

In Search of The Pure Truth

In which era are both pure and unclean equal ?

*At which university will both grade 'A' students
and grade 'F' students pass a course ?*

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shem H. AR-Refaei

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GEORGE MASON UNIVERSITY FAIRFAX U.S.A

To all Mulims all over the world and to anybody who is looking for the pure truth and would like to prosper, herein and in the hereafter.

*To His Highness Sheickh Sultan Bin Saqr Alqasimi, Deputy Ruler of Ras Al-Khaimah, U.A.E., Without almighty God **and** him this book was not possible to be produced. Moreover, I am grateful to him as well for his helping me in publishing my previous books, Dictionary of the Excellent Manager, published in 1986; and Electronic Brain or Computer, published in 1988, in the United Arab Emirates.*

Dr. M. M. Saeed.

24-06-2014

In Search of
The Pure Truth

by

Hashem H. AR-Raefaei

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Durham, NC

In Search of
the Pure Truth

First Editon

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Jackson State University

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Dr. M. M. Saeed.

24-06-2014

PREFACE

Writing this book has been a very enjoyable task for me. It opens up an entirely new vista of concern and understanding for both muslims and nonmuslims.

As a muslim I refused to be so, simply, because my parents are, I have studied many so called religions. I studied Christian doctrines through its four versions of the bible (old and new testament); I studied Judaism, Buddhism, Hinduism, and to some extent I also studied Sikhism. You may wonder why did I do that! Living at least six years in the U.S.A., I hope, as a mature graduate student I thought to check all these religions and stick to one of them that needs least knowledge to be understood and light concentration to make sense. I found during my search that some religions are religions simply started a few hundred years ago as a political movement, for example, like Sikhism!

As for Christianity I studied it thoroughly. But I was disappointed very much like one who fires in smock! I found no one could convince me why three equal to one; how could a woman give birth to her God; and why one version of the Bible mentioned Isaac and another version deals with Ishmael in the same subject. Even those who appear on T.V. who jump and squeeze themselves when they pronounce "Hallelujia", I found that they are just teaching a religious dance, if there is such a thing! A woman committed an adultery and asking a preacher about her action he just told her charge it to Jesus! Jesus just like a visa credit card! Not even Kenneth Robertson, of Florida, who carries a Doctor of Ministry degree, could convince me about his saying, "The way of the cross leads home." I can not ever imagine or believe that people like Robertson, with this degree, who is living in the twentieth century would sacredly love a cross which naturally should picture to him the process of crucifixion of the prophet Jesus (PBUH)! He,

moreover, relied on this cross to lead him home! By God, would any one love the knife or the gun by which his/her son was killed with? Instead, if I were Robertson, I would extremely hate the cross which always would remind me of Jesus suffering. But God speaks the truth:

(Qura'n 25:44) "...They are no better than **cattle**; in fact they are **farther** astray from the path".

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَتَّقُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَلَامًا تَعَابَرُوا مِنْهُ أَصْلُ سَيْلَانٍ

Frankly, I decided to stick to Islam (refer to chapter 19 and 21 for more details about Islam).

Islam doctrine is a make-sense and simple! There is no God but the God, and prophet Muhammad(pbuh) is just a prophet who received the revelation and had to convey it to us. We can pray freely, do not need Muhammad(pbuh) to carry it to God. God unlike human need no son to enjoy having a child! Since I would hesitate strongly to drink blood of my son and eat his flesh, (Holy communion), thank God I do not need to do that to the prophet Muhammad(pbuh), even symbolically.

Islam is on the march today. Its one billion adherents are as militant as they ever were just to spread the true religion, through which pull honest people away from worshiping creatures to worship the Creator of creatures - pure, plain and total freedom.

It is my prayerful goal that God would use this, my effort, and guide muslim and nonmuslim to worship the God - The one the most unique; and believe in the prophet Muhammad(pbuh) as the last messenger - Islam. And thus, they should prosper without doubt!

Hashem AR-Refaei
Jackson, MS
Dec. 27, 1988



INTRODUCTION

After applying the right process no one will blame the traffic department for issuing a driver's license to an individual because he made an accident. Therefore, I do not expect you - reader of this book to blame Islam for my writing this book, if you challenge any argument of mine. Remember, that I am a Muslim and not the Islam. Therefore, I will try to talk about Islam as best as I can, but as a human being I can not guarantee that no errors shall be found in my writing this book.

Islam is the only religion that retains the original name that had been given by God which "ALISLAM: (refer to chapter 24 for more details); and Islam is the only religion that has one and only one book - the Qura'n all over the world. However, to understand Islam through this text (Qura'n) should vary, and simply because those (Scholars) who do the interpretation are merely human and have different minds, opinions, moods and ways which in fact are affected by the environment, personality, knowledge, experience and era these individuals scholars lived in. Moreover, don't be picky on me by reading this book to find any weaknesses or gaps for argument. But, take it as simply as it means and don't forget that in the holy book, Qura'n, verse 12:76 clearly states:

"...Over every man of knowledge there is one **more** knowledgeable".

تَرْفَعُ دَرَجَاتٍ مِّنْ نَّسَاءِ الَّذِينَ هُمْ عَلَىٰ عِلْمِهِمْ ۝

The point that I am trying to make is that don't think that you accomplished something simply by finding something in my book that is, arguable or not a valid argument in your opinion or nonsense. If it lacks or seems to you that it has weaknesses you can still find a Muslim scholar who can put what I am saying in the best way that you can't challenge it anymore, or

a scholar might challenge you in a better way that neither I nor you thought about it at all.

Bear in mind that I am not a scholar because to be a scholar in my opinion is that an individual needs to know everything about one thing (Specialization). I am not an educated person either because to be an educated person an individual person should know something about everything! Then you may ask who am I? I am a student who is trying to learn, at the same time, give opportunity to other people to participate in my learning process.

I can figure out that by now you thought that since Islam is only Qura'n of six hundred pages then how come it is the final message. Perhaps you thought that simply because I have focused only on Qura'n so far. For your knowledge Sunna (hadeeth: the teaching, saying, and actions) of prophet Muhammad (PBUH) is a part of Islam. It is one of the parts that can't be separated not even for one second. Therefore, disbelieving in the Sunna makes the believer a disbeliever (non-Muslim) at once. Sunna is very important to the extent that some scholars arguing that with Sunna alone you may establish Islam but with Qura'n alone you may not be able to do so! Bear in mind that by this argument neither I nor scholars meant to degrade or underestimate the Qura'n, but instead, to show the importance of Sunna. Sunna is a revelation too but unlike Qura'n in that it is by breathing in the self of the prophet (PBUH). Let us moreover, trace the potency of the Sunna!

Sunna with Qura'n is like a loop. Sunna will not leave you along with itself alone, but will refer you somehow to Qura'n no matter where you are in the loop. For example, referring to Sunna you shall find prophet Muhammad (PBUH) saying that "In the hereafter your memorizing of Qura'n shall determine your level of residing in paradise, you shall be told recite from the Qura'n and elevate to the next level accordingly". Wouldn't this force you to pay attention to the Qura'n? Another saying of prophet Muhammad

(PBUH) that "You shall get rewarded for every letter when reciting Qura'n", wouldn't this encourage you to recite the Qura'n to get those rewards? Moreover, how can a muslim pray without knowing Qura'n since he/she has to recite from it while praying? And now let us trace the role of Sunna:

1. Sunna, is very important when it comes to explain and elaborate the Qura'nic verses. When Qura'n, for example in verse 24:56 states:

"So perform the obligatory prayers, pay Zakat and obey apostles...etc."

وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ
لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

Perhaps as you can see it is obvious that the Qura'n didn't explain how many units (Rika') each time Muslim should pray. Sunna comes to play this role, prophet Muhammad (PBUH) explained saying that: pray 5 times, for example, 4 units (Rika') at noon (Zohor), 4 units afternoon (Aser)...etc., so did about Zakat, he (PBUH) taught us, how much, when and from who to whom it should be payed.

2: Other Sunna's role: Qura'n in 2:173 says:

"Forbidden to you are Carrion and blood...etc."

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَيْزِيرِ
وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ

Tell me by the lord how can Muslims figure out that Carrion of what, is forbidden! Prophet Muhammad (PBUH), (Sunna), the one who interpreted the verse and, for example, excluded the Carrion of fish (Dead fish) when he said "Sea water is pure and so is its carrion pure and lawful to eat".

3: Keep in mind that Sunna is important to explain many other general rules of Qura'n. Perhaps again this doesn't underestimate or make Qura'n

handicap, but this is fair that Qura'n comes with the key points and Sunna (Prophet Muhammad (PBUH)) specifies and interprets these key points, otherwise Qura'n would be unreadable. While it is important to read Qura'n as an open worship and thus get lots of rewards for that. But if Qura'n has to come with all small and big things about herein and hereafter in a specific manner then we would need to empty a whole state as large as the state of Colorado, U.S.A., just as a library only for this holy book. God is the wise who knows how to handle everything in the right way that results in human betterment and fulfill his needs.

- 4: The specific relationship of Qura'n and Sunna!
- A) Sunna complies (agrees) with what Qura'n says, for example, Qura'n says; Muslim has to pray, and so does Sunna;
 - B) Sunna interprets and specifies what is general in the Qura'n - like when Qura'n says *pray*, Sunna came with the details such as: how, when and how many times to pray;
 - C) God said in the Qura'n 59:7, that :

"Accept what the apostle gives you and refrain from what he forbids".

وَمَا أَسْكُرُ الرَّسُولَ فَيُحَدِّثْهُ مَا نَهَى عَنْهُ
عَنْهُ فَإِنَّهُمْ لَهُ

Therefore by this delegation (Authorization) prophet Muhammad (PBUH) (Sunna) came with rules that did not come in the Qura'n. Consequently, you may notice that this part turned out to be very extensive and comprehensive rules. It is comprehensive enough that prophet Muhammad (PBUH) explained and taught Muslims every small and big things. He (PBUH) taught us how to win the hereafter and yet have a pleasant life. That is why we proudly announce that Islam is not merely a religion but it is the pure and best way of living according to which humans live the best life.

In conclusion of my introduction I would like to remind you of the following:

1. Qura'n and Sunna are the Islam which is not just history, politics, logic, or social science...etc., but it is all of these and more;
2. I shall talk about the importance of the Sunna later on in this book;
3. Keep in mind I am not a scholar or educated, not even a good author but a student who believes that this is the way in which expert authors started;
4. Finally, in case that you challenge the facts mentioned in this book or you think that you can challenge Islam as a whole, remember though that, continual barking of all dogs all over the world shall not hurt the sky! And thus your challenge to Islam.

CHAPTER 1

The only true religion that is accepted by God!

Before I refer to Qura'n, keep in mind that I am assuming that you, the reader of this book, have no doubt about God's existence. But in case you are not sure about God's existence then I will try somehow to clarify this fact through the following arguments (see chapter 17 for more details). But to succeed I need your cooperation instead of your challenging me, so I can let the following arguments make sense. The arguments:

Tell me, if I come with a luxurious **Ferrari** car and tell you that this has been made by itself, or by the nature, or by the environment reasoning that by attributing the happening of such things to the technological era or society. Are you going to believe me? For sure you will not, because **somebody** must have **made** it!

If I tell you, a **ship** without a captain or anybody to lead it, full of gold sailing in the Arabian Gulf and it made it safely despite the storms and huge waves, are you going to believe that? For sure you will not, because **somebody** has to **lead** it! Then why do you want me as well as you to believe that **this huge sky** that you can see no disproportion nor can you see any fissures have been **created by itself or by the nature!** What about the following innovation that a **worm** eats leaves of a strawberry tree and he produces **wool** for us to use for our clothes; a **camel** eats leaves of this tree he produces nothing but **waste**; a **bee** eats the leaves of the same tree and she produces **honey**, doesn't this innovation teach us that a great innovator stands behind this innovation? I am sure a healthy individual like you will not deny such facts. Keeping in mind I will assume that you are mature and humble enough to

believe in a simple thing such as this, existence of God. Up to here is enough for that matter, but what if you doubt that whether the Qura'n is the word of God or the word of Muhammad (see chapter 18)? Let us argue again not for the sake of argument, but to clarify the matter of the Qura'n whether or not it is the word of God! Let me ask you this: will you deny that Ronald Reagan, President of the United States till the end of 1988, was an actor? I am sure you will not deny this fact, perhaps it will depend on how familiar you are with the world! Meanwhile, can you believe that John F. Kennedy, an assassinated president of the United States was speaking fluent Arabic at all? For sure you will not believe that for a second, would you?

Thus, by the two proceeding arguments, it is obvious that no one can deny any clear fact negative or positive, Reagan was an actor and Kennedy was never able to speak Arabic. Then let us face Muhammad (PBUH) prophet of Islam with the same process (Treatment). If you read the history even that was written by snob New Yorker historians you will find that they admitted that Muhammad (PBUH) was for sure illiterate, never gave a speech, never lectured and never spoke poetry. And now for god's sake tell me how can and for what reason in the world, for example, 1400 years ago this illiterate individual would say in the Qura'n: 24:45 that:

"God created every moving thing from water one **crawls** on its **belly**, one **walks** on **two** legs, another moves on **four**. God creates whatsoever please...etc".

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

Perhaps you are sure that Muhammad (PBUH) did not watch the Discovery T.V. station of Jackson, Mississippi at 4:30 p.m., Saturday, December 24, '88

which exposed people to the seals (Sea mammal). However, you may see that the preceding amazing-verse-to-me does not seem amazing to you. You may say that the philosopher Plato came with amazing and extraordinary arguments or statements. I agree with you, and meanwhile I will aid you by telling you about Babbage, the English mathematician and mechanical genius who designed the analytical engine in 1833. Honestly, Babbage, in my opinion, was born a hundred years too soon and he was a man ahead of his time. I am perfectly aware of such facts and I came across such arguments in searching for the pure truth. But I would like you to keep in mind that Plato is not anymore a remarkable person came with a miracle! Like Plato, J. F. Kennedy, president of U.S. (1961-63) made a beautiful and amazing statement, "do not ask what your country can offer to you instead ask what you can offer to your country". Better than Plato, Mario Cuomo, Governor of the State of New York, in the 1984 presidential election, gave an amazing speech that attracted almost all American individuals including myself. As for the analytical engine of Babbage, it is not anymore a remarkable thing either; Hewlett Packard Computer Company, Toshiba, and other companies came with small computers that can fit into any drawer of any office desk; and these computers are one hundred thousand times more powerful than Babbage's! However, I want you to keep in mind that J. F. Kennedy, Babbage, Plato, and the Governor Mario Cuomo, none of them were unlettered! while prophet of Islam, Muhammad (PBUH) was unlettered. How can unlettered Muhammad come with the following challenge, Quara'n 22:73 to men, give ear to this parable:

Those you worship other than God can **never create** as much as a fly, even if they get together to

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستِعْمُوا لَهُ إِنَّ
الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا
ذُبَابًا وَلَا حُمَلًا وَلَا جَمْعًا وَلَا يَنْزِلُ عَلَيْهِمْ
الْمَطَلُ وَلَا يَسْتَعِينُهُمْ مِنْهُ ضَعْفَ الطَّالِبِ وَ
الْمَطْلُوبِ ۝

do so; and **if the fly** were to **rob** them of a thing, they would not be able to snatch it away from it. How weak the **seeker** and how weak the **sought**!

Pay close attention to the verse - it doesn't challenge people to create a universe, or a heaven, or an earth, or a moon, or a sun, or a camel, because you may say these things are not easy to create or make and failure to do so does not necessarily mean weakness or challenge. But as you can notice that the verse just talks about creating a little **fly**.



How can 1400 years ago unlettered Muhammad would be able to come with such a challenge which indeed has been and will be a challenge to mankind, until the day of the judgment (end of this life), what a challenge? Creating a fly! Moreover, how can an illiterate person come with Qura'n that challenged people of his era, who spoke formal Arabic and used to challenge each other in saying poetry? These people remained handicapped before the Qura'n upon which they charged Muhammad (PBUH), prophet of Islam, as a magician and crazy! Muhammad (PBUH) is the same individual who was well known to them and to other people as the trustworthy, how come suddenly he became a magician and crazy. Here I want you to refer back to the arguments about Reagan and Kennedy. No one could deny the fact that Reagan was an actor; and nobody could claim that Kennedy could speak Arabic, therefore it is unfair to treat Muhammad (PBUH), the prophet of Islam, the way people condemned him as a magician or crazy, because he was not well known for that.

If he was a magician and could convert some or a group of people to Islam why couldn't he do that for all people since his goal was that people be Muslims? Was prophet Muhammad (PBUH) crazy? If historians would ever claim that Margaret Thatcher, the British Prime Minister, has **two horns** on her head would you

believe that about the famous Thatcher? Definitely no, because she is not well know for that. I will accept the claim that prophet Muhammad (PBUH) was crazy, if your answer about Thatcher is "Yes"! Muhammad (PBUH), prophet of Islam was well known as honest, trustworthy, and mindful, then nobody should suddenly believe that he was crazy simply because he came with a miracle, the Qura'n, an extraordinary book that has been and forever will be the challenge to snob and arrogant misguided people or alike.

So far, I talked about the existence of the God, and about Qura'n which in my opinion by now it is clear for you that is not Muhammad's (PBUH) words, but God's words. Since it is so then let us find out what God says in Qura'n about the only true and accepted religion (see chapter 19 and 20):

3:19 "The **true** way with God is **Islam** (Submission to one - the God)".

