world looking for the truth, or the real happiness, or things like that. Islam hasn't been easy, I have to admit. For those coming from other religions, and for muslims too, I'd like to say that its very important to respect others, and to learn to listen to them. One of the problems with Islam has been that muslims have been so closed to other people, that they cant get to know us or the religion. I also think that muslims should be more open to converts, and more respectful to them. I myself felt sometimes rejected by both groups, the muslims and my old catholic friends. I've met other converts, and often they seem like they have more faith than a muslim-born person. So, I think they deserve some credit for that. It's very unfair to treat them as if they were not real muslims. Well, thats about it. I hope Im not missing anything. Of course there are many things Id like to say. But its getting too long.

Source

<http://members.aol.com/askgive/stories/mona1.htm>

8- Kaci Starbuck

Kaci Starbuck My first realization about the Christian idea of salvation came after I was baptized into a Southern Baptist church at a young age. I was taught in Sunday School that "if you aren't baptized, then you are going to hell". My own baptism had taken place because I wanted to please people. My mom had come into my room one evening and I asked her about baptism. She encouraged me to do it. So, the next Sunday, I decided to go to the front of the church. During a hymn at the end of the sermon, I walked forward to meet with the youth minister. He had a smile on his face, greeted me, then sat beside me on a pew. He asked a question, "Why do you want to do this?"... I paused, then said, "because I love Jesus and I know that he loves me". After making the statement, the members of the church came up and hugged me... anticipating the ceremonial immersion

in water just a few weeks later. During my early years at church, even in the kindergarten class, I remember being a vocal participant in the Sunday School lessons. Later, in my early adolescent years I was a member of the young girls' group that gathered at the church for weekly activities and went on annual retreats to a camp. During my youth, I attended a camp with older members of the youth group. Though I hadn't spent much time with them before, they recognized me as "the daughter of a youth coordinator" or "the girl who plays piano at special occasions at church". One evening at this camp a man was speaking about his marriage. He told the story about meeting his wife. He had grown up in the US where dating was normal, but in the girl's culture, he could only be with her if they had a guardian with them. Since he liked her, he decided to continue seeing her. Another stipulation is that they could not touch each other until she had been given a promise ring. Once he proposed to her, they were allowed to hold hands. -This baffled me, yet held me in awe. It was beautiful to think that such discovery of another person could be saved until a commitment was made. Though I enjoyed the story, I never thought that the same incident could occur again. A few years later, my parents divorced and the role of religion changed in my life. I had always seen my family through the eyes of a child - they were perfect. My dad was a deacon in the church, well respected, and known by all. My mom was active with youth groups. When my mom left, I took the role of caretaker of my father and two brothers. We continued to go to church, but when visiting my mom on weekends, the visits to churches became more infrequent. When at my dad's home we would gather at night every night to read Corinthians 1:13 (which talks about love/charity). My brothers, father, and I repeated this so often that I memorized it. It was a source of support for my dad, though I could not understand why. In a period of three consecutive years, my older brother, younger brother, and I moved to my mom's house. At that point my mom no longer went to church, so my brothers found church attendance less important. Having moved to my mother's house during my junior year of high school, I was to discover new friends and a different way of life. The first day of school I met a girl who was very friendly. The second day of school, she invited me to her house for the weekend - to meet her family and visit her church. I was automatically "adopted" into her family as a "good kid" and "good influence" for her. Also, I was surprisingly shocked at the congregation that attended her church. Though I was a stranger, all of the women and men greeted me with hugs and kisses and made me feel welcome. After continually spending time with the family and attending church on the weekends, they started talking to me about particular beliefs in their Church of Christ. This group went by the New Testament (literal interpretation of Paul's writings). They had no musical instruments in church services - only vocal singing; there were no hired preachers, but elders who would bring sermons each Sunday. Women were not allowed to speak in church. Christmas, Easter, and other holidays were not celebrated, wine and unleavened bread were taken as communion every Sunday, and baptism was seen as immediately necessary at the moment that the sinner decided to become a believer. Though I was already considered a Christian, members of this congregation believed that I was going to hell if I didn't get baptized again - in their church, their way. This was the first major blow to my belief system. Had I grown up in a church where everything had been done wrong? Did I really have to be baptized again? At one point I had a discussion about faith with my mom. I told her about my confusion and just wanted somebody to clear things up for me. I became critical of sermons at all churches because the preachers

would just tell stories and not focus on the Bible. I couldn't understand: if the Bible was so important, why was it not read (solely) in the church service? Though I thought about baptism every Sunday for almost two years, I could not walk forward to be baptized. I would pray to God to push me forward if it were the right thing to do - but it never happened. The next year I went to college and became detached from all churches as a freshman. Some Sundays I would visit churches with friends - only to feel critical of the sermons. I tried to join the baptist student association, but felt that things were wrong there, too. I had come to college thinking that I would find something like the church of christ but it was not to be found. When I would return home to my mom's house on occassional weekends, I would visit the church to gain the immediate sense of community and welcoming. In my Sophomore year, I spent Sundays singing at the Wake Forest church in the choir because I earned good money. Though I didn't support the church beliefs, I endured the sermons to make money. In October of my sophomore year I met a Muslim who lived in my dorm. He was a friendly guy who always seemed to be pondering questions or carrying a deep thought. One evening I spent the entire evening asking him philosophical questions about beliefs and religion. He talked about his beliefs as a Shia' Ismaili Imami Muslim. Though his thoughts did not fully represent this sect of Islam (since he was also confused and searching for answers), his initial statements made me question my own beliefs: are we born into a religion, therefore making it the right one? Day after day I would meet with him and ask questions - wanting to get on the same level of communication that we had reached at our initial meeting - but he would not longer answer the questions or meet the spiritual needs that I had. The following summer I worked at a bookstore and grabbed any books that I could find about Islam. I introduced myself to another Muslim on campus and started asking him questions about Islam. Instead of looking to him for answers, I was directed to the Quran. Any time I would have general questions about Islam, he would answer them. I went to the local mosque twice during that year and was happy to feel a sense of community again. After reading about Islam over the summer, I became more sensitive to statements made about Muslims. While taking an introductory half-semester course on Islam, I would feel frustrated when the professor would make a comment that was incorrect, but I didn't know how to correct him. Outside of my personal studies and university class, I became an active worker and supporter of our newly rising campus Islam Awareness Organization. As the only female member, I would be identified to others as "the christian in the group". every time a Muslim would say that, I would look at him with puzzlement - because I thought that I was doing all that they had been doing - and that I was a Muslim, too. I had stopped eating pork and became vegetarian, had never liked alcohol, and had begun fasting for the month of Ramadhan. But, there still was a difference... At the end of that year (junior year) other changes were made. I decided to start wearing my hair up - concealed from people. Once again, I thought of this as something beautiful and had an idea that only my husband should be able to see my hair. I hadn't even been told about hijab... since many of the sisters at the mosque did not wear it. That summer I was sitting at school browsing the internet and looking for sites about Islam. I wanted to find e-mail addresses for Muslims, but couldn't find a way. I eventually ventured onto a homepage that was a matrimonial link. I read over some advertisements and tried to find some people within my age range to write to about Islam. I prefaced my initial letters with "I am not seeking marriage - I just want to learn about Islam". Within a few days I had

received replies from three Muslims- one from Pakistan/India who was studying in the US, one from India but studying in the UK, and one living in the UAE. Each brother was helpful in unique ways - but I started corresponding with the one from the US the most because we were in the same time zone. I would send questions to him and he would reply with thorough, logical answers. By this point I knew that Islam was right - all people were equal regardless of color, age, sex, race, etc; I had received answers to troublesome questions by going to the Qur'an, I could feel a sense of community with Muslims, and I had a strong, overwhelming need to declare the shahada at a mosque. No longer did I have the "christian fear" of denouncing the claim of Jesus as God - I believed that there was only one God and there should be no associations with God. One Thursday night in July 1997 I talked with the brother over the phone. I asked more questions and received many more pertinent, logical answers. I decided that the next day I would go to the mosque. I went to the mosque with the Muslim brother from Wake Forest and his non-Muslim sister, but did not tell him my intentions. I mentioned that I wanted to speak with the imam after the khutbah [religious directed talk]. The imam delivered the khutbah, the Muslims prayed [which includes praising Allah, recitation of the Quran, and a series of movements which includes bowing to Allah] then he came over to talk with me. I asked him what was necessary to become Muslim. He replied that there are basics to understand about Islam, plus the shahada [there is no god but Allah and Muhammad is the messenger of Allah]. I told him that I had learned about Islam for more than a year and was ready to become Muslim. I recited the kalimah... and became Muslim on July 12, 1996, alhumdulillah [all praise due to Allah]. That was the first big step. Many doors opened after that - and have continued to open by the grace of Allah. I first began to learn prayer, then visited another masjid in Winston-Salem, and began wearing hijab two weeks later. At my summer job, I had problems with wearing hijab. The bosses didn't like it and "let me go" early for the summer. They didn't think that I could "perform" my job of selling bookbags because the clothing would limit me. But, I found the hijab very liberating. I met Muslims as they would walk around the mall... everyday I met someone new, alhumdulillah. As my senior year of college progressed, I took the lead of the Muslim organization on campus because I found that the brothers were not very active. Since I pushed the brothers to do things and constantly reminded them of events, I received the name "mother Kaci". During the last half of my Senior year, I took elective courses: Islam, Christianity, and Judaism. Each course was good because I was a minority representative in each. Mashallah, it was nice to represent Islam and to tell people the truth about Muslims and Allah.

Source

<http://www.usc.edu/dept/MSA/newmuslims/kaci.html>

9- Karima Slack Razi

Karima Slack Razi I took the Shahadah on September 20, 1991. If you had told me 5 years prior that I would embrace Islam, I never would have believed you. In retrospect, Allah's guidance was so subtle yet consistent, that now I see my whole life as leading up to that moment. It is difficult to encapsulate the exact factors that brought me to Islam because it was a journey, a process, that lasted three years. Those three years were both

exhilarating and exhausting. My perceptions of myself and the world changed dramatically. Some beliefs were validated; others, shattered. At times I feared I would lose myself; at other times I knew that this path was my destiny and embraced it. Throughout those years, a series of aspects of Islam intrigued me. Slowly and gradually, my studies led me towards the day when I took the declaration of faith, the shahadah. Prior to my introduction to Islam, I knew that I yearned for more spiritual fulfillment in my life. But, as yet, nothing had seemed acceptable or accessible to me. I had been brought up essentially a secular humanist. Morals were emphasized, but never attributed to any spiritual or divine being. The predominant religion of our country, Christianity, seemed to burden a person with too much guilt. I was not really familiar with any other religions. I wish I could say that, sensing my spiritual void, I embarked on a spiritual quest and studied various religions in depth. However, I was too comfortable with my life for that. I come from a loving and supportive family. I had many interesting and supportive friends. I thoroughly enjoyed my university studies and I was successful at the university. Instead, it was the "chance" meeting of various Muslims that instigated my study of Islam. Sharif was one of the first Muslims who intrigued me. He was an elderly man who worked in a tutorial program for affirmative action that I had just entered. He explained that while his job brought little monetary reward, the pleasure he gained from teaching students brought him all the reward he needed. He spoke softly and genuinely. His demeanor more than his words caught me, and I thought, "I hope I have his peace of spirit when I reach his age." That was in 1987. As I met more Muslims, I was struck not only by their inner peace, but by the strength of their faith. These gentle souls contrasted with the violent, sexist image I had of Islam. Then I met Imran, a Muslim friend of my brother's who I soon realized was the type of man I would like to marry. He was intelligent, sincere, independent, and at peace with himself. When we both agreed that there was potential for marriage, I began my serious studies of Islam. Initially, I had no intention of becoming Muslim; I only desired to understand his religion because he had made it clear that he would want to raise his children as Muslims. My response was: "If they will turn out as sincere, peaceful and kind as he is, then I have no problem with it. But I do feel obligated to understand Islam better first." In retrospect, I realize that I was attracted to these peaceful souls because I sensed my own lack of inner peace and conviction. There was an inner void that was not completely satisfied with academic success or human relationships. However, at that point I would never have stated that I was attracted to Islam for myself. Rather, I viewed it as an intellectual pursuit. This perception was compatible with my controlled, academic lifestyle. Since I called myself a feminist, my early reading centered around women in Islam. I thought Islam oppressed women. In my Womens Studies courses I had read about Muslim women who were not allowed to leave their homes and were forced to cover their heads. Of course I saw hijab as an oppressive tool imposed by men rather than as an expression of self-respect and dignity. What I discovered in my readings surprised me. Islam not only does not oppress women, but actually liberates them, having given them rights in the 6th century that we have only gained in this century in this country: the right to own property and wealth and to maintain that in her name after marriage; the right to vote; and the right to divorce. This realization was not easy in coming....I resisted it every step of the way. But there were always answers to my questions. Why is there polygamy? It is only allowed if the man can treat all four equally and even then it is discouraged. However, it does allow for

