

ISLAM

Is It an evil religion ?!

Read ! Then Judge!

BY: Ahmed Taha Allam

Dar-Ar- Alrawda

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Allah:

-Allah, the Arabic term for "God" (Arabic: الله, Allāh), It is the standard Arabic word for "God", derived from al-ilah, the God. "Allah" is the only word in the Arabic language equivalent to the English word "God".

-The term is best known in the West for its use by Muslims as a reference to God, Arabic-speakers of all faiths, including Christians and Jews, use the word "Allah" to mean "God", The Muslim and Christian Arabs of today have no other word for 'God' than 'Allah'.

-It's important to note that "Allah" is the same word that Arabic-speaking Christians, and Jews use for God, and we can find the word "Allah" in some Bibles in the Arabic language.

-The name "Allāh" exist in other Semitic languages, including Hebrew and Aramaic. The corresponding Aramaic form is 'Ēlāh, in Biblical Aramaic, and 'Allāhā, In Syriac.

Synchronically, but the term Allah does not have a plural form or a gender in the Arabic language, the synchronic Muslim understanding of the term does not consider it as a proper name like any other, but rather as the name of the nameless God, next to whom there is no other. The reason for these similarities is that Aramaic, Hebrew and Arabic are all Semitic languages with common origins.

-Most Arabic-speaking Christian and Jewish Communities (including the Yemenite Jews, several Mizrahi communities and some Sephardim), as well as Eastern Christians living in Muslims countries (such as Orthodox

Christians in Turkey use "Allāh" as the proper noun for "God", and Allah is the standard Arabic word for "God" and is used by Arab Christians as well.

-Some Muslim scholars feel that the word "Allāh" should not be translated, because they perceive the Arabic word to express the uniqueness of "Allāh" more accurately than the word "god" for three reasons:

1-The word "Allāh" had been used in the Arabic tongue in the pre-Islamic period, and was also used by Jews in certain regions (for cognate Hebrew Elōah).

2- The word "god" can take a plural form "gods", or the Aramaic word "El", or "Elah" can take a plural from "El-ohim", whereas the word "Allāh" in Muslims view or the Arabic language structure (Etymology) has no plural form.

3- The word "god" can have gender as male god or female god (called goddess) whereas the word "Allāh" in Muslims view or the word itself in Arabic language structure does not have gender (masculine or feminine).

-Nowadays Muslims tend to use the word "Allah" and some other Arabic words while discussing Islamic issues, regardless of the language which they speak because of the universal teachings of Islam.

-In English, the only difference between "god", meaning a false god, and "God", meaning the One True God, is the capital "G". In the Arabic alphabet, since it does not have capital letters, the word for God (i.e. Allah) is formed by adding the equivalent to the English word "the"

-which means- (Al-) to the Arabic word for "god/God"
-means-(ilah).

-The word 'Allah' in the Indonesian language, means God, It is used alternatively with the word "Tuhan". Indonesia recognizes six religions [Islam (majority)], Protestantism, Roman Catholicism, Hinduism, Buddhism, and Confucianism), all of which use these two words to refer to God or gods. However, religions other than Islam, use a different pronunciation for "Allah", although the spelling is the same.

-Simply "Allah" is the Arabic word of "God" so the Muslims worship the same only oneness God of Jews and Christians, the same God of Noah, Abraham, Moses, David, and Jesus -peace be upon them all- So that the thought of the Muslims worship another different God is totally wrong.

-The God has many Names because of the differences between the languages, cultures, time, and place.

-In Islam, Allah is the only deity, transcendent creator of the universe, and the judge of humankind.

- The Qur'an insists, Muslims believe, and historians affirm that Muhammad and his followers worship the same only oneness God as the Jews and Christians.

The messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers.

Each one believes in Allah, His Angels, His Books, and His messengers. (They say,) ' We make no distinction

between one and another of His messengers, __ and they say, ' We hear and we obey. (We seek) your forgiveness, our Lord, and to you is the return (of all).' "

Qur'an 2:285

" And argue not with the people of the scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic monotheism with His verses), except with such of them as do wrong; and say (to them): we believe in that which has been revealed to us and revealed to you; our ilah (God) is one (i.e. God) and to him we have submitted (as Muslims)."

Qur'an 29:46

-The Quran's Allah is the same Creator God who covenanted with Abraham but as both more powerful and remote than Yahweh and as a universal deity, unlike Yahweh or Elohim who closely follows Israelites.

"And to Allah belongs the dominion of the heavens and earth, And Allah has power over all things."

Qur'an 3:189

"And to Allah belongs all that is in the earth. And all matters go back (for decision) to Allah"

Qur'an 3:109

"And to Allah belongs all that is in the heavens and all that is in earth. And Allah is Ever Encompassing all things".

Qur'an 4:126

And to Him belongs whatsoever exists in the night and the day, and He is All-Hearing, the All-Knowing"

Qur'an 6:13

And to Allah belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allah is Oft-Forgiving, Most Merciful ".

Qur'an 3:129

No doubt, surely, all that is in the heavens and the earth belongs to Allah. No doubt, surely Allah's promise is true. But most of them know not".

Qur'an 10:55

To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily, He is All-Knower of everything."

Qur'an 42:12

O Allah! *la 'ilah 'illa huwa* (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One who sustains and protects all that exists)".

Qur'an 3:2

"Truly nothing hiding from Allah, in the earth or in the heaven".

Qur'an 3:5

"say (O Muhammad): O Allah! possessor of the king-

dom, You give the kingdom to whom You will, and you take the kingdom from whom you will, and you endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things ".

Qur'an 3:26

"say (o Muhammad): Whether you hide what is in your breast or reveal it , Allah knows it, and He knows what is in the heavens and what is in the earth. And Allah is Able to do all things ".

Qur'an 3:29

"And indeed We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge)."

Qur'an 50:16

"His kingdom of the heavens and earth. It is He who gives life and causes death; and He is Able to do all things."

Qur'an 57:2

"Blessed is He whose Hand is the dominion; and He is Able to do all things."

Qur'an 67:1

" He cannot be questioned as to what He does, while they will be questioned."

Qur'an 21:23

"so that the people of the scripture (Jews, and Christians) may know that they have no power whatsoever over the Grace of Allah, And that (His) Grace is (entirely) in

His Hand to bestow on whomsoever He wills. And Allah is the owner of Great bounty."

Qur'an 57:29

"And no moving (living) creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus or grave). All is in a clear Book (Al-Lauh Al-Mahfuz __ the Book of Decrees with Allah)".

Qur'an 11:6

"That is because Allah: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things."

Qur'an 22:6

-According to the tradition of Islam there are more than 99 Names of God (meaning: "The best names") each of which evoke a distinct characteristic of Allah.

The most famous and most frequent of these names are "the Merciful" (*al-rahman*), and "the Compassionate" (*al-rahim*), the King, the Holy, the One free,.....etc.

-According to Islamic tradition, a Muslim may not be given any of the 99 Names of God in the exact same form. For example nobody may be named *Al Malik* (The King), but may be named *Malik* "King", because this "Al" give the Lord (Allah) the ultimate of the Quality.

"Allah! La 'ilaha 'illa Huwa (none has the right to be worshipped but He)! To Him belong **the Best Names**".

Qur'an 20:8

"And all **the Most Beautiful Names** belongs to Allah, so call on Him by them, and leave the company of those who believe or deny (or utter impious speech against) His Names. They will be requited for what They used to do".

Qur'an 7:180

"He is Allah, beside Whom *La 'illaha 'illa Huwa* (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the compeller, the Supreme. Glorified is Allah! (High is He) above all that they associate as partners with Him"

Qur'an 59:23

" He is Allah, the creator, the Inventor of all things, the Bestower of forms. To Him belong **The Best Names** . All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise".

Qur'an 59:24

The Prophet is also reported to have said in a Hadith:

"Verily, there are ninety-nine names of God, one hundred minus one. He who enumerates them would get into Paradise." (Sahih Muslim, Vol. 4, no. 1410)

In one Islamic tradition, the Prophet Muhammad used to call God by all His names:

'Allahumma inni ad`uka bi asma'ika al husna kulliha"

"ادعوك باسمائك الحسنی كلها انی اللہم"

"O God, I invoke You with all of Your beautiful names."

-The 99 best Names of God:

#	Transliteration	Translation
1	Ar-Rahman (الرحمن)	The All Beneficent
2	Ar-Rahim (الرحيم)	The Most Merciful
3	Al-Malik (المليك)	The King. The Sovereign
4	Al-Quddus (القدوس)	The Most Holy
5	As-Salaam (السلام)	The Peace and Blessing
6	Al-Mu'min (المؤمن)	The Guarantor
7	Al-Muhaymin (المهيمن)	The Guardian. The Preserver
8	Al-Azeez (العزيز)	The Almighty. The Self Sufficient
9	Al-Jabbar (الجبار)	The Powerful. The Irresistible
10	Al-Mu'akabbir (المكبر)	The Tremendous
11	Al-Khalq (الخالق)	The Creator
12	Al-Bari (البارئ)	The Righttull
13	Al-Musawwir (المصور)	The Fashioner of Forms
14	Al-Ghaffar (الغفار)	The Ever Forgiving
15	Al-Qahhar (القهار)	The All Compelling Subduer
16	Al-Wahhab (الوهاب)	The Bestower
17	Ar-Razzaq (الرزاق)	The Ever Providing
18	Al-Fattah (الفتاح)	The Opener. The Victory Giver
19	Al-'Aleem (العليم)	The All Knowing. The Omniscient
20	Al-Qabid (القابض)	The Restrainer. The Straightener
21	Al-Basit (الباسط)	The Expander. The Munificent
22	Al-Khafid (الخالص)	The Abaser
23	Ar-Rafi' (الرافع)	The Exalter

2- Al-Mu'ezz (المعز)	The Giver of Honour
25 Al-Mudhell (المذل)	The Giver of Dishonour
26 As-Sami'e (السميع)	The All Hearing
27 Al-Baseer (البصير)	The All Seeing
28 Al-Hakam (الحكم)	The Judge. The Arbitrator
29 Al-'Adl (العدل)	The Utterly Just
30 Al-Lateef (اللطيف)	The Subtly Kind
31 Al-Kabeer (الكبير)	The All Aware
32 Al-Halim (العليم)	The Forbearing. The Indulgent
33 Al-Azeem (المظيم)	The Magnificent. The Infinite
34 Al-Ghafoor (الغفور)	The All Forgiving
35 Ash-Shakur (الشكور)	The Grateful
35 Al-Aliyy (العلي)	The Sublimely Exalted
37 Al-Kabeer (الكبير)	The Great
38 Al-Hafeez (الحفيظ)	The Preserver
39 Al-Muqeet (المقيت)	The Nourisher
40 Al-Hasib (الحصيب)	The Reckoner
41 Al-Jalil (الجليل)	The Majestic
42 Al-Kareem (الكريم)	The Bountiful, The Generous
43 Ar-Raqeeb (الرقيب)	The Watchful
44 Al-Mujeeb (المجيب)	The Responsive, The Answerer
45 Al-Wasse'e (الواسع)	The Vast. The All Encompassing
46 Al-Hakcem (الحكيم)	The Wise
47 Al-Wadood (الودود)	The Loving. The Kind One
48 Al-Majced (المجيد)	The All Glorious
49 Al-Ba'ith (الباعث)	The Raiser of The Dead
50 Ash-Shaheed (الشهيد)	The Witness

51. Al-Haqq (الحق)	The Truth, The Real
52. Al-Wakeel (الوكيل)	The Trustee, The Dependable
53. Al-Qawate (القوى)	The Strong
54. Al-Mateen (المعين)	The Firm, The Steadfast
55. Al-Walate (الولى)	The Protecting Friend, Patron and Helper
56. Al-Hamid (الحمد)	The All Praiseworthy
57. Al-Muhsi (المحصي)	The Accounter, The Numberer of All
58. Al-Mubdi' (المبدئ)	The Producer, Originator, and Initiator of All
59. Al-Mu'eed (المعيد)	The Restorer Who Brings Back All
60. Al-Muhyee (المحيي)	The Giver of Life
61. Al-Mumeet (المميت)	The Bringer of Death, The Destroyer
62. Al-Hei (الحي)	The Ever Living
63. Al-Qeiyoom (القيوم)	The Self Subsisting Sustainer of All
64. Al-Wajid (الواجد)	The Perceiver, The Finder, The Unfailing
65. Al-Majid (الماجد)	The Illustrious, The Magnificent
66. Al-Wahid (الواحد)	The One, The Unique, Manifestation of Unity
67. Al-Ahad (الاحد)	The One, the All Inclusive, The Indivisible
68. As-Samad (الصمد)	The Self Sufficient, The Impregnable, The Eternally Besou
69. Al-Qadir (القادر)	The All Able
70. Al-Muqtadir (المقتدر)	The All Determiner, The Dominant
71. Al-Muqaddim (المقدم)	The Expediter, He Who Brings Forward
72. Al-Mu'akhir (المؤخر)	The Delayer, He Who Puts Far Away
73. Al-Awwal (الأول)	The First
74. Al-Akhir (الأخر)	The Last
75. Az-Zahir (الظاهر)	The Manifest, The All Victorious
76. Al-Batin (الباطن)	The Hidden, The All Encompassing
77. Al-Wali (الوالي)	The Patron

78 Al-Muta'ali (المعتالي)	The Self-Evaluated
79 Al-Barr (البر)	The Most Kind and Righteous
80 At-Tawwab (التواب)	The Ever-Returning, Ever-Relenting
81 Al-Muntaqum (المنقم)	The Avenger
82 Al-'Afuww (العفو)	The Pardoner, The Effacer of Sins
83 Ar-Ra'of (الرزوف)	The Compassionate, The All-Pitying
84 Malik-al-Mulk (ملك مالك)	The Owner of All Sovereignty
85 Dhu-al-Jalali wa-al-Ikram (ذو الجلال والإكرام)	The Lord of Majesty and Generosity
86 Al-Muqsit (المقسط)	The Equitable, The Requirer
87 Al-Jami'e (الجامع)	The Gatherer, The Unifier
88 Al-Ghanaie (الغنى)	The All-Rich, The Independent
89 Al-Mughni (المغنى)	The Enricher, The Emancipator
90 Al-Mani' (المانع)	The Withholder, The Shielder, the Defender
91 Ad-Darr (الضر)	The Distressor, The Harmer -This attribute can only be found
92 An-Nafi' (النافع)	The Propitious, The Benefactor
93 An-Noor (النور)	The Light
94 Al-Hadi (الهادي)	The Guide
95 Al-Badi (البدیع)	The Incomparable, The Originator
96 Al-Baqi (الباقی)	The Ever-Enduring and Immutable
97 Al-Warith (الوارث)	The Heir, The Inheritor of All
98 Ar-Rasheed (الرشيد)	The Guide, Infallible Teacher and Knower
99 As-Saboor (الصبور)	The Patient, The Timeless

Another epithet found in the Qur'an is Dhul Fadl al-Azim (ذو الفضل العظيم) "The Lord of Infinite Grace", but it is not part of the traditional list of the 99 names of God.

Allah in the Qur'an:

"Allah! La 'illaha 'illa Huwa (none has the right to be worshipped but He), Al _Hayyul _Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. who is he that can intercede with Him except with His permission? He knows what happens to them (His creature) in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His *kursi* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great."

Qur'an 2:225(called Ayatul-kursi)

"Allah is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything."

Qur'an 24:35

1-kursi :(Footstool) of the throne :(Arch).

And He it is Who has created the heavens and the earth in six Days and His Throne was the water, that he might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."

Qur'an 11:7

Say (O Muhammad): " Who provides for you from the sky and the earth? or who owns hearing and sight? And who brings out the living from the dead and bring out the dead from the living? And who disposes the affairs?" They will say: "Allah" say: "Will you not then be afraid [of Allah's punishment (for setting up rivals in worship with Allah)]? "

Qur'an 10:31

2."Allah is He Who raised the heavens without any pillars that you can see. Then, He rose above (*Istawa*) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the Meeting with your Lord."

3." And it is He who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruit He made *Zawjayn Ithnayn* (two in pairs _ may mean two kind or it may mean two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. verily , in these things, there are *Ayat* (proofs, evidences, lessons, signs, etc.) for a people

who reflect."

4."And in the earth are neighboring tracts, and gardens of vines, and green corps (fields), and date palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are *Ayat* (proofs, evidences, lessons, signs) for the people who understand."

Qur'an 13:2-4

The concept of monotheism:

Tawhīd (Arabic: توحيد; also transliterated *Tawheed* and *Tauheed*; Turkish: *Tevhid*) is the Islamic concept of monotheism. In Islam, Tawhīd means to assert the unity of Allah. The opposite of Tawhīd is *shirk*, which means "division" in Arabic, referring to idolatry, and the opposite of the believer is *Mushrik*.

"And they (disbelievers, polytheists) worship besides Allah, that which can neither profit them nor harm them; and the disbeliever is ever a helper (of satan) against his Lord."

Qur'an 25:55

A-Oneness of the Lordship of God: (*Tawheed-ar-Ruboobeeyah*) To believe that there is only one Lord for all the universe,

1-THE Qur'anic literalism Ibn taymiya taught that God does not have body parts, but that, nonetheless, He has the following attributes that the Qur'an and Hadith name: "Hands", "Eyes", "a Face", but that they are unlike anything we know of, as they are in a manner that befits God's majesty. Just like God Hears, and humans hear, God has a Hand, and humans have a hand, but they are different from each other as much as God is different from humans. Salafis believe that God is above the Heavens, upon the Arsh (Throne), above the Kursi (Footstool)

who is its Creator, Organizer, Planner, Sustainer, and Giver of security.

-Muslims believe in Ibrahamic faiths that believe in the oneness of God who can not be held an equal in anyways to other beings or concepts.

1. "say (o Muhammad): ' He is Allah, the one",
2. "Allahus-samad [Allah __ the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drink)],
3. "He begets not, nor he begotten,
4. "And there is none coequal or comparable to Him."

Qur'an 112:1-4

"And your *Ilah* (God) is One *Ilah* (God __ Allah), *la ilaha illa huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful."

Qur'an 2:163

"It is He (Allah) who is the only *Ilah* (God to be worshipped) in the heaven and only *Ilah* (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower".

Qur'an 43:84

"And Blessed is He to Whom belongs the kingdom of the heaven and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned".

Qur'an 43:85

" And those whom they invoke instead of Him have no power of intercession __ except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allah, and obeyed His Orders), and they know (the facts about the Oneness of Allah)

Qur'an 43:86

"And He is Allah (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad)".

Qur'an 6:3

- He created everything and everythings belong to Him.

"allah is the creator of all things , and He is the *wakil* (Trustee, Disposer of affairs, Guardian) over all things."

Qur'an 39:62

-what would happen if there were more than one God?!!!

the Noble Qur'an answer this question in this verse:

"Had there been therein (in the heavens and the earth) *al-ihah* (gods) besides Allah, then verily, both would have been ruined. Glorified is Allah, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!

Qur'an 21:22

-No partners, No other gods, None but Him (Allah)

the Qur'an says there is no god but Allah, there are no other gods, and also He is the one in the heavens and earth. None judge in God (Allah) kingdom but He.

The Holy Qur'an in this verse is challenging the people if there were any signs about other gods in any books sent down to any prophet except the corruptions, deviations and the obliquities that have been made by human.

"And Allah said: (O mankind!) "Take not *ilahayn* (two gods in worship). verily, He (Allah) is (the) only One *Ilah* (God). Then, fear Me (Allah (جل جلاله much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allah has forbidden and do all that Allah has ordained and worship none but Allah]."

Qur'an 16:51

"And they worship others besides Allah such as do not and cannot own any provision for them from the heavens or the earth."

Qur'an 16:73

Or have they taken for worship (other) *alilah*(gods) beside Him? Say: "Bring your proof. this (the Qur'an) is the remember for those with me and the remember for those before me." But most of them know not the Truth, so they are averse.

Qur'an 21:24

-some priests and pontiffs in the primitive centuries removed, added, and changed some verses in the previous books before the Noble Qur'an which protected and none dare to add or remove any verse or even a letter in it until now and none will because Allah said :

"Verily, We, it is We Who have sent down *Dhikr* (i.e. the Qur'an) and surely We will guard it from corruption"

Qur'an 15:9

-Muslims believe that Allah cannot be seen, imagined or perceived in any way in the present life of this world. Rather, they believe that only the righteous believers will see Allah on Judgment Day (after they have died).

"No vision can grasp Him, but He grasps all vision. He is *Al-Latif* (the Most Subtle and Courteous), the Well-Acquainted (with all things)."

Qur'an 6:103

In a hadith*, Abu Huraira (a companion of Muhammad) reported:

The people said to the Messenger of Allah (may peace be upon him): Messenger of Allah, shall we see our Lord on the Day of Resurrection? Muhammad said, "Do you feel any trouble in seeing the moon on the night when it is full?" They replied, "Messenger of Allah, no."

Muhammad -peace and blessing upon him- continued, 'Do you feel any trouble in seeing the sun, when there is no cloud over it?' They said, "Messenger of Allah, no." Muhammad said: Verily you would see Him like this (as you see the sun and the moon). Sahih Muslim 001.0349

1-Hadith (الحديث transliteration: al-hadīth)

are traditions relating to the words and deeds of Muhammad - peace and blessing upon him-. Hadith collections are regarded as important tools for determining the sunnah or Muslim way of life, by all traditional schools of jurisprudence. Hadith was originally an oral tradition relevant to the actions and customs of Islamic Prophet Muhammad. Starting with the first fitna of the 7th century, those receiving the hadith started to question the sources of the saying. This resulted in the list of transmitters, for example "A told me that B told him that Muhammad said". This list of the chain of testimony by which a hadith was transmitted is called an *Isnad*. The text itself came to be known as *Matn*, the hadith were eventually recorded in written form, had their *Isnad* evaluated and were gathered into large collections mostly during the reign of Umar II (bin Abdul Aziz, grandson of Umar bin Al Khattab(RAA) 2nd Caliph) during 8th century, something that solidified in the 9th century. These works are still today referred to in matters of Islamic law and history. The overwhelming majority of Muslims consider hadith to be essential supplements to and clarifications of the Qur'an, Islam's holy book. In Islam jurisprudence, the Qur'an contains many rules for the behavior

22."some faces that Day shall be *Nadirah* (shining and radiant)",

23."Looking for their Lord (Allah)."

Qur'an 75:22-23

but the Evildoers will not.

24."And some faces that Day will be *Basirah* (dark, gloomy, frowning, and sad)",

25."Thinking that some calamity is about to fall on them."

Qur'an 75:24-25

Expected of Muslims. However, there are many matters of concern, both religious and practical, on which there are no specific Qur'an rules. Muslims believe that they can look at the way of life, or *Sunnah* of Muhammad and his companions to discover what to imitate and what to avoid. Muslim scholars also find it useful to know how Muhammad or his companions explained the revelations, or upon what occasion Muhammad received them.

Hadith are a source for Islamic history and biography. For the vast majority of devout Muslims, authentic hadith are also a source of religious inspiration.

Muslim scholars classify hadith relating to Muhammad -Peace and blessing upon him- as follows:

a- what Muhammad said (قول) (*qawli*)

b- what Muhammad did (فعل) (*fi'i*)

c- what Muhammad approved (تقرير) (*taqrir*) in other actions

2- **Sahih Muslim** (Arabic: مسلم صحيح, *Sahih muslim*) is one of the Sunni Six Major Hadith collections, collected by Imam Muslim. It is the second most famous hadith collection among Muslims.

The six major Hadith collections includes

Name	Collector
Sahih Bukhari	Imam Bukhari (d. 870)
Sahih Muslim	Muslim Ibn al-Hajjaj (d. 875)
Sunan Abi Da'ud	Abu Da'ud (d. 888)
Sunan al-Tirmidhi	al-Tirmidhi (d. 892)
Sunan al-Sughra	al-Nasa'i (d. 915)
Sunan Ibn Maja	Ibn Maja (d. 886)

B-Oneness of the Worship of God: (*Tawheed-al-Ulooheeyah* or *Tawheed-al-Ebaadah*) To believe that none has the right to be worshipped in truth except God.

יח נ' אמר יהוה אל-מ' שָׁה, כִּי תֵאמַר אֶל-בְּנֵי יִשְׂרָאֵל: אַתֶּם רִאִיתֶם--
18 And the LORD said unto Moses: Thus thou shalt say unto the children of Israel: Ye yourselves have seen that I have talked with you from heaven.

יט ל' א' תַעֲשׂוּן, אֲתֵי: אֵלֵי הֵי קֶסֶף וְאֵלֵי הֵי זָהָב, לֹא תַעֲשׂוּ לָכֶם. **19** Ye shall not make with Me--gods of silver, or gods of gold, ye shall not make unto you.

Exodus 20:18-19

22." He is Allah, beside Whom *la ilaha illa huwa* (none has the right to be worshiped but He) the All-Knower of the unseen and the seen. He is the most Gracious, the Most Merciful".

23."He is Allah, beside Whom *la ilaha illa huwa* (none has the right to be worshiped but He) the King, the Holy, the One free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the compeller, the supreme. Glorified is Allah! (Hight is He) above all that they associate as partners with Him".

24.He is Allah, the creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise."

Qur'an 59:22-24

"And to Allah prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allah) with humility]."

Qur'an 16:49

And they worship besides Allah things that harm them not, nor profit them, and they say: "These are Your intercessors with Allah". Say: "Do you inform Allah of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!

Qur'an 10:18

"No doubt! verily, to Allah belongs whosoever is in the heavens and whosoever in the earth. And those who worship and invoke others besides Allah, in fact they follow not the (Allah's so-called) partners, they follow only a conjecture and they only invent lies".

Qur'an 10:66

They (Jews, Christians, and pagans) say: "Allah has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allah what you know not. "

Qur'an 10:68

Say (O Muhammad): "O you mankind! if you are in doubt as to my religion (Islam), then (know) I will never worship those whom you worship besides Allah. But I

worship Allah Who causes you to die, and I am commanded to be one of the believers".

Qur'an 10:104

[Ibrahim (Abraham)] said: "Do you then worship besides Allah, things that can neither profit you nor harm you?"

Qur'an 21:66

12." He calls besides Allah to that which can neither harm him nor profit him. That is a straying far away."

13."He calls unto him those whose harm is nearer than his profit; certainly an evil *Maula* (patron) and certainly an evil friend!

Qur'an 22:12-13

C-Oneness of the Names and Qualities of God:

(*Tawheed-al-Asma-Sifaat*) Muslims feel that one may not name or qualify God except with what he or Muhammad had named or qualified Him, and that nobody else can be named or qualified with those names and qualities. Also, it is a Muslim belief that those names and qualities must be followed verbatim, without changing their meaning or ignoring them completely or twisting the meanings or likening them (giving resemblance) to anything that isn't God.

95."He said : worship you that which you (yourself) carve?",

96."While Allah has created you and what you make! "

Qur'an 37:95-96

"He calls besides Allah to that which can neither harm him nor profit him. That is a straying far away"

Qur'an 22:12

"Those whom they (Al-Mushrikun) invoke besides Allah have not created anything, but are themselves created"

Qur'an 16:20

"And they worship besides Allah others for which He has sent down no authority, and of which they have no knowledge; and for the *Zalimun* (wrongdoers, polytheists, and disbelievers in the Oneness of Allah) there is no helper."

Qur'an 22:71

"set not up with Allah any other *'ilah* (god), (O men)! (This verse is addressed to Prophet Muhammad, but its implication is general to all mankind), or you will sit down reprovèd, forsaken.

Qur'an 17:22

" No son (or offspring) did Allah beget, nor is there any *'ilah* (god) along with Him. (If there had been many gods), then god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allah above all that they attribute to Him!"

Qur'an 23:91

"And invoke not any other *'ilah* (god) along with Allah, *La 'ilah illa Huwa* (none has the right to be worshipped but He). Everythir g will perish except His Face. His is the Decision, and to Him you (all) shall be returned."

Qur'an 28:88

-we read in the New Testament a reiteration of one of the Ten Commandments:

“And Jesus answered him. The first of all commandments is hear, O Israel; the Lord our God is one Lord”

(Mark 12:29)

And there is no objection with this passage in the Holy Qur'an

"Say (O Muhammad): ' He is Allah (the) one.' "

Qur'an 112:1

-The Qur'an resembles those who take false deities as:

"The likeness of those who take (false deities as) *Auliya'* (protectors, helpers) other than Allah is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house __ if they but knew."

Qur'an 29:41

Abraham
The Abrahamic faiths.

Abraham:

(Hebrew: *Avraham* אַבְרָהָם : Arabic: *Ibrahim* إبراهيم), His original name was **Abram** (Hebrew: אַבְרָם, Standard *Avram* Iberian '*Abrāham* Ashkenazi *Avrohom* or *Avruhom*) meaning either "exalted father" or "[my] father is exalted" (compare *A-biram*). Later in life he went by the name Abraham.

He is a figure in the Torah, Bible, and Qur'an whom Jewish, Christian and Islamic regard as the founding Patriarch of the Israelites, Arabs and Edomite peoples.

In what is thus called Abrahamic religious tradition, Abraham is the forefather of these peoples.

His life as narrated in the book of Genesis (chapters 11–25), and The Noble Qur'an may reflect various traditions.

According to the Torah, Abraham was brought by God from Mesopotamia to the land of Canaan, around 2,000 BC/BCE. Abraham was the son of Azar. Abraham's older brothers were named Nahor and Haran. (The city of Haran was not named after this brother, but is spelled differently in Hebrew). Judaism, Christianity and Islam are sometimes referred to as the "Abrahamic religious", because of the role that Abraham plays in their holy books and beliefs. In the Jewish tradition, he is called *Avraham Avinu* or "Abraham, our Father". God promised Abraham that through his offspring, all the nations of the world will come to be blessed.

וְאֵלֵךְ בְּכֶהֱמָ בְרַךְ כִּי בְרַךְ לְךָ אָמַרְתָּ וְנִבְרַךְ יִגְבַּר
 בְּךָ כֹּל מִי שֶׁפָּחַתָּהָ אֶדְכָּהּ 3 (And I will bless them
 that bless thee, and him that curseth thee will I curse; and
 in thee shall all the families of the earth be blessed'.

(Genesis 12:3)

-Jews, Christians, and Muslims consider him father of the People of Israel. For Muslims, he is a Prophet of Islam and the ancestor of Muhammad through his son Ishmael, Abraham married Sarah. Then he took his Egyptian handmaid Hagar as his wife. and the thought of that Ishmael came through his concubine Ketubah is such a lie.

"All praise and thanks are Allah's, Who has given me in old age Isma'il (Ishmael) and Ishaq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations."

Qur'an 14:39

-And we can notice that God mentioned Ishmael before Isaac in this verse which mean that he is the oldest. and that regular is the Holy Qur'an as the God mentioned in some other verses the hearing sense before the seeing sense because God give the Hearing sense to the foetus before the seeing sense. such a regular order.

-Abraham known as Ibrahim in Arabic, He is a very important person in Islam, both in his own right as a prophet as well as being the father of Ishmael and Isaac. Ishmael, his first son is considered as the *Father of the Arabs*, and Isaac is considered as the *Father of the Hebrews*. It is believed in Islam, that Ishmael was

the son whom Abraham almost sacrificed.

-Abraham is revered by Muslims as one of the Prophets of Islam, and is commonly termed *Khulil U'llah*, "Friend of God". Abraham is considered a Hanif (he rejected the polytheism and he worshiped only one God), that is, a discoverer of monotheism.

-The childhood of Abraham:

-In his childhood he rejected the polytheism and Idolatry. His father was a Idols maker but he has never believed in these idols as God or even Mediate to God. so that, he asked his father.

52."When he said to his father and his people: ' What are these images to which you are devoted?

53.They said: ' We found our fathers worshipping them' ."

-But that wasn't a good reason to worship a god for Abraham. so he told them

"He said: Indeed you and your fathers have been in manifest error"

Qur'an 21:54

And he wondered why do they worships Idols that do not hear,listen, nor think. and here is the story as narrated in the Holy Qur'an:

41."And mention in the Book (the Qur'an) Ibrahim (Abraham). Verily, he was a man of truth, and a prophet.

42. When he said to his father: ' O my father! why do you worship that which hears not, sees not and cannot avail you anything?'

43. O my father! Verily, there has come to me the knowledge that which came not to you. So follow me, I will guide you to the straight path.

44. O my father! Worship not *Shaytan* (Satan). Verily, *Shaytan* (Satan) has been rebel against the Most Gracious (Allah).

45. O my father! I fear lest a torment from the Most Gracious (Allah) should overtake you, so that you become a companion of *Shaytan* (Satan) (in the Hell-fire).

46. He (the father) said: ' Do you reject my gods, O *Ibrahim* (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you).'

47. *Ibrahim* (Abraham) said: ' Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is to me Ever Most Gracious.

48. And I shall turn away from you and from those whom you invoke besides Allah. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord.' "

Qur'an 19:41-48

Then he decided to find out the Truth.

74. "And (remember) when *Ibrahim* (Abraham) said to

his father Azar: ' Do you take idols as *'allihun* (gods)? Verily, I see you and your people in manifest error."

75." Thus did We show Ibrahim (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty."

Qur'an 6:74-7

-Then he started to Meditate in the universe trying to find out a real God away of this polytheism and Idolatress.

76."When the night covered him over with darkness he saw a star. He said: ' This is my Lord.' But when it set, he said: ' I like not those that set'.

77.When he saw the moon rising up, he said: 'This is my Lord.' but when it set, he said: ' unless my Lord guides me, I shall surely be among the people who went astray.

78.When he saw the sun rising up, he said: ' this is my Lord. This is greater.' But when it set, he said: ' o people! I am indeed free from all that you join as partners (in worship with Allah).

79.Verily, I have turned my face towards Him who has created the heavens and the earth *Hanifa* (Islamic Monotheism, i.e. worshipping none but Allah Alone), and I am not of *Al-mushrikun*.

Qur'an 6:76-79

-They were surprised about his speech against their Idols

"They said: Have you brought us the Truth, or are you one of those who play about?"

Qur'an 21:55

-But Abraham was so confidence about his God revelation.

"He said: ' Nay, your Lord is the Lord of the heavens and the earth. Who created them and to that I am one of the witnesses."

Qur'an 21:56

-Then he went back to his tribe place and he destroyed all the idols except the biggest one.

57." And by Allah, I shall plot a plan (to destroy) your idols after you have gone away and turned your back.

58 So he broke them pieces (all) except the biggest of them, that they might turn to it."

Qur'an 21:57-58

-Then when his people came back to their prayer place they found out the mess, and they asked each other who has done this to our gods.

59."They said: who has done this to our *alihah* (gods)? He must indeed be one of the *Zalimun* (wrongdoers).

60.They said: ' We heard a young man talking against them, who is called Ibrahim (Abraham)."

Qur'an 21:59-60

-Then they decided to bring him in front of the people eyes and revenge.

61."They said: ' Then bring him before the eyes of the people, that they may testify.

62.They said: ' Are you the one who has done this to our gods, o Ibrahim (Abraham)? '

63.[Ibrahim (Abraham)] said: ' Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak.!"

Qur'an 21:61-63

-Abraham tried to make them use their heads and think for a while.

64."So they turned to themselves and said: ' Verily, you are the *Zalimun* (polytheists and wrongdoers).

65.Then they turned themselves (their first thought and said): ' indeed you [Ibrahim (Abraham)] know well that these (idols) speak not! ' "

Qur'an 21:64-65

-Then Abraham asked them why do they worship them besides God if they can't speak and defenceless.

66."[Ibrahim (Abraham)] said: ' Do you then worship besides Allah, things that can neither profit nor harm you.

67.Fie upon you, and upon that which you worship besides Allah! Have you then no sense?"

Qur'an 21:66-67

-But they turned back to their thoughts and blindfolded their eyes and they decided to burn him alive.

68.They said: 'Burn him and help your *'alliha* (gods), if you will be doing.'

Qur'an 21:68

-But God saved Abraham from the fire and his people, and He ordered the fire not to hurt Abraham, and to be coolness and safe for him. and think about the God grace and the way the Holy Qur'an narrate to us, God ordered the fire to be:

1-coolness

2-safety for Abraham

and if it was just coolness he would die also because of feeling cold, but the God ordered it to be both cool and safe for Abraham.

"We (Allah) said: ' O Fire! Be you coolness and safety for Ibrahim (Abraham)!"

Qur'an 21:69

-And at last God saved his Messenger and defeated the disbelievers

"And they wanted to harm him, but We made them the worst losers."

Qur'an 21:70

-Abraham as a man (in his older ages):

-He married sara, and his Egyptian handmaid hagar.

-Abraham left His wife Hager and His son Ishmael in Makka which was such a withheld, uncultivable arid, dryness place, and he prayed for them.

"O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform *As-salat*. So, fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks."

Qur'an 14:37

"And (remember) when Ibrahim (Abraham) said, ' My Lord, make this city (Makka) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day.' He (Allah) answered: ' As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination.'

Qur'an 2:126

-Muslims believe Abraham rebuilt the Ka'bah, the Holy Mosque in Makkah, during his life with Ishmael. The construction of the Kaaba was upon God's command.

"And (remember) when Ibrahim (Abraham) and (his son) Isma'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah) (saying), ' our Lord!

Accept (this service) from us. Verily, you are the All-Hearer, the All-Knower'."

Qur'an 2:127

-And they prayed several supplications and invocations

The first:

"Our Lord! And make us submissive to you and of our offspring a nation submissive to you, and show us our *Manasik* (all the ceremonies of pilgrimage _ *Hajj* and '*Ummrah*), and accept our repentance. Truly, you are the one Who accepts repentance, the most Merciful."

Qur'an 2:128

The second:

"Our Lord! send among them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammed), who shall recite to them Your verses and instruct them in the Book (this Qur'an) and *Al-Hikmah* (full knowledge of islamic laws and jurisprudence or wisdom or prophet's legal ways), and purify them. Verily, You are the All-mighty, the All-wise."

Qur'an 2:129

Note: the Ka'bah was there before Abraham the muslims believe that it was built by angels before mankind creation and Abraham and Ishmael just rose the foundations of it.

"And (remember) when We made the House (the ka'bah at Makkah) a place of resort for mankind and

a place of safety. And take you (people) the *Maqam* (place) of Ibrahim (Abraham)[or the stone on which Ibrahim (Abraham) stood while he was building the ka'bah] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawaf* of the Ka'bah at Makkah), and We commanded Ibrahim (Abraham), and Isma'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (*I'tikaf*), or bowing or prostrating themselves (there, in prayer).

Qur'an 2:125

Abraham's footprint is displayed outside the Ka'abah, which is on a stone, protected and guarded. The annual *Hajj* (pilgrimage) is the fifth pillar of Islam, follows Abraham, Hagar, and Ishmael's journey to the sacred place of the Kaaba. The *Eid ul-Adha* (the sacrifice festival) ceremony is focused on Abraham's willingness to sacrifice his promised son on God's command. In turn, God spared his son's life and instead substituted a sheep. This was Abraham's test of faith. The identity of which son it was is in controversy among muslim scholars but widely accepted among ordinary Muslims to be Ishmael, and they use various proofs among others the fact that Ishmael was at this time his only son from the Holy Qur'an.

-The sacrifice story:

the Holy Qur'an narrated the entire sacrifice story and it mentioned that it happened between Abraham and his first born son Ishmael and the Holy Qur'an mentioned also that Allah gave Isaac (Ishaq) to Abraham after this story as a glad tidings or a reward.

102."And when he (his son) was old enough to walk with him, he said: 'O my son! i have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah). So look what you think!' He said: ' O my father! Do that which you commanded, *In sha' Allah* (if God wills), you shall find me of *As-sabirun* (the patients)."

103."Then, when they had both submitted themselves (to the Will of Allah), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);

104.We called out to him: ' O Abraham!

105. you have fulfilled the dream!' verily, thus do we reward the Muhsinun (good-doers).

106.verily, that indeed was the manifest trial.

107.And We left ransomed him with a great sacrifice (i.e كَبِشْ __ a ram);

108.And We left for him (a goodly remembrance) among the later generations.

109.'*Salam* (peace) be upon Ibrahim (Abraham)!'

110.Thus indeed do We reward the Muhsinun (good-

doers)

111.verily, he was one of Our believing slaves|

112.And We gave him the glad tidings of Ishaq (Isaac)
 ___ a prophet from righteous."

Qur'an 37:102-112

-Hagar did bear Abraham's first child whose name is Ishmael-peace be upon him- meaning, "God hears", was given by the angels. For the following fourteen years, Ishmael was Abraham's only child.

וַיֹּאמֶר לָהּ מְלֵאכֵי יְהוָה, הִנֵּה הָרָה לְךָ לֵדֹת יִצְחָק
 עַיִן יְהוָה אֵל שָׁמַיִם - בְּנֹן, וְנָקָרְאתָ שְׁמוֹ יִשְׁמָעֵאל, כִּי
 עָנָה יְהוָה. 11 And the angel of the LORD said unto her:
 'Behold, thou art with child, and shalt bear a son; and
 thou shalt call his name Ishmael, because the LORD
 hath heard thy affliction.

(Genesis 16:11)

-Also that the Qur'an mentioned in this story that Ishaq (Isaac) has been born after this story.

On Eid ul-Adha(the sacrifice festival), Muslims sacrifice a domestic animal -- a sheep, goat, cow, buffalo or camel - as a symbol of Abraham's sacrifice to remind the maercy of God, and divide the meat among the family members, friends, relatives, and most importantly, the poor.

The Abrahamic faiths:

-Islam is the natural sequence of the Abrahamic religions.

"It is He sent down the Book (the Qur'an) to you (Muhammad) with truth, confirming what came before it. And He sent down the *Taurat* (Torah) and the Injil (Gospel)."

Qur'an 3:3

"O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrahim (Abraham), while the *Taurat* (Torah) and the Injil (Gospel) were not revealed till after him? Have you then no sense?."

Qur'an 3:65

Abrahamic religion is a term of Islamic origin, commonly used to designate the three prevalent monotheistic religions – Judaism, Christianity, and Islam, which claim Abraham.

-Abraham is the ancestor of Muhammad through his son Ishmael, and For Muslims, he and his sons are Prophets of Islam as the other Prophets.

127. "And remember when Ibrahim (Abraham) and (his son) Isma'il (Ishmael) were raising up the foundations of the House (the ka'bah at makkah), (saying), ' our Lord! Accept (this service) from us. Verily, you are the

All-Hearer, the All-Knower".

128."Our Lord! And make us submissive to you and our offspring a nation submissive to you, and show us our *Manasik* (all ceremonies of pilgrimage _ *Hajj and 'Ummrah*), and accept our repentance. Truly, you are the one who accepts repentance, the Most Merciful",

129."our Lord! send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad), who shall recite to them your verses and instruct them in the Book (this Qur'an)and *Al-Hikmah*(full knowledge of the Islamic laws and jurisprudence or wisdom or prophet's legal ways), and purify them. verily, you are the All-Mighty, the All-wise",

130."And who turns away from the religion of Ibrahim (Abraham) (i.e Islamic monotheism) except him who befools himself? truly, We chose him in this world and verily, in the Hereafter he will be among the righteous",

131." when his Lord said to him 'submit (i.e be a muslim)!'He said ' I have submitted myself (as a Muslim) to the Lord of the '*Alamin*(mankind, jinn, and all that exists)",

132."And this (submission to Allah, Islam) was enjoined by Ibrahim (Abraham) upon his sons and by Ya'qub (jacob) (saying), ' o my sons! Allah has chosen for you the (true) religion, then die not except in the Faith of Islam (as muslims ___ Islamic monotheism",

133."Or were you witness when death approached Ya'qub (jacob)? when he said to his sons, 'what will

you worship after me (my death)?" they said, ' we shall worship your Ilah(God __Allah) the Ilah (God) of your fathers, Ibrahim (Abraham), Isma'il(Ishmael), Ishaq (Isaac), One Ilah (God), and to Him we submit (in Islam)."

Qur'an 2:127-133

NOTE: Islam means submission to God "Allah" or the total surrender to God so that the Islam was existed before Muhammad, And the Muslims do not regard Muhammad as the founder of a new religion, but as the restorer of the original monotheistic faith of Abraham, Moses, Jesus, the religion of all the Messengers even Jesus (the religion of the only oneness God).

-In the Qur'an this expression refers specifically to Islam, sometimes in contrast to Judaism and Christianity, and that's mean that Judaism, christianity, Islam are connected by the same source of religions.

120."verily, Ibrahim (Abraham) was an *Ummah*(a leader having all good righteous qualities, or a nation), obedient to Allah, Hanif (i.e. to worship none but Allah) and he was not none of those who were Al-Mushrikun (polytheists, idolaters, disbelievers in the oneness of Allah, and those who joined partners with Allah",

121."(He was) thankful for His (Allah's) favours. He (Allah) chose Him (as an intimate friend) and guided him to a straight path",

122."And We gave him good in this world, and in the Hereafter he shall be of the righteous",

123."Then We have sent the Revelation to you (O Muhammad saying): ' Follow the religion of Ibrahim (Abraham) Hanif (islamic monotheism __ to worship none but Allah) and he was not of the *Mushrikun* (polytheists, idolaters, disbeliever)".

Qur'an 16:120-123

"Say (o Muhammad): 'Allah has spoken the truth; follow the religion of Ibrahim (Abraham) Hanifa (Islamic monotheism, i.e. he used to worship Allah Alone), and he was not of *Al-Mushrikun* (those who worshipped others along with Allah)."

Qur'an 3:95

"Say (o Muhammed):' Truly, My Lord has guided me to a straight path, a right religion, the religion of Ibrahim (Abraham), Hanifa [i.e the true Islamic monotheism __ to believe in one God (Allah, i.e to worship none but Allah, Alone)] and he was not of *Al-Mushrikun*."

Qur'an 6:161

"And I have followed the religion of my fathers, __ Ibrahim (Abraham) Ishaq (isaac) and ya'qub (jacob), and never could we attribute any partners whatsoever to Allah. This is from the Grace of Allah to us and to mankind, but most men thank not (i.e. they never believe in Allah nor worship Him)."

Qur'an 12:38 (Yusuf 'joseph' chapter)

"And strive hard in Allah's cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Messenger of Islamic monotheism to mankind by inviting them to His religion of Islam), and has not laid upon you in religion any hardship; it is the religion of your father Ibrahim (Abraham) (Islamic monotheism). It is He Allah who has named you muslims both before and in this (the qur'an), that the messenger (Muhammed) may be a witness over you and you be witness over mankind! so perform As-Salat, give zakat and hold fast to Allah [i.e. have confidence in Allah, and depend upon Him in all your affairs]. He is your *Maula* (Patron, Lord), what an Excellent Maula (Patron, Lord) and what an Excellent Helper!."

Qur'an 22:78

"And they say 'Be Jews or Christians ,then you will be guided'. Say to them (o Mohammad), Nay, (we follow) only the religion of Ibrahim (Abraham), Hanif [Islamic monotheism, i.e to worship none but Allah (Alone)], and he was not of *Al-Mushrikun* (those who worshipped others along with Allah)."

Qur'an 2:135

-The Muslims believe in all the messengers and prophets before Muhammad .It is a concept of the sequence in A-

brahamic religions (Judaism, Christianity, and Islam), However, it is certainly true that Jews, Christians and Muslims all have different concepts of Almighty God. For example, Muslims - like Jews - reject the Christian beliefs of the Trinity and the Divine Incarnation, but this does not mean that each of these three religions worships a different God, because all the three religions accepted only oneness true God.

-Judaism, Christianity and Islam all claim to be "Abrahamic Faiths", and all of them are also classified as "monotheistic".

"The messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His messengers. (They say,) 'We make no distinction between one and another of His messengers,' ___ and they say, 'We hear and we obey. (We seek) your forgiveness, our Lord, and to you is the return (of all).'"

Qur'an 2:285

-All the Abrahamic religions are related to (or even derived from) Judaism as practiced in ancient kingdoms of Israel and Judah prior to the Babylonian Exile, at the beginning of the 1st millennium BC.

"O you who believe! Believe in Allah and His messenger (Muhammad), and the Book (the Qur'an) which has been sent down to His messenger, and the Scripture which He sent down to those before (him); and whosoever d-

isbelieves in Allah, His Angels, His Books, His Messengers, and the last Day, then indeed he has strayed far away."

Qur'an 4:136

This verse prove that God ordered the believers (Muslims) believe in:

1-God (Allah)

2-His messenger (Muhammad)

3-The real other Messengers and Prophets that God sent as: Adam, Elish (Al-yasa'), job (Ayyub), David (Dawud), Dhul-kifl, Aaron (Harun), Abraham (Ibrahim), Idris, Elias (Ilyas), Jesus (Isa), Isaac (Ishaq), Ishmael (isma'il), Lot (Lut), Muhammed (Muhammad or Ahmed), Moses (Musa), Noah (Nuh), Saleh (Saleh), Shuaib (Shu'aib), solomon (suliman), Jacob (Ya'qub), John (Yahya), Jonah (Yunus), Joseph (Yusuf), Zechariah (zakariyya)-peace and blessing be upon them all-

-The Muslims do not make any differences between the Messengers.

(The mentioned Prophets and Messengers in The Noble Book Of Qur'an).

4-His Angels as: the archangel Jibril (Gabriel), *Mikail* (Michael) who discharges control of vegetation, and rain, *Israfil* who will blow the trumpet at the day of resurrection, and *Izrail* (Azrael), the angel of death. The angels *Munker and Nakir* are assigned to interro-

gate the dead before Judgment Day. *Ridwan*, is the angel guarding the Heaven's Gate while *Maalik* (Arabic: مالك) guards Hell. A pair of angels known as Raqib and A'tid (called the *Kiramah Katibin* in the Quran) have the job of recording the daily actions of human beings, one assigned to good deeds and the other to transgressions. There are nineteen angels overseeing the punishments of hell. There are eight massive angels that support the Throne of God.

5-His Books as: Torah (Pentateuch) The Torah comprises the following five books:

1. Genesis, Ge—Bereshit (בראשית)
2. Exodus, Ex—Shemot (שמות)
3. Leviticus, Le—Vayikra (ויקרא)
4. Numbers, Nu—Bamidbar (במדבר)
5. Deuteronomy, Dt--Devarim (דברים)

and Gospel which sent down upon Jesus, Psalms from the [(Greek: *Psalmoi*, Hebrew: *Tehilim*, תהילים) is a book of the Hebrew Bible, Tanakh or Old Testament], *Suhuf-i-Ibrahim-wa-Musa* (Scrolls of *Abraham/Ibrahim* and *Moses/Musa*).