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

3:85 "And whoever seeks a way **other than Islam** (Submission to God), it will **not be accepted** from him and he will be a loser in the world to come".

وَمَنْ يَتَّبِعْ غَيْرَ سُلْطَانٍ بِإِذْنٍ لَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ ۝

3:102 "O believers, fear God" as he should be feared and **don't die but Muslim** (Submitting to him)".

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ۝

Consequently, *the only true religion to God is Al-islam*, that is the **last** message revealed to the last prophet, Muhammad (PBUH) **seal** of messengers.

CHAPTER 2

Are all prophets Muslims? (Submitting to one, the God)?

Let me ask the following question: If you are taking a course in *computer* and your teacher decides to give you three exams plus the final, do you expect him to give you the final or one of the three exams in the *Persian* language?!

Do you expect God as being God to send prophets to teach *different things* ? One prophet says believe in me as God, other prophet says believe in me as a deputy God, and other prophet says believe in me as the son of God? What would you think, for example, of the teacher who gives exams: one in the Persian language, one in management, and another one in swimming while the course is supposed to be a computer course? Crazy is he not?

And now as long as the argument is clear or at least not complicated for a mindful person like you, let us refer to the Qura'n and look how beautifully Qura'n does not contradict any right concept that sounds right to a mindful person like yourself (refer to chapter 21):

5:116,117 "And when God will ask: Oh Jesus, son of Mary, did you say to mankind: worship me and my mother as two deities apart from God? Jesus will answer Hallelujia could I say what I know I had no right to say? ...I **said** naught to them but what you commanded me! **Worship**

وَلَقَدْ قَالَ اللَّهُ لِيَعْقُوبَ إِنِّي اجْعَلُكَ نَبِيًّا ۗ قَالَتْ أَيُّ مَبْعُوثٍ لِمَنْ قَالَ
لِلنَّاسِ اتَّخِذُونِي وَأَقِمِ الصَّلَاةَ لِمَنِ دُونَ اللَّهِ قَالَ
قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحِجَابٍ
إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي وَلَا
أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ۝

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ
رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مِمَّا دُمْتُ
فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ
وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝

God my Lord and your Lord...etc";

3:79, 80 "It is not for a mortal to whom God reveals the book and the judgment and the prophethood to say to the people: "Be my votaries instead of God's." He will surely not bid you make the angels and the prophets your Lords. Would he order you disbelief after you have become **Muslim** (Have submitted) and accepted the law of God?"

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾
وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا السَّلَاطَةَ وَالنَّبِيْنَ أَرْبَابًا بِهِ يَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

4:125 "Whose way is better than that of the man who has become **Muslim** (has submitted to God) and does good and who follows the creed of Abraham the upright?...etc."

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

11:25,26 "We sent Noah to his people (And he said) I give you a clear warning: Do not **worship** anyone but **one God...etc."**

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِتْيَٰ لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾
أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ النَّارِ ﴿٢٦﴾

41:33 "Whose word is better than his who calls to God and does the right and says I am of the **Muslims** ."

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

28:53 "And when it is read out to them, say: **We believe** in it. It is the truth from our

وَلَاذُؤَيْلُ عَلَيْهِمْ قَالُوا امْتَابِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾

Lord. We were **Muslims**
(Committed) before it came."

21:25 "We have not sent an
apostle before you that
without instructing him that
there is no God but I so
worship **Me.**"

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ
لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

3:67 "Neither was Abraham
a Jew nor a Christian, but
upright and Muslim and not
an idolator."

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ
حَنِيفًا مَسْلُومًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

You need to pay close attention to this last verse,
3:67. When God denied that Abraham was a Jew or
Christian, he did not describe him right away as
Muslim but he used the word upright as if he wanted to
tell us that Jew and Christian were not upright.
Because if God had said that *neither* was Abraham a
Jew nor a Christian but Muslim, in this statement God
is telling us that he is not this but that, but when he put
an additional adjective (attribute) he therefore denied
what had come (adjectives) in the verse earlier which
are Christians and Jews.

However, if you can't see my point then trace with
me what the following verse says;

2:135, They say "become
Jews or become Christians,
and find the right way." Say:
"No , we follow the way of
Abraham the upright, who
was not an idolator."

وَقَالُوا كُونُوا هُودًا أَوْ نَصْرًا تَهْتَدُوا قُلْ بَلْ مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

Is it not clear that God denies Christianity and
Judaism by disliking to ascribe Abraham (PUBH) to
them? Consequently, it is very clear that all prophets
are muslims.

CHAPTER 3

Who are the believers as far as Islam is concerned?

Since we reached the point that we recognize Islam as the only true religion to God (see Chapter 1) then let us see how the Islamic holy book (Qura'n) answers this question (refer to Chapter 19)!

49:15 "They alone are **believers** who come to **believe in God and his apostle.**"

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ، رَسُولِهِ

4:162 "...The believers who affirm what has been revealed to you (Muhammad) and was revealed to those before you...;"

لَكِنِ الرَّسُوحُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ
بِمَا أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ
الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَ
الْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾

2:136 "Say: We believe in God and what has been sent down to us, and what has been revealed to Abraham and Ishmael and Isaac and Jacob and their offspring, and that which was given to Moses and Christ and to all other prophets by the Lord. We make no distinction among them, and we submit to Him. If they come to believe as you did, they will find the right path. If they turn away then they will only oppose..."

قُولُوا آمَنَّا بِاللَّهِ وَمَا أَنْزَلَ إِلَيْنَا وَمَا أَنْزَلَ إِلَىٰ آبَائِهِمْ
وَلِمُوسَىٰ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا
أَوْحَىٰ مُوسَىٰ وَعِيسَىٰ وَمَا أَوْحَىٰ النَّبِيُّونَ مِنْ رَبِّهِمْ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾
فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا وَإِنْ
تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقِ تَسْفِيفِكُمْ اللَّهُ وَهُوَ
السَّيِّعُ الْعَلِيمُ ﴿١٣٧﴾

It is needless to say that you can notice that the above verses made it very clear that who is a believer as far as Islam is concerned. Although it is obvious that to believe in what has been revealed to Muhammad (PBUH) and what had been revealed to prophets before him means: believing in the God, His angels, His books, His prophets, and hereafter, still to satisfy ourselves we would refer to other verses which perfectly specify what makes a believer, according to Islam:

4:136 "O believers, believe in God, and His messenger and the book He has revealed to His apostle, and the books revealed before. But he who believes not in God and His angels, and the books and the prophets and the last day, has wandered far away."

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ
الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ
قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَ
الْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿٤﴾

By now, my dear reader, it is very clear about the right believer. If you are Muslim then you have to pay attention to every word of those verses; it does not work to believe in some or most of it, but you must believe in all of it. While for disbeliever he/she can easily and won't need but least knowledge and common sense to discover the validity of such doctrine. Simply, if you go back to the beginning of the history you would find people without water or food to eat, yet they came up with something to worship. But as time went by and mankind started making use of his mind in the right and better way, mankind became closer and closer to the right belief. To clarify all of that, trace with me the following metaphor: A person needs flour to bake some bread, started with flour but 99% of it was sand. Therefore, the bread he ate did not help to sustain his health. As time went by he/she started to sift, to separate flour from the sand, and thus continued: people after people sifting until they reach a level that is safe to a great extent to eat bread resulting from

such sifted flour (Christianity: believes in the God, believe in the holy spirit, believe in angels, believe in the hereafter, and believe in hell fire and paradise) but still this belief needed to be sifted because still some sand (associating partner to God - Jesus is son of God!) left in this flour. By the way, keep in mind that if mankind was mindful in the beginning he could have found the pure flour to bake safe-to-eat-bread out of it. But he is the one who did not use his mind and ignorantly chose the flour that is mixed with sand. As for Christianity, for example, flour still needed to be sifted. Moreover, Christianity was not religion at all (refer to Chapter 24) but after five hundred years of Jesus (PHUB) disappearance people were of two types: who believed that Jesus (PBUH) came to teach the right belief that there is no God but one and Jesus (PBUH) is just a prophet. While the other type went ahead and played with flour and mixed it with sand such as, Jesus the son of God. This is a characteristic of human because human need son to enjoy having son. On the other hand, they made up some type of rule that makes people have no choice but to worship the creator through the creatures, pray through minister to Jesus, then Jesus (PBUH) will take it to God as if God were handicapped and therefore needs such channels to enable him serving his servants! But, without bias here it came the safe flour which had been sifted totally to let individual eat the baked bread while relaxing and assured of its safety and benefit: ISLAM, a belief that turns the individual from worshiping the creatures to worship the creator of the creatures. Islam creed is very simple: believing in the God (refer to Chapter 17). Muhammad (PBUH) is nobody but a prophet who himself needed God's blessing; the believer needs no Muhammad (PBUH) or preacher to take his supplication or prayers to God. Therefore, this is the most sifted flour (belief) that does distinguish between human (taker) and God (the giver), and distinguishes God by all means and in all ways from humans, that makes you feel that you are safe in your belief.

Should we need other than Muhammad (PBUH) to come as a prophet? Why should we? At every school professors give quizzes to cover materials, and give mid-term tests to cover most of materials. But, when he gives the comprehensive final exam is he not supposed to cover all materials that he has to? If he did, does he need another final exam? To cover what? Muhammad (PBUH) (refer to Chapter 22 and 23) is the last prophet, since he came with a very simple belief allowed individual mind to accept it. He came with comprehensive, balanced and clean sifted enough that no need to add more water to the flour or add more flour to the water or to sift the flour at all. Let us see how the Qura'n confirms what I am trying to point out:

2:256 "...Distinct is the way of guidance now from error. He who turns away from the force of evil and believes in God, will surely hold fast to a handle that is strong and unbreakable, for God hears all and knows everything."

لَا كُرَاهَ فِي الدِّينِ مَا قَدَّمْتُمُ الرُّشْدَ مِنَ الْعَمَى
 فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ
 بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

Let me remind you that it is better to take the above metaphor in a simple way! By trying to argue my metaphor you might lose the obvious while searching for the vagueness. However, you may challenge my metaphor but remember that it doesn't necessarily mean a victory for you!

Can you realize how many honest people every day leave courts as guilty! Simply because a talkative lawyer could convince the judge and jury that these people are guilty, although they are not. Consequently, I will leave you here since I brought you to the arena of smart people who employ least knowledge and common sense and yet they discover the truth rather than staring at the sun forever and gaining nothing!

To concluded, I do not doubt that by now you are well familiar with who the right believers in God are as far as Islam is concerned.

CHAPTER 4

Is it enough for a Muslim to believe in the Qura'n and disregard the Sunna (Saying, action...etc.) of prophet Muhammad (PBUH)?

Unfortunately, many Muslims make such mistakes. They deny the Sunna. I talked about it in the beginning but what I will do now is just support what I said and what I will say with verses purely from the Qura'n to prove to those people who believe in the Qura'n alone and disbelieve in Sunna, they become disbelievers in Islam (refer to Chapter 19 for more details)!

1. 53:2,3,4 "Your companion is **not confused**, nor has he gone astray, **neither** does he speak of his own will. It is nought but revelation sent down to him";

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى ۝
وَمَا يَنْطِقُ عَنِ الْهَوَى ۝
إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى ۝

2. 59:7 "Accept what the **apostle** gives you and refrain from what he forbids";

وَمَا أَسْكُرُ الرِّسُولَ فَخُذُوهُ وَمَا نَهَاكُمْ
عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ

3. 16:44 "...We have sent to you this **REMINDER** so that you may explain distinctly to men what was sent to them...";

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ
لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ۝

4. 2:151 "...We sent a messenger from among you to convey our messages to you and cleanse you, and teach you the **book** and the **wisdom** and what you didn't know";

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٥١﴾

5. 3:164 "God has favored the faithful by sending an apostle to them from among themselves, who recites to them his messages and reforms and **teaches them the book and the wisdom**, for they were clearly in error before";

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَئِي ضَلُّوا مُبِينًا ﴿١٦٤﴾

6. 62:2 "It is he who raised among the gentiles people an apostle from among them who recites his revelation to them, **informs them and teaches them the scripture and the wisdom** (law), for before him they were clearly in error";

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَئِي ضَلُّوا مُبِينًا ﴿٢﴾

7. 4:56 "Indeed, by your lord **they will not believe until they make you a judge** in their disputes and find no constraint in their minds about your decisions and accept them with full acquiescences";

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

8. 4:80 "He who **obeys** the apostle **obeys** God...";

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ اطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا
ارْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۝

9. 33:36 "No believing men and women have any **choice** in a matter after **God** and his **apostle** have **decided** it. Whoever disobey God and his apostle has clearly lost the way and went astray";

وَمَا كَانَ لِلْمُؤْمِنِ وَلَا الْمُؤْمِنَةِ إِذَا قَضَى اللَّهُ وَرَسُولُهُ
أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ
اللَّهَ وَرَسُولَهُ فَقَدْ عَصَى ضَلَالًا مُبِينًا ۝

10. 4:59 "O you who believe, **obey God and the prophet** and those in authority among you and if you are at variance over something, refer it to **God** and the **messenger**";

يَا أَيُّهَا الَّذِينَ آمَنُوا اطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَ
أُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى
اللَّهِ وَالرَّسُولِ ۝

11. 24:51 "The **answer** of the **believers** when they are called to **God** and His **apostle** that he may judge between them, is: **We hear** and we **obey**. And they are the ones who will **prosper**";

إِذَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ
لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ۝

12. In 3:31 "Say: if you **love God** then **follow me** that **God** may **love** you and forgive your sins".

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ
اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

Do you need more proof? Sure there are many other verses, like those that always teach the belief in the book (Qura'n), belief in prophet Muhammad (PBUH),

and they always refer to the *wisdom* which simply means Sunna of prophet Muhammad (PBUH). Moreover, like above verses there are many other verses that always combine the obedience of prophet Muhammad (PBUH) with God's obedience. However, if you are serious and honest let us together check the verses that I have mentioned above, we won't go wrong at all:

- First verse, assures you that prophet *Muhammad* (PBUH) doesn't speak of his own will but purely *revelation*;
- Second verse, emphasizes apostle *Muhammad's* (PBUH) *obedience*;
- Third verse, clearly puts emphasis on both Qura'n and sunna of the prophet (PBUH) - *reminder* that simply means *sunna* through which prophet Muhammad (PBUH) will *explain* what was sent down to us (*Qura'n*);
- Fourth verse, indicates the delegation of prophet *Muhammad* (PBUH) to *teach* us the *book* (*Qura'n*) and the *wisdom* (*sunna*);
- Fifth verse, being ever-merciful, God has favoured us by sending prophet Muhammad (PBUH) to *teach* us the *book* (*Qura'n*) and the *wisdom* (*sunna*);
- Sixth verse, again defines the *revelation* as *scripture* (Qura'n), and *wisdom* (Laws) - *sunna* of the prophet (PUBH);
- Seventh verse, puts strong emphasis on obedience of prophet Muhammad (PBUH). In other words God made the **belief contingent making-prophet-Muhammad-Judge** in any disputes and accept his decisions with full acquiescence;
- Eighth verse, makes transitional obedience from obeying prophet Muhammad (PBUH) to obeying God. It is transitional obedience in a sense that *who obeys prophet* Muhammad (PBUH) automatically he/she *obeys God* ;

Ninth verse, leaves *no choice* to a believer but must *obey God and His apostle (Muhammad (PBUH))* in any decision they make;

Tenth verse, same as the eighth verse, it emphasizes *obedience* to the prophet *Muhammad (PBUH)*;

Eleventh verse, defines the answer of the believers, all-exclusive *submission* to the *God and prophet Muhammad's (PBUH)* decisions, upon which the believers prosper;

Twelfth verse, this verse makes *loving God contingent following prophet Muhammad (PBUH)*.

Consequently, through all preceding verses of the holy book (Qura'n) and through the preceding analysis to those verses I can see the muslim scholars' point, when they concluded and mutually agreed that disbelieving in the sunna is disbelieving in Islam. In another word, disbelieving in the sunna of prophet Muhammad (PBUH) makes an individual muslim as non-Muslim!

CHAPTER 5

*Is it enough to bear witness that there is no God but the God - one, and adopt any religion?
Or Islam - believing in prophet Muhammad (PBUH) is a must?*

Assume that, as a student, your professor tells you that your final exam is going to be comprehensive or somehow dependant on previous chapters in a course such as statistics. Do you think that it is enough that you revise what had been covered in the previous exams, and neglect studying the new materials that shall be covered in the final exam, supposedly that final exam worth 70%? (See chapter 22.)

Another argument: is it enough for you in order to pass a course just recognize the teacher of this course - respect him without doing your homework and other assignment? On the other hand is it enough that in order to pass a course you do your homework perfectly but take no exams at all despite the fact that your teacher announced that there are going to be two exams plus the final? Definitely not, it is not enough! Is it? Similarly, it is not enough that you just recognize God or love him but disbelieve in what he says and sends. It is not even enough or acceptable that you recognize some or most of what God says or sends. But you should serve God with all-exclusive faith in him, and upright - according to His guidance.

In Islam: a person is not a believer unless he believes in the **God**, His books (refer to Chapter 19), His messengers, His angels, **day of judgment**, etc.. Thus disbelieving in one messenger means disbeliever (non-Muslim)! Therefore, it is utmost important to believe in prophet Muhammad (PUBH) as being the last messenger who came with the last message.

Qura'n says in 33:40 that "Muhammad is not the father of any man among you, but a messenger of God, and the seal of prophets..."