those times in history when there are more women than men, especially in times of war, so that some women are not deprived of having a relationship and children. Furthermore, it is far superior to the mistress relationship so prevalent here since the woman has a legal right to support should she have a child. This was only one of many questions, the answers to which eventually proved to me that women in Islam are given full rights as individuals in society. However, these discoveries did not allay all my fears. The following year was one of intense emotional turmoil. Having finished up my courses for my masters in Latin American Studies in the spring of 1989, I decided to take a year to substitute teach. This enabled me to spend a lot of time studying Islam. Many things I was reading about Islam made sense. However, they didn't fit into my perception of the world. I had always perceived of religion as a crutch. But could it be that it was the truth? Didn't religions cause much of the oppression and wars in the world? How then could I be considering marrying a man who followed one of the world's major religions? Every week I was hit with a fresh story on the news, the radio or the newspaper about the oppression of Muslim women. Could I, a feminist, really be considering marrying into that society? Eyebrows were raised. People talked about me in worried tones behind my back. In a matter of months, my secure world of 24 years was turned upside down. I no longer felt that I knew what was right or wrong. What was black and white, was now all gray. But something kept me going. And it was more than my desire to marry Imran. At any moment I could have walked away from my studies of Islam and been accepted back into a circle of feminist, socialist friends and into the loving arms of my family. While these people never deserted me, they haunted me with their influence. I worried about what they would say or think, particularly since I had always judged myself through the eyes of others. So I secluded myself. I talked only with my family and friends that I knew wouldn't judge me. And I read. It was no longer an interested, disinterested study of Islam. It was a struggle for my own identity. Up to that time I had produced many successful term papers. I knew how to research and to support a thesis. But my character had never been at stake. For the first time, I realized that I had always written to please others. Now, I was studying for my own spirit. It was scary. Although I knew my friends and family loved me, they couldn't give me the answers. I no longer wanted to lean on their support. Imran was always there to answer my questions. While I admired his patience and his faith that all would turn out for the best, I didn't want to lean too heavily on him out of my own fear that I might just be doing this for a man and not for myself. I felt I had nothing and no one to lean on. Alone, frightened and filled with self-doubt, I continued to read. After I had satisfied my curiosity about women in Islam and been surprised by the results, I began to read about the life of the Prophet Muhammad and to read the Qu'ran itself. As I read about the Prophet Muhammad (PBUH), I began to question my initial belief that he was merely an exceptional leader. His honesty prior to any revelations, his kindness, his sagacity, his insights into his present as well as the future--all made me question my initial premise. His persistence in adversity and, later, his humility in the face of astounding success seemed to belie human nature. Even at the height of his success when he could have enjoyed tremendous wealth, he refused to have more than his poorest companions in Islam. Slowly I was getting deeper and deeper into the Qu'ran. I asked, "Could a human being be capable of such a subtle, far-reaching book?" Furthermore, there are parts that are meant to guide the Prophet himself, as well as reprimand him. I wondered if the Prophet would have reprimanded himself. As I

slowly made my way through the Qu'ran, it became less and less an intellectual activity, and more and more a personal struggle. There were days when I would reject every word--find a way to condemn it, not allow it to be true. But then I would suddenly happen upon a phrase that spoke directly to me. This first happened when I was beginning to experience a lot of inner turmoil and doubt and I read some verses towards the end of the second chapter: "Allah does not burden any human being with more than he is well able to bear" (2:286). Although I would not have stated that I believed in Allah at that time, when I read these words it was as if a burden was lifted from my heart. I continued to have many fears as I studied Islam. Would I still be close to my family if I became a Muslim? Would I end up in an oppressive marriage? Would I still be "open-minded?" I believed secular humanism to be the most open-minded approach to life. Slowly I began to realize that secular humanism is as much an ideology, a dogma, as Islam. I realized that everyone had their ideology and I must consciously choose mine. I realized that I had to have trust in my own intellect and make my own decisions--that I should not be swayed by the negative reactions of my "open-minded," "progressive" friends. During this time, as I started keeping more to myself, I was becoming intellectually freer than any time in my life. Two and a half years later, I had finished the Qu'ran, been delighted by its de*****ions of nature and often reassured by its wisdom. I had learned about the extraordinary life of Prophet Muhammad (PBUH); I had been satisfied by the realization that Islam understands that men and women are different but equal; and I discovered that Islam gave true equality not only to men and women, but to all races and social classes, judging only by one's level of piety. And I had gained confidence in myself and my own decisions. It was then that I came to the final, critical question: Do I believe in one God? This is the basis of being a Muslim. Having satisfied my curiosity about the rules and historical emergence of Islam, I finally came to this critical question, the essence of being Muslim. It was as if I had gone backwards: starting with the details before I finally reached the spiritual question. I had to wade through the technicalities and satisfy my academic side before I could finally address the spiritual question. Did I... Could I place my trust in a greater being? Could I relinquish my secular humanist approach to life? Twice I decided to take the shahadah and then changed my mind the next day. One afternoon, I even knelt down and touched my forehead to the floor, as I had often seen Muslims do, and asked for guidance. I felt such peace in that position. Perhaps in that moment I was a Muslim a heart, but when I stood up, my mind was not ready to officially take the shahadah. After that moment a few more weeks passed. I began my new job: teaching high school. The days began to pass very quickly, a flurry of teaching, discipline and papers to correct. As my days began to pass so fast, it struck me that I did not want to pass from this world without having declared my faith in Allah. Intellectually, I understood that the evidence present in the Prophet Muhammad's (PBUH) life and in the Qu'ran was too compelling to deny. And, at that moment, I was also ready in my heart for Islam. I had spent my life longing for a truth in which heart would be compatible with mind, action with thought, intellect with emotion. I found that reality in Islam. With that reality came true self-confidence and intellectual freedom. A few days after I took the shahadah , I wrote in my journal that finally I have found in Islam the validation of my inner thoughts and intuition. By acknowledging and accepting Allah, I have found the door to spiritual and intellectual freedom.

Source

10- [Lara](#)

Lara Bismillah ar-Rahman ar-Raheem DISCOVERING ISLAM: A CANADIAN MUSLIMA'S STORY April 25, 1996 As-Salamu Alaikum wa Rahmahtullahi wa Barakatu (May the peace, the mercy, and the blessings of Allah be upon you). I am Canadian-born of Scandinavian and other ancestry, and I was raised in Canada. I have been a Muslima since February 1993 when I was 23. While growing up, I was never affiliated with any religion nor was I an atheist. When I was in my mid-teens I started to think somewhat about religion and at that time I did believe in the Oneness of God (Tawheed). Christianity never interested me. My first contact with Muslims occurred when I was introduced to some Muslim international students in 1988. Through them I learned a bit about Islam, such as Ramadan fasting. But it was really not until 1992 that I became interested in Islam. In the summer of that year a Canadian newspaper published a series of articles attacking Islam by using examples of anti-Islamic behaviour of some Muslims in an attempt to vilify Islam itself. Non-Muslims tend to judge Islam on the basis of the behaviour (which is not necessarily Islamic) of Muslims. I was not yet a Muslima but the articles were so outrageous that I sent a letter to the editor in defence of Islam. Now I was curious about Islam. I re-read some articles I had picked up several months earlier from the MSA Islam Awareness Week display at my university. One was about 'Isa (Alaihe Salam) [Jesus] as a Prophet of Islam. Also, I asked a Muslim to get me some books about Islam; they were about the overall ideology of Islam and were written by two famous Muslim authors. Impressed, I thought, "This is Islam? It seems so right." Over the next few months in my free time while attending university I continued to learn about Islam from authentic Islamic books, for example The Life of Muhammad (Salallahu Alaihe wa Salam) by Dr. Muhammad Haykal. One certainly does not learn the truth about Islam from the mass media! Also, newcomers to Islam especially must be careful to avoid the writings of deviant groups which claim ties to Islam so as not to be misled. And just because the author has an Arabic name does not necessarily mean that he or she is a knowledgeable Muslim or even Muslim at all. Also, I learned about Islam from some kind, knowledgeable Muslims and Muslimas who did not pressure me. Meanwhile, I had begun to Islamize my behaviour which did not require huge change. I already avoided consuming alcohol and pig meat. Also, I always preferred to dress conservatively/modestly and not wear makeup, perfume, or jewellery outside my home. I started to eat only Islamically slaughtered meat. Also during this time I visited a masjid (mosque) in my city for the first time. Until I discovered Islam, I knew almost nothing about it. I say discovered because the "Islam" that I had always heard about through the mass media is not true Islam. I had always assumed that Islam is just another man-made religion, not knowing that it is the Truth. I had also assumed that a person had to be raised as a Muslim to be one. I was not aware of the fact that all humans are born Muslim (in a state of Islam - submitted to the Creator). Like many "Westerners" I associated Islam with the "East" and did not know that Islam is universal in both time and place. However, I never had negative feelings about Islam, al-Hamdulillah. The more knowledge that I acquired about Islam, the more I felt that I too can actually be Muslim as I found that many of the beliefs that I already had were actually Islamic not merely "common sense." So after familiarizing myself with what Islam is basically about and

what are the duties and proper conduct of a Muslim person, as well as thinking and reflecting, I felt ready to accept Islam and live as a Muslima. One day while at home I said the Shahada (declaration of faith) and began to perform the five daily salawat (prayers), al-Hamdulillah. That was in February 1993, several days before the fasting month of Ramadan began. I did not want to miss the fasting this time! I found the fasting to be much easier than I had anticipated; before I fasted I had worried that I might faint. At first there was a bit of an adjustment period getting used to the new routine of performing salah and fasting, and I made some mistakes, but it was exciting and not difficult. I started to read the Qur'an (Abdullah Yusuf Ali's translation) when I was given one soon after accepting Islam. Before that I had read only excerpts of it in other books. Also in the beginning, I found *The Lawful and the Prohibited in Islam* by Dr. Yusuf al-Qaradawi to be a useful guide. In January 1996 (during Ramadan) I started to wear the Islamic headscarf (hijab). I realized that I could not fully submit to Allah (SWT), which is what being Muslim is about, without wearing it. Islam must be accepted and practised in its entirety; it is not an "alter-to-suit-yourself" religion. Since becoming a Muslima I was aware that the headscarf is required of Muslim women and I had intended to wear it eventually. I should have worn it immediately upon accepting Islam but for many Muslimas (even some from Muslim families) it is not easy to take that step and put it on in a non-Muslim society. It is silly how so many persons get upset over a piece of fabric! Also, it is interesting to note that Christian nuns are never criticized for covering their heads. Never in my life did I have negative feelings toward muhajjabas (women who wear hijab) when I saw them. What made me hesitate to put it on was fearing receiving bad treatment from others, especially family. But we must fear Allah (SWT) only, not others. In the few months before I permanently put on hijab I started "practising" wearing it. I wore it when I travelled between my home and the local masjid on Fridays when I started attending the jum'a salah (Friday congregational prayer). (Of course, since becoming Muslim I always wore it during every salah). A couple of weeks prior, in du'a I began asking Allah (SWT) to make it easy for me to wear it. The day I finally put it on permanently I had reached the point where I felt that I could no longer go out with a bare head, and I thought "tough bananas" if others do not like me wearing it since I alone am accountable for my actions and am required to perform my Islamic duties, and I could never please everyone anyway. Sometimes opposition to hijab is a control issue: some persons just plainly do not like those who are determined and independent especially if it is their child. Upon wearing it I immediately felt protected and was finally able to go out and not be the target of stares/leers from men. At first I felt a bit self-conscious but after several weeks I felt completely used to wearing hijab. Sometimes other persons look puzzled/confused, I think because they are not used to seeing pale-faced, blue-eyed Muslimas! By the way, wearing hijab is da'wah in a way as it draws attention to Islam. Since accepting Islam I continue to seek knowledge about the Deen (religion) which is a lifelong duty for all Muslims--male and female. Currently, I am learning Arabic and hope to be able to read the Qur'an in Arabic soon, insha'Allah. Reading, discussing Islam with other Muslims, and the Friday jum'a khutba are all educational. Striving to be as pious as one can be and fighting against one's own evil traits (jihad al-nafs) takes effort and is continuous and never ending for Muslims. I find Islam ever-more fascinating, and I enjoy living as a Muslima.