6-The Last Day (The Hereafter or The Judgment Day).

"say (o Muhammad): ' We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishmael), Is-haq (isaac), Ya'qub (Jacob), and to *Al-Asbat* [the offspring of the twelve sons of Ya'qub (Jacob)], and which

has been given to Musa (moses) and Isa (jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)."

Quran 2:136

And in this verse joseph (Yusuf) ask his companions in their prison:

"O two companions of the prison! Are many lords (gods) better or Allah, the one, the irresistible?."

Qur'an 12:39

"And I have followed the religion of my fathers, ___ Ibrahim (Abraham) Ishaq (isaac) and ya'qub (jacob), and never could we attribute any partners whatsoever to Allah. This is from the Grace of Allah to us and to mankind, but most men thank not (i.e they never believe in Allah nor worship Him)."

Qur'an 12:38 (Yusuf 'joseph' chapter)

-All the believers follow the Abrahamic faith *Hanif* (worshipping none but one God) and that's what the Noble Qur'an mentioned as a straight path.

Say (O Muhammad): ' Allah has spoken the truth; follow the religion of Ibrahim (Abraham) *Hanifa* (Islamic monotheism, i.e. he used to worship Allah Alone), and he was not of Al-Mushrikun.'

Qur'an 3:95

say (O Muhammad): ' Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim

(Abraham), Hanifa [i.e. the true Islamic Monotheism — to believe in one God (Allah i.e. to worship none but Allah, (Alone)] and he was not of *Al-Mushrikun*."

Qur'an 6:161

Note: this is a part of Joseph (Yusuf) story in the Holy Qur'an

"He (Allah) has ordained for you the same religion (Islamic Monotheism) which He ordained for Nuh (Noah), and that which We have revealed to you (O Muhammad), and that which We ordained for Ibrahim (Abraham), Musa (Moses) and Isa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion) (i.e. various sect of religion). Intolerable for the *Mushrikun* is that (Islamic Monotheism) to which you (O Muhammad) call them. Allah chose for Himself whom He wills, and guides to Himself who turns to Him in repentance and obedience."

Qur'an 42:13

Who is Muhammad?!

Muhammmad:

Muhammad (Arabic: محمد *Muhammad*; also *Mohammed*, *Muhammed*, *Mahomet*, and other variants), c. 570 - June 8, 632 CE), was the founder of Islam and is regarded by Muslims as the last messenger and Prophet of God (Arabic: الله *Allah*).

-He also named several names as Ahmed or Ahmad, Mahmmod, Mustafa (His Elect), Mukhtar, Al-Amin, Aba Al-Qassem,.....etc.

God did not sent Muhammad just for the people in the Arab peninsula but for all the mankind and all that exists as a mercy.

"And We have sent you (O Muhammad) not but as a mercy for the '*Alamin* (mankind, jinn, and all that exists)."

Qur'an 21:107

- God is calling all mankind in the Holy Qur'an not only the Muslims. as some Qur'anic Verses begin with (O mankind! or O you who believe!), and there is no Verse call only Muslims or a certain race.

"O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad) from your Lord; and We sent down to you a manifest light (this Qur'an)."

Qur'an 4:174

The Muslims believe that he was not the creator of a new religion, but the restorer of the original, uncorrupted monotheistic faith of Adam, Abraham and others. They see him as the last and the greatest in a series of prophets.

Muhammad's childhood:

Muhammad was born into the family of Banu Hashim, one of the better class families of Mekka, He was born *ca.* 570 CE in the city of Mekka in Arabia peninsula, Tradition places Muhammad's birth in the Year of the Elephant, the year named the year of Elephant because the king *Abraha Al-Ashram* Mobilize a huge army of Elephants and men to destroy the Ka'ba to enforce the people to pilgrim to a House he has built of gold but the god protected his House and he sent flocks of birds striking *Abraha Al-Ashram's* army with stoned of baked clay. and the Holy Qur'an mentioned this event.

1. "Have you (O Muhammad) not seen how your Lord dealt with the Owners of the Elephent? [The Elephant Army which came from Yemen under the command of *Abraha Al-Ashram* intending to destroy the Ka'bah at makka]

2. Did he not make their plot go astray?

3. And He sent against them birds, in flocks,

4. Striking them with stones of *Sijjil* (backed clay)

5. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle)."

He was orphaned at a young age, Muhammad's father, Abdullah, died almost six months before he was born. In accordance with tribal custom, Muhammad was sent to live with a Bedouin family in the desert for four or five years where he was wetnursed by Thuwaybah and Halimah bint Abdullah. Shortly after he returned to his mother at the age of six, Muhammad lost his mother Amina to illness and he became fully orphaned. He was subsequently brought up for two years under the guardianship of his paternal grandfather Abdal-Muttalib, of the Banu Hashim clan of the Quraysh tribe. When he was eight years of age, his grandfather also died. Muhammad now came under the care of his uncle Abu Talib, the new leader of the Hashim clan of Hashim tribe. Mecca was a thriving commercial center, and in one of his uncle's caravans to *Al-sham* (Syria) a recluse Christian priest in the caravan way saw Muhammad and a cloud above him cover and protect him wherever he goes and he knew that this little child will be a great magnified man in the future and he was afraid that may someone hurt Muhammad in the caravan way, so he advised Abu Talib to go back to Makka with Muhammad. There was an important shrine in Mecca (Kaaba) that housed statues of many gods. Merchants from various tribes would visit Mecca during the pilgrimage season, when all inter-tribal warfare was forbidden and they could trade in safety. While still in his teens, Muhammad began accompanying his uncle on trading journeys to Syria gaining some experience in commercial career; the only career open to Muhammad as an orphan. It is known that he became a merchant and "was involved in trade between the Indian Ocean and the Mediterranean sea.

Muhammad's life:

later Muhammad worked mostly as a merchant, At some point, discontented with life in Mecca, He gained a reputation for reliability and honesty that attracted a proposal from Khadijah, a forty-year-old widow in 595 and was married by age 26, which by all accounts was a happy one. Ibn Ishaq records that Khadijah and Muhammad had six children: three sons named Al Qasem, Abdullah (who is also called Al Tayeb and Al Taher) and Ibrahim, and four daughters. He was also called Abul Qasim (father of Qasim) after his eldest son Qasim, according to Arab customs. All of Khadija's children were born before Muhammad reported receiving his first revelation. His son *Qasim* died at the age of two. The four daughters are said to be *Zainab*, *Ruqayyah*, *Umm Kulthum*, and *Fatima*. According to the Muslim tradition, the young Muhammad played a role in the restoration of the Kabba, after parts of it had been destroyed by one of Mecca's frequent flash floods.

1-Muhammad ibn Ishaq ibn Yasar, or simply Ibn Ishaq (Arabic: إسحاق ابن, meaning "the son of Isaac") (died 767, or 761 (Robinson 2003, p. xv)) was an Arab Muslim historian. He collected oral traditions that formed the basis of first biography of the Islamic prophet Muhammad. This biography usually called *Sirat Rasul Allah* (*Life of Allah's Messenger*).

When the reconstruction was almost done, disagreements arose as to who would have the honor of lifting the Black Stone [a holy stone came down from the heaven with Adam (the geologists say it's not like the other stones on earth)] into place and different clans were about to take up arms against each other. One of the elders suggested they take the advice of the first one who entered the gate. This happened to be Muhammad. He spread out his cloak, put the stone in the middle and had members of the four major clans raise it to its destined position. The cloak became an important symbol for later poets and writers. He retreated to a cave in the surrounding mountains for meditation and reflection. According to Islamic tradition, it was here at age 40, in the month of Ramadan, where he received his first revelation from God. Three years after this event, Muhammad started preaching these revelations publicly, proclaiming that "God is one", that complete "surrender" to Him [i.e. submission to Him (Islamic Monotheism)], and that he was a prophet and messenger of God, in the same vein as Adam, Noah, Abraham, Moses, David, Jesus, and other prophets, and he was ordered to believe in what his God sent down before to be a resorter of the Abrahamic faith (*Hanifa*).

Muhammad gained few followers early on, and was largely met with hostility from the tribes of Mecca; he was treated harshly and so were his followers. After initially ignoring Muhammad's preaching, the elites in Mecca felt threatened by his message, and began to harass Muhammad and persecute his followers. This

continued and intensified over more than a decade Muhammad permit to his followers to immigrate to *Al-Habasha* (Sudan and Ethiopia lands at this time) at first to avoid the disbelievers harm.

The hardships reached a new level for Muhammad after the deaths of his wife Khadija and his uncle Abu Talib, who, although not becoming a Muslim, had protected Muhammad throughout. Eventually, in 622, Muhammad left Mecca in a journey known to Muslims as the Hijra (the Migration). Then he immigrated to Yathrib (Medina), and two christian tribes (*Al-Aws and Al-khasraj* tribes) supported him as they found him in the Bible.

He settled in the area of *Yathrib* (now known as Medina) with his followers, where he was the leader of the first Muslim community.

*in the year 622. This historic event, the Hijra (immigration), marks the beginning of the Islamic calendar.

Muhammad managed to unite the conflicting tribes, his followers, who by then had grown to ten thousand, conquered Mekka without any fighting except some disbelievers conflict with Khaled Ibn Al-waleed standard, because the Messenger said:

"Who entered the House (Ka'bah) he is safe, and who entered his own house he is safe, and who entered *Abu-Sofian's* house -a pagan turned to Islam- he is safe."

and when The Muslims conquered Mekka they went back to their houses then The Messenger said:

"Go! you are the free ones".

And it was a bloodless victory to the Muslims.

In 632 AD, on returning to Medina from his 'Farewell pilgrimage'. By the time of his death, most of Arabia (Disbelievers, Christians, Jews) had converted to Islam.

The revelations, which Muhammad had continued, receiving till his death, form the verses of the Qur'an, regarded by Muslims as the "word of God", around which the religion is based. Besides the Qur'an, Muhammad's life (*sira*), and traditions (*hadith*) are also upheld by Muslims.

-The name Muhammad literally means "Praiseworthy". Within Islam, Muhammad is known as *Nabi* (Prophet) and *Rasul* (Messenger). Although the Qur'an sometimes declines to make a distinction among prophets, in Qur'an it singles out Muhammad as the "Last of the Prophets".

"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last (end) of the prophets. And Allah is Ever All-Aware of everything."

Qur'an 33:40

-The Qur'an also refers to Muhammad as "Ahmad" (Arabic : أحمد), Arabic for "more praiseworthy".

"And (remember) when Isa (Jesus), son of Maryem (Mary), said: ' O children of Israel! I am Messenger of Allah to you, confirming the Taurat [(Torah) which

came] before me, and giving tidings of a Messenger to come after me, whose name shall be Ahmed.' but when he (Ahmed, i.e. Muhammad) came to them with clear proofs, they said: ' This is plain magic'. "

Qur'an 61:6

Born to 'Abdu'llah ibn 'Abdu'l-Muttalib, Muhammad initially adopted the occupation of a shepherd, and later became a merchant. In his youth, he was given the nickname "Al-Amin" (Arabic: الامين), meaning "faithfull, trustworthy", and was sought out as an impartial arbitrator. During the month of Ramadan, Muhammad would retreat to a cave located at the summit of Mount Hira, just outside Mecca in the Arabian Hijaz, where he fasted and prayed. According to Islamic belief, when he was about forty years old (610 CE) he was visited by Angel Gabriel and commanded to recite (Read) verses sent by God. and the first word sent down to Muhammad was 'Read', However. Mammad was illiterate, but when Angel Gabriel said this verse (the first verse in the Noble Qur'an):

"Read! in the Name of your Lord who has created (all that exists)."

Qur'an 96:1

-Muhammad started reading and that was a Miracle.

These revelations continued until his death twenty-three years later. The collection of these verses is known as the Qur'an. He expanded his mission as a prophet, publicly preaching strict monotheism, condemning the

social evils of his day, and warning of a Day of Judgment when all humans shall be held responsible for their deeds.

-The Muslims subsequently removed everything they considered idolatrous from the Kaaba. Most of the townspeople accepted Islam. In March 632, Muhammad led the pilgrimage known as the Hajj. On returning to Medina he fell ill and died after a few days, on June 8.

-Under the caliphs who assumed authority after his death, the Islamic empire expanded into Palestine, Syria, Mesopotamia, Persia, Egypt, North Africa, southern Spain, and Anatolia. Later conquests, commercial contact between Muslims and non-Muslims, and missionary activity spread Islam over much of the Eastern Hemisphere, including China and Southeast Asia. and the Islam expanded in these areas by good deeds of the Muslims, and their reputable deeds. It wasn't a wide war or this numbers of victims as these days. It was just a world wide tidings of a new religion, and as the Christians in Medina believed in Islam so the Ecopts in Egypt. and Muhammad said to his followers:

"May you open (conquest) after me (my death) so treat the Ecopts (Egyptian Christians) good, because they are related by family and marriage"

The Beginnings of the Qur'an:

Muhammad often retreated to Mount Hira' near Mecca. Islamic tradition holds that the angel Gabriel began communicating with him here in the year 610 and commanded Muhammad to recite (Read) the following verses:

1. "Read! in the Name of your lord Who created (all that exists).
2. He created man from a clot (a piece of thick coagulated blood)
3. Read! And your Lord is the Most Generous.
4. who has taught (the writing) by the pen
5. He has taught the man that which he knew not."

Qur'an 96:1-5

Upon receiving the first revelation, he was scared. When he returned home he related the event to his wife Khadijah. He was consoled and reassured by Khadijah and her Christian cousin, Waraqah ibn Nawfal. Waraqah was immediately enthusiastic, but Khadijah proceeded more cautiously, and was only satisfied that the revelations had indeed come from a good source after the conclusion of a test she had devised to determine that very thing. This was followed by a pause of three years during which Muhammad had given himself up further to prayers and spiritual practices. When the revelations resumed he was reassured and commanded to begin preaching

- 1."By the forenoon (after sunrise)
- 2.By the night when it darkens (and stands still)
3. Your Lord (O Muhammad) has neither forsaken you nor hates you
- 4.And indeed the Hereafter is better for you than the present (life of this world)
- 5.And Verily, your Lord will give you (all good) so that you shall be well-pleased
- 6.Did He not find you (O Muhammad) an orphan and gave you a refuge?
7. And He found you unaware (of the Qur'an, its legal laws and prophethood) and guided you?
8. And He found you poor and made you rich (self-sufficient with self-contentment)?
9. Therefore, treat not the orphan with oppression
- 10.And repulse not the beggar
- 11.And proclaim the Grace of your Lord (i.e. the prophethood and all other graces)."

Qur'an 93:1-11

-It was just a break because receiving the revelations is so tough on the Prophets and Messengers so God gave Muhammad a break so he (Muhammad) can continue receiving God revelations and words.

Opposition in Mecca:

According to Muslim tradition, Khadijah, Muhammad's wife, was the first to believe that he was a prophet. He was soon followed by Muhammad's ten-year-old cousin Ali ibn Abi Talib, close friend Abu Bakr and Muhammad's adopted son Zaid (later known as Zaid bin Haarith.), Around 613, Muhammad began to preach amongst Meccans most of whom ignored it and a few mocked him, while some others became his followers. There were three main groups of early converts to Islam; younger brothers and sons of great merchants; people who had fallen out of the first rank in their tribe or failed to attain it; and the weak, mostly unprotected foreigners, As the ranks of Muhammad's followers swelled, he became a threat to the local tribes and the rulers of the city, whose wealth rested upon the Kaaba, the focal point of Meccan religious life, which Muhammad threatened to overthrow. Muhammad's denunciation of the Meccan traditional religion was especially offensive to his own tribe, the *Quraysh*, as they were the guardians of the Ka'aba. The great merchants tried (but failed) to come to some arrangements with Muhammad in exchange for abandoning his preaching. They offered him admission into the inner circle of merchants and establishing his position in the circle by an advantageous marriage, giving him a huge wealth, or making him a king. But he refused. Tradition records at great length the persecution and ill-treatment of Muhammad and his followers, The slavery was so huge at this time, in the same time Muhammad was talking about a new r-

religion does not make any differences between the master and the slave, and all the people are equal in front of God, so that a lot of slaves embrace the Islam, *Sumayya bint Khubbat*, a slave of *Abū Jahl* and a prominent Meccan leader, is famous as the first martyr of Islam, having been killed with a spear by her master when she refused to give up her faith. *Bilal*, another Muslim slave, suffered torture at the hands of Umayya ibn Khalaf by placing a heavy rock on his chest to force his conversion.

-Muhammad permit the Muslims to immigrate to *Habasha* (Ethiopia) to avoid the disbelievers harm.

Muhammad said to the Muslims: Go to *Habasha* (Ethiopia)! There are a justic faithful king in Habasha, and none has been suffer injustice in his kingdom.

-And this king was christian and *Habasha* (Ethiopia) was a christian wide kingdom at this time.

-Hijra (Emmigration) to Ethiopia:

In 615AD/CE, some of Muhammad's followers emigrated to the Ethiopian kingdom of Aksum and founded a small colony there under the protection of the Christian Ethiopian king. While the traditions view the persecutions of Mekkans to have played the major role in the emigration.

Last years in Mecca:

In 619, the "year of sorrow", both Muhammad's wife Khadijah and his uncle Abu Talib died. The relationship between Muhammad's group of followers and Muhammad's own Quraysh clan, which were already bad, Muhammad had become more and more hopeless at this time. Muhammad then attempted to establish himself in another important city in Arabia, Ta'if, but his effort failed and further brought him into physical danger. Muhammad returned back to Mecca. A Meccan man named *Mut'im b. Adi* provided safety for him so that he could re-enter his native city, Muhammad used the opportunity provided by a large number of tribes visiting Mecca for business or pilgrimage rituals at the Kaaba to look for a new home for himself and his followers. After several unsuccessful negotiations, he found hopes with some men from *Yathrib* (later called Medina). The Arab population of *Yathrib* was somewhat familiar with the monotheistic ideas because of existence of a Jewish and christianity community in that city.

Isra' and Mi'raj:

Some time in 620, Muhammad told his followers that he had experienced the *Isra' and Mi'raj*, a miraculous journey said to have been accomplished in one night along with Angel Gabriel. In the first part of the journey, the *Isra*, he is said to have travelled from Mecca to "the farthest mosque" (in Arabic: *masjid al-aqsa*), which Muslims usually identify with the Al-Aqsa mosque in Jerusalem. In the second part, the *Miraj*, Muhammad is said to have toured heaven and hell, and spoken with e-

earlier prophets, such as Abraham, Moses, and Jesus. Ibn Ishaq, author of first biography of Muhammad, presents this event as a spiritual experience while later historians like Al-Tabari and Ibn Kathir present it as a physical journey. Those Muslims subscribing to the latter view consider the Foundation Stone under the Dome of the Rock to be the site from which Muhammad ascended to heaven on Buraq (a heavenly animal looks like the horses some Prophets and Messengers ride it to rise up to the heavens).

"Glorified (and Exalted) is He (Allah) [above all that (evil) they associate with Him] who took His slave Muhammad for a Journey by night from *Al-Masjid Al-Haram* (at Makkah) to *Al-Masjid Al-Aqsa* (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad) of Our *Ayat* (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer."

Qur'an 17:1

Muhammad in Medina:

A delegation from Medina, consisting of the representatives of the twelve important clans of Medina, invited Muhammad as a neutral outsider to Medina to serve as the chief arbitrator for the entire community. There was fighting in Yathrib mainly involving its Arab and Jewish inhabitants for around a hundred years before 620.

-By 622, Muhammad then emigrated to Medina, then known as Yathrib, a large agricultural oasis. This

Hijra or emigration (traditionally translated into English as "flight") marks the beginning of the Islamic calendar. The Muslim calendar counts dates from the Hijra, which is why Muslim dates have the suffix AH (After Hijra).

Muhammad came to Medina as a mediator, invited to resolve the feud between the Arab factions of Aws and Khazraj, Medina was also home to a number of Jewish tribes, divided into three major clans: Banu Qaynuqa, Banu Qurayza and Banu Nadir, and some minor groups, and some Christians recluses in the desert.

Among the things Muhammad did in order to settle down the longstanding grievances among the tribes of Medina was drafting a document known as the Constitution of Medina (date debated), "establishing a kind of alliance or federation" among the eight Medinan tribes and Muslim emigrants from Mecca, which specified the rights and duties of all citizens and the relationship of the different communities in Medina (including that of the Muslim community to other communities specifically the Jews and other "People of the Book")

Muhammad and the Jewish tribes of Medina:

On religious grounds, the Jews were skeptical of the possibility of a non-Jewish prophet, and also had concerns about possible incompatibilities between the Qur'an and their own scriptures. The Qur'an's response regarding the possibility of a non-Jew being a prophet was that Abraham was not a Jew. The Qur'an also claimed that it was "restoring the pure monotheism of Abraham which had been corrupted in various, clearly

specified, ways by Jews and Christians". The Jews also began secretly to connive with Muhammad's enemies in Mecca to overthrow him, After each major battle with the Medinans, Muhammad accused one of the Jewish tribes of treachery

" Is it not (the case) that every time they make a covenant , some party among them throw aside? Nay! (the truth is:) most of them believe not."

Qur'an 2:100

After Badr and Uhud, the Banu Qaynuqa and Banu Nadir, respectively, were expelled "with their families and possessions" from Medina. After the Battle of the Trench in 627 because of their dishonesty.

The truce of Hudaybiyya:

Although Muhammad had already delivered verses about the performing of Hajj,

"In it are manifest signs, (for example) the *Maqam* (place) of Ibrahim (Abraham); whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah. hose who can afford the expense (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever [i.e. denies Hajj (pilgrimage to Makkah), then Allah stands not in need of any of *Al-'Alamin* (mankind, jinn and all that exists)."

Qur'an 3:97

"And perform properly (i.e. all the ceremonies according to the ways of prophet Muhammad), the *Hajj* and '*Umrah* (i.e. pilgrimage to Makka) for Allah. But if you are prevented (from completing them), sacrifice a *Hady*' (animal, i.e. sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the *Hady*' reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Saum* (fasts) (three days) or giving *Sadaqah* (charity — feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever perform the '*Umrah* in the months of *Hajj*, before (performing) the *Hajj* (i.e. Hajj-at-tamattu' and Al-Qiran), he must slaughter a *Hady* such as can he afford, but if he cannot afford it, he should observe *Saum* (fasts) three days during the *Hajj* and seven days after his return (to his home) making ten days in all. This is for him whose family is not present at *Al-Masjid Al-Haram* (i.e. non-resident of Makkah). And fear Allah much and know that Allah is severe in punishment."

Qur'an 2:196

Muhammad and Muslims did not perform it due to the enmity of the Quraish. It was the month of *Shawal* 6 A.H. when Muhammad saw in a vision that he was shaving his head after the Hajj, Muhammad therefore decided to perform the Hajj in the following month. Hence around the 13th of March, 628 with 1400 Companions he went towards Mecca without the least intention of giving battle, But the *Quraish* were determined to offer resistance to Muslims and they posted

themselves outside Mecca, closing all access to the city, In order to settle the dispute peacefully, Muhammad halted at a place called Hdaybiyya. Hence after series of talks a treaty was signed. The main points of treaty were the following:

A-The two parties and their allies should desist from hostilities against each other

B-Muhammad, should not perform Hajj this year

C-They may come next year to perform Hajj (unarmed) but shall not stay in Mecca for more than three days

D-Any Muslim living in Mecca cannot settle in Medina, but Medinan Muslims may come and join Meccans (and will not be returned). Many Muslims were not satisfied with the terms of the treaty. However, the Qur'anic verses assured the Muslims that the expedition from which they were now returning must be considered a victorious one.

1."Verily, We have given you (O Muhammad) a manifest victory

2.That Allah may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on a straight path,

3.And that Allah may help you with strong help

4.He it is Who sent down *As-Sakinah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in faith along with their (present) faith.

And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All-Knower, All-Wise.

5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from their sins; and that is with Allah a supreme success,

6. And that He may punish the *Munafiqun* (hypocrites) men and women, and also the *Mushrikun* men and women, who think evil thoughts about Allah, for them is a disgraceful torment. And the Anger of Allah is upon them, and He has cursed them and prepared Hell for them — and worst indeed is that destination

7. And to Allah belong the hosts of the heavens and the earth. And Allah is Ever All-powerful, All-Wise

8. Verily, We have sent you (O Muhammad) as a witness, as a bearer of glad tidings, and a warner

9 In order that you (O mankind) may believe in Allah and His Messenger, and that you assist and honour him (ص), and (that you) glorify (Allah's) praises morning and afternoon

10. Verily, those who give *Bay'ah* (pledge) to you (O Muhammad), they are giving *Bay'ah* to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward.

The Muslims did benefit following the treaty; the men of Mecca and Medina could now meet in peace and discuss Islam. Hence, during the following two years the community of Islam more than doubled.

Muhammad's letters to the Heads of State:

According to Muslim tradition, after the signing of the truce, Muhammad sent letters to many rulers of the world, asking them to convert to Islam. Hence he sent messengers (with letters) to many kings as Heracilus of the Byzantine Empire (the eastern Roman Empire), Chosroes of Persia, the chief of Yemen and to some others.

Conquest of Mecca:

The truce of Hdaybiyya had been enforced for two years. The tribe of *Khuz'aah* had a friendly relationship with Muhammad, while on the other hand their enemies, the *Banu Bakr*, had an alliance with the Meccans. A clan of the Bakr made a night raid against the *Khuz'aah*, killing a few of them. The Meccans helped their allies (i.e., the Banu Bakr) with weapons and, according to some sources, a few Meccans also took part in the fighting. After this event, Muhammad (who has no relationship with this tribal conflicts) sent a message to Mecca with three conditions, asking them to accept one of them. These were the following:

1- The Meccans were to pay blood-money for those slain

among the Khuza'ah tribe, or

2-They should have nothing to do with the Banu Bakr,
or

3-They should declare the truce of Hudaibiyya null.

The Meccans replied that they would accept only the third condition. However, soon they realized their mistake and sent Abu Safyan to renew the Hudaibiyya treaty, but now his request was declined by Muhammad. Muhammad began to prepare for a campaign because of the dishonesty of the Mekkans for killing people. In 630, Muhammad marched on Mecca with an enormous force, said to number more than ten thousand men. Most Meccans converted to Islam, and Muhammad subsequently destroyed all of the statues of Arabian gods in and around the Kaaba, without any exception. Henceforth the pilgrimage would be a Muslim pilgrimage and the shrine was converted to a Muslim shrine.

Conquest of Arabia:

The capitulation of Mecca and the defeat of an alliance of enemy tribes at Hunayn effectively brought the greater part of the Arabian peninsula under Muslims' authority. However, this authority was not enforced by a regular government, as Muhammad chose instead to rule through personal relationships and tribal treaties. The Muslims were clearly the dominant force in Arabia, and most of the remaining tribes and states hastened to convert to Islam.

Death:

In 632 Muhammad fell ill and suffered for several days. He succumbed on Monday, June 8 632, in the city of Medina. He is buried in his tomb (which previously was in his wife Aisha's house) which is housed within Mosque of the Prophet in Medina, and his last words in the pilgrimage as it mentioned in the Holy Qur'an was: "This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion."

Muhammad as a military leader:

For most of his life, Muhammad was a merchant, then a religious leader. He took up the sword late in his life. He was an active military leader for ten years for self-defence. and his only fault in the non-muslims view is that he did not accept to be crucified, and that he tried to protect his followers and his God message.

Miracles in the Muslim biographies:

The Qur'an is miraculous in a number of aspects: Its linguistic perfection and inimitability, its validation by recent historical, archaeological, and scientific discoveries, its prophecies and so on. Unlike the miracles of other prophets before him, the miracle of the Qur'an is eternal.

1-The greatest Miracle ever has bestowed upon Muhammad is the Holy Qur'an which none can write a book in the same glory, every effort has been made to choose befitting language to translate the Qur'an almost fail because the result will not be the same Glorious Qur'an in its inimitable symphony, the very sound of which moves men to tears and that celestial feeling. and the Qur'an in English or any other language can not take the place of the Qur'an in Arabic, nor it meant to do so.

Muslim tradition credits Muhammad with several supernatural events and Miracles, For example: splitting the Moon in view of the *Quraysh* when they had begun to persecute his followers.

2-"the Hour has drawn near, and the moon has been cleft asunder (the people of makkah requested Prophet Muhammad to show them a Miracle, so he showed them the splitting of the moon)."

Qur'an 54:1

Narrated Abdullah:

The moon was cleft asunder while we were in the company of the Prophet, and it became two parts. The Prophet said, Witness, witness (this miracle)."

(Sahih al-Bukhari Volume 6, Book 60, Number 388)

3-Muhammad used to pray in a cave in the mountain (*Hira'*), Muhammad was illiterate at this time then Angel Gabriel ordered him to Read then Muhammad said i can't read then Gabriel said Read in the Name of your God Who has created. Muhammad started reading

and that was a Mircale because he has never read nor write before.

"Read! in the Name of your Lord who has created (all that exists)."

Qur'an 96:1

4-Muhammad predict many predictions some happened, some are still happening, and some will happen in the future.

Normally, no one can know exactly what will take place in future, even a few minutes later. Scientists are not certain about even natural events which take place according to 'deterministic' laws; they state that they cannot say with certainty that the world will be in the same state as it is in now. Sociologists and historians have spoken about historical laws that they have claimed to be based on historical events or the flow of history but history has contradicted almost all of them including historians and those who favor some notion of continual progress in history like Marx, Weber, Fichte, Hegel, Herder and others.

The knowledge of the future is only with God Almighty. However, He may favor whomever He pleases with some part of this knowledge. If a man is convinced about the news he gives concerning the future, he can only be a Messenger of God.

The Prophet Muhammad, upon him be peace and blessings, made numerous predictions about the future, and history has not contradicted them. Like the infor-

mation he gave about the past, his predictions are also to be found in the Qur'an and in books of Tradition (*Sira*).

'Umar reports in a narration recorded in *Sahih al-Muslim*:

'Before the Battle of Badr started, God's Messenger, upon him be peace and blessings, walked around the battlefield and pointed to some locations, saying, Abu Jahl will be killed here, 'Utba here, Shayba here, Walid here, and so on. By God, we found, after the battle, the dead bodies of all those men in the exact places that God's Messenger had pointed out.'¹

While in Makka under great tortures, the Prophet predicted the future victories of Islam

Bukhari and Abu Dawud quote Khabbab Ibn Al Arat, who said:

Once, during the days of trouble and torture in Makka, I went to God's Messenger, who was sitting in the shade of the Ka'ba. I was still a slave in the hands of the Mak-kans then. They inflicted on me severe tortures. Unable to endure those tortures any more, I requested God's Messenger to pray to God for help and salvation. But he turned towards me and said: "By God, previous communities had to endure more pitiless tortures. Some of them were made to lie in ditches and cut in two with saws but this did not make them forsake their faith

¹ Muslim, Janna, 76, 77.

They were skinned alive but they never became weak against the enemy. Surely God will perfect this religion, but you display undue haste. A day will come when a woman will travel alone by herself from San'a to Hadramawt fearing nothing but wild beasts. However, you show impatience.”

Habbab concluded: By God, what God's Messenger predicted that day, have all come true. I have personally witnessed it all.²

The Messenger predicted 'Ammar's martyrdom in a civil war

Bukhari, Muslim and Ahmad ibn Hanbal record:

During the construction of the Prophet's Mosque in Madina, God's Messenger, upon him be peace and blessings, told 'Ammar: “What a pity O 'Ammar, a rebellious group will kill you.”³

2. Bukhari, Manaqib, 22; Abu Dawud, Jihad, 97. 3 Bukhari, Salat, 63. Muslim, Fitan, 70, 72. 1 Hanbal, Musnad, 12, 161, 164

'Ammar was killed in the Battle of Siffin by the supporters of Mu'awiya, who rebelled against Caliph 'Ali.

The Prophet foretold that Fatima would join him first of all after his death

Before his death, the Messenger called his daughter Fatima to his bedside and informed her that she would be the first among his family to join him after his death. Fatima joined her father, the pride of mankind, six months later.⁴

The Prophet, upon him be peace and blessings, predicted the Mongol invasion, saying: The Hour will not come before you fight against a people with red faces, small, slant eyes and flat noses. They wear hairy leather boots.⁵

The Messenger predicted the caliphate of Abu Bakr and 'Umar

As related by Hakim, Tirmidhi, Ibn Hanbal and Ibn Maja, by repeatedly declaring, You should, after my death, follow the way of Abu Bakr and 'Umar,⁶ the Prophet, upon him be peace and blessings, meant that Abu Bakr and 'Umar would succeed him as caliphs.

4. Ibn Maja, Jana'iz, 65; Muslim, Fida'il al-Sahaba, 15, 1; Hanbal, 3:197. 5. Bukhari, Jihad, 95. 96. Abu Dawud, Malahim, 10, 1; Maja, Fitna.

He also predicted that Abu Bakr's reign would be short, whereas 'Umar would remain longer to be able to make many conquests.⁶

The Prophet predicted the conquest of many important cities.

According to authentic narrations, the Prophet, upon him be peace and blessings, gave his community the glad tidings that they would conquer Damascus, Jerusalem, Iraq, Persia, Istanbul (Constantinople) and Cyprus, and that the religion of Islam would reach as far as the remotest corners of the world in the east and west.⁷

The Prophet predicted the caliphate and martyrdom of 'Uthman

According to an authentic narration, the Prophet, upon him be peace and blessings, declared:

'Uthman will be killed while reading the Qur'an. God will dress him in a shirt but they will desire to remove it from him.⁹

6. Hakim, Mustadrak, 3:75. Also related by Tirmidhi, I. Hanbal and I. Maja. 7. Hakim, 4:445, I. Hanbal, 4:303, also related by Muslim, Tirmidhi and I. Maja. 8. Abu Dawud, Sunna, 8. Tirmidhi Fitan, 48; I. Hanbal, 4:273. 9. Hakim, 3:100, I. Hanbal, 6:114, I. Maja, 5:188, also related by Tirmidhi.

By this saying, he meant that 'Uthman would become Caliph but his deposition would be sought, and finally he would be martyred while reading the Qur'an. This happened exactly as he predicted.

The Prophet foretold the future victories of Sa'd

As narrated in an authentic Tradition, the noble Prophet of God, upon him be peace and blessings, said to Sa'd ibn Abi Waqqas when the latter was gravely ill:

It is hoped that you will be spared so that some people may benefit through you and some others be harmed through you.¹⁰

By this, he suggested that Sa'd would be a great commander and make many conquests, and while many peoples would benefit from him by converting to Islam, many others would be harmed through him as a result of the collapse of their states.

Sa'd, just as predicted by the holy Prophet, upon him be peace and blessings, took the command of the Muslim armies and destroyed the Persian Sassanid Empire, bringing many peoples within the guidance of Islam.

¹⁰ Abu Nu'aym, *Hilyat al-Awliya'*, 194, also related by Bukhari and Muslim.

The Prophet predicted the conquest of Cyprus

Once, when the Prophet woke up in the house of Umm Haram, the aunt of Anas ibn Malik, who served the Messenger for ten years in Madina, he smilingly said:

“I dreamt that my community would be waging war in the sea sitting on thrones like kings.” Umm Haram asked: ‘Pray that I too may be with them’. He said firmly: “You shall be.”¹¹

All this came true forty years later when Umm Haram accompanied her husband ‘Ubada ibn Samit, on the conquest of Cyprus. She died there, and her tomb has since been a visited place.

The Prophet predicted the appearance of Mukhtar and Hajjaj

According to an authentic narration, the Prophet, upon him be peace and blessings, declared:

From the tribe of Thaqif will appear a liar who claims Prophethood and a blood-thirsty tyrant.¹²

By this, he gave tidings of the notorious Mukhtar, who claimed Prophethood, and the criminal Hajjaj, who killed tens of thousands of people.

11. Suyuti, *Jami' al-Saghir*, 6.24, related by Bukhari, Muslim and Tirmidhi. 12. Hakim, 3.453, also related by Muslim, I. Hanbal and Tirmidhi.

The Prophet predicted the conquest of Istanbul

Again, according to an authentic narration, the Prophet, upon him be peace and blessings, declared:

Surely, Constantinople (Istanbul) will be conquered (by my community); how blessed the commander who will conquer it, and how blessed his army.¹³

He thus foretold the conquest of Istanbul by Muslims, and indicated the high spiritual rank of Sultan Mehmed, the Conqueror, and the virtuousness of his army. What he foretold took place centuries later.

The Prophet Muhammad predicted the developments in science and technology

God's Messenger predicted that, through the reformations in agriculture and developments in science and technology, a pomegranate will suffice for as many as twenty people, with its rind providing shade for them. He also prophesied that the wheat produced in so small

13. Hakim, 4.422; Bukhari, Tarikh al-Saghir, 139, I. Hanbal, 4.335

an area as a house balcony will be enough for the annual consumption of a family.¹

5-Isra' and Mi'raj [the Night Journey from Al-Masjid Al-Haram (in Makkah)to Al-Masjid Al-Aqsa (in Jerusalem) along with Angel Gabriel then he toured to the Heavens and Hells in one night].

"Glorified (and Exalted) is He (Allah) [above all that (evil) they associate with Him] who took His slave Muhammad for a Journey by night from *Al-Masjid Al-Haram* (at Makkah) to Al-Masjid Al-Aqsa (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhmmad) of Our *Ayat* (proofs,evidences,lessons,signs,etc.). Verily, He is the All-Hearer, the All-Seer."

Qur'an 17:1

Narrated Ibn Abbas:

The Prophet said, "On the night of my Ascent to the Heaven, I saw Moses who was a tall brown curly-haired man as if he was one of the men of Shan'awa tribe, and I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colors and of lank hair. I also saw

1.Muslim, Fitan. 110; Tirmidhi, Fitan, 59; I. Hanbal, 4.182)

Malik, the gate-keeper of the (Hell) Fire and Ad-Dajjal amongst the signs which Allah showed me." (The Prophet then recited the Holy Verse): "So be not you in doubt of meeting him' when you met Moses during the night of Mi'raj over the heavens" (32.23)

Narrated Anas and Abu Bakra: "The Prophet said, "The angels will guard Medina from Ad-Dajjal (who will not be able to enter the city of Medina)."

(Sahih al-Bukhari Volume 4, Book 54, Number 462)

Narrated Abbas b.n Malik:

Malik bin Sasaa said that Allah's Apostle described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven.

When he asked for the gate to be opened, it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me), 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened.

When I went over the second heaven, there I saw Yahya (i.e. John) and 'Isa (i.e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then

it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!'

The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said He is welcomed, what an excellent visit his is! So when I went over the fifth heaven, there I saw Harun (i.e. Aaron), Gabriel said, (to me). This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.'

It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!'

When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me), 'This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!'

So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary) . Behold ! There ran four rivers, two were hidden and two were visible, I asked, 'What a-

re these two kinds of rivers, O Gabriel?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.'

Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day.

When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experie -

nce of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshipers.'

(Sahih al-Bukhari *Volume 5, Book 58, Number 227*)

6-There are many supplications that Muhammad did to his God (Allah) and the God answered it, as:

Food Multiplication

Narrated Jabir:

My father had died in debt. So I came to the Prophet and said, "My father (died) leaving unpaid debts, and I have nothing except the yield of his date palms; and their yield for many years will not cover his debts. So please come with me, so that the creditors may not misbehave with me." The Prophet went round one of the heaps of dates and invoked (Allah), and then did the same with another heap and sat on it and said, "Measure (for them)." He paid them their rights and what remained was as much as had been paid to them.

(Sahih al-Bukhari *Volume 4, Book 56, Number 780*)

Water Multiplication

Narrated 'Abdullah:

We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with Allah's Apostle on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allah." I saw the water flowing from among the fingers of Allah's Apostle, and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him).

(Sahih al-Bukhari Volume 4, Book 56, Number 779)

Narrated Al-Bara:

We were one-thousand-and-four-hundred persons on the day of Al-Hudaibiya (Treaty), and (at) Al-Hudaibiya (there) was a well. We drew out its water not leaving even a single drop. The Prophet sat at the edge of the well and asked for some water with which he rinsed his mouth and then he threw it out into the well. We stayed for a short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction.

(Sahih al-Bukhari Volume 4, Book 56, Number 777)

Narrated 'Imran:

Once we were traveling with the Prophet and we carried on traveling till the last part of the night and then we (halted at a place) and slept (deeply). There is no-

thing sweeter than sleep for a traveler in the last part of the night. So it was only the heat of the sun that made us to wake up and the first to wake up was so and so, then so and so and then so and so (the narrator 'Auf said that Abu Raja' had told him their names, but he had forgotten them) and the fourth person to wake up was 'Umar bin Al-Khattab. And whenever the Prophet used to sleep, nobody would wake up him till he himself used to get up as we did not know what was happening (being revealed) to him in his sleep. So, 'Umar got up and saw the condition of the people, and he was a strict man, so he said, "Allahu Akbar" and raised his voice with Takbir, and kept on saying loudly till the Prophet got up because of it. When he got up, the people informed him about what had happened to them. He said, "There is no harm (or it will not be harmful). Depart!" So they departed from that place, and after covering some distance the Prophet stopped and asked for some water to perform the ablution. So he performed the ablution and the call for the prayer was pronounced and he led the people in prayer. After he finished from the prayer, he saw a man sitting aloof who had not prayed with the people. He asked, "O so and so! What has prevented you from praying with us?" He replied, "I am Junub and there is no water. " The Prophet said, "Perform Tayammum with (clean) earth and that is sufficient for you."

Then the Prophet proceeded on and the people complained to him of thirst. There upon he got down and called a person (the narrator 'Auf added that Abu Raja' had named him but he had forgotten) and 'Ali, and ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her

camel between two bags of water. They asked, "Where can we find water?" She replied, "I was there (at the place of water) this hour yesterday and my people are behind me." They requested her to accompany them. She asked, "Where?" They said, "To Allah's Apostle." She said, "Do you mean the man who is called the Sabi, (with a new religion)?" They replied, "Yes, the same person. So come along." They brought her to the Prophet and narrated the whole story. He said, "Help her to dismount." The Prophet asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all watered their animals and they (too) all quenched their thirst and also gave water to others and last of all the Prophet gave a pot full of water to the person who was Junub and told him to pour it over his body. The woman was standing and watching all that which they were doing with her water. By Allah, when her water bags were returned they looked like as if they were more full (of water) than they had been before (Miracle of Allah's Apostle) Then the Prophet ordered us to collect something for her; so dates, flour and Sawiq were collected which amounted to a good meal that was put in a piece of cloth. She was helped to ride on her camel and that cloth full of food-stuff was also placed in front of her and then the Prophet said to her, "We have not taken your water but Allah has given water to us." She returned home late. Her relatives asked her: "O so and so what has delayed you?" She said, "A strange thing! Two men met me and took me to the man who is called the Sabi' and he did such and such a

thing. By Allah, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allah's true Apostle."

Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, "I think that these people leave you purposely. Have you got any inclination to Islam?" They obeyed her and all of them embraced Islam.

Abu 'Abdullah said: The word Saba'a means "The one who has deserted his old religion and embraced a new religion." Abul 'Ailya said, "The Sabis are a sect of people of the Scripture who recite the Book of Psalms."

(Sahih al-Bukhari *Volume 1, Book 7, Number 340*)

Supplication for Rain

Narrated Anas:

A man came to the Prophet on a Friday while he (the Prophet) was delivering a sermon at Medina, and said, "There is lack of rain, so please invoke your Lord to bless us with the rain." The Prophet looked at the sky when no cloud could be detected. Then he invoked Allah for rain. Clouds started gathering together and it rained till the Medina valleys started flowing with water. It continued raining till the next Friday. Then that man (or some other man) stood up while the Prophet was delivering the Friday sermon, and said, "We are drowned; Please invoke your Lord to withhold it (rain) from us" The Prophet smiled and said twice or thrice, "O Allah! Please let it rain round about us and not upon

us." The clouds started dispersing over Medina to the right and to the left, and it rained round about Medina and not upon Medina. Allah showed them (the people) the miracle of His Prophet and His response to his invocation.

(Sahih al-Bukhari *Volume 8, Book 73, Number 115*)

7-Lights to guide Companions

Narrated Anas bin Malik:

Two of the companions of the Prophet departed from him on a dark night and were led by two lights like lamps (going in front of them from Allah as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till he reached their (respective) houses.

(Sahih al-Bukhari *Volume 1, Book 8, Number 454*)

8-The testimony of trees to Muhammad's Prophethood.

Jabir ibn 'Adbullah reports:

We were walking with God's Messenger, upon him be peace and blessings. We went down a wide valley. The Messenger searched for a place to relieve himself. When he saw that there was not a single covered place, he went to the two trees he had caught sight of by the valley. He pulled one of them by one of its branches, next to the other tree. The tree was like an obedient camel being pulled by its reins. He addressed them: Join together

over me by God's leave! The trees joined together and formed a screen.¹

Abu Sa'id al-Khudri relates:

God's Messenger gave Qatada ibn Nu'man a stick on a dark night, saying: "This stick will light up your surroundings as far as seven meters. When you get home, you will see a black shadow. Without giving it respite to tell you anything, strike it with this stick. Qatada did what God's Messenger told him to.²

Crying of the stem of the Date-palm Tree

Narrated Ibn Umar:

The Prophet used to deliver his sermons while standing beside a trunk of a datepalm. When he had the pulpit made, he used it instead. The trunk started crying and the Prophet went to it, rubbing his hand over it (to stop its crying).

(Sahih al-Bukhari *Volume 4, Book 56, Number 783*)

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1. Muslim, Zuhd, 74.,
 2. . Hanbal, Musnad, 3.65

9-The explosion of a Christian liar's corpse by the Earth

Narrated Anas:

There was a Christian who embraced Islam and read Surat-al-Baqara and Al-Imran, and he used to write (the revelations) for the Prophet. Later on he returned to Christianity again and he used to say: "Muhammad knows nothing but what I have written for him." Then Allah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

(Sahih al-Bukhari *Volume 4, Book 56, Number 814*)

10-The testimony of animals to Muhammad's Prophethood.

The animal kingdom recognized God's Messenger. upon him be peace and blessings, and became the means for him to work miracles. Although there are many examples, we will mention here only a few that have become well-known and agreed on by exacting authorities.

During the Hijra, when God's Messenger, upon him be peace and blessings, took shelter from the pursuit of unbelievers in the cave of Thawr, two pigeons stood guard at the entrance like two sentries, and a spider, like a doorkeeper, covered the entrance of the cave with a thick web. As Ubayy ibn Khalaf, one of the chieftains of the Quraysh, was examining the cave, his friends suggested that they should enter, but he answered: 'There is a web here, which seems to have been spun before the birth of Muhammad.' The others added: 'Would those pigeons, standing there, still be there if someone were in the cave?'¹

As another example, Jabir relates:

I was with God's Messenger during a military campaign. When my camel became exhausted and left behind, God's Messenger prodded it slightly. This made the camel so fast that I had to pull on the reins to make it slower so that I could listen to the Messenger, but was unable to [slow it down].²

1. I. Hanbal. Musnad. 1.348.. 2. Bukhari. Nikah. 10.22.

Anas ibn Malik reports:

After the conquest of Khaybar, a Jewish woman offered God's Messenger a roasted sheep. God's Messenger, upon him be peace and blessings, ate a piece of it but, according to the narration of Abu Dawud, stopped eating and said: This sheep says that it is poisonous. Then he turned to the woman and asked her why she offered him a poisonous sheep. When the woman replied that she wanted to kill him, the Messenger responded: God will not let you attack and annoy me.³

A'isha reports:

We had in our house a kind of pigeon. When God's Messenger, upon him be peace and blessings, was at home, it would stay quiet, but as soon as he left home, it would continually pace to and fro.⁴

Anas ibn Malik relates:

God's Messenger, upon him be peace and blessings, was the comeliest and the most generous and courageous of people. One night the people of Madina heard some voices and set out to investigate in fear. On their way, they saw a man coming towards them, who appeared to be God's Messenger, upon him be peace and blessings. He said to them: There is nothing to be distressed about. He had mounted Abu Talha's horse and himself investigated the matter before anybody else. He turned to Abu Talha and said: I found your horse fast and comfortable. Whereas, that horse had been a very slow one. After that night, no other horse could race against it. ⁵

3 Muslim, Salam, 45; Abu Dawud, Diyat, 6. 4.1 Hanbal, Musnad, 4:112.

5 Bukhari.

A'ab, 39; Muslim, Fada'il, 48; 1 Hanbal, 3:147

The Speech of the Wolf

Narrated Abu Huraira:

The Prophet said, "While a man was riding a cow, it turned towards him and said, 'I have not been created for this purpose (i.e. carrying), I have been created for sloughing.'" The Prophet added, "I, Abu Bakr and 'Umar believe in the story." The Prophet went on, "A wolf caught a sheep, and when the shepherd chased it, the wolf said, 'Who will be its guard on the day of wild beasts, when there will be no shepherd for it except me?' "After narrating it, the Prophet said, "I, Abu Bakr and 'Umar too believe it." Abu Salama (a sub-narrator) said, "Abu Bakr and 'Umar were not present then." (It has been written that a wolf also spoke to one of the companions of the Prophet near Medina as narrated in Fatah-al-Bari:

Narrated Unais bin 'Amr: Ahban bin Aus said, "I was amongst my sheep. Suddenly a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed me, saying, 'Who will look after it (i.e. the sheep) when you will be busy and not able to look after it? Do you forbid me the provision which Allah has provided me?' " Ahban added, "I clapped my hands and said, 'By Allah, I have never seen anything more curious and wonderful than this!' On that the wolf said, 'There is something (more curious) and wonderful than this; that is, Allah's Apostle in those palm trees, inviting people to Allah (i.e.

Islam).’ "Unais bin ‘Amr further said, "Then Ahban went to Allah's Apostle and informed him what happened and embraced Islam.)" palm trees or other trees and share the fruits with me."

(Sahih al-Bukhari *Volume 3, Book 39, Number 517*)

11-Examples of the Prophet’s miracles concerning inanimate objects.