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ
اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ حَلِيمًا

When there is a final exam, then taking this final exam is a must. You may ask why we need a last message and last messenger anyway? Very simple: as a believer in God, can you tell me or name for me a thing that has no end in term of life, in term of size or in term of duration ...etc.? Your life; Atlantic, Pacific, Indian...Ocean? Journey around the world? Iraq and Iran war? Beauty of Ms. America? Why then is it not lawful for messages and messengers to have an ending?

Religion (messages + messengers) has to have an ending too. It comes gradually and it has to be this way otherwise nobody would be able to absorb it. Imagine your teacher giving you no exam but the final exam that covers fourteen chapters - 400 pages! Would you call this teacher a just and fair one? God is just and merciful, and that is why he sent many messengers gradually with light and bearable dosage. He by this process prepared his servants for the final message because the final message like the final exam difficult since it has to cover every thing by which the success of an individual is determined.

Islam naturally, since being the final message is not merely a religion like what prophet Jesus (PUBH) and prophet Moses (PBUH) came with to certain people. Instead, Islam is the best way of life, for people of all over the world, legislated by the legislature - the creator. What prophet Moses (PBUH) and prophet Jesus (PUBH) came with is just like *quizzes* your professor gives you until the final exam is given to you which will determine if you are or are not passing the course, which depends on your knowledge about the

materials covered in the final exam - your performance in the final exam.

However, keep in mind that it is important that you stay up to date in regard to the materials covered in the *quizzes* because their materials are going to be included in the final exam. That's why we as Muslims have to believe in Abraham,...Moses, and Jesus (PBUTH). Because they came from the same God who sent prophet Muhammad (PBUH) as the seal of messengers. They came to teach the same course that prophet Muhammad (PBUH) came to teach except they did not cover all chapters. Let us see how Qura'n puts it for us!

In 4:162 "...The **believers** who **affirm** what has been **revealed to you** and was revealed to those before you...etc.";

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ
بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ
الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَ
الْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾

Qura'n continues teaching us:

2:2,3,4,5 "This is the book free of doubt and involution, a guidance for those who preserve themselves from evil and **follow the straight path**, who **believe in** the unknown and are firm in devotion, who spend in charity of what we have given them, and **believe in** what has been **revealed to you** and what was revealed to those before you and are certain of the hereafter. They have found the guidance of the lord and will be successful";

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾
وَالَّذِينَ يُؤْمِنُونَ بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ
قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾
أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿٥﴾

4:65 "Indeed by your lord, they will not believe until they **make you** (prophet Muhammad (PBUH)) a **judge** in their disputes and find no constraint in their minds about your decisions and accept them with full acquiescence";

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ
ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا
تَسْلِيمًا ۝

49:15 "They alone are **believers** who come to believe in **God** and his **apostle...etc.**";

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ
لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي
سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ۝

7:158 "Say O men, I am verily the **apostle** to all of you from God whose kingdom extends over the heavens and the earth. **There is no God but He**, the giver of life and death. So believe in God and the messenger, the unlettered prophet...etc.";

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي
لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي
وَيُمِيتُ فَأَمَّا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي
يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبَعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ۝

4:136 "O **believers**, believe in **God** and His **messenger** and the **book** He has revealed to His messenger...etc.";

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ
وَالَّذِي نَزَّلَ مِن قَبْلُ
وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ وَرَسُولِهِ
الْيَوْمِ الْأَخِيرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ۝

5:92 "Obey God and the prophet and beware if you turn away, remember, that the duty of our apostle is to give you a clear warning.";

وَاطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
وَاحِدًا رُّوًّا فَإِن تَوَلَّيْتُمْ
فَاعْلَمُوا أَنَّمَا عَلَىٰ رَسُولِنَا
الْبَلْغُ الْمُبِينُ ۝

4:80 "He who obeys the apostle obeys God...etc.";

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا
أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

3:31 "Say if you love God then follow me that God may love you and forgive your sins...";

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ
اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

And finally in 59:7 "Accept what the apostle gives you, and refrain from what he forbids...etc".

وَمَا أَسْكُرُ الرَّسُولَ فَمُذْوَبًا وَمَا نَهَيْكُمْ
عَنْهُ فَانْتَهَوْا وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ

Certainly the believers are those who believe that there is no God but the God and Muhammad (PBUH) is the last prophet and messenger. In other words believing in God and one'nessing Him is not enough until you believe in Muhammad (PBUH) - Islam. Moreover, it is also not enough to believe in the Qura'n alone because it is very clear in the above last verse 59:7 that believers have to accept what the apostle gave them. He (Muhammad (PBUH)) gave them what is from God, Qura'n, and he also gave them Sunna: his saying, his actions, and his teaching that meticulously reported and collected by his devoted companions, that to explain and elaborate the Quranic verses.

Consequently, Islam: believing in prophet Muhammad (PBUH), seal of messengers; believing in the Qura'n, the holy book, believing in the Sunna, law or wisdom; and to make the complete more complete and clear, believing in anything that Qura'n and/or Sunna refer to, such as: believing in earlier revelations; earlier prophets; angels; hereafter; hell fire; paradise; and that: God the emmanently, indispensable. He has begotten no one, and of none is he begotten. There is no one comparable to him.

CHAPTER 6

Would non-Muslim as well as Muslim enter paradise (treated the same)?

To answer this question let me ask you or anybody the following questions:

- 1) Where in the world, at which era, to what Gods or God and what mind would accept that pure and unclean are equal?
- 2) At which university or a school and in what course, with which teacher does a student of grade "F" pass a course as well as student with grade "A"?
- 3) Where in the world, at which traffic department does a police officer gives a ticket to a driver following the traffic law, whereas only the violator is the one who should get it?

As a reader I am sure you sense what I mean by the above three questions and you definitely know the answer as well, which doesn't conflict with my answers, I hope! However, let me be frank and tell you what and how Qura'n addresses such issues. Perhaps as I am sure no muslim will doubt for one second about the application of the following verses, but for the nonbeliever I can sell not but the following verses from Qura'n and are the fact in Islam:

In 68:35-36 **"Should we treat those who submit and obey (muslims) in the same way as those who are sinful? What has come upon you that you judge in such a way?"**;

أَفَجَعَلُ السُّلَيْمِينَ كَالْمُجْرِمِينَ
مَا لَكُمْ كَيْفَ تَحْكُمُونَ

5:100 "Tell them the unclean and pure are **not equal** even though the abundance of the unclean may be pleasing to you...etc.";

قُلْ لَا يَسْتَوِي الْغَيْبُ وَالظَّالِمُ وَلَا تَعْجَبْكَ
كَثْرَةُ الْخَيْبِ فَإِنَّ اللَّهَ يَأُولُ الْأَبَابِ لَعَلَّكُمْ
بِحُجَّتِهِ تَفْلِحُونَ ۝

4:14 "Those who **disobey God and the prophet** and exceed the bounds of law, will be taken to **hell** and abide there forever and shall suffer despicable **punishment**";

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَمَدَّ حُدُودَهُ يُدْخِلْهُ
بِحُجَّتِهِ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ۝

4:13 "Those who follow the commandments of **God** and the **prophet**, will indeed be admitted to gardens with streams of water running by, where they will forever abide";

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ
جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ
ذَلِكَ الْفَوْزُ الْعَظِيمُ ۝

9:72 "God has promised men and women who **believe** gardens with streams of running water where they will abide forever...etc.";

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٌ طَيِّبٌ فِيهَا
جَنَّتٍ عَذْرَاءٍ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ
الْفَوْزُ الْعَظِيمُ ۝

33:47 "Give glad tiding to the **believers** that there is great bounty for them from God";

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَثِيرًا ۝

4:124 "He who performs good deeds, whether man or woman, and is a **believer**, will surely enter paradise...etc.";

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ وَأُنْثَى وَهُوَ
مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يَطَّلُونَ
نَقِيرًا ۝

7:40, 41, 42 "Verily for those who **deny** our signs and turn away in haughtiness from them, the gates of **heaven** shall **not be opened** , nor will they **enter paradise** , not till the camel passes through the needle's eye. That is how we requite the transgressor: For **them** is a flooring of hell and covering of fire. That is how we requite the iniquitous. As for those who **believe** and **do good**, we never burden a soul beyond capacity. They are **people of paradise** where they will abide forever";

And in 98:6,7,8 "Surely the **unbelievers** among the people of the book and the idolators, will abide in the **Hell of fire**, they are the worst of creatures. But those who **believe** and do right are surely the best of created beings, whose **reward** is with their Lord - **gardens** of Eden with rivers flowing by, where they will abide forever...etc";

Consequently, for non-Muslim the gates of heaven shall not be opened, nor will they enter paradise, not till the camel passes through the needle's eye. And that naturally because unclean and pure are not qual.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا
تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ
حَتَّى يَلْبِغَ الْجَمَلُ فِي سَمِّ الْإِبْرَةِ وَكَذَلِكَ
نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾
لَهُمْ فِي جَهَنَّمَ مِهَادٌ وَمِنْ تَوْتِهِمْ عَوَاشٍ وَ
كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُغَلِّقُ نَفْسًا
إِلاَّ وَسِعْمَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
خَالِدُونَ ﴿٤٢﴾

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالشِّرْكَاءِ فِي نَارِ
جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾
جَزَاءُ هُوَ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَ
رَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

CHAPTER 7

Will disbelievers in Islam enter hell fire despite their good deeds?

Realistically: Tell me would it help a student to graduate (getting a diploma) from a college simply because he/she studied all textbooks (137 credit hours) on his/her own without registering officially in the college?

Realistically: Tell me would you receive your monthly salary just for showing up every day at an IBM company's building and cleaning it without being employed officially?

Realistically: Tell me where in the world although you placed no stamp on your letter, is it going to be delivered just simply because you addressed it beautifully and put it in a beautifully sealed envelope?

Let me remind you again you might find some weaknesses in those arguments but bear in mind many honest people turned out as guilty by a court just because a talkative lawyer challenged the truth and the judge can know no invisible to realize the truth. And now let us see how Qura'n answers such question that whether or not disbelievers will enter hell fire despite their good deeds? In the following verses try to notice the conditions for mankind to enter paradise:

In 98:7,8 "Those who **believe** and do the right are surely the best of created beings, whose **reward** with their Lord is **gardens** of Eden with rivers flowing by, where they will **abide forever...etc.**";

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ
جَزَاءُ لَهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَوَدَّ
رَضْوَانَهُ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ۝

Notice the two conditions: **Believing** and doing the right!

16:97 "We shall invest who-soever works for good, whether **man** or **woman** **believe**, with a **pleasant** life, and reward them in accordance with the best of what they have done";

مَنْ عَمِلَ صَالِحًا مِمَّنْ ذَكَرْنَا أَنشَىٰ وَهُوَ مُؤْمِنٌ
فَلَنُحْيِيَنَّاهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٦٩٧﴾

Two conditions: works for good, provided that he/she is a **believer** (Muslim).

In 4:152 "Those who **believe** in **God** and his **apostles** and make no distinction among any of them, will be given by Him their recompense; for God is forgiving and kind";

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ
مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ وَكَانَ اللَّهُ
بِغَفُورٍ رَّحِيمًا ﴿١٥٢﴾

Condition: **Believe** in apostles, which include Muhammad (PUBH).

In 103:2,3 "Man is certainly **in loss**, **except** those who **believe**, and do good...etc.";

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ﴿١٠٣﴾
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَرُوا
بِالْحَقِّ وَتَوَّصَرُوا بِالصَّبْرِ ﴿١٠٤﴾

One of the conditions: **believe** in Islam!

In 25:21,22,23 "Those who do not hope to meet us say: Why are no angels sent down to us, or why do we not see our lord? They are full of self-conceit

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أِنزِلْ عَلَيْنَا
الْمَلَائِكَةَ أَوْ نَرِ رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي أَنفُسِهِمْ
وَعَتَوْا عُتْوًا كَبِيرًا ﴿٢٥﴾

and behave with intense arrogance. The day they see the angels there will be no happy tidings for the sinners; and they will say: Ah would there were a barrier! We shall turn to their deeds and scatter them like particles of dust."

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ
وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٧٤﴾
وَقَدْ مَنَّآ إِلَىٰ مَا عَمِلُوا مِن عَمَلٍ فَلَجَطَنَهُمْ هَبَاءٌ
مَّنشُورًا ﴿٧٥﴾

Non-Muslim's deeds shall be scattered like particles of dust - **good deeds shall not be any help for non-Muslim!**

7:40 "Verily for those who deny our signs and turn away in haughtiness from them, the gates of heaven shall not be opened, nor will they enter paradise not till the camel passes through the needle's eye...etc.";

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا
تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ
حَتَّىٰ يَبْلُغَ الْجَمَلُ فِي سَمِّ الْإِبْرَاهِيمَ وَكَذَلِكَ
نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾

In 2:161: "But those who deny and die disbelieving, bear the condemnation of God and the angels and that of all men...etc.";

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ عَلَيْهِمْ
لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾
خَالِدِينَ فِيهَا لَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا
هُمْ يُنظَرُونَ ﴿١٦٢﴾

Do not die as disbeliever in Islam (non-Muslim)!

In 3:91 "From those who deny and die disbelieving will never be accepted an earthful of gold if preferred them as ransom. For them

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا قَلِيلٌ يُقْبَلُ مِنْ
أَحَدِهِمْ قِيلٌ أَرْضٌ ذَهَبًا وَلَوِ افْتَدَىٰ بِهَا أُولَٰئِكَ
لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٩١﴾

is grievous punishment, and none will help them";

Dying as non-Muslim, there shall be grievous punishment - *an earthful of gold would not help them at all.*

In 3:10 "As for those who deny, neither their **wealth** nor their **children** will help them in the least against God. **They shall be but faggots for the fire of Hell**".

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا
أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ
النَّارِ

Thus, *nothing shall help non-Muslims* and they shall be faggots for the fire of hell despite their good deeds.

To conclude answering this question (*will disbelievers in Islam enter hell fire despite their good deeds?*) Let us ask an opposite question to it: *Who is qualified to enter paradise?*

In 4:124 "He who performs good deeds whether **man** or **woman**, and is a **believer**, will **surely enter paradise** and none shall be deprived even of an iota of his/her reward";

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ لَأَنْتَ وَهُوَ
مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ
شَيْئًا

Notice two conditions: does not matter man or woman, performing good deeds and *believing* in Islam shall be rewarded, will enter paradise.

CHAPTER 8

*Should we believe in Christianity,
or in what was given to Jesus (PBUH);*

*Should we believe in Judiasm or in what was
given to Moses (PBUH);*

*Should we believe in belief of people of non-Book
such as Hinduism, Buddhism, Sikhism,
Bahaism, Kaddianism...etc?*

Christianity , in fact, is not a religion because when Jesus (PUBH) came he did not give such name to what he came with since he came to people to teach them submission to God which is same as Islam. If what I am saying is or is not valid in your opinion you can go ahead and search. You shall find Christianity came from word Kristo (Greek work), (see Chapter 24 for more details). We muslims insist that Jesus and all prophets came with Islam but unlike prophet Muhammad (PBUH) they did not come to all nations and they did not come with Islam in its comprehensive form. When Islam mean submission to the God, Jesus (PBUH) came to teach people to submit to the God, isn't Islam that he came with? But, those preachers who liked to be worshipped beside God they gathered some information randomly to form the faith which they called Christianity after Jesus Christ (PBUH) and made it bind with their wind. What would you do if you were them? They were not that smart to call it Islam or to call it "Submission" since they were not around prophet Jesus (PBUH) how can they know what he came with, 500 years ago? While to Muhammad (PBUH) as God himself called this religion **ISLAM** therefore we need not to call it

Muhammadanism as some people would try to do this. It is not Muhammadanism because prophet Muhammad (PBUH) did not establish this religion neither did his companions or his followers who could call it Muhammadanism after Muhammad. But like prophet Muhammad (PBUH) his companions and followers were trustworthy too and sincerely guarded their Islamic belief and conveyed this message honestly - that is why there is **only one Qura'n** all over the world, not **seventy bibles!** Anhow , you shall see, it is clear, in the Qura'n that there is a difference between Christianity and what was given to Jesus (PBUH). The creed of Christianity is one of the following:

1. God is Jesus the son of Mary; and God syas in the Qura'n

In 5:72 "They are surely infidels who say: God is the Christ, the son of Mary. But the **Christ** had only **said**: O children of Israel, **worship** God who is **my** lord and **your** lord. Whosoever **associates** a **comper** with God, will have paradise denied to him by God, and his **abode** shall be **hell...etc.**";

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ
وَقَالَ الْمَسِيحُ بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ
إِنَّكُمْ إِتَّعْتُمُونِي مُشْرِكًا بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ
وَمَا أُولَئِكَ إِلَّا فِي ضَلَالٍ مُّبِينٍ ﴿٥٧﴾

2. Other creed is that; God is three: Father, Jesus, and Holy Spirit; and Qura'n says in 5:73:

"**Disbelievers** are they surely who **say**: God is the **third of the trinity**, but there is no God other than God the one...etc";

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثَةٌ وَامْرَأَاتُ
إِلَٰهٍ وَإِلَٰهٌ وَاحِدٌ وَإِن لَّمْ يَرَوْا آيَةً يُقُولُونَ
لَيْسَ الْبَشَرُ إِلَّا نَجْمٌ مُّسْتَقِيمٌ ﴿٥٨﴾

As you can notice Qura'n goes clearly against the creed of Christianity, then how can we believe in Christianity! But the right things is we should believe in what was given to Jesus (PBUH) as the Qura'n clearly states in 2:136:

"...We believe in God...and that which was given to Moses and Christ".