Source

11- Malaak

Malaak I am a new Muslim woman from Richmond, VA. I had never even met Muslims before last year, and had no idea that there was an Islamic center in my own city. However, at that time, I was very interested in Islam, but I could find nothing to read. I read encyclopedias and any books I could get my hands on, but they were all written by non-Muslims. They said that Muhammad (saws) wrote the Qur'an in the 7th century, that Muslims worshipped the black stone, and that Islam bred hatred towards women. They also said that Muhammad (saws) copied the Bible, that Islam was spread with the Qur'an in one hand and the sword in the other, and implied (if not stated directly) that all Muslims were Arab. One book even said that the word "Allah" came from al-lot, the moon god of the pagan Arabs. These are just some of the lies I read. Then, one day, two Pakistani Muslim women (who were also muhajjabas [wearing hijab -ed.]) came to my college. I befriended them, and then I started asking them all kinds of questions. I had already left Christianity when I was 12, so I felt no challenge to my personal beliefs. I was a biology major and had basically no religion. I was amazed at what they told me, and I realized that all of my previous knowledge was lies. Then, I came home for the summer. I got my own apartment and started working at 7-11. While I was working, a black muhajjaba came in the store. I asked her where she worshipped and when she told me there was an Islamic center on the same street I was working on, I was amazed. I went the next day, but no one was there. So I went the day after that day (which happened to be Friday) and found some people there. A man told me to come the next week at noon so I could meet some of the ladies. But when he said "noon," he meant "dhuhr," not 12. I didn't know that. So I came at 12 the following week, but no one was there. For some reason, I decided to wait, Subhan-Allah. And wait I did, for an hour and a half (jumaah' [Friday prayer -ed.] is at 2), and finally I meet some people. A lady there gave me a copy of Maurice Bucaille's The Bible, Qur'an, and Science. When I read it, I knew that I wanted to become a Muslim. After all, I was a biology major. I knew that the things in the Qur'an had to be from Allah (swt), and not from an illiterate, uneducated man. So I went the next week and took shahaada [i.e. stated and accepted the creed of Islam -ed.] When my dad found out, he went crazy. He came to my apartment and tore up everything in it, including my Qur'an. I called the police, and they came out. But they refused to help. They said "Don't you think he's right?" and so on. So I fled to Nashville, TN. I have continued to talk with my dad, though, because the Qur'an says to honour your parents (it does not distinguish between Kaafir and Muslim parents), and because I remember the story of Umar Ibn Al-Khattab (raa). He hated Islam so much that he used to beat his slave girl until his arm grew tired. Al-Hamdu Lillah, Allah (swt) has rewarded me for my efforts. I saw my father for the first time this summer, in full hijaab. He accepted it without too much commentary. I think he realizes now that he can't bully me into renouncing Islam.

Source

<http://www.usc.edu/dept/MSA/newmuslims/malaak.html>

12- Michelle

Michelle As-salaamu-alaikum, I come from a Jewish family in New York. My mother was from S. A. but also Jewish. She never was comfortable with anyone knowing that. When my father died, she remarried a Catholic and became one herself. And that is how she brought us up. From the age of 5 I was told that Jesus was also God...? I never felt comfortable with it. We moved to the Philippines - that is where my stepfather was from. And life there was unbearable. My stepfather, to put it mildly, was abusive to me and my 2 brothers. The effect of that hard life: my spelling is poor, one of my brothers is now a drinker, and the other has a low selfworth. When I grew up and we returned to the USA, I left home. I took care of myself by working hard. I never had time for God, whoever He was. I did not feel that God helped me in any way, so why bother? I did try to get back to my roots but Judaism made no sense, so I let that go. I did come across Muslims from time to time but the effect was, how do they dress that way, and why do they seem different? Over time, the idea of Islam kept coming back to me, so I tried to find out more. I read the history and life of Mohammed (saas). That is what got to me: such kindness and sabr (patience) in the face of hardships. It seemed to me that my life had no direction, so I went to learn more. After reading surah Al-Fatihah, I knew I had come home - this is where I wanted to be! I became a Muslim and have never regretted it. I always knew there was only ONE God - ALLAH - and things have not been always easy for me. My mother died of cancer soon after I became a Muslim. But the faith I have helped me make it. Just being able to go to ALLAH with all my pain was such a relief. It is the only true lifestyle known to man, and it is the truth and the last chance for us. I wish all mankind could come to know the truth (haqq) of Islam, and its peace and beauty!

Source

<http://www.usc.edu/dept/MSA/newmuslims/michelle.html>

13- Natassia

Natassia I was raised to believe in God from childhood. I attended church nearly every Sunday, went to Bible school, and sang in the choir. Yet religion was never a really big part of my life. There were times when I thought myself close to God. I often prayed to him for guidance and strength in times of despair or for a wish in times of want. But I soon realized that this feeling of closeness soon evaporated when I was no longer begging God for something. I realized that I even though I believed, I lacked faith. I perceived the world to be a game in which God indulged in from time to time. He inspired people to write a Bible and somehow people were able to find faith within this Bible. As I grew older and became more aware of the world, I believed more in God. I believed that there had to be a God to bring some order to the chaotic world. If there were no God, I believed the world would have ended in utter anarchy thousands of years ago. It was comfort to me to believe there was a supernatural force guiding and protecting man. Children usually assume their religion from parents. I was no different. At the age of 12, I began to give in depth thinking to my spirituality. I realized there was a void in my life where a faith should be. Whenever I was in need or despair, I simply prayed to someone called

Lord. But who was this Lord truly? I once asked my mother who to pray to, Jesus or God. Believing my mother to be right, I prayed to Jesus and to him I attributed all good things. I have heard that religion cannot be argued. My friends and I tried to do this many times. I often had debates with my friends about Protestantism, Catholicism, and Judaism. Through these debates I searched within myself more and more and decided I should do something about my emptiness. And so at the age of 13, I began my search for truth. Humankind is always in constant pursuit of knowledge or the truth. My search for truth could not be deemed as an active pursuit of knowledge. I continued having the debates, and I read the Bible more. But it did not really extend from this. During this period of time my mother took notice of my behavior and from then on I have been in a "religious phase." My behavior was far from a phase. I simply shared my newly gained knowledge with my family. I learned about the beliefs, practices, and doctrines within Christianity and minimal beliefs and practices within Judaism. A few months within my search I realized that if I believe in Christianity I believed myself to be condemned to Hell. Not even considering the sins of my past, I was on a "one way road to Hell" as southern ministers tend to say. I could not believe all the teachings within Christianity. However, I did try. I can remember many times being in church and fighting with myself during the Call to Discipleship. I was told that by simply confessing Jesus to be my Lord and Savior I would be guaranteed eternal life in Heaven. I never did walk down the aisle to the pastor's outstretched hands, and my reluctance even increased my fears of heading for Hell. During this time I was at unease. I often had alarming nightmares, and I felt very alone in the world. But not only did I lack belief but I had many questions that I posed to every knowledgeable Christian I could find and never really did receive a satisfactory answer. I was simply told things that confused me even more. I was told that I am trying to put logic to God and if I had faith I could simply believe and go to Heaven. Well, that was the problem: I did not have faith. I did not believe. I did not really believe in anything. I did believe there was a God and that Jesus was his son sent to save humankind. That was it. My questions and reasoning did, however, exceed my beliefs. The questions went on and on. My perplexity increased. My uncertainty increased. For fifteen years I had blindly followed a faith simply because it was the faith of my parents. Something happened in my life in which the little faith I did have decreased to all but nothing. My search came to a stop. I no longer searched within myself, the Bible. or church. I had given up for a while. I was a very bitter parson until one day a friend gave me a book. It was called "The Muslim-Christian Dialogue." I took the book and read it. I am ashamed to say that during my searching never did I once consider another religion. Christianity was all I knew, and I never thought about leaving it. My knowledge of Islam was very minimal. In fact, it was mainly filled with misconception and stereotypes. The book surprised me. I found that I was not the only one who believed there was a simply a God. I asked for more books. I received them as well as pamphlets. I learned about Islam from an intellectual aspect. I had a close friend who was Muslim and I often asked her questions about the practices. Never did I once consider Islam as my faith. Many things about Islam alienated me. After a couple months of reading the month of Ramadan began. Every Friday I could I joined the local Muslim community for the breaking of the fast and the reciting of the Quran. I posed questions that I may have come across to the Muslim girls. I was in awe at how someone could have so much certainty in what they believed and followed. I felt myself drawn to the religion that alienated me. Having

believed for so long that I was alone, Islam did comfort me in many ways. Islam was brought as a reminder to the world. It was brought to lead the people back to the right path. Beliefs were not the only thing important to me. I wanted a discipline to pattern my life by. I did not just want to believe someone was my savior and through this I held the ticket to Heaven. I wanted to know how to act to receive the approval of God. I wanted a closeness to God. I wanted to be God-conscious. Most of all I wanted a chance for heaven. I began to feel that Christianity did not give this to me, but Islam did. I continued learning more. I went to the Eid celebration and jumua and weekly classes with my friends. Through religion one receives peace of mind. A calmness about them. This I had off and on for about three years. During the off times I was more susceptible to the temptations of Satan. In early February of 1997 I came to the realization that Islam was right and true. However, I did not want to make any hasty decisions. I did decide to wait. Within this duration the temptations of Satan increased. I can recollect two dreams in which he was a presence. Satan was calling me to him. After I awoke from these nightmares I found solace in Islam. I found myself repeating the Shahadah. These dreams almost made me change my mind. I confided them in my Muslim friend. She suggested that maybe Satan was there to lead me from the truth. I never thought of it that way. On March 19, 1997 after returning from a weekly class, I recited the Shahadah to myself. Then on March 26, I recited it before witnesses and became an official Muslim. I cannot express the joy I felt. I cannot express the weight that was lifted from my shoulders. I had finally received my peace of mind. ... It has been about five months since I recited the Shahadah. Islam has made me a better person. I am stronger now and understand things more. My life has changed significantly. I now have purpose. My purpose is to prove myself worthy of eternal life in Jannah. I have my long sought after faith. Religion is a part of me all the time. I am striving everyday to become the best Muslim I can be. People are often amazed at how a fifteen year old can make such an important decision in life. I am grateful that Allah blessed me with my state of mind that I was able to find it so young. Striving to be a good Muslim in a Christian dominated society is hard. Living with a Christian family is even harder. However, I do not try to get discouraged. I do not wish to dwell on my present predicament, but I believe that my jihad is simply making me stronger. Someone once told me that I am better off than some people who were born into Islam, in that I had to find, experience, and realize the greatness and mercy of Allah. I have acquired the reasoning that seventy years of life on earth is nothing compared to eternal life in Paradise. I must admit that I lack the aptitude to express the greatness, mercy, and glory of Allah. I hope my account helped others who may feel the way I felt or struggle the way I struggled. as salamu alaikum wa rahmatullahee wa barakatuhu, Natassia M. Kelly

Source

<http://www.usc.edu/dept/MSA/newmuslims/kelly.html>

14- [Shuyaib](#)

Shuyaib's path to Islam As salaam alaykum. Who am I? What am I doing over in this world? Why should I care for someone whom I did not choose? Should I stand by my parents and brothers even when they are wrong? I did not choose my parents, nor did I

choose my sisters, should I care for them? If I had not been born with the parents, would they have cared for me? if I had not been the brother to my sisters, would they have looked upon me the second time? Out of these questions, I move towards the pastures, and look towards the horizon, who am I? And the boats flowing across the ocean remind me of Archimedes, what if he had not proposed the principle of buoyancy? Looking at the train moving like a city far in horizon amazes me, what if Newton hadn't discovered the law of momentum? But, wouldn't have trains ran, and boats swam without these people pointing the principles out? Oh, but they merely discovered them, they weren't the one who made the laws...! The world is happening around us, the boats swam even before Archimedes proposed his principle, or did Newton propound the famous three laws, and are still doing so. Can I ignore these facts? Can I ignore my mind discovering the presence of a God that created and maintains these universe? Can I ignore my heart pounding at the discovery of truth? Yes, so am I convinced that there is God, but then would God be so unfair with His creation as to hide Himself from His creation, leaving them in darkness? My heart refuses, my mind disagrees. So how would he have communicated with his Creation? Should he come down to me and prove His presence? Oh but then who am I to whom God should come down? My heart is speechless, my mind - blank. Ok, but then wouldn't he have send down some message on to the creations to disclose the truth? But of course that seems logical. Where are they then? So I read the religions, in order to discover the truth amidst them. However, the theory of multitudes of gods, or, worshipping icons soon found no support either from my heart, nor from my mind. How can God be made of Rock, that which perishes with Rain and wind? Why need a second God, when One can create the whole universe??? Then I learned about Abraham, Noah, Yousef, Muhammed amidst many others. They preached one God, and strived hard for it. They risked the wrath of the tyrants of their time for just a word, that there is only one God! Why did they do so? Did they want to become kings?? Oh but they led the simplest lives and died the humblest man on earth. But then what is a kingdom for those who recognize the Owner of Kingdoms!!! Reading more about them through various **** like Bible and tohrah made me ponder on the following questions: How can God be so powerless as to allow the creation to crucify His so called Son? How can God be so biased as to distinguish amidst His own creation? How come that certain people on committing a particular act are punished, whereas certain selected committing the same act are salvaged? Amidst all these I read the Quran, that answered all of the questions, and cleared all of my doubts. It cleared the question where I started from, who am I? Oh but how simple is its arguments? For I am here for One God alone, to be tested, so that I can be given the best, to praise Him, and to love those whom He loves. And yet be just, for even if my own do harm to people, I punish them, and if they do good, I love them. I am with those who are with truth! And I carry no distinction amidst people for their race, caste or origin. And there are no partners to Him, for He is alone, one of His kind, and has no progeny. And is there no distinction between a man and a man except of the deeds that each does! I have discovered the truth, and accepted it to the fullest. I do not claim I am the Judge. However, I discovered the best with the reasoning that all of us use. I discovered the ***** opening towards the truth. This is for you too.