Jabir ibn Samura reports:

God’s Messenger, upon him be peace and blessings, once said: “Prior to my Prophethood, a rock in Makka used to offer me greetings. I still recognize it.”¹

‘Abullah ibn Mas‘ud reports:

We could hear food glorifying God while we were eating with God’s Messenger, upon him be peace and blessings.²

Traditionists unanimously report from Anas, Abu Hurayra, ‘Uthman and Sa‘id ibn Zayd, who said:

God’s Messenger, upon him be peace and blessings, climbed up Mount Uhud, accompanied by Abu Bakr, ‘Umar and ‘Uthman. The Mountain, either in awe of them or because of its joy, trembled. God’s Messenger ordered it: Be still, O Uhud, for on you there is a Prophet, a truthful one, and two martyrs.³

1. Muslim, Fada’il, 2. Darimi, Mu‘addima, 2. Bukhari, Manaqib, 25. 1. Hanbal, Musnad, 1460. 3. Muslim, Fada’il, 50.

In this saying, the Messenger predicted the martyrdom of ‘Umar and ‘Uthman.

It is established through authentic narrations from ‘Ali, Jabir and ‘A‘isha Siddiqa that rocks and mountains would say to God’s Messenger, ‘Peace be upon you, O Messenger of God!’ ‘Ali says: ‘Whenever we went for a walk in the suburbs of Makka in the early times of his Prophethood, trees and rocks we encountered would say, ‘Peace be upon you, O Messenger of God!’⁴

12-Healing of ill and wounded people

Authentic books of Tradition, including primarily *Sahih al-Bukhari* and *Sahih al-Muslim*, report:

During the Battle of Khaybar, God’s Messenger, upon him be peace and blessings, asked where ‘Ali was. ‘He is suffering from sore eyes’, the Companions answered. He sent for him. ‘Ali came and the Messenger applied his healing saliva to his eyes. At the same moment the pain ceased and ‘Ali’s eyes became better than before.’

4. Tirmidhi, Hadith No. 3630; Hakim, 2,607.

5. Bukhari, Fada’i al-Sahaba, 9; Muslim, Fada’i al-Sahaba, 34.

Uthman ibn Hunayf relates:

A blind man came to God's Messenger and requested him to pray to God to recover his eyes. The Messenger said: "If you desire, I'll not pray-being blind may be better for your afterlife-or I'll pray." The man chose to be relieved of blindness and the Messenger told him: "Go and do an ablution. Then pray two *rak'as* and say: 'O God! Surely my appeal is to You and I turn toward You through the Prophet Muhammad, the Prophet of mercy: O Muhammad, surely I turn toward God through you, that He uncover my sight. O God, make him my Intercessor.'" The man did what the Messenger told him and his sight was restored.¹

13-The Prophet's protection as a miracle

As related through various channels, during the military campaign of Ghatafan and Anmar, a courageous chief-tain named Ghowras unexpectedly appeared at the side of God's Messenger, who was lying under a tree. Ghowras unsheathed his sword and asked God's Messenger, 'Who will save you from me now?' God will, the Messenger replied. "God!" Then he prayed: "O God, suffice me against him in any way You will."²

1. Tirmidhi, Da'awat. 119. 1 Hanbal. 4 138. 1 Maja. Iqama. 189. 2 Bukhari. Maghazi. 31. 33. Muslim. Fada'il. 13.

At that moment, Ghowras was knocked down and his sword slipped from his hand. God's Messenger, upon him be peace and blessings, took the sword and asked him: Now, who will save you from me?

Ghowras began to tremble and entreated God's Messenger to spare his life. 'You are a noble, forgiving one; only forgiveness is expected of you,' he pleaded. God's Messenger forgave him, and when Ghowras returned to his tribe, he said to them: 'I have just come from the best of mankind.'

Abu Hurayra relates:

Abu Jahl once asked those near him:

'Does Muhammad still rub his face against earth [i.e. make prostration]?''

'Yes, he does', they answered.

Abu Jahl added:

'By Lat and 'Uzza (pagans gods), if I see him doing that again, I will tread on his neck or bury his face with soil.'

A short while later God's Messenger came and set out to pray. When he was in prostration, Abu Jahl approached him but suddenly turned back in fear and amazement, trying to protect himself with his hands. When asked why he had done so, he answered: 'Truly, between him and me is a trench filled with fire, and something horrible and some wings.'

God's Messenger commented on the event:

'If he had approached me, the angels would have torn him to pieces.'¹

God promised to guard him against people:

"O Messenger (Muhammad)! proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve."

Qur'an 5:67

14-The Prophet met with angels and jinn and spoke to them.

'Umar reports: We were sitting with God's Messenger, upon him be peace and blessings, when a man appeared beside us. He had dark black hair and was wearing a white robe. There were no signs of traveling upon him. He sat before the Messenger and, touching his knees to the Messenger's, asked him about faith, Islam,

1. Muslim, Sifat al-Munafiqin, 38.

perfection of virtue (ihsan) and the Last Day. After the interview, the man left and disappeared. God's Messenger, upon him be peace and blessings, turned to me and asked who that man was. 'God and His Messenger know better', I answered. The Messenger concluded: "He was Gabriel. He came to teach you your religion."¹

Sa'd ibn Abi Waqqas relates: At the Battle of Uhud, I saw two men dressed in white at each side of God's Messenger, fighting for his sake. I had never seen them before, nor have I seen them since. (Sa'd meant that they were two archangels, Gabriel and Michael.):

Rifa'a ibn Rafi' reports: Gabriel asked God's Messenger what was their opinion of the Companions who participated in the Battle of Badr. The Messenger answered like this: "We consider them among the most virtuous of Muslims." Gabriel responded: "So do we; we consider the angels who were present there among the most virtuous of angels."³

In his Musnad, Ahmad ibn Hanbal reports from 'Adbullah ibn Mas'ud that God's Messenger, upon him be peace and blessings, invited jinn to accept Islam and taught them of the Qur'an. 4

1. Bukhari, Iman, 37., 2. Bukhari, Maghazi, 18, Muslim, Fada'il, 46-7. 3. Bukhari, Maghazi, 11, 4. Musnad, 1 455.

15-The acceptance of the Prophet's prayers.

The authorities of Hadith (Tradition) including, notably, Imam Bukhari and Imam Muslim, unanimously report that whenever God's Messenger prayed for rain, his prayer was immediately accepted by God. There were even times when the rain unexpectedly began before he had lowered his hands while on the pulpit. As mentioned in books of Tradition and the Prophet's biography, when his army ran out of water, clouds would appear to give them water. Even in his childhood, his grandfather 'Abd al-Muttalib would go with him to pray for rain, and rain would come out of God's love for him. This fact became famous through a poem of 'Abd al-Muttalib's. After the Prophet's death, once 'Umar took 'Abbas as a means to pray for rain, saying, 'O God, this is the uncle of Your beloved Prophet. Give us rain for his sake.' Thereafter it rained.¹

'Adbullah ibn 'Umar relates:

When the number of the Companions was about forty, God's Messenger, upon him be peace and blessings, prayed: "O God! Give strength to Islam with which of those two, namely 'Umar ibn al-Khattab and 'Amr ibn al-Hisham, is more pleasing to You." The next morning, 'Umar came to the Messenger and accepted Islam.²

1. Bukhari. 2.35. Bayhaqi. Sunan, 6.147.

2. Bukhari. Istisqa'. 7. Muslim. Istisqa'. 1.

ʿAdbullāh ibn ʿAbbas reports:

God's Messenger was in the toilet when once I carried water to where he would do wudu'. When he came out, he asked who had put the water there. 'I did,' I answered. Whereupon he prayed: "O God, make him profoundly knowledgeable in religion and teach him the meaning of the Qur'an." 3

It is because of this prayer of the Messenger for Ibn 'Abbas that Ibn 'Abbas would later be called with the titles of the 'Profound Scholar of the Umma' and the 'Interpreter of the Qur'an'. When he was still a young man, 'Umar included him in his consultative assembly which consisted of the high-ranking scholars and elders of the Companions.

Anas ibn Malik relates:

My mother took me to God's Messenger and said:

– O Messenger of God! This is my son Anas. Let him serve you. Please pray for him.

The Messenger prayed: "O God! Give abundance to his wealth and offspring." 4

Anas remarked in his old age, swearing by God: "You see the abundance of my wealth, and the children and grand-children I have number about one hundred." Abu Hurayra once complained to God's Messenger about forgetfulness. The Messenger told him to spread out a piece of cloth on the ground. Then he made some mo-

vements as if he were filling his hands with some invisible things and emptying them out on the piece of cloth. After repeating this three or four times, he told Abu Hurayra to pick it up. Through the mysterious effect of these actions of the Messenger, Abu Hurayra, as he himself later stated swearing by God, never forgot anything again. This is also among the well-known events related to the Companions.⁵

16-The appearance of invisible objects and realms to the Prophet.

A`isha Siddiqah reports:

One day the sun was eclipsed. God's Messenger, upon him be peace and blessings, performed the prayer of eclipse and then explained: Surely, the sun and the moon are two of God's signs. When you witness an eclipse, pray until it ends. By God, in this place where I have performed the prayer I have seen everything promised to me. When you saw me move forward during the prayer, I did that to take a cluster of grapes which appeared to me from Paradise. Again, by God, when you saw me move backward, I did that because I saw Hell roaring with its parts piling one upon another.⁶

3. Bukhari, 'Ilm, 17; Muslim, Fada'il, 137. 4. Muslim, Fada'il, 143. 5. Muslim, Fada'il, 159. 6. Bukhari, Abwab 'amal fi l-Salat, 2; Muslim, Kusuf, 3.

‘Adbullah ibn ‘Abbas relates:

God’s Messenger, upon him be peace and blessings, passed by two graves and said: “Heed what I will tell you: Those lying in those graves are suffering torments. They are suffering torments because of two grave sins. One of them used to backbite and slander others everywhere. The other was not careful [about guarding himself] against urine stains.”²

Traditional views of Muhammad:

Muslims believe Muhammad to be the last in a line of prophets of God (Arabic Allah) and regard his mission as one of restoring the original monotheistic faith of Adam, Abraham and other Prophets of Islam (all the Prophets and Messengers as: Adam, Abraham, Moses, Jesus, David,etc.) that had become altered by man over time. The Qur'an specifically refers to Muhammad as the "Seal of the Prophets" (the Last Messenger) which is taken by most Muslims to believe him to be the last of the prophets.

2. Bukhari, Adab. 46; Muslim, Tahara. 3.

Christian and Western views of Muhammad:

In contrast to the Islamic view of Muhammad, the Western image has stayed highly negative for over a millennium, while Muslim tradition has glorified Muhammad over centuries, Christian tradition has widely vilified him.

Early Middle Ages:

Knowledge of Muhammad was available in the West from the time of the translation of a polemical work by John Damascus, who coined the pejorative phrase "false prophet", and "was nearly always used abusively." Another influential source was the *Epistolae Saraceni* or the "Letters of a Saracen" written by an Oriental Christian and translated into Latin from Arabic. From the 9th century onwards, highly negative biographies of Muhammad were written in Latin, such as by Alvarus of Cordoba proclaiming him the Anti-Christ, which is totally false because Muhammad sent us to resort to the original Monotheism of the Messengers and Prophets before him including Jesus and Moses.

Carl Ernst considers this phrase to mean that Muhammad's "imprint on history is as final as a wax seal on a letter.

Middle Ages:

The addition to Byzantine sources such as Eulogius of Cordova from the 9th century, the West also gained some knowledge of Muhammad through the Mozarabs of Spain such as Petrus Alfonsi, a Jew who converted to Christianity, in the 11th century. Later during the 12th century Peter venerable, who saw Muhammad as the precursor to the Anti-Christ and the successor of Arius, ordered the translation of the Qur'an into Latin and the collection of information on Muhammad so that Islamic teachings could be refuted by Christian scholars, During the 13th century European biographers "completed" their work on the life of Muhammad in a series of works by scholars such as Pedro Pascual, Ricolodo de Monte Croce, and Ramon Llull, which Muhammad was depicted as an Antichrist while Islam was shown to be a Christian heresy, Facts such as the Muslim belief that he was unlettered, that he married a wealthy widow, that in his later life he had several wives, that he ruled over a human community and was therefore involved in several wars, and that he died like "an ordinary person" in contrast to the Christian belief in the supernatural end of Christ's earthly life were all interpreted in the worst possible light, Medieval scholars and churchmen held that Islam was the work of Muhammad who in turn was inspired by Satan. Fantastic legends and fables emerged. Muhammad was frequently calumnized and made a subject of ridiculous legends taught by crusading preachers to stir up hate against Muslims as fact. For example, in order to show that Muhammad was the anti-Christ, it was asserted that Muhammad died not in the year 632 but in the year 666 - the number of the b-

east- in another variation on the theme the number "666" was also used to represent the period of time Muslims would hold sway of the land. A verbal expression of Christian contempt for Islam was expressed in turning his name from Muhammad to Mahound, the "devil incarnate". Others usually confirmed to pious Christians that Muhammad had come to a bad end. According to one version after falling into a drunken stupor he had been eaten by a herd of swine, and this was ascribed to the reason why Muslims proscribed consumption of liquor and pork which is totally wrong, the God forbid it in the Holy Qur'an because it cause diseases.

Leggenda di Maometto is an example of those in which he is taught from childhood the black arts by a heretical Christian villain who escaped imprisonment by the Church to Arabia and set up a false religion by selectively choosing and perverting text from the Bible and the Old Testament to set up Islam. It also ascribed the Muslim holiday of Friday "dies veneris" (day of Venus) vs. the Jewish (Saturday) and the Christian (Sunday), to his followers depravity as reflected in their multiplicity of wives. A highly negative depiction of Muhammad as a heretic, false prophet, renegade cardinal, or founder of a violent religion also found its way into many other works of European literature, such as the chansons de geste, *William langland's Piers Plowman*, and John Lydgate's *The Fall of the Princes*. During the Middle Ages, especially in places where there was frequent Christian-Muslim conflict, it was popular to depict Muhammad being tortured by the demons in Hell. One such example is in Dante's *The Divine Comedy* in which Muhammad is in the ninth ditch of the eighth circle

of hell, the realm for those who have caused schism; specifically, he was placed among the Sowers of Religious Discord. One common allegation laid against Muhammad was that he was an impostor who, in order to satisfy his ambition and his lust, propagated religious teachings that he knew to be false. A slightly more positive interpretation appears in the 13th century *Estoire del Saint Grail*, the first book in the vast Arthurian cycle, the Lancelot-Grail. In describing the travels of Joseph of Arimathea, keeper of the Holy Grail, the author says that most residents of the Middle East were pagans until the coming of Muhammad, who is shown as a true prophet sent by God to bring Christianity to the region. This mission however failed when Muhammad's pride caused him to alter God's wishes, thereby deceiving his followers. Nevertheless, Muhammad's religion is portrayed as being greatly superior to paganism. Other Romantic depictions of Muhammad also began to appear from the 13th century onward, such as in Alexandre du Pont's *Roman de Mahom*, the translation of the Mi'raj, the *Escala de Mahoma* ("The Ladder of Muhammad") by the court physician of Alfonso X of Castile and Leon and his son. Some Christians also believed Muslims worshipped Muhammad giving rise to the term *Muhammedan*, while others simply believed he was a Christian heretic. (The Muslims worship only the Oneness God (Allah). Still others in medieval European literature often referred to Muslims as "pagans", or by sobriquets such as the *paynim foe*. These depictions such as those in the *Song of Roland* represent Muslims worshipping Muhammad (spelt e.g. 'Mahom' and 'Mahumet') as a god,

and depict them worshipping various deities in the form of "idols", ranging from Apollo to Lucifer, but ascribing to them a chief deity known as "Termagent". When the Knights Templar were being tried for heresy reference was often made to their worship of a demon Baphomet, which was notable by implication for its similarity to the common rendition of Muhammad's name used by Christian writers of the time, Mahomet. All these and other variations on the theme were all set in the "temper of the times" of what was seen as an Muslim-Christian conflict as Medieval Europe was building a concept of "the great enemy" in the wake of the quickfire success of the Muslims through a series of conquests shortly after the fall of the Western Roman Empire, as well as the lack of real information in the West of the mysterious east.

-And we can see how did the west and the older christians told many lies and myths about the Highly respected Messenger of Islam such to taint the picture of Islam or fear of the unknown.

Later medieval representations:

From the middle of the 13th century, mentions of Muhammad in vernacular chivalric romance literature begin to appear. A poem represents Muhammad as "someone in bondage. Through his cleverly contrived marriage to the widow of his former master, he not only attains his freedom and wealth but also knows how to cover up his epileptic attacks as phenomena accompanying visitations of angels and to pose as a new messenger of God's will through deceitful machinations. From this period is *Scala*

Mahomete, a translation of an Arabic text, largely without Christian evaluations. In a polemical tone, *Livre dou Tresor* represents Muhammad as a former monk and cardinal.

Dante's *The Divine Comedy* (Canto XXVIII), puts Muhammad, together with Ali, in Hell "among the sowers of discord and the schismatics, being lacerated by devils again and again."

Early modern times:

After the reformation, Muhammad was no longer viewed as a god or idol, but as a cunning, ambitious, and self-seeking impostor. Guillaume Postel was among the first to present a more positive view of Muhammad. Boulainvilliers described Muhammad as a gifted political leader and a just lawmaker. Leibniz praised Muhammad because "he did not deviate from the natural religion".

Modern times:

Friedrich Bodenstedt (1851) describes Muhammad as "an ominous destroyer and a prophet of murder", According to Watt and Richard Bell, recent writers have generally dismissed the idea that Muhammad deliberately deceived his followers, arguing that Muhammad "was absolutely sincere and acted in complete good faith". Watt says that sincerity does not directly imply correctness: In contemporary terms, Muhammad might have mistaken for divine revelation his own unconscious. Although Muhammad's image in the west is much less unfavorable than in the past, prejudicial folk

beliefs remain. Watt and Lewis argue that viewing Muhammad as a self-seeking imposter makes it impossible to understand the development of Islam. Welch holds that Muhammad able to be so influential and successful because of his firm belief in his vocation. Muhammad's readiness to endure hardship for his cause when there seemed to be no rational basis for hope shows his sincerity.

Muhammad in the Holy Qur'an:

-The Lord has revealed to Muhammad to believe in the Lordship Oneness.

"And (it is revealed to me): Direct your face (O Muhammad) entirely towards the religion *Hanif* (Islamic Monotheism, i.e. to worship none but Allah Alone), and never be one of the *Mushrikun* (those who ascribe partners to Allah, polytheists, idolaters, disbelievers in the Oneness of Allah, and those who worship others along with Allah."

Qur'an 10:105

-Muhammad does not speak of his own desire, it is only Revelation from his God (Allah), and he tells the Truth.

1."By the star when it goes down (or vanishes)

2. Your companion (Muhammad) has neither gone astray nor has erred

3. Nor does he speak of (his own) desire

4. It is only a Revelation revealed"

Qur'an 53:1-4

"I am a trustworthy Messenger to you"

Qur'an 26:107

-Muhammad is a Messenger from among ourselves.

"Verily, there has come to you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he ص is full of pity, kind and merciful."

Qur'an 9:128

"Indeed, Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting to them His verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and Al-Hikmah [the wisdom and the sunnah of the Prophet (i.e. his legal ways, statements and acts of worship)], while before that they had been in manifest error."

Qur'an 3:164

-Muhammad has been sent to us with guidance and

truth.

"He it is Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), that He may make it (Islam) superior to all religions. And All-sufficient is Allah as a witness.

Qur'an 48:28

"But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad __ to it is the truth from their lord __ He will expiate from them their sins, and will make good their state."

Qur'an 47:2

"Allah sends His *Salat* (Graces,Honours,Blessings,Mercy) on the Prophet (Muhammad), and also His angels (ask Allah to bless and forgive him). O you who believe! send your *Salat* on (ask Allah to bless) him (Muhammad) and (you should) greet (salute) him with the Islamic way of greetng (salutation, i.e. *As-Salamu 'Alaykum*)."

Qur'an 33:56

"Therefore, believe in Allah and His Messenger (Muhammad) and in the Light (this Qur'an) which We have sent down. And Allah is Well-Acquainted with what you do."

Qur'an 64:8

-Muhammad is a Messenger just as the Messengers before him.

"Muhammad is no more than a Messenger, and Indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turn back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful."

Qur'an 3:144

"O you who believe [in Musa (Moses) (i.e. jews) and 'Isa (jesus) (i.e. christians)]! fear Allah, and believe in his Messenger (Muhammad), He will give you a double portion of His Mercy, and He will give a light by which you shall walk (straight). And He will forgive you. And Allah is Oft-Forgiving, Most Merciful."

Qur'an 57:28

"And, indeed We have sent Messengers before you (O Muhammad), of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allah. But, when comes the commandment of Allah, the matter will be decided with truth, and the followers of falsehood will then lose (everything)."

Qur'an 40:78

"And if they deny you (OMuhammad). So were Messengers denied before you. And to Allah return all matters (for decision)."

Qur'an 35:4

"Indeed, We sent (Messengers) before you (O Muhammad) amongst the sects (communities) of old."

Qur'an 15:10

-Muhammad is a good example to follow.

"Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remember Allah much."

Qur'an 33:21

-Muhammad sent to us to take the believers out from the darkness to the light

"(And has also sent to you) a Messenger (Muhammad), who recites to you the Verses of Allah (the Qur'an) containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allah and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise), to dwell therein forever. Allah has indeed granted for him an excellent provision."

Qur'an 65:11

-Muhammad invites us to believe in our Lord.

"And what is the matter with you that you believe not in Allah! While the Messenger (Muhammad) invites you to

believe in your lord (Allah) has indeed taken your covenant, if you are real believers."

Qur'an 57:8

"Our Lord! Verily, we have heard the call of one (Muhammad) calling to Faith: 'Believe in your Lord', and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrar* (the pious believers of Islamic Monotheism)."

Qur'an 3:193

-Muhammad invites everyone to believe in the Lord.

"Say (O Muhammad): 'O mankind! Verily, I am sent to you all as the Messenger of Allah __ to Whom belongs the dominion of the heavens and the earth. *La 'illaha 'illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allah and His Messenger (Muhammad), the Prophet who can neither read nor write (i.e. Muhammad), who believes in Allah and His Words [(the Qur'an), the Taurat (Torah) and the Injil (Gospel) and also Allah Word: 'Be!' __ and he was, i.e. Isa (Jesus) son of Maryem (Mary)], and follow him so that you may be guided."

Qur'an 7:158

"O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he (ص) calls you to that Allah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily,

to Him you shall (all) be gathered."

Qur'an 8:24

"Saying: ' Deliver to me the slaves of Allah (i.e. Children of Israel). Verily, I am to you a Messenger worthy of all trust."

Qur'an 44:18

"O people of the scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad) explaining to you much of that which you used to hide from the scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allah a light (Prophet Muhammad) and a plain Book (this Qur'an)."

Qur'an 5:15

-Muhammad just remind us and we have the free choice (He is not a dictator).

21."So remind them (O Muhammad) __ you are only one who reminds

22.You are not a dictator over them"

Qur'an 88:21-22

"The duty of the Messenger [i.e. Our Messenger Muhammad whom We have sent to you, (O mankind)] is nothing but to convey (the Message). And Allah knows all that you reveal and all that you conceal."

Qur'an 5:99

-Muhammad is the Last Prophet.

"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last (end) of Prophets. And Allah is Ever All-Aware of everything."

Qur'an 33:40

-The companions of Muhammad:

Most Sunnis regard anyone who knew or saw Muhammad, believed in his teachings, and died as a Muslim to be a companion or *Sahābi*

Sahaba: (Arabic: الصحابة, "The Companions") The companions of Muhammad, who had met or had seen him (men or women) while in a state of *īmān*, and then died on that state. Here is an extensive list of the Sahaba. This form is plural; the singular is *Ṣaḥābi* (fem. *Sahabiyyah*). A list of the best-known companions :

A

Abbad ibn Bishr

Abdullah ibn Abbas

`Abdullah ibn `Abd-ul-Asad

Abdullah ibn Hudhafah as-Sahmi

Abdullah ibn Jahsh

Abdullah ibn Mas'ud

Abdullah ibn Sailam

Abdullah ibn Umar

Abdullah ibn Umm Maktum

Abdullah ibn Az Zubayr

Abd al-Rahman ibn 'Awf

Abd al-Rahman

Abu al-Aas ibn al-Rabiah

Abu Bakr Siddiq

Abu Ayyub al-Ansari

Abu Dharr al-Ghifari

Abu Hurayrah

Abu Musa al-Ashari

Abu Sufyan ibn al-Harith

Abu Ubaydah ibn al-Jarrah

Abu Dardaa

Adiyy ibn Hatim

Aishah bint Abi Bakr

Al-Ahnaf Ibn Qays

al-'Ala' Al-Hadrami

Al-Baraa ibn Malik al-Ansari

Ali bin Abi Taleb

Ammar bin Yasir

Amr ibn al-Jamuh

Amr bin Al'aas

An-Nuayman ibn Amr

An-Numan ibn Muqarrin

As-hama Al-Najashi

Asmaa bint Abi Bakr

Asma bint Umayy

At-Tufayl ibn Amr ad-Dawsi

B

Barakah

Bilal ibn Rabah

F

Fatimah bint Muhammad

Fayruz ad-Daylami

H

Habib ibn Zayd al-Ansari

Hamza ibn Abd al-Muttalib

Hakim ibn Hizam

Hafsa bint Umar ibn al-Khattab

Hasan bin Ali

Hudhayfah ibn al-Yaman

Husayn bin Ali

I

Ikrimah ibn Abi Jahl

J

Jabir ibn Abdullah al-Ansari

Jafar ibn Abi Talib

Julaybib

Jundub bin Junadah

K

Ka'b ibn Zuhair

Khabbab ibn al-Aratt

Khalid ibn al-Walid

M

Miqdad ibn Aswad

Muadh ibn Jabal

Muawiyah

Muhammad ibn Maslamah

Miqdad ibn al-Aswad al-Kindi

Musab ibn Umayr

N

Nuaym ibn Masud

R

Rabiah ibn Kab

Ramlah bint Abi Sufyan

Rumaysa bint Milhan

S

Sad Ibn Abi Waqqas

Said ibn Aamir al-Jumahi

Said ibn Zayd

Salim Mawla Abi Hudhayfah

Salman the Persian

Suhayb ar-Rumi

Suhayl ibn Amr

T

Talhah

Thabit ibn Qays

Thumamah ibn Uthal

U

Ubayy ibn Kab

Umm Salamah

Umar ibn al-Khattab

Umayr ibn Sad al-Ansari

Umayr ibn Wahb

Uqbah ibn Amir

'Urwa ibn Zubayr ibn Al-'Awwam

Utbah ibn Ghazwan

Uthman Ghani

Z

Zayd al-Khayr

Zayd ibn Thabit

Zayd bin al-Hareth

Zubayr ibn al-Awwam

"Muhammad (ص) is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the *Taurat* (Torah). But their description in the *Injil* (Gospel) is like a (sown) seed which sends f-

orth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad (ﷺ) till the Day of Resurrection) and do righteous good deeds, forgiveness and mighty reward (i.e. Paradise)."

Qur'an 48:29

Quranikaan.com

-Muhammad in the Bible:

For Muslims the Qur'an is the last but not the only holy book revealed by Allah to mankind through His messengers. It is, however, the only holy book which remained intact from the time of its revelation until the present time.

Not only is the full text of the Qur'an available, but it is also available in the full and exact form as uttered by Prophet Muhammad-peace be upon him- at the time of its revelation and in the original language in which it was revealed (Arabic).

No addition, deletion, corruption, or interpolation found its way into the Qur'an. For Muslims, the Qur'an is the only remaining authoritative and authentic revelation available to mankind; authoritative because an objective study of the Qur'an clearly shows its divine origin; and authentic because of the conclusive evidence that it remained intact and was transmitted to us as it was revealed without being mixed with human and philosophical ideas and doctrines. As such, Muslims do not need any other scriptures to base their faith on, either in full or in part, and the Holy Qur'an mentioned that the Christ gave us tidings about Muhammad in the Bible. as the Qur'an verse say:

"And (remember) when 'Isa (Jesus), son of Maryem (Mary), said: 'O Children of Israel! I am the Messen-

ger of Allah to you, confirming the Taurat [(Torah) which came] before me, and giving glad tidings of a messenger

to come after me, whose name shall be Ahmad. ' But when he Ahmad, i.e. Muhammad) came to them with clear proofs, they said: ' this is plain magic ' ".

Qur'an 61:6

In another Qur'anic verse:

"Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written about in the Taurat (Torah) (Deut, xviii 15), and the Injil (Gospel) (John, xiv 16) with them, he commands them for *Al-Ma'ruf* (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful *At-Tayybat* (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful *A-Khaba'ith* (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allah's covenant with the Children of Israel), and from the fetters (bindings) that were upon them .So those who believe in him (Muhammad), honor him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be the successful."

Qur'an 7:157

The Muslims believe in the Bible because:

a) One of the main articles of faith in Islam is the belief in all prophets and messengers sent before the advent of the last of them, Prophet Muhammad. This also necessitates believing in the holy books revealed to those prophets in the original forms of their revelation.

b) According to the Qur'an all prophets were Muslims (i.e. those who consciously and lovingly submitted to the will of Allah as the "Islam" term mean), what they taught was nothing but earlier versions of Islam (conscious and loving submission to Allah) and their sincere followers were Muslims as well. The fact that the transmission of earlier revelations, prior to the Qur'an suffered from inaccuracies and misinterpretations does not justify a total and categorical rejection of such scriptures. There are bound to be some passages and portions of the Bible whose essence, if not wording, need not be rejected by Muslims.

-if the Bible (or other scriptures) contains apparent prophecies about the advent of Prophet Muhammad, and if the Qur'an confirms that fact, then there is nothing unusual or objectionable in referring to such prophecies, because the Muslims already believe in the Bible and Jesus as a Messenger.

-The profile of Prophet Muhammad was so clear to many Jews and Christians among his contemporaries that many of them embraced Islam and accepted him as the fulfillment of numerous Biblical prophecies. Ever since, there have been many others who arrived at the same conclusion in the Prophet's time, and in the modern era.

. וַיֵּאמֶר יְהוָה, אֵלַי: הֲיִטִּיב וְ, אֶשְׂרֵךְ בְּרַעֲיִיז

17 And the LORD said unto me: 'They have well said that which they have spoken.

וַיֵּאמֶר יְהוָה לְקַדְמֵי קִרְבִּי אֶתְיָהֵם, כְּמִוְךָ; וְנָתַתִּי יָחַד
אֶשְׂרֵךְ - בְּפִיו, וְדַבָּרְ אֵלַי הֵם, אֶת כָּל דְּבָרֵי
אֲצַנְנֵה.

18 I will raise them up a prophet from among their brethren, like unto thee; and I will put My words in his mouth, and he shall speak unto them all that I shall command him.

(Deuteronomy 18:17-18)

Three important elements are included in this prophecy:

1-A prophet will come from among the “brethren” of the Israelites.

According to the Hebrew Dictionary of the Bible, “Brethren” is the:

“Personification of a group of tribes who were regarded as near kinsmen of the Israelites. “

The Bible refers to the Israelites as the brethren of the Ishmaelites (e.g. Gen. 16:12, and Gen. 25:18).

2-this prophet will be “like unto Moses”.

It is sometimes contended that the prophet like unto Moses was Jesus. After all both were Israelites and spiritual teachers. But Jesus himself was an Israelite, and he is not of the “brethren” of the Israelites. This fact alone suffices to show that this particular prophecy is not about the coming of Jesus but about another prophet “like unto Moses”. That prophet could have been none but Prophet Muhammad.

Both Moses and Muhammad were married and begot children. There is no similar record of marriage and offspring in the case of Jesus.

Both Moses and Muhammad died of natural causes and were buried. The end of the mission of Jesus on earth was unusual; crucifixion according to Christian beliefs and being raised up to heavens without crucifixion according to Muslim beliefs.

Both Moses and Muhammad were not only prophets and spiritual teachers in the usual sense, but they were also “heads of states” whose mission included the establishment of a “state” founded on the teachings of their faith. No such opportunity presented itself to Prophet Jesus.

Moses left Egypt following knowledge of a plot to kill him and went to Median where he was welcomed and assured by Jethro. Muhammad left Makkah (Mecca) following knowledge of a plot to kill him and went to Yathrib which was later called Al-Madinah (Medina).

No similar incident was reported about Jesus in his adulthood and after he began his mission as a prophet.

Moses encountered his enemies (the Pharaoh's army) who sought to destroy him and his followers in "hot pursuit". Muhammad encountered his enemies (the pagan Arabs) who sought to destroy him and his followers in several battles. No such encounter was reported in the case of Jesus. Indeed he was reported to have commanded Simon Peter to put his sword into the sheath when he attempted to defend Jesus at the time of his arrest.

Moses' encounter with his enemies ended with a military and moral victory. His enemies drowned and Moses and his followers were saved. Muhammad's encounters with his enemies ended with his final military and moral victory over them. He and his followers reentered Makkah (Mecca), the center of plotting against him. Impressed with his truthfulness and magnanimity, the great majority of his former enemies chose to become Muslims and was among his ardent supporters. Jesus' victory against his enemies was only a moral victory, which did not involve an immediate military victory over them at the same time.

The teachings revealed to Moses were available in a written form in his lifetime. The Qur'an revealed to Muhammad was fully written down in his lifetime and under his supervision. The teachings of Jesus were not committed to writing in his lifetime. Even the earliest Gospel was written down many years after him.

Unlike any other prophets from the lineage of Abraham,

the revelation given to Moses and Muhammad contained comprehensive codes of law, in addition to the spiritual and moral elements of their teachings. The teachings of Jesus were almost entirely spiritual. Indeed Jesus never claimed to bring a new law, or even to abrogate the existing Old Testament Law. He simply added a spiritual and human touch to the concept of law, which by his time had been reduced to the level of lifeless and at times hypocritical formalism. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill", Jesus was quoted as saying.

After initial resistance and skepticism by his people, Moses was accepted by his people as a prophet and a leader in his lifetime, notwithstanding certain lapses (such as the worship of the golden calf). After initial resistance, Muhammad was enthusiastically accepted as a prophet and a leader in his lifetime. Until the end, however, and with the exceptions of a few followers, Jesus was rejected by his people (the Israelites).

3-God will put his words in the mouth of this prophet.

Generally speaking, this description may apply to any messenger of God who is communicating God's message to mankind. While that message may come in "written tablets" as is believed to have been the case with Moses, the specific wording of the above verse is a vivid description of the type of revelation received by Muhammad. Angel Gabriel used to come and dictate to him specific portions of the Qur'an, which were then repeated by Prophet Muhammad exactly as he had heard them. Muhammad's own thinking or authorship were not

involved in any way in what he uttered.

2."Your companion (Muhammad) has neither astray nor has erred.

3.Nor does he speak of (his own) desire.

4.It is only a revelation revealed."

Qur'an 53:2-4

18. I will raise them up a prophet from among their brethren, like unto thee; and I will put My words in his mouth, and he shall speak unto them all that I shall command him.

19. 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 18:18-19)

An equally interesting and most revealing profile of Prophet Muhammad is found in the 42nd chapter of the Book of Isaiah. Let us examine some of these characteristics:

The One in Whom God's soul delights is called the servant of God (V. 1), His elect (V. 1) and His Messenger (V. 19).

and it is interesting to know that (His elect) was one of Muhammad names (*Al-Mustafa*), Surely all prophets were indeed servants, messengers and elects of God.

But no prophet in history is as universally called by these specific titles, as is Muhammad.

On the other hand, we find no trace of Prophet Muhammad's discouragement even in the most critical moments of his mission. In one year his beloved and supporting wife Khadijah died following 25 years of successful marriage; his uncle Abu-Talib, who was instrumental in protecting him from the fury of the pagan Arabs also died. These two tragedies were combined with the fact that his followers constituted only a small persecuted and tortured group. Under such trying circumstances, Muhammad went to the city of at-Ta'if to invite people to Islam and seek their support in his struggle against paganism. He was rejected, mocked at and stoned to the point of bleeding. In spite of all this he was never "discouraged" to use Isaiah's term (V. 4): "O Allah! Forgive my people for they do not know what they're doing" was his utterance. When Angel Gabriel offered him the chance to retaliate by destroying their city, he refused in the hope that out of the descendants of these wicked people would come those who would worship God, and come they did!

After this bitter struggle, Muhammad "prevailed against his enemies", established a strong community of believers who indeed "brought judgment to the Gentiles", especially in the Persian and Byzantine Empires. Many such Gentiles were guided to Islam while others suffered defeats. As such he was truly "a light of the Gentiles" of the whole world.

He shall not cry, nor lift up, nor cause his voice to be heard in the street (V. 2).

and in the Qur'anic verses:

"Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-Knower. "

Qur'an 4:148

"And be moderate (or show no insolence) in your walking and lower your voice. Verily, the hardest of all voices is the braying of the asses."

Qur'an 31:19

"The Isles shall wait for his law. " The only prophet who came, after this prophecy was made (Isaiah's time) with a complete and comprehensive code of law was Prophet Muhammad. The law revealed to him spread to all corners of the earth, even in many remote isles and to the farthest deserts.

He will be sent "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (V. 7).

15"O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allah a light (Prophet Muhammad) and a

plain Book (this Qur'an).

16. Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His will to light and guides them to the Straight way (Islamic Monotheism)."

Qur'an 5:15-16

Many of those who were opposed to the truth and bitterly fought Muhammad ended up among the most devout believers. Their blindness to truth was cured. Those who lived in the darkness of an unholy life came to the light of truth completed through the mission of Muhammad.

"Alif-Lam_Rā [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meaning] (This is) a Book which We have revealed to you (O Muhammad) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allah and Islamic Monotheism) by their Lord's Leave to the path of the Almighty, the Owner of all praise."

Qur'an 14:1

God's glory will not be given to another (V. 8).

The greatest glory a person receives from God is to be entrusted as His messenger to mankind and receive His glorious revelation. Not only did this apply to Prophet Muhammad, but it uniquely applied to him as the last messenger and prophet of God. Truly God's glory (revelation of scriptures) was not given and will not be

given to another prophet after Muhammad, as he is the “seal” of all prophets. It is already about 1400 years since Muhammad was sent and the Qur’an was revealed to him. Yet we hear of no genuine prophet of the magnitude and influence on humanity to be compared with such figures as Abraham, Moses, Jesus and Muhammad. Nor do we hear about another post-Qur’anic (glory) or holy book that has influenced mankind to such a degree.

Sing unto the Lord a new song, and his praise from the end of the earth...(V. 10).

A new song may be a reference to a new scripture in a language other than the language of the Israelite scriptures. This interpretation seems consistent with a more explicit mention of someone who will be speaking to people (including the Israelites) in “another tongue” (Isaiah 28:11).

כִּי קָלָעִי שְׂפָה, וְקָלֹן אֶת־רֵת, יִדְבַר, אֶל־יִשְׂרָאֵל.
הַעֲמֵהָ הַזֹּה.

11 For with stammering lips and with a strange tongue shall it be spoken to this people.

(Isaiah 28:11)

This explanation seems to fit closely with the second half of the same verse (Isaiah 42:16), which speaks of the praise of God “from the ends of the earth”.

וְאֵלֶּה, שְׁמוֹת בְּנֵי יִשְׁמָעֵאל, בְּשֵׁם תְּהִיג
 לְתוֹ לְדֹתָם: בְּכֹר יִשְׁמָעֵאל נְבַיֹּת, וְקֶדָר
 וְאֲדַבְעֵל וְמִבְּשָׁם.

13 And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam.

(Gen. 25:13)

The best known prophet who came from Ishmael's descendants is Muhammad. His enemies (who were of his own clan!), who were misled by their leaders or mighty men (as described in Isaiah 21:17)

קֶדָר, יִמְעָטוּ-וַיִּקְשָׁתוּ גְבוּרֵי קֶדָר-וַיִּשְׁאַרְמוּ פָּרִיז
 {ס}. יִשְׁכְּרֵאל, דְּבַר-בִּי יִהְיֶה אֵלֶּי הִי

17 and the residue of the number of the archers, the mighty men of the children of Kedar, shall be diminished; for the LORD, the God of Israel, hath spoken it.' {S}.

(Isaiah 21:17)

Ultimately embraced Islam and were embraced by it. Indeed they had reason to “lift up their voice”, to “sing” praise of God, and “shout from the top of the mountains”. That is possibly a reference to the shouting of:

“Here I come (for your service) O Allah. Here I come. Here I come. Were nor a partner with You. Here I come. Verily yours is the Praise, the blessings and sovereignty. Were is no partner besides you”.

This "shouting" is chanted annually by multitudes of Muslims from all over the world from Mount 'Arafat as part of the annual rites of Hajj (pilgrimage).

The 42nd chapter of Isaiah is indeed a fascinating one. It is not a casual or ambiguous reference to that servant and messenger of God who was to come centuries later. It is rather a comprehensive profile which not only fits Prophet Muhammad but fits no one else. After all, the chapter relates this profile to Ke'dar son of Ishmael and no other descendants of Ishmael fits these descriptions but Muhammad (peace be upon him).

-There is no Prophet between Jesus and Muhammad so may be Jesus meant Muhammad by the Holy Ghost in the Bible who teach the people and bring all things to our remembrance as Jesus said, and it is just a misunderstood while translating the word Ghost which mean spirit, soul, an existence or a being in Symetic languages, plus Muhammad really does comforted the mankind after Jesus by reminding and spreading the same teachings of the Oneness Lord.

another theory says that The "person" whom Jesus prophesied will come after him, is called *Pargaleeta* in the Bible . This word was deleted by interpreters and translators and changed at times to "Spirit of Truth" and at other times, to "comforter" and sometimes "Holy Spirit." The original Greek and its meaning is "one whom people praise exceedingly." The sense of the word, then, is applicable to the word Muhammad in Arabic, since Muhammad means "the praised one."

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

(John 14:26)

-Muhammad is mentioned in many parts inside the Bible by name

He bringeth them out of darkness unto light by His decree, and guideth them unto a straight path.

Muhammad is mentioned by name in the Song of Solomon 5:16.

לו, מִתְּמָדִים; זֶה דוֹדִי וְזֶה חֵפוֹ, מִמֶּת קִים, וְכִטוֹ
רְעִי, בְּגוֹת יְרוּשָׁלַם.

16 His mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.'

(song of songs 5:16)

The Hebrew word used in this verse is **Mahamaddim**. The ending letters 'im' is a plural of respect, majesty and grandeur, just as in **Elohim** (the God). Without 'im' the name becomes Mahammad which was translated as "altogether lovely" in the Authorized Version of the Bible or 'The Praised One', 'the one worthy of Praise.' In Arabic, Muhammad means the one who is most praised.

The phrase "he is altogether lovely" reads in the Hebrew, as "he is Mahamaddim."

אָמַר, וּבָא וְ, הָיָה כְּמִדַּת כָּל הַגּוֹיִם - כָּל-נְהַרְעֵשׂ תִּי, אֶת זֶה
אָמַר, הָיָה בְּיַת הַזֶּה, כִּבְדֹד-הַגּוֹיִם; וְלֹא תִי אֶת
יְהוָה אֶצְבָּא וְחַ.

7 and I will shake all nations, and the choicest things of all nations shall come, and I will fill this house with glory, saith the LCRD of hosts.

נְאֻם, יְהוָה אֶצְבָּא וְחַ-- לִי הַכֶּכֶּה, וְלִי הַזָּהָב ח.

8 Mine is the silver, and Mine the gold, saith the LORD of hosts.

- גָּדוֹל יִהְיֶה כִּבְדֹד הַבַּיִת הַזֶּה הָאֶחָד מִן, מִן שֶׁ
אָמַר, יְהוָה אֶצְבָּא וְחַ; וְכִמְקֹדֶם הַזֶּה אֶת-- הָרֵא שׁוֹן
{פ}. יְהוָה אֶצְבָּא וְחַ שְׁלֹמִים, נְאֻם

9 The glory of this latter house shall be greater than that of the former, saith the LORD of hosts; and in this place will I give peace, saith the LORD of hosts.' {P}

(Haggai 2:7-9)

The Hebrew words Mahmad, Mahamod, Himdah, and Hemed appearing in the Old Testament and the Arabic words Muhammad and Ahmad are all derived from the same root "H, M and D," and refer to the same general meaning. These Hebrew words convey qualities as well as the person depending on the phrase used in the Old Testament. The Hebrew word Shalom and the Arabic word Salam have the same meaning - peace.

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What is the Qur'an?!

Qur'an:

The *Qur'ān* (Arabic: القرآن; *al-ḱur'ān*, literally "the recitation"; also sometimes transliteration as *Quran*, *Koran*, or *Alcoran*) is the central religious text of Islam.

"And truly, it (this Qur'an) is a guide and a mercy for the believers."

Qur'an 27:77

The God (Allah) has sent down the Holy Qur'an upon Muhammad by Angel Gabriel.

"The revelation of the Book (this Qur'an) is from Allah, the All-Mighty, the All-Wise."

Qur'an 46:2

"5.He has been taught (this Qur'an) by one mighty power [Jibrail(Gabriel)]."

Qur'an 53:5

The Muslims believe the Qur'an to be the book of divine guidance and direction for mankind.

"Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allah and His Messenger Muhammad), who work deeds of righteousness that they shall have a great reward (paradise)."

Qur'an 17:9

And it's also a guidance Book for all that exists.

1."Say (O Muhammad): ' It has been revealed to me that a group (from three to ten) of jinn listened (to this Qur'an). They said: ' Verily, We have heard a wonderful Recitation (this Qur'an).

2.' It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah)."

Qur'an 72:1-2

The text in its original Arabic to be the literal word of Allah revealed to Muhammad over a period of twenty-three year, and view the Qur'an as God's final revelation to humanity. Muslims regard the Qur'ān as the culmination of a series of divine messages that started with those revealed to Adam — regarded, in Islam, as the first prophet — and including the *Suhuf-i-Ibrahim wa Musa* (*Scrolls of Abraham/Ibrahim*, and Moses / Musa), the Tawrat (Torah), the Zabur (Psalms), and the Injil (Gospel).

18."Verily, this is in the former Scriptures —

19.The Scriptures of *Ibrahim* (Abraham) and *Musa* (Moses)"

Qur'an 87:18-19

-There is no doubts or corruptions in the Holy Qur'an none dare to add or remove anything in it until now, and none will do that because we have the original text in our hands.

"This is the Book (the Qur'an), whereof no doubt, a guidance to those who are *Al-Muttaqun* [the pious believers of Islamic Monotheism who fear Allah much abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained]."

Qur'an 2:2

The aforementioned books are recognized in the Qur'ān, and the Qur'anic text assumes familiarity with many events from Jewish and Christian scriptures, retelling some of these events in distinctive ways, and referring obliquely to others.

"We relate to you (Muhammad) the best of stories through Our Revelations to you, of this Qur'an. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'an)."

Qur'an 12:3

The Qur'an's emphasis is typically on the moral significance of an event, rather than its narrative sequence. The Qur'anic text itself proclaims a divine protection of its message:

"Verily, We, it is We Who have sent down the *Dhikr* (i.e. the Qur'an) and surely We will guard it (from corruption)."

Qur'an 15:9

'Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely, have found therein many a contradiction.'

Qur'an 4:82

The Qur'anic verses were originally memorized by Muhammad's companions as Muhammad recited them, with some being written down by one or more companions on whatever was at hand, from stones to pieces of bark.

The collection of the Qur'ān compilation took place under the Caliph Abu Bakr, this task being led by Zayd ibn Thabit Al-Ansari. "The manuscript on which the Qur'an was collected, remained with Abu Bakr till Allah took him unto Him, and then with 'Umar till Allah took him unto Him, and finally it remained with Hafsa bint Umar (Umar's daughter)." The original usage of the word "*ḡur`ān*" is in the Qur'an itself, where it occurs about 70 times assuming various meanings. It is a verbal noun (*masdar*) of the Arabic verb "*ḡara`a*" (Arabic: قرأ), meaning "he read" or "he recited," and represents the Syriac equivalent "*ḡeryānā*" - which refers to "scripture reading" or "lesson." While most Western scholars consider the word to be derived from the Syriac, the majority of Muslim authorities hold the origin of the word is *ḡara`a* itself. Among the earliest meanings of the word Qur'an is the "act of reciting", for example in a Qur'anic passage:

17. "It is for Us to collect it and to give you (O

Muhammad) the ability to recite it (the Qur'an).

18. And when We have recited it to you [O Muhammad (ص) through Jabrail (Gabriel)], then follow its (the Qur'an's) recitation."