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ
وَلِسُجُودَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْإِسْبَاطِ وَمَا
أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن تَرْتِيمٍ
لَّا نَفَرِقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

As Muslims should we believe in Judaism, or believe in what was given to prophet Moses (PBUH)?

Like Christianity, Judaism (see Chapter 24 for more details) is not a religion from the God either. Judaism is known after the region where the Jewish religion was born. Prophet Moses (PBUH) came like Jesus (PBUH) to teach his people submission to the God (Islam). When we look at the creed of Judaism we find it conflicts with what was given to Moses (PBUH), according to the following verses of the Quara'n 9:30:

"The Jews say **Izra** is the **son of God**...that is what they say with their tongues following assertions made by **unbelievers** before them...etc."

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَىٰ الْمَسِيحُ
ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهُونَ قَوْلَ
الَّذِينَ كَفَرُوا مِن قَبْلُ قَسَلْنَا لَهُ أَتَىٰ يَوْمَئِذٍ
إِخْتَدُوا وَأَجْبَارُهُمْ وَرَهْبَانُهُمْ أَزْبَابًا مِّن دُونِ اللَّهِ
وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا
وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحٰنَهُ عَمَّا يُشْرِكُونَ ﴿٣٠﴾

However: Not only this but they also have many other creeds which still conflict with what was given to Moses (PBUH). As Muslims we should therefore, after all this analysis have no excuse, but must **believe**

in **what WAS given** to prophet Moses (PBUH) (refer to the preceding verse 2:136). But disbelieve in what **was NOT** given to Moses neither to Jesus (PBUH) which are: Judaism, and Christianity. Moreover, as Muslims we should not rely or believe in the Old or New Testaments or if they are called The Bible, regardless which version. Qura'n addresses this issue by giving us the reason why we should not consider these books:

Qura'n in 3:71 says "O people of the book, why do you mix the false with the truth and hide the truth knowingly".

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبُسُونَ الْحَقَّ بِالْبَاطِلِ وَ
تَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

As it is clear that the above verse talks about people of the book not either Christian or Jews but both. *Qura'n tells us what is wrong, they mix false with the truth and hide the truth knowingly.*

Moreover, notice that God did not say in the Qura'n 2:136 that we should believe in God and Judaism, and Christianity. But, in the verse He clearly let us be aware of the fact that there is a difference between Judaism and what was given to Moses (PBUH); and there is a difference between Christianity and what was given to Jesus (PBUH) by saying in 2:136:

"Say we believe in God..., and that which **was given** to Moses and Christ..."

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ
وإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا
أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

Should we believe in the belief of people of non-books such as Buddhism, Sikhism, Bahaim, Kadianism...etc?

It is clear that we should disbelieve in them for many reasons:

1. Prophet Muhammad (PBUH) is the last prophet (refer to Qura'n in 33:40) and after him shall not be any further prophet and that is logical reasoning after the final comprehensive exam there should be no exam at all. Sikhism probably like Kadianism, and Bahatism are just 400-500 years old. After prophet Muhammad (PBUH) no prophet.
2. The God, the creator of the heaven and earth doesn't like that we recognize or believe in political parties or a man-made theory as religion such as Hinduism, and Buddhism. It is possible every hundred or five hundred years a person comes and claims prophethood. We Muslims should be wise enough to reject such practice, which lead people from light into darkness. In 2:257 the Qura'n tells us that,

"**God is the protector** of those who **believe** and leads them out of darkness into light; but the patrons of infidels are idols and devils who lead them from light into darkness they are the residents of hell and will there forever abide".

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
وَالَّذِينَ كَفَرُوا أَوْلِيَا لَهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ
النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

However to answer the question of Chapter "8" as a whole, the following verse announces specifically our belief as Muslims, in a very clear way:

Qura'n in 2:136 says

"Say we believe in God and what has been sent down to us, and what had been revealed to Abraham and Ishmael and Isaac and Jacob and their offspring and that which was given to Moses and Christ and to all other prophets by their lord. We make no distinction among them, and we submit to Him".

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ
وَلِإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا
أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

Notice it does not say believe in Mirza Ali or Gulam Hussain or Krishna...etc. But it is very clear and specific. I would like to make some comments, specifically regarding Buddhism and in general regarding some other fake so-called religion because some people try to make a gap out of nothing to insert their religions and insert their prophets among prophets of Islam such as Abraham...Moses, Jesus, and Muhammad, (PBUTH) who came from the GOD. They try that on the light of the following verses:

In 4:164 "And to many an apostle we have mentioned before, and to many other apostles we have not mentioned to you";

وَرَسُولًا قَدْ قَصَصْنَا مِنْ قَبْلِكَ مِن قَبْلُ وَرَسُولًا
قَصَصْنَا مِنْ قَبْلِكَ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ﴿١٦٤﴾

And in 40:78 "Surely we have sent apostles before you, some of whose account we have related to you and that of some we have not told you..."

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِن قَبْلِكَ مِنْهُمْ مَن قَصَصْنَا
عَلَيْكَ وَمِنْهُمْ مَن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ
لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فإِذَا
جَاءَ أَمْرُ اللَّهِ فَخِصْ بِالْحَقِّ وَخَسِرَ هُنَالِكَ
الْمُبْطِلُونَ ﴿٧٨﴾

These people make big mistakes to guess that the prophet of Buddhism, if there was one, probably falls in those segments of prophets that God didn't mention.

We should keep in mind that if the God says that He wouldn't talk about something then it should be impossible to know about it. Otherwise the above verses would be invalid because if we believe God is the great and we'll acknowledge then He should not hide something, and specifically He tells us that He will not mention it to us yet we discover it! He specifically tells us that there are "many other apostles we have not mentioned to you" then nobody should know about them otherwise one of two things is invalid. Either the verses in the Qura'n, which we strongly believe is impossible to find any wrong verse or wrong word, is incorrect; or the claim of the people is indeed wrong. Buddhism is not a revelation to a prophet from the God.

However, even if we assume that this religion with its prophet was among those about whom God did not tell us, still the followers of Buddhism should believe in Islam and follows its teaching in order to prosper and should be no more Buddhism (refer to question of Chapter 1 the religion accepted by God.)

In summerization, I would like to envite you to have a look at the following verse, which clearly does announce the right and accepted belief for the all mankind and it is definite and to the point enough to answer the questions of this chapter in just a few words!

Qura'n, 3:19: "The **true** way with **God** is **Islam** (submission to one - the God)".

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

CHAPTER 9

*People of the book (scripture) -
who are closest to the believers (muslims)?*

People of the book are mainly those, with revelation, for example, to whom Moses, and Jesus were sent...etc. They are:

- 1) Followers of Jesus or Christians, and Jews.
- 2) Followers of Moses or Jews,

First of all as I talked, in question of Chapter 7, that there were no such religions revealed and named by God as Christianity or Judaism at all. Moreover God did not like it for prophet Abraham (PBUH) when Qura'n says in 3:67:

"neither was *Abraham* a Jew nor a Christian, but *upright* and muslim (obedient) and not an idolator".

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

We need to pay close attention to this verse. It could have been "neither was Abraham a Jew nor a Christian but muslim" omitting the word upright.

Here would simply mean that God is telling us that nothing is wrong in any of them (Christian or Jews) except Abraham was muslim. But the word "*upright*" made a big point here as if God were saying that Abraham was not a Jew nor a Christian because you cannot be upright if you follow Jews and Christians, but *Abraham* was *muslim* by which you can be upright. This point is confirmed by the following verse (Qura'n 2:135):

They say "Become **Jews** or become **Christians**, and find the **right way**". Say: "No we follow the way of **Abraham the upright**, who was **not an idolator**". - Jews and Christians are idolators!

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٢﴾

Secondly, people of the book are at least two kinds:
First one according to Qura'n:

In 3:69 "**Some** among the people of the book **wish** to lead you **astray**, yet they lead none astray but themselves though they do not realize".

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَو يُضِلُّوكُمْ وَمَا
يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾

3:71 "**O people of the book** why do you **mix** the false with the true, and hide the truth **knowingly**"?

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَ
تَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

3:75 "There are some among the people of the book who return a whole treasure entrusted to them, yet **some** of them are who **do not give back a dinar** until you **demand and insist**".

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِن تَأْتِيهِ بِخَبْرٍ يَظُنُّهُ
يُتْرَكْ وَمَنْهُمْ مَّن إِن تَأْتِيهِ بِدِينَارٍ لَّا يُوَدِّعْ
إِلَيْكَ إِلَّا مَا دُمَّتْ عَلَيْهِ قَالِبًا

3:100 "O believers **if** you **follow** what some of the **people** of the book say, it will **turn** you into **unbelievers** even after you came to belief".

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تُطِيعُوا فَرِيقًا مِّنَ الَّذِينَ
أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كُفْرًا ﴿١٠٠﴾

And 3:110 "...if the people of the book had come to **believe**, it was **best** for them; but only **some** believe, and transgressors are **many**".

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ
أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ
وَكَثُرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

Second kind:

In 5:82,83,84,85 "You will find the **Jews** and **idolators** most excessive in **hatred** of those who **believe** and the **closest in love** to the faithful are the people who say: "**We are the followers of Christ**," (Notice that God did not mention them as Christians) because there are priests and monks among them, and they are not arrogant. For when they listen to what has been revealed to this Apostle, you can see their eyes brim over with tears at the truth which they recognize, and say "O Lord we believe; put us down among those who bear witness (to the truth). And why should we not believe in God and what has come down to us of the truth. And we hope to be admitted by the Lord among those who are upright and do good". God rewarded them for saying so with paradise where

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ
وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ
آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِي ذَلِكَ يَأْتِيهِمْ مِنْهُمْ
قِيَّسِينَ وَرَهْبَانًا وَآثَمَهُمْ لَا يَتَكَبَّرُونَ ﴿٨٢﴾
وَإِذْ أَسْمِعُوا مَا أَنْزَلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ
تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ
رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾
وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَ
نَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾
فَأَشَابَهُمْ اللَّهُ لَمَّا قَالُوا لَوِ اجْتَبَى قَبْرِي مِنْ تَحْتِهَا
إِلَّا نَهْرٌ خَلِيدٌ فِيهَا وَذَلِكَ جَزَاءُ الْمُخْبِرِينَ ﴿٨٥﴾

streams flow by, where they will live forever. This is the recompense of those who do good."

3:199 "Certainly **among** the people of the books are **some** who **believe** in God and in what **has been revealed to you** (to Muhammad (PBUH)) and had been revealed to them, and they bow in humility before God, and do not trade for paltry gain the signs of God. Their reward is verily with Lord, and swift is the reckoning of God"!

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ شَيْئًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾

And in 3:113,114 "yet **all** of them are **not alike**. **Among** the people of the book is a section **upright**, who recite the scriptures in the hours of the night and bow in adoration and pray. And believe in God and the Last Day, and enjoy what is good and forbid what is wrong and who hasten to give in charity; they are **among** the **upright** and the doers of good".

لَيَسُو سَوَاءً مِنَ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتَّبِعُونَ آيَاتِ اللَّهِ أَنَا أَلْبَسِلِ وَمَهُمْ يَسْجُدُونَ ﴿١١٣﴾
يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ فِي الْخَيْرَاتِ ﴿١١٤﴾
أُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾

There are many verses in the Qura'n that talk about both kinds of people of the book. Therefore, we should distinguish good obedience from transgressors. Especially when it comes to talk about *closeness* and who are closest to us (Muslims) - It is obvious that the second kind, who were meant in the preceding verses

(5:82-85) are closest in love to muslims, because God did not describe them as *Christian* or just people of the book. Instead he clearly said that the closest in love to the faithful are people who say "***we are the followers of Christ***". Also we need to pay attention to this matter (good from bad people of the book) when it comes to the verse 5:5 :

"made lawful for you is the food of people of the book as your food is made lawful for them."

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا
الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ

Muslim scholars draw our attention to this matter that people of the books mentioned here in this verse are: either the second kind or the first kind provided they follow the teaching of prophet Jesus (PUBH): kill lamb, for example, correctly. Otherwise if the lamb is killed incorrectly even by muslim it is not lawful to eat it then how come about non-muslim! So people of the book's food lawful for us as long as they follow the right slaughtering process, for example, when it comes to slaughtering.

Therefore, I should safely assume that you have learned by now who those are that Qura'n considers the closest in love to the Muslims, not christians perhaps, but the people who say "***we are the followers of Christ.***"

CHAPTER 10

Can muslim participate in praying with non-Muslim?

Definitely any mature muslim who even has least knowledge about the holy book Qura'n should have come across the following verses that teach the oneness of God (refer to Chapter 19) - believing in the one God, such as verse 112:

"Say He is God the **one** the most **unique**, God the Emmanently indispensable. He has **begotten no one**, and of **none** is he **begotten**. There is **no** one comparable to Him".

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ هُوَ اللّٰهُ اَحَدٌ

اللّٰهُ الصَّمَدُ

لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ

Since we muslims should believe in this that God is the one how come we fit with people who say God is the Christ, or Jesus (PBUH) is son of God, or God is the third of the trinity, or on the other hand pray with those who worship cow or fire?

What about the following verses: about the oneness of the worshiping only one God: 109:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

"Say O you unbelievers, **I do not** worship what you worship, **nor do you** worship who I worship, **nor will** I worship what you worship, **nor will you** worship who I worship, to you your way, to me my way".

قُلْ يَاۤٓاَیُّهَا الَّذِیْنَ كَفَرُوۡا

لَا اَعْبُدُ مَا تَعْبُدُوۡنَ

وَلَا اَنْتُمْ عِبِدُوۡنَ مَا اَعْبُدُ

وَلَا اَنَا عَابِدُ مَا عَبَدْتُمْ

وَلَا اَنْتُمْ عِبِدُوۡنَ مَا اَعْبُدُ

لَكُمْ دِیْنُكُمْ وَلِیَّ دِیْنِ

Since that is the case, is there any gap left through which muslim can pray with non-Muslims?!

CHAPTER 11

Can non-Muslim pray with us (Muslims)?

No, since the pillar of prayers in Islam are as follows: (see Chapter 19):

1. Islam - be muslim;
2. Mindful;
3. Mature;
4. Pure;
5. Observing prayer's right time;
6. Private part of his/her body is being covered;
7. His/her clothes are pure;
8. Face toward right direction (Mekka) as possible
9. Intention, who is meant in this worshipping.

Thus, the first condition for one to pray muslim prayers is individual must be a **muslim**. Perhaps they can watch muslim while he is praying if they come to learn, no harm in that. But to stand beside muslims and pray, it is not allowed totally because muslims' prayers are not like Christians', for example, they can pray while they are swallowing pork and drinking alcohol or while they stand in a restroom, as I saw one praying in the restroom of the airport of Nashville, capital of Tennessee, U.S.A.

CHAPTER 12

Should Muslim ever preach using Old or New Testaments (Bible)?

Since God is the best knower and He said in (Qura'n 4:46):

"**Some** among the **Jews** distort the words out of context".

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ

3:71 "O people of the book, why do you **mix** the **false** with the **true**, and **hide** the truth **knowingly** ?";

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَ
تَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۝

3:78 "Among them is a section which distorts in reading the scripture in a way that though it **sounds** like the scripture, in fact it **is not**; yet they **say** it is from God when they **know** it is **not**. And they **lie** about God, and knowingly".

وَأَنَّ مِنْهُمْ لَفِرٍ يَقَاتِلُونَ أَلْسِنَتَهُم بِالْكِتَابِ
لِتَحْسِبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ
هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ
عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ ۝

How can we use such scriptures while we have Qura'n about which God said in 10:57;

"O men a **warning** has come to you from your **Lord**, a **remedy** for the (doubts) of the heart, and a **guidance** and **grace** for those who **believe**".

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَ
شِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِلْمُؤْمِنِينَ ۝

Moreover He said in 4:47;
"O people of the book,
believe in what **we revealed**,
which confirms what is
already with you...etc".

يَا أَيُّهَا الَّذِينَ آؤُوا الْكِتَابَ إِنَّا نُرْسِلُنَا مَصَدِّقًا
لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَنْزِلَ عَلَيْكَ
أَدْبَارَهَا أَنْ نُلْقِيَهَا كَمَا لَمَّا أَرْسَلْنَا
مُوسَىٰ مَقْتُولًا ۝

Why we should look at other mixed or changed
scriptures while we have Qura'n, the book that guides
us to the right path. Moreover, God says in 17:9:

"verily this Qura'n **directs**
you to the **path** that is
straight and gives happy
tidings to those who believe
and do right. For there is a
great reward".

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ
أَجْرًا كَبِيرًا ۝

Perhaps no harm and in fact, it is good that you
know something about everything - know about bibles
and their weakness. Moreover, you as muslim should
know that even if Moses (PBUH) and Jesus (PBUH) go
around carrying the exact words revealed to them, at
the presence of prophet Muhammad (PBUH) they will
have to put them away and follow prophet Muhammad
(PUBH) and Qura'n. Regarding such issue God tells
us in 3:81,82:

"Remember when God con-
vented the prophets and
said: If after I have given
you the law and the
judgement then **comes an**
apostle to you who confirms
the truth already with you,
you will **surely believe him**
and help him and asked:
Do you accept and agree to
terms of my covenant?
They said we accept.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ
كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا
مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَضُكُمْ
وَإِذَا أَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ أَصْرِي قَالُوا
أَقْرَرْنَا قَالَ فَاشْهَدُوا وَإِنَّا مَعَكُمْ مِنَ
الشَّاهِدِينَ ۝
فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ۝

"Then you be witness" said God, and I shall be witness with you. Then anyone who turns away will be a transgressor".

