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Rabwah



02

THE KEY
TO UNDERSTANDING ISLAM