Qur'an 75:17-18

The Qur'ān consists of 114 suras, or chapters of different lengths, with a total of 6236 verses, or ayat (lit. "sign") (6348 counting all the basmalas [*Bismil-laahir-Rahmaunir-Raneem* (in the Name of Allah the Most Gracious the Most Merciful)]. The longest chapters at the beginning represent Prophet Muhammad's revelations and teaching from his final years, and the shortest chapters represent his first revelations and teachings appearing at the end of the Qur'an. Each sura (chapter) is generally known by a name derived from a key word in the text of that chapter

the list of chapter Names (The 114 suras are):

Al-Fatiha (The Opening), 7 ayat, Makkān sura

Al-Baqara (The Cow), 286 ayat, Makkān sura

Al-Imran (The Family of Imran (father of Moses)), 200 ayat, Madinan sura

An-Nisa (The Women), 176 ayat, Madinan sura

Al-Ma'ida (The Table), 120 ayat, Madinan sura

Al-An'am (The Cattle), 165 ayat, Makkān sura

Al-A'raf (The Heights), 206 ayat, Makkān sura

Al-Anfal (The Spoils of War), 75 ayat, Madinan sura

At-Tawba (The Repentance), 129 ayat, Madinan sura

Yunus (Jonah), 109 ayat, Makkān sura

- Hud (Hud), 123 ayat, Makkan sura
- Yusuf (Joseph), 111 ayat, Makkan sura
- Ar-Ra'd (The Thunder), 43 ayat, Makkan sura
- Ibrahim (Abraham), 52 ayat, Makkan sura
- Al-Hijr (Al-Hijr, The Stoneland, The Rock City), 99 ayat, Makkan sura
- An-Nahl (The Bee), 128 ayat, Makkan sura
- Al-Isra (Isra, The Night Journey), 111 ayat, Makkan sura
- Al-Kahf 110 ayat, Makkan sura
- Maryam (Mary), 98 ayat, Makkan sura
- Ta-Ha (Ta-Ha), 135 ayat, Makkan sura
- Al-Anbiya (The Prophets), 112 ayat, Makkan sura
- Al-Hajj (The Pilgrimage, The Hajj), 78 ayat, Madinan sura
- Al-Muminun (The Believers), 118 ayat, Makkan sura
- An-Noor (The Light), 64 ayat
- Al-Furqan (The Criterion, The Standard), 77 ayat
- Ash-Shu'ara (The Poets), 227 ayat
- An-Naml (The Ant, The Ants), 93 ayat
- Al-Qisas (The Stories), 88 ayat
- Al-Ankabut (The Spider), 69 ayat
- Ar-Rum (The Romans, The Byzantines), 60 ayat
- Luqman (Luqman), 34 ayat
- As-Sajda (The Prostration, Worship, Adoration), 30 ayat
- Al-Ahzab (The Clans, The Coalition, The Combined Forces), 73 ayat
- Saba (Saba, Sheba), 54 ayat
- Fatir (The Angels, Originator), 45 ayat
- Ya-Seen (Ya-scen), 83 ayat

- As-Saaffat (Those Who Set The Ranks, drawn Up In Ranks), 182 ayat
- Sad (The Letter Sad ص), 88 ayat
- Az-Zumar (The Troops, Throngs), 75 ayat
- Ghafir (The Forgiver), 85 ayat
- Fussilat (Explained In Detail), 54 ayat
- Ash-Shura (Council, Consultation), 53 ayat
- Az-Zukhruf (Ornaments Of Gold, Luxury), 89 ayat
- Ad-Dukhan (Smoke), 59 ayat
- Al-Jathiya (Crouching), 37 ayat
- Al-Ahqaf (The Wind-curved Sandhills, The Dunes), 35 ayat
- Muhammad (Muhammad), 38 ayat
- Al-Fath (Victory, Conquest), 29 ayat
- Al-Hujraat (The Private Apartments, The Inner Apartments), 18 ayat
- Qaf (The Letter Qaf ق), 45 ayat
- Adh-Dhariyat (The Winnowing Winds), 60 ayat
- At-Tur (The Mount), 49 ayat
- An-Najm (The Star), 62 ayat
- Al-Qamar (The Moon), 55 ayat
- Ar-Rahman (The Beneficent, The Mercy Giving), 78 ayat
- Al-Waqia (The Event, The Inevitable), 96 ayat
- Al-Hadid (The Iron), 29 ayat
- Al-Mujadila (She That Disputeth, The Pleading Woman), 22 ayat
- Al-Hashr (Exile, Banishment), 24 ayat
- Al-Mumtahina (She That Is To Be Examined, Examining Her), 13 ayat
- As-Saff (The Ranks, Battle Array), 14 ayat
- Al-Jumua (The Congregation, Friday), 11 ayat

- Al-Munafiqoon (The Hypocrites), 11 ayat
- At-Taghabun (Mutual Disillusion, Haggling), 18 ayat
- At-Talaq (Divorce), 12 ayat
- At-Tahrim (Banning, Prohibition), 12 ayat
- Al-Mulk (The Sovereignty, Control), 30 ayat
- Al-Qalam (The Pen), 52 ayat
- Al-Haaqqa (The Reality), 52 ayat
- Al-Maarij (The Ascending Stairways), 44 ayat
- Nooh (Nooh), 28 ayat
- Al-Jinn (The Jinn), 28 ayat
- Al-Muzzammil (The Enshrouded One, Bundled Up), 20 ayat
- Al-Muddaththir (The Cloaked One, The Man Wearing A Cloak), 56 ayat
- Al-Qiyama (The Rising Of The Dead, Resurrection), 40 ayat
- Al-Insan (Human), 31 ayat
- Al-Mursalat (The Embassaries, Winds Sent Forth), 50 ayat
- An-Naba (The Tidings, The Announcement), 40 ayat
- An-Naziat (Those Who Drag Forth, Soul-snatchers), 46 ayat
- Abasa (He Frowned), 42 ayat
- At-Takwir (The Overthrowing), 29 ayat
- Al-Infitar (The Cleaving, Bursting Apart), 19 ayat
- Al-Mutaffifin (Defrauding, The Cheats, Cheating), 36 ayat
- Al-Inshiqaaq (The Sundering, Splitting Open), 25 ayat
- Al-Burooj (The Mansions Of The Stars, Constellations), 22 ayat
- At-Tariq (The Morning Star, The Nightcomer), 17 ayat
- Al-Ala (The Most High, Glory To Your Lord In The Highest), 19 ayat
- Al-Ghashiya (The Overwhelming, The Pall), 26 ayat

Al-Fajr (The Dawn, Daybreak), 30 ayat

Al-Balad (The City, This Countryside), 20 ayat

Ash-Shams (The Sun), 15 ayat

Al-Lail (The Night), 21 ayat

Ad-Dhuha (The Morning Hours, Morning Bright), 11 ayat

Al-Inshirah (Solace, Consolation, Relief), 8 ayat

At-Tin (The Fig, The Figtree), 8 ayat

Al-Alaq (The Clot, Recite), 19 ayat

Al-Qadr (Power, Fate), 5 ayat

Al-Bayyina (The Clear Proof, Evidence), 8 ayat

Az-Zalzala (The Earthquake), 8 ayat

Al-Adiyat (The Courser, The Chargers), 11 ayat

Al-Qaria (The Calamity, The Stunning Blow, The Disaster), 11 ayat

At-Takathur (Rivalry In World Increase, Competition), 8 ayat

Al-Asr (The Declining Day, Eventide, The Epoch), 3 ayat

Al-Humaza (The Traducer, The Gossipmonger), 9 ayat

Al-Fil (The Elephant), 5 ayat

Quraysh (Quraish), 4 ayat

Al-Ma'un (Small Kindnesses, Almsgiving, Have You Seen), 7 ayat

Al-Kawthar (Abundance, Plenty), 3 ayat

Al-Kafirun (The Disbelievers, The Kafirs), 6 ayat

An-Nasr (Succour, Divine Support, Victory), 3 ayat

Al-Masadd (The Palm Fibre), 5 ayat

Al-Ikhlāṣ (Sincerity), 4 ayat

Al-Falaq (The Daybreak, Dawn), 5 ayat

Al-Nas (Mankind), 6 ayat

-The Holy Qur'an is a revelation from the Lord to His Messenger Muhammad and the pretension of that Muhammad wrote it is such lie because Muhammad was illiterate and he cannot read nor write and he has never did before the Qur'an revelation.

1. "All praise and thanks are Allah's, Who has sent down to His slave (Muhammad) the Book (the Qur'an), and has placed therein any crookedness.

2. (He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allah — Islamic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise)."

Qur'an 18:1-2

-The message of the Qur'an is couched in various literary structures, which are widely considered to be the most perfect written text in Arabic. Arabic grammars were written based upon the qur'anic language, and, by general consensus of Muslim rhetoricians, the qur'anic idiom is considered to be sublime... In conclusion, it can be said that the Qur'an utilizes a wide variety of literary devices to convey its message. In its original Arabic idiom, the individual components of the text — surahs and ayat — employ phonetic and thematic structures that assist the audience's efforts to recall the message of the text. Whereas the scholars of Arabic are largely agreed that t-

he Qur'an represents the standards by which other literary productions in Arabic are measured, believing Muslims maintain that the Qur'an is inimitable with respect to both content and style.

Wadad Kadi, Professor of Near Eastern Languages and Civilizations at University of Chicago and Mustansir Mir, Professor of Islamic studies at Youngstown state university state that:

Although Arabic, as a language and a literary tradition, was quite well developed by the time of Muhammad's prophetic activity, it was only after the emergence of Islam, with its founding scripture in Arabic, that the language reached its utmost capacity of expression, and the literature its highest point of complexity and sophistication. Indeed, it probably is no exaggeration to say that the Qur'an was one of the most conspicuous forces in the making of classical and post-classical Arabic literature.

The main areas in which the Qur'an exerted noticeable influence on Arabic literature are diction and themes; other areas are related to the literary aspects of the Qur'an particularly oaths (q.v.), metaphors, motifs, and symbols. As far as diction is concerned, one could say that Qur'anic words, idioms, and expressions, especially "loaded" and formulaic phrases, appear in practically all genres of literature and in such abundance that it is simply impossible to compile a full record of them. For not only did the Qur'an create an entirely new linguistic corpus to express its message, it also endowed old, pre-Islamic words with new meanings and it is these meanings that

took root in the language and subsequently in the literature...

-According to Muslim tradition, Muhammad received the Qur'an as a revelation from God through the angel Gabriel

37."And this Qur'an is not such as could ever be produced by other than Allah (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it [i.e. the taurat (Torah), and the Injil (Gospel)], and a full explanation of the book (i.e. the laws decreed for mankind) __ wherein there is no doubt __ from the Lord of '*Alamin* (mankind,jinn,and all that exists).

38.Or do they say' ' He (Muhammad) has forged it?'
Say: ' Bring then a whosoever you can besides Allah, if you are truthful! "

Qur'an 10:37-38

-And it is reported to have had mysterious seizures at the moments of inspiration. the scholars of Islamic studies believe that the graphic descriptions of Muhammad's condition at these moments may be regarded as genuine, since they are unlikely to have been invented by later Muslims. these seizures would have been seen as convincing evidence for the superhuman origin of Muhammad's inspirations by the people around him.

Muhammad's enemies, however, accused him of being a man who was possessed,or of being a soothsayer or magician, since his claimed experiences were similar to those made by those soothsayer figures well known in an-

cient Arabia. Additionally, It remains uncertain whether these experiences occurred before or after Muhammad began to see himself as a prophet.

-Actually the Lord sent His Messengers to the mankind with challenges in the thing that they are clever in. as the pharaohs were so clever in Magic so that the Lord sent Moses to challenge them in magic but Moses magic was supported by the Lord so he defeated their magic and the Romans were so clever in medicine (Medical treatment) so the Lord sent to them Jesus to challenge them and treat the patients and bring the deads to life, and also the Arab were so clever in literature and poetry so that He sent Muhammad to them with the perfect literary Book ever and He challenged the Arab to write even a verse as perfect as the Holy Qur'an verses.

- There are various ways of dividing the Qur'ān into parts of approximately equal length for convenience in reading, recitation and memorization. The Qur'ān is divided into thirty *ajza'* (parts). The thirty parts can be used to work through the entire Qur'an in a week or a month. Some of these parts are known by names and these names are the first few words by which the Juz starts. A juz' is sometimes further divided into two *ahzab* (groups), and each hizb is in turn subdivided into four quarters. A different structure is provided by the *ruku'at* (sing. *Raka'ah*), semantical units resembling paragraphs and comprising roughly ten ayat each. Some also divide the Qur'ān into seven *manazil* (stations). Most Muslims treat paper copies of the Qur'an with veneration, ritually washing before reading the Qur'an. Many Muslims memorize at least some portion of the Qur'an in the original Ar-

abic, usually at least the verses needed to perform the prayers. Those who have memorized the entire Qur'an earn the right to the title of *Hafiz*.

- A person whose recital repertoire encompasses the whole Qur'an is called a *qari'* (قارئ) or *hafiz* (which translates as "reciter" or "protector," respectively). Muhammad is regarded as the first *hafiz*.

"So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy."

Qur'an 7:204

Recitation (*tilawa* تلاوة) of the Qur'an is a fine art in the Muslim world. Muslims believe that those texts (Torah and Gospel) were neglected, corrupted (*tahrif*) or altered in time by the Jews and Christians and have been replaced by God's final and perfect revelation, which is the Qur'an.

-Many scholars opine that a Muslim perform *wudu* (ablution or a ritual cleansing with water) before touching a copy of the Qur'an, or *Mushaf*.

77."That (this) is indeed an honourable recitation (the Noble Qur'an).

78.In a Book well-guarded (with Allah in the heaven, i.e. *Al-Lauh Al-Mahfuz*)

79.Which (that Book with Allah) none can touch but the Purified (i.e. the angels)

80.A Revelation (this Qur'an) from the Lord of the 'Alamin (mankind, jinn and all that exists)."

Qur'an 56:77-80

-Before reciting the Holy Qur'an the Muslims should seek refuge with Allah from Satan.

98. "So when you (want to) recite the Qur'an, seek refuge with Allah from *shaytan* (Satan), the outcast (the cursed one).

99. Verily, he has no power over those who believe and put their trust only in their Lord (Allah)."

Qur'an 16:98-99

Writing and printing:

Most Muslims today use printed editions of the Qur'ān. There are many editions, large and small, elaborate or plain, expensive or inexpensive Bilingual forms with the Arabic on one side and a gloss into a more familiar language on the other are very popular.

Qur'āns are produced in many different sizes, from extremely large Qur'āns for display purposes, to extremely small Qur'āns.

Qur'āns were first printed from carved wooden blocks, one block per page. There are existing specimen of pages and blocks dating from the 10th century AD. Mass-produced less expensive versions of the Qur'an were later produced by lithography, a technique for printing illustrations. Qur'ans so printed could reproduce the fine

calligraphy of hand-made versions.

The oldest surviving Qur'ān for which movable type was used was printed in Venice in 1537/1538. It seems to have been prepared for sale in the Ottoman empire. Catherine the Great of Russia sponsored a printing of the Qur'ān in 1787. This was followed by editions from Kazan (1828), Persia (1833) and Istanbul (1877).

It is extremely difficult to render the full Qur'ān, with all the points, in computer code, such as Unicode. The Internet Sacred Text Archive makes computer files of the Qur'ān freely available both as images, and in a temporary Unicode version. Various designers and software firms have attempted to develop computer fonts that can adequately render the Qur'ān. Before printing was widely adopted, the Qur'ān was transmitted by copyists and calligraphers. Since Muslim tradition felt that directly portraying sacred figures and events might lead to idolatry, it was considered wrong to decorate the Qur'ān with pictures (as was often done for Christian texts, for example). Muslims instead lavished love and care upon the sacred text itself. Arabic is written in many scripts, some of which are both complex and beautiful.

Arabic calligraphy is a highly honored art, much like Chinese calligraphy. Muslims also decorated their Qur'āns with abstract figures (arabesques), colored inks, and gold leaf. Pages from some of these antique Qur'āns are displayed throughout this article.

Some Muslims believe that it is not only acceptable, but commendable to decorate everyday objects with Qur'anic verses, as daily reminders. Other Muslims feel th-

at this is a misuse of Qur'anic verses, because those who handle these objects will not have cleansed themselves properly and may use them without respect.

Interpretation:

The Qur'ān has sparked a huge body of commentary and explication, (*Tafsir*) means "explaining the meanings of the Qur'anic verse, clarifying its import and finding out its significance."

Tafsir is one of the earliest academic activities in Islam. The prophet was the first person who described the *Ayats* for Muslims, as is clear from the words of Allah:

"Similar (to complete My Blessing on you), We have sent among you a Messenger (Muhammad) of your own, reciting to you Our Verses (the Qur'an) and purifying you, and teaching you the Book (the Qur'an) and the *Hikmah* (i.e. *Sunnah*, Islamic laws and *Fiqh* __ Jurisprudence), and teaching you that which you used not to know."

Qur'an 2:151

The first exegetes were a few Companions of the Prophet, like Imam Ali ibn Abi Talib, Abdullah ibn Abbas, Abdullah ibn Umar, and Ubayy ibn Kab. Exegesis in those days was confined to the explanation of literary aspects of the verse, the background of its revelation and, occasionally, interpretation of one verse with the help of

the other. If the verse was about a historical event, then sometimes a few traditions of the Prophet were narrated to make its meaning clear. Because Qur'ān is spoken in the classical form of Arabic, many of the later converts to Islam, who happened to be mostly non-Arabs, did not always understand the Qur'ān's Arabic, they did not catch allusions that were clear to early Arab Muslims and they were extremely concerned to reconcile apparent contradictions and conflicts in the Qur'an.

Translations:

The Qur'ān has been translated into many languages, including English. These translations are considered to be glosses for personal use only, and have no weight in serious religious discussion. Translation is an extremely difficult endeavor, because each translator must consult his or her own opinions and aesthetic sense in trying to replicate shades of meaning in another language; this inevitably changes the original text. Thus a translation is often referred to as an "interpretation," and is not considered a real Qur'ān. Just as Jewish and Christian scholars turn to the earliest texts, in Hebrew or Greek, when it is a question of exactly what is meant by a certain passage, so Muslim scholars turn to the Qur'ān in Arabic. The first translator of the Qur'ān was Salman the Persian. He was one of Muhammad's nearest companions and translated the Qur'an during the 7th century - some of the people of Persia asked Salman al-Farisi to write to them something of the Qur'ān, and he wrote to them the Fatihah (the opening) chapter in Persian.

-Every effort has been made to choose befitting language to translate the Holy Qur'an almost fail because the result will not be the same Glorious Qur'an in its original language (the Arabic language), because of the inimitable symphony, the very sounds of which move men to tears, and that celestial feeling when you hear it in its original language. So that, the Holy Qur'an in English or any other language can not take the place of the Qur'an in Arabic, nor it meant to do so.

"Verily, We have sent it down as an Arabic Qur'an in order that you may understand."

Qur'an 12:2

"An Arabic Qur'an, without any crookedness (therein) in order that they may avoid all evil which Allah has ordered them to avoid, fear Him and keep their duty to Him."

Qur'an 39:28

"Allah has sent down the Best statement, a Book (this Qur'an), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah. He guides therewith whom He wills; and whomsoever Allah sends astray, for him there is no guide."

Qur'an 39:23

-Robert of Ketton was the first person to translate the Qur'ān into a Western language, Latin, in 1143. Alexander Ross offered the first English version in

1649.

In 1734, George Sale produced the first scholarly translation of the Qur'ān into English; another was produced by Richard Bell in 1937, and yet another by Arthur John Arberry in 1955. All these translators were non-Muslims. There have been numerous translations by Muslims; the most popular of these are the translations by Dr. Muhammad Muhsin Khan, Dr. Muhammad Taqi-ud-Din al Hilali, Maulana Muhammad Ali, Abdullah Yusuf Ali, M. H. Sakir, Muhammad Asad, and Marmaduke Pickthall.

-The Glory of the Holy Qur'an:

The Holy Qur'an besides its laws and stories it's also a healing and a mercy to the people as it shows the believers the right path to Allah as Abraham who has been guided by Allah to the straight right Monotheism of the God oneness.

"And We send down of the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the *Zalimun* (polytheism and wrongdoers) in nothing but loss."

Qur'an 17:82

"Had we sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah. such are the parables which

We put forward to mankind that they may reflect."

Qur'an 59:21

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The Qur'an gives news about the Future events:

1-The triumph of the Byzantines over the Persians.

The Byzantine and Persian Empires were the super-powers of the time. It was during the years when the few believers were severely persecuted in Makka that the Persians utterly defeated the Byzantines.

They had sweeping victories, and conquered Aleppo, Antioch, and the chief Syrian provinces, including Damascus. Jerusalem fell to their arms in 614-615. The Christians were massacred and their churches burnt. The Persian flood of conquest went on to Egypt, and reached as far as Tripoli in North Africa. Another Persian army ravaged Asia Minor and reached right up to the gates of Constantinople. The Makkan pagans rejoiced greatly, and redoubled their taunts and persecution against the Prophet, upon him be peace and blessings, whose Message was a renewal of the Message of Jesus preached in Palestine. The following Qur'anic verses, which were revealed just at that time, gave certain tidings of a very near victory of the Romans over the Persians:

1. "*Alif-Lam-Mim* {These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.}

2. The Romans have been defeated.

3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.

4. Within three to nine years. The decision of the matter, before and after (these events) is only with Allah,

(before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against Persians)

5. With the Help of Allah. He helps whom He wills, and He is the All-Mighty, the Most Merciful."

Qur'an 30:1-5

No one at that time could make such a prediction. But the Prophet, upon him be peace and blessings, conveyed these Divine Revelations to his followers. They confirmed him without hesitation and Abu Bakr bet the Makkan polytheists that the Romans would be victorious in nine years. Heraclius, the Roman Emperor attacked the Persians initially by sea in 622 (the year of the Hijra), and after decisive battles and three successive campaigns, put them to rout in a few years. His victories happened at the same time as the believers won the victory of Badr over the Makkan polytheists. Thus the verses above contained two predictions, both of which came true in nine years.

2-The Qur'an gave the news of the conquest of Makka two years before.

It was only six years after the Prophet, upon him be peace and blessings, had emigrated to Madina that he left for Makka for a minor pilgrimage. However, the Makkans stopped him at Hudaybiya and a peaceful treaty was concluded after negotiations. Some articles of the Treaty were objected to by the believers but the Qur'anic verses

which were revealed following the conclusion of the Treaty described it as a manifest victory and gave the believers the decisive glad tiding, which is as follows:

27. "Indeed Allah shall fulfil the true vision which He showed to His Messenger [i.e. the prophet saw a dream that he has entered *Makkah* along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid Al-Haram*, if Allah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you know not, and He granted before that a near victory.

28. He it is who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), that He may make it (Islam) superior to all religions. And All-Sufficient is Allah as a Witness."

Qur'an 48:27-28

One year later the Muslims performed the minor pilgrimage (*'Umrah*) and the year after they conquered Makkah.

3-The Qur'an gave the news that the dead body of Pharaoh would one day be discovered.

In ancient Egypt, Pharaoh used to torture the Children of Israel. God sent Moses to him with the mission of inviting him to believe in One God and allow the Israelites to leave Egypt with Moses. Pharaoh refused and the struggle between them continued for a long time. However, one night Moses succeeded in marching towards the frontier with his people but Pharaoh, becoming aware of

his attempt, set out to follow him.

When Moses reached the Red Sea, he touched it with his staff, and a furrow opened across the sea. Pharaoh attempted to follow him, but was engulfed with his legions.

While narrating this event, The Qur'an makes a very interesting prediction:

"So, this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of our 'Ayat (proofs, evidences, verses, lessons, signs, revelation, etc.)."

Qur'an 10:92

The dead body of Pharaoh (the Mummy of Ramses II) was later found floating on the Western shores of the Sinai peninsula. The native residents can still show you to this land, which is now known as *Jabal Firawn* (Hill of Pharaoh). A few miles from this hill is a hot spring called *Hammam Firawn* (the Bath of Pharaoh).

4-Tidings of the Last Day.

A considerable part of the Qur'an is about the events of the Last Day. The Qur'an describes how the world will be destroyed and rebuilt again and how the dead will be raised, assembled in the Place of Mustering, and, after being judged, will go to either Paradise or Hell. The Qur'an also gives a vivid description of Paradise and Hell and the life in them.

The Challenges (to bring a like of the holy Qur'an):

-None can creat or produce the like of this Qur'an

"Say: ' If mankind and the jinn were together to produce the like of this Qur'an, they could not produce the like t-hereof, even if they helped one another"

Qur'an 17:88

-None can bring even a verse like this holy Qur'an

"And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. t-he Qur'an) to Our slave (Muhammad), then bring a *Surah* (Chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful"

Qur'an 2:23

37."And this Qur'an is not such as could ever be produced by other than Allah (Lord of heavens and the earth), but it is a confirmation of (the Revelation) which was before it [i.e. the *Taurat* (Torah), and the *Injil* (Gospel)], and a full explanation of the Book (i.e. the laws decreed for mankind) __ wherein there is no doubt __ from the Lord of the '*Alamin* (mankind, jinn, and all that exists).

38. Or do they say" ' He (Muhammad) has forged it?' S-ay: ' Bring then a *Surah* (chapter) like it, and call upon whomsoever you can besides Allah, if you are truthful!"

Qur'an 10:37-38

"Or they say, 'He (Prophet Muhammad) forged it (the Qur'an).' Say: 'Bring you then ten forged *Surah* (chapters) like to it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!' "

Qur'an 11:13

The Bible in The Qur'an:

The Qur'ān retells stories of many of the people and events recounted in Jewish and Christian sacred books (Tanakh, Bible) and devotional literature (Apocrypha, Midrash), although it differs in many details. Adam, Enoch, Noah, Heber, Shelah, Abraham, Lot, Ishmael, Isaac, Jacob, Joseph, Job, Jethro, David, Solomon, Elijah, Elisha, Jonah, Aaron, Moses, Ezra, Zechariah, Jesus, and John the Baptist are mentioned in the Qur'an as prophets of God. Muslims believe the common elements or resemblances between the Bible and other Jewish and Christian writings and Islamic dispensations is due to the common divine source, and that the Christian or Jewish texts were authentic divine revelations given to prophets. According to the Qur'ān.

"It is He who has sent down the Book (the Qur'an) to you (Muhammad) with truth, confirming what come before it. And He sent down the *Taurat* (Torah) and the *Injil* (Gospel)."

Qur'an 3:3

-The God taught the Christ the Bible and the wisdom

" And He (Allah) will teach him [ʿIsa (jesus)] the Book and Al-Hikmah (i.e. the *sunnah*, the faultless speech of the Prophets, wisdom), (and) the *Taurat* (Torah) and the Injil (Gospel)."

Qur'an 3:48

-The God sent down the Torah to Moses

"Verily, We did sent down the *Taurat* (Torah) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged for the Jews. And the rabbis and the priests [also judged for the Jews by *Taurat* (Torah) after those Prophets], for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the *Kafirun* (i.e. disbelievers __ of a lesser degree as they do not act on Allah's laws)."

Qur'an 5:44

-The christ has come confirming the Torah

"And i have come confirming that which was before me of the *Taurat* (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allah and obey me."

Qur'an 3:50

-The christ has come confirming the Torah

"And i have come confirming that which was before me of the *Taurat* (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allah and obey me."

Qur'an 3:50

"And in their footsteps, We sent 'Isa (jesus), son of Maryam (Mary), confirming the *Taurat* (Torah) that had come before him, and We gave him the *Injil* (Gospel), in which was guidance and light and confirmation of the *Taurat* (Torah) that had come before it, a guidance and an admonition for Al-Muttaqun (the pious)."

Qur'an 5:46

-The God sent down the holy Qur'an in Arabic

3."A revelation from (Allah) the Most Gracious, the Most Merciful.

4.A book whereof the Verses are explained in detail — a Qur'an in Arabic for a people who know."

Qur'an 41:2-3

but It is not just for Arab, It is for All the believers because the language is not an obstacle in front of the God revelations

"And if We had sent this as a Qur'an in foreign language (other than Arabic), they would have said; 'why are not

its Verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?' Say: 'It is for those who believe, a guide and a healing, And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who called from a place far away (so they neither listen nor understand)."

Qur'an 41:44

-The Reasons to read and believe in the Noble Qur'an:

1. Inimitable

Humans cannot write a book like this even if they pooled all their resources together. The Qur'an said this fourteen hundred years ago and yet no one has been able to disprove it.. Billions of books have been written, but not another one like the Qur'an.

"Say: ' If mankind and the jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another"

Qur'an 17:88

2. Incorruptible

It is the only religious sacred writing that has been in c̣

revelation for such a long time and yet remains as pure as it was in the beginning. The Qur'an was kept intact.

Nothing was added to it, nothing was changed in it, and nothing was taken away from it ever since its revelation was completed more than 1400 years ago, because the God is protecting and guarding it.

"Verily, We, it is We Who have sent down the *Dhikr* (i.e. the Qur'an) and surely We will guard it (from corruption)."

Qur'an 15:9

3. Unsurpassable

The Qur'an is God's final revelation to humankind.

God revealed the Torah to Moses, the Psalms to David, the Gospel to Jesus, and finally the Qur'an to Muhammad. -peace and blessing upon them all- No other book will come from God to surpass His final revelation.

4. Indisputable

The Qur'an withstands the test of time and scrutiny. No one can dispute the truth of this book. It speaks about past history, It speaks about the future in prophecies, and It mentions details of physical phenomena which were

not known to people at the time; yet later scientific discoveries prove that the Qur'an was right all along. Every other book needs to be revised to accord with modern knowledge. The Qur'an alone is never contradicted by a newly discovered scientific fact.

"We will show them Our signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?"

Qur'an 41:53

5. Your Roadmap for Life and Afterlife

The Qur'an is the best guidebook on how to structure your life. No other book presents such a comprehensive system involving all aspects of human life and endeavor. The Qur'an also points out the way to secure everlasting happiness in the afterlife. It is your roadmap showing how to get to Paradise.

6. God's Gift of Guidance

God has not left you alone. God tells you why he create us, what he demands from us and what he has in store for us. It is a gift for us to make sure that we will success ar

d survive, It is a healing from God. It satisfies the soul, and cleans the heart. It removes doubts and brings peace.

7-Communicating with Our Lord

Humans are social creatures. We love to communicate with other intelligent life. The Qur'an tells us how to communicate with the source of all intelligence and the source of all life, the One God. The Qur'an tell us who God is, by what name we should address Him, and how to communicate with Him.

8-IT is a good Book to read for every open-minded person.

9-There are some scientific events has been mentioned in the Holy Qur'an. Some already happened, Some are happening nowadays, and Some will happen.

10-The Holy Qur'an has narrated many stories about the Messengers before Muhammad including Jesus and Moses So that it is a good resort for every religions, histories, cultures, ethics, and laws scholar.

11-It is a Book for all not just for Muslims as the Lord (Allah) is calling all the people in the Qur'an (O mankind! or O you who believe!) and He does not say (O Muslims!).

Those who wish to understand the specific and broader meaning of the verses of the Qur'an, it is recommended that they should also read commentary on these subjects and verses. The English readers will find either Yusuf Ali's or Maududi's commentaries a good source. Allama Yusuf Ali presents the meaning Ayah (verse) by Ayah with detailed footnotes for relevant words in each verse and includes a detailed index of the topics mentioned in the Qur'an. Maulana Maududi's work covers commentary for each Surah (chapter) of the Holy Qur'an.

"The Holy Qur'an," Text, Translation and Commentary by Abdullah Yusuf Ali, 1934. (Latest Publisher: Amana Publications, Beltsville, MD, USA; Title: "The Meaning of the Holy Qur'an," 1992). A pocket edition of Yusuf Ali's translation is also available in contemporary English.

"The Meaning of the Glorious Koran," An Explanatory Translation by Mohammed Marmaduke Pickthall, a Mentor Book Publication. (Also available as: "The Meaning of the Glorious Koran," by Marmaduke Pickthall, Dorset Press, N. Y. and several Islamic book publishers; Published by several publishers since 1930). Note: The Mentor publication (451 M11529 195) contains a few errors/omissions, e.g., in Surah 72: the last part of Verse 2 should read "we ascribe no partner unto our Lord", and Surah 68: Verse 22 should read "straight" road instead of "beaten" road. In case of any doubt, the reader is advised to check with a copy from an Islamic publisher and also check with an Islamic scholar for the meaning directly from the Arabic original.

What is the meaning of Islam?!
(The Pillars of Islam)

Islam

Islam (Arabic: الإسلام), It is a monotheistic religion originating with the teaching of Muhammad.

The word Islam means “ submission” or the total surrender of the oneself to God (Arabic: الله Allāh).

An adherent of Islam is known as Muslim, meaning “ one who submits (to God)”.

Muslims believe that God revealed the Qur’an to Muhammad, God’s final prophet, and regard the Qur’an and the sunnah (the words and deeds of Muhammad) as the fundamental sources of Islam.

They do not regard Muhammad as the founder of a new religion, but as the restorer of the original monotheistic faith of Abraham, Moses, Jesus, and other prophets. And the Muslims respect all the real Messengers sent by God and believe in them all, but the Islamic tradition holds that Jews and Christians distorted the revelations God gave to these prophets by either altering the text, introducing a false interpretation, or both.

Islam includes many religious practices. Adherents are generally required to observe the Five Pillars of Islam, which are five duties that unite Muslims into a community.

In addition to the Five Pillars, Islamic law (*sharia*) has developed a tradition of rulings that touch on virtually

all aspects of life and society. This tradition encompasses everything from practical matters like dietary laws and banking to warfare.

The word *Islām* is derived from the Arabic verb *Aslama*, which means "to accept, surrender or submit." Thus, Islam means acceptance of and submission to God, and believers must demonstrate this by worshiping him, following his commands, and avoiding polytheism. The word is given a number of meanings in the Qur'an.

In some verses (*ayat*), the quality of Islam as an internal conviction is stressed:

125"And whomsoever Allah wills to guide, He opens his breast to Islam; and whomsoever he wills to send astray, he make his breast closed and constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not.

126.And this is the path of your Lord (the Qur'an and Islam) leading straight. We have detailed Our Revelation for a people who take heed."

Qur'an 6:125-126

"And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam? And Allah guides not the people who are Zalimun (polytheists, wrongdoers and disbelievers)."

Qur'an 61:7

-The concept of Islam in the Holy Qur'an:

The concept of Islam is to believe in Allah Alone and

none beside Him just as Abraham the discoverer of the submission Monotheism to the Oneness God, and the other Messengers who submitted to Allah and worshipped him Alone.

"And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah's religion of Islamic Monotheism); and he is a *Muhsin* (a good doer), And follows the religion of Ibrahim (Abraham) *Hanif* (Islamic Monotheism... to worship none but Allah Alone). And Allah did take Ibrahim (Abraham) as a *Khalil* (an intimate friend)!"

Qur'an 4:125

65. "He is the Ever Living, *La 'ilaha 'illa Huwa* (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allah's sake only, and not to show off, and not to setting up rivals with Him in worship). All praise and thanks are Allah's, the Lord of the '*Al-amin* (mankind, jinn and all that exists).

66. Say (O Muhammad): I have been forbidden to worship those whom you worship besides Allah, since there have come to me evidences from my Lord; and I am commanded to submit (in Islam) to the Lord of the '*Al-amin* (mankind, jinn and all that exists)."

Qur'an 40:65-66

"And they were commanded not, but that they should worship Allah, and worship non but Him Alone (abstaining from ascribing partners to Him), and perform *As-Salat* and give *Zakat*, and that is the right religion."

Qur'an 98:5

-The Islam is a mercy religion and there is no enforcement or compulsion in Islam. Everybody is free to choose his religion or monotheism and the Islam teach the Muslim how to live in peace with the others.

"To you be your religion, and to me my religion (Islamic Monotheism)."

Qur'an 109:6

"There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Taghut* and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower."

Qur'an 2:256

-The Most honoured in the sight of Allah.

"O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has *At-Taqwa* [i.e. he is one of the *Muttaqun* (the pious)]. Verily, Allah is All-knowing, well-Acquainted (with all things)."

Qur'an 49:13

The Lord is telling us in this great Qur'anic verse that the noblest of the mankind in His sight is the pious and righteous doer. and that it is may require knowledge of one another and complete each other, not to boast to one another of whose the better lineage or who had more wealth or scoff at the others because of their own beliefs, cultures, color, or poverty. and if we can think

about this Verse for a while we will find out that it is a world wide invitation to get closer, accept the others, live with them in peace, and exchange the points of view and experiences, that is why the Lord created us in different. A good reason to complete each other's and share experiences not to announce a clash of civilizations¹ and turn it into a religious conflict, which is too dangerous.

-The pillars of Islam:

The **Five Pillars of Islam** (Arabic: **الخمسة الإسلام أركان**) is the term given to the five duties incumbent on every Muslim. These duties are Shahadah (profession of faith), Salah (ritual prayer), Zakah (alms), Sawm (fasting during Ramadan), and Hajj (pilgrimage to Mecca).

-The Islam has been built in five pillars:

- 1-Shahadah (Believing that there is no god but Allah and that Muhammad is his Messenger)
- 2-Salah (The Prayers)
- 3-Zakat (Alms or Charity)
- 4-Sawm (Fasting Ramadan)
- 5-Hajj [Pilgrimage to the House (Ka'bah) at Mecca if you can afford to do so]

¹The clash of civilization is a theory proposed by political scientist (samuel p. Huntington), that the people's cultural and religious identities will be the primary source of conflict in the post-cold war world. The theory was formulated in 1993 in a foreign Affairs article titled "The clash of civilizations?" .

1-*Shahadah*

The *Shahadah* (Arabic: شهادة) (Sahādah) is the basic creed or tenet of Islam: "'*ašhadu 'al-lā ilāha illā-llāhu wa 'ašhadu 'anna muḥammadan rasūlu-llāh*", or "I testify that there is no god (ilah) but Allah, and I testify that Muhammad is the messenger of Allah". As the most important pillar, this testament is a foundation for all other beliefs and practices in Islam. Ideally, it is the first words a newborn will hear, and children are taught as soon as they are able to understand it and it will be recited when they die. Muslims must repeat the shahadah in prayer, and non-Muslims wishing to convert to Islam are required to recite the creed in faith.

2-*Salah*

Salah/Salat/As-Salat

The term is commonly used to refer to the five daily prayers, which are compulsory upon all mature Muslims. *Salah* (plural *salawat*) is considered the most important act of worship in Islam. In central and South Asian languages such as Persian, Urdu, Hindi, Bengali and Turkish languages it is commonly known by the term *namāz* (نماز). The person performing *salah* is termed a *musallee* (مصلی), while the traditional prayer mat on which prayer is performed is called a *musalla*.

The ritual prayer practised by Muslims in supplication to Allah, and the term *Salah* is commonly used to refer to the five daily prayers. The purpose of *Salah* is primarily to act as individual; communion with Allah.

It enables one to stand in front of God, thank and praise Him, and ask for Him to show one the "right path" as mentioned in chapter one (Al-Fatihah or The Opening) which is recited in every prayer.

The second pillar of Islam is *Salah*, the requirement to pray five times a day at fixed times, *Salah* is intended to focus the mind on Allah; it is seen as a personal communication with Allah, expressing gratitude and worship.

"O you who believe! seek help in patience and *As-Salat* (the prayer). Truly, Allah is with *As-Sabirun* (the patient)."

Qur'an 2:153

-By a quick look in the history books we can see that all the Messengers and Prophets (Jesus, Moses, Muhammad,....etc.) bow down their back and they put their head on the earth and prostrate as a submission with obedience to their God just as the Muslims do.

"And perform *As-Salat*, and give *Zakat*, and bow down (submit yourselves with obedience to Allah) along with *Ar-Raki'un*."

Qur'an 2:43

Salah is compulsory but some flexibility in the specifics is allowed depending on the circumstances, For example, in the case of sickness or lack of space, a worshipper can offer *salah* while sitting, or even lying down, and the prayer can be shortened when travelling.

"And when you (Muslims) travel in the land, there is no

sin on you if you shorten *As-Salat* (the prayer) if you fear that the disbelievers may put you in trail (attack you), verily, the disbelievers are ever to you open enemies."

Qur'an 4:101

Ritual ablution:

Before conducting prayers, a Muslim has to perform a ritual ablution. The minor ablution is performed using water (*wudu*) or clean sand or dust (*tayammum*) when water is not available. In Sunni Islam, *wudu* consists of washing the hands, mouth, face, nose, arms, forehead and hair, ears and feet three times each in that order. *Tayammum* consists of wiping only the hands and face with sand or dust. *Wudu* is considered to cleanse a Muslim in a permanent fashion, such that he does not have to re-perform it for each *salat* (unless he commits an act that breaks his *wudu* if the prayer did not find any water as in the deserts). *Tayammum* however has to be re-performed before each *salat*.

The major ablution (*ghusl*) is required when a person has had sexual intercourse, ejected semen, has had menstrual bleeding or is a new convert to the faith.

Ghusl may also be performed voluntarily. The lines of prayer are to be recited by heart (although beginners may use written aids), and the worshipper's body must be clean, and the place of prayer must be cleansed as well.

"O you who believe! When you intend to offer *As-Salat*

{the prayer), wash your faces and your hands (fingers) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *Janabah* (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from the *Gha'it* (toilet), or you have been in contact with woman (i.e. sexual intercourse), and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands, Allah does not want to place you in difficulty, but He want to purify you, and to complete His favour to you that you may be thankful."

Qur'an 5:6

The prayers should not be drunk while performing *As-Salat* (the Prayer) because the prayers should pay attention to know and understand what they are uttering.

"O you who believe! Approach not *As-Salat* (the prayer) while you are in a drunken state until you know (the meaning) of what you are utter, nor while you are in a state of *Janabah* (i.e. in a state of sexual impurity and have not yet taken a bath), except while traveling on the way (through a mosque), until you wash your whole body (*Ghusl*). And if you are ill, or on a journey, or one of you comes from the *Gha'it* (toilet), or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth, and rub therewith your faces and hands (*Tayammum*). Truly, Allah is Ever Oft-pardoning, Oft-Forgiving."

Qur'an 4:43

All prayers should be conducted within the prescribed time period (*waqt*) and with the appropriate number of units (*raka'ah*). While the prayers may be made at any point within the waqt, it is considered best to begin them as soon as possible after the call to prayer is heard (*Az-an*).

"And perform *As-Salat*, and give *Zakat* and whatsoever of good (deeds that Allah loves) you send forth for yourselves before you, you shall find it with Allah. Certainly, Allah is All-Seer of what you do."

Qur'an 2:110

The Muslims can perform the Salat in groups at the Mosques

"The mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; perform *As-Salat*, and give *Zakat*, and fear none but Allah. It is they who are on true guidance."

Qur'an 9:18

Types of salat:

Salat may be classified into four categories of obligation: *fard*, *wajib*, *sunnah* and *nafl*.

3-Zakah

Zakah/Zakat (Philanthropy-Tzedakah-Agape- Altruism -Gift-Donation-Charity)

Zakah is the Islamic concept of tithing and alms. It is an obligation on Muslims to pay a percentage of their wealth (about 2.5%) to specified categories in society."

They ask you (O Muhammad) what they should spend

of good. Say: 'whatever you spend of good must be for parents and kindred and Orphans and *Al-Masakin* (the poor) and the wayfarer, and whatever you do of good deeds, Truly, Allah knows it well."

Qur'an 2:215

"It is not *Al-Birr* (piety, righteousness, and every act of obedience to Allah) that you turn your faces towards east (or) west (in prayer); but *Al-Birr* is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets; and gives wealth in spite of love for it, to kinsfolk, to the orphans, and to *Al-Masakin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free; perform *As-Salat*, and gives the *Zakat*; and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqun*."

Qur'an 2:177

Zakah, or alms-giving, is the practice of charitable giving by Muslims based on accumulated wealth, and is obligatory for all who are able to do so. It is considered to be a personal responsibility for Muslims to ease economic hardship for others and eliminate inequality. *Zakah* consists of spending a fixed portion of one's wealth for the benefit of the poor or needy, including slaves, debtors and travelers. A Muslim may also donate more as an act of voluntary charity (*sadaqah*), in order to achieve additional divine reward.

There are two main types of *zakah*. First, there is the *zakah* on traffic, which is a fixed amount based on the cost of food that is paid during the month of Ramadan by the

head of a family for himself and his dependents. Second, there is the zakah on wealth, which covers money made in business, savings, income, and so on. In current usage zakah is treated as a 2.5% levy on most valuables and savings held for a full lunar year, as long as the total value is more than a basic minimum known as *nisab* (three ounces or 87.48g of gold). As of 16 October 2006, *nisab* is approximately US\$ 1,750 or an equivalent amount in any other currency. Many Shi'ites are expected to pay an additional amount in the form of a *khums* tax, which they consider to be a separate ritual practice.

4. "And the people of the scripture (Jews and Christians) differed not until after there came to them clear evidence (i.e. Prophet Muhammad and whatever was revealed to him).

5. And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to him), and perform *As-Salat* and give *Zakat*, and that is the right religion."

Qur'an 98:4-5

-As Mentioned in the holy Qur'an the Christ (Jesus) used to do the *salat* and *Zakat* as the Muslims.

"And He has made me blessed wheresoever I be, and has enjoined on me *Salat* (prayer), and *Zakat*, as long as I live."

Qur'an 19:31

4-Sawm

Sawm/Saum

For many Muslims, Arabic is not a first language, therefore, such Muslims may use other words to represent Sawm depending on their location and language.

For example, the Muslims of Afghanistan, India, Iran, and Pakistan use the word *Rozah* which comes from Persian. In Turkey, Sawm is called *Oruç*.

The most prominent event of Ramadan (month of the Islamic year) is the fasting practiced by most observant Muslims.

The fasting during Ramadan has been so predominant in defining the month that the name of this month *Ramadan* is the name of Islamic fasting, when in reality the Arabic term for fasting is Sawm.

Throughout the duration of the fast itself, Muslims will abstain from certain provisions that God has otherwise allowed; namely eating, drinking, and intercourse between husband and wife. This is in addition to the standard obligation already observed by Muslims of avoiding that which is not permissible under Qur'anic or Shari'ah law (e.g. ignorant and indecent speech, arguing and fighting, and lustful thoughts). Without observing this standard obligation, Sawm is rendered useless, and is seen simply as an act of starvation.

Observing the fast is not permitted for menstruating women. However, when a woman's period has ceased, she must bathe and continue fasting.

Any fasts broken/missed due to menstruation must be made up whenever she can before the next month of

Ramadan. Women must fast at times when not menstruating, as God indicates that all religious duties are ordained for both men and women.

The Muslims are fasting in as the believers before them.

"O you who believe! observing *As-Sawm* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqun* (the pious)."

Qur'an 2:183

-Fasting in Ramadan

The fourth pillar of Islam, which is fasting, is practiced during the month of Ramadan. Ramadan is derived from an Arabic word for intense heat and sun-scorched ground. (in Arabic: رمضان, *Ramadān*) – or *Ramzan* in several countries – and it is the ninth month of the Islamic (*Hijri*) calendar. It is considered the most venerated, blessed and spiritually-beneficial month of the Islamic year.

Prayers, fasting, charity, and self-accountability are especially stressed at this time; religious observances associated with Ramadan are kept throughout the month.

God prescribes daily fasting for all able, adult Muslims during the whole month of Ramadan, beginning with the sighting of the new moon.

Fasting during Ramadan is not obligatory for several groups for whom it would be excessively problematic. These include pre-pubescent children, those with a medical condition such as diabetes, elderly people, and pregnant or breastfeeding women. Observing fasts is not permitted for menstruating women. Other individuals f-

or whom it is considered acceptable not to fast are those in combat and travellers who intended to spend fewer than five days away from home. Missing fasts usually must be made up soon afterwards, although the exact requirements vary according to circumstance.

"The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So, whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. say *Takbir* (*Allahu Akbar*: Allah is the Most Great)] for having guided you so that you may be grateful to Him."

Qur'an 2:185

If one is sick, nursing or travelling, one is considered exempt from fasting. According to the Qur'an, for all other cases, not fasting is only permitted when the act is potentially dangerous to one's health - for example; those elderly who are too weak to fast for extended periods of time, diabetics, nursing, and pregnant women.

"[Observing saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (

should be made) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskin* (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know."

Qur'an 2:184

During Ramadan, one who fasts and breaks the oath out of forgetfulness must nevertheless continue, since the fast will remain valid. If, however, one intentionally breaks the fast, by eating, drinking, smoking or having sex, then they must continue for the rest of the day, add one day onto their fast and fulfill a set "penalty" (kaffarra). These exist in three forms, of which the person chooses one:

- 1-Fasting for an extra 60 consecutive days, if he/she couldn't then;
- 2-Feeding and clothing 60 people in need, if he/she couldn't then;
- 3-Freeing a slave.

The three parts of the month of Ramadan:

Every ten days or about one third of the month. These are named as:

Rahmah/Rahama/Rahmat: which means mercy of God.

Maghfirah/Maghfira/Maghfirat which means forgiveness of God.

Nagat which means salvation or going to heaven.

Benefits of fasting:

Feeling and Experiencing the needy and hungry brothers and sisters feel; however, even the poor, needy, and hungry may participate in the fast. Moreover, Ramadan is a month of giving charity and sharing meals to break the fast together, the latter offering more reward than if eating alone.

As briefly mentioned earlier, fasting can also be observed voluntarily, *Sawm* is intended to teach believers patience and self-control in their personal conduct, to help control passions and temper, to provide time for meditation and to strengthen one's faith. Fasting also serves the purpose of cleansing the inner soul and freeing it of harm. Most importantly, the fast is also seen as a great sign of obedience by the believer to Allah. Faithful observance of the *Sawm* is believed to atone for personal faults and misdeeds and to help earn a place in paradise.

During Ramadan, Muslims are also expected to put more effort into following the teachings of Islam by refraining from violence, anger, envy, greed, lust, harsh language, gossip and to try to get along with each other better than normal. In addition, all obscene and irreligious sights and sounds are to be avoided.

While fasting in the month of Ramadan is considered *Fard* (obligatory), Islam also prescribed certain days for non-obligatory, voluntary fasting, such as:

- 1-Each Monday and Thursday of a week.
- 2-The 13th, 14th, and 15th day of each lunar month
- 3-Six days in the month of Shawwal (the month following Ramadan).

4-The Day of Arafat (9th of Dhu al-Hijjah in the Islamic (Hijri) calendar).

5-The Day of Ashuraa (9th and 10th of Muharram in the Islamic (Hijri) calendar).

(the Jews fasts the 10th of Muharram because it's the day when the Lord saved Abraham from the fire and the Muslims fasts the 9th and the 10th of Muharram for the same reason).

-Times when fasting is forbidden:

Although fasting is considered a pious act in Islam, there are times when fasting is prohibited. There are certain days on which fasts are prohibited:

1-Eid ul-Adha (the sacrifice festival)

2-Eid ul-Fitr (the fasting breaking festival)

3-Ayyam at-Tashriq (the 11th, 12th and 13th of the month of Dhu-al-Hijjah), (pilgrimage rituals)

4-Fasting is not allowed on a Friday (in the normal days) which is not within the month of Ramadan, unless one has been fasting prior to Friday or intends to fast a day after it.

5-Hajj

The *Hajj* (Arabic: حج, transliteration: Hagg; Turkish: *Hac*; Ottoman Turkish: حجاج; Persian: حج, Bosnian: *Hadždž*) is the Pilgrimage to Mecca in Islam.

Every able-bodied Muslim who can afford to do so is obliged to make the pilgrimage to Mecca at least once in his or her lifetime. The *Hajj* is a pilgrimage that occurs during the Islamic month of Dhu-al-Hijjah in the city of Mecca.

"The *Hajj* (pilgrimage) is (in) the well-known (lunar years) months (i.e. the 10th month, 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So, whosoever intends to perform *Hajj* therein (by assuming *Ihram*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness). So fear Me, O men of understanding!"

Qur'an 2:197

-The fifth pillar of Islam to pilgrimage to Ka'ba at Makkah is duty if you can afford the expenses to travel as mentioned in the holy Qur'an

"In it are manifest signs, (for example) the *Muqam* (place) of Ibrahim (Abraham); whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance,

provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allah], then Allah stands not in need of any of *Al-'Alamin* (mankind, jinn and all that exists)."

Qur'an 3:97

Traditionally, pilgrims travel to Hajj in groups with their friends or family, or people from their local mosque as an expression of unity. The women are encouraged to go to Hajj in the company of a male *mahram* (mainly father, brother or son) or with their husbands. It is also permissible for a woman to go in a group of other women if no *mahrms* can make the trip.