And likewise we all Muslims should do the same, believe in all revelation that came from God up to what was given to Jesus (PBUH), but only symbolically - do not consider to put them into practice. As for Qura'n, it is the only book that we should believe in it practically, live according to it. Qura'n is the last message which simply makes it as the most comprehensive scripture since, to remind you again, God in 17:9 is saying:

"Verily this Qura'n **directs** you to the **path** that is **straight** and gives happy tidings to those who believe and do right".

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ
أَجْرًا كَبِيرًا ۝

Why do we need to go to other books, is not Islam a complete way of life as God said in the end of 5:3 that :

"today I have **perfected** your system of **beliefs** and bestowed my favors upon you in full, and have chosen **Submission** (*Al-Islam*) as the **creed** for you"?

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
أَسْنَتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

To conclude the answer of this question (Chapter 12) I would say, unfortunately the Old or New Testaments that are around are not what was given to Moses and Jesus (refer to Chapter 8). However, even if we assume for not more than one second that the Old and New Testament that are around are what was given to Moses and Jesus (PBUTH) still we should disregard them and do not put them in practice at all.

Instead we must work and live completely according to Islam (Qura'n and sunna).

Although there is no comparison between creator and his creatures who make mistakes and change their mind momentarily and bind with wind, let us check together the following argument: The traffic law in U. S. was 55 mph on interstate, later on it has been changed to 65 mph, although 55 mph is written and retained as traffic law but is not any more in effect despite recognizing it. 65 mph is the one that should be recognized. I said earlier that we can not talk about God the same way we can talk about humans except I tried here to show you the logic that deals with recognition without an effect and logic of Last-copies-the-past.

Therefore, The Qura'n, the last comprehensive revelation, is the only book to consider in preaching; it is "the remedy for the doubts of the heart, and a guidance and grace for those who believe."

CHAPTER 13

*Which scholar should we consider
in directing us towards Islam sincerely?*

Scholar should have the following characteristics:

- 1) He should be a muslim;
- 2) He should be knowledgable; and
- 3) He should be righteous. - always observe and fear God.

If he has knowledge and is not muslim then he is not righteous, it is just like a french scholar, knowledgable about Islam but would not fear to change or add or mix the false with the truth to serve his goals.

If he is a muslim and righteous but not knowledgable then there is no point to ask him because to some extent unlettered can be righteous also.

If he is a muslim and knowledgable but not righteous then expect him to lie, add, change or make false statement or give wrong answers because he is not fearful enough to watch out for God's anger.

Consequently, scholars that muslim can rely on in directing him/her toward Islam, should be a muslim; knowledgable, and righteous - fear God.

CHAPTER 14

Should we fight to persuade nonbelievers to become muslims?

No, we should not fight non-believers to become muslims because God has said in the Qura'n verse 2:256:

"There is **no** compulsion in matter of faith distinct is a way of guidance now from error".

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ
فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ⑥

While, moreover, God has said in verse 16:125:

"**Call** them to the path of your Lord with **wisdom** and words of **good** advice and **reason** with them in the **best** way possible..."

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُنْتَدِينَ ⑥

Muslims fought or should fight in the following situations:

- 1) Muslims are a minority in a non-believer society and are being oppressed, for example, in places such as Phelipin, and in India. Therefore, we should help them to accomplish their goals - worshipping the right God, practice Islam freely.
- 2) Some people would like to join Islam but other people would like to stop them. Here we should fight for the sake of helping these oppressed people.

- 3) Muslim's lands, and/or dignity are being invaded. We muslims must fight to retain the dignity and to return what was taken from us, for example, struggling against those who occupied Palestine - It is a MUST.

Finally, before I end this chapter I would like to teach those who continuously bark that Islam has been spread by the sword. I shall offer no details but briefly I would refer them to the reality about which they are blind. The reality that itself bear witness that they are wrong in their claim! Cannot they see millions of Christians in Egypt, Jordan,...etc.; hundred thousands of Jews in Yaman and in Morocco...etc.. Is it not a good valid evidence that Islam has and is not being spread by the sword. These Christians and Jews have been in these Muslim countries for a long time, for at least 14-20 generations. No one heard that these millions of Christians and Jews have imigrated to those Muslim countries recently! How come Muslims skipped those Christians and Jews and did not carry the sword against them? Dear reader, God speaks the truth (Qura'n 18:54) "But of all things man is most contentious."

CHAPTER 15

Who is Sunni and who is Shiet?

Since I have been studying in Iran for at least six years and during two thirds of this period I had courses about Shiism under The Pershian name of (TALIMAT DINI), I can write a whole book about it but I am aware of the fact that nobody would waste time to know about Shiism that much. Therefore, let me touch on some point in addition to a story which will put you in the full picture where Shiism came from.

First of all, Sunni just means following the path and curriculum of the prophet Muhammad (PBUH) which is Qura'n and sunna, as simple as that.

As for Shiism, let me tell you the story and then you can judge and figure it out: being a reliable muslim scholar, Ahmad Ben Hambal used to face some challenges from ignorant people. One day he faced a challenge from Shia people who thought to argue with him and prove the validity of their religion. They set a time and place to meet to challenge each other. Shia people were on time but Ahmad Ben Hambal wasn't, he was late. The Shia people exclaimed, saying to Ahmad how can you consider yourself a scholar who is supposed to be a good example for Sunni Muslims, but you do not observe an appointment, coming on time? Ahmad Ben Humbal answered them saying I was late because I have been searching for a hadeeth of prophet Muhammad (PBUH) regarding Shiism but unfortunately I could not find one. Shia people replied come on Ahmad, you could have saved your time. There is no hadeeth of the prophet regarding Shiism at all. Ahmad Ben Hambal said then, this is the end to what is between us since the prophet of Islam didn't even talk about Shiism then on what basis would you

like to argue with me and insert Shiism in Islam? And dumbfounded were the shia people. The right religion to God is Islam which revealed to the prophet Muhammad (PBUH) and a very simple and to the point that makes sense to anyone. Before I conclude I would like to say the following and perhaps according to Muslim scholars' opinion that is Shia are three kinds:

- A) Disbelievers, who believe that Gabriel, holy spirit, came with revelation that was originally to Ali ibn Abi-Talib (ABPH) but either he made a mistake or he found the door of Ali's house closed, therefore went to Muhammad (PBUH) wrongly and thus you might find that always in their prayers instead or in addition to the taslim they strike their thigh meaning that O Gabriel don't do it, it is a wrong door or this is a wrong person. These people are Kafer.
- B) Corrupted (Fasiq), who don't believe in what type "A" believe but they curse companions of prophet Muhammad (PBUH) such as: Abu-Bakr, Omar, Othman, and Aesha wife of prophet Muhammad (PBUH).

However, although we need not concern ourselves with their intentions we still need to be careful though that if you ask them, do you curse Abu-Bakr and Omar and Othman, they might say no and by that they either refer to sons of Ali Ibn Abi-Talib, named his sons Abubakr, Omar and Othman. Or they use what is called (Tokia) that they can make a false statement through their tongues despite the fact that it does not reflect what is in their hearts, to them it is permissible.

- C) The last group are Muslims which simply don't differ from us but in minor things which does not make them disbelievers and therefore they are like us.

I would like to inform you whether or not we (sunni) can pray behind Shia: according to the scholars of Islam with type "C" there is no problem. But as for the other types we should not pray behind type 'A' (Kafer) and 'B' (Fasiq). Unless there is no true knowledgable Muslim in terms of memorizing the Qura'n and recognizing sunna then we can consider type 'B' to pray behind them.

To summerize this chapters' question I would like to remind you that in Islam there is no such sect as Shiism or else, other than that: Muslim is required to follow the holly Qura'n and the Sunna of prophet Muhammad (PBUH) and thus, such muslim become known as Sunni. Shiism is just a fabricated sect that was established by a jew Abdulla Bin Saba just to confuse the Islamic teaching! But no way, crime does not pay off.

CHAPTER 16

Who are the winners in this life and in the hereafter according to Islam?

Let us make Qura'n our judge and see what the Qura'n says:

16:97 "We shall invest in whosoever works for **good**, whether **man** or **woman** and **believe** , with a pleasant life, and reward them in accordance with the best of what they have done."

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ وَأُنْثَىٰ وَهُوَ مُؤْمِنٌ
فَلَنُحْيِيَنَّاهُ حَيٰوةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

It is clear that there are two conditions: **Good deeds and belief in the last prophet Muhammad (PBUH)**. It does not matter, male or female, they will be rewarded in this life by a pleasant life and in the hereafter would they be rewarded in accordance to the best of what they have done.

98:7,8 "...Those who **BELIEVE** and do right are surely the best created beings, whose reward is with their lord gardens of Eden with rivers flowing by, where they will abide forever".

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالشُّرَكِيِّينَ فِي نَارِ
جَهَنَّمَ خَالِدِينَ فِيهَا أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٧﴾
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٨﴾
جَزَاءُ هُوَ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَ
يَرْضَوْنَ عَنْهُ ۗ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٩﴾

Notice again that there are two conditions mentioned which are: Doing right and *believing* (in Islam) as well, therefore none of the conditions can be omitted - or work alone.

4:13 "...Those who **follow** the commandments of **God** and the **prophet**, will indeed be admitted in to **paradise** with streams of water running by, where they will **forever abide**, and this will be **success supreme**".

بَلِّغْ حُدُودَ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ
ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٣١﴾

Notice there are two conditions as far as obedience is concerned: Should include God as well as the prophet Muhammad (PBUH) none of them will exclude others because believing in God should take you to believe in prophet Muhammad (PBUH), or in other words, following prophet Muhammad (PBUH) does attract god's Love, as Qura'n says in the following verse.

3:31 "Say if you **love God** then **follow me** that **God** may **love you** and forgive your sins".

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ
اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

Likewise believing in prophet Muhammad (PBUH) should take you to believe in God automatically, Qura'n in the following verse says:

4:80 "He who **obeys** the **apostle** **obeys** God".

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

To summerize, those who obey prophet Muhammad (PBUH) obey God and likewise they are the winner in this life and in the hereafter as well.

CHAPTER 17

CONCEPT OF GOD IN ISLAM

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, gods or feminine, 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 Qura'n, which is considered the essence of the unity or the motto of monotheism. This is Chapter 112 which reads:

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. He is not loving and kind. Nothing can be farther from truth than this allegation. It is enough to know that, with the exception of one, each of the 114 chapters of the Qura'n 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 kinder than a mother to her dear child."

But God is also Just. Hence evildoers and sinners must have their share of punishment and the virtuous His bounties and favours. Actually God's attribute of Mercy has full manifestation in His attribute of Justice. People suffering throughout their life for His sake and people oppressing and exploiting other people all their life should not receive similar treatment from their Lord. Expecting similar treatment for them will amount to negating the very belief in the accountability of man in the Hereafter and thereby negating all the incentives for a moral and virtuous life in this world. The following Qura'nic 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? (68:34-36).

Islam rejects characterizing God in any human form or depicting Him as favouring 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 favour through virtue and piety only.

The concept 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, or 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 which 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 which God will never forgive, despite the fact 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 Qura'nic 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.

No creature is there crawling on the earth, but its provision rests on God. He knows its lodging-place and its repository. (11:6).

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 Qura'n 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 off that which he created and some of them would have risen up over others. And Why, were there gods in earth and heaven other than God, they (heaven and earth) would surely go to ruin. (23:91).

THE ONENESS OF GOD

The Qura'n 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 or have you taken unto you others beside Him to be your protectors, even such as have no power to protect themselves?

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 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 you associate. I have turned my face to Him who originated the heavens and the earth, a man of pure faith, I am not of the idolators." (6:76).

THE BELIEVER'S ATTITUDE

In order to be a Muslim i.e., 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 on called *Tawhid*

Ar-Rububiyyah is not enough. Many of the idolators know and believed that only the Supreme God could do all this. But that was not enough to make them Muslims. To *tawhid ar-rububiyyah* one must add *tawhid al'uluhiyyah* i.e., 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 which result in certain actions. Taken together these mental states and actions are the proof for 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 favours, 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 Qura'n 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 Qura'n:

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 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. Al that is in the heavens and the earth magnifies Him; He is the All-mighty, the All-wise. (59:22-24).

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. (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 is it for you. God is only one God. Glory be to Him - that He should have a son. (4:171).

CHAPTER 18

WHAT THEY SAY ABOUT THE QURA'N

Humanity has received the Divine guidance only through two channels: firstly the word of Allah, secondly the Prophets who were chosen by Allah to communicate His will to human-beings. These two things have always been going together and attempts to know the will of Allah by neglecting either of these two have always been misleading. The Hindus neglected their prophets and paid all attention to their books that proved only word puzzles which they ultimately lost. Similarly the Christians, in total disregard to the Book of Allah, attached all importance to Christ and thus not only elevated him to Divinity, but also lost the very essence of TAWHEED (monotheism) contained in the Bible.

As a matter of fact the main scriptures revealed before the Qura'n i.e., the Old Testament and the Gospel, came into book-form long after the days of the Prophets and that too in translation. This was because the followers of Moses and Jesus made no considerable efforts to preserve these Revelations during the life of their Prophets. Rather they were written long after their death. Thus what we now have in the form of the Bible (The Old as well as the New Testament) is translations of individuals' accounts of the original revelations which contain additions and deletions made by the followers of the said Prophets. On the contrary, the last revealed Book, the Qura'n, is extant in its original form. Allah Himself guaranteed its preservation and that is why the whole of the Qura'n was written during the life time of the Prophet Muhammad (PBUH) himself though on separate pieces of palm leaves, parchments, bones, etc.. Moreover, there were tens of thousands of the

companions of the Prophet who memorized the whole Qura'n and the Prophet himself used to recite it to the angel Gabriel once a year and twice when he was about to die. Then the first Caliph Abu Bakr entrusted the collection of the whole Qura'n in one volume to the Prophet's scribe Zaid Ibn Thaabit. This volume was with Abu Bakr till his death. Then it was with the second Caliph Umar and after him it came to Hafsa, the Prophet's wife. It was from this original copy that the third Caliph Uthman prepared several other copies and sent them to different Muslim territories.

The Qura'n was so meticulously preserved because it was to be the Book of guidance for humanity for all times to come. That is why it does not address the Arabs alone in whose language it was revealed. It speaks to man as a human being.

"O Man! what has seduced you from your Lord". The practicability of the Qura'nic teachings is established by the examples of Muhammad (PBUH) and the good Muslims throughout the ages. The distinctive approach of the Qura'n is that its instructions are aimed at the general welfare of man and are based on the possibilities within his reach. In all its dimensions the Qura'nic wisdom is conclusive. It neither condemns nor tortures the flesh nor does it neglect the soul. It does not humanize God nor does it deify man. Everything is carefully placed where it belongs in the total scheme of creation.

Actually the scholars who allege that Muhammad (PBUH) was the author of the Qura'n claim something which is humanly impossible. Could any person of the sixth century C.E. utter such scientific truths as the Qura'n contains? Could he describe the evolution of the embryo inside the uterus so accurately as we find it in modern science?

Secondly, is it logical to believe that Muhammad (PBUH), who up to the age of forty was marked only for his honesty and integrity, began all of a sudden the authorship of a book matchless in literary merit and

the equivalent of which the whole legion of the Arab poets and orators of highest calibre could not produce? And lastly, is it justified to say that Muhammad (PBUH) who was known as AL-AMEEN (The trustworthy) in his society and who is still admired by the non-Muslim scholars for his honesty and integrity, came forth with a false claim and on that falsehood could train thousands of men of character, integrity and honesty, who were able to establish the best human society on the surface of the earth?

Surely, any sincere and unbiased searcher of truth will come to believe that the Qura'n is the revealed Book of Allah.

Without necessarily agreeing with all that they said, we furnish here some opinions of important non-Muslim scholars about the Qura'n. Readers can easily see how the modern world is coming closer to reality regarding the Qura'n. We appeal to all open-minded scholars to study the Qura'n in the light of the forementioned points. We are sure that any such attempt will convince the reader that the Qura'n could never be written by any human being.

"However often we turn to it (the Qura'n) at first disgusting us each time afresh, it soon attracts, astounds, and in the end enforces our reverence. Its style, in accordance with its contents and aim is stern, grand, terrible - ever and anon truly sublime -- Thus this book will go on exercising through all ages a most potent influence."

Goethe,
quoted in T.P. Hughes'
Dictionary of Islam , p. 526.

"The Koran admittedly occupies an important position among the great religious books of the world. Though the youngest of the epoch-making works belonging to this class of literature, it yields to hardly any in the 'wonderful effect which it has produced on large masses of men. It has created an all but new phase of human thought and a fresh type of character. It first transformed a number of heterogeneous desert tribes of the Arabian peninsula into a nation of heroes, and then proceeded to create the vast politico-religious organizations of the Muhammadan world which are one of the great forces with which Europe and the East have to reckon today."