Source

<http://newmuslims.tk/>

15- Sister Penomee (Dr. Kari Ann Owen, Ph.D.)

Sister Penomee (Dr. Kari Ann Owen, Ph.D.) July 4, 1997. A salaam aleikum, beloved family. "There is no god but Allah, and Muhammed is his messenger." These are the words of the Shahadah oath, I believe. The Creator is known by many names. His wisdom is always recognizable, and his presence made manifest in the love, tolerance and compassion present in our community. His profound ability to guide us from a war-like individualism so rampant in American society to a belief in the glory and dignity of the Creator's human family, and our obligations to and membership within that family. This describes the maturation of a spiritual personality, and perhaps the most desirable maturation of the psychological self, also. My road to Shahadah began when an admired director, Tony Richardson, died of AIDS. Mr. Richardson was already a brilliant and internationally recognized professional when I almost met him backstage at the play Luther at age 14. Playwrighting for me has always been a way of finding degrees of spiritual and emotional reconciliation both within myself and between myself and a world I found rather brutal due to childhood circumstances. Instead of fighting with the world, I let my conflicts fight it out in my plays. Amazingly, some of us have even grown up together! So as I began accumulating stage credits (productions and staged readings), beginning at age 17, I always retained the hope that I would someday fulfill my childhood dream of studying and working with Mr. Richardson. When he followed his homosexuality to America (from England) and a promiscuous community, AIDS killed him, and with him went another portion of my sense of belonging to and within American society. I began to look outside American and Western society to Islamic culture for moral guidance. Why Islam and not somewhere else? My birthmother's ancestors were Spanish Jews who lived among Muslims until the Inquisition expelled the Jewish community in 1492. In my historical memory, which I feel at a deep level, the call of the muezzin is as deep as the lull of the ocean and the swaying of ships, the pounding of horses' hooves across the desert, the assertion of love in the face of oppression. I felt the birth of a story within me, and the drama took form as I began to learn of an Ottoman caliph's humanity toward Jewish refugees at the time of my ancestors' expulsions. Allah guided my learning, and I was taught about Islam by figures as diverse as Imam Siddiqi of the South Bay Islamic Association; Sister Hussein of Rahima; and my beloved adopted Sister, Maria Abdin, who is Native American and Muslim and a writer for the SBIA magazine, IQRA. My first research interview was in a halal butcher shop in San Francisco's Mission District, where my understanding of living Islam was profoundly affected by the first Muslim lady I had ever met: a customer who was in hijab, behaved with a sweet kindness and grace and also read, wrote and spoke four languages. Her brilliance, coupled with her amazing (to me) freedom from arrogance, had a profound effect on the beginnings of my knowledge of how Islam can affect human behavior. Little did I know then that not only would a play be born, but a new Muslim. The course of my research introduced me to much more about Islam than a set of facts, for Islam is a living religion. I learned how Muslims conduct themselves with a dignity and kindness which lifts them above the American slave market of sexual competition and violence. I learned that Muslim men and women can actually be in each others' presence without tearing each other to pieces, verbally and physically. And I learned that modest dress, perceived as a spiritual state, can uplift human behavior and grant to both men and women a sense

of their own spiritual worth. Why did this seem so astonishing, and so astonishingly new? Like most American females, I grew up in a slave market, comprised not only of the sexual sicknesses of my family, but the constant negative judging of my appearance by peers beginning at ages younger than seven. I was taught from a very early age by American society that my human worth consisted solely of my attractiveness (or, in my case, lack of it) to others. Needless to say, in this atmosphere, boys and girls, men and women, often grew to resent each other very deeply, given the desperate desire for peer acceptance, which seemed almost if not totally dependent not on one's kindness or compassion or even intelligence, but on looks and the perception of those looks by others. While I do not expect or look for human perfection among Muslims, the social differences are profound, and almost unbelievable to someone like myself. I do not pretend to have any answers to the conflicts of the Middle East, except what the prophets, beloved in Islam, have already expressed. My disabilities prevent me from fasting, and from praying in the same prayer postures as most of you. But I love and respect the Islam I have come to know through the behavior and words of the men and women I have come to know in AMILA (American Muslims Intent on Learning and Activism) and elsewhere, where I find a freedom from cruel emotional conflicts and a sense of imminent spirituality. What else do I feel and believe about Islam? I support and deeply admire Islam's respect for same sex education; for the rights of women as well as men in society; for modest dress; and above all for sobriety and marriage, the two most profound foundations of my life, for I am 21 1/2 years sober and happily married. How wonderful to feel that one and half billion Muslims share my faith in the character development marriage allows us, and also in my decision to remain drug- and alcohol-free. What, then, is Islam's greatest gift in a larger sense? In a society which presents us with constant pressure to immolate ourselves on the altars of unbridled instinct without respect for consequences, Islam asks us to regard ourselves as human persons created by Allah with the capacity for responsibility in our relations with others. Through prayer and charity and a commitment to sobriety and education, if we follow the path of Islam, we stand a good chance of raising children who will be free from the violence and exploitation which is robbing parents and children of safe schools and neighborhoods, and often of their lives. The support of the AMILA community and other friends, particularly at a time of some strife on the AMILA Net, causes me to affirm my original responses to Islam and declare that this is a marvelous community, for in its affirmation of Allah's gifts of marriage, sobriety and other forms of responsibility, Islam shows us the way out of hell. My husband, Silas, and I are grateful for your presence and your friendship. And as we prepare to lay the groundwork for adoption, we hope that we will continue to be blessed with your warm acceptance, for we want our child to feel the spiritual presence of Allah in the behavior of surrounding adults and children. We hope that as other AMILA'ers consider becoming new parents, and become new parents, a progressive Islamic school might emerge... progressive meaning supportive and loving as well as superior in academics, arts and sports. Maybe our computer whizzes will teach science and math while I teach creative writing and horseback riding! Please consider us companions on the journey toward heaven, and please continue to look for us at your gatherings, on the AMILA net and in the colors and dreams of the sunset. For there is no god but Allah, the Creator, and Muhammed, whose caring for the victims of war and violence still brings tears from me, is his Prophet A salaam aleikum.

Source

<http://www.usc.edu/dept/MSA/newmuslims/penomee.html>

16- [Antonie Mason](#)

Antonie Mason (USA) BISMI-ALLAH EL RAHMAN EL RAHEEM AS-SALAAM ALAIKUM ! Where should I start in this story? Well lets start with me getting deep into Christianity. I was 14, yes fourteen and really into the aspect of religion, later this would prove that I was on the track of finding truth. I studying and entered a Christian Church, yet to me there was something missing. People would gossip and talk about other people and act as though they forgot there were religious rituals going on, so within 2 years I stopped going and just did my own thing which would prove to do me more harm than good. At age 16 I got in an argument with my mother and that alone got me put in the jail facility for juveniles and I vowed that once I was out I would change my life and find a way to help change others. Yet I had no idea what this way was. The next day my mother got me out and two days later we got in an argument and that day I walked all the way (one mile) to the public main library to get books on Islam. I had been reading on Malcolm X and this made me want to get more into what he taught. I read a Quran in English from back to back and was astonished, but not knowing totally about Islam I still was lost and didn't even know where a Masjid or Mosque was. So that was when I remembered about Farrakhan a year ago and the speech he gave about Atonement and this got me to looking for a book on that even which was the MILLION MAN MARCH and the book was an anthology of that event and I read it and copied the NOI address. So after a weak I got a letter and called the local Mosque 91 here in Toledo, Ohio and got into there teachings as fast and easy as I could but still something was not right. I would be on the corner selling papers instead of completely studying Islam. I had to basically learn how to pray on my own. They did get into Shahadah and Jumah Prayer and other things but they did it their own way contrary to the Quran. But even while knowing this I stayed in it for 3 years thinking it was right, then I left and stopped completely and just read the Quran and adhered to it leaving Elijah's books and teachings behind. Then this year I began to re-read the Quran and now I feel (Mash'ALLAH) the full meaning of what it is to be MUSLIM. Yet I have not gone to a Masjid yet tommorow I definitely (INSHALLAH) will go to this Masjid and then eventually I will get into and perform SHAHADAH. I really don't care who accepts my change in religion. I feel that if anyone accepted me as a racist NOI Member then surely they will accept me as a real true Muslim who accepts and loves those who love me regardless of race, gender, creed, class, handicapp etc etc. ALLAH HAS BROUGHT ME ON THE RIGHT PATH AND I HOPE THAT, INSHALLAH, IT BRINGS MORE PEOPLE TO THE RIGHT PATH WHICH IS AL-ISLAM. AS-SALAAM ALAIKUM RAMADAM KAREEM! Written by Antoine L. Mason (Abd Aziz Muhammad)

Source

<http://newmuslims.tk/>

17- [Adam and surat al qadr](#)

Adam and surat al qadr (USA) Assalaamu alaikum everyone. Before I tell you my journey to Islam, here's some background information you might like to know. I'm a 15 year old caucasian male who lives in NW Indiana. I go to a Catholic high school, in which I'm a sophomore. The city I live in (Whiting) is small; about 5,150 people, I'm the only Muslim. And now, the story... My journey to Islam wasn't like a lot of people's. I didn't meet any Muslims personally, nor did I get to witness such events as sister Jahida. My journey, however, is interesting in its own right. It started in late 1998, about August. I was about to start high school, and I was, like most people are, quite nervous. I was largely nervous because a priest would be teaching my theology class. I only had a problem because i wasn't very religious. Anyway, our class got to talking about the world's religions in general, and Islam came up. I was chosen to do a report on it, and it was ironic that on that very night I saw a TV Program on Jihad. (Of course, it was all wrong) So i researched and researched, and I found myself doing extra work; not for a better grade, but because I was greatly interested in it. One day, a group of friends and myself went to downtown Chicago for the day. I thought it would be a good place to find literature on Islam, so I bought a Qur'an. Masha'allah that I did. It's utterly amazing. I read Surah Al-Qadr when i first opened it to a random spot, and though it is short in words, it left a lasting impression on me. Fall turned into winter, and winter to spring. All this time, I've been wavering if I should take my shahadah. My parents wouldn't take this well, I thought. So that was a big concern of mine. Also, I'd be the only Muslim in the community and school. Was I ready? Was I ready for the struggle and fight ahead of me if I chose Islam? Yes, I was, alhumdulillah. on May 10th, 1999, at the age of 14, I took my shahada. It's been just over 6 months, subhan'allah, and I can't think of changing a thing. Although it would be nice if I could tell my mother, I'm still trying to figure out how and when, and I pray that I will know soon, insha'allah. My father, with whom I don't live, knows and is very accepting of it. Insha'allah my first Ramadan will be a memorable one, and may the rest of the days of my life. Wasalaam, Adam
source:IslamiCity message boards.