During the Hajj, male pilgrims are required to dress only in a garment consisting of two sheets of white unhemmed cloth, with the top draped over the torso and the bottom secured by a white sash; plus a pair of sandals.

Women are simply required to maintain their hijab with no other specific requirements.

The *clothing* is intended to show the equality of all pilgrims in the eyes of Allah, symbolizing the idea that there is no difference between a prince and a pauper when everyone is dressed equally.

The Ihram also symbolizes purity and absolution of sins. This also portrays simplicity. A place designated for changing into Ihram is called a *miqat*.

While the pilgrim is wearing the Ihram, they cannot shave, cut their nails, wear deodorant or perfume. An invocation, known as the *talbiyah*, is to be chanted after the pilgrim makes his or her intention for the Hajj.

Umrah:

Upon arrival in Mecca, the pilgrim (locally known as a 'Hajji'), performs a series of ritual acts symbolic of the lives of Abraham (*ibrahim*) and Hagar (*Hajar*), and of solidarity with Muslims worldwide. These acts of faith are:

a *tawaf*, which consists of walking counter-clockwise around the *Kaaba* seven times. Men are encouraged to perform the first three circuits at a hurried pace, followed by four times, more closely, at a leisurely pace.

The *sa'i* is walking seven times back and forth between the hills of *Safa* and *Marwah* now enclosed in the *Masjid al Haram*.

This is a re-enactment of Hagar's frantic search for water, before the *Zamzam* well was revealed to her by an angel sent by God.

"Verily, *As-Safa* and *Al-Marwah* (two mountains in *Makkah*) are of the symbols of Allah. So, it is not a sin on him who performs *Hajj* or '*Umrah* (pilgrimage) of the House (the *Ka'bah* at *Makkah*) to perform the going (*Tawaf*) between them (*As-Safa* and *Al-Marwah*).

And whoever does good voluntarily, then verily, Allah is All-Recogniser, All-knower."

Qur'an 2:158

These rituals comprise the Umrah, sometimes called the lesser Hajj or minor pilgrimage. The *Umrah* can be taken at any time throughout the year and although completing it is highly commendable, Muslims are still required to perform the greater Hajj, during the appointed time.

"And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad), the *Hajj* and '*Umr-ah* (i.e. the pilgrimage to *Makkah*) for Allah. But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing *Saum* (fasts) (three days) or giving *Sadaqah* (charity __ feeding six poor persons) or offering sacrifice (one sheep).

Then if you are in safety and whosoever performs the '*Umrah* in the months of *Hajj*, before (performing) the *Hajj*, (i.e. *Hajj-at-Tamattu'* and *Al-Qiran*), he must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Saum* (fasts) three days during the *Hajj* and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid Al-Haram* (i.e. non-resident of *Makkah*). And fear Allah much and know that Allah is severe in punishment."

Qur'an 2:196

kaabah

The **Kaaba** (Arabic: *الكعبة* *al-Ka'bah*; IPA: ['ka'ba], Also known as *al-Ka'batu l-Mušarrafaḥ* (المشرفة الكعبة), *al-Baytu l-'Atīq* (العتيق البيت) ("The Primordial House"), or *al-Baytu l-Harām* (الحرام البيت) "The Sacred House"), is a large cuboidal building located inside the mosque known as al-Masjid al-Haram in Mecca, Saudi Arabia. The mosque was built around the original Kaaba. The Kaaba is the holiest place in Islam.

The qibla, the direction Muslims face during prayer, is the direction from their location on Earth towards the Kaaba. It is around the Kaaba that ritual circumambulation is performed by Muslims during the Hajj (pilgrimage) season as well as during the Umrah (lesser pilgrimage).

The Kaaba is a large masonry structure roughly the shape of a cube. (The name *Kaaba* comes from the Arabic word "muka'ab" meaning "cube".), The four corners of the Kaaba roughly face the four points of the compass, In the eastern corner of the Kaaba is the "*Rukn-al-Aswad*" (the Black Stone or *al-Hajaru l-Aswad*), generally thought to be a meteorite remnant; at the northern corner is the "*Rukn-al-Iraqi*" ('The Iraqi corner'); at the west lies "*Rukn-al-Shami*" ('The Levantine corner') and at the south "*Rukn-al-Yamani*" ('The Yemeni corner').

It is covered by a black silk curtain decorated with gold-

embroidered calligraphy. This cloth is known as the *kiswah*; it is replaced yearly. The *Shahadah* is outlined in the weave of the fabric. About two-thirds of the way up runs a gold embroidered band covered with Qur'anic text.

" And (remember) when We made the House (the *Ka'bah* at *Makkah*) a place of resort for mankind and a place of safety. And take you (people) the *Maqam* (place) of Ibrahim (Abraham)[or the stone which Ibrahim (Abraham) stood while Ibrahim (Abraham) stood while he was building the *Ka'bah*] as a place of prayer [for some of your prayers, e.g. two *Raka't* after the *Twaf* of the commanded Ibrahim (Abraham) and Isma'il (Ishmael) that they should purify My House (the *Ka'bah* at *Makkah*) for those who are circumambulating it, or staying (*I'tikaf*), or bowing or prostrating themselves (there, in prayer)."

Qur'an 2:125

-The Muslims do not pilgrim to the *Ka'ba* at *Makka* as an *Idol*, but the Islamic traditions assert that the *Kaaba* "reflects" a house in heaven called *al-Baytu l-Ma'mur* (Arabic: المعمر البيت). The God showed Adam its place and that it was first built by the first man, Adam.

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

Qur'an 3:96

Ibrahim and Ismail rebuilt the *Kaaba* on the old foundations.

"And (remember) when *Ibrahim* (Abraham) and (his son) *Isma'il* (Ishmael) were raising the foundations of the House (the *Ka'bah* at *Makkah*), saying: ' Our Lord! Accept (this service) from us. Verily, You are the All-Hearer Al-Knower."

Qur'an 2:127

When Muhammad conquered Mecca, he destroyed the 360 idols around Kaaba which the Meccan pagans possessed. There was one god for each day of the year. While destroying each idol, Muhammad recited: ("Truth has arrived and falsehood has perished for falsehood is by its nature bound to perish.")

"And say: ' Truth (i.e. Islamic Monotheism or this Qur'an or *Jihad* against polytheists) has come and *Batil* (falsehood, i.e. satan or polytheism) has vanished. Surely, *Batil* is ever bound to vanish."

Qur'an 17:81

Cleaning:

The building is opened twice a year for a ceremony known as "the cleaning of the Kaaba." This ceremony takes place roughly fifteen days before the start of the month of Ramadan and the same period of time before the start of the annual pilgrimage.

The keys to the Kaaba are held by the *Banī Shaybat* (شبيبة بنى) tribe. Members of the tribe greet visitors to the inside of the Kaaba on the occasion of the cleaning ceremony. A small number of dignitaries and foreign

diplomats are invited to participate in the ceremony. The governor of Mecca leads the honored guests who ritually clean the structure, using simple brooms. Washing of the Kaaba is done with a mixture of Zamzam and rosewater.

Qibla and prayer:

For any reference point on the Earth, the Qibla is the direction to the Kaaba.

Muslims are ordered to face this direction during prayer. While it may appear to some non-Muslims that Muslims worship the Kaaba, the Kaaba is simply the focal point for prayer plus the Islamic traditions assert that the Kaaba "reflects" a house in heaven called *al-Baytu l-Ma'mur*.

Like Jews, the earliest Muslims prayed facing Jerusalem. According to Islamic tradition, when Muhammad was praying in the Al-Qiblatain mosque (in Medina), he was ordered by God to change the qibla direction from Jerusalem to Mecca and the Kaaba. Various theories are advanced as to the reason for the change, and most historians find it was the reluctance of the Jews of Medina to convert to his religion that prompted the move, and the Qur'an mentioned that it was a test for the followers of Prophet Muhammad (real believers and true Muslims).

"Thus We have made you [true Muslims __ real believers of Islamic Monotheism, true followers of Prophet Muhammad and his *Sunnah* (legal ways)], a just (and the best) nation,, that you be witnesses over mankind and t-

he Messenger (Muhammad) be a witness over you.

And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind. "

- Qur'an 2:143

Jesus, Mary, The Disciples, and The Cross

Jesus in Islam

Islam holds **Jesus** (Arabic: عيسى *Īsā*) to have been a messenger and a prophet of God. The Qur'an gives him the unique title of the Messiah (Arabic: المسيح *Al-Maseeh*). (It means anointed. Thus priests, Prophets, Kings were anointed with oil, and it is so consecrated to their respective offices.). The Greek word for anointed is *Christos*. Just lop off the 'os' from *Christos*, and you are left with "Christ".

The word "Christ" is derived from the Hebrew word *Messiah* or in Arabic *Maseeh*, Root word *masaha*, meaning "to rub", "to massage", "to anoint". But in its translated Grecian form, "Christ" seems unique befitting Jesus only. As the old Christians liked to translate names into their own language; like *Cephas* to "Peter", *Messiah* to "Christ".

So The word "Christ" is derived from the Hebrew word *Messiah* and the Greek word *Christos* which means "Anointed", and anointed means appointed in its religious connotation. Jesus, peace and blessing be upon him, was appointed (anointed) at his baptism by John the Baptist, as God's Messenger. Every prophet of God is so anointed or appointed. The Holy Bible is replete with the "anointed" ones. In the original Hebrew, he was made a *Messiah* "Anointed".

Not only were prophets and priests and kings anointed (*Christos*-ed), but horns, and cherubs and lamp-posts also.

אל, אֵלֶּיךָ יָשָׁח תְּשָׁחֶנּוּ אֲנִי כִּי הָאֵל, בֵּית יַג
אֵלֶּיךָ צִבְיָה, אֵלֶּיךָ נִדְרֵי תְּלִי שָׁחֶנּוּ; עַתָּה, קוֹסֵצ
אֵלֶּיךָ מִלְּדָתְךָ הָאֵלֶּיךָ הַזֹּאת, וְשׁוּב, אֵל-מִן

13 I am the God of Beth-el, where thou didst anoint a pillar, where thou didst vow a vow unto Me. Now arise, get thee out from this land, and return unto the land of thy nativity.'

in another version:

"I am the God of Bethel, where you anointed pillar..."

(Genesis 31:13)

אֵם הַכֹּהֵן הַזֶּה מִשִּׁיחַ יִחַטָּא, לֹא שָׁמַת הָעֶם
בְּקָר-וְהַקָּרִיב עַל חַטָּאת וְאֵלֶּיךָ חַטָּא פֶּרֶבּוֹן
לְחַטָּאת--הָתָּמִים, לִיָּהּ

3 if the anointed priest shall sin so as to bring guilt on the people, then let him offer for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin-offering.

in another version:

"If the priest that is anointed do sin ..."

(Leviticus 4:3)

- שֶׁמֶן הַמִּשְׁחָה, וְיִמְשַׁח אֶת-וְיִקַּח מִשְׁחָה אֶת
בָּוֶי; וְיִקַּח דָּשׁ, אֶת-תֶּם-אֵלֶּיךָ-כֹּל-הָמִשְׁחָה בְּוֶיךָ וְאֶת

10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

(Leviticus 8:10)

יְהוָה--יְהוָה יִחַת וּמָרִיבוּ, עָלוּ בְּשָׁמַיִם יְהוָה עִמָּי,
 עֲזָרָתוֹ לְמִלְחָמוֹ, וְיִרְבֶּם קָרוֹ-אֶרֶץ; וְיִתְּן-יְדִין אֶפְסֵי
 {פ}. מְשִׁיחוֹ

10 They that strive with the LORD shall be broken to pieces; against them will He thunder in heaven; the LORD will judge the ends of the earth; and He will give strength unto His king, and exalt the horn of His anointed. {P}.

(I Samuel 2:10)

אֶמַר יְהוָה, לְמִשְׁחִי לְכֹרֵשׁ אֶשְׁרֶ-כֹּהֵא
 , לְפָנָיו גּוֹיִם, וּמִתְנִי מִלְכִּים-הֶחֱזִיק תִּי בִימֵינוּ לְרֹד,
 לְפָתַח לְפָנָיו דָּלְתֵימָם, וְשַׁנְרִים לֹא--אֶפְתַּח
 . ? סָגְרוּ

1 Thus saith the LORD to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and to loose the loins of kings; to open the doors before him, and that the gates may not be shut:

(Isaiah 45:1)

מִמֶּשְׁחִי, הִסּוּבְךָ; וְנָתַתִּיךָ, בְּהַר--כְּרֹב-אֶתֶּיךָ
 , אֶשׁ-בַּתּוֹךְ אֶבְנֵי--קֶדְשׁ אֱלֹהִים הָיִיתָ
 . הֵתַה לְכָתָה

14 Thou wast the far-covering cherub; and I set thee, so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of stones of fire.

in another version:

'Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God;

thou hast walked up and down in the midst of the stones of fire."

(Ezekiel 28:14)

There are an hundred more such references in the Holy Bible, So if we can took the same liberty with the word "Anointed" or "*christos*" in the Greek translations we will have a lot of christs in Christianity as (Christ Cherub, Christ Cyrus, Christ Priest and Christ Pillar, ...etc.).

According to the Qur'an, Jesus was one of God's most beloved Messengers, a precursor to Muhammad, and was sent to guide the Children of Israel. The Qur'an tells of his miraculous birth to Mary (Arabic: Maryam), cites the miracles he performed by God's permission, and states that God raised him to his presence.

The Qur'an tells us a lot of wonderful things about Jesus. As a result, believers in the Qur'an love Jesus, honor him, and believe in him. In fact, no Muslim can be a Muslim unless he or she believes in Jesus, on whom he peace but as a Messenger.

The Qur'an rejects Jesus's divinity and does not attach any significance to the cross. The traditional Muslim interpretation, the Qur'an also denies that Jesus was crucified.

The qur'anic term *ʿĪsā* is different from any of the terms used today by Christians to address Jesus.

The Anglicized name is derived from the Latin *Iēsus*,

which in turn comes from the Greek Ἰησοῦς (Iēsoûs). Based on some strong evidences from the Hebrew Bible and New Testament, Western scholars are certain that Jesus's name was the Hebrew Y^hhōšua (יהושע) (Aramaic: Yēšua (ישוע)). Y^hhōšua (יהושע) originally meant "Yahweh helps," but was popularly understood to mean 'Yahweh saves'.

Y^hhōšua (יהושע) is the name by which Moses called his successor as leader of the Israelites, known in English as Joshua.

The Qur'anic reference as 'Isa has puzzled and some theories have been proposed:

1-The first theory is that "y-sh-", the Hebrew consonants of *Yeshua*, have been reversed for some cryptic reason to give 's-y, the Arabic consonants of 'Īsā." In support of this theory it has been said that "in ancient Mesopotamia certain divine names were written in one way and pronounced in another; for example EN-ZU was read ZU-EN".

2-Another theory is that "the Jews called Jesus "Esau" (Hebrew 'Esaw) out of hatred and that Muhammad learned this name from them not realizing that it was an insult." In support of this it is said that the Arabic Esau is written as 'Isu and this might have been changed to 'Īsā to assimilate it to other Qur'anic names ending in -ā. In opposition to this theory, it has been said that there is no evidence that the Jews ever called Jesus Esau. Further, Muhammad criticized Jews for insulting Jesus' m-

other (Mary) and that those Christians who were acquaintances of Muhammad would have corrected him had Muhammad not realized that it is a Jewish insult to Jesus.

"And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse)."

(Qur'an 4:156)

3-The last theory is that Christians in Arabia had coined the term `Īsā from the Syriac forms of Yeshu or Ishu. The Arabic words that are borrowed from Aramaic or Syriac are often employed by 'ayn . Further the Manichaean fragments provide an evidence for dropping the final 'ayin of the borrowed Hebrew terms.

-In fact Jesus did not live long enough on Earth to spread his teachings nor to prevail over his enemies (beyond the moral victory which is a common victory for all prophets). In comparing the life and mission of Jesus with Moses and Muhammad, it becomes readily clear that in the case of Jesus he expressed on more than one occasion how disappointed he was in the Israelites' rejection of him.

And the favour of spreading Christianity all belongs to St. Paul the Apostle (שאול קהרסי in Hebrew) and they call him sha'ul too, he was born in *Tarsus* Turkey, st. However he was a romanian he was a Jew too, He studied the Hebrew language in his youth, and he was a pupil of st. Gamalil.

After the death of Jesus the Jews tortured his followers in accusation of heretic Paul did not know Jesus in life unlike the Twelve Apostles but in his journey to Damascus he came to faith through a vision of the risen Jesus and stressed that his apostolic authority was based on his vision. And he is author of the biggest part of the New Testament, He wrote about 14 Books of the 27 Books of the New Testament.

And his suppositions about Jesus and Christianity is:

1-Jesus is not only a human Prophet.

2-Jesus is a true God.

3-Jesus is the Son of the first part of the Triune God, and at the same time "fully" God in every respect.

4-Jesus has been crucified to save sinners.

5-The salvation is in believing in Jesus as a God. (The Man can not survive if he only believed in the Bible but he will survive if he believed in Jesus as a God).

6-The Man who believe in Jesus as a God he will forgive his sins.

7-St. Paul is the first one who invented the idea of "The first sin" of Adam.

8-St. Paul proclaimed that there is not any reason to do any of Moses teachings.

9-st. Paul proclaimed that there is not any reason to do the Jewish religious ceremony in cleaning or nourishment, and the religious ceremonies is not enough

to survive.

10-St. Paul have some weird ideas about the Marriage and divorce as in his letter to Corinthians " *I say therefore to the unmarried and widows. It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn. And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife.*" (Corinthians 7:8-11)

11-St. Paul have also some ideas about women as in his letters to Timothy " *Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve.*" (Timothy 2:12-13)

St. Paul was just repeating the same ideas of his time about Marriage, Sex, and women. But Jesus did not say any of that. He is the first one who talked about Jesus as a God. However, Jesus himself is recorded in the Gospel of John to have said:

"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

(John 5:30)

or in another versions:

"I can of my own authority do nothing." (John 5:30)

"I can of mine own self do nothing." (John 5:30)

Jesus himself denied that there are any other gods but

the true oneness God.

"And Jesus said unto him, Why callest thou me good. there is none good but one, that is, God. "

(Mark 10:18)

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. "

(John 17:3)

The miracles, therefore, were done not by his own authority, but by God's authority. And also he is recorded to have said:

"But now ye seek to kill me, a man that hath told you the truth, which I have heard of God."

(John 8:40)

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. "

(Acts 2:22-23)

In another version:

"You are determined to kill me, a man who has told you the truth that I heard from God."

(John 8:40)

In fact, the way Peter refers to God and to Jesus makes it clear that Jesus is not God and he is a servant of God. For he always turns the title God away from Jesus

peter declared:

"Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves know."

(Acts 2:22)

"This Jesus hath God raised up, whereof we all are witnesses."

(Acts 2:32)

"The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his servant Jesus."

(Acts 3:13)

in another versions:

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go."

(Acts 3:13)

-Peter must have known that Abraham, Isaac, and Jacob never spoke of a Triune God. They always spoke of God as the only God.

"Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles."

(Matthew 12:18)

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles."

(Isaiah 42:1)

-So, according to Matthew and Peter, Jesus is not God, but God's servant. The Old Testament repeatedly says that God is alone.

"I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else."

(Isaiah 45:5)

"Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree."

(Acts 5:29-30)

The power is not His Own:

The "power" as Jesus says is not his own power and Every action, every word he attributes to God. As Jesus said: "*it is given unto me*".

"And Jesus came up and spoke to them, saying: All authority has been given to Me in heaven and on earth."

(Matthew 28:18 the American standard Version)

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

(Matthew 28:18 King James Version)

"But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

(Matthew 12:28)

"But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."

(Luke 1 1:20)

-Mark's Gospel also reveals that Jesus had limitations in his knowledge, and Jesus declared that he himself does not know when the last day will occur, but the Father alone knows that.

"But of that day and that hour knoweth no man, no, not

the angels which are in heaven, neither the Son, but the Father."

(Mark 13:32)

' But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

(Matthew 24:36)

-Another example for the limited knowledge of Jesus is the fig tree episode in the Gospels. Mark tells us as follows:

"And on the morrow, when they were come from Bethany, he was hungry: And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet."

(Mark 11:12-13)

in another version:

"The next day as they were leaving Bethany, Jesus was hungry. Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs."

(Mark 11:12-13)

It is clear from these verses that the knowledge of Jesus was limited on two counts. First, he did not know that the tree had no fruit until he came to it. Second, he did

not know that it was not the right season to expect figs on trees.

But! Can he become God later? No! Because there is only one God, and He is God from everlasting to everlasting as mentioned in the psalms.

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

(Psalms 90:2)

But! Was Jesus a God but he took the form of a servant and therefore became limited? Well, that would mean that God changed. But God does not change. God said so according to the Old Testament.

"For I am the LORD, I change not; therefore ye sons of Jacob are not consumed."

(Malachi 3:6)

-Jesus never was God, and never will be. In the Bible, God declares:

"But you are my witnesses, O Israel! says the Lord. You are my servant. You have been chosen to know me, believe in me, and understand that I alone am God. There is no other God—there never has been, and there never will be."

[Isaiah 43:10 (New Living Translation)]

"My people, you are my witnesses, and my chosen servant. I want you to know me, to trust me, and u-

nderstand that I alone am God. I have always been God; there can be no others."

[Isaiah 43:10 (Contemporary English Version)]

"The Lord says, "You are my witnesses, and the servant I chose. I chose you so you would know and believe me, so you would understand that I am the true God. There was no God before me, and there will be no God after me."

[Isaiah 43:10 (New Century Version)]

"People of Israel, you are my witnesses," announces the Lord. I have chosen you to be my servants. I wanted you to know me and believe in me. I wanted you to understand that I am the one and only God. Before me, there was no other god at all. And there will not be any god after me."

[Isaiah 43:10 (New International Reader's Version)]

in another version:

".....Before me no god was formed, nor will there be one after me."

(Isaiah 43:10)

This commandment was emphasized by Jesus- peace upon him- when a teacher of the Law of Moses asked him:

"Of all the commandments, which is the most important?" 'The most important one,' answered Jesus, 'is this: Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart

and with all your soul and with all your mind and with all your strength.' "

(Mark 12:28-30)

Notice that Jesus was quoting the first commandment from the book of Deuteronomy

. שְׁמַע, יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד

4 Hear, O Israel: the LORD our God, the LORD is one.

- לְבָבְךָ וּבְקִלְבֶיךָ, בְּכָל נְאֻמְךָ, אֶת יְהוָה אֱלֹהֵינוּ
מֵאֵת לְבָבְךָ, וּבְכָל

5 And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might.

(Deuteronomy 6:4-5)

If Jesus thought that he himself is God, he would say that, Instead, he stressed that God is one. The man who questioned Jesus understood this, and what the man says next makes it clear that God is not Jesus.

" Well said, teacher," the man replied. "You are right in saying that God is one and there is no other but him."

(Mark 12:32)

"The scribe said to Him, "Right, Teacher; You have tr-

uly stated that, HE IS ONE, AND THERE IS NO ONE ELSE BESIDES HIM."

[Mark 12:32 (New American Standard Bible)]

-Notice that Jesus did not say, "I forgive your sins," Jesus himself emphasized that he does not speak on his own authority, and he does nothing on his own authority, but he speaks only what the Father has taught him. Jesus announced to the man the knowledge Jesus received from God that God had forgiven the man.

".....Take heart, son; your sins are forgiven"

(Matthew 9:2)

Only God can forgive sins as this would to his Jewish listeners, that God had forgiven the man. Jesus, then, did not have the power to forgive sins and in that very episode he called himself "the Son of Man"

(Matthew 9:6).

if you are willing to read just a few verses further, you will find that the people

"...praised God, who had given such authority to men."

(Matthew 9:8).

St. Paul created the idea of Divinity of Jesus, which is connected to the belief in Trinity, and he said that Jesus is the second member of the Triune God. However, Jesus himself did not say any of that in his life. So, st.

Paul is the only person who is responsible for The Trinity theory and not Him. However, in his letters he believed in the oneness of God and he also believed that Jesus is a creature or his first creature.

"As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is no other God but one."

(Colossians 8:4)

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

(Corinthians 11:3)

Every scholar of the religions history or theology knows that Christianity was a party of the Judaism religion such a sect or denomination. Although the Christ approved what the Torah said which came before him, the Christians rejected the Judaism faith and laws, so St. Paul who was a Jew split the Christian sect from the Judaism religion in the conference of Nicaea at the year 325. And he advised the Christians to deal with their own countries laws because they rejected the Judaism laws.

-The Unitarian Christians, who like all the early followers of Jesus, still do not believe in the Trinity, and Muslims do not believe 'Isa (Jesus) is God nor that he was the "begotten" Son of God but rather only a man and a Messenger or a righteous Prophet.

"And this is life eternal, that they might know thee the

only true God, and Jesus Christ, whom thou hast sent."

(John 17: 3)

-All of the writers of the Bible believed that God was not Jesus. The idea that Jesus is God did not become part of Christian belief until after the Bible was written, and took many centuries to become part of the faith of Christians as the Jews made certain insinuations about the legitimacy of Jesus and charged him of blasphemy by twisting his words. The Christians read other meanings into his words; wrench words out of their context to make him God. Matthew, Mark, and Luke, authors of the first three Gospels, believed that Jesus was not God. They believed that he was the son of God in the sense of a righteous person. Many others too, are similarly called sons of God.

"And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments."

(Matthew 19:17)

"And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God."

(Mark 10:18)

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. "

(Matthew 23:8-9)

The concept of the son of God in judaism:

In the language of the Jew, every righteous person who followed the Will and Plan of God, was a "Son of God". It was a metaphorical descriptive term commonly used among the Jews. So every religious person is a son of God according to the jews as mentioned in the Bible:

"Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God."

(Luke 3:38)

"And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

(Genesis 6: 2-4)

"And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn."

(Exodus 4:22-23)

"They shall come with weeping, and with supplications

will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn."

(Jeremiah 31:9)

"I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee."

(Psalms 2:7)

"For as many as are led by the Spirit of God, they are the sons of God."

(Romans 8:14)

"The Spirit itself beareth witness with our spirit, that we are the children of God."

(Romans 8:16)

"And (both) the Jews and the Christians say: ' We are the children of Allah and His loved ones.' say: ' Why then does He punish you for your sins?' Nay, you are but human beings of those He has created, He forgives whom He wills and punish whom He wills. And to Allah belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all)."

Qur'an 5:19

-The Jews lived in the pharaohs era before Moses and they left it with Moses but their living in Egypt effected on their thoughts as the ancient egyptians used to wors-

hip their pharaohs calling them sons of god (Ra') and this idea effected on st. paul as a jew and he created the idea of Jesus divinity (son of God). Also we can see the cross painted on the ancient Egyptian temples walls inside the paraohs and their priests tombs known as the Key of the Nile, the Looped Tau Cross, or the Ansated Cross and that was before Moses and Jesus coming. Also the Jews said about 'Uzair or Azir (a pharaoh king) a son of God and St. Paul took this idea and he imputed that to Jesus in his New Testament writings (14 Books of the 27 Books of the New Testament). After Jesus death the cross shape developed in the Egyptian Ecoptic era and it took different shapes.

-Did Jesus the Christ was sent to Die for Our Sins?

Peter and the two sons of Zebedee were with Jesus Christ before the elders of the people and the chief priests came to take him to crucify him. Jesus at this point talked to Peter and the two sons of Zebedee.

"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

Matthew 26:38-39

It is very clear that Jesus had no intention of dying. In this verse it is shown that Jesus was praying strongly (Matthew mentions that Jesus repeated these prayer three times) to have this death removed from him. If Jesus the Christ been sent to be crucified he would not have hesitated to be killed at all. He himself says that it really his soul that is hesitating and not his body. These are Jesus' own words, So it's not possible as some people say that this hesitation comes from the flesh side of him (in other words he was tempted). and that his soul which is godly does not have this hesitation at all, but in this verse we clearly can read that Jesus himself Jesus is contradicting this idea by said: "My soul is exceeding sorrowful,....". These are Jesus' own words.

-After Jesus made the above mentioned prayer he was answered by God.

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

(Hebrews 5:7)

These words clearly show that when Jesus was praying strongly to God, God would grant him his request. The word "heard in that he feared" mean that God granted him what he requested. So the above verse shows that when Jesus asked of God to "let this cup pass from" him, God respond to his prayer and saved him from

death or crucifixion.

When the people were asking Jesus Christ if he was going to show them a sign, He replied by saying that the only sign that they should expect is the sign of Jonas. Jesus also made sure to specify what exactly this sign was.

"Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

(Matthew 12:38-40)

Jesus here emphasized what will happen to him by specifically saying that he will be like Jonas in terms of the number of days and nights he will be in the heart of the earth. Jesus was crucified on Friday, this is certainly known among all Christians, and that is the reason for calling that Friday by "Good Friday". Jesus was buried on Friday night Then,

1. Friday night Jesus was buried. This is night number 1.
2. Saturday day Jesus was still in the grave. This is day number 1.
3. Saturday night Jesus was still in the grave. This is night number 2.

Mary Magdalene, very early in the morning before sun

rise and after the Sabbath (Saturday), went to see Jesus, and he was not there. The following verses relate this event:

"And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment: and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him."

(Mark 16:1-6)

The number of days and nights that Jesus had spent in the heart of the earth is 1 day and 2 nights. This clearly challenges what Jesus had prophesied. Some people respond about that by saying that what Jesus wanted to really say was that he will be gone for a while, and not that he will be in the heart of the earth for three days and three nights. This is clearly not the case. Had Jesus meant that, he would have said it, but it is clear that he wanted the people to know that this was a sign (miracle) and that it will be like Joans' sign, and that he will be in the heart of the earth for three days and three nights. These were his own words.

According to the Christian doctrine, Jesus died on the cross as a sacrifice for our sins. The idea here is that every human is born with sins, or that all humans will sin, and therefore it was necessary that someone as pure as Jesus would be the crucified to nullify these sins, but if the God wanted to forgive our sins would not He forgive it so easily?! Or should make someone suffer for our sins or for someone else's sins.

וְיִשְׂאָא בְּעוֹנֵי הַנֶּפֶשׁ הַזֹּאת טָאָת, הִיא תָּמ וְת: בְּנֵי אָב
צָדִיקֵת הַ צְדִיקָה -- בְּנֵי הַ הָאָב, וְאָב לֵא יִשְׂאָ בְּעוֹ
עָלְיוֹ תִּהְיֶה, וְהַ שְׂעֵת רָשָׁע (הַ הָ שָׁע) עָלְיוֹ תִּהְיֶה יִי
{ס}

20 The soul that sinneth, it shall die; the son shall not bear the iniquity of the father with him, neither shall the father bear the iniquity of the son with him; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. {S}

חַטָּאתוֹ אֵל שָׂרַע עֲשֶׂה- , שָׁע, כִּי יִשְׂוֹב מִכָּל הַחַטָּא
-- חֲקוֹוֹתַי, וְעַ עֲשֶׂה מִ שְׂ פִטּוֹ וְצָדִיקָה- כָּל- וְ שִׁמְרָת
חֲזִי'הּ יִחַי'הּ, לֵא יִמּוֹת .

21 But if the wicked turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die.

(Ezekiel 18:20 -21)

Clearly that no one shall bear the iniquity (sins) of a

thers. So Jesus cannot bear the sins of others either. If one is righteous then it shall be upon him, and if one commits a sin then it shall be upon him, and not on Jesus. Finally, the way to repentance and forgiveness is by turning from all sins, doing what is right, and keeping the commandments.

Also we see the same message given by Solomon.

הָאֵלֹהִים יִרְאָה וְאֶת-סוּפוֹ דָּבַר, הַכֹּל נִשְׁמָע: אֶת יְגוֹ -
הָאֵלֹהִים-זֶה כָּל-יְדוּעוֹתָיו שְׂמֹר, כִּי מִצְוֹ .

13 The end of the matter, all having been heard: fear God, and keep His commandments; for this is the whole man.

(Ecclesiastes 12:13)

The Message is It is that one should fear God, and keep the commandments, and nothing else.

, שִׁמְעוּ עָלַי הָעָם-וְיִכְרְעוּ וְעָמְדוּ מִפְּנֵי אֱלֹהֵי שָׁמַיִם וְקָרְאוּ
דָּבָר בְּיַד הָעָם וְתִפְלַל וְיִבְרְכוּ וְיִשְׁבְּחוּ וְיִשְׁמְחוּ וְיִשְׂבְּחוּ
הָאֱלֹהִים מְיֹסִים, וְאֶת-לִחְוֵי-נְאֻמָּיו, אֶת שְׂמֵעוֹתָם--הֵן עֵינָם
אֵת צְעָדָם-לְחֵטְאֵיהֶם, וְאֵת פְּאֹתָאֵת .

14 if My people, upon whom My name is called, shall humble themselves, and pray, and seek My face, and turn from their evil ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

(2 Chronicles 7:14)

This clearly states that to seek forgiveness from God we only have to humble ourselves, pray and seek God, and turn away from wickedness.

וַיִּשְׁמַע יְהוָה אֶת-קוֹל שְׂמוּעָה בְּעֵלְוֹת וְזָבְחִים כֹּבֵד ,
 כִּי שָׁמַע עָ, בָקָוּל יְהוָה: הִנֵּה שָׁמַע עַמּוֹ זָבַח טוֹב ,
 לְהִקְשִׁיב מִחֶלְבַּי אֵי לִים .

22 And Samuel said: 'Hath the LORD as great delight in burnt-offerings and sacrifices, as in hearkening to the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

(Samuel 15:22)

This clearly states that obeying God is better than sacrifice: whether this sacrifice is of objects, animals, or humans, or any other type. What God likes is for us to heed and obey Him, and if that is what God likes then it is not of Him to come later and change his mind, and change his ways.

in the Holy Qur'an:

"Say: ' shall I seek a lord other than Allah, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then to your Lord is your return, so He will tell you that wherein you have been differing."

Qur'an 6:164

"Whoever goes right, then he goes right only for the benefit of his own self. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning)."

Qur'an 17:15

"And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad) can warn only those who fear their Lord unseen and perform *As-Salat*. And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his own self. And to Allah is the (final) Return (of all)."

Qur'an 35:18

"If you disbelieve, then verily, Allah is not in need of you; He likes not belief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is All-Knower of that which is in (men's) breast."

Qur'an 39:7

38. "That no burdened person (with sins) shall bear the burden (sins) of another.

39. And that man can have nothing but what he does
(good or bad)."

Qur'an 53:38-39

-The Muslims believes that the Lord (Allah) wanted to demonstrate his fourth power in creating:

1-He created Adam without male nor a female.

2-He created Eve (Eva, or *Hawua'*) from a male (Adam).

3-He created their children from couples (male and female).

4.He created jesus from a female (Mary the virgin).

as This Qur'anic Verse shows the concept of the Lord (Allah) Power:

"Verily, His Command, when He intends a thing, is only that He says to it, 'Be!' __ and it is !"

Qur'an 36:82

"Verily, the likeness of 'Isa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: ' Be!' __ and he was"

Qur'an 3:59

And jesus was his word "Be!" and he was

"It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah by saying that 'Isa (Jesus) is the son of Alla-

h]. Glorified (and Exalted) is He (above all that they associate with Him). when He decrees a thing, He only says to it: ' Be!' and it is."

Qur'an 19:35

And Jesus and the four Gospels (Luke, Matthew, John, and Mark) did not say anything about being a God or a Son of God. Jesus is just as a Messenger, and he is a very elect and highly esteemed messenger of God. No Muslim is a Muslim if he does not believe this.

"The Messiah will never be proud to reject to be a slave of Allah, nor the angels who are the near (to Allah). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself."

Qur'an 4:172

-The reason of objection that Jesus is not the son of God is that begetting is an animal act and it is the lower animal functions of sex. And the God is above all that, so we can not attribute such a lowly capacity like that to God. In metaphysics we are all the children of God, the good and the bad, and Jesus would be closer to being the son of God than any one of us only because he would be more faithful as we understand in from the Islamic Monotheism the Most honored in God sight is the Most pious.

Basically The human mind can't help reasoning that God begets a son because he is not a human like us, He is above all existence and the non-existence. Genetically if the begotten son of an African will look like an African

and that of a Chinaman as a Chinese, and that of an Indian like an Indian: so the begotten son of God ought naturally to look like God, and Billions of pictures that we have of Jesus and he looks like a European with blonde hair, blue eyes and handsome features. *SO Think for a while!! if the son is a white man, i guess the father also would be a white God?!!!!* , The God is neither black nor white. that does not befit the Majesty of Allah, He is beyond the imagination of the human mind.

116.And (Remember) when Allah will say (on the Day of Resurrection): " O 'Isa (Jesus), son of Maryam (Mary)! Did you say unto men: ' Worship me and my mother as two gods besides Allah?' " He will say: ' Glorified be ye you ! It was not for me to say what I had no right (to say). Had I said such a thing, you would surely have known it. You know what is in Yours; Truly, you, only you, are the All-Knower of all that is hidden (and unseen).

117.Never did I say to them aught except what you (Allah) did command me to say: ' Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when you took me up, you were the Watcher to all things. (This is a great admonition and warning to the Christians of the whole world).

Qur'an 5:116-117

"And They (Jews, Christians and pagans) say: Allah has begotten a son (children or offspring). Glorified is He (Exalted is He above all that thwy associate with Him). Nay, to Him belongs all that is in the heavens and on

earth, and all surrender with obedience (in worship) to Him."

Qur'an 2:116

"He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything."

Qur'an 6:101

"Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam (Mary). Say (O Muhammad): 'Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?' And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills, And Allah is Able to do all things."

Qur'an 5:17

The various names of Jesus in the Qur'an:

1-*Kalimatullaah* meaning "God's Word".

"(Remember) when the angels said: ' O Maryem (Mary)! Verily, Allah gives you the glad tidings of a Word [' Be! ___ and he was ! i.e. 'Isa (Jesus) the son of Maryam (Mary)] from Him, his name will be Al-Masih 'Isa (Jesus),

the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allah"

Qur'an 3:45

2- *Ruhun minhu* meaning "a spirit from Him".

"O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah 'Isa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His word, ('Be!' __ and he was) which He bestowed on Maryam (Mary) and a spirit (*Ruh*) created by Him; so believe in Allah and His Messenger. Say not: "Three (trinity)!" cease! (it is) better for you. For Allah is (the only) One *'Ilah* (God), Glorified is He (Far Exalted is He) above having a son, To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs."

Qur'an 4:171

3- *Al-Masih* meaning "The Messiah" mentioned 11 times.

4- *Rasul* meaning "envoy, messenger, apostle [of God]" mentioned in the Qur'an

" The Messiah ['Isa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Ma-

ryam (Mary)] was a *Siddiqah* (i.e. she believed in the words of Allah and His Books). They both used to eat food (as any other human being, while Allah does not eat). Look how We make the '*Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth)."

Qur'an 5:75

5-*Ibn Maryam, Isa ibn Maryam* meaning "son of Mary" or "Jesus son of Mary" mentioned 33 times. This expression appears only once in Gospels. as in Mark 6:3

"Is not this the carpenter, the son of Mary and brother of James and Josses and Jude and Simon, and are not his sisters here with us? "

6-*Min al-muqarrabin* meaning, "among those who are close to God" or "near to Allah", later explained by the fact of his "ascension" mentioned in the Qur'an

7-*Wadjih*, meaning "worthy of esteem in this world and the next" or "held in honour in this world and in the Hereafter". that Jesus is on earth a prophet and in Heaven an intercessor; mentioned in the Qur'an

"(Remember) when the angels said: ' O Maryam (Mary)! Verily, Allah gives you the glad tidings of a word ['Be!' ___ and he was! i.e. 'Isa (Jesus), the son of Maryam (Mary)] from Him, his name will be *Al-Masih* 'Isa (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allah."

Qur'an 3:45

8-*Qawl al-haqq*, meaning, "sure word".

4-*Nabi* meaning " prophet".

10-*Abd Allah*, meaning "Servant of God" or "a slave of Allah". *Abd* literally means "slave", but in theological terms it means "the creature". Man is not only the "servant" of God but also his property. In the Qur'an, unlike the Bible, the angels are also called *Abd* and the basic meaning of adoration is found, with various nuances, in all derived meanings. It is also interesting to note that the Didache, one of the oldest writings of primitive Christianity, styles Jesus as Servant of God about six times. That Qur'an insists that the status of Jesus was no more than that of a created being, a mortal.

"He [Isa (Jesus)] said: ' Verily, I am a slave of Allah, He has given me the Scripture and made me a Prophet."

Qur'an 19:30

Birth of Jesus in Islam:

Muslims believe in the virgin birth of Jesus through Mary, which is recounted throughout several passages in the Qur'an. In the Qur'anic story:

She withdrew a seclusion (a far away invisible place) from her family, then the God sent to her Gabriel the angel in a fully respected form of a man. Mary was so surprised she was alone while angel Gabriel appeared to her and she said " I seek refuge with Allah from you.", He replied: "I am only a messenger from Allah to announce to you the God gift and give you tidings of a righteous son", she was amazed and asked: "who can i

have a son?!!! No man ever has touched me, He said: "That is so easy for Allah, and that is His will, and it will be". And we can read this story from the Holy Qur'an to see the sweetness and the purity of the Qur'anic stories and how respected are Mary and Jesus-peace be upon them- in this Holy Book.

16."And mention in the Book (the Qur'an, O Muhammad, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east

17.She placed a screen (to screen herself) from them; then We sent her Our *Ruh* [angel *Jibrail* (Gabriel)], and he appeared before her in the form of a man in all respects.

18.She said: ' Verily, I seek refuge with the Most Gracious (Allah) from you, if you do fear Allah.

19.(The angel) said: ' I am only a messenger from your Lord, (to announce) to you the gift of a righteous son'

20. She said: ' How can i have a son, when no man has touched me, nor am I unchaste?'

21.He said: " So (it will be), your Lord said: ' That is easy for Me (Allah).' And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed (by Allah).

22.So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).

23-And the pains of childbirth drove her to the trunk of

a date palm. She said: ' Would that I had died before this, and had been forgotten and out of sight!'

24. Then he cried to her from below her, saying: ' Grieve not: your Lord has provided a water stream under you.

25. And shake the trunk of the date palm towards you, it will let fall fresh ripe dates upon you.

26. So eat and drink and be glad. And if you see any human being, say: ' Verily, I have vowed a fast to the Most Gracious (Allah) so I shall not speak to any human being this day.

27. Then she brought him (the baby) to her people, carrying him. They said: ' O Mary! Indeed you have brought a thing *Fariyy* (a mighty thing).

28. O sister (i.e. the like) of *Harun* (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.

29. Then she pointed to him. They said: ' How can we talk to one who is a child in the cradle? '

30. He [*'Isa* (Jesus)] said: ' Verily, I am a slave of Allah, He has given me the Scripture and made me a Prophet;

31. And He has made me blessed wheresoever I be, and has enjoined on me *Salat* (prayer), and *Zakat*, as long as I live.

32. And dutiful to my mother, and made me not arrogant, unblest.

33. And *Salam* (peace) be upon me the day I was born,

and the day I die, and the day I shall be raised alive! '

34. Such is *'Isa* (Jesus), son of Maryam (Mary) , (It is) a statement of truth about which they doubt (or dispute).

35. It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that *'Isa* (Jesus) is the son of Allah]. Glorified (and Exalted) is He (above all that they associate with Him). When He decrees a thing, He only says to it: 'Be!' and it is.

36. [*'Isa* (Jesus) said:] "And verily, Allah is my Lord and your Lord. So worship Him (Alone). That is the straight path." (Allah's religion of Islamic Monotheism, which He did ordain for all of His Prophets.).

Qur'an 19:16-36

-The Miracles of Jesus in the Holy Qur'an:

The Qur'an states that Jesus performed -by the permission of Allah- miracles as:

1-He spoke while a baby in his cradle.

29. Then she pointed to him. They said: ' How can we talk to one who is a child in the cradle? '

30. He [*'Isa* (Jesus)] said: ' Verily, I am a slave of Allah, He has given me the Scripture and made me a Prophet;

31. And He has made me blessed wheresoever I be, and has enjoined on me *Salat* (prayer), and *Zakat*, as long as I live.

32. And dutiful to my mother, and made me not arrogant, unblest.

33. And *Salam* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive! "

Qur'an 19:29-33

2-He made birds from clay.

3-He healed the born blind and lepers, and raised the dead by God's will.

4-He told the people about what they are hiding and eat.

"And will make him [Isa (Jesus) a Messenger to the Children of Israel (saying): ' I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allah's Leave; and I heal him who was born blind, and the lepers, and I bring the dead to life by Allah's Leave. And I inform you of what you eat, and what you store in your houses. Surely, in that is a sign for you, if you are believers."

Qur'an 3:49

"(Remember) when Allah will say (on the Day of Resurrection), ' O *'Isa* (Jesus), son of *Maryam* (Mary)! Remember My Favour to you and to your mother when I supported you with *Ruhul-Qudus* [Jibrail (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writings, *Al-Hikmah* (t-

he power of understanding), the *Taurat* (Torah) and the *Injil* (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came to them with clear proofs, and the disbelievers among them said: ' This is nothing but evident magic.' "

Qur'an 5:110

5-He asked Allah to send down to him a table with food from heaven.

112."And (Remember) when *Al-Hawariyyun* (the disciples) said: ' O 'Isa (Jesus), son of Maryam (Mary)! can your Lord send down to us a table spread (with food) from heaven?' 'Isa (Jesus) said: ' Fear Allah, if you are indeed believers.'

113.They said: ' We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses.'

114.'Isa (Jesus), son of Maryam (Mary), said: ' O Allah, our Lord! send us from the heaven a table spread (with food) that there may be for us __ for the first and the Last of us __ a festival and a sign from you; and provide us with sustenance, for You are the Best of sustainers.'

115.Allah said: ' I am going to send it down unto you,

but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the '*Alamin* (mankind and jinn)

Qur'an 5:112-115

Death of Jesus in Islam:

Muslim tradition completes the Qur'anic statement. According to some, God replaced Jesus with a double. Others say God transformed another person, probably Judas Iscariot or Simon Cyrene, to appear exactly like Jesus in order to deceive the Romans and be crucified in Jesus' stead. Another less well-known, but nonetheless widely held view (particularly in South Asia) is the so-called Swoon hypothesis : that Jesus didn't die on the cross, but merely fell unconscious, and was later revived in the tomb. The Muslim scholar Ahmed Deedat has been very influential in the spread of this view.

But indeed According to the Holy Qur'an the Muslims believe that the Jews sought to kill Jesus but they did not kill him nor crucify him and also the Muslims believe that Jesus was raised to heaven alive by God.

157."And because of their (Jews) saying (in boast), ' We killed *Messiah 'Isa* (Jesus), son of Maryam (Mary), the Messenger of Allah,' __ but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isa (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow not-

hing but conjecture. For surely they killed him not [i.e. 'Isa (Jesus), son of Maryam (Mary)];

158. But Allah raised him ['Isa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allah is Ever All-Powerful, All-Wise."

Qur'an 4:157-158

And Jesus himself is a witness on that he is only a Messenger from (God)Allah. as mentioned in this verse:

And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being] before his ['Isa (Jesus)-peace be upon him- or a Jew's or a Christians] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Isa (Jesus) will be a witness against them.

Qur'an 4:159

"And (Remember) when Allah said: ' O 'Isa (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Isa (Jesus) is Allah's son] of those who disbelieve, and I will make those who follow you (monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad, 'Isa (Jesus), Musa (Moses), or in His Holy Books, e.g. the Taurat (Torah), the Injil (Gospel), the Qur'an] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you

used to dispute.' "

Qur'an 3:55

Second coming:

Most Muslims believe that Jesus is alive in Heaven and he will descend before the Day of Judgment. It will be time for *Fajr* prayers, and *Imam Mahdi* will be the *Amir* (leader). His hands will be on the shoulders of two angels [according to another source (*Kab Abrar*) a cloud will carry him]. On their insistence Jesus will introduce himself on the eastern side near the *Minaret* in Damascus (or in *Baitul-Maqdis* by *Imam Mahdi*). At the time *Imam Mahdi* will have proceeded forward to lead the *Fajr* (Prayer) and *Imam Mahdi* will call Jesus to lead the prayer but Jesus will instead tell *Imam Mahdi* to lead the prayer since *Iqamat of the Salat* (the call for the prayer) has already been said for him. Thus *Imam Mahdi* will lead the prayer, and Jesus will follow him, and he will say: "you are all leaders of each other that's God's gift of this Umma (Muslims)". After the completion of *Fajr Salat* (congregational dawn prayers), Jesus will open the door behind him where *Dajjal* (the anti-Christ) accompanied by 70,000 followers will be. He will indicate with his hand to move away between him and *Dajjal*, *Dajjal* will then see Jesus. At that time every disbeliever whom the whiff of the breath of Jesus will reach, will die. His breath will reach up to the distance of his eyesight. The Muslims will then come down from the mountains and break loose on the army of *Dajjal*. There will be war, *Dajjal* will retreat and Jesus will pursue *Dajjal*, and he will defeat *al-Masikh al-Dajjal*

(literally "the Deceiving Messiah," loosely the antic-hrist; often referred to simply as "Dajjāl") at the Gate of Ludd in Palestine, They also believe that he will marry, die and be buried in the Masjid al Nabawi. During his life, he will have revealed that Islam (submission to Allah) is the true religion of God (worshipping Allah and non but Him). Most Muslims give these hadith as proof of Jesus' second coming:

Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts)."

(Sahih Bukhari Book 3 Volume 43 Number 656)

Abu Huraira reported: Allah's Messenger (may peace be upon him) as saying: "The Last Hour would not come until ... the time of pr-ayer shall come and then Jesus-peace be upon him-son of Mary would descend and would lead them in prayer..." Sahih Muslim 041:6924

Hudhaifa b. Usaid Ghifari reported: Allah's Messenger (may peace be upon him) came to us all of a sudden as we were (busy in a discussion). He said: What do you discuss about? They (the Companions) said. We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal,

Dajjal: Pseudo Messiah (Al-Masih-ad-Dajjal) or Antichrist. Literally a liar, quak, deceiver. (see the footnote of V.6:158 the Qur'an and also Hadith No. 3441 and 3439, Sahih Al-Bukhari)

the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and land-slidings in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly. Sahih Muslim 041:6931

Narrated Abu Hurairah:

The Prophet (peace be upon him) said: There is no prophet between me and him, that is, Jesus (peace be upon him). He will descend (to the earth). When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight for the cause of Islam. He will break the cross, kill swine and abolish jizyah. Allah will cause all religions except Islam to perish. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him.