**G. Margoliouth Introduction to J. M. Rodwell's
The Koran , New York: Everyman's Library, 1977, p.
VII.**

A work, then, which calls forth so powerful and seemingly incompatible emotions even in the distant reader - distant as to time, and still more so as mental development - a work which not only conquers the repugnance with which he may begin its perusal, but changes this adverse feeling into astonishment and admiration, such a work must be a wonderful production of the human mind indeed and a problem of the highest interest to every thoughtful observer of the destinies of mankind.

**Dr. Steingass
quoted in T.P. Hughes'
Dictionary of Islam , pp. 526-7.**

The above observation makes the hypothesis advanced by those who see Muhammad as the author of the Qura'n untenable. How could a man, from being illiterate, become the most important author, in terms of literary merits, in the whole of Arabic literature? How could he then pronounce truths of a scientific

nature that no other human-being could possibly have developed at that time, and all this without once making the slightest error in his pronouncement on the subject?

Maurice Bucaille,
The Bible, the Qura'n and Science ,
1978, p. 125.

Here, therefore, its merits as a literary production should perhaps not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in Muhammad's contemporaries and fellow countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history.

Dr. Steingass, quoted in Hughes'
Dictionary of Islam , p. 528.

In making the present attempt to improve on the performance of my predecessors, and to produce something which might be accepted as echoing however faintly the sublime rhetoric of the Arabic Koran, I have been at pain to study the intricate and richly varied rhythms which - apart from the message itself constitute the Koran's undeniable claim to rank amongst the greatest literary masterpieces of mankind. This very characteristic feature - 'that inimitable symphony', as the believing Pickthall described his Holy Book, 'the very sounds of which move men to tears and ecstasy' - has been almost totally ignored by previous translators, it is therefore

not surprising that what they have wrought sounds dull and flat indeed in comparison with the splendidly decorated original.

Arthur J. Arberry,
***The Koran Interpreted*, London; Oxford**
University Press, 1964, p. X.

A totally objective examination of it (the Qura'n) in the light of modern knowledge, leads us to recognize the agreement between the two, as has been already noted on repeated occasions. It makes us deem it quite unthinkable for a man of Muhammad's time to have been the author of such statements, on account of the state of knowledge in his day. Such considerations are part of what gives the Qura'nic Revelation its unique place, and forces the impartial scientist to admit his inability to provide an explanation which calls solely upon materialistic reasoning.

Maurice Bucaille,
***The Qura'n and Modern Science*, 1981, p. 18.**

CHAPTER 19

ISLAM AND MUSLIMS

The Arabic word Islam means peace, submission and obedience. The religion of Islam is the complete acceptance of the teachings and guidance of God as revealed to His Prophet Muhammad (PBUH).

A Muslim is one who believes in God and strives for total reorganization of his life according to His revealed guidance and the sayings of the Prophet. He also works for building human society on the same basis. "Muhammadanism" is a misnomer for Islam and offends its very spirit.

The word 'Allah' is the proper name of God in Arabic. It is a unique term because it has no plural or feminine gender.

CONTINUITY OF MESSAGE

Islam is not a new religion. It is, in essence, the same message and guidance which Allah revealed to all Prophets:

Say, we believe in Allah and that which has been revealed to us, and that which was revealed to Abraham and Ismael and Issaac and Jacob and the tribes and that which was given to Moses and Jesus and to other Prophets, from their Lord. We make no distinction between any of them, and to Him we submit (Qura'n 4:83).

The message which was revealed to Prophet Muhammad (PBUH) is Islam in its comprehensive, complete and final form.

THE FIVE PILLARS OF ISLAM

There are five pillars of Islam

1. **The declaration of faith:** To bear witness that there is none worthy of worship except Allah, and that Muhammad is His messenger to all human beings till the Day of Judgement. The Prophethood of Muhammad obliges the Muslims to follow his exemplary life as a model.
2. **Prayers:** Daily prayers are offered five times a day as a duty towards Allah. They strengthen and enliven the belief in Allah and inspire man to a higher morality. They purify the heart and prevent temptation towards wrong doings and evils.
3. **Fasting the month of Ramadhan:** The muslims during the month of Ramadhan not only abstain from food, drink, and sexual intercourse from dawn to sunset, but also from evil intentions and desires. It teaches love, sincerity and devotion. It develops a sound social conscience, patience, unselfishness and will-power.
4. **Zakat:** To pay annually 2.5% of one's net saving on which a year has passed as a religious duty and purifying sum to be spent on poorer sections of the community.
5. **Pilgrimage to Makkah:** It is to be performed once in a lifetime, if one can afford it financially and physically.

Besides these pillars every action which is done with the awareness that it fulfills the will of Allah is also considered an act of worship.

Islam enjoins faith in the Oneness and Sovereignty of Allah, which makes man aware of the meaningfulness of the Universe and of his place in it. This belief frees him from all fears and superstitions

by making him conscious of the presence of the Almighty Allah and of man's obligations towards Him. This faith must be expressed and tested in action. Faith alone is not enough. Belief in one God requires that we look upon all humanity as one family under the universal Omnipotence of God - the Creator and Nourisher of all. Islam rejects the idea of a chosen people, making faith in God and good action the only way to heaven. Thus, a direct relationship is established with God, without any intercessor.

MAN; THE FREE AGENT

Man is the highest creation of God. He is equipped with the highest of potentialities. He is left relatively free in his will, action and choice. God has shown him the right path, and the life of Prophet Muhammad provides a perfect example. Man's success and salvation lies in following both. Islam teaches the sanctity of the human personality and confers equal rights upon all without any distinction of race, sex or colour.

The law of God, enunciated in the Qura'n and exemplified in the life of the prophet, is supreme in all cases. It applies equally to the highest and the lowest, the prince and the peasant, the ruler and the ruled.

QURA'N AND HADITH

The Qura'n is the last revealed word of God and the basic source of Islamic teachings and laws. The Qura'n deals with the basis of creeds, morality, history of humanity, worship, knowledge, wisdom, God-man relationship, and human relationship, in all aspects. Comprehensive teachings on which can be built sound systems of social justice, economics, politics, legislation, jurisprudence, law and international relations, are important contents of the Holy Qura'n.

Muhammad (PBUH) himself was an unlettered man who could not read or write. Yet, the Holy Qura'n was committed to memory and writing by his followers, under his supervision, during his lifetime. The original and complete text of the Qura'n is available to everybody in Arabic, the language in which it was revealed. Translations of the meaning into many languages are widely used. HADITH, the teachings, sayings and actions of Prophet Muhammad, meticulously reported and collected by his devoted companions, explain and elaborate the Qura'nic verses.

CONCEPT OF WORSHIP

Islam does not teach or accept mere ritualism. It emphasizes intention and action. To worship God is to know Him and love Him, to act upon His law in every aspect of life, to enjoin goodness and forbid wrongdoing and oppression, to practise charity and justice and to serve Him by serving mankind. The Qura'n presents this concept in the following sublime manner:

It is not righteousness that you turn your faces to the East or the West, but righteous is he who believes in Good and the Last Day and the Angels and the Book and the Prophets, and gives his wealth for love of Him to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observes proper worship and pays the Zakah. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress; such are those who are sincere. Such are the Godfearing . (Qura'n 2:177).

ISLAMIC WAY OF LIFE

Islam provides definite guidelines for all peoples to follow in all walks of life. The guidance it gives is comprehensive and includes the social, economic, political, moral and spiritual aspects of life. The Qura'n reminds man of the purpose of his life on earth, of his duties and obligations towards himself, his kith and kin, his community, his fellow human beings and his Creator. Man is given fundamental guidelines about a purposeful life and then he is left with the challenge of human existence before him so that he might put these high ideals into practice. In Islam, man's life is a wholesome, integrated unit and not a collection of fragmented, competitive parts. The sacred and secular are not separate parts of man: they are united in the nature of being human.

HISTORICAL PERSPECTIVE

Muhammad (blessing and peace be upon him) was born in the year 570 A.C. in the city of Makkah in Arabia. He came of a noble family; he received the first revelation at the age of forty. As soon as he started preaching Islam, he and his followers were persecuted and had to face severe hardships. He was, therefore, commanded by God to migrate to Madinah, another city in Arabia. During a short span of 23 years, he completed his mission of prophethood and died at the age of 63. He led a perfect life and set an example for all human-beings as his life was the embodiment of the Qura'nic teachings.

ISLAM'S RATIONAL APPEAL

Islam in its clear and direct way of expressing truth has a tremendous amount of appeal for any seeker of knowledge. It is a solution for all the problems of life. It is a guide towards a better and

complete life glorifying, in all its phases, God, the Almighty Creator and the Merciful Nourisher.

ISLAM - THE SOLUTION OF MODERN PROBLEMS

The Brotherhood of Man: A major problem which modern man faces is that of racism. The materially advanced nations can send man to the moon but they cannot stop man from hating and fighting his fellow man. Islam, over the last 1400 years, has shown in practice how racism can be ended. Every year, during Hajj, the Islamic miracle of real brotherhood of all races and nations can be seen in action.

The Family: The family which is the basic unit of civilization is disintegrating in all western countries. Islam's family system brings into a fine equilibrium the rights of man, wife, children and relatives. Islam nourishes human unselfishness, generosity and love in a well-organized family system.

UNFRAGMENTED VIEW OF LIFE

Human beings live according to their view of life. The tragedy of secular societies is that they fail to connect the different aspects of life. The secular and the religious, the scientific and the spiritual seem to be in conflict. Islam puts an end to this conflict and brings harmony to man's vision of life.

CHAPTER 20

WHAT THEY SAY ABOUT ISLAM

The Islam that was revealed to Muhammad (PBUH), is the continuation and culmination of all the preceding revealed religions and hence it is for all times and all peoples. This status of Islam is sustained by glaring facts. Firstly, there is no other revealed book extant in the same form and content as it was revealed. Secondly, no other revealed religion has any convincing claim to provide guidance in all walks of human life for all times. But Islam addresses humanity at large and offers basic guidance regarding all human problems. Moreover, it has withstood the test of fourteen hundred years and has all the potentialities of establishing an ideal society as it did under the leadership of the last Prophet Muhammad (PBUH).

It was a miracle that Prophet Muhammad could win even his toughest enemies to the fold of Islam without adequate material resources. Worshippers of idols, blind followers of the ways of forefathers, promoters of tribal feuds, abusers of human dignity and blood, became the most disciplined nation under the guidance of Islam and its Prophet. Islam opened before them vistas of spiritual heights and human dignity by declaring righteousness as the sole criterion of merit and honour. Islam shaped their social, cultural, moral and commercial life with basic laws and principles which are most in conformity with human nature and hence applicable in all times as human nature does not change.

It is so unfortunate that the Christian West instead of sincerely trying to understand the phenomenal success of Islam during its earlier time, considered it

as a rival religion. During the centuries of the Crusades this trend gained much force and impetus and huge literature was produced to tarnish the image of Islam. But Islam has begun to unfold its genuineness to the modern scholars whose bold and objective observations on Islam belie all the charges levelled against it by the so-called unbiased orientalists.

Here we furnish some observations on Islam by great and acknowledged non-Muslim scholars of modern time. Truth needs no advocates to plead on its behalf. But the prolonged malicious propaganda against Islam has created great confusion even in the minds of free and objective thinkers.

We hope that the following observations would contribute to initiating an objective evaluation of Islam.

It (Islam) replaced monkishness by manliness. It gives hope to the slave, brotherhood to mankind, and recognition of the fundamental facts of human nature.

Canon Taylor,
Paper read before the Church Congress at
Wolverhampton, Oct. 7, 1887, Quoted by Arnond
in *The Preaching of Islam*, p.p. 71-71.

Sense of justice is one of the most wonderful ideals of Islam, because as I read in the Qura'n I find those dynamic principles of life, not mystic but practical ethics for the daily conduct of life suited to the whole world.

Sarojini Naidu,
Lectures on "The Ideals of Islam" see *Speeches*
and *Writing of Sarojini Naidu*, Madras,
1918, p. 167.

History makes it clear however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated.

De Lacy O'Leary,
***Islam at the Crossroads*,**
London, 1923 p. 8

But Islam has a still further service to render to the cause of humanity. It stands after all nearer to the real East than Europe does, and it possesses a magnificent tradition of inter-racial understanding and cooperation. No other society has such a record of success in uniting in an equality of status, of opportunity, and of endeavours so many and so various races of mankind...Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of East and West is to be replaced by cooperation, the mediation of Islam is an indispensable condition. In its hands lies very largely the solution of the problem with which Europe is faced in its relation with East. If they unite, the hope of a peaceful issue is immeasurably enhanced. But if Europe, by rejecting the cooperation of Islam, throws it into the arms of its rivals, the issue can only be disastrous for both.

H. A. R. Gibb,
***Whither Islam*,**
London, 1932, p. 379.

I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I

have studied him - the wonderful man and in my opinion far from being an anti-Christ, 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 the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today

**G. B. Shaw, *The Genuine Islam* ,
Vol. 1, No. 81936.**

The extinction of race consciousness as between Muslims is one of the outstanding achievements of Islam and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue.

**A. J. Toynbee, *Civilization on Trial* ,
New York, 1948, p. 205.**

The rise of Islam is perhaps the most amazing event in human history. Springing from a land and a people like previously negligible, Islam spread with in a century over half the earth, shattering great empires, overthrowing long-established religions, remoulding the souls of races, and building up a whole new world - world of Islam.

The closer we examine this development the more extraordinary does it appear. The other great religions won their way slowly, by painful struggle and finally triumphed with the aid of powerful monarchs converted to the new faith. Christianity had its Constantine, Buddhism its Asoka, and Zoroastrianism its Cyrus, each lending to his chosen cult the mighty force of secular authority. Not so Islam. Arising in a desert land sparsely inhabited by a nomad race

previously undistinguished in human annals, Islam sallied forth on its great adventure with the slenderest human backing and against the heaviest material odds. Yet Islam triumphed with seemingly miraculous ease, and a couple of generations saw the Fiery Crescent borne victorious from the Pyrenees to the Himalayas and from the desert of Central Asia to the deserts of Central Africa.

**A. M. L. Stoddard, quoted in
Islam - The Religion of All Prophets ,
Begum Bawani Waqf, Karachi, Pakistan p. 56.**

Islam is a religion that is essentially rationalistic in the widest sense of this term considered etymologically and historically. The definition of rationalism as a system that bases religious beliefs on principles furnished by the reason applies to it exactly...It cannot be denied that many doctrines and systems of theology and also many superstitions, from the worship of saints to the use of rosaries and amulets, have become grafted on the main trunk of Muslim creed. But in spite of the rich development, in every sense of the term, of the teachings of the Prophet, the Qur'an has invariably kept its place as the fundamental starting point, and the dogma of unity of God has always been proclaimed therein with a grandeur, a majesty, an invariable purity and with a note of sure conviction, which it is hard to find surpassed outside the pale of Islam. This fidelity to the fundamental dogma of the religion, the elemental simplicity of the formula in which it is enunciated, the proof that it gains from the fervid conviction of the missionaries who propagate it, are so many causes to explain the success of Muhammadan missionary efforts. A creed so precise, so stripped of all theological

complexities and consequently so accessible to the ordinary understanding might be expected to possess and does indeed possess a marvellous power of winning its way into the consciences of men.

Edward Montet,
'La Propagande Chretienne et ses Adversaries Musulmans' Paris 1890, quoted by T. W. Arnold in *The Preaching of Islam*, London 1913, pp. 413-414.

I am not a Muslim in the usual sense, though I hope I am a "Muslim" as "one surrendered to God", but I believe that embedded in the Qurán and other expressions of the Islamic vision are vast stores of divine truth from which I and other occidentals have still much to learn; and 'Islam is certainly a strong contender for the supplying of the basic framework of the one religion of the future.

W. Montgomery Watt,
***Islam and Christianity Today*,**
London 1983, p. IX.

CHAPTER 21

PROPHETHOOD IN ISLAM

Prophethood is not unknown to heavenly revealed religions, such as Judaism and Christianity. In Islam, however, it has a special status and significance.

According to Islam, Allah created man for a noble purpose: to worship Him and lead a virtuous life based on His teachings and guidance. How would man know his role and the purpose of his existence unless he received clear and practical instructions of what Allah wants him to do? Here comes the need for prophethood. Thus Allah had chosen from every nation a prophet or more to convey His Message to people.

One might ask: How were the prophets chosen and who were entitled to this great honour?

Prophethood is Allah's blessing and favour that He may bestow on whom He wills. However, from surveying the various messengers throughout history, three features of a prophet may be recognized:

1. He is the best in his community morally and intellectually. This is necessary because the prophet's life serves as a model for his followers. His personality should attract people to accept his message rather than drive them away by his imperfect character. After receiving the message he is infallible. That is, he would not commit any sin. He might do some minor mistakes which are usually corrected by revelation.

2. He is supported by miracles to prove that he is not an impostor. Those miracles are granted by the power and permission of God and are usually in the field in which his people excel and are recognized as superiors. We might illustrate this by quoting the major miracles of the three prophets of the major world religions: Moses' contemporaries were excellent in magic. So his major miracle was to defeat the best magicians of Egypt of his days. Jesus's contemporaries were recognized as skillful physicians. Therefore his miracles were to raise the dead and cure the incurable diseases. The Arabs, the contemporaries of the prophet Muhammad, were known for their eloquence and magnificent poetry. So prophet Muhammad's major miracle was the Qura'n, the equivalent of which the whole legion of the Arab poets and orators could not produce despite the repeated challenge from the Qura'n itself. Again Muhammad's miracle has something special about it. All previous miracles were limited by time and place, i.e., they were shown to specific people at a specific time. Not so the miracle of Muhammad - the Qura'n. It is a universal and everlasting miracle. Previous generations witnessed it and future generations will witness its miraculous nature in term of its style, content and spiritual uplifting. These still can be tested and will thereby prove the divine origin of the Qura'n.
- 3 Every prophet states clearly that what he receives is not of his own but from God for the well-being of mankind. He also confirms what was revealed before him and what may be revealed after him. A prophet does this to show that he is simply conveying the message which is entrusted to him by the One True God of all

people in all ages. So the message is one in essence and for the same purpose. Therefore, it should not deviate from what was revealed before him or what might come after him.