Source

<http://newmuslims.tk/>

18- [Shariffa Carlo](#)

Shariffa Carlo The story of how I reverted to al Islam is a story of plans. I made plans, the group I was with made plans, and Allah made plans. And Allah is the Best of Planners. When I was a teenager, I came to the attention of a group of people with a very sinister agenda. They were and probably still are a loose association of individuals who work in government positions but have a special agenda - to destroy Islam. It is not a governmental group that I am aware of, they simply use their positions in the US government to advance their cause. One member of this group approached me because he saw that I was articulate, motivated and very much the women's rights advocate. He told me that if I studied International Relations with an emphasis in the Middle East, he would guarantee me a job at the American Embassy in Egypt. He wanted me to eventually go there to use my position in the country to talk to Muslim women and encourage the fledgling women's rights movement. I thought this was a great idea. I had seen the Muslim women on TV; I knew they were a poor oppressed group, and I wanted to lead

them to the light of 20th century freedom. With this intention, I went to college and began my education. I studied Quraan, hadith and Islamic history. I also studied the ways I could use this information. I learned how to twist the words to say what I wanted them to say. It was a valuable tool. Once I started learning, however, I began to be intrigued by this message. It made sense. That was very scary. Therefore, in order to counteract this effect, I began to take classes in Christianity. I chose to take classes with this one professor on campus because he had a good reputation and he had a Ph.D. in Theology from Harvard University. I felt I was in good hands. I was, but not for the reasons I thought. It turns out that this professor was a Unitarian Christian. He did not believe in the trinity or the divinity of Jesus. In actuality, he believed that Jesus was a prophet. He proceeded to prove this by taking the Bible from its sources in Greek, Hebrew and Aramaic and show where they were changed. As he did this, he showed the historical events which shaped and followed these changes. By the time I finished this class, my deen had been destroyed, but I was still not ready to accept Islam. As time went on, I continued to study, for myself and for my future career. This took about three years. In this time, I would question Muslims about their beliefs. One of the individuals I questioned was a Muslim brother with the MSA. Alhamdulillah, he saw my interest in the deen, and made it a personal effort to educate me about Islam. May Allah increase his reward. He would give me dawaa at every opportunity which presented itself. One day, this man contacts me, and he tells me about a group of Muslims who were visiting in town. He wanted me to meet them. I agreed. I went to meet with them after ishaa prayer. I was led to a room with at least 20 men in it. They all made space for me to sit, and I was placed face to face with an elderly Pakistani gentleman. Mashallah, this brother was a very knowledgeable man in matters of Christianity. He and I discussed and argued the varying parts of the bible and the Quraan until the fajr. At this point, after having listened to this wise man tell me what I already knew, based on the class I had taken in Christianity, he did what no other individual had ever done. He invited me to become a Muslim. In the three years I had been searching and researching, no one had ever invited me. I had been taught, argued with and even insulted, but never invited. May Allah guide us all. So when he invited me, it clicked. I realized this was the time. I knew it was the truth, and I had to make a decision. Alhamdulillah, Allah opened my heart, and I said, "Yes. I want to be a Muslim." With that, the man led me in the shahadah - in English and in Arabic. I swear by Allah that when I took the shahadah, I felt the strangest sensation. I felt as if a huge, physical weight had just been lifted off my chest; I gasped for breath as if I were breathing for the first time in my life. Alhamdulillah, Allah had given me a new life - a clean slate - a chance for Jennah, and I pray that I live the rest of my days and die as a Muslim. Ameen. Shariffa A Carlo (Al Andalusia)

Source

<http://www.usc.edu/dept/MSA/newmuslims/shariffa.html>

19- [Rob Wicks](#)

Rob Wicks [In the following article, "NOI" refers to the Nation of Islam, which in spite of its name, is a group far removed from Islam. -Ed.] I grew up Baptist, in a family of ministers, in rural Mississippi. I went to college at Morehouse College in Atlanta, so I

was exposed to the NOI, but I had the good fortune to become friends with an orthodox Muslim who explained to me the difference between NOI and Islam, and the lack of knowledge most NOI have of true Islam. Later, after I left school and began working, I got an internet account, and started to study some of the religions of the world. I had never really been a particularly religious person, due to my somewhat scientific nature. I always insist on proof. I started to delve deeper into Christianity, and studied it intently on the Web. I was somewhat disdained however by some inconsistencies in the Bible. I principally was troubled by the Trinity, though. I just did not see it. The one passage I saw as being most supportive (1 John 5:7) was partially forged. When I read Mathew 19:16-17, and Jesus (pbuh) says "Why callest thou me good?, it was clear to me that he was saying that he was not good, and only God was. But most of the Christians seemed to think Jesus was being tongue-in-cheek at this point. I found that I would have to be dishonest to accept this. Then fortune? smiled upon me. I hit a deer in my car. It was out of service for almost a month. During that time, I was unemployed, but had saved money, so I could live (I also have two roommates). I still had my internet account, and I decided to study more. After I had studied the Biblical contradictions, in addition to the inherent idolatry and un*****ural nature of the Trinity, along with other things, I rejected Christianity as a religion. Even Jesus did not seem to teach it, he taught belief in God. I went a time without any religion, thinking maybe it was all a sham. I have a friend who is in the 5% NOI, and I saw how much he hated religion, and I decided that I did not want to be like that. I believe that God kept my mind open and my heart from hardening against Him, and I studied Islam. Everything just seemed to fit: a reasoned faith which was very prayerful to keep us on the straight path, yet did not disdain acquisition of knowledge (the preachers back home loved to rail against education, as if ignorance is preferred by God). Islam seemed to be made for me. A good Muslim was the exact sort of person I aspired to be. After another month of study and prayer, I decided that if Muhammad (pbuh) was not a prophet, then there had never been prophets in the first place. The moment of decision came one night when I was reading the Qur'an and I read 21:30, and I read of God expanding his creation. Now, I almost became an astronomer at one point, and I still am interested, and these verses hit me like a sledgehammer. I became fearful of God, and wanted to worship him better.

Source

<http://www.usc.edu/dept/MSA/newmuslims/robwicks.html>

20- Erin/Sumaya Fannoun

Erin/Sumaya Fannoun April 12, 1998. Bismillah Arahman Araheem My intention in writing my story is that for Allah's sake, I may help someone who is searching for the Truth, to realize that they have found it in Al Islam. I began writing this on Easter Sunday, kind of appropriate, I think. I have been Muslim now for seven years, Alhamdu Lillah (all praise is for Allah, [God]). I first learned of Islam while attending University, from a Muslim friend of mine. I had managed to get out of a very good, college-prep high school believing that the Qur'an was a Jewish book, and that Muslims were idol worshipping pagans. I was not interested in learning about a new religion. I held the ethnocentric view that if since the US was "#1", we must have the best of everything,

including religion. I knew that Christianity wasn't perfect, but believed that it was the best that there was. I had long held the opinion that although the Bible contained the word of God, it also contained the word of the common man, who wrote it down. As Allah would have it, every time I had picked up the Bible in my life, I had come across some really strange and actually dirty passages. I could not understand why the Prophets of God would do such abominable things when there are plenty of average people who live their whole lives without thinking of doing such disgusting and immoral things, such as those attributed to Prophets David, Solomon, and Lot, (peace be upon them all) just to name a few. I remember hearing in Church that since these Prophets commit such sins, how could the common people be any better than them? And so, it was said, Jesus had to be sacrificed for our sins, because we just couldn't help ourselves, as the "flesh is weak". So, I wrestled with the notion of the trinity, trying to understand how my God was not one, but three. One who created the earth, one whose blood was spilled for our sins, and then there was the question of the Holy Ghost, yet all one and the same!? When I would pray to God, I had a certain image in my mind of a wise old man in flowing robe, up in the clouds. When I would pray to Jesus, I pictured a young white man with long golden hair, beard and blue eyes. As for the Holy Spirit, well, I could only conjure up a misty creature whose purpose I wasn't sure of. It really didn't feel as though I was praying to one God. I found though that when I was really in a tight spot, I would automatically call directly on God. I knew inherently, that going straight to God, was the best bet. When I began to research and study Islam, I didn't have a problem with praying to God directly, it seemed the natural thing to do. However, I feared forsaking Jesus, and spent a lot of time contemplating the subject. I began to study the Christian history, searching for the truth. The more I looked into it, the more I saw the parallel between the deification and sacrifice of Jesus, and the stories of Greek mythology that I had learned in junior high, where a god and a human woman would produce a child which would be a demigod, possessing some attributes of a god. I learned of how important it had been to "St. Paul", to have this religion accepted by the Greeks to whom he preached, and how some of the disciples had disagreed with his methods. It seemed very probable that this could have been a more appealing form of worship to the Greeks than the strict monotheism of the Old Testament. And only Allah knows. I began to have certain difficulties with Christian thought while still in high school. Two things bothered me very much. The first was the direct contradiction between material in the Old and New Testaments. I had always thought of the Ten Commandments as very straight forward, simple rules that God obviously wanted us to follow. Yet, worshipping Christ, was breaking the first commandment completely and totally, by associating a partner with God. I could not understand why an omniscient God would change His mind, so to speak. Then there is the question of repentance. In the Old Testament, people are told to repent for their sins; but in the New Testament, it is no longer necessary, as Christ was sacrificed for the sins of the people. "Paul did not call upon his hearers to repent of particular sins, but rather announced God's victory over all sin in the cross of Christ. The radical nature of God's power is affirmed in Paul's insistence that in the death of Christ God has rectified the ungodly (see Romans 4:5). Human beings are not called upon to do good works in order that God may rectify them." So what incentive did we even have to be good, when being bad could be a lot of fun? Society has answered by redefining good and bad. Any childcare expert will tell you that children must learn that their actions have

consequences, and they encourage parents to allow them to experience the natural consequences of their actions. Yet in Christianity, there are no consequences, so people have begun to act like spoiled children. Demanding the right to do as they please, demanding God's and peoples' unconditional love and acceptance of even vile behavior. It is no wonder that our prisons are over-flowing, and that parents are at a loss to control their children. That is not to say that in Islam we believe that we get to heaven based on our deeds, on the contrary, the Prophet Muhammad (peace be upon him) told us that we will only enter paradise through God's Mercy, as evidenced in the following hadith. Narrated 'Aisha: The Prophet said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allah's Apostle?" He said, "Even I, unless and until Allah bestows His pardon and Mercy on me." So in actuality, I did not even know who God was. If Jesus was not a separate god, but really part of God, then who was he sacrificed to? And who was he praying to in the Garden of Gethsemane? If he was separate in nature from God, then you have left the realm of monotheism, which is also in direct contradiction to the teachings of the Old Testament. It was so confusing, that I preferred not to think of it, and had begun to thoroughly resent the fact that I could not understand my own religion. That point was brought home when I began to discuss religion with my future husband at college. He asked me to explain the Trinity to him. After several failed attempts at getting him to understand it, I threw my hands up in frustration, and claimed that I couldn't explain it well because, "I am not a scholar!" To which he calmly replied, "Do you have to be a scholar to understand the basis of your religion?" Ouch!, that really hurt; but the truth hurts sometimes. By that point, I had tired of the mental acrobatics required to contemplate who I was actually worshipping. I grudgingly listened while he told me of the Oneness of God, and that He had not changed his mind, but completed his message to mankind through the Prophet Muhammad, Allah's peace and blessings be upon him. I had to admit, it made sense. God had sent prophets in succession to mankind for centuries, because they obviously kept going astray, and needed guidance. Even at that point, I told him that he could tell me about his religion, just for my general information. "But don't try to convert me", I told him, "because you'll never do it!" "No", he said, "I just want you to understand where I'm coming from and it is my duty as a Muslim to tell you." And of course, he didn't convert me; but rather, Allah guided me to His Truth. Alhamdu Lillah. At about the same time, a friend of mine gave me a "translation" of the Qur'an in English that she found at a book store. She had no way of knowing that this book was actually written by an Iraqi Jew for the purpose of driving people away from Islam, not for helping them to understand it. It was very confusing. I circled and marked all the passages that I wanted to ask my Muslim friend about and when he returned from his trip abroad, I accosted him with my questions, book in hand. He could not tell from the translation that it was supposed to be the Qur'an, and patiently informed me of the true meaning of the verses and the conditions under which they were revealed. He found a good translation of the meaning of the Qur'an for me to read, which I did. I still remember sitting alone, reading it, looking for errors, and questioning. The more I read, the more I became convinced that this book could only have one source, God. I was reading about God's mercy and His willingness to forgive any sin, except the sin of associating partners with Him; and I began to weep. I cried from the depth of my soul. I cried for my past ignorance and in joy of finally finding the truth. I knew that I was

forever changed. I was amazed at the scientific knowledge in the Qur'an, which is not taken from the Bible as some would have you believe. I was getting my degree in microbiology at that time, and was particularly impressed with the de*****ion of the embryological process, and so much more. Once I was sure that this book was truly from God, I decided that I had to accept Islam as my religion. I knew it wouldn't be easy, but nothing worthwhile ever is. I learned that the first and most important step of becoming Muslim is to believe in "La illaha il Allah, wa Muhammad arasool Allah", meaning that there is no god worthy of worship except Allah, and that Muhammad is the messenger of Allah. After I understood that Jesus was sent as a prophet, to show the Jews that they were going astray, and bring them back to the path of God, I had no trouble with the concept of worshipping God alone. But I did not know who Muhammad was, and didn't understand what it really meant to follow him. May Allah bless all those people who have helped me to understand and appreciate the life of the Prophet Muhammad, (peace be upon him), throughout these last seven years. I learned that Allah sent him as an example to mankind. An example to be followed and imitated by all of us in our daily lives. He was in his behaviors, the Qur'an exemplified. May Allah guide us all to live as he taught us.