Sunnan Abu Dawud 37:4310

The life of Jesus's second coming on earth :

- 1-will descend and stay on earth.
- 2-His descension will be at the end of earth.
- 3-He will be a just ruler and a fair judge.

4-He will stay on earth for a period of 40 years after descending.

5-Allah will protect his companions.

6-Those who will save the religion of Islam (submission to Allah) by associating themselves with Jesus will be amongst the most loved by Allah.

7-During this period all other religions besides Islam (submission to Allah) will perish, hence there will not be any disbelievers.

8-Wealth and property will be in surplus to such an extent that there will be no one to accept the wealth of the other (everyone will be independent).

9-Receiving Zakaat (Alms-giving, Charity to poor) and Sadaqa will be discarded (as there will be no poor to receive them!).

10-The people will love the sajda (prostration to God) more than the world and what it consists of.

11-There will be peace, harmony and tranquility during the time of Jesus's stay in the world.

12-There will be no animosity for a period of seven years, even between two persons.

13-All hearts will be free from miserliness, envy, hatred, malice and jealousy.

14-For a period of forty years no one will fall ill or die.

15-Venom will be taken out of all venomous animals.

16-Snakes and scorpions will not harm anyone to the extent that if a child put his hand in its mouth, he will not be harmed.

17-Wild animals will not harm anyone.

18-If a man will pass a lion, he will not be troubled or harmed, or even if any girl will open its mouth to test if it will do anything.

19-The camels will graze among lions, cheetahs with cattle and the jackals with goats.

20-The fertility of the land will increase to such an extent that even if a seed is planted in a hard rock, it will sprout.

21-A pomegranate will be so huge that a group will be able to eat it and the people will use its peel as shade.

22-There will be so much blessing in milk that a camel will suffice for a huge group a cow for a tribe and a goat for a family.

23-In short, life will be most pleasant after the descension of Jesus.

24- After his descension on earth Jesus will marry. He will have children, and he will remain on earth 19 years after marriage. He will pass away and Muslims will perform his Janaza Salat (funeral prayers and ceremony), and the Muslims bury him next to Muhammad

1-Tirmidhi also transliterated as Tirmizi he was a medieval collector of hadith (sayings of Muhammad)

Mary in Islam:

The **Virgin Mary in Islam** ("Maryam" مريم in Arabic) is the mother of Jesus (Arabic 'Isa عيسى) the Messenger of Allah.

According to the Qur'an, Isa was born miraculously without a human biological father, but by the will of Allah (God). His mother is regarded as the most saintly, pious, chaste, and virtuous woman ever and a highly respected figure in Islam. The Qur'an quite decisively declares that Jesus was the result of a virgin birth, but that neither she nor her son was divine.

In the Qur'an, no other woman is given more attention than the Virgin Mary. In fact, the nineteenth sura (chapter) of the Qur'an is named after her and is about her life.

Of the Qur'an's 114 suras, she is among only eight people who have a sura named after them. Mary is also the only woman specifically named in the Qur'an. In Islam, she is generally referred to as *Maryam*, *Umm Isa* (Mary, the mother of Jesus). For Muslims, the Virgin Mary is viewed as both an example and a sign for all people.

The birth of Mary:

According to the Qur'an, Mary's father was Imran. Mary's story begins while she is still in her mother's (Hannah) womb when she said as narrated in the Holy Qur'an:

"(Remember) when the wife of Imran said: ' O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing."

Qur'an 3:35

When Mary was delivered, She had expected her baby to be a boy who would grow up to be a scholar or religious leader. she said:

"Then when she gave birth to her [child Maryam (Mary)], she said: ' O my Lord! I have given birth to a female child,' __ and Allah knew better what she brought forth, _ ' And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with you (Allah) for her and for her offspring from *Shaytan* (Satan), the outcast.' "

Qur'an 3:36

God accepted Mary as her mother had asked. She was assigned into the care of a priest named Zacharias (*Zakariya*).

"So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of *Zakariyya* (Zechariah). Every time he entered *Al-Mihrab* to (visit) her, he found her supplied with sustenance. He said: ' O Maryam (Mary)! From where have you got this?' she said, ' This is from Allah.' Verily, Allah provides sustenance to whom He wills,

without limits."

Qur'an 3:37

Although his wife was barren and he was very old, God blesses Zacharia and his wife (Elizabeth) with John. John is known as "John the Baptist" in the Bible.

"At that time *Zakariyya* (Zechariah) invoked his Lord, saying: ' O my Lord! Grant me from you, a good offspring. You are indeed the All-Hearer of invocation."

Qur'an 3:38

The Lord heard his invocation so He sent angels to give him a glad tidings.

39. "Then the angels called him. while he was standing in prayer in *Al-Mihrab* (a praying place or a private room), (saying): ' Allah gives you glad tidings of Yahya (John), confirming (believing in) the Word from Allah [i.e. the creation of 'Isa (Jesus), the Word from Allah ('Be!' __ and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous.

40.He said: ' O my Lord! How can I have a son when I am very old, and my wife is barren?' (Allah) said: ' Thus Allah does what He wills'. "

Qur'an 3:39-40

'The virgin birth:

The Qur'an declares that Jesus was the result of a virgin birth, but describes Mary and her son not as divine, but as "honoured servants".

26."And they say: ' The Most Gracious (Allah) has begotten a son (or children). ' Glory to Him! They [whom they call children of Allah i.e. the angels, 'Isa (Jesus) son of Maryam (Mary), 'Uzair (Ezra)], are but honoured slaves.

27.They speak not until He has spoken, and they act on His command.

28.He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him."

Qur'an 21:26-28

The Apostles Creed Nicene Creed both refer to Mary as "the Virgin Mary". This alludes to the belief that Mary conceived Jesus through the action of God the Holy Spirit, and not through intercourse with Joseph or anyone else. That she was a virgin at this time is affirmed by Eastern Christianity, Roman Catholicism and many Protestants.

People who are neither Christian nor Muslim generally doubt that Mary was a virgin when she gave birth to Jesus. As In the second century, the polemicist Celsus (recorded in Origen's *Cantra celsum* 1.28-32) claimed that Mary had relations with a Roman soldier and then married Joseph who protected her from the harsh Jewish laws of the time which would have sentenced her to death by stoning for such an act. Some scholars of the historical Jesus deny the Virgin Birth, regarding the nativity of Jesus to be an early Christian story invented to liken Jesus to Moses (the Massacre of innocents) and to show him fulfilling prophecy (the return from Egypt, etc.). Other scholars, such as Bart D. Ehrman, suggest the historical method can never comment on the likelihood of supernatural occurrences. While parthenogenesis (virginal conception) is not unknown in lower animals, it does not occur naturally in human beings or other mammals, and produces females only, genetical clones of the mother.

In the Old Testament uses the word *virgin* about 70 times, with a very severe punishment to the girl who is unfaithful to her virginity:

אָ בִּי-הָ - פֶּתַח בַּיִת-הָ נָעַר אֶל-וְהָ וְצִיָּא וְ אֶת כַּח
 - כִּי-- וְסָקְלָהּ וְהָ אֵן שִׁי עֵי רַהּ בְּאֶבְרִימִים וְ מִתָּה
 ; עַשְׂתָּהּ נָבֵלָה בִּי שֶׁר אֵל, לְזָנוֹת בַּיִת אָ בִּי הָ
 {ס}. וּבַעַר תִּהְרַע, מִקֶּרֶב בֶּן

21 then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought a wanton deed in Israel, to play the harlot in her father's house; so shalt thou put away the evil from the midst of thee. {S}

in another version:

"they shall bring the young woman out to the entrance of her father's house and the men of her town shall stone her to death, because she committed a disgraceful act in Israel by prostituting herself in her father's house"

(Deuteronomy 22:21)

So practically, in Israel, all non-married girls were virgins, young or old. The Septuagint, in Greek, is the oldest document we have from the Bible, from the third century before Christ, and always uses the word *parthenos*, who is a virgin not married. The Hebrew Bible, the Masoretic Text, from the sixth century after Christ, uses two words for *virgin*: *bethulah*, about 60 times, who is an older virgin woman, and *almah*, who is a young virgin girl of a marriageable age. However, for Rebecca, both words are used in different verses.

(Genesis 24:16-43)

The Death See Scrolls, in Hebrew, from the third century before Christ, use the same words than the Masoretic Text.

In Isa.7:14 the word *almah* is used to give a sign of the birth of the Messiah: "*The Lord himself shall give you a*

sign. Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel".

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

(Matthew 1:23)

Some Bibles translate in Isa.7:14 for "the young woman", or "girl", and it becomes a sign for nothing, if not properly explained, because we all were born from a "young woman". In fact, most Israelites were expecting the virgin birth of the Messiah centuries before the birth of Jesus Christ.

א, וְתָהִי הַיְהוּדָה לְעַלְמָה-- לְכֹן ? תִּן אִדָּן יְהוָה וְאָ, לְכֹם יד
הַיְהוּדָה יְהוָה לְדָת בְּנֹ, וְקָרָאתָ שְׁמֹ, עַ מְנֹ וְאֵל

14 Therefore the Lord Himself shall give you a sign: behold, the young woman shall conceive, and bear a son, and shall call his name Immanuel.

(Isiah 7:14)

The word *virgin* is also used in a spiritual sense to refer to the nation (Isa.23:12, 37:22, Jer.14:17). In other places the word is often translated maid or maiden, but the idea of chastity may still be involved (Ps.78: 63 , 148:12 , Ezek.9:6).

In the New Testament, the word *virgin* occurs 14 times:

Virgin Mary is the only one called *virgin* in the Bible, and in four instances: In Matthew 1:23, giving us the proper interpretation of Isaiah 7:14, in Luke 1:27, twice, and Luk.1:34. That's why most Christians call her Virgin Mary. It could refer to unmarried maidens or the unmarried in general (Matt.25:1, Acts 21:9, 1Cor.7:25, 34,36, 37), and the virginity of the unmarried is assumed. and the word is also used in a spiritual sense (2Cor.11:2) also.

The New Testament speaks about the "brothers of Jesus", and some people think that Virgin Mary had other children, but the Holy Qur'an did not mention that.

"the apostles, together with some women, including Mary the mother of Jesus, and with his brothers"

(Acts 1:14)

But in another Verse about the brothers.

"During those days Peter stood up in the midst of the brothers, about one hundred and twenty in all."

(Acts 1:15)

So surely those 120 "brothers in Christ" were "brothers of religion", because at that time the followers of Jesus were called "brothers". The first time they were called Christians was in Antioch with St. Paul (Acts 11:26). In 1Cor.15:6, Jesus appeared to five hundred "brothers" at one time, but surely they aren't blood brothers. And all along the Bible the same thing happens: The term "bro-

ther" means the sons of the same father, or all the members of the same clan or tribe. The Hebrew terms for different levels and degrees of relationship did not exist. The cousins, uncles, and aunts of the same tribe were all known as "brothers" as in Genesis 29 Laban and Jacob are called brothers, when Laban in the same chapter is introduced as the son of Nahor, and Jacob the son of Isaac.

In Matthew 1:25, The most shameful attempt to show that Joseph had sexual relations with Virgin Mary.

"He had not had intercourse with her when she gave birth to a son; and he named him Jesus"

Or

"And knew her not till she had brought forth her firstborn son: and he called his name JESUS"

But many Bibles translate:

"but had no marital relations with her until she had borne a son"

So this "until" is used shamefully to show that Joseph and Mary had sexual relations after the birth of Jesus, to twist all message of the chapter.

And the Holy Qur'an Holy Virgin Mary is regarded as one of the best women that ever came on the face of the Earth. There are several verses in the Qur'an that praise her and confirm that she was an extremely chaste and pious woman.

42."And (remember) when the angels said: ' O Maryam (Mary)! Verily,Allah has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the '*Alamin* (mankind and jinn) (of her lifetime).

43.' O Maryam (Mary)! submit yourself with obedience to your Lord (Allah, by worshipping none but Him Alone) and prostrate yourself, and bow down along with *Ar-Rakiun* (those who bow down)."

Qur'an 3:42-43

And the Qur'an reject and deny that Mary had any sexual intercourse and the God considered that as a disbelief.

"And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse)."

Qur'an 4:156

"And Maryam (Mary), the daughter of '*Imran* who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through our *Ruh* [i.e. Jibrail (Gabriel)], and she testified to the truth of the words of her Lord [i.e. believed in the words of Allah: ' Be! ' _ and he was; that is 'Isa (Jesus), son of Maryam (Mary) as a Messenger of Allah], and (also believed in) His Scriptures, and she was of the Qanitun (i.e. obedient to Allah)."

Qur'an 66:12

The Disciple:

In Christianity, the **disciples** were the students of Jesus during his ministry. Though often restricted to the Twelve Apostles, the gospels refer to varying numbers of disciples. In the Book of Acts, the Apostles themselves have disciples. The word *disciple* is used today as a way of self-identification for those who seek to learn from Christianity.

The term **disciple** is derived from the New Testament Greek word μαθητής (*math-ay-tes'*) coming to English by way of the Latin *discipulus*. *Disciple* should not be confused with *apostle* which mean Messenger, While a disciple is one who learns from a teacher, a student, an apostle is sent to deliver those teachings to others. The word *Christian* appears only one time in Christian scripture. *Disciple* two hundred and thirty two times in the four gospels and the Book of Acts. ♦

Disciples of Jesus of Nazareth:

-In the Bible:

In both Gospels of Mark and Matthew passages where Jesus initially calls four fishermen from among those at the Sea of Galilee. These are Simon (later called "Rock" or Peter) and his brother Andrew , and the brothers Jam-

es and John (later called the "Sons of Thunder" or Boanerges).

Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

(Mark 1:16-20)

A very similar account in the Gospel of Luke 5:1-11 except the mention of Andrew, also in John 1:35-51 includes an initial calling of disciples, but these are: an unnamed disciple, Andrew, Simon, Philip and Nathanael. It is perhaps notable that since the Gospel of Luke does not include Andrew, and through various passages in the four gospels where Simon Peter, James and John are called to meet with Jesus separately from the twelve, they are commonly termed "the three". The usage of "the four" over "the three" is still a point which some Christians debate, but never as an essential doctrinal point.

-In the Holy Qur'an:

The word *Disciples* in English (Al-Hawariyyun الحواريون in Arabic) is used generally to mean followers or pupils. The Holy Qur'an mentioned the Disciples of

'Isa (Jesus) as his followers, believers in the Oneness of Allah, and those who striven in Allah's cause.

52. "Then when 'Isa (Jesus) came to know of their disbelief, he said: ' Who will be my helpers in Allah's cause? ' *Al-Hawariyyun* (the disciples) said: ' We are the helpers of Allah (i.e. we will strive in His cause!); we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah).

53. ' Our Lord! We believe in what you have sent, and we follow the Messenger ['Isa (Jesus)]; so write us down among those who bear witness (to the truth, i.e. *La 'ilaha 'illallah* — none has the right to be worshipped but Allah). ' "

Qur'an 3:52-53

"O you who believe! Be you helpers (in the cause) of Allah as said 'Isa (Jesus), son of Maryam (Mary), to the *Hawariyyun* (the disciples): ' Who are my helpers (in the cause) of Allah? ' The *Hawariyyun* (the disciples) said: ' We are Allah's helpers' (i.e. we will strive in His cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost)."

Qur'an 61:14

-The Qur'an mentioned that disciples were Muslims as all the Prophets and Messenger (i.e. submitted to Allah), and that's the concept of the Islamic Monotheism to believe in the Oneness God and His Messengers and mak-

e no distinction between any of Allah's Messengers.

"And when I (Allah) inspired *Al-Hawariyyun* [the disciples of 'Isa (Jesus)] to believe in Me and My Messenger, they said: ' We believe. And bear witness that we are Muslims."

Qur'an 5:111

The Cross

During the first two centuries of Christianity, the cross was rare in Christian iconography as it depicts a purposely painful and gruesome method of public execution. The Ichthys, or fish symbol was used by early Christians.

The cross symbol was associated with Christians already in the second century, as is indicated in the anti-Christian arguments cited in the *Octavius* of Minucius Felix, chapters IX and XXIX, written at the end of that century or the beginning of the next and by the fact that it had become so common by the early third century that Clement of Alexandria, who died between 211 and 216, speaks of the cross as *tou Kuriakou semeiou tupon*, i.e. "the symbol of the Lord", and his contemporary Tertullian could designate the body of Christian believers as *crucis religiosi*, i.e. "devotees of the Cross". In his book *De Corona*, written in 204, Tertullian tells how it was already a tradition for Christians to trace repeatedly on their foreheads the sign of the cross.

There are sacraments that are given by the Roman Catholic Church. The Roman Catholic Church claims a sacrament is an outward sign instituted by Christ to give grace. There are seven sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony. Baptism, Confirmation, and Holy Orders can be received only once because they IMPRINT on the SOUL a SPIRITUAL MARK, called a CHARACTER, which LASTS FOREVER. When someone is confirmed the

bishop anointing the person says "I SIGN you with the SIGN of the CROSS and I confirm you with the CHRISM of salvation, in the name of the Father, and of the Son, and of the Holy Spirit". At this time the Catholic convert receives the Mark of the Pagan Trinity, which is the mark of Satan, the beast.

The ANOINTING of the FOREHEAD with chrism in the form of a cross signifies that the Catholic who is confirmed must always be ready to profess his faith openly and to practice it fearlessly. The bishop gives the person he confirms a slight blow on the cheek to remind him that he must be ready to suffer everything, even death, for the sake of Christ. The Character of Confirmation is a SPIRITUAL and INDELIBLE SIGN, which MARKS the Christian as a soldier in the army of Christ. In actuality the person that is confirmed joins the army of the Antichrist.

There is no doubt that the Pope had everyone persecuted or killed that would not receive this Cross of Tammuz. These persecutions took place for approximately seventeen hundred years. The Papal inquisitions were a horrible time where no one in the world was safe from his tyranny. For almost seventeen hundred years everyone who refused to be baptized into the Babylonian Mysteries of Tammuz by the Roman Catholic Church were burned on crosses, placed on the rack, and had their properties confiscated.

The cross, as a basic design motif, appears in the POTTERY, WEAVING, CARVINGS and PAINTINGS of MANY CULTURES. It may be simply decorative, or

it may have symbolic meaning. The TAU CROSS, for example, was a SYMBOL OF LIFE to the ancient Egyptians; when combined WITH THE CIRCLE (as in the crux Ansata), it stood for eternity (see Egyptian Art and Architecture). For most ancient peoples the GREEK CROSS was a metaphor for the four indestructible elements of creation (AIR, EARTH, FIRE, and WATER), thus symbolizing permanence. The swastika, with the ends of its crossbars bent to the right, was common in both the Old World and the New World. It originally represented the REVOLVING SUN, FIRE, or LIFE and later, by extension, GOOD LUCK. To BUDDHISTS, a swastika represented resignation; to the Jains, it symbolized their SEVENTH SAINT. To HINDUS, a swastika with arms bent to the left symbolized NIGHT, MAGIC, and the DESTRUCTIVE GODDESS KALI. In mid-20th-century Germany, the RIGHT-FACING SWASTIKA was the NAZI party emblem (see Buddhism; Jainism; Hinduism; National Socialism). The worshipping of fire, water, air and the natural elements are nothing more than Cabbala. Cabbala never started with the Jews, but they adopted it through the Babylonian Mysteries.

All carnal minds think that they have the tree of life, or wheel of life. They believe that they can return to the garden of God through these pagan religions. The Roman Catholics think that they have the eternal city and the paradise of God, which is Vatican City.

The Buddhist believes that they have the wheel of life and the tree of life. You will find this tree or cross in all religions that are in the image that Daniel stated were

the kingdoms of this world. These nations are under bondage trying to mix the law of God with their righteousness. These religions claim to search for morality and wisdom.

The Wheel of Life, also known as the Wheel of Law, depicts the cyclical nature of life according to Buddhism. In this wall painting, the artist shows the animal, which represents death holding the wheel. The three cardinal sins, depicted in symbolic form, make up the center of the wheel. The cock symbolizes passion, the pig stupidity, and the snake hatred. Surrounding the sins are those who fall prey to bad karma on the right, and those with good karma on the left. The six spheres of existence make up the next circle. The Wheel, like the Buddha's search for truth, culminates in the outermost circle, which depicts the 12 links in the chain of causation.

False religions trust in their own knowledge and are the tree of good and evil eating from their own carnal minds. They believe themselves too be equal with God trying to create their own tree of life, wheel of life, and garden of paradise. Their carnal tree of life is really the cross of Tammuz, which is an accursed tree or cross of death.

For centuries before Jesus the cross has been used in many cultures, and civilizations as it was a sign for the pharaoh's priests and Romans kings. And it was very rare in the first two centuries of Christianity as it was a painful and savagery method of public execution. Short time ago the kings used the cross as a sign of the war as

the crusades or on their countries flags. The popes and the priests used it to refer to them or their churches also.

The people developed the cross shape among history from the Pharaonic era then the Eoptic era untill now and it took many different shapes.

The Muslims do not believe in the cross because:

1-According to The Holy Qur'an the God saved Jesus from the cross and He raised Jesus up to the heaven.

2-It's a sign of idols and pagans.

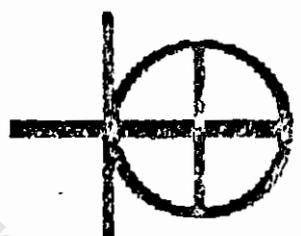
3-This savage method of execution was not in the Arab peninsula culture.

4-The Muslims believe in the God religions before them (Judaism and Christianity) but the cross is not an important thing in the Christianity to believe in and it's just a sign of the priests and their churches.

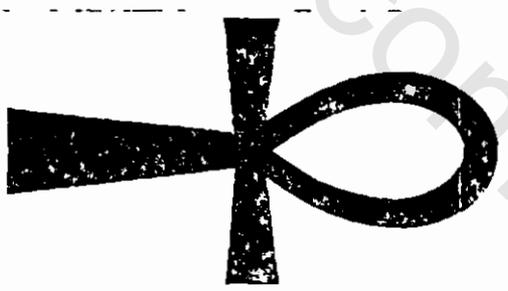
5-It 's well known in the eastern countries that it was a Pharaonic icon and it does not belong to any religions except polytheism and idolatry.



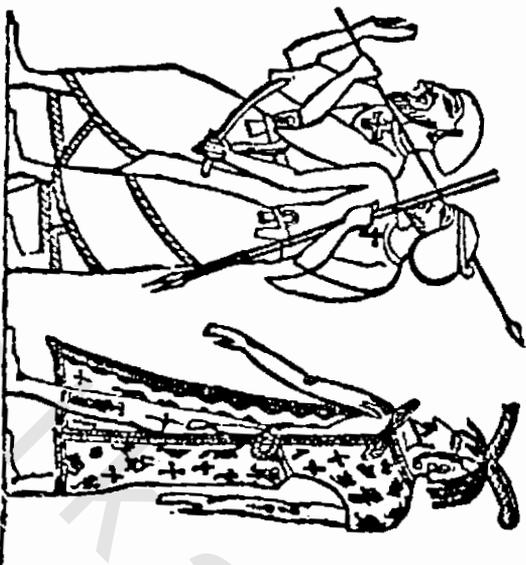
The Coptic ankh is
 the Ankh related
 pre original Coptic
 cross of the early
 Gnostic Christians in
 Egypt.



The original Coptic
 cross used by early
 Gnostic Christians
 in Egypt.



The Key of The
 Nile. 4000 years
 before Jesus birth.



Ancient Pagans adorned with Crosses.

WILKINSON, vol. i. p. 376.



The Cruciform T or Tau of Ancient Nations.

No. 1: From KITTO's *Biblical Cyclopedia*, vol. i. p. 495.

No. 2: From SIR W. BETHAN's *Ennua*, vol. i. p. 54.

No. 3: From BUNSEN, vol. i. p. 450.

Nos. 4 & 5: From STEPHEN's *Central America*,

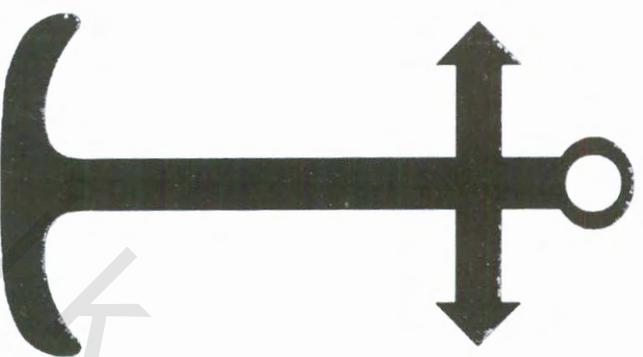
vol. ii. p. 344, Plate 2

The Marian Cross Etched on the casket of Pope John Paul II, the Marian Cross is a Catholic adaptation of the traditional Latin cross to emphasize Catholic devotion to Mary.

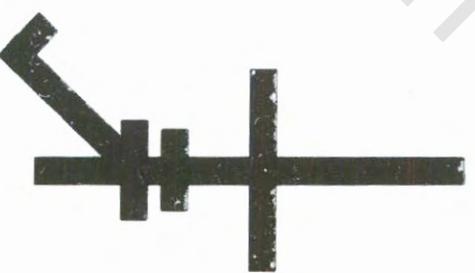


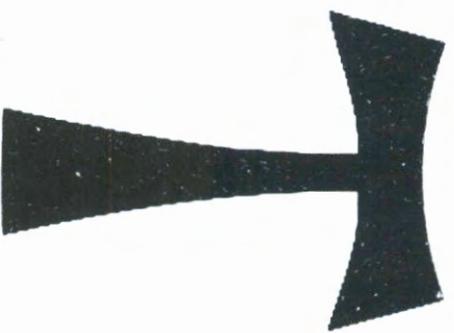
The Lorraine Cross is Used in heraldry. It is similar to a patriarchal cross, but usually has one bar near the bottom and one near the top, rather than having both near the top. Is part of the heraldic arms of Lorraine in eastern France. It was originally held to be a symbol of Joan of Arc, renowned for her perseverance against foreign invaders of France.

The Mainer's Cross is a stylized cross in the shape of an anchor. The Mainer's Cross is also referred to as St. Clement's Cross in reference to the way he was martyred.



The Sacred Ikon is a newer symbol representing the great J.R. "Bob" Dobbs of the Church of the SubGenius. The symbol is a cross with lines representing where "Bob's" eyes, nose, mouth, and pipe would be.





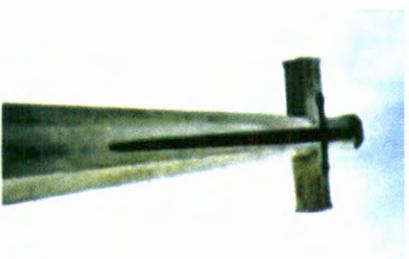
The Tau Cross .Also known as Saint Anthony's Cross, the Egyptian Cross and the crux commissa. It is shaped like the letter T. Francis of Assisi used it as his signature.



Saint Peter's Cross .An upside-down Latin cross, based on a tradition that holds that Saint Peter was martyred by being crucified upside-down. Today it is often associated with anti-Christian or Satanic groups and some heavy metal artists, such as King Diamond



The St. Nino's Cross .Also known as a "Grapevine cross" and traditionally ascribed to Saint Nino, the 4th-century female baptizer of the Georgians, it is used as a symbol of the Georgian Orthodox Church.



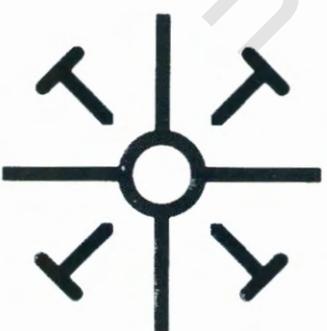
The Cross of Sacrifice .A Latin cross with a superimposed sword, blade down. It is a symbol used by the Commonwealth War Graves Commission at the site of many war memorials.



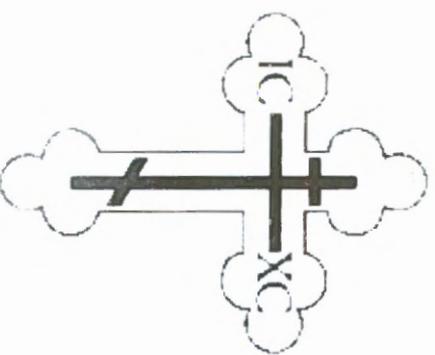
Presbyterian Cross is used by Presbyterian denominations.



Occitan cross is Based on the counts of Toulouse's traditional coat of arms, it soon became the symbol of Occitania as a whole.



The Coptic Cross This cross receives its name from Coptic Christianity, which centered around Alexandria, Egypt



Eastern cross is used in the Eastern

Orthodox Church. The letters IC XC

found at the end of the main arm of most

Eastern Orthodox Crosses are a

Christogram, representing the name of

Jesus Christ



Canterbury cross is used in the Anglican

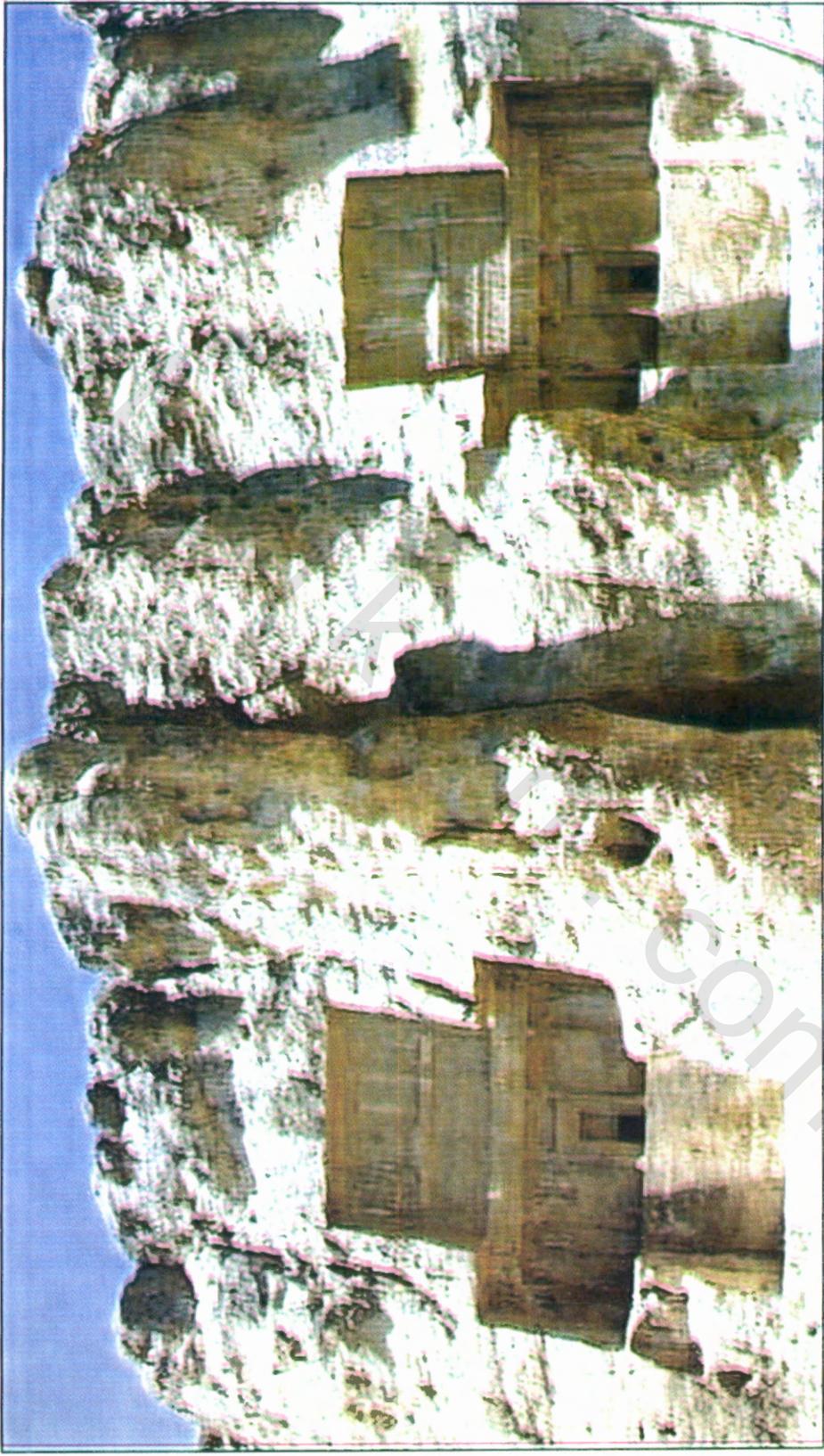
Churches. The Saxon original dates from c. 850

A.D. and was excavated in 1867 in Canterbury,

England. A stone replica can be found in

Canterbury Cathedral and in several other

Anglican cathedrals around the world.



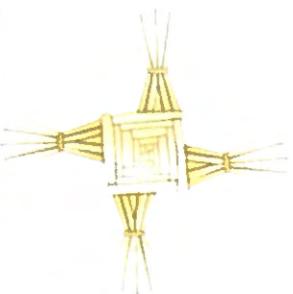
Persian cross carved into mountainside at the site of the tombs of the Achaemenian Kings.



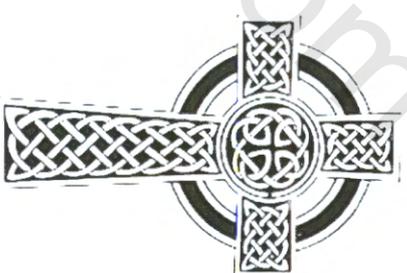
known as the swastika and Crux Gammatata, The swastika is a holy symbol in Hinduism, Jainism and Buddhism. In the West, it is more widely known as a symbol of Nazism and is also used in Heathenry. The Nazi swastika always faces right, which has led to the decreased use of the right-facing version of this cross as religious symbols outside of India. They are now mostly left-facing.

CONSTANTINE the GREAT
was a WORSHIPPER of
APOLLO, the Sun god.
Constantine is the man that
chose the Pagan Cross of
Tammuz to represent the
Roman Catholic so-called
Christian Church.



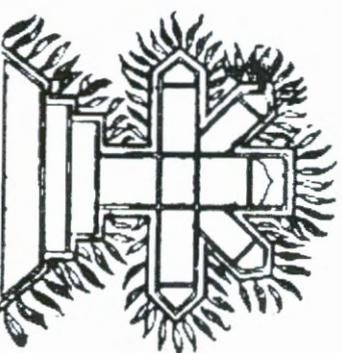
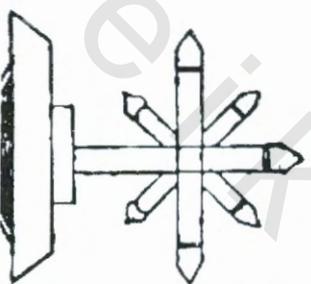
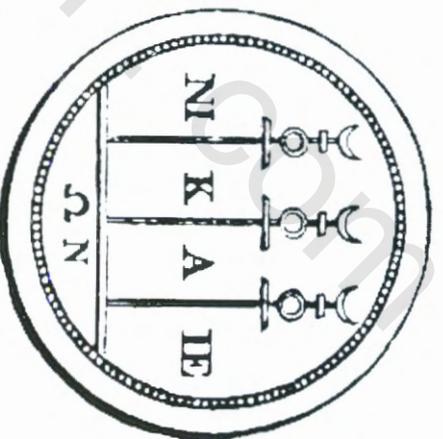
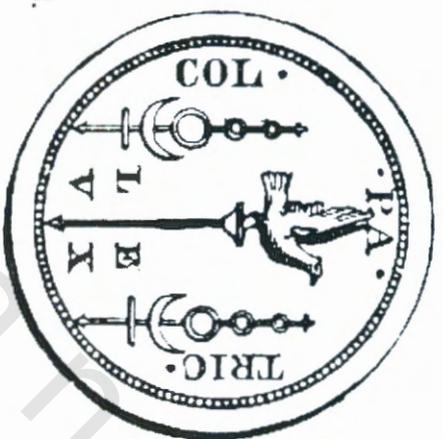


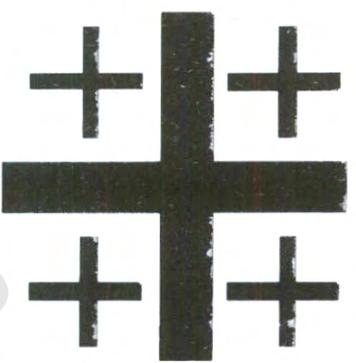
St Brigid's Cross is found throughout Ireland. It is told that the cross was made by Brigid, daughter of a Pagan King, from reeds to be used as an instrument of conversion. However, Brigid's name is derived from Brigt (also spelled Brigid, Brighde, Bride, and Bride), a Celtic Goddess of fire, poetry, and smithcraft, and today the cross is used to protect houses from fire. This is an example of the integration of religious traditions. The cross itself derives from the Indo-European Swastika, or Solar Wheel.



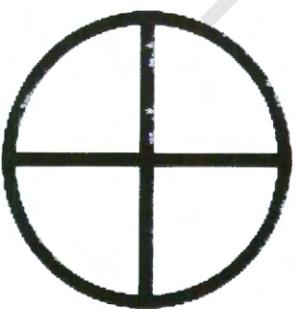
The High cross is free-standing Celtic crosses commonly found in Ireland and to a lesser extent in Great Britain, very common in churches and graveyards.

Various Examples of Pagan Crosses.





The Crusaders' cross. Also known as the Jerusalem cross. This cross was the symbol of the Crusader Kingdom of Jerusalem, which existed for almost two hundred years after the First Crusade. The four smaller crosses are said to symbolize either the four books of the Gospel or the four directions in which the Word of Christ spread from Jerusalem.



The Sun cross. Also known as the Sunwheel, solar cross or Odin's cross, because Odin's symbol in Norse mythology was a cross in a circle. Used throughout Native American culture to represent the great Medicine Wheel of life.



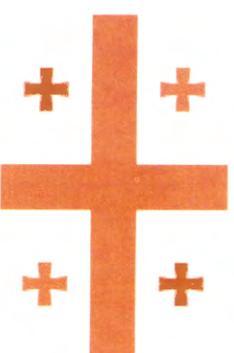
A famous Armenian khachkar at Goshavank (Notice the cross).



The Cross of St James similar to a Cross Florey Fitch, is formed by a Cross Florey, where the lower part is fashioned as a sword blade (fitched)—making this a cross of a warrior. It is most frequently depicted in red. (The version depicted here is the one used by the order of Santiago.)



**St George's Cross is Used
in England's national flag.**



**Royal Flag of Georgia is Used in Georgia as
national flag, first used by Georgian King
Vakhtang Gorgasali in the 5th century and
later adopted by Queen Tamar of Georgia
in the 13th century. The flag depicts a
Jerusalem cross, adopted during the reign of
George V of Georgia who drove out the
Mongols from Georgia in 1334.**



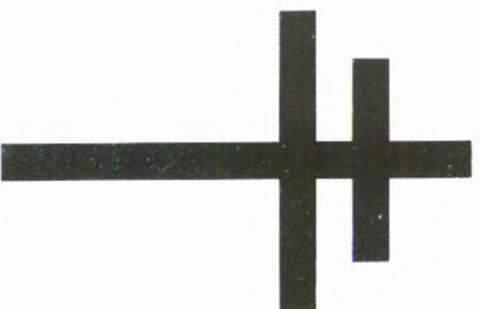
**The Red Cross Used as a
symbol for medical care in
most of the world, the Red
Crescent being used in Islamic
countries and the Magen
David Adom in Israel.**



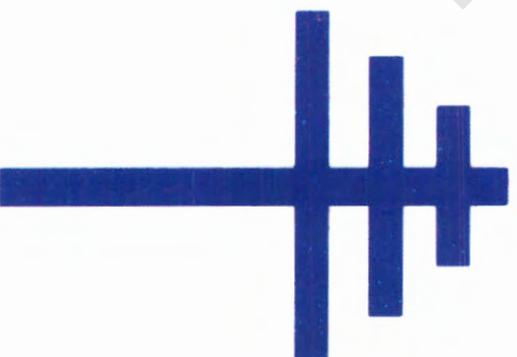
Constantine I's Labarum is also known as a **Chrismon**, Chi-Rho (from the two Greek letters that make it up) or monogram of the name **Jesus Christ**. Several other forms of **Chrismons** exist.



Saint Andrew's Cross is Used in Scotland's national flag and the naval ensign of the Russian Navy, it is also called the **Saltaire**, the **Boundary Cross** (because it was used by the Romans as a barrier) and the **crux decussata**. **Saint Andrew** is believed to have suffered a martyr's death on such a cross, hence its name. The cross does not have to be at this particular angle to qualify as a **saitaire**; the symbol **X** can also be considered a **St. Andrew's Cross**.



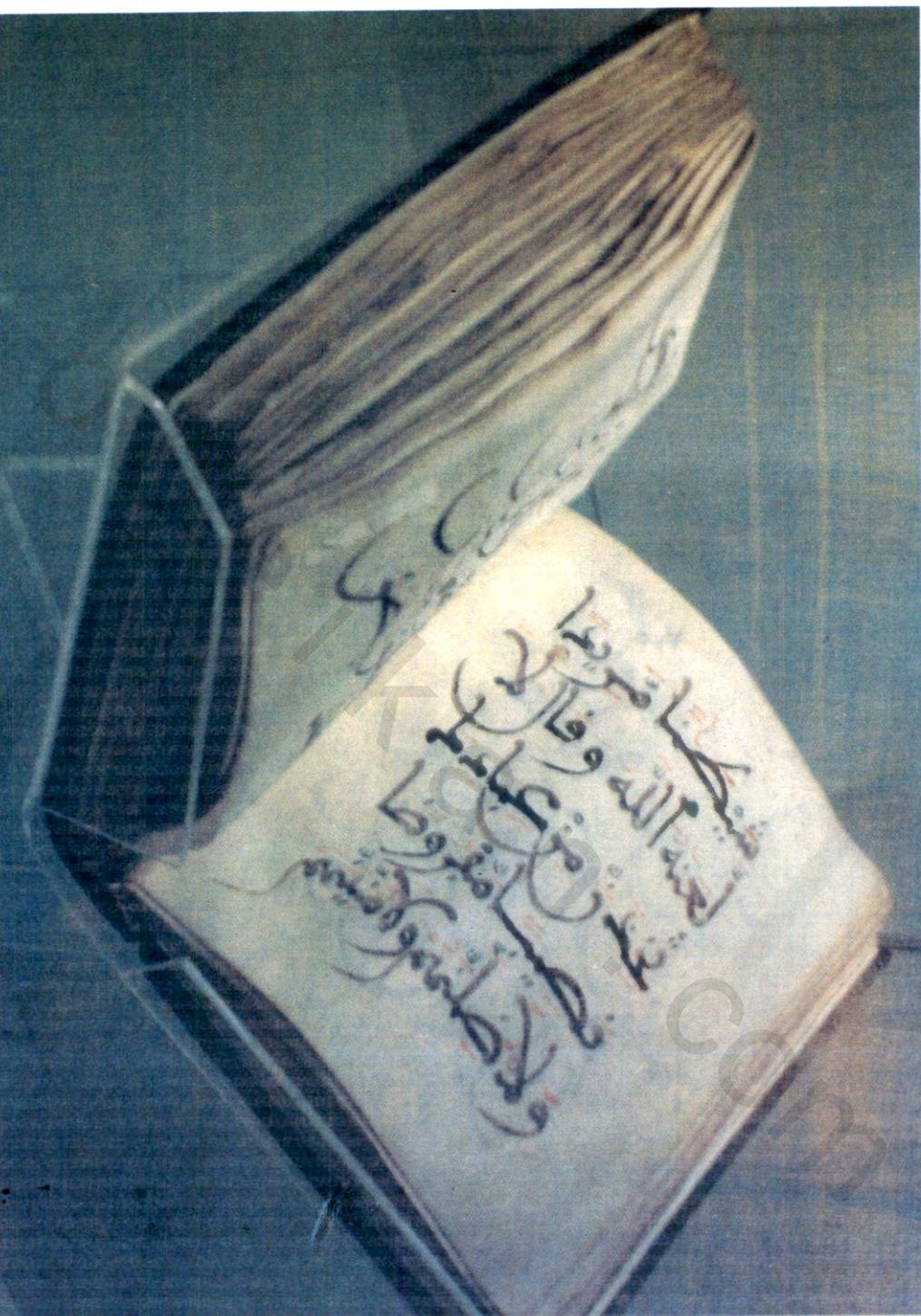
The Patriarchal cross is similar to a traditional Christian cross, but with an additional, smaller crossbar above the main one meant to represent all the Orthodox Christian Archbishops and Patriarchs. In the Eastern Orthodox Church, this cross is sometimes seen with an additional, slanted bar near the foot of the cross (see Byzantine Cross). This cross is similar to the Lorraine Cross and the Caravaca Cross.



The Papal Cross is a three cross-bars represent the Roman Catholic Pope's triple role as Bishop of Rome, Patriarch of the West, and successor of St. Peter, Chief of the Apostles.



Ottoman Mushaf in Top copy museum



أَمْ نُوَاعِظُكُمْ بِمَا كُنْتُمْ تَكْفُرُونَ لَعَلَّكُمْ تُرْجَعُونَ
أَمْ نُوَاعِظُكُمْ بِالَّذِينَ لَمْ يَأْمُرُوا بِالْإِيمَانِ لَكِن كَانُوا مُعْتَدِلِينَ
أَمْ نُوَاعِظُكُمْ بِمَا كُنْتُمْ تَكْفُرُونَ لَعَلَّكُمْ تُرْجَعُونَ

قَوْمًا يَمُوكُمْ أَنْ تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بَاطِلًا

فَلَنْفَسِيهِمْ مِنْ أَسْفَلِ أَعْيُنِهِمْ فَهُمْ لَا يَرَوْنَ
فَلَنْفَسِيهِمْ مِنْ أَسْفَلِ أَعْيُنِهِمْ فَهُمْ لَا يَرَوْنَ

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ

وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الظَّيْفَاتِ وَفَضَّلْنَا هُمْ

عَلَى الْعَالَمِينَ وَآتَيْنَاهُمْ بَيِّنَاتٍ مِنْ أَمْرِنَا

اِخْتَفَوْا الْأَمْثَالَ يَجْعَلُونَ أَعْيُنَهُمْ تَابِعَاتٍ لِلسُّوءَاتِ

مِنْهَا وَحَمَلَهَا الْأَنْسَرُ
إِنَّهُ كَانَ زَكِيًّا مِمَّا
جَهَلُوا لِللَّهِ لِيُعَذِّبَ اللَّهُ
الْمُتَعَفِّينَ وَالْمُتَلَفِّينَ
وَالْمُشْرِكِينَ وَالْمُشْرِكَةَ

وَمَا لَنَا مِنْكُمْ
وَمَا لَنَا مِنْكُمْ
وَمَا لَنَا مِنْكُمْ
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وَمَا لَنَا مِنْكُمْ





The First Page



The First Page in Anather Mushaf



The Cover of Al-Mushaf

Manners and Ethics in Islam

Manners and Ethics in Islam

Ethics has been defined as:

"The normative science of the conduct of human beings living in societies - a science which judges this conduct to be right or wrong, to be good or bad or in some similar way.

Or

'Normative Science' (as opposed to 'descriptive' or 'positive' sciences) in simple words, is a discipline, which describes or sets standards or rules for the field under consideration. For example, a 'normative grammar' of a language describes how its authors think that the language should be spoken or written. In other words, a normative science deals with 'how things ought to be' rather than 'how things really are'. 'Normative Sciences', primarily comprise of three fields:

1-'Aesthetics' deals systematically with the standards by which we judge the beauty or the ugliness of objects of sense perception, commonly sights and sounds. Thus, setting the standards of beauty or ugliness is related to the field of 'aesthetics'

2-'Logic' deals systematically with the standards by which we judge the truthfulness or the falsehood of statements. Thus, setting any standards for 'true' and 'false' is related to the field of 'logic'.

3-'Ethics' deals systematically with the standards by which we judge the right or wrong; in human action. Thus, setting any standards of 'right' or 'wrong' behavior in a society is related to the field of 'ethics'.

The Ethical Philosophy of Islam

Islam is a beautiful religion, full of wisdom and harmony. If this wonderful religion is followed properly then a typical Muslim would only be a great example to follow. As the Prophet used to say : ' God has sent me only to complete the Good Manners' .

According to Islam, The human has not come into existence on his own and neither is he a product of natural forces that had somehow, by pure chance, combined to produce life. The man is a creation of an All Wise, and a Most Merciful Creator. God gave the human life and with that also gave human the freedom and the authority to do good or to indulge into evil. This authority and this freedom was given to the human for the basic purpose of testing him, as to how he uses his authority and freedom. As a part of this test, God also gave man the basic knowledge of 'good' and 'bad' at the time of his inception. Thus, according to Islam, every individual has been bestowed a clear standard of judgment of 'good' and 'evil' by God. As narrated in the Holy Qur'an:

7."By Nafs (Adam or a person or a soul), and Him who perfected him in proportion;

8-The He showed him what is wrong for him and what is right for him."

Qur'an 91:7-8

Thus, according to the Ethical philosophy of Islam, the knowledge of good and evil or in other words the standard of distinguishing good from evil is a part of the sapiential sense of man.

This *sapiential sense* includes, besides many other concepts, moral concepts like justice, truthfulness, honesty, helping the weak, freedom in one's personal matters etc.

Like any other religion, Islam has a definite Code of ethics. These are based decidedly on Sunnah. What Mohammed did, is right and commendable.

Sapiential sense refers to the necessary sense that every normal human being possesses. Derived from homo sapiens, the term was first coined by Roy Abraham Varghese in his book "Great Thinkers on Great Questions".

What he rejected, is wrong and to be condemned. As the Holy Qur'an mentioned about Muhammad:

"And verily, you (O Muhammad) are on an exalted (standard of) character."

Qur'an 68:4

Morality is an important aspect of Islam. In the Islamic terminology it is called "khuluq" and its plural is "akhlaq". There are two aspects of a human being: one is "khalq" that is the physical aspect and the appearance. The other is "khuluq" and that is character, behavior and inner dispositions. Islam emphasizes that we take care of our physical appearance by keeping it clean, properly covered, healthy and nourished with Halal food and drinks. In a similar way it tells us that we should take care of our character and behavior.