Prophets are necessary for conveying God's instructions and guidance to mankind. We have no way of knowing why were we created? What will happen to us after death? Is there any life after death? Are we accountable for our actions? In other words, is there any reward or punishment for our deeds in this life? These and so many other questions about God, angels, paradise, hell, etc., can not be answered without direct revelation from the Creator and Knower of the unseen. Those answers must be authentic and must be brought by individuals whom we trust and respect. That is why, messengers are the select of their societies in terms of moral conducts and intellectual abilities.

Hence the slanderous Biblical stories about some of the great prophets are not accepted by Muslims. As for example, when Lot is reported to have committed fornication while drunk, with his daughters, or that David sent one of his leaders to death to marry his wife. Prophets to Muslims are greater than what these stories indicate. These stories can not be true from the Islamic point of view.

The prophets are also miraculously supported by God and instructed by Him to affirm the continuity of the message.

The content of the prophets' message to mankind can be summarized as follows:

- a) Clear concept about God: His attributes, His creation, what should and should not be ascribed to Him.
- b) Clear idea about the unseen world, the angels, jinn(spirits), Paradise and Hell.

- c) Why has God created us? What does He want from us and what will be the reward or punishment for obeying or disobeying Him?
- d) How to run our societies according to His will? That is, clear instructions and laws that, when applied correctly and honestly, will result in a happy and ideal society.

It is clear from the above discussion that there is no substitute for prophets. Even now-a-days with the advancement of science, the only authentic source of information about the supernatural world is revelation. Guidance can not be obtained neither from science nor from mystic experience. The first is too materialistic and too limited; the second is too subjective and frequently too misleading.

Now one might ask: How many prophets had God sent to humanity?

We do not know for sure. Some Muslim scholars have suggested 240 thousand prophets. We are only sure of what is clearly mentioned in the Qura'n, that is, God has sent a messenger(or more) to every nation. That is because it is one of God's principles that He will never call a people to account unless He has made clear to them what to do and what not to do. The Qura'n mentions the names of 25 prophets and indicates that there have been others who were not mentioned to the prophet Muhammad. These 25 include Noah, the man of the Ark, Abraham, Moses, Jesus and Muhammad. These five are the greatest among God's messengers. They are called 'the resolute' prophets.

An outstanding aspect of the Islamic belief in prophethood is that Muslims believe in and respect all the messengers of God with no exceptions. Since all the prophets came from the same One God, for the same purpose - to lead mankind to God - belief in them all is essential and logical, accepting some and rejecting others has to be based on misconceptions of

the prophets' role or on racial bias. The Muslims are the only people in the world who consider the belief in all the prophets of God an article of faith. Thus the Jews reject Jesus Christ and Muhammad (PBUT); the Christians reject Muhammad (PBUH) and in reality reject Moses because they do not abide by his laws. The Muslims accept them all as messengers of God who brought guidance to mankind. However, the revelation which those prophets brought from God had been tampered with in one way or the other. The belief in all the messengers of God is enjoined on the Muslims by the Qura'n:

Say (O Muslims): we believe in Allah and that which is revealed to us and that which was revealed to Abraham and Ismael, and Isaac and Jacob, and their children, and that which Moses and Jesus received and that the prophets received from their Lord. We make no distinction between any of them and unto Him we have surrendered. (2:136).

The Qura'n continues in the following verses to instruct the Muslims that this is the true and impartial belief. If other nations believe in the same, they are following the right track. If they do not, they must be following their own whims and biases and God will take care of them. Thus we read:

And if they believe in what you believe, then are they rightly guided. But if they turn away, then they are in disunity, and Allah will suffice you against them. He is the Hearer, the Knower. This is God's religion and Who is better than God in religion? (2:137-38).

There are, at least, two important points related to prophethood that need to be clarified. These points concern the roles of Jesus and Muhammad as prophets who are usually misunderstood.

The Qura'nic account of Jesus emphatically rejects the concept of his 'Divinity' and 'Divine Sonship' and presents him as one of the great prophets of God. The Qura'n makes it clear that the birth of Jesus without a father does not make him son of God and mentions in this respect Adam who was created by God without a father and mother:

Truly the likeness of Jesus, in God's sight, is as Adam's likeness; He created him of dust, then said He unto him, "Be", and he was. (3:59).

Like other prophets Jesus also performed miracles. For example, he raised the dead and cured the blind and the lepers, but while showing these miracles he always made it clear that it was all from God.

Actually the mis-conceptions about the personality and mission of Jesus found a way among his followers because the Divine message that he preached was not recorded during his presence in the world, rather it was recorded after a lapse of about a hundred years. According to the Qura'n he was sent to the children of Israel; he confirmed the validity of the Torah which was revealed to Moses and he also brought the glad tidings of a final messenger after him.

And when Jesus son of Mary said, 'children of Israel, I am indeed the Messenger to you, confirming the Torah that is before me, and giving good tidings of a Messenger who shall come after me, whose name shall be the praised one. (61:6)

(the underlined portion is the translation of Ahmad which is prophet Muhammad's name).

However, the majority of the Jews rejected his ministry. They plotted against his life and in their opinion crucified him. But the Qura'n refutes this opinion and says that they neither killed him nor

crucified him, rather he was raised up to God. There is a verse in the Qura'n, which implies that Jesus will come back and all the Christians and Jews will believe in him before he dies. This is also supported by authentic sayings of the prophet Muhammad (PBUH).

The last prophet of God, Muhammad, was born in Arabia in the sixth century C.E. . Up to the age of forty, people of Makkah knew him only as a man of excellent character and cultured manners and called him AL-AMEEN(the trustworthy). He also did not know that he was soon to be made a prophet and receiver of revelation from God. He called the idolators of Makkah to worship the only one God and accept him as His prophet. The revelation that he received was preserved in his life-time in memory of his companions and was also recorded on pieces of palm leaves, leather etc.. Thus the Qura'n that is found today is the same that was revealed to him, not a syllable of it has been altered as God Himself has guaranteed its preservation. This Qura'n claims to be the book of guidance for whole humanity for all times, and mentions Muhammad as the last prophet of God.

CHAPTER 22

MUHAMMAD IN THE BIBLE BIBLE PROPHECIES ABOUT THE ADVENT OF MUHAMMAD

Abraham is widely regarded as the Patriarch of monotheism and the common father of the Jews, Christians and Muslims. Through his second son, Isaac, came all Israelite prophets including such towering figures as Jacob, Joseph, Moses, David, Solomon and Jesus. May peace and blessings be upon them all. The advent of these great prophets was in partial fulfillment of God's promises to bless the nations of earth through the descendants of Abraham (**Genesis 12:2-3**). Such fulfillment is wholeheartedly accepted by Muslims whose faith considers the belief in and respect of all prophets an article of faith.

BLESSINGS OF ISHMAEL AND ISSAC

Was the first born son of Abraham (Ishmael) and his descendants included in God's covenant and promise? A few verses from the Bible may help shed some light on this question:

- 1) **Genesis 12:2-3** speaks of God's promise to Abraham and his descendants before any child was born to him.
- 2) **Genesis 17:4** reiterates God's promise after the birth of Ishmael and before the birth of Isaac.
- 3) In **Genesis, ch. 21**, Isaac is specifically blessed but Ishmael was also specifically blessed and promised by God to become "a great nation" especially in **Genesis 21:13,18**.
- 4) According to **Deuteronomy 21:15-17** the traditional rights and privileges of the first born son are not to be affected by the social status of his mother (being a

"free" woman such as Sarah, Isaac's mother, or a "Bondwoman" such as Hagar, Ishmael's mother). This is only consistent with the moral and humanitarian principles of all revealed faiths.

- 5) The full legitimacy of Ishmael as Abraham's son and "seed" and the full legitimacy of his mother, Hagar, as Abraham's wife are clearly stated in **Genesis 21:13 and 16:3**.

After Jesus, the last Israelite messenger and prophet, it was time that God's promise to bless Ishmael and his descendants be fulfilled. Less than 600 years after Jesus, came the last messenger of God, Muhammad, from the progeny of Abraham through Ishmael. God's blessing of both of the main branches of Abraham's family tree was not fulfilled. But are there additional corroborating evidence that the Bible did in fact foretell the advent of prophet Muhammad?

MUHAMMAD; THE PROPHET LIKE UNTO MOSES

Long time after Abraham, God's promise to send the long-awaited Messenger was repeated this time in Moses' words.

In **Deuteronomy 18:18**, Moses spoke of the prophet to be sent by God who is:

- 1) From among the Israelite's "brethren", a reference to their Ishmaelite cousins as Ishmael was the other son of Abraham who was explicitly promised to become a "great nation".
- 2) A prophet like unto Moses. There were hardly any two prophets who were so much alike as Moses and Muhammad. Both were given comprehensive law code of life, both encountered their enemies and were victors in miraculous ways, both were accepted as prophets/statesmen and both migrated following conspiracies to assassinate them. Analogies between Moses and Jesus overlook not only the above similarities but other crucial ones as well (e.g. the

natural birth, family life and death of Moses and Muhammad but not of Jesus, who was regarded by His followers as the Son of God and not exclusively a messenger of God, as Moses and Muhammad were and as Muslim belief Jesus was).

THE AWAITED PROPHET WAS TO COME FROM ARABIA

Deuteronomy 33:1-2 combines references to Moses, Jesus and Muhammad. It speaks of God (i.e. God's revelation) coming from Sinai, rising from Seir (probably the village of Sa'ir near Jerusalem) and shining forth from Paran. According to **Genesis 21:21**, the wilderness of Paran was the place where Ishmael settled (i.e., Arabia, specifically Mecca).

Indeed the King James version of the Bible mentions the pilgrims passing through the valley of Ba'ca (another name of Mecca) in **Psalms 84:4-6**.

Isaiah 42:1-13 speaks of the beloved of God. His elect and messenger who will bring down a law to be awaited in the isles and who "shall not fail nor be discouraged till he have set judgement on earth". **Verse 11**, connects that awaited one with the descendants of Ke'dar. Who is Ke'dar? According to **Genesis 25:13**, Ke'dar was the second son of Ishmael, the ancestor of prophet Muhammad.

MUHAMMAD'S MIGRATION FROM MECCA TO MEDINA; PROPHECIED IN THE BIBLE?

Habakkuk 3:3 speaks of God (God's help) coming from Te'man (an Oasis North of Medina according to J. Hasting's Dictionary of the Bible), and the holy one (coming) from Paran. That holy one who under persecution migrated from Paran (Mecca) to be received enthusiastically in Medina was none but prophet Muhammad.

Indeed the incident of the migration of the prophet and his persecuted followers is vividly described in **Isaiah 21:13-**

17. That section foretold as well about the battle of Badr in which the few ill-armed faithful miraculously defeated the "mighty" men of Ke'dar, who sought to destroy Islam and intimidate their own folks who turned to Islam.

THE QURAN (KORAN) FORETOLD IN THE BIBLE?

For twenty-three years, God's words (the Qura'n) were truly put into Muhammad's mouth. He was not the "author" of the Qura'n. The Qura'n was dictated to him by Angel Gabriel who asked Muhammad to simply repeat the words of the Qura'n as he heard them. These words were then committed to memory and to writing by those who heard them during Muhammad's life time and under his supervision.

Was it a coincidence that the prophet "like unto Moses" from the "brethren" of the Israelites (i.e. from the Ishmaelites) was also described as one in whose mouth God will put his words and that he will speak in the name of God., (**Deuteronomy 18:18-20**). Was it also a coincidence the "Paraclete" that Jesus foretold to come after Him was described as one who "shall not speak of himself, but whatsoever he shall hear, that shall he speak..." (**John 16:13**).

Was it another coincidence that Isaiah ties between the messenger connected with Ke'dar and a new song (a scripture in a new language) to be sung unto the Lord (**Isaiah 42:10-11**). More explicitly, prophesies Isaiah "For with stammering lips, and another tongue, will be speak to this people" (**Isaiah 28:11**). This latter verse correctly describes the "stammering lips" of Prophet Muhammad reflecting the state of tension and concentration he went through at the time of revelation. Another related point is that the Qura'n was revealed in piece-meals over a span of twenty-three years. It is interesting to compare this with **Isaiah 28:10** which speaks of the same thing.

THAT PROPHET--PARACLETE--MUHAMMAD

Up to the time of Jesus (peace be upon him), the Israelites were still awaiting for that prophet like unto Moses prophecied in Deuteronomy 18:18. When John the Baptist came, they asked him if he was Christ and he said "no". They asked him if he was Elias and he said "no". Then, in apparent reference to **Deuteronomy 18:18**, they asked him "Art thou that Prophet" and he answered, "no". (**John 1:19-21**).

In the Gospel according to **John (Chapters 14, 15, 16)** Jesus spoke of the "Paraclete" or comforter who will come after him, who will be sent by Father as another Paraclete, who will teach new things which the contemporaries of Jesus could not bear. While the Paraclete is described as the spirit of truth, (whose meaning resemble Muhammad's famous title Al-Amin, the trustworthy), he is identified in one verse as the Holy Ghost (**John 14:26**). Such a designation is however inconsistent with the profile of that Paraclete. In the words of the Dictionary of the Bible, (Ed. J. Mackenzie) "These items, it must be admitted do not give an entirely coherent picture."

Indeed history tells us that many early Christians (followers of Christ) understood the Paraclete to be a man and not a spirit. This might explain the followings who responded to some who claimed, without meeting the criteria stipulated by Jesus, to be the awaited "Paraclete."

It was Prophet Muhammad (peace be upon him) who was the Paraclete, Comforter, helper, admonisher sent by God after Jesus. He testified of Jesus, taught new things which could not be borne at Jesus' time, he spoke what he heard (revelation), he dwells with the believers (through his well-preserved teachings). Such teachings will remain forever because he was the last messenger of God, the only Universal Messenger to unite the whole of humanity under God and on the path of **PRESERVED** truth. He told of many things to come which "came to pass" in the minutest detail meeting the criterion given by Moses to distinguish between the true prophet and the false prophets (**Deuteronomy 18:22**).

He did reprove the world of sin, of righteousness and of judgement(**John 16:8-11**).

WAS THE SHIFT OF RELIGIOUS LEADERSHIP PROPHECIED?

Following the rejection of the last Israelite prophet, Jesus, it was about time that God's promise to make Ishmael a great nation be fulfilled(**Genesis 21:13,18**).

In **Matthew 21:19-21**, Jesus spoke of the fruitless fig tree (A Biblical symbol of Prophetic heritage) to be cleared after being given a last chance of three years (the duration of Jesus' ministry) to give fruit. In a later verse in the same chapter, Jesus said: "Therefore, say I unto you, The Kingdom of God shall be taken away from you, and given to a nation bringing forth the fruit thereof" (**Matthew 21:43**). That nation of Ishmael's descendants (the rejected stone in **Matthew 21:42**) which was victorious against all super-powers of its time as prophecied by Jesus: "And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder" (**Matthew 21:44**).

OUT OF CONTEXT COINCIDENCE?

Is it possible that the numerous prophecies cited here are all individually and combined out of context misinterpretations? Is the opposite true, that such infrequently studied verses fit together consistently and clearly point to the advent of the man who changed the course of human history, Prophet Muhammad (peace be upon him). Is it reasonable to conclude that all these prophecies, appearing in different books of the Bible and spoken by various prophets at different times were all coincidence? If this is so here is another strange "coincidence"!

One of the signs of the prophet to come from Paran (Mecca) is that he will come with "ten thousands of saints" (**Deuteronomy 33:2 KJV**). That was the number of faithful who accompanied Prophet Muhammad to Paran (Mecca) in

his victorious, bloodless return to his birthplace to destroy the remaining symbols of idolatry in the Ka'bah.

Says God as quoted by Moses:

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 (**Deuteronomy 18:19**).

CHAPTER 23

WHAT THEY SAY ABOUT MUHAMMAD

During the centuries of the crusades, all sorts of slanders were invented against the Prophet Muhammad (PBUH). But with the birth of the modern age, marked with religious tolerance and freedom of thought, there has been a great change in the approach of Western authors in their delineation of his life and character. The views of some non-Muslim scholars regarding Prophet Muhammad, given at the end, justify this opinion.

But the West has still to go a step forward to discover the greatest reality about Muhammad and that is his being the true and the last Prophet of God for the whole humanity. In spite of all its objectivity and enlightenment there has been no sincere and objective attempt by the West to understand the Prophethood of Muhammad (PBUH). It is so strange that very glowing tributes are paid to him for his integrity and achievement but his claim of being the Prophet of God has been rejected explicitly or implicitly. It is here that a searching of the heart is required, and a review of the so-called objectivity is needed. The following glaring facts from the life of Muhammad (PBUH) have been furnished to facilitate an unbiased, logical and objective decision regarding his Prophethood.