Source

<http://www.usc.edu/dept/MSA/newmuslims/sumaya.html>

21- Jihad Mujahid Abdul Salaam

Jihad Mujahid Abdul Salaam (USA) Assalamu 'Alaikum wa Rahmatullah wa Barakatu!
As the calender passes and Ramadan quickly approaches, I am reminded of my first Ramadan, but more importantly, the day and the reason I took Shahadatain. As a great majority of Americans, I was raised by my family as a Christian, but could not and did not find it satisfying. Too many questions were left unanswered, especially after "church services" on Sunday when I would see the deacons and the "seniors" coming out of the liquor store with "brown bags" wrapped tight in their hands. when I was old enough to make choices for myself, I stopped going to church altogether. This left me with a spiritual void which I wallowed in for many, many years. I joined the Army and spent 15 years there. while serving, i was introduced to "Freemasonry" and though it would assist in filling my spiritual void. Need I give the results? After i was honorably discharged from the military, I moved to California where a chain of events transpired that changed my entire outlook on life. For some reason, I made the decision to revert to my childhood ways and began to take drugs and run with the wrong crowd. This decision took me to the wretched bowels of this society. I became addicted to drugs and alcohol, the evil ways of the street life and homeless. I even ended up in the county jail quite a few times for crimes I committed to "support" this wicked way of life. Due to the Mercy of Allah (swt)[and at that time i did not know it was His mercy, i thought it was the "god" wearing the black robe sitting above all in he courtroom] I survived those treacherous years in the LA county jail. But that was not ENOUGH of a wake up call for me to change my suicidal ways. I "graduated" to more serious crimes which ended me in state prison for quite a few years collectively. My last sentence (1994-1999) was the Blessing from Allah (swt) i recognized!!!! You see, I qualified for the 3 strikes law: 25 to life. The Public defender the court assigned to me negotiated a deal with the prosecutor for a 18 year

sentence, which i would have to serve 80 % of. I COULD NOT see myself serving 16-17 Years for shop lifting two tee-shirts (\$48.00 total), so i fired the attorney and exercised my right to represent myself (Pro-Per). When I returned from court to the county jail, i walked into the cell block and observed a brother performing Salah. I was immobilized, i could not move. I stood there and watched this brother until he completed his salah. I then approached him and asked about what he was was doing. We talked for almost 4 hours!!!! the more this brother spoke the more hungry I became, until finally I asked how do you become Muslim!?!?! The guard was making his rounds and ordered us to shut up. The very next morning I was awakened by the guard and transferred to the Pro-Per module in order to prepare for my case. when i arrived a brother named Siyeed welcomed me and told me Dawud (the brother who was doing salah) had informed him of my interest in Al-Islam. Brother Siyeed gave me a Qur'an and a book entitled: "The Beliefs and teachings of Islam". I studied these books during my free moments, for I had my life to fight for, not knowing that Allah (swt) had taken over it. Then one day I hear brother Siyeed, in a loud voice ask another brother to Call the Azahn. I heard the most beautiful sound come from this brother's mouth!!! After the azahn, Bro. Siyeed informed all on the cell block that it was time for the muslims to do their prayers and we would appreciate if the non-muslims would lower their voices and noise until we finished. Not being a stranger to convicts way of life, I just knew there was going to be a fight. HOW WRONG I WAS!!!!!! they all said: Go ahead brothers!!! it was then I was introduced to the community. Mind you we were locked in one man cells and had no way to see or touch each other. The Iqama was called and Bro. siyeed lead this most moving prayer I ever heard, in Arabic. After chow , I sent a not to Siyeed and told him I was ready to be Muslim. If words like he spoke during prayer could make tears come from my eyes, then I wanted to cry forever!!! I declared my faith and became a member of the jam'at, but most importantly of the umm'ah. This story continues with more hardships (trials), but as i studied and prayed, Allah (swt) paved the way for me to fight my case for six months and reduce 2 of the strikes, i was sentenced to 5 years!!! Allah (swt) blessed me with the ability to represent myself and the results were to my favor. It really was never a question as to my guilt or innocence, it was a question of the punishment equaling the crime. I spent those years in some of the most horrendous, violent and corrupted prison in this state. i was, along with all the other muslims, oppressed by the guards became the object of blame for anything that happened. But "They plot,Allah plans, and Allah is the best of all Planners". I will end this story by saying, from the day Allah(swt) blessed me to represent myself, Up to the writing of this letter, He has continued to shower me and my family with blessings!! Alhamdulillah!!! I am out of prison, working a very very good job, supporting my family and clean and sober for 5 years, inshallah , forever! My grandfather used to tell me when I was young: Don;t ever bite the hand that feeds you! well needless to say I beg Allah(swt) to continue to feed me! and i have not looked back since!!! Alhamdulillah!!! because Allahu Akbar!!!!!!!! Wassalam Jihad Mujahid Abdul Salaam (My name is another story!!!) source:IslamiCity message boards.

Source

<http://newmuslims.tk/>

22- Mr Samir

Mr Samir My conversion to Islam has been intellectual and emotional. My parents have both been educated at the university-level. My mother is a Christian convert (she was atheist), and my father has personal beliefs. My family is rather rich. Ever since I was very young, I've been interested by political questions. I enjoyed reading history books, although I was confused a little bit between military history and politics. I called myself a communist, but today I wouldn't say I knew what it means. Over time, I learned real politics and sociology, but when the communist bloc fell, I admitted my error and was no longer a fan of the communist states. I became agnostic, and thought that all human beings are condemned to egotism and to ignorance of some questions, like the existence of God. I learned philosophy. I wanted to avoid doing the same mistakes as in the past, and so I refused all dogmas. At this time occurred the separation of my parents, and also other personal problems. To forget all this, I spent a lot of time in laughing with (fake) friends, drinking, and then smoking cigarettes, then hash. I sometimes took hard drugs (heroin, LSD, and some other poisons). Despite this, I passed my baccalaureat (this is an exam that ends four years of college and gives the right to continue graduate level study at the university). By chance, I had to go at the army (we do not have the choice in the country I live in). The strict rules I could not avoid there were a very good thing for me; also, I was tired enough to enjoy simple things as eating and sleeping. Alhamdulillah (praise be to God), my mentality changed. Back in civil society, I spent one more dark year: I always had the temptation of my bad habits, and I felt that life was very superficial after the big efforts and the friendship of the army. I began feeling the necessity of something else in my life. Then one of my sisters, back from a journey to Syria, gave me a book. This book, written in my language, is a gift she received there. Its author, who had titled it "The Bible, Quran and Science", wanted to show that there are in the Quran some things that were simply impossible for a human being to know at the time the Quran was revealed. Conclusion: the authenticity of the Quran is proved, scientifically proved. The first thing I thought after having read the book was: "Oh! It would be super!" -- I was ready for a change in my way of life. I bought a translation of the Quran to compare. Before having entirely read it, I had become a Muslim, alhamdulillah. As you can see, a psychologist wouldn't have any problem to explain what he would call my choice. For me, all things come from God and He had written this for me, He had chosen these means to make me accept Islam. Alhamdulillah! What no psychologist can see is what happens in my heart when I read the Quran: faith has little to do with what one feels in front of a scientific demonstration!

Source

<http://newmuslims.tk/>

23- Tena

Tena Both my husband and I converted to Islam. I converted during Ramadan last year and my husband shortly after. The thing that drew me to Islam was the hijab and loose clothing of the Muslim women. We both did research by Internet and then read ahadith. I was totally convinced. I went to a masjid for my first time. A sister there greeted me and

gave me my first hijab which I will cherish always. I watched on as others prayed...too scared that if I participated I might offend someone ...but not realizing that they would soon become my brothers and sisters in Islam alhamdulillah. After I converted I did not wear hijab right away. It wasn't until a year after that I did. I found the right one to fit my head and also the right spot in my heart to wear it. Now I don't go out without it . My husband read the Qu'ran and then shortly after converted. Myself I'm from a Canadian Anglican background and my husband never joined his Christian church (Presbyterian). Our parents are dealing with it slowly. I've never had any bad experience when converting to Islam. I hope that by wearing hijab that I will prompt someone to research it too. I've met wonderful people in my walk in Islam and will continue to pray to Allah for the wonderful thing he has bestowed upon us!! Alhamdulillah. Peace, Sister Tena

Source

<http://www.usc.edu/dept/MSA/newmuslims/tena.html>

24- Themise Cruz

Themise Cruz If anyone were to ask me when I became Muslim, I guess the only feasible answer would be that I was born Muslim, but just wasn't aware of it. We are all born into a state of Islam, but what is unfortunate is that many people never recognize this fact, and live lost in other circles of religion and lifestyles. I was horribly lost, and I suppose this was a good thing, because Allah felt my suffering and reached out to me. (al humd dulilah) My first introduction to Islam was through a course at the University where during Ramadan we were invited to Juma prayer. It was here where I met a wonderful Muslim sister who invited me to her home for study and food. I declined at the time because it seemed too foreign to me. I had built up so many stereotypes that I was not willing to open my mind to anything surrounding Islam, even an invitation to knowledge. The next message Allah sent me came by my friendship with several Arab Muslims at one of the Technical Colleges near my home. This is where I was exposed to the Islamic lifestyle. I was amazed at the fact that they refused invitations to wild parties and drinking alcohol. How could they sit and pray so many times a day. And fasting for a whole month, what had gotten into these people? From that point forward, I thought I was the American authority on Islam. But in actuality I knew nothing. The height of my confusion hit at this point. I was an observer, but never had any understanding of what it all meant. So, when I became a Muslim it was like Allah found me and gave me the answers to all the confusion that ran around in my head. It is so mind boggling to me that I was oblivious to the fact that I was so miserable. I was successful in the material aspects of life, but my mind and heart were uneasy. I was so weak in spirit that I tricked myself in believing that the material things that laid at my feet, were enough to cushion any hurtful blow that life dealt me. I was wrong. My mother died when I was 23, and all the money, my home, my education, the cars, jewelry, they all meant nothing. I tried to go on with life as though her death was just another event. But it was at this point that I could no longer ignore Allah. If I went on in my current state of mind, then my mother's life had been in vain. What purpose did she serve here on this earth? To what greater significance did her life have in this world? I could not believe that she meant so little. It was at this point that I began to hunger for this knowledge, and I opened all of myself to

Allah. It is almost too difficult to describe what it is like for someone who begins to feel Allah in their heart. Islam means so much more than rituals, language, culture or country. Islam is a glorious state of being, and it is a fundamentally different experience than what I had previously been learning. My husband taught me much of what I know about Islam today. While observing, listening and opening my heart, I slowly began to understand. Allah presents himself to people in different ways, and Allah impacts everyone's life differently. I had to come to an understanding of what Allah meant to me, and why it was necessary that I follow this path of life. I began to learn the meaning and significance behind the rituals I had only before observed at a primitive level. I began to read Koran for hours at a time. Allah began to reach out to me and fill the vast hole that was in my heart. For when an individual does not follow the path of Allah, they are in a constant search for that missing element. And once I stopped refusing the knowledge of Islam and opened my heart to my fellow Muslims and the teachings of the Koran, the transition was as easy as eating a piece of pecan pie. Since then I have had contact with the original Muslim sister who I met in my university class. Many of the Muslim sisters get together once a month for study, prayer and informational sessions. I also visit the Masghed during Juma prayers and any other time that my schedule permits. Of course my husband and myself study Koran and Hadith, and are on a constant quest for knowledge. When you become a Muslim it is the beginning of a new path, a new way of life. Everyday Allah reveals himself to me in some way. Sometimes it is with a new piece of knowledge, or maybe he grants me patience or understanding, and some days it is perseverance or a peaceful state of mind. No matter what the case I am always aware of the blessings that Allah presents to me, and I continuously work to live the way he has intended all of us as human beings to live, in submission to his will. I have also struggled throughout this search. My family is not accepting of my new way of life, nor are they accepting of my husband. I had a co-worker ask me one time, "How can you abandon Jesus, I love Jesus?" My response confused her I am sure. I simply explained that in Islam we abandon nobody. And in fact it is only now that I can read and understand the true significance of Jesus. Islam allows the follower to study the messages that Allah has sent throughout the ages, through the teachings of Jesus, Abraham and Mohammed. (Peace and Blessings be upon them) Because of this fact, as Muslims, knowledge is never hidden from us, and we are free in our search for truth and closeness to Allah. My struggle is far from over. Western culture is not accepting or understanding of Islam, and it is mostly out of ignorance that this is so. They think that we are fundamentalists or terrorists, or some other form of monster here to wreak havoc in a peaceful Christian world. The way in which I combat the unkind comments and glares is through kindness and understanding. I remember a point when my understanding was so low that I closed my mind and heart to anything that the Muslim community had to say. And to think that if they had turned me away because of my ignorance, I would not be where I am today. So it is up to all Muslims to have patience and compassion for those who do not understand our way of life. Eventually Allah reveals himself to those who seek true knowledge and understanding. February 27, 1997