Ibn 'Abbas reported that:

The Prophet -peace be upon him- was the most generous person. He used to become even more generous in Ramadan. And Abu Dharr said that when he heard about the coming of the Prophet -peace be upon him- he said to his brother, 'Go to this valley and hear his words.' He returned and said to him, 'I saw him commanding people about the noblest morals and manners.' (Sahih Al Bukhari)

The Prophet was sent by Allah to teach the humanity the noblest morals (makarim al-akhlaq). He said:

“The most perfect believer in faith is the one who is best in moral character. The best of you are those who are the best to their spouses in manners.” (al-Tirmidhi 1082)

Abu al-Darda' reported that:

I heard the Prophet -peace be upon him- say, “There is nothing in the Balance heavier than the good morals. Indeed the person of good morals will reach by them the rank of the person of fasts and prayers.”

(al-Tirmidhi 1926)

There are many Ahadith that indicate the high place of morals and manners in Islam. The good morals and manners should be observed in one's personal life as well as in one's relations with others.

“None of you will be a believer until he loves for his brother what he loves for himself.”

(Sahih al-Bukhari 12)

“He will not enter heaven whose neighbor is not safe from his troubles.”

(Sahih Muslim 66)

Faith has more than seventy branches (or he said more than sixty branches). The supreme branch is the statement that ‘There is no god except Allah’ and the lowest branch is the removal of obstacles from the path. The modesty is a branch of faith.”

(Sahih Muslim 51)

So, The Muslims observe good morals and manners to obey Allah and His Messenger. This is part of Islamic faith.

Narrated by 'Abdullah bin 'Amr about Muhammad:

"The Prophet never used bad language neither a "Fahish nor a Mutafahish. He used to say "The best amongst you are those who have the best manners and character."

(Sahih Bukhari, Virtues and Merits of the Prophet -peace and blessing upon him- and his Companions Volume 4 Book 56 Number 759)

Ethics in the Holy Qur'an:

1-Allah in the Noble Quran commands the Muslims to return the evil that is done to them by the others with good, and to forgive the people harm.

"And those who remain patient, seeking their Lord's Countenance, perform *As-Salat*, and spend out of that which We have bestowed on them, secretly and openly, and rebel evil with good, for such there is a good end."

Qur'an 13:22

"Rebel evil with that which is better. We are Best Knower with things they utter."

Qur'an 23:96

"The good deed and the evil deed cannot be equal. Rebel (the evil) with one which is better (i.e. Allah orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend."

Qur'an 41:34

"These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided for them."

Qur'an 28:54

"The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allah. Verily, He likes not the Zalimun (oppressors, polytheists, and wrongdoers)."

Qur'an 42:40

2-No vain talking or foul language

According to the Noble Verses any vain talk or foul language are prohibited. Muslims must always stay away from vain talkers.

- 1."Successful indeed are the believers.
- 2.Those who offer their *Salat* (Prayers) with all solemnity and full submissiveness.
- 3.And those who turn away from Al-Laghw (dirty, fal-

se, evil vain talk, falsehood, and all tġat Allah has forbidden)."

Qur'an 23:1-3

"And when they hear Al-Laghw (dirt, false, evil vain talk), they withdraw from it and say: ' To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."

Qur'an 28:55

"So, leave them to plunge in vain talk and play about, untill they meet their Day which they are promised _ _"

Qur'an 70:42

The Holy Qur'an tells us when they pious true believers in the Paradise ask one another about the polytheists, criminals, disbelievers and they will ask them:

"What has caused you to enter Hell?"

Qur'an 74:42

The disbelievers answer will be as mentioned in the Holy Qur'an:

43."They will say: ' We were not of those who used to offer the *Salat* (Prayers),

44.Nor we used to feed Al-Miskin (the poor);

45.And we used to talk falsehood (all ġat which Allah hated) with vain talkers."

Qur'an 74:43-45

Muslims are commanded to stay away from vain talkers. "And when you (Muhammad) see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. And if *shaytan* (satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zalimun* (polytheists and wrongdoers)."

Qur'an 6:68

Prophet Muhammad peace be upon him said about the Hypocrites:

Narrated 'Abdullah bin 'Amr:

"The Prophet said, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays. ♦
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

(Sahih Bukhari, Belief Volume 1, Book 2, Number 33)

3-Caring about parents

23."And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

24.And lower to them the wing of submission and humility through mercy, and say ' My Lord! Bestow on them Your Mercy as they did bring me up when I was young."

Qur'an 17:23-24

Narrated Abu Huraira:

A man came to Allah's Messenger and said, "O Allah's Messenger! Who is more entitled to be treated with the best companionship by me?" The Prophet said, "Your mother." The man said, "Who is next?" The Prophet said, "Your mother." The man further said, "Who is next?" The Prophet said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet said, "Your father. "

(Sahih Al-Bukhari Volume 8, Book 73. Number 2)

Narrated 'Abdullah bin 'Amr:

Allah's Messenger said. "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allah's Messenger! How does a man

curse his parents?" The Prophet said, "The man abuses the father of another man and the latter abuses the father of the former and abuses his mother."

(Sahih Al-Bukhari Volume 8, Book 73, Number 4)

Narrated Al-Mughira:

The Prophet said, "Allah has forbidden you (1) to be undutiful to your mothers (2) to withhold (what you should give) or (3) demand (what you do not deserve), and (4) to bury your daughters alive. And Allah has disliked that (A) you talk too much about others (B), ask too many questions (in religion), or (C) waste your property

(Sahih Al-Bukhari Volume 8, Book 73, Number 6)

Narrated Abu Bakra:

Allah's Messenger said thrice, "Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allah's Messenger " He said, "To join partners in worship with Allah: to be undutiful to one's parents." The Prophet sat up after he had been reclining and added, "And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement and a false witness." The Prophet kept on saying that warning till we thought that he would not stop.

(Sahih Al-Bukhari Volume 8, Book 73, Number 7)

Narrated Jubair bin Mut'im:

That he heard the Prophet saying, "The person who severs the bond of kinship will not enter Paradise."

(Sahih Al-Bukhari Volume 8, Book 73, Number 13)

Narrated Abu Huraira:

I heard Allah's Messenger saying, "Who ever is pleased that he be granted more wealth and that his lease of life be pro longed, then he should keep good relations with his Kith and kin."

(Sahih Al-Bukhari Volume 8, Book 73, Number 14)

Narrated Abu Huraira:

The Prophet said, "The word 'Ar-Rahm (womb) derives its name from Ar-Rahman (i.e., one of the names of Allah) and Allah said: 'I will keep good relation with the one who will keep good relation with you, (womb i.e. Kith and Kin) and sever the relation with him who will sever the relation with you, (womb, i.e. Kith and Kin).

(Sahih Al-Bukhari Volume 8, Book 73, Number 17)

4-Respect and honor the guests:

Prophet Muhammad peace be upon him said:

Narrated Abu Shuraih Al-Khuza'i:

"My ears heard and my heart grasped (the statement which) the Prophet said, "The period for keeping one's guest is three days (and don't forget) his reward." It was asked, "What is his reward?" He said, "In the first night and the day he should be given a high class quality of meals; and whoever believes in Allah and the Last Day, should entertain his guest generously; and whoever believes in Allah and the Last Day should talk what is g-

ood (sense) or keep quiet."

(Sahih Bukhari, To make the Heart Tender (Ar-Riqaq), Volume 8, Book 76, Number 483)

Narrated Abu Huraira:

"Allah's Messenger said, "Anybody who believes in Allah and the Last Day should not harm his neighbor, and anybody who believes in Allah and the Last Day should entertain his guest generously, and anybody who believes in Allah and the Last Day should talk what is good or keep quiet. (i.e. abstain from all kinds of evil and dirty talk)."

(Sahih Bukhari, Good Manners and Form (Al-Adab), Volume 8, Book 73, Number 47)

Narrated 'Abdullah bin 'Amr bin Al-'As:

"Once Allah's Messenger came to me," and then he narrated the whole narration, i.e. your guest has a right on you, and your wife has a right on you. I then asked about the fasting of David. The Prophet replied, "Half of the year," (i.e. he used to fast on every alternate day). "

(Sahih Bukhari, Fasting, Volume 3, Book 31, Number 195)

5-Respecting others' properties:

Allah Almighty commands the Muslims to respect people's properties and not to be transgressors.

27."O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you

may remember.

28. And if you find no therein, still enter not until permission had been given. And if you asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do."

Qur'an 24:27-28

6-Do not be an insolent!

Insolence, or arrogance, or undue elation at our powers or capacities, is the first step to many evils. Besides, it is unjustified. All our gifts are from Allah Almighty.

So, Allah Almighty commands the Muslims not to be stuck-up. He commands them to be humble down to earth type of people.

"And walk not on earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height."

Qur'an 17:37

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster."

Qur'an 31:18

7-The body cleanliness

Body and breath cleanliness, and good presentation are mandatory in Islam. Muslims must always present the-

mselves in the cleanest way possible. Those who violate this rule are considered "evil companions", and they are resented and are not allowed to be near the Mosques or other fellow Muslims. They are certainly bad examples to Islam. Body cleanliness and good presentation are not the only things mandatory in Islam. Good attitude with wisdom and beautiful preaching are also mandatory in Islam. As I said above, imagine if a Muslim looks good and smells good, and talks with wisdom and beautiful preaching to both Muslims and non-Muslims.

"O Children of Adam! Take your adornment (by wearing your clean clothes) while praying, and eat and drink but waste not by extravagance certainly He (Allah) likes not *Al-Musrifun* (those who waste by extravagance)."

Qur'an 7:31

The word adornment in arabic means zinah (Zee-naa) and it means Beautiful apparel too and it is construed to mean not only cloths that add grace to the wearer, but toilet and cleanliness, attention to hair, and other small personal details which no self-respecting man or woman ought to neglect when going solemnly even before a great human dignitary, if only out of respect for the dignity of the occasion. How much more important it is to attend to these details when we solemnly apply our minds to the Presence of Allah.1

".....Truly, Allah loves those who turn to Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their priva-

te parts and bodies for their prayers)."

Qur'an 2:222

"O you who believe! When you intend to offer *As-Salat* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *Janabah* (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from the *Gha'it* (toilet), or you have been in contact with woman (i.e. sexual intercourse), and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands, Allah does not want to place you in difficulty, but He want to purify you, and to complete His favour to you that you may be thankful."

Qur'an 5:6

"Which (that Book with Allah) none can touch but the purified (i.e. the angels)."

Qur'an 56:79

In the above Noble Verses we clearly see the following:

1- Muslims must put on their best clothing and appear at their best appearance (including good body and breath smells as clearly shown in the above sections in this article) when they approach their daily prayers. Muslims pray 5 times every day, so body cleanliness and good appearance are constantly required.

2- Allah Almighty loves those Muslims who constantly

keep themselves pure and clean.

3- When a Muslim couple have sex, they both have to bathe their bodies to regain their cleanliness.

4- Muslims are required to be in a state of cleanliness when they approach the Noble Qura'n to read it.

Narrated Abu Musa:

"The Prophet said, 'The example of a good pious companion and an evil one is that of a person carrying musk (a good perfume) and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.' "

(Sahih Bukhari, Hunting, Slaughtering, Volume 7, Book 67, Number 442)

Narrated Abu Musa:

"Allah's Messenger said, ' The example of a good companion (who sits with you) in comparison with a bad one, is I like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof.' "

(Sahih Bukhari, Sales and Trade, Volume 3, Book 34, Number 314)

Narrated Abu Musa:

"The Prophet said, 'The example of a believer who recites the Qur'an and acts on it, like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur'an but acts on it, is like a date which tastes good but has no smell. And the example of a hypocrite who recites the Qur'an is like a Raihana (sweet basil) which smells good but tastes bitter And the example of a hypocrite who does not recite the Quran is like a colocynth which tastes bitter and has a bad smell.' "

(Translation of Sahih Bukhari, Virtues of the Qur'an, Volume 6, Book 61, Number 579)

Jabir b. 'Abdullah reported the Messenger of Allah (may peace be upon him) saying:

"He who eats of this (offensive) plant, i. e garlic, and sometimes he said: He who eats onion and garlic and leek, should not approach our mosque for the angels are harmed by the same things as the children of Adam. "

(Sahih Muslim The Book of Prayers (Kitab Al-Salat) Book 004 Number 1147)

8-The brushing of the teeth

Prophet peace be upon him constantly cleaned his teeth and mouth by using the Siwak. A siwak is a piece of small wood that is approximately as thick as a thumb and as tall as double the height of an index finger. Its tip is vertically fine-sliced, which means it has wood teeth or hair that is similar to the hair of a tooth brush today, except they are a little thicker.

Obviously tooth paste and toothbrushes didn't exist 1400 years ago. The siwak with rinsing the mouth was the best and most effective mean to brush off the bad smell and bacteria from the teeth and the tongue, as well as massaging the gums and squeezing out any bad blood from them that may cause tooth aches. Also notice a religion appeared 1400 years ago ordered the followers to brush their teeth.

1-The Meaning of the Holy Qur'an [1], foot note #1013, page 351

Narrated Ibn 'Abbas:

"I stayed overnight in the house of my aunt Maimuna. Allah's Messenger talked with his wife for a while and then went to bed. When it was the last third of the night, he got up and looked towards the sky and said: "Verily! In the creation of the Heavens and the Earth and in the alteration of night and day, there are indeed signs for men of understanding." (3.190) Then he stood up, performed ablution, brushed his teeth with a Siwak, and then prayed eleven Rakat. Then Bilal pronounced the Adhan (i.e. call for the Fajr prayer). The Prophet then offered two Rakat (Sunna) prayer and went out (to the Mosque) and offered the (compulsory congregational) Fajr prayer."

(Sahih Bukhari Volume 6 Book 60 Number 93)

Narrated Anas:

"Allah's Messenger I said, 'I have told you repeatedly to (use) the Siwak'. (The Prophet put emphasis on the use

of the Siwak.) "

(Sahih Bukhari Friday Prayer Volume 2 Book 13 Number 13)

Narrated Hudhaifa:

"When the Prophet got up at night (for the night prayer), he used to clean his mouth. "

(Sahih Bukhari, Friday Prayer Volume 2 Book 13 Number 14)

Narrated Abu Huraira:

"Allah's Messenger said, 'If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwak for every prayer.' "

(Sahih Bukhari Friday Prayer Volume 2 Book 13 Number 12)

Narrated Ibn 'Abbas:

"Once I stayed overnight at the house of (my aunt) Maimuna while the Prophet was with her, to see how was the night prayer of Allah s Messenger Allah's Messenger talked to his wife for a while and then slept. When it was the last third of the night (or part of it), t-he Prophet got up and looked towards the sky and recited the Verse:-- 'Verily! In the creation of the Heavens and the Earth....there are indeed signs for the men of understanding.' (3.190) Then He got up and performed the ablution, brushed his teeth and offered eleven Raka-t. Then Bilal pronounced the Adhan whereupon the Pr - ophet offered a two-Rak'at (Sunna) prayer and went out to lead the people in Fajr (morning compulsory congerational prayer."

(Sahih Bukhari Volume 9 Book 93 Number 544)

9-Avoiding unlawful sexual intercourse

"And come not near to unlawful sex. Verily, it is a *Fa-hishah* (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allah forgiveness him)."

Qur'an 17:32

10-Avoiding Intoxicants (Alcoholic drinks), and gambling

The God forbade the alcoholic drinks and gambling in Islam. The people in the arab peninsula used to drink alcoholic drinks a lot in that time. So, the order of forbidden the alcoholic drinks took stages at first the God said in the Holy Qur'an that the sin of the alcoholic drinks is greater than their benefit.

Then after a period of time the God mentioned in the Holy Qur'an that it's a bad deed which the believer should avoid because it effect mentally on the prayers and they can't recognise what they are uttering while praying.

"They ask you (O Muhammad) concerning alcoholic drink and gambling. Say: ' In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit.' And they ask you what they ought to spend. Say: ' That which is (spare) beyond your needs.' Thus Allah makes clear to you His Laws in order

that you may give thought."

Qur'an 2:219

90. "O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansab*, and *Al-Azlam* (arrows for seeking luck or decisions) are abominations of *Shaytan's* (Satan's) handwork. So avoid (strictly all) that (abominations) in order that you may be successful.

91. *Shaytan* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling and hinder you from the remembrance of Allah and from *As-Salat* (the prayer). So, will you not then abstain? "

Qur'an 5:90-91

11-personal sins should not be advertised

Muslims need to watch out from being proud and bragging about sins they have committed to gain worldly publicity and reputation among people. Such sins will not be forgiven by Allah Almighty.

Narrated Abu Huraira:

"I heard Allah's Messenger saying. "All the sins of my followers will be forgiven except those of the Mujahirin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, then he comes in the morning, and says, 'O so-and-so, I did such-and-such (evil) deed yesterday,'

though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allah's screen from himself."

(Sahih Bukhari Good Manners and Form (Al-Adah), Volume 8, Book 73, Number 95)

12-Good manners in public

Muslims are Commanded by Allah Almighty to maintain our manners and good behavior in public.

"Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-Knower."

Qur'an 4:148

13-The strong Muslim is the Muslim who control his anger

"Those who spend (in Allah's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves *A-Muhsinun* (the good-doers)."

Qur'an 3:134

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying:

The strong-man is not one who wrestles well but the strong man is one who controls himself when he is in a fit of rage. "

(sahih Muslim Book 32 Number 6313)

Abu Huraira reported: I heard Allah's Messenger (may peace be upon him) as saying:

One is not strong because of one's wrestling skillfully. They said: Allah's Messenger, then who is strong? He said: He who controls his anger when he is in a fit of rage. "

(sahih Muslim Book 32 Number 6314)

Anas b. Malik reported Allah's Messenger (may peace be upon him) as saying:

Neither nurse mutual hatred, nor jealousy, nor enmity, and become as fellow brothers and servants of Allah. It is not lawful for a Muslim that he should keep his relations estranged with his brother beyond three days. "

(sahih Muslim Book 32 Number 6205)

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying:

Don't nurse grudge and don't bid him out for raising the price and don't nurse aversion or enmity and don't enter into a transaction when the others have entered into that transaction and be as fellow-brothers, and servants of Allah. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. The piety is here, (and while saying so) he pointed towards his chest thrice. It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honor."

(sahih Muslim Book 32 Number 6219)

14-Allah Almighty orders Muslims to deal kindly and justly with non-Muslims

The Muslim needs to always be polite, humble, patient, loving and well mannered when he/she deals with others, whether they were Muslims or non-Muslims. Allah Almighty certainly doesn't love those who are offensive and rude to others.

"Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity."

Qur'an 60:8

Narrated Jarir bin 'Abdullah:

Allah's Messenger said, 'Allah will not be merciful to those who are not merciful to mankind.' "

(Sahih Bukhari ONENESS UNIQUENESS OF ALLAH (TAWHEED) Volume 9 Book 93 Number 473)

15-Offensive name calling, looking down, scoffing, jealousy, spying, backbiting, and bad suspicions to the people are not allowed in Islam.

11."O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith. And whoso-

ever does not repent, then such are indeed Zalimun (wrongdoers).

12.O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another, Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One who forgives and accepts repentance, Most Merciful."

Qur'an 49:11-12

Narrated Abu Huraira:

The Prophet said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah's worshipers! Be brothers (as Allah has ordered you!)"

(Sahih Al-Bukhari Volume 8, Book 73, Number 90)

Narrated Anas bin Malik:

Allah's Messenger said, "Do not hate one another, and do not be jealous of one another, and do not desert each other, and O, Allah's worshipers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days."

(Sahih Al-Bukhari Volume 8, Book 73, Number 91)

Narrated Anas bin Malik:

Allah's Messenger said, "Do not hate one another, nor be

jealous of one another; and do not desert one another, but O Allah's worshipers! Be Brothers! And it is unlawful for a Muslim to desert his brother Muslim (and not to talk to him) for more than three nights."

(Sahih Al-Bukhari Volume 8, Book 73, Number 99)

16-Showing forgiveness and saying the best

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them)

Qur'an 7:199

"And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (Because) *Shaytan* (Satan) verily, sows a state of conflict and disagreements among them. Surely, *Shaytan* (Satan) is to man a plain enemy."

Qur'an 17:53

"And verily, whosoever shows patience and forgives, that would be from the things recommended by Allah."

Qur'an 42:43

17-Islam does not permit lying

Narrated 'Abdullah:

The Prophet said, "Truthfulness leads to righteousness,

and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fugur (i.e. wickedness, evil-doing), and Al-Fugur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar."

(sahih Al-Bukhari volume 8 Book 73 Hadith116)

18-Verifying and getting sure of the News that it might be wrong

"O you who believe! If a *Fasiq* (liar__ evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you done."

Qur'an 49:6

19-Justice in Islam

In fact, it can be said that the main purpose of revelation and the tasks of Prophets (alayhum salam) has been to establish Justice.

Justice is the first principle of social life. It can be shown to govern all relations in life: between ruler and ruled, rich and poor, husband and wife, parents and children, Muslims and non-Muslim.

"O you who believe! Stand out firmly for justice, as w-

itnesses to Allah, even though it be against yourself, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So, follow not the lusts (of your hearts) lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do."

Qur'an 4:135

"Verily, Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-seer."

Qur'an 4:58

"O you who believe! Stand out firmly for Allah as just witnesses, and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allah. Verily, Allah is Well-Acquainted with what you do."

Qur'an 5:8

"And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not mischief in the land, causing corruption."

Qur'an 11:85

"And give to the kinsman his due and to the *Miskin* (needy) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift."

Qur'an 17:26

181. "Give full measure, and cause no loss (to other).

182. And weigh with the true and straight balance."

Qur'an 26:181-182

"And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end."

Qur'an 17:35

"And observe the weight with equity and do not make the balance deficient."

Qur'an 55:9

"And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sabirun (the patient)."

Qur'an 16:126

The Prophet Muhammad said:

People, beware of injustice, for injustice shall be darkness on the Day of Judgment.

(Narrated in Mosnad Ahmad 5798 and Saheeh Al-Bukhari 2447)

The Prophet said:

Seven kinds of people will be sheltered under the shade of God on the Day of Judgment... They are: a just r-

uler, a young man who passed his youth in the worship and service of God... one whose heart is attached to the mosque...two people who love each other for the sake of God...a man who is invited to sin...but declines, saying 'I fear God'...one who spends his charity in secret, without making a show...and one who remembers God in solitude so that his eyes overflow.

(Riyadh-us-Salaheen, Hadith 376)

Everyone is equal in Islam no differences between races.

The Prophet said:

O people! Your God is one and your forefather (Adam) is one. An Arab is not better than a non-Arab and a non-Arab is not better than an Arab, and a red (i.e. white tinged with red) person is not better than a black person and a black person is not better than a red person, except in piety.

(Narrated in Mosnad Ahmad, 22978)

20-Islam is against Euthanasia and suicide

Islam and Muslims are against euthanasia. They believe that all human life is sacred because it is given by Allah, and that Allah chooses how long each person will live. Human beings should not interfere in this.

Euthanasia and suicide are not included among the reasons allowed for killing in Islam.

"O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surley, Allah is Most Merciful to you."

Qur'an 4:29

"And do not kill anyone whose killing Allah has forbidden, except for a just cause. And whoever killed wrongfully (*Mazluman* intentionally with hostility and oppression and not by mistake), We have given his heir the authority [to demand *Qisas*, Law of Equality in punishment or to forgive, or to take *Diyah* (blood money)]. But let him not exceed limits in the matter of taking life (i.e. he should not kill except the killer). Verily, he is helped (by the Islamic law)."

Qur'an 17:33

Only Allah decides how long each of us will live.

"And if Allah were to seize mankind for their wrongdoing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment)."

Qur'an 16:61

"And no person can ever die except by Allah's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever d-

esires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful."

Qur'an 3:145

The Prophet said:

"Amongst the nations before you there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allah said, 'My Slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise.' "

(Sahih Bukhari volume 4 Book 56 Number 669)

21-Greetings in Islam

Allah Almighty in the Noble Quran commands us to return a greeting with a better one or at least an equal one. Muslims must maintain the high standards in manners and always be the best examples.

"When you are greeted with a greeting, greet in return with that is better than it, or (at least) return it equally. Certainly, Allah is Ever a careful Account Taker of all things."

Qur'an 4:86

22-If you are loved by people, then Allah Almighty loves you

Narrated Abu Huraira:

"Allah's Messenger said, 'If Allah loves a person, He calls Gabriel, saying, 'Allah loves so and so, O Gabriel love him' So Gabriel would love him and then would make an announcement in the Heavens: 'Allah has loved so and-so therefore you should love him also.' So all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth.' "

(Sahih Bukhari ONENESS, UNIQUENESS OF ALLAH (TAWHEED) Volume 9 Book 93 Number 577)

23-Yawning and sneezing:

When the Muslim yawn, he must either keep your lips locked, or cover your mouth with your hand(s), The same applies to sneezing.

The son of Abu Said al-Khudri reported on the authority of his father that Allah's Messenger (may peace be upon him) said:

"When one of you yawns, he should keep his mouth shut with the help of his hand, for it is the devil that enters therein."

(Sahih Muslim The Book Pertaining to Piety and Softening of Hearts (Kitab Al-Zuhd wa Al-Raqa'iq), Book 042, Number 7130)

Narrated Abu Huraira:

The Prophet said, " If anyone of you sneezes, he should say 'Al-Hamdulillah' (Praise be to Allah), and his (Mus-

lim) brother or companion should say to him,

'*Yar-hamuka-l-lah*' (May Allah bestow his Mercy on you). When the latter says '*Yar-hamuka-llah*', the former should say, '*Yahdikumul-lah wa Yuslih balakum*' (May Allah give you guidance and improve your condition)."

(Sahih Muslim Volume 8, Book 73, Number 243)

24- Inviting people to Islam with wisdom and fair preaching

"Invite (mankind, O Muhammad) to the way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the Best Knower of those who are guided."

Qur'an 16:125

25-The Medical Ethics in Islam

-The Oath of Doctors in Islam

The Muslim Doctors used to recite this Oath among centuries it's called Abu Qrat Oath (a Muslim Doctor) and the Doctors all over the world still recite it after graduation and before starting their career untill now.

I swear by God ...The Great

To regard God in carrying out my profession

To protect human life in all stages and under all circumstances, doing my utmost to rescue it from death, malady, pain and anxiety. .

To keep peoples' dignity, cover their privacies and lock up their secrets ...

To be, all the way, an instrument of God's mercy, extending my medical care to near and far, virtuous and sinner and friend and enemy.

To strive in the pursuit of knowledge and. Harnessing it for the benefit but not the harm of Mankind.

To rever my teacher, teach my junior, and be brother to members of the Medical Profession .joined in piety and charity.

To live my Faith in private and in public, avoiding whatever blemishes me in the eyes of God, His Messenger and my fellow Faithful.

And may God be witness to this Oath.

-Abortion

Muslims regard abortion as wrong and haram (forbidden), but many accept that it may be permitted in certain cases.

All schools of Muslim law accept that abortion is permitted if continuing the pregnancy would put the mother's life in real danger. This is the only reason accepted for abortion after 120 days of the pregnan-

cy.

Different schools of Muslim law hold different views on whether any other reasons for abortion are permitted, and at what stage of pregnancy if so.

Some schools of Muslim law permit abortion in the first 16 weeks of pregnancy, while others only permit it in the first 7 weeks.

However, even those scholars who would permit early abortion in certain cases still regard abortion as wrong, but do not regard it as a punishable wrong. The more advanced the pregnancy, the greater the wrong.

The Islamic view is based on the very high priority the faith gives to the sanctity of life. As mentioned in the Holy Qur'an:

"Because of that We ordained for the Children of Israel that if anyone killed a person not in relation of murder, or to spread mischief in the land ___ it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messenger with clear proofs, evidence, signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land!"

Qur'an 5:32

Most Muslim scholars says that a fetus in the womb is recognised and protected by Islam as a human life.

Islam allows abortion to save the life of the mother because it sees this as the 'lesser of two evils' and there is a general principle in Sharia (Muslim law) of choosing the lesser of two evils.

Abortion is regarded as a lesser evil in this case because:

- a-the mother is the 'originator' of the fetus
- b-the mother's life is well-established
- c-the mother has with duties and responsibilities
- d-the mother is a part of a family
- e-allowing the mother to die would also kill the fetus in most cases

The Qur'an makes it clear that a fetus must not be aborted because the family fear that they will not be able to provide for it and they should trust Allah.

"And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin."

Qur'an 17:31

"Say (O Muhammad): ' come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not you children because of poverty' __ We provide sustenance for you and for them __ ' come not near to *Al- Fawahish* (shameful sins and illegal sexual inte-

rcourse) whether committed openly or secretly; and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand."

Qur'an 6:151

The same (and similar) texts also ban abortion on social or financial grounds relating to the mother or the rest of the family - e.g. that the pregnancy wasn't planned and a baby will interfere with the mother's life, education or career.

If it is confirmed in the early period of pregnancy that a fetus suffers from a defect that can't be treated and that will cause great suffering to the child, a number of scholars would say that it is permissible to abort, provided that the pregnancy is less than 120 days old.

A slightly more liberal opinion is that abortion within the first 120 days would be permitted if a child would be born with such physical and mental deformity as would deprive the child of a normal life. The opinion of at least two competent medical specialists is required.

There is almost unanimous opinion that after 120 days an abortion is not permissible unless the defect in the embryo puts the mother's life in danger.

-Rape, incest and adultery

Some scholars state that abortion where the mother is the victim of a rape or of incest is permissible in the first 120 days of the pregnancy.

It is reported that Bosnian women raped by the Serbian army were issued a fatwa allowing them to abort, but were urged to complete the abortion before the 120 day mark. A similar fatwa was issued in Algeria.

This demonstrates that Islamic law has the flexibility to be compassionate in appropriate circumstances.

In Egypt (where abortion is illegal) in June 2004, Muhammad Sayed Tantawi, the Grand Sheikh of Al Azhar, approved a draft law allowing women to abort a pregnancy that is the result of rape. The law would also make it legal for women to undergo an abortion more than four months after conception.

His decision caused controversy among other Muslim scholars: The mufti of Egypt, Ali Gomaa, said Tantawi's decision was wrong and violated the Qur'an's injunction that "forbids killing innocent souls." He said, "It is haram [forbidden] to abort the fetus after life is breathed into it, in other words after 120 days." However, he added that a woman could terminate a pregnancy if she was in immediate danger. Also the Islam does not permit abortion where an unwanted pregnancy is the result of unforced adultery, and the Islam forbids the termination of a pregnancy after soul or '*Ruh*' is given to the fetus.

Narrated Abdullah:

Allah's Messenger, the true and truly inspired said, "(as regards your creation), every one of you is collected in the womb of his mother for the first forty days, and then

he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allah sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in religion). Then the soul is breathed into his body..."

(Sahih Bukhari, Volume 4, Book 55, Number 549)

And all scholars believe that an embryo deserves respect and protection at all stages of the pregnancy.

-contraception

Islamic medicine has known about birth control for centuries - for example the Muslim writers Avicenna (980-1037) and Al-Razi (d 923 or 924) refer to different methods of contraception.

Islam is strongly pro-family and regards children as a gift from God.

Muslim sexual ethics forbid sex outside marriage, so its teachings about birth control should be understood within the context of husband and wife.

There is no single attitude to contraception within Islam; and eight of the nine classic schools of Islamic law permit it.

There are a number of hadith which indicate that the Prophet knew of birth control and approved of it in appropriate circumstances. Hadith are said to describe and approve of the withdrawal method (*'azl*).

Scholars point out that this method may deprive the woman of both sexual fulfilment and of having children, and so should not be used without the woman's agreement.

Egyptian scholars have argued that any method that has the same purpose as 'azl - i.e. preventing conception is acceptable, so long as it does not have a permanent effect.

Contraceptive methods that do not prevent conception but cause a very early abortion are not accepted.

-Male circumcision

Muslims are still the largest single religious group to circumcise boys. In Islam circumcision is also known as *tahara*, meaning purification.

Circumcision is not mentioned in the Qur'an but it is highlighted In the Sunnah, Muhammad stated that circumcision was a law for men.

The main reason given for the ritual is cleanliness. It is essential that every Muslim washes before praying. It is important that no urine is left on the body.

Muslims believe the removal of the foreskin makes it easier to keep the penis clean because urine can't get trapped there.

Supporters of circumcision also argue that excrements may collect under the foreskin which may lead to fatal diseases such as cancer.

Some Muslims see circumcision as a preventive measure against infection and diseases.

The preferred age is often seven although some Muslims are circumcised as early as the seventh day after birth and as late as puberty.

There is no equivalent of a Jewish *mohel* in Islam. Circumcisions are usually carried out in a clinic or hospital. The circumciser is not required to be a Muslim, but he must be medically trained.

Circumcision is not compulsory in Islam but it is an important ritual aimed at improving cleanliness. It is strongly encouraged but not enforced.

The ritual dates back to the time of the Prophet Muhammad. According to tradition Muhammad was born without a foreskin (aposthetic). Some Muslims who practise circumcision see it as a way of being like him. Circumcision was also practised by past prophets.

-Life and Death is in Allah's Hands

Life and Death and every things on heavens and earth done by Allah's Will.

1. "Blessed is He in whose Hand is the dominion; and He is Able to do all things.

2. Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty,

the Oft-Forgiving;"

Qur'an 67:1-2

77." Does not man see that We have created him from Nutfah (mixed drops of male and female sexual discharge). Yet behold! he (stand forth) as an open opponent.

78. And He puts forth of us a parable, and forgets his own creation. He says: ' Who will give life to these bones after they are rotten and become dust?'

79. Say (O Muhammad): ' He will give life to them who created them for the first time! And He is All-Knower of every creation! ' "

Qur'an 36:77-79

26-cooperating

"And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves, and remember Allah's Favor on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of fire, and He saved you from it. Thus Allah makes His *Ayat* (proofs, evidences, verses, lessons, signs, revelation, etc.,) clear to you, that you may be guided"

Qur'an 3:103

Women in Islam

Mercy of Islam toward women

In many verses of the Qur'an, God protects women and defends their rights, removes wrong ideas about women current in ignorant societies, and grants them a respected place in society.

"And wish not for the things in which Allah has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allah of His bounty. Surely, Allah is Ever All-Knower of everything."

Qur'an 4:32

"The believers, men and women, are 'Auliya (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma'ruf* (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform *As-Salat*, and give the *Zakat*, and obey Allah and His Messenger. Allah will have His mercy on them. Surely, Allah is All-Mighty All-Wise."

Qur'an 9:71

Men and women have the same rewards in the Judgment Day too.

"Allah has promised the believers men and women, Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Ed-

en Paradise). But the greatest bliss is the Good Pleasure of Allah. That is the supreme success."

Qur'an 9:72

"Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord — Allah), the men and the women who give Sadaqat (i.e. Zakat and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional *Nawafil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues. Allah has prepared for them forgiveness and a great reward (i.e. Paradise)"

Qur'an 33:35

Before Islam there was a pagan arabian tradition that to burry their female infants alive after their birth fearing of that she may bring shame and poverty to her family, but the Islam religion forbade that as mentioned in the Holy Qur'an:

8." And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned:

9. For what sin was she killed?

Qur'an 81:8-9

-Gender roles

The woman's primary responsibility is usually interpreted as fulfilling her role as a wife and mother, whereas a man's role is to work and be able to financially support his wife and family. The Qura'n also directs men to honor their mothers and strongly disapproves of parents who feel ashamed over the birth of a daughter instead of a son.

-Sex segregation

Islam allow social interaction between men and women in public. This is shown in the example of Khadijah, a businesswoman who employed Muhammad and met with him to conduct trade before they were married, and in the example set by his other wives, who taught and counseled the men and women of Medina.

-Financial rights

Islam gives women the right to own, which entitles them to have personal possessions. It also guarantees them to right to inherit a proportion of their father's estate.

A woman, when compared with her husband, is far less burdened with any claims on her possessions. Her possessions before marriage do not transfer to her husband

and she keeps her maiden name. She has no obligation to spend on her family out of such properties or out of her income after marriage.

Women are entitled to the *mahr* (dowry) which her husband gives her at the time of marriage. Women, unlike men, also have the right to be supported financially.

-Inheritance

In Islam, women are entitled the right of inheritance but often a woman's share of inheritance is less than that of a man's. In general circumstances, Islam allots females half the inheritance share available to males who have the same degree of relation to the deceased.

This difference derives from men's obligation to support their wives financially, while the women's share would be entirely at her own disposal.

"There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large ___ a legal share".

Qur'an 4:7

The Muslims are not allowed to inherit women against their will.

"O you who believe! You are forbidden to inherit women against their will, an you should not treat them with harshness, that you may take away part of *Mahr* you given them, unless they have committed open *Fa-*

hishah (illegal sexual intercourse); and live with them honourably. If you dislike them, it may be that you dislike a thing through which Allah brings a great deal of good."

Qur'an 4:19

-Right to work

Some Muslims believe that if a woman fulfills her primary responsibility as wife and mother, she may have a career if she wishes and if her husband agrees. As the Qur'an puts the main responsibility of earning on the husband and asks wives to be obedient to their husbands, permission to work is considered conditional the Muslims believe that regardless of their "primary" responsibility, the Qur'an does allow women to earn money by having occupations outside of the home.

Abu Hanifa allow women to act as judges in civil cases, not criminal ones.

women in Islam have the right to work and are educated. Increasingly, women in Muslim countries are seeking employment.

-Rights to give testimony

Most Qur'anic references to testimony (witness) do not make any reference to gender. Abu Hanifa believed that

their testimony is acceptable.

Some references fully equate the testimony of males and females and some reference that testimony of a woman equal to half that of a man because of bodily affairs about which men can have no information in ordinary circumstances, such as the physical handicaps of women and the crying of a baby at birth Or if she makes an error, due to lack of experience, the other would help to correct her. This is a precautionary measure to guarantee honest transactions and proper dealings between people. In fact, it gives woman a role to play in civil life and helps to establish justice.

, the majority of scholars hold that the testimony of women alone is acceptable.

"O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write. Let him (the debtor) who incurs the liability dictate, and he must fear Allah, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) err, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract); whether it be small or big, for its fixed term, that is more just with Allah; more solid as evidence, and

more convenient to prevent doubts among yourselves, except when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allah; and Allah teaches you. And Allah is All-Knower of everything."

Qur'an 2:282

In certain situations, the Qur'an accepts the testimony of a woman as equal to that of a man's and that her testimony can even invalidate his, such as when a man accuses his wife of unchastity.

6."And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allah that he is one of those who speak the truth.

7.And the fifth (testimony should be) the invoking of the Curse of Allah on him if he be of those who tell a lie (against her).

8.But she avert the punishment from her, if she bears witness four times by Allah, that he (her husband) is telling a lie.

9. And the fifth (testimony) should be that the Wrath of Allah be upon her if he (her husband) speaks the truth.

10.And had it not been for the Grace of Allah and His Mercy on you (He would have hastened the punishment

upon you)! And that Allah is the One who forgives and accepts repentance, the All-Wise."

Qur'an 24:6-10

-Rapist Punishment

The overwhelming majority of Muslim scholars believe that there is no punishment for a woman coerced into having sex. However, the stringent requirements for proof of rape under some interpretations of Islamic law, combined with cultural attitudes regarding rape, in some parts of the Muslim world, result in few rape cases being reported; even the cases brought forward typically result in minimal punishment for offenders or severe punishment for victims.

Narrated Wa'il ibn Hujr:

When a woman went out in the time of the Prophet -peace and blessing upon him- for prayer, a man attacked her and overpowered (raped) her.

She shouted and he went off, and when a man came by, she said: That (man) did such and such to me. And when a company of the Emigrants came by, she said: That man did such and such to me. They went and seized the man whom they thought had had intercourse with her and brought him to her.

She said: Yes, this is he. Then they brought him to the Apostle of Allah -peace and blessing upon him-.

When he (the Prophet) was about to pass sentence, the

man who (actually) had assaulted her stood up and said: Apostle of Allah, I am the man who did it to her.

He (the Prophet) said to her: Go away, for Allah has forgiven you. But he told the man some good words (Abu Dawud said: meaning the man who was seized), and of the man who had had intercourse with her, he said: Stone him to death.

He also said: He has repented to such an extent that if the people of Medina had repented similarly, it would have been accepted from them.

(Abu Dawud Book 38 Number 4366)

-Marriage and sexuality

The Qu'ran considers the love between men and women to be a Sign of God.

"And among His signs is that He created for you wives from among yourselves, that you find repose in them, and He has put between you affection and mercy, Verily, in that are indeed signs for a people who reflect."

Qur'an 30:21

According to Islamic law (*sharia*), marriage cannot be forced. The Quran mandates that the will of the woman be honoured in marriage, and forbids widow inheritance without the permission of the woman concerned.

"O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the *Ma-hr* you have given to them, unless they committed open

Fahishah (illegal sexual intercourse); and live with them honourably. If you dislike them, it may be that you dislike a thing through which Allah brings a great deal of good."

Qur'an 4:19

Ibni `Abbaas reported that: " A girl came to the Messenger of God, Muhammad (sws), and she reported that her father had forced her to marry without her consent. The Messenger of God gave her the choice [between accepting the marriage or invalidating it]."

(Musnad Ahmad ibn Hanbal 2469)

"...the girl said: "Actually I accept this marriage but I wanted to let women know that parents have no right [to force a husband on them]".

(Sunan Ibn Maja 1873)

No age limits have been fixed by Islam for marriage although a girl is not handed across to her husband until she is fit for marital sexual relations.

The Prophet Muhammad said:

"The best among you are those who are best to their wives."

(Narrated in Ibn Majah, 1978, and Al-Tirmizi, 3895)

-Marriage contract

The contract specifies the dowry (*mahr*) the groom gives to the bride upon their marriage. It may also specify where the couple will live, whether or not the first wife will allow the husband to take a second wife without her consent, whether or not the wife has the right to initiate divorce, and other such matters.

The marriage contract somewhat resembles the marriage settlements once negotiated for upper-class Western brides.

Sometimes the Islamic law influenced by custom and/or rulings by local courts based on local law, governs the treatment of a divorcee or widow, Islamic feminists have been active in informing Muslim women of their rights under Islamic law (*sharia*) and encouraging them to negotiate favorable contracts before marriage.

-Rights and obligations as wife

Islam advocates a harmonious relationship between husband and wife. It puts the main responsibility of earning over the husband. Both are asked to fulfill the other's sexual needs. Husbands are asked to be kind to their wives and wives are asked to be obedient to their husbands. Qur'an also emphasizes the importance of taking counsel and mutual agreement in family decisions.

"Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) for your own selves

beforehand. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad)."

Qur'an 2:223

-Polygamy

Polygamy (for men) is permitted under restricted conditions, but it is not widespread. Women are not allowed to engage in polyandry, whereas men are allowed to engage in polygyny, but Allah says in the Holy Qur'an that men can not be perfect justice between wives so it's better to marry one wife.

"You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much (to one of them by giving her more of your time and provision so as to leave the other) hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allah (by keeping away from all that is wrong), then Allah is Ever Oft-Forgiving, Most Merciful."

Qur'an 4:129

-Divorce

The right to demand a *Talaq* (divorce) is for both men and women. Women can write that in the marriage contract, women can seek divorce through court proceedings by convincing a *qadi* (judge) to grant a divorce. Muslims believe that a wife can ask for a *hula* (divorce)

[also transliterated *khulah* (means divorcing herself in a court)].

The divorced wife keeps her *mahr* (dowry), both the original gift and any supplementary property specified in the marriage contract. She is also given child support until the age of weaning, at which point the child's custody will be settled by the couple or by the courts.

Narrated by Ibn 'Umar:

The Prophet said: "Of all the lawful acts the most detestable to Allah is divorce."

(Sunan Abu Dawud Book 12 Number 2173)

Narrated by Muharib:

The Prophet said: "Allah did not make anything lawful more abominable to Him than divorce."

(Sunan Abu Dawud Book 12 Number 2172)

-Women in religious life

In Islam, there is no difference between men and women as far as their relationship to God is concerned, as both are promised the same reward for good conduct and the same punishment for evil conduct. The Quran offers the same rewards for men and women, including the chance of entering Paradise.

"Whoever works righteous whether male or female while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)."

Qur'an 16:97

"Enter Paradise, you and your wives, in happiness."

Qur'an 43:70

-Women in prayer

At the time of Muhammad, the women prayed at the rear of the building while the men were at the front; however, they would have been within earshot of the *imam* (religious leader), and any men entering the mosque would have had to pass them. A saying attributed to Muhammad is: "Do not forbid the mosques of Allah to the women of Allah", Also, on the Hajj, the mandatory pilgrimage to Mecca, men and women pray side by side. In most modern mosques, however, women and men are segregated into separate sections, where they perform ablutions (*wudu*) and prayers (*salat*).

-Women as religious leaders and scholars

In many modern interpretations of Islam, it is acceptable for women to be scholars because women, as well as men, are encouraged to become as educated as they can.

Throughout the history of Islam, there were 2,500 female jurists, narrators of *hadith*, and poets. Today, while female activists and writers are relatively common, there has not been a significant female jurist in over 200 years.

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Female figures in the Qur'an

There are important characters and subjects of discussion in the stories and morals taught in Islam. Some of the women in the Qu'ran, its holy book, are portrayed in a positive light, while others are condemned for their actions. Most of them are represented as either the mothers or wives of certain leaders and prophets.

1-Eve

God created Adam and Eve and had them live in Paradise. The first human sin was by Adam and Eve who both ate fruit forbidden by God:

120." Then *Shaytan* (satan) whispered to him, saying: 'O Adam! Shall I lead you to the tree of Eternity and to a kingdom that will never waste away?'

121. Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of Paradise for their covering. Thus did Adam disobey his Lord, do he went astray"

Qur'an 20:120-121

Then Adam ask forgiveness from God and he forgave him.

"Then his Lord chose him, and turned to him with forgiveness, and gave him guidance"

Qur'an 20:122

2-Mother of Mary (Hanna/Anna)

She is the wife of Imran and the mother of Mary:

35."(Remember) when the wife of Imran said: ' O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing."

36."Then when she gave birth to her [child Maryam (Mary)], she said: ' O my Lord! I have given birth to a female child,' ___ and Allah knew better what she brought forth, ___ ' And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with you (Allah) for her and for her offspring from *Shaytan* (Satan), the outcast.' "

Qur'an 3:35-36

3-Mary

A key female character in the Quran is Mary, the mother of Jesus and surah number 19 (chapter of Maryam) is named after her:

"So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of *Zakariyya* (Zechariah). Every time he entered *Al-Mihrab* to (visit) her, he found her supplied with sustenance. He said: ' O Maryam (Mary)! From where have you got this? ' she said, ' This is from Allah.'

Verily, Allah provides sustenance to whom He wills, without limits."

Qur'an 3.37

Mary is especially revered by many Muslims, and she is praised much by the Quran.

42."And (remember) when the angels said: ' O Maryam (Mary)! Verily,Allah has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the '*Alamin* (mankind and jinn) (of her lifetime).

43.' O Maryam (Mary)! submit yourself with obedience to your Lord (Allah, by worshipping none but Him Alone) and prostrate yourself, and bow down along with *Ar-Rakiun* (those who bow down)."

Qur'an 3:42-43

The Qur'an is an evidence of Mary's innocence. God threaten the Jews as they say that Mary has committed illegal sexual intercourse

"And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse)."

Qur'an 4:156

"And Maryam (Mary), the daughter of '*Imran* who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through our *Ruh* [i.e. Jibrail (Gabriel)], and she testified to the truth of the words of her Lord [i.e. believed in the words of Allah: ' Be! ' _

and he was; that is 'Isa (Jesus), son of Maryam (Mary) as a Messenger of Allah], and (also believed in) His Scriptures, and she was of the Qanitun (i.e. obedient to Allah)."

Qur'an 66:12

4-Mother and sister of Moses (Yochebed and Miriam)

7."And We inspired the mother of Musa (Moses) (telling): ' Suckle him [Musa (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (our) Messenger.

8.Then the household of the Fir'aun (pharaoh) picked him up, that he might become for them an enemy and a (cause of) geif. Verily, Fir'aun (Pharaoh), Haman and their hosts were sinners.

9.And the wife of Fir'aun (Pharaoh) said: ' A comfort of the eye for me and for you. kill him not, perhaps he may be of benefit to us, or we may adopt him as a son.' And they perceived not (the result of that).

10.And the heart of the mother of Musa (Moses) became empty [from every thought, except the thought of Musa (moses)]. She was very neat to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers.

11. And she said to his [Musa's (Moses)] sister: ' Follow him'. So, she (his sister) watched him from a far place secretly, while they perceived not.

12. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: ' Shall I direct you to a household who will rear him for you, and look after him in a good manner?'

13. So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allah is true. But most of them know not.

14. And when he attained his full strength, and was perfect (in manhood), We bestowed on him *Hukm* (Prophecy, and right judgement of the affairs) and religious knowledge [of the religion of his forefathers, i.e. Islamic Monotheism]. And thus do We reward the *Muhsinun* (i.e. gooddoers).

Qur'an 28:7-14

5-Wife of the Pharaoh (Asiyah)

"And Allah has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: ' My Lord! Build for me a home with you in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are *Zalimun* (polytheists, wrongdoers and disbelievers in Allah)."

Qur'an 66:11

6-Wives of Noah and Lot

The Quran speaks of the wives of Noah (Arabic:Nuh) and Lot (Arabic:Lut) in contempt:

"Allah sets forth an example for those who disbelieve: the wife of Nuh (Noah) and the wife of Lut (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So, they [Nuh (Noah) and Lut (Lot)] availed them (their respective wives) not against Allah and it was said: ' Enter the Fire along with those who enter!' "

Qur'an 66:10

7-The Queen of Sheba (Bilqis)

The scripture speaks of the Queen of Sheba (also know as Balqees) in solomon and the hoopoe conversation.

23."I found a woman rulling over them, she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.

24.I found her and her people worshipping the sun instead of Allah, and *shaytan* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allah's) way, so they have no guidance.

25.[As *Shaytan* (Satan) has barred them from Allah's way] so they do not worship (prostrate themselves before) Allah, who brings to light what is hidden in the

heavens and the earth, and knows what you conceal and what you reveal.

26. Allah, *La ilaha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!

27. [Sulaiman (Solomon)] said: ' We shall see whether you speak the truth or you are (one) of the liars.

28.' Go you with this letter of mine and deliver it to them, then draw back from them and see what (answer) they return.'