Up to the age of forty Muhammad was not known as a statesman, a preacher or an orator. He was never seen discussing the principles of metaphysics, ethics, law, politics, economics or sociology. No doubt he possessed an excellent character, charming manners and was highly cultured. Yet there was nothing so deeply striking and so radically extraordinary in him that would make men expect something great and revolutionary from him in the future. But when he came out of the Cave (HIRA) with a new message, he was completely transformed. Is it possible for

such a person of the above qualities to turn all of a sudden 'an impostor' and claim to be the Prophet of Allah and invite all the rage of his people? One might ask: for what reason did he suffer all those hardships? His people offered to accept him as their King and to lay all the riches of the land at his feet if only he would leave the preaching of his religion. But he chose to refuse their tempting offers and go on preaching his religion single-handedly in face of all kinds of insults, social boycott and even physical assault by his own people. Was it not only God's support and his firm will to disseminate the message of Allah and his deep-rooted belief that ultimately Islam would emerge as the only way of life for the humanity, that he stood like a mountain in the face of all oppositions and conspiracies to eliminate him? Furthermore, had he come with a design of rivalry with the Christians and the Jews, why should he have made believe in Jesus Christ and Moses and other Prophets of God (peace be upon them), a basic requirement of faith without which no one could be a Muslim?

Is it not an incontrovertible proof of his Prophethood that in spite of being unlettered and having led a very normal and quiet life for forty years, when he began preaching his message, all of Arabia stood in awe and wonder and was bewitched by his wonderful eloquence and oratory? It was so matchless that the whole legion of Arab poets, preachers and orators of highest calibre failed to bring forth its equivalent. And above all, how could he then pronounce truths of a scientific nature contained in the Qura'n that no other human-being could possibly have developed at that time?

Last but not the least, why did he lead a hard life even after gaining power and authority? Just ponder over the words he uttered while dying: "We the community of the Prophets are not inherited, Whatever we leave is for charity".

As a matter of fact Muhammad (PBUH) is the last link of the chain of Prophets sent in different lands and times since the very beginning of the human life on this planet.

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, legislations, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls...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 twofold, 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 standards by which human greatness may be measured, we may well ask, is there any man greater than he?

**Lamartine,
Historie de la Turquie, Paris 1854
Vol II, pp. 276-77.**

It is not the propagation but the permanency of his religion that deserves our wonder; the same pure and perfect impression which he engraved at Mecca and Medina is preserved, after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran... The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to

a level with the senses and imagination of man 'I believe in One God and Mahomet the 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 honours of the prophet have never transgressed the measure of human virtue; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion.

**Edward Gibbon and Simon Ockley,
History of the Saracen Empire,
London 1870, p. 54.**

He was Caesar and Pope in one; but he was Pope without Pope's pretensions., Caesar without the legions of Caesar; without a 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 the right divine, it was Mohammed, for he had all the power without its instruments and without its supports.

**Bosworth Smith
Mohammad and Mohammadanism,
London 1874, p. 92.**

It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher.

**Annie Besant
The Life and Teachings of Muhammad,
Majras 1932, p.4.**

His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement - all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad.

**W. Montgomery,
Mohammad at Mecca,
Oxford, 1953, p. 52**

Muhammad, the inspired man who founded Islam, was born about A.D. 570 into an Arabian tribe that worshipped idols. Orphaned at birth, he was always particularly solicitous of the poor and needy, the widow and the orphan, the slave and the downtrodden. At twenty he was already a successful businessman, and soon became director of camel caravans for a wealthy widow. When he reached twenty-five his employer, recognizing his merit, proposed marriage. Even though she was fifteen years older, he married her, and as long as she lived remained a devoted husband.

Like almost every major prophet before him, Muhammad fought shy of serving as the transmitter of God's word, sensing his own inadequacy. But the angel commanded 'Read'. So far as we know, Muhammad was unable to read or write, but he began to dictate those inspired words which would soon revolutionize a large segment of the earth: "There is one God".

In all things Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumors of God's personal condolence quickly arose. Whereupon Muhammad is said to have announced, 'An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human-being'.

At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: 'If there are any among you who worshipped Muhammad, he is dead. But if it is God you worshipped, He lives forever'.

**James A. Michener,
'Islam: The Misunderstood Religion',
in *the Reader's Digest* (American Edition)
for May, 1955, pp. 68-70.**

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 level.

**Michael H. Hart,
*The 100: A Ranking of the Most Influential
Persons in History*,
New York: Hart Publishing Company, Inc.
1978, p. 33.**

Chapter 24

ISLAM, THE ORIGINAL NAME

First, unlike other religions, Islam is the only religion which was given a name by its prophet and its holy book. Judaism is known after the region where the Jewish religion was born, and a Jew is one who belongs to the Hebrew race. Christianity is the name given by the Jewish followers of Jesus who regarded him the 'Messiah.' The Greek word for 'Messiah' is 'Kristos' or Christ which came in vogue long after Jesus had died.

Buddhism is the religion supposedly preached by Gautama Buddha. At least two hundred years after his death, his followers came to be known by this name. Zoroastrianism is known after its founder Zoroaster who is said to have lived sometime between 600 B.C. and 300 B.c..

The followers of Hinduism, who were split into a large number of groups, never gave a name to their own religion, for each group used to call its way of life *dharma*.

Only Islam, in the entire religious history of mankind, was given a specific name by Almighty God in the lifetime of its Prophet.

THE NAME WITH AN OUTLOOK

Second, no other religious denomination carries a meaning or conveys any sense of its outlook on life as does Islam. Judaism, Buddhism, Zoroastrianism, Hinduism and Christianity are known either after their founders or after the place of their origin. None of them bears any specific meaning, whereas the word Islam not only has a meaning but carries in it the entire essence of its outlook on life as propounded in the Qura'n and taught by the Prophet.

Islam means: (a) complete submission to the will of one God and acceptance of His commands as revealed in the

Qura'n (tasleem); (b) peace and stability: peace of mind as well as peace between individuals and peace among nations leading to stability, progress, prosperity (salam); and (c) a moderate and balanced life devoid of excesses (saleem). These are Islam's three main principles which are embodied in its very name. This outstanding feature of Islam, absent in other religions, is of great import and calls for a deeper study.

BINDING ALL TOGETHER

Third, Islam alone, of all religions, has given the concept of a 'House of God on Earth,' which is a centralizing and binding force for its followers. The Ka'bah has conferred innumerable benefits on Muslims; it has made them seekers of knowledge, and has created among them a consciousness of human heritage from Ibrahim (Abraham) onward leading to a firm belief in brotherhood as one of the bases of life. Perhaps nowhere else can one see the diversity of the human race as at Makkah during the *hajj* (annual pilgrimage). Islam alone, with its belief in the unity of mankind, has been able to bring mankind together to a degree not achieved by other religions.

THE MOSQUE, A REVOLUTIONARY INSTITUTION

Fourth, Islam alone of all religions has provided a multipurpose institution in the form of 'mosque' to serve the religious, social, educational and political needs of the community at the grassroots. A unique feature of the mosque is that unlike the church in Christianity or the synagogue in Judaism, it is not governed or controlled by a religious hierarchy. It is grounded in the people who make it work through mutual consultation. As a divine and democratic institution, it has no parallel, either in the past or the present.

Freedom movements, movements to revive the faith, or to safeguard the cultural values of the community have often been launched from mosques.

Jesus (peace be upon him) never envisioned the hierarchial structure of the church on the model of the Roman imperial institutions with a chain of command from the Pope downward through cardinals, bishops, fathers and other clerics. This rigid and inflexible edifice set up long after Jesus's death finally led many Christians to flee their native lands and establish Protestantism and its several denominations now common in North America. The prophet of Islam not only built the mosque but also demonstrated its uses. The mosque provides Muslims a means to remain vigilant 24 hours a day, to keep an eye on the mores and manners of the community 12 months of the year and to always guard the *ummah* (people) from external as well as internal dangers. As a watch-tower, a permanent source of integration and a place of cultural and religious revival, it is a most useful institution that could be conceived of, provided it is used for the objectives it was intended for. Clean in its environment, corporate in its character, constructive in its approach and creative in its essence, the mosque is an outstanding contribution of Islam to humanity.

THE UNCHANGED QURA'N

Fifth, of all religious books, the Qura'n alone has remained unaltered, unedited, unchanged. Whether non-Muslim scholars accept the Qura'n as the word of God or as the work of the Prophet is immaterial. What is important is that they are unanimous in the view that its language and its wording have remained in their original form. This is unique to Islam. All other divine books have been edited, rehashed and revised by their votaries with the passage of time. The followers of other religions do not deny this but claim that it was done by saintly persons under divine inspiration. In this respect, the Western world has adopted a double standard. On the one hand, it prefers the original works of Socrates, Plato and Aristotle to the interpretations and translation of later Muslim and non-Muslim thinkers. But on the other, when it comes to the Bible and the

New Testament, it accepts all translations and interpolations as divinely inspired.

MUHAMMAD, A REAL HISTORIC FIGURE

Sixth, of all the prophets, Prophet Muhammad (peace be upon him) alone has a historical existence. Although Jesus lived only 2,000 years ago in an important part of the Roman Empire and at a time when the Empire was at its prime and had many eminent historians and writers recording every development, none mentioned the birth, the mission and the crucifixion of Jesus. Only one Jewish historian, Josephus, made a casual reference, which is considered to be a later addition. Therefore, some modern Western critics doubt the very existence of Jesus and think that Christianity is a revival of the old Egyptian cult of Isis-Osiris. As for earlier prophets, their names are to be found nowhere except in religious literature.

In the case of Islam, minute details of its Prophet's life are recorded and, what is more, life sketches of his Companions have been bequeathed to posterity. Historical record is very important, for without it, the authenticity of a prophet and the veracity of his teachings cannot be established. Myth and mystery mislead mankind rather than provide it with proper guidance. Only a practical and eventful life lived with success and respect in the full light of history can create the required impact. The Prophet of Islam alone can claim a life of this kind.

AGAINST OPPRESSION

Seventh, no other religion has provided a platform which can be used by the people to overthrow oppressive-imperialist powers. Judaic religious literature forecast the coming of a messiah whose forces would destroy the repressive Roman Empire, Judaism itself could not do it; Christianity became a partner of Roman imperialism in the course of time, and Zoroastrianism a hand-maid of the Sassanid dynasty. It was Islam alone which destroyed two empires and replaced them

with a government distinguished for its tolerance, a fact acknowledged even by non-Muslim scholars.

DEVOID OF MAJOR SCHISMS

Eighth, every religion of importance has split into two or three groups of almost equal size on basic issues of ideology. Buddhism has two; Mahayana and Hinayana with almost equal followings. Christianity has three: Catholicism, Protestantism and Greek Orthodox with roughly 45 percent, 30 percent and 25 percent of all followers in different historical periods. Similarly, Judaism has all along been divided into two main groups with almost equal followings. Even communism stands divided on fundamentals between the Russian and Chinese patterns with perhaps 40 and 60 percent following each.

It is a singular distinction of Islam that the overwhelming majority of its followers are in the fold of *as-Sunnah-wal Jam'ah*, with the rest following various Shi'i proclivities such as Ithna 'Ashari, Isma'ili, Zaidi, 'Alawi, Daruzi and so on. The reason for this overwhelming consensus in Islam is that Islamic teachings are plain, simple and explicit and do not lend themselves to more than one interpretation on basic issues.

There can be and are differences over interpretation of legal matters such as among Hanafiyyah, Shafi'iyyah, Malikiyyah and Hanbaliyyah or between the predestinarians and the supporters of free-will represented by the Jabiriyyah and the Qadiriyyah in the early centuries of Islam, or as in modern times between the orthodox and the reformers with the former regarding all religious literature produced by early Muslim scholars as sacrosanct while the latter are selective. But there has never been any difference among the overwhelming majority of the Muslims over the nature of God or the Prophet's status as a human being and messenger, or over man's place in the universe, his relations with God, his fellow beings, and with other creations, or over the five tenets of Islam, namely, *kalimah*, *salah* (prayer), *saum* (fasting), *zakah* (poor-due) and *hajj* (pilgrimage). This unique aspect of Islam is the result of the

existence of the Qura'n in its original form which renders diffusion, doubts and dichotomy impossible.

FREE FROM EROSION

Ninth, it is of special significance that while all other religions have been uprooted from the countries of their birth, Islam alone has remained entrenched and established in both the place and the country of its origin. Buddhism was born in India from which it is almost absent today. Zoroastrianism had its birth in Khurasan and flourished in Iran but could not hold onto either place. Judaism and Christianity were born and nourished in the Middle East, but today both have only small followings there. Though Judaism has been able to re-establish itself in Palestine, its durability is still doubted even by some leading Jewish thinkers. Previously, Christianity also succeeded in regaining Palestine during the Crusades, but its stay was short-lived there.

In Southeast Asia, Hinduism once lost almost all of northern India to Buddhism for no less than 900 years, from the 3rd century B.C. to the 6th century A.D. Later on, it regained most of the regions but again lost northwestern parts (present-day Pakistan) and eastern parts (Bangladesh) to Muslims. Furthermore, the heartland of Hinduism, the Gangetic Valley itself (Uttar Pradesh), has today no less than 20 percent Muslims as its inhabitants. Islam alone among world religions remains well-entrenched, unaffected and deep-rooted in the country of its birth with no replacement and no erosion.

EVER-SWELLING RANKS

Tenth, the last and in fact the most important aspect of Islam is its ever-swelling ranks. Islam has never witnessed any large-scale desertions from its fold during the last fourteen centuries. This is in sharp contrast to the losses suffered by Christianity from the 7th to 10th centuries, A.D., when most of its adherents in North Africa and West Asia went over to Islam. Again, in the 20th century, most of

the Christians of Russia, Eastern Europe and China gave up religion and embraced Communism. Similarly, Judaism has lost ground to Christianity, Islam and Communism in different periods of its history. Zoroastrianism is now almost extinct having lost mostly to Islam. Buddhism is confined to a few small countries, after having once covered most of Asia; Hinduism has lost to Islam on its own home ground.

Islam's expansion outside Arabia in terms of religion has been slow and halting from the very beginning because Muslims used their sword to conquer, not to convert. It is because of this fact, among others, as pointed out by several Western scholars, that though Islam's progress was slow, its adherents remained steadfast because they embraced it voluntarily. All efforts of Christianity, aided as it was by imperialist powers in the 19th century to convert Muslims, proved futile. Likewise, outside observers agree that Communism has failed to obliterate Islam from the Muslim populations of the USSR and China.

Today, despite the fact that there is no organized Muslim mission work, Islam is making headway in Africa both against paganism and Christianity, even though the latter is backed by powerful forces and funds. As such, unlike other religions, Islam is expanding rather than receding, gaining ground rather than losing, which is significant and indicative of the future shape of things.

These ten points distinguishing Islam from other religions and philosophies and demonstrate the lasting character of its appeal, the practical nature of its teachings, the flexibility of its legal system and the meaningfully successful life of its Prophet. His life has enormous potentialities for every human being who wishes success and respect in life.

Islam need not be compared with other religions to prove that the dawn of science and technology has brought an end to the era of faith. Islam is different, because of its dynamism. If Graeco-Roman philosophy could not defeat Islam in the early Muslim period, how can the same Graeco-Roman philosophy, as revived in the West, demolish Islam today, especially when the basic principles of both have remained the same?

CONCLUSION

Not paying attention to Islam as the true religion is a crime! It needs enough thought to leave it alone because in Islam there are two matters, paradise or hell fire, perhaps I am aware of the fact that some fake religions dictate that you shall live in the hereafter better than the current life, and there would be no punishment for non-believers in those concepts. A philosopher at NCCU in Durham, North Carolina had escaped the confusion of the Christianity and chose to be an athiest. His belief as he argued with me that he would live a better life in the hereafter upon which I told him then why don't you be ambitious and consider the better life and die as soon as possible? He could say nothing except that "I have a teenage daughter to take care of." I told him why doesn't she die too, take her with you for the hereafter better life? In conclusion, I taught him the following: If your belief were found in the hereafter to be the valid one, then both of us are winners since there is no punishment for disbelievers in your belief, but I am as a Muslim, going to be the only winner if Islam were found to be the true religion upon which you shall suffer in the hell fire.

He called me a fanatic Muslim just for the reason that I believe that only those who heard and believe in Islam (in God and prophet Muhammad (PBUH)) shall enter paradise. If I am a fanatic simply because of that belief, then is not he a fanatic too because he didn't pass all the students in his philosophy class except those who had passed his final exam? Did you get the message?! I will accept the fact that Muslims and non-Muslims shall enter paradise if he lets all of his students who made an "F" as well as those who made an "A," pass his philosophy course!

MY MODEST MESSAGE

This is a message to all corrupted Muslims, inverted Muslims, Christians, Followers of Jehovah Witness, Jews, Hindus, Buddhists, Sikhs, Kadeyanis, Behaei, Ahmadians, Shia, Communists, to all people all over the world - to the next generation until the day of judgement:

If all of you, alive people with dead people get together and carry a shovel and throw dust towards the sky to make the sky dirty, the sky would remain as it is, very clean and the dust should fall on to your heads and rather make you dirty. And thus, Islam would forever remain as is, clean and pure. The disbelievers are losers and we shall see! As for those who are dedicated to work against Al-Islam: I would like them to learn that if dogs all over the world continually bark at all hours of the day until the last day of this life, their barking would not hurt the sky but will hurt the dogs' mouth! Thus, Islam and you!

سبحانك اللهم و بحمدك أشهد أن لا إله إلا
انت أستغفرك و أتوب إليك .



Hashem AR-Refaei
March 25, 1989

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