Source

<http://www.usc.edu/dept/MSA/newmuslims/themise.html>

25- [Michael Yip](#)

Michael Yip June 23, 1996 I was introduced to Islam in 1995 by an Egyptian classmate who arrived in New Zealand the previous year, and who was placed into my Chemistry class. I had no religion before this, though I guess I was a non practicing Christian, since I attended Sunday school when I was young, (but mainly to learn Chinese, my native tongue, rather than religion). In fact I was uninterested in much that was taught to me, however I never at any stage discounted the notion of a higher being (ie. Allah, or God). Because of my background in religion, I did not know much about religions other than Christianity and Buddhism. My parents are Buddhists, but my knowledge of it was so weak that I did not even know the proper name for their religion until a few years ago. So I was naive when I met my classmate, Muhammed. During the first few weeks, another classmate of mine kept teasing Muhammed about his religion, asking leading questions and the like. I thus became interested in some of the things that this other classmate, James, was suggesting. So I got talking with Muhammed about this religion called Islam, and we became acquainted quickly. I requested to see a Quran but did not find the time to read it, during a busy school year. So when the workload became a bit lighter, I went to see my friend's father, who is our local imam. He spoke to me at length about Islam, and planted a seed which in a few months time, with the blessing of Allah, blossomed into strong muslim, alhumdulillah. I took shahada in November 1995. I am often asked why I came to Islam. The question seems logical, and simple, but in fact, I still find it the most difficult question to answer, even though I have been asked it so many times. You see, I saw many things in Islam that I liked. Included in this were the strong brotherhood and sisterhood in Islam, the way fellow muslims looked after each other, and the logic in Islam. The logic in women wearing hijab to deter from that which is haram, the logic in the forbidding of alcohol, which harms more than it ever will heal, and the logic in many other areas of our lives. I have been told that many people who revert to Islam find they fit right in with the religion. Indeed this was the case with me. Coming from a kafir country such as New Zealand (I have lived here most of my life), it is rare for a person to be good religiously like myself, alhumdulillah, masha Allah. You see, alhumdulillah, I made intentions in my heart never to drink in my life, and never have; I made intentions not to fornicate, even though everyone around me in school was either fornicating or planning to. So you see, alhumdulillah, Allah blessed me from the beginning, and I felt Islam was the next obvious step for me to take in my life. I decided in November of 1995, with the encouragement with some brothers and sisters on the Internet, to take shahada as a first step in Islam, and then take further steps to learn more about Islam, after all we are all in a constant state of learning about Islam. Alhumdulillah since then I have progressed slowly but surely, learning some surats from Quran during a very busy school year. Allah blessed me with some amazing results last year, alhumdulillah, and now I want to thank my Allah by increasing the time I spend learning Quran and about Islam this year, insha Allah, while I pursue entry into a Medical degree. May Allah give me the strength insha Allah to enter Medical school next year. May Allah help us all to learn more about Islam, and let us all undertake to live our lives in the correct way, and follow the one true and surely straight path, that of Islam. Ameen.

Source

26- Yahiyeh Adam Gadahn

Yahiyeh Adam Gadahn My first seventeen years have been a bit different than the youth experienced by most Americans. I grew up on an extremely rural goat ranch in Western Riverside County, California, where my family raises on average 150 to 200 animals for milk, cheese, and meat. My father is a halal butcher [a butcher who slaughters in an Islamic manner -ed.] and supplies to an Islamic Food Mart a few blocks from the Islamic Center in downtown Los Angeles. My father was raised agnostic or atheist, but he became a believer in One God when he picked up a Bible left on the beach. He once had a number of Muslim friends, but they've all moved out of California now. My mother was raised Catholic, so she leans towards Christianity (although she, like my father, disregards the Trinity). I and my siblings were/are home-schooled, and as you may know, most home-school families are Christian. In the last 8 or so years, we have been involved with some home-schooling support groups, thus acquainting me with fundamentalist Christianity. It was an eye-opening experience. Setting aside the blind dogmatism and charismatic wackiness, it was quite a shock to me when I realized that these people, in their prayers, were actually praying TO JESUS. You see, I had always believed that Jesus (pbuh) was, at the very most, the Son of God (since that is what the Bible mistranslates "Servant of God" as). As I learned that belief in the Trinity, something I find absolutely ridiculous, is considered by most Christians to be a prerequisite for salvation, I gradually realized I could not be a Christian. In the meantime, I had become obsessed with demonic Heavy ****l music, something the rest of my family (as I now realize, rightfully so) was not happy with. My entire life was focused on expanding my music collection. I eschewed personal cleanliness and let my room reach an unbelievable state of disarray. My relationship with my parents became strained, although only intermittently so. I am sorry even as I write this. Earlier this year, I began to listen to the apocalyptic ramblings of Christian radio's "prophecy experts." Their paranoid espousal of various conspiracy theories, rabid support of Israel and religious Zionism, and fiery preaching about the "Islamic Threat" held for me a strange fascination. Why? Well, I suppose it was simply the need I was feeling to fill that void I had created for myself. In any case, I soon found that the beliefs these evangelists held, such as Original Sin and the Infallibility of "God's Word", were not in agreement with my theological ideas (not to mention the Bible) and I began to look for something else to hold onto. The turning point, perhaps, was when I moved in with my grandparents here in Santa Ana, the county seat of Orange, California. My grandmother, a computer whiz, is hooked up to America Online and I have been scooting the information superhighway since January. But when I moved in, with the intent of finding a job (easier said than done), I begin to visit the religion folders on AOL and the Usenet newsgroups, where I found discussions on Islam to be the most intriguing. You see, I discovered that the beliefs and practices of this religion fit my personal theology and intellect as well as basic human logic. Islam presents God not as an anthropomorphic being but as an entity beyond human comprehension, transcendent of man, independent and undivided. Islam has a holy book that is comprehensible to a layman, and there is no papacy or priesthood that is considered infallible in matters of interpretation: all Muslims are free to reflect and interpret the book given a sufficient education. Islam does not believe that all men are doomed to Hell unless they simply

accept that God (apparently unable to forgive otherwise) magnanimously allowed Himself to be tortured on a cross to enable Him to forgive all human beings who just believe that He allowed Himself to be tortured on a cross... Islam does not believe in a Chosen Race. And on and on... As I began reading English translations of the Qur'an, I became more and more convinced of the truth and authenticity of Allah's teachings contained in those 114 chapters. Having been around Muslims in my formative years, I knew well that they were not the bloodthirsty, barbaric terrorists that the news media and the televangelists paint them to be. Perhaps this knowledge led me to continue my personal research further than another person would have. I can't say when I actually decided that Islam was for me. It was really a natural progression. In any case, last week [November 1995 -ed.]I went to the Islamic Society of Orange County in Garden Grove and told the brother in charge of the library I wanted to be a Muslim. He gave me some excellent reading material, and last Friday I took Shahada [accepted the creed of Islam -ed.]in front of a packed masjid. I have spent this week learning to perform Salat and reflecting on the greatness of Allah. It feels great to be a Muslim! Subhaana rabbiyal 'azeem!

Source

<http://newmuslims.tk/>

27- Malik

Malik Assalamalaikum brothers and sisters and non Muslims. First off all, I would like to start by saying that this true story is not for my own fame or admiration but for the sake of my Lord and your Lord Allah. All praises due to Allah, the Lord of the worlds, the Beneficent, the Merciful Owner of the day of judgement. I would like to repeat to you something I heard: the journey of a thousand miles has to start with the first step and this is the first part of my journey. My name is Malik Mohammed Hassan and I have recently converted to Islam. When I was in junior high school I was first introduced to Islam by reading the book Roots by Alex Haley. It taught me a little bit about the strong will that most Muslims possess, myself included. It also introduced me to Allah. I had never heard of Allah in his real form until I read that book and I was very curious. I then started reading about The Nation Of Islam (specifically Malcolm X) and it fascinated me how devoted he was to Allah, especially after he left the self serving Nation Of Islam. Reading about Malcolm made me think about a God who (for a change) did not have any physical form or limitations and, being a totally blind person, it made me relate to these people: the people who Malcolm and Haley referred to as Muslims. I continued reading what I could about Islam which wasn't as much as it should have been. My reading material was very limited because like I said above: I am a totally blind person and the material available about Islam in braille or on tape was not only very little, but also very general. I believe the reason was that the material that I had access to wasn't written by Muslims and it kind of painted a dark picture of Islam. I think most of the literature written by Christians or non Muslims about Islam tends to do that most of the time. And I didn't know that their were even Muslims in Halifax so I obviously didn't know any. I didn't even know about the local Islamic association until I was already a Muslim. So, I read what I could until my first year out of high school around the month of May, 1996, when

I received a phone call asking me if I wanted to participate in a camp for blind and visually impaired people known throughout Canada as Score. I agreed and sent them a resume and praise be to Allah I was excepted for work. At first I really didn't want to go but something kept telling me it would be a good idea if I went. So, on June 30th 1996 I boarded a plane from Nova Scotia to Toronto and took my last trip as a non Muslim; I just didn't know it yet. I got to Toronto and everything at first was pretty normal... It was on the second day that I was there when the journey of a thousand miles first started. I arrived on a Sunday and on the next day I met the person who Allah would use with His divine power to help guide me to the beautiful Religion of Islam. I met a sister named Rizvana and if she reads this I hope she doesn't get mad at me for using her name. When I met her, I immediately wanted to talk to her because I liked her name. I asked her of what origin her name was and she told me that it was Arabic; so I asked her if she was Muslim and she replied with the answer of yes. I immediately started telling her what I already knew about Islam which lasted about ten seconds. I started asking her questions and also asking her to talk to me about Islam. One particular incident that comes to my mind is when all of the workers at the camp went to a baseball game and the sister and I started talking about Islam and missed pretty much the whole game. Well, anyways, we talked for about three, maybe four days on and off about Islam and on July the fifth if my memory doesn't fail me I became a Muslim. My life has been totally different ever since. I look at things very differently than I used to and I finally feel like I belong to a family. All Muslims are brothers and sisters in Islam so I could say that I have approximately 1.2 billion brothers and sisters all of whom I'm proud to be related to. I finally know what it feels like to be humble and to worship a God that I don't have to see. For any non Muslim reading this just look at it this way. It's good to learn, but you never know when you will be tested and if you're not in the class at the time of the final exam no matter how much you know you'll never get any credit. So like I said it's good to learn but if you want to get credit sign up for the class. In other words, declare shehada (testimony to faith) and let Allah teach you everything you need to know. Believe me the reward is worth it. You could say the reward is literally heaven. If any good comes out of this story all the credit is due to Allah; only the mistakes are my own. I would like to mention a part of a hadith that has had a great effect on me and that is: "Worship Allah as if you see him and if you don't see him, know that he sees you." - Sahih Muslim, Volume 1, Number 1 Oct. 23rd, 1996

Source

<http://www.usc.edu/dept/MSA/newmuslims/malik.html>

28- Kusmari Rendrabwana

Kusmari Rendrabwana Childhood I was born and brought up into a devoted catholic family. My father comes from a family whose members mostly turned out to become priests and priestesses, while my mother still has a certain aristocratic blood in her family. My parents were blessed with five children, of which I am the only male and the youngest one. I never had anyone of them to play with since I was a child because of the quite significant difference in age, they were always occupied with their school tasks whenever I needed someone to play with. As it turned out to be, I got used to

spending my time with the maidservant and when I was bored, I simply went out to play. For that reason I was used to make friends with people outside of my family, people in my neighborhood who were mostly muslims. In my family, everything that has a "muslim taste" in it was usually considered inappropriate. So every thursday when the time was for the recitation of the Qur'an (we only had TVRI, the government's station back then) the TV set was immediately turned off, that's how my family was like. When I got to school age, naturally my parents chose a catholic institution, as with all my sisters. Even so, I always found it easier to be friends mostlye with people who were muslim.