29. She said: ' O chiefs! Verily, here is delivered to me a noble letter,

30. Verily, it is from sulaiman (solomon), and verily, it (reads): In the Name of Allah, the Most Gracious, the Most Merciful;

31.' Be you not exalted against me, but come to me as Muslims (true believers who submit to Allah with full submission) '

32. She said: ' O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions)

33. They said: ' We have great strength, and great ability for war, but it is for you to command; So think over what you will command.

34. She said: ' Verily, kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do.

35.' But Verily, I am going to send him a present, and see with what (answer) the messengers return.

36.So, when (the messengers with the present) came to Sulaiman (Solomon), he said: ' Will you help me in wealth? What Allah had given me is better than that which He has given you! Nay, you rejoice in your gift!'

37.[Then sulaiman (Solomon) said to the chief of her messengers who brought the present:] ' Go back to them. We verily, shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased.'

38.He said: 'O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?'

39.An 'Ifrit (strong one) from the jinn said: ' I will bring it to you before you rise from your place (council). And verily, I am indeed strong and trustworthy for such work.'

40.One with whom was knowledge of the Scripture said: ' i will bring it to you within the twinkling of an eye! Then when he [sulaiman (solomon)] saw it placed before him, he said: ' This is by the Grace of my Lord __ to test me whether I am grateful or ungrateful ! And whoever is grateful, truly, his gratitude is for (the good of) his own self; and whoever is ungrateful, (he is ungrateful only for the loss of his own self). Certainly my Lord is Rich (Free of all needs), Bountiful.'

41.He said: ' Disguise her throne for her that we may see

whether she will be guided (to recognise her throne), or she will be one of those not guided

42. So when she came, it was said (to her): 'Is your throne like this?' She said: ' (It is) as though it were the very same.' And [Sulaiman (Solomon) said]: ' Knowledge was bestowed on us before her, and we were submitted to Allah (in Islam as Muslims before her).'

43. And that which she used to worship besides Allah has prevented her (from Islam), for she was of a disbelieving people.

44. It was said to her: ' Enter *As-Sarh* (a glass surface with water underneath it or a palace); but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. Sulaiman (Solomon) said: ' Verily, it is a *Sarh* (a glass surface with water underneath it or a palace). ' She said: ' My Lord! Verily, I have wronged myself, and I submit [in Islam, together with Sulaiman (Solomon)] to Allah, the Lord of the '*A-lamin* (mankind, jinn and all that exists). ' "

Qur'an 27:23-44

8-The woman who complained her husband to The Prophet Muhammad

The Quran speaks of her in surah 58 (She that Disputeth), her name being Khaulah bint Tha'labah.

"Indeed Allah had heard the statement of her (*Khaulah bint Tha'labah*) that disputes with you (O Muhammad)

concerning her husband (*Aus bin As-Samit*), and complains to Allah. And Allah hears the argument between you both, Allah is All-Hearer, All-Seer."

Qur'an 58:1

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Mercy of Islam toward children (Orphans, Adoptees)

Mercy of Islam toward children

-Pre-Islamic Arabia and Advent of Islam

In the pre-Islamic Arabia, the children were considered as the properties of their fathers.

The Arabs also had a custom of adoption in which an adopted child would be assimilated into another family in a legal sense, The pre-Islamic pagan Arab society also practiced Infanticide as a form of postpartum birth control, Regarding the prevalence of this practice, we know it was "common enough among the pre-Islamic Arabs to be assigned a specific term, *wa'd*, as sacrifices to gods, or as "disappointment and fear of social disgrace felt by a father upon the birth of a daughter", With the advent of Islam, the idea of children being properties was rejected and the Arab custom of adoption was abrogated, The Qur'an also rejected infanticide, regarding it as a grave sin.

The Quran also replaced the pre-Islamic custom of adoption by the recommendation that "believers treat children of unknown origin as their brothers in the faith and clients". Adoption was viewed "as a lie, as an artificial tie between adults and children, devoid of any real emotional relationship, as a cause of confusion where lineage was concerned and thus a possible source of problems regarding marriage between members of the same family and regarding inheritance".

-Rights of Children in Islam

1-Children have the right to be fed, clothed, and protected until they reach adulthood.

2-Children have the right to enjoy love and affection from their parents.

3-Children have the right to be treated equally, vis-à-vis their siblings in terms of financial gifts.

A tradition reports:

Prophet Muhammad was reported as saying: "Be fair and just in terms of the gifts you offer your children. If I was to give preference to any (gender over the other) I would have preferred females over males (in terms of giving gifts)."

4-Children have the right to education.

A saying attributed to Muhammad relates:

"A father gives his child nothing better than a good education."

5-Parents are recommended to provide adequately for children in inheritance.

One day a man came to Umar ibn al-Khattab to complain of disobedient son. So Umar had brought the boy to him and blamed him for his disobedience. Then the boy addressed Umar by saying "O Commander of the faithful: Are there rights for boy against his father?". Umar said "yes". Then the boy said "What are these rights O Commander of the Faithful?" Umar said, "To choose a

good mother for him, to select good name to him and to teach him the Quran" Then the boy said: "O Commander of the faithful; my father has not accomplished any of these rights. As for my mother, she was a black slave for a Magian; As for my name, he has named me Jual (beetle); and he has not taught me even one letter from the Quran". Then Umar turned round to the man and said "you came to me complaining disobedience on the part of your son, whereas you have not given him his rights. So you have made mistakes against him before he has made mistakes against you.

-Muhammad and Children

Abu Hurairah reported:

The Prophet (Muhammad) kissed his grandson *Al-Hasan bin `Ali* in the presence of *Al-Aqra` bin Habis*. Thereupon he remarked: "I have ten children and I have never kissed any one of them." Messenger of Allah (Muhammad) looked at him and said, "He who does not show mercy to others will not be shown mercy".

(Sahih Bukhari and Sahih Muslim)

Narrated `A`ishah:

The Prophet took a child in his lap ... and then the child urinated on him, so he asked for water and poured it over the place of the urine. (Bukhari)... Embarrassed, the father sprang forward. "What have you done, you silly boy" he shouted. His arm shoved forward to grab

the child away from the Muhammad, his red face showing his anger. Fear and confusion showed in the face of the child. Muhammad restrained the man, and gently hugged the child to him. "Don't worry," he told the over-zealous father. "This is not a big issue. My clothes can be washed. But be careful with how you treat the child" he continued. "What can restore his self-esteem after you have dealt with him in public like this?"

Another tradition (in sahih Bukhari) speaks of his shortening prayers on occasion out of consideration for mothers:

He said, "(It happens that) I start the prayer intending to prolong it, but on hearing the cries of a child, I shorten the prayer because I know that the cries of the child will incite its mother's passions."

Muhammad forbade the killing of women and children, even in the battlefield:

Narrated Ibn 'Umar:

During some of the Ghazawat of Allah's Apostle, a woman was found killed, so Allah's Apostle forbade the killing of women and children.

(Sahih Bukhari Volume 4 Book52 Number 258)

Narrated 'Aisha:

A bedouin came to the Prophet and said, "You (people)

kiss the boys! We don't kiss them." The Prophet said, "I cannot put mercy in your heart after Allah has taken it away from it."

(sahih Bukhari Volume 8, Book 73, Number 27)

-Children in marriages

For a valid marriage the following conditions must be satisfied in Islam:

- 1-There must be a clear proposal.
- 2-There must be a clear acceptance.

Muhammad gave women the power to annul their marriages if it was found that they had been married against their consent.

"When a man gives his daughter in marriage and she dislikes it, the marriage shall be annulled."

Once a virgin girl came to the Prophet (peace be upon him) and said that her father had married her to a man against her wishes. The Prophet gave her the right to repudiate the marriage

- 3-There must be at least two competent witnesses.
- 4-This is necessary to exclude illicit sex and to safeguard legitimacy of progeny. It is recommended that marriage should be widely publicized.
- 5-There must be a marriage gift, little or more, by the bridegroom to the bride.

Mercy of Islam toward orphans and Adoptees

-Orphans

The Holy Qur'an emphasis that Muslims must protect the orphans property until they grow up, and to mix their families with the orphans in affairs as brothers.

"In (to) this wordly life and in the Hereafter. And they ask you concerning orphans. Say: 'The best thing is to work honestly in their property, and if you mix you're affairs with them, then they are your brothers. And Allah knows him who means mischief (e.g to swallow their property) from him who means good (e.g to save their property). And if Allah had wished, He could have put you into difficulties. Truly, Allah is All-Mighty, All-Wise.' "

Qur'an 2:220

The orphans is one of the specific categories who deserve the *Zakat* (alms)

"They ask you (O Muhammad) what they should spend. Say: 'Whatever you spend of good must be for parents and kindred and orphans and Al-Masakin (the poor) and the wayfarer, and whatever you do of good deeds, truly, Allah knows it well."

Qur'an 2:215

"Worship Allah and and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbour who is near of kin,

the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful."

Qur'an 4:36

The Muslims is ordered to protect the properties of the orphans until they grow up

"And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgment in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allah is All-Sufficient in taking account."

Qur'an 4:6

The Islam forbade the wastefully consume of orphan properties by their guardians

"Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in blazing Fire!"

Qur'an 4:10

Muhammad himself was an orphan, Muhammad's father died before his birth and his mother died after his birth, and the Holy Qur'an mentioned that and it also forbade

the Harsh treatment of orphans.

6. "Did He not find you (O Muhammad) and orphan and gave you a refuge?"

7. "And He found you unaware (of the Qur'an, its legal laws and Pophethood) and guided you?"

8. "And He found you poor and made you rich (self-sufficient with self- contentment)?"

9. "Therefore, treat not the orphan with oppression."

10. "And repulse not the beggar."

11. "And proclaim the Grace of your Lord (i.e. Prophethood and all other Graces)."

Qur'an 93:6:11

-Adoptees

Muhammad adopted a son called *zayd ibn Harithah*

God instructed adoptive parents to refer to their adoptive children by the names of their biological parents if known.

"Call them (adopted sons) by (the name of) their fathers, that is more just with Allah. But if you know not their father's (names, call them) your brothers in Faith and *M-awalikum* (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful."

Qur'an 33:5

The guardian/child relationship under Islamic law regarding is slightly different than the guardian/adoptee relationship under the civil law. Islamic adoption is termed kafala originating from a word meaning "to feed." In essence, it describes more of a foster-parent relationship. Some other Islamic customs surrounding this relationship are:

1-An adopted child inherits from his or her biological parents, not automatically from the adoptive parents.

2-When the child is grown, members of the adoptive family are not considered blood relatives, and are therefore not muhrim to him or her. "Muhrim" refers to a specific legal relationship that regulates marriage and other aspects of life. Essentially, members of the adoptive family would be permissible as possible marriage partners, and rules of modesty exist between the grown child and adoptive family members of the opposite sex

3-If the child is provided with property/wealth from the biological family, adoptive parents are commanded to take care and not intermingle that property / wealth with their own. They serve merely as trustees.

Narrated Sahl bin Sa'd:

The Prophet said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together.

Mercy toward animals in Islam

Mercy of Islam toward animals

-Animals in the pre-Islamic Arabia

Arab Bedouin, like other people, attributed the qualities and the faults of humans to animals (e.g. generosity was attributed to the cock, perfidy to the lizard, stupidity to the bustard and boldness to the lion).

Based on the facts that the names of certain tribes bear the names of animals, survivals of animal cults, prohibitions of certain foods, and other indications.

It was believed that upon one's death, the soul departs from the body in the form of a bird (usually a sort of owl). The soul flies for some time around the tomb, and on occasion cries out for vengeance

After Islam

Muhammad rejected these beliefs, Islam strongly enjoins Muslims to treat animals with compassion and not to abuse them. The animals, together with all the creation, are believed to praise God, even if this praise is not expressed in human language.

"The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving."

Qur'an 17:44

Narrated Abu Huraira:

I heard Allah's Messenger saying, Allah divided Mercy into one-hundred parts and He kept its ninety-nine parts with Him and sent down its one part on the earth, and because of that, its one single part, His creations are Merciful to each other, so that even the mare lifts up its hoofs away from its baby animal, lest it should trample on it."

(sahih Bukhari Volume 8, Book 73, Number 29)

Narrated Abu Huraira:

Allah's Messenger said, "While a man was walking on a road. he became very thirsty. Then he came across a well, got down into it, drank (of its water) and then came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. The man said to himself "This dog is suffering from the same state of thirst as I did." So he went down the well (again) and filled his shoe (with water) and held it in his mouth and watered the dog. Allah thanked him for that deed and forgave him." The people asked, "O Allah's Messenger! Is there a reward for us in serving the animals?" He said, "(Yes) There is a reward for serving any animate (living being) ."

(sahih Bukhari Volume 8, Book 73, Number 38)

Narrated Anas bin Malik:

The Prophet said, "If any Muslim plants any plant and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity."

(sahih Bukhari Volume 8, Book 73, Number 41)

Certain animals can be eaten under the condition that they are slaughtered in a specified way, Prohibitions include swine, carrion, and animals slaughtered in the name of someone other than God. Carnivorous Land animals and birds with talons are forbidden. This prohibition does not extend towards marine animals.

Although over two hundred verses in the Qur'an deal with animals and six suras (chapters) of the Qur'an are named after the animals, animal life is not a predominant theme in the Qur'an. The Arabic term for the "animal" (i.e. *haywan*) in its only one appearance in the Qur'an means "the true life" and refers to the life in the next world rather than to "animal". On the other hand, the Qur'an uses the term *dābba* which is not typically used in medieval Arabic works on zoology.

The Qur'an explicitly allows the eating of the meat of the animals.

"O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume 'Ithram for Hajj or 'Umrah

(pilgrimage). Verily, Allah commands that which He wills."

Qur'an 5:1

The Qur'an applies the word "Muslim" not only to humans but also to animals and the inanimate world. "The divine will manifests itself in the form of laws both in human society and in the world of nature. In Islamic terminology, for example, a bee is a Muslim precisely because it lives and dies obeying God has prescribed for the community of bees, just as a person is a Muslim by virtue of the fact that he or she submits to God. Although the Qur'an considers humans to occupy the highest place, it nevertheless strongly enjoins Muslims to treat animals with compassion and not to abuse them.

"There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then to their Lord they (all) shall be gathered."

Qur'an 6:38

It is forbidden to cage animals, to beat them unnecessarily, to brand them on the face, or to allow them to fight each other for human entertainment. "They must not be mutilated while they are alive."

The historian Montgomery Watt states that Muhammad's kindness to animals was remarkable for the social context of his upbringing.

He cites an instance of Muhammed posting sentries to ensure that a bitch with newborn puppies was not disturbed by his army traveling to Mecca in the year 630.

Muhammad's camel, Qaswa, was very dear to him. Cats were especially loved by Muhammad, he himself is said to have had least one cat called Muezza . It is said he loved cats so much that "he would do without his cloak rather than disturb one that was sleeping on it.

According to many verses of the Quran, the consumption of pork is forbidden.

"He has forbidden you only the *Maytah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly Allah is Oft-Forgiving, Most Merciful."

Qur'an 2:173

"Say (O Muhammad): ' I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maytah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely, is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, or on which Allah's Name has not been m-

entioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

Qur'an 6:145

"He has forbidden you only *Al-Maytah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols or on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, then, Allah is Oft-Forgiving, Most Merciful."

Qur'an 16:115

And in the Old Testament

ד; ה' י' ש' בים, פ' ק' ב' רים, ו' ב' נ' צ' ו' רים, ז' לינ' ו'
 ק' א' ק' לים ב' ש' ר' ה' ה' זיר, ופרק (ו' מ' רק) פ' ג' לים
 4 That sit among the graves, and lodge in the vaults; that eat swine's flesh, and broth of abominable things is in their vessels;

בי' פי- ת' ג' ש-ה' ק' א' רים ק' רב' א' לי' נ', א' ל'
 - ק' ד' ש' תי' נ'; א' לה' ע' ש' ו' ב' א' פי, א' ש' י' ק' ד' ת' ק' ל'
 5 That say: 'Stand by thyself, come not near to me, for I am holier than thou'; these are a smoke in My nose, a fire that burneth all the day.

(Isaiah 65:4-5)

All types of animals are lawful to be eaten whether those

living on land or in the water except those animals specifically forbidden in the Holy Writings revealed by the Almighty Creator and the sayings of the Prophet with clear and well defined injunctions. Pig belong to the forbidden animals, and not allowed to be eaten by the believers. Pig eats almost anything dirty and they are very lazy animals. It is the most avaricious of all domestic animals. Amongst all animals, pig is the cradle of harmful germs. It's meat serves as carrier of diseases to mankind. It is this very reason that made it unfit for human consumption consumption.

God did not prohibit the Hebrews from eating swine's flesh merely to show his authority, but because it was not a proper article of food for man. It would fill the system with scrofula, and especially in that warm climate produce leprosy and disease of various kinds. . . . Swine's flesh, above all other flesh meats, produces a bad state of the blood. . . . It is impossible for the flesh of any living creature to be healthy when filth is its natural element, and when it feeds upon every detestable thing. The flesh of swine is composed of what they eat. If human beings eat their flesh, their blood and their flesh will be corrupted by impurities conveyed to them through the swine.

Abstention from eating pork is a measure to safeguard health. Of all the domestic animals, pig is the most avaricious, eating anything including human excreta. It is the cradle of harmful germs and parasites.

Its meat is carrier of diseases to man, thus making it unfit for human consumption.

DISEASES CAUSED BY PORK

The following lists show germs or parasites that are found in pork and some diseases caused by them. Many of these diseases are contagious while some are proven fatal. This proves that the more science advances the more Islam is shown correct as a religion of God.

PARASITIC DISEASES

a) TRICHINELLA SPIRATIS (Trichina worms) It is the most dangerous parasite to man (Rheumatism and muscular pain). The infected persons shown no symptoms, recover very slowly some die, some reduced to permanent invalids. No one is immune from this disease and there is no cure.

b) TAENIA SOLIUM (Pork tape worm) The worm causes malnourishment of the person leading to anemia, diarrhea, extreme depression melancholia and digestive disturbances. Cysticercosis means that larva enter the blood stream then settle down in one, or more of the vital organs of the body, or example: brain, liver, lungs or spinal cord. They grow and encapsulate, inducing pressure to the system around, resulting in dangerous diseases (diarrhea, digestive disorder, anemia, chronic invalidation).

c) ROUND WORMS Examples: Ascaris, which may lead to digestive disturbances, appendicitis, obstructive jaundice.

d) HOOK WORMS Examples: Ancylostomiasis, which

may lead to anemia, oedema, heart failure or retarded growth (mental and physical), tuberculosis, diarrhea and typhoid.

e) **SCHITOSOMA JAPONICUM** Bleeding, anemia and other syndromes. If ova are settled in the brain or spinal cord, paralysis and death may occur.

f) **PARAGOMINES WESTERMAINI** Infestation leading to bleeding of the lungs (endenve haemoptysis)

g) **PACIOLEPSIS BUSKI** Digestive disturbances leading to persistent diarrhea; generalized oedema.

h) **CLONORCHIS SINENSIS** *chlonorchiasis-obstructive* jaundice, liver enlargement.

i) **METASTRONGYLUS APRI** Causes bronchitis, abscess of the lungs.

j) **GIGANTHORINCHUS GIGAS** Cause anemia and digestive disorders.

k) **BALATITIDIUM COLI** Causes acute dysentery and general weakness.

BACTERIAL DISEASES

1. *Tuberculosis*

2. *Fusiformis necrofurus*: causing foot-rot which is very difficult to heal.

3. *Salmonella Cholera suis*: causing cholera

4. *Paratyphoid*

5. **Bruceellosis**: Acute, sub acute and chronic. It may lead to permanent disabilities.

6. **Swine Erysipelas**: causing Eryepelas in man.

Viral Diseases

1. **Small pox**: is was a source of infection to man.

2. **Japanese B-encephalitis**: It is the source of infection

3. **Influenza**, foot mouth disease, gas tro-enteritis of the new born babies.

Protozoal Diseases :

Toxo plasma goundii- It is a very dangerous diseases. A new born baby of an infected woman may die within few days or weeks after delivery. But if he survives he may develop blindness or deafness. In adult chronic exhaustive fever with enlarged liver and spleen may occur. Pncumonia, or celebros- spinal meninggitis, which may lead to death or madness. The patient may become blind and deaf too.

Fats In Pigs:

Pork contains more fats than other meats. Therefore, people who are fond of pork are more obese than others. Cholesterol is higher in their blood thus making them more prone to asthereosclerosis cardiovascular accidents and sudden death. Other

Diseases :

Flesh of the pork is hard to digest and may lead to chronic digestive disturbances. Pimples, boils, cysts are common in pork eaters. These are some of the parasites and diseases found in pork and/ or the skin of pigs and certainly there are many more. There is still no means of killing these parasites, in the tissues, neither has anyone found a method of expelling them, even produced any specific treatment for the diseases.

Islam and War

Islam and war

Islam sets down clear guidelines as to when war is ethically right, and clear guidelines as to how such a war should be conducted.

In brief, war is permitted:

1-in self defense

2-when other nations have attacked an Islamic state

3-if another state is oppressing its own Muslims

War should be conducted:

1-in a disciplined way

2-so as to avoid injuring non-combatants

3-with the minimum necessary force

4-without anger

5-with humane treatment towards prisoners of war

Muslims must only wage war according to the principles of Allah's justice.

"Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of *Taghut* (satan), So, fight you against the friends of *shaytan* (satan); ever feeble indeed is the plot of *shaytan* (satan)."

Qur'an 4:76

-Islam allows war in self-defence.

"Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is Able to give (believers) victory __ "

Qur'an 22:39

-And to defend Islam (rather than to spread it), And to protect those who have been removed from their homes by force because they are Muslims.

"Those who have been expelled from their homes unjustly only because they said: ' Our Lord is Allah.' For had it not been that Allah checks one set of people by means of another, **monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much,** would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty."

Qur'an 22:40

-And to protect the innocent who are being oppressed.

"And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: ' Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

Qur'an 4:75

The idea of a total and unrestricted conflict is complet-

cly unIslamic. Islam bans the killing of non-or of a combatant who has been captured. Muslims are forbidden from attacking wounded soldiers (unless the wounded person is still fighting). The Prophet's view of non-combatants is shown by a hadith in which Muhammad sees a woman killed in the battlefield and condemns the action.

When an enemy is defeated he should be made prisoner rather than be killed and the war personers in Muhammad's era could pay ransoms by money or by teaching 10 muslims how to read and write.

"And fight in the way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors."

Qur'an 2:190

Islam is in favour of peace and against violence. Murdering the innocent leads to punishment in Hell.

"Because of that We ordained for the children of Israel that if anyone killed a person not in retaliation of murder, or to spread mischief in the land ___ it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them

continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land!"

Qur'an 5:32

Narrated Jarir bin 'Abdullah:

The Prophet said, "He who is not merciful to others, will not be treated mercifully.

(sahih Bukhari Volume 8, Book 73, Number 42)

Abu Bakr (the First Caliph) gave these rules to an army he was sending to battle:

- 1-Do not commit treachery or deviate from the right path.
- 2-You must not mutilate dead bodies.
- 3-Neither kill a child, nor a woman, nor an aged man.
- 4-Bring no harm to the trees, nor burn them with fire, especially those which are fruitful.
- 5-Slay not any of the enemy's flock, save for your food.
- 6-You are likely to pass by people who have devoted their lives to monastic services; leave them alone.

A noble example of ideal Muslim conduct of war is the capture of Jerusalem by Saladin in 1187. Although a number of holy Muslim places had been violated by Christians, Saladin prohibited acts of vengeance, and his army was so disciplined that there were no deaths or v-

iolence after the city surrendered. The residents were taken prisoner, but their ransom was set at a token amount.

The Prophet said:

“The Muslim is he/she from whose hand and tongue other Muslims are safe and Muhajir is he/she who leaves what Allah has forbidden.” (al-Bukahri 9)

Narrated Anas bin Malik:

Allah's Messenger mentioned the greatest sins or he was asked about the greatest sins. He said, "To join partners in worship with Allah; to kill a soul which Allah has forbidden to kill; and to be undutiful or unkind to one's parents." The Prophet added, "Shall I inform you of the biggest of the great sins? That is the forged statement or the false witness." Shu"ba (the sub-narrator) states that most probably the Prophet said, "the false witness."

(sahih Bukhari Volume 8, Book 73, Number 8)

The concept of Jihad

The main meaning of Jihad is the internal spiritual struggle, The literal meaning of Jihad is struggle or effort, and it means much more than holy war. The internal Jihad is the one that the Prophet is said to have called the *greater Jihad*. The phrase *internal Jihad* or *greater Jihad* refers to the efforts of a believer to live their Muslim faith as well as possible.

On his return from a battle, the Prophet said: "We are finished with the lesser jihad; now we are starting the greater jihad." He explained to his followers that fighting against an outer enemy is the lesser jihad and fighting against one's self is the greater jihad (holy war).

All religious people want to live their lives in the way that will please their God. So Muslims make a great effort to live as Allah has instructed them; following the rules of the faith, being devoted to Allah, doing everything they can to help other people. For most people, living God's way is quite a struggle. God sets high standards, and believers have to fight with their own selfish desires to live up to them, no matter how much they love God.

Muslims use the word Jihad to describe three different kinds of struggle:

1-A believer's internal struggle to live out the Muslim faith as well as possible

2-The struggle to build a good Muslim society

3-Holy war: the struggle to defend Islam, with force if necessary

The five Pillars of Islam form an exercise of Jihad in this sense, since a Muslim gets closer to Allah by performing them.

Other ways in which a Muslim engages in the 'greater

Jihad' could include:

- 1-Learning the Qur'an by heart, or engage in other religious study.
- 2-Overcoming things such as anger, greed, hatred, pride, or malice.
- 3-Giving up smoking.
- 4-Cleaning the floor of the mosque.
- 5-Taking part in Muslim community activities.
- 6-Working for social justice.
- 7-Forgiving someone who has hurt them.

Narrated Safwan bin Salim:

The Prophet said "The one who looks after and works for a widow and for a poor person, is like a warrior fighting for Allah's Cause or like a person who fasts during the day and prays all the night." Narrated Abu Huraira that the Prophet said as above.

(sahih Bukhari Volume 8, Book 73, Number 35)

Narrated 'Abdullah bin 'Amr:

A man said to the Prophet, "Shall I participate in Jihad?" The Prophet said, "Are your parents living?" The man said, "Yes." the Prophet said, "Do Jihad for their benefit."

(sahih Bukhari Volume 8, Book 73, Number 3)

There are a number of reasons, but the Qur'an is clear that self-defense is always the underlying cause.

Permissible reasons for military Jihad:

1-Self-defence

2-Strengthening Islam

3-Protecting the freedom of Muslims to practice their faith

4-Protecting Muslims against oppression, which could include overthrowing a tyrannical ruler

5-Punishing an enemy who breaks an oath

6-Putting right a wrong

-A war is not a Jihad if the intention is to:

1-Force people to convert to Islam

"To you be your religion, and to me my religion (Islamic Monotheism).

Qur'an 109:6

2-Conquer other nations to colonies them

3-Take territory for economic gain

4-Settle disputes

5-Demonstrate a leader's power

The Military Jihad

A military Jihad has to be obey very strict rules in order to be legitimate.

- 1-The opponent must always have started the fighting.
- 2-It must not be fought to gain territory.
- 3-It must be launched by a religious leader.
- 4-It must be fought to bring about good - something that Allah will approve of.
- 5-Every other way of solving the problem must be tried before resorting to war.
- 6-Innocent people should not be killed.
- 7-Women, children, or old people should not be killed or hurt.
- 8-Women must not be raped.
- 9-Enemies must be treated with justice.
- 10-Wounded enemy soldiers must be treated in exactly the same way as one's own soldiers.
- 11-The war must stop as soon as the enemy asks for peace.
- 12-Property must not be damaged.
- 13-Poisoning wells is forbidden. The modern analogy would be chemical or biological warfare.

Some of the Qur'anic Verses advocate peace, while

some are very warlike. The Bible, the Jewish and Christian scripture, shows a similar variety of attitudes to war.

But the Holy Qur'an mentioned that if the Muslim's enemies offered peace or a peace treaty the Muslims must accept it by the order of Allah to them.

"But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower."

Qur'an 8:61

"Allah calls to the Home of peace and guides whom He wills to a straight Path."

Qur'an 10:25

"Except those who join group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allah willed, indeed He would have given them power over you, and they would have fought you. So, if they withdraw from you, and fight not against you, and offer you peace, then Allah has opened no way for you against them."

Qur'an 4:90

"Prophet Muhammad (peace and blessings be upon him) said: 'You will not enter Paradise until you have faith, and you will not have faith until you love each other. Shall I direct you to something which if you fulfill you

will love one another? Spread peace amongst yourselves"

(Sahih Muslim Book 001, Number 96)

The Prophet ordered the Muslims to treat their neighbors kindly, not only the neighbors next doors but generally the countries neighbors beside the Islamic countries.

Narrated 'Aisha:

The Prophet said:

"Gabriel continued to recommend me about treating the neighbors Kindly and politely so much. So that, I thought he would order me to make them as my heirs."

(sahih Bukhari Volume 8, Book 73, Number 43)

Narrated Abu Shuraih:

The Prophet said: "By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was said, "Who is that, O Allah's Apostle?" He said, "That person whose neighbor does not feel safe from his evil."

(sahih Bukhari Volume 8, Book 73, Number 45)

Narrated Abu Huraira:

Allah's Apostle said: "Anybody who believes in Allah and the Last Day should not harm his neighbor, and

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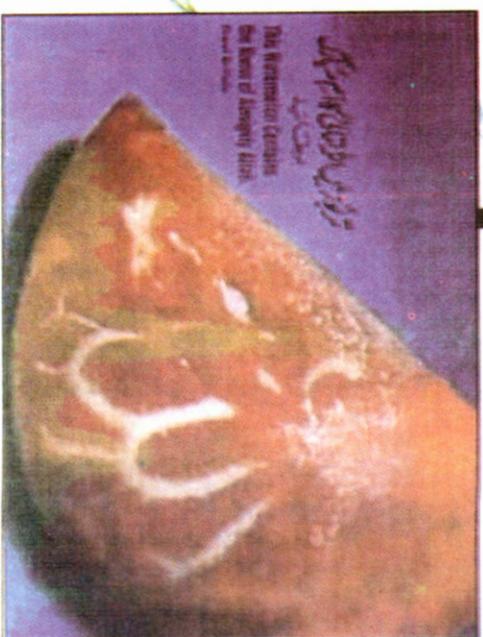
Handwritten Arabic text, likely a fragment of the letter to Heracilus, showing the beginning of the letter with the Basmala and the opening address to the Emperor.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

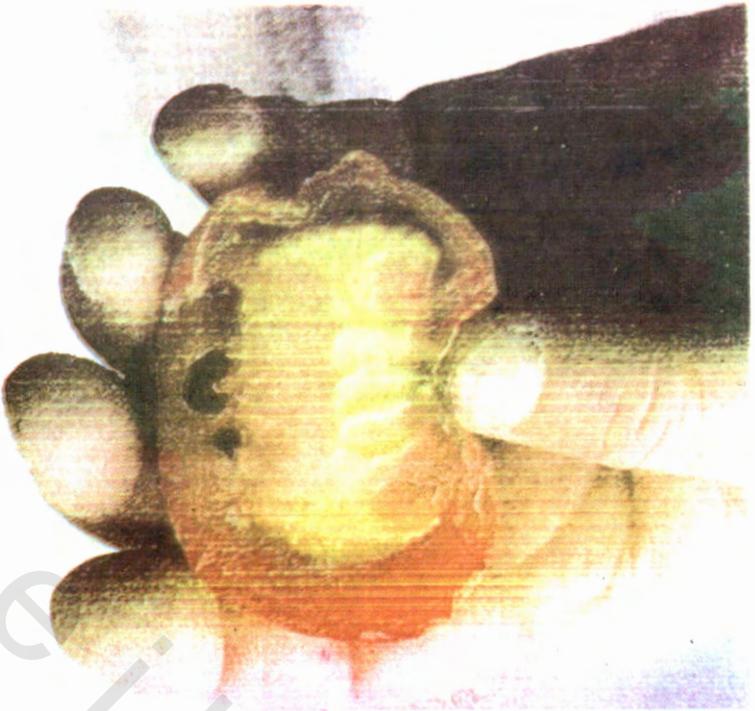
من محمد عبد الله ورسوله إلى هرقل عظيم الروم
سلام على من أتبع الهدى أما بعد فإنني ادعوك
بهداية الإسلام .. أسلمت سلم يؤتتك الله أجرك
مستبين فنزلت تولى فعليك السلام الأريسين
ويا أهل الكتاب تعالوا إلى كلمة
سواء بيننا وبينكم إلا نعبد إلا الله ولا نشرك
بشيئاً ولا يتخذ بعضنا بعضاً آرباباً
من دون الله فإن تولوا فقولوا أشهدوا باننا مسلمون



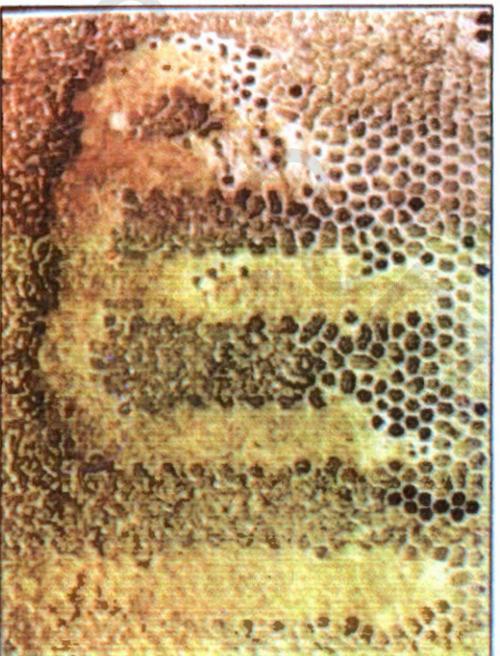
Muhammeds letter to Heracilus



Notice The name **الله** Allah

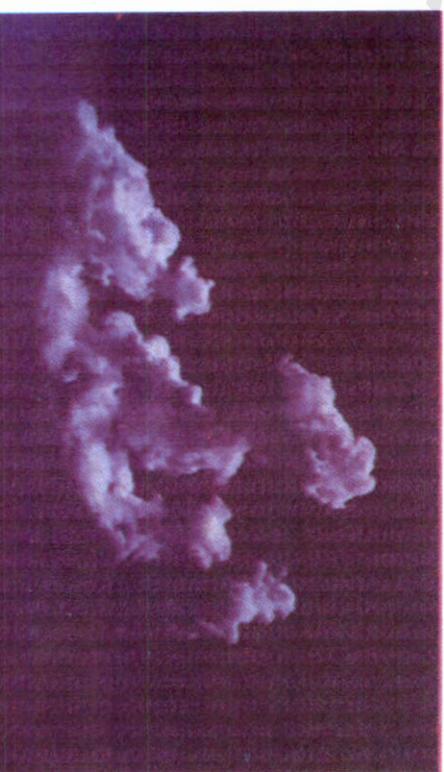


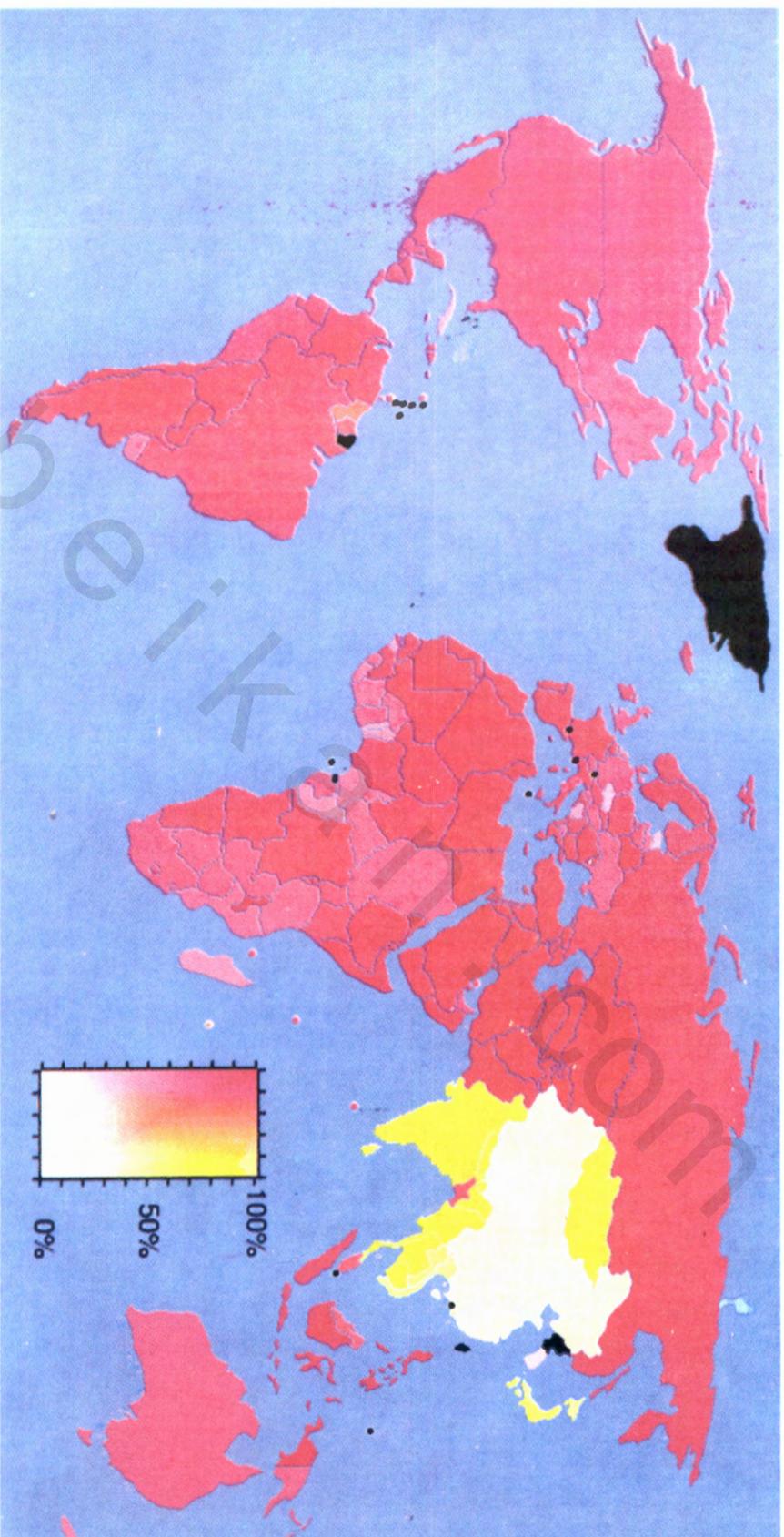
Notice The name الله Allah





Notice The name الله Allah





Abrahamic religions V.S. Dharmic Faiths

anybody who believes in Allah and the Last Day should entertain his guest generously and anybody who believes in Allah and the Last Day should talk what is good or keep quiet. (i.e. abstain from all kinds of evil and dirty talk).

(sahih Bukhari Volume 8, Book 73, Number 47)

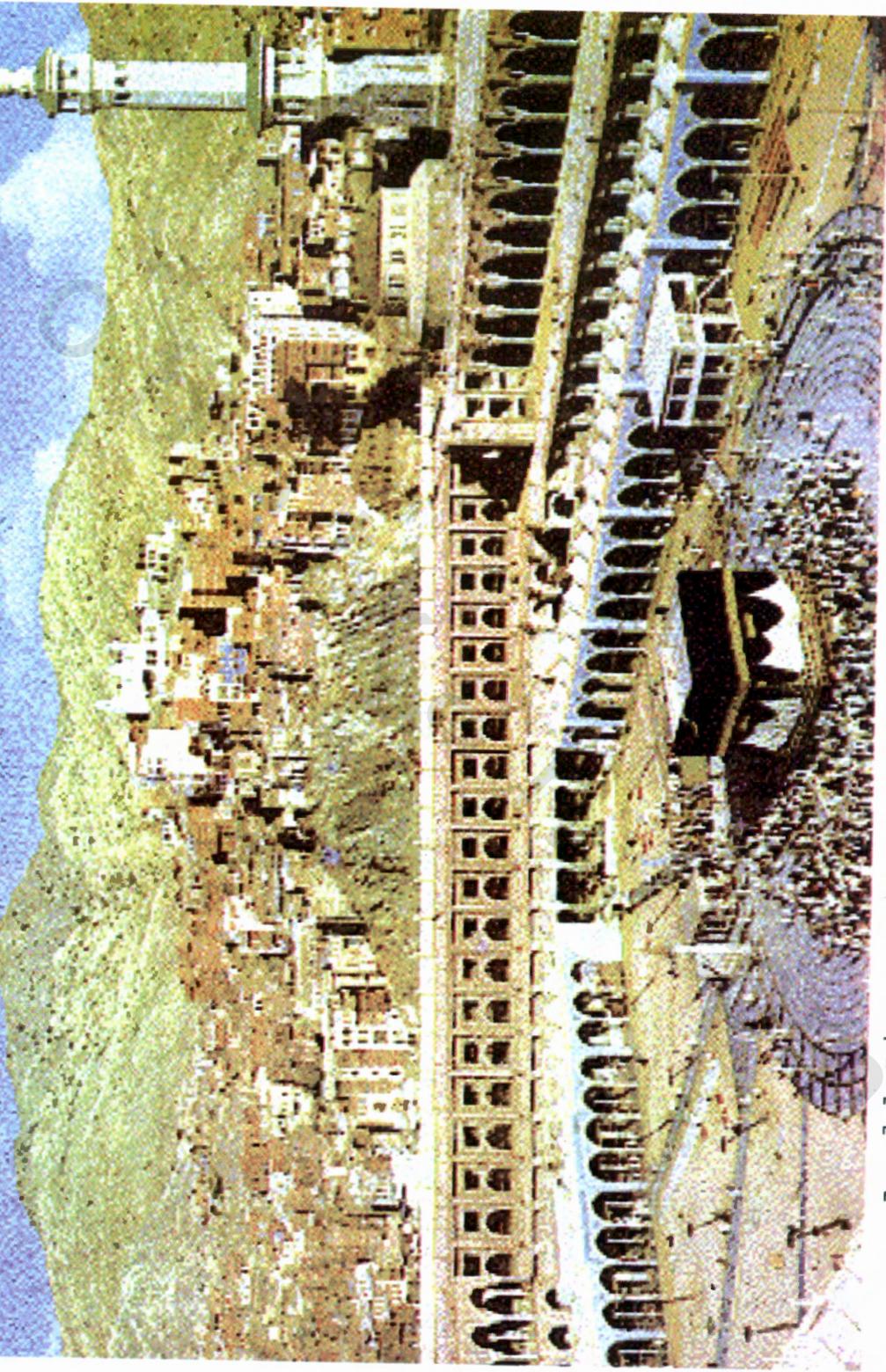
Narrated Abu Shuraih Al-Adawi:

My ears heard and my eyes saw the Prophet when he spoke, "Anybody who believes in Allah and the Last Day, should serve his neighbor generously, and anybody who believes in Allah and the Last Day should serve his guest generously by giving him his reward." It was asked. "What is his reward, O Allah's Apostle?" He said, "(To be entertained generously) for a day and a night with high quality of food and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with will be regarded as Sadaqa (a charitable gift). And anybody who believes in Allah and the Last Day should talk what is good or keep quite (i.e. abstain from all kinds of dirty and evil talks)."

(sahih Bukhari Volume 8, Book 73, Number 48)



Ottoman Mushaf Top copy museum Tur rev



Anold Picture of Al-Kaba /A/ .Masjid Al- Haram

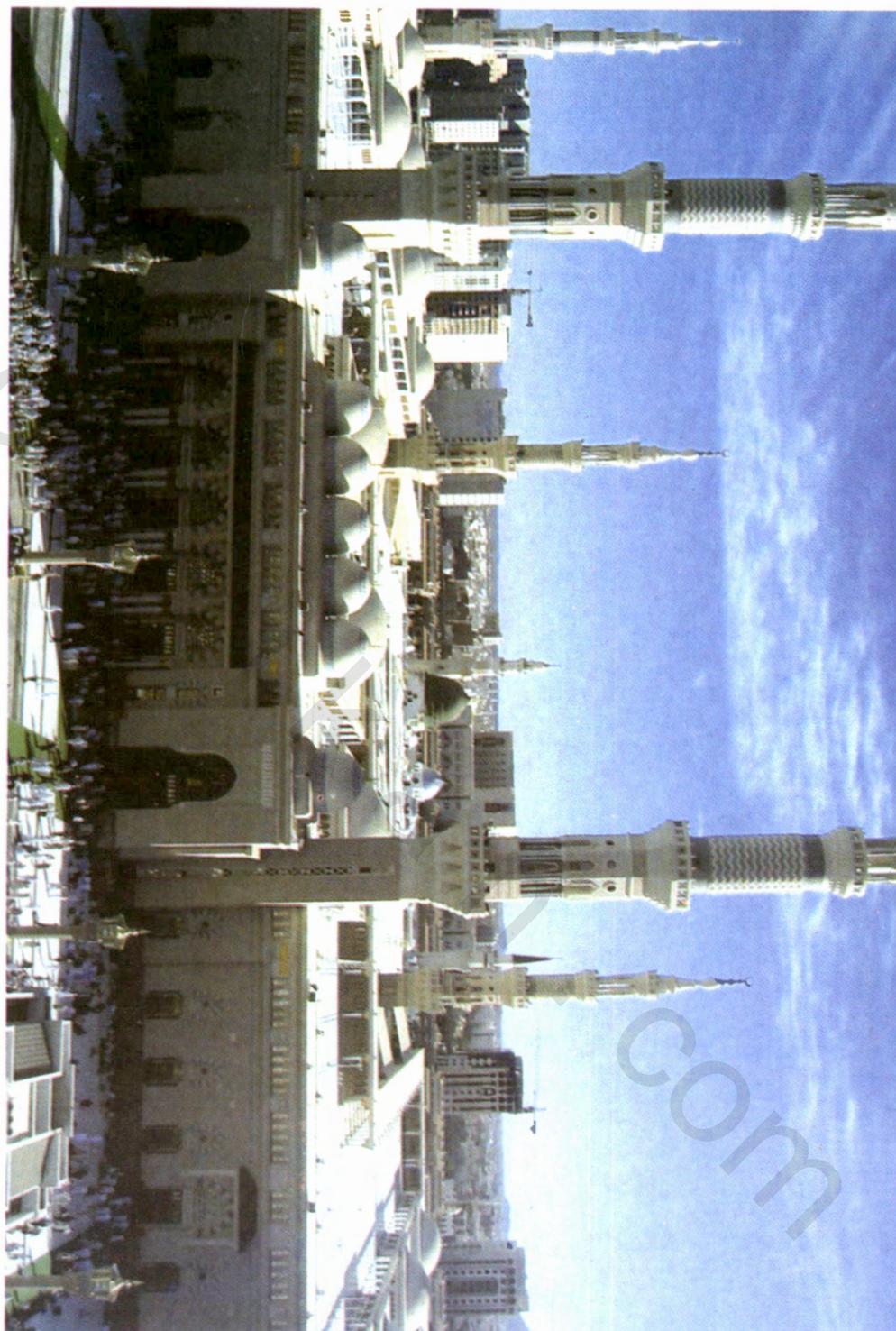




The Black Stone (called **الْحَجَرُ** al-Hajar-ul-Awwad in Arabic) is a Muslim object said by some to date back to the time of Adam and Eve and it came down from heaven via eastern cornerstone of the Kaaba, the Kaaba was rebuilt during Muhammad's lifetime, after a flood. Around 600 A.D., the various tribes worked together on the project, but there was contention among the Quraish, Mecca's ruling clan, as to who should have the honor of raising the Stone to its final place in the new structure. Muhammad is said to have suggested that the Stone be placed on a cloak and that the various clan heads, jointly lift it. Muhammad then placed the Stone in its position with his own hands. When Umar ibn al-Khattab (580-644), the second Caliph, came to Mecca, he said in front of all assembled: "No doubt, I know that you are a stone and can not benefit anyone. Had I not seen Allah's Messenger [Muhammad] kissing you, I would have kissed you." Many Muslims follow Umar: they pay their respects to the Black Stone in a similar manner to Muhammad, not with any belief in the Black Stone itself. This, however does not indicate that the stone, but their belief that harm and benefit are in the hands of God, and nothing else. Narrated 'Abis bin Rabia:

Umar came near the Black Stone and kissed it and said "NO DOUBT, I KNOW THAT THE BLACK STONE AND CAN NEITHER BENEFIT ANYONE NOR HARM ANYONE. Had I not seen Allah's Messenger kissing you I would not have kissed you."

(Sahih Bukhari Volume 2, Book 26, Number 667)



Al-Masjid-Al-Nabawi / Al- Madina Al-Monawara

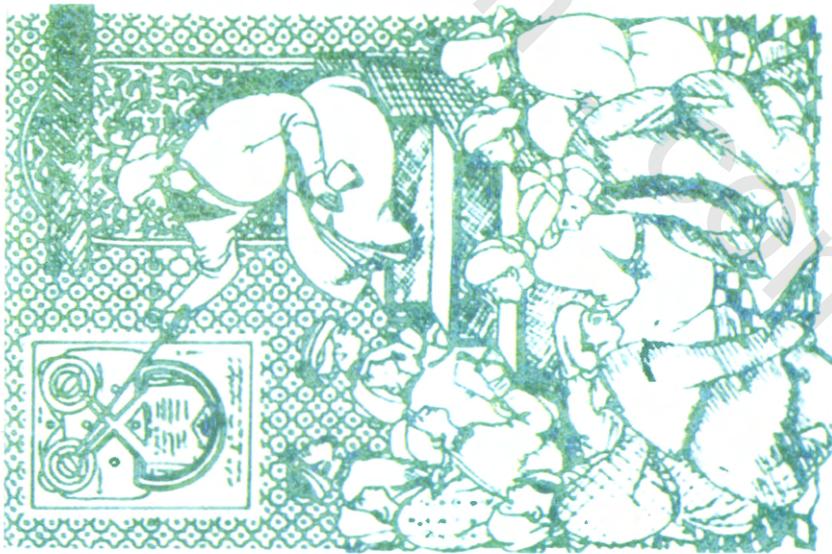


Al-Masjid al-Aqsa / Jerusalem - Palestine

Saudi Arabia



The Hajj route



A Muslim teacher teaches medicine to his students



British nurses demonstrate against abortion