Adolescence Perhaps it was because of my negative childhood image, that when I grew up to be a teen-ager my family always thought of me as being this troublesome kid. In other words, to them I was always the one to blame for everything, anything good that I did was practically nothing to them. Hence, I always tried to look up for answers of my problems through sources outside of my family. My academic records were also nothing special except for English language. And so I started to contemplate with questions that I had in my high school year, I asked and kept asking, I read many books and literature, trying to explore everything about my faith then. But as it goes, the more I gained something, the more I felt that, "This isn't it, this is not what I want." What's worse is that the more I involved myself with religious activities, the more I went further from what I expected, which put me down more and more. What I always found in there was nothing but negative views on somebody else's faith. Whenever I tried to give in another view, they put me down saying that I'm taking sides, I'm giving too much of a value judgement, so on and so forth. Eventually I became more distanced from them, but interestingly (and this is what had always happended) I felt myself drawn closer and closer with my muslim friends, they seemed to accept me without any sort of tendency to judge. They knew I didn't share their faith but most of them didn't seem to mind or be disturbed by it whatsoever.

Adulthood My adulthood started when I entered college. I enrolled in a private college whose students were predominantly muslims. Even so, I still tried to involve myself in religious activities with students of the same faith. In that community, the old conflicting trauma appeared afresh, even worse. Eventually I lost my interest in it. As a college student, I felt more comfortable in my soul searching process. Naturally, I had more access to many references, times and places of interest, because I never felt home with my relatives, even with my sisters. And so I went on with my life as usual, until this deep spiritual experience happened. This is the story: One morning, I don't remember the date, but it was in 1993. I was abruptly awoke from sleep and just quickly sat down. Then unconsciously went up and washed my face, hands and feet, then got back sitting with my legs crossed. Exactly then the call to fajr prayer started..but very differently. I listened to it with an indescribable feeling and emotion,..it was touching me so deeply, in short. I myself never could explain what really happened that morning, but so it did. Ever since then I looked for answers and learned with a practicing muslim friend, read books, started everything from scratch. The first obstacle for me naturally came from my family, especially my mother. I became uncertain again, this is the most difficult choice in my entire life. And so months I spent trying to think over my intention to become a muslim. I felt that I had to make a choice. And of course I chose to become a muslim eventually. In early 1994 I declared my shahadah after finishing the maghrib (evening) prayer in jama'ah (congregation). It was really emotional, friends from my faculty in college even made me work out a written statement with them as witnesses,

how touchy it was. In short, I've lived my life as a new person ever since then. After finishing my school, I started working. Even though my relationship with my family is falling apart, I try to pull everything together and be strong as to endure the hardships. My new life was again put to a test when I was going to marry. Because I'm considered an apostate in my family's view, I had to do everything by myself, the proposal, etc., everything. No wedding reception or any of that sort, just the obligatory ones. And then when my mother died, unfortunately I didn't get to see her for the last time. Her wish, which of course I cannot comply to, was for me to return to my old faith. Wassalaamu 'alaikum wraahmatullahi wabarakatuhu, Rendra.

Source

<http://www.usc.edu/dept/MSA/newmuslims/rendra.html>

29- Ibrahim Karlsson

Ibrahim Karlsson I was born in an ordinary , non-religious Swedish home, but with a very loving relationship to each other. I had lived my life 25 years without really thinking about the existence of God or anything spiritual what-so-ever; I was the role model of the materialistic man. Or was I? I recall a short story I wrote in 7th grade, something about my future life, where I portray myself as a successful games programmer (I hadn't yet even touched a computer) and living with a Muslim wife!! OK, at that time Muslim to me meant dressing in long clothes and wearing a scarf, but I have no idea where those thoughts came from. Later, in high school, I remember spending much time in the school-library (being a bookworm) and at one time I picked up a translated Qur'an and read some passages from it. I don't remember exactly what I read, but I do remember finding that what it said made sense and was logical to me. Still, I was not at all religious, I couldn't fit God in my universe, and I had no need of any god. I mean, we have Newton to explain how the universe works, right? Time passed, I graduated and started working. Earned some money and moved to my own apartment, and found a wonderful tool in the PC. I became a passionate amateur photographer, and enrolled in activities around that. At one time I was *****ing a marketplace, taking snapshots from a distance with my telelens when an angry looking immigrant came over and explained that he would make sure I wasn't going to take any more pictures of his mum and sisters. Strange people those Muslims... More things related to Islam happened that I can't explain why I did what I did. I can't recall the reason I called the "Islamic information organisation" in Sweden, ordering a sub*****ion to their newsletter, buying Yosuf Ali's Qur'an and a very good book on Islam called Islam - our faith. I just did! I read almost all of the Qur'an, and found it to be both beautiful and logical, but still, God had no place in my heart. One year later, whilst out on a patch of land called "pretty island" (it really is) taking autumn-color pictures, I was overwhelmed by a fantastic feeling. I felt as if I were a tiny piece of something greater, a tooth on a gear in God's great gearbox called the universe. It was wonderful! I had never ever felt like this before, totally relaxed, yet bursting with energy, and above all, total awareness of god wherever I turned my eyes. I don't know how long I stayed in this ecstatic state, but eventually it ended and I drove home, seemingly unaffected, but what I had experienced left uneraseable marks in my mind. At this time Microsoft brought *****s-95 to the market with the biggest marketing blitz known to

the computer industry. Part of the package was the on-line service The Microsoft Network. And keen to know what is was I got myself an account on the MSN. I soon found that the Islam BBS were the most interesting part of the MSN, and that's where I found Shahida. Shahida is a American woman, who like me has converted to Islam. Our chemistry worked right away, and she became the best pen-friend I have ever had. Our e-mail correspondence will go down in history: the fact that my mailbox grew to something like 3 megabytes over the first 6 months tells its own tale. She and I discussed a lot about Islam and faith in god in general, and what she wrote made sense to me. Shahida had an angels patience with my slow thinking and my silly questions, but she never gave up the hope in me. Just listen to your heart and you'll find the truth she said. And I found the truth in myself sooner than I'd expected. On the way home from work, in the bus with most of the people around me asleep, and myself adoring the sunset, painting the beautifully dispersed clouds with pink and orange colours, all the parts came together, how God can rule our life, yet we're not robots. How I could depend on physics and chemistry and still believe and see Gods work. It was wonderful, a few minutes of total understanding and peace. I so long for a moment like this to happen again! And it did, one morning I woke up, clear as a bell, and the first thought that ran through my brain was how grateful to God I were that he made me wake up to another day full of opportunities. It was so natural, like I had been doing every day of my life! After these experiences I couldn't no longer deny God's existence. But after 25 years of denying God it was no easy task to admit his existence and accept faith. But good things kept happening to me, I spent some time in the US, and at this time I started praying, testing and feeling, learning to focus on God and to listen to what my heart said. It all ended in a nice weekend in New York, of which I had worried a lot, but it turned out to be a success, most of all, I finally got to meet Shahida! At this point there was no return, I just didn't know it yet. But God kept leading me, I read some more, and finally got the courage to call the nearest Mosque and ask for a meeting with some Muslims. With trembling legs I drove to the mosque, which I had passed many times before, but never dared to stop and visit. I met the nicest people there, and I was given some more reading material, and made plans to come and visit the brothers in their home. What they said, and the answers they gave all made sense. Islam became a major part of my life, I started praying regularly, and I went to my first Jumma prayer. It was wonderful, I sneaked in, and sat in the back, not understanding a word the imam was saying, but still enjoying the service. After the khutba we all came together forming lines, and made the two 'rakaas'. It was yet one of the wonderful experiences I have had on my journey to Islam. The sincerity of 200 men fully devoted to just one thing, to praise God, felt great! Slowly my mind started to agree with my heart, I started to picture myself as a Muslim, but could I really convert to Islam? I had left the Swedish state-church earlier, just in case, but to pray 5 times a day? to stop eating pork? Could I really do that? And what about my family and friends? I recalled what Br. Omar told me, how his family tried to get him admitted to an asylum when he converted. Could I really do this? By this time the Internet wave had swept my country, and I too had hooked up with the infobahn. And "out there" were tons of information about Islam. I think I collected just about every web page with the word Islam anywhere in the *****, and learned a lot. But what really made a change was a ***** I found in Great Britain, a story of a newly converted woman with feelings exactly like mine. 12 hours is the name of the *****. When I had read that story, and wept the tears out

of my eyes I realized that there were no turning back anymore, I couldn't resist Islam any longer. Summer vacation started, and I had made my mind up. I had to become a Muslim! But after all, the start of the summer had been very cold, and if my first week without work was different, I wouldn't lose a day of sunshine by not being on the beach. On the TV the weatherman painted a big sun right on top of my part of the country. OK then, some other day... The next morning; a steel grey sky, with ice-cold gusts of wind outside my bedroom *****. It was like God had decided my time was up, I could wait no longer. I had the required bath, and dressed in clean clothes, jumped in my car and drove the 1 hour drive to the mosque. In the Mosque I approached the brothers with my wish, and after dhuh prayer the Imam and some brothers witnessed me say the Shahada. Alhamdulillah! And to my great relief all my family and friends have taken my conversion very well, they have all accepted it, I won't say they were thrilled, but absolutely no hard feelings. They can't understand all the things I do. Like praying 5 times a day on specific times, or not eating pork meat. They think this is strange foreign customs that will die out with time, but I'll prove them wrong. InshaAllah! Source <http://www.usc.edu/dept/MSA/newmuslims/karlsson.html>

30- [David Pradarelli](#)

David Pradarelli Assalam-aleikum wa rahmatullah! I came to Islam pretty much on my own. I was born and raised Roman Catholic, but I always had a deep fascination with the spiritualities of other cultures. My Journey started when I desired to have a relationship with my creator. I wanted to find my spirituality, and not the one I was born with. I spent some time in the Catholic religious order known as the Franciscans. I had many friends and I enjoyed prayer times, but it just seemed to relaxed in its faith, and there was, in my opinion, too much arrogance and hypocrisy. When I had returned back from the order into secular living again, I once again was searching for my way to reach God (Allah). One night I was watching the news on television, and of course they were continuing their one-sided half-truth reports on Muslims (always in a negative light instead of balancing it by showing the positive side as well) with images of violence and terrorism. I decided long ago that the news media has no morals whatsoever and will trash anyone for that "juicy story", and I pretty much refused to believe anything they said. I decided to research Islam for myself and draw my own conclusions. What I found paled all the negative images that the satanic media spewed forth. I found a religion deep in love and spiritual truth, and constant God-mindfulness. What may be fanaticism to one person may be devotion to another. I picked up a small paperback Qur'an and began devouring everything I could. It opened my eyes to the wonder and mercy of ALLAH, and I found the fascination growing every day...it was all I could think about. No other religion including Catholicism impacted me in such a powerful way...I actually found myself in God-awareness 24 hours a day 7 days a week...each time I went to my five daily prayers, I went with anticipation...finally! What I have been searching for all of my life. I finally got enough courage to go to a mosque and profess the Shahadah before my Muslim brothers and sisters. I now am a practicing Muslim and I thank ALLAH for leading me to this place: Ashhadu anna la ilaha ilallah wa Muhammadur rasul ALLAH! This means: "I believe in the oneness and totalness of ALLAH and that Muhammad(peace and blessings be upon him)is the chosen prophet of ALLAH." I now also accept Jesus as no longer equal with ALLAH, but sent as Muhammad was sent ...to bring all of mankind to

submission to the will of ALLAH! May all of mankind find the light and truth of ALLAH. February 25, 1997

Source

<http://www.usc.edu/dept/MSA/newmuslims/pradarelli.html>

The universal mercy of Prophet Muhammad : An example of animal rights

رحمة النبي صلى الله عليه وسلم: مثال على حقوق الحيوان

<http://www.bellaonline.com/articles/art44299.asp>

Feeding The Animal

إطعام الحيوان

<http://hearislam.com/pic.php?id=237>

God in Islam

الرب في الإسلام

http://imanway1.com/eng/index.php?option=com_content&task=view&id=230&Itemid=57

Is there a God ?

هل يوجد إله؟

http://imanway1.com/eng/index.php?option=com_content&task=view&id=23&Itemid=57

Why Does Allah create the human being ?

لما خلق الله البشر؟

http://imanway1.com/eng/index.php?option=com_content&task=view&id=27&Itemid=57

All About Allah

<http://hearislam.com/index.php?action=showgal&cat=2>

Women In Islam

النساء في الإسلام

http://imanway1.com/eng/index.php?option=com_content&task=view&id=109&Itemid=64

The position of woman in islam

وضع المرأة في الإسلام

http://imanway1.com/eng/index.php?option=com_content&task=view&id=99&Itemid=64

Are women equal with men in reward and punishment?

هل النساء يتساوين مع الرجال بالثواب و العقاب؟

http://imanway1.com/eng/index.php?option=com_content&task=view&id=151&Itemid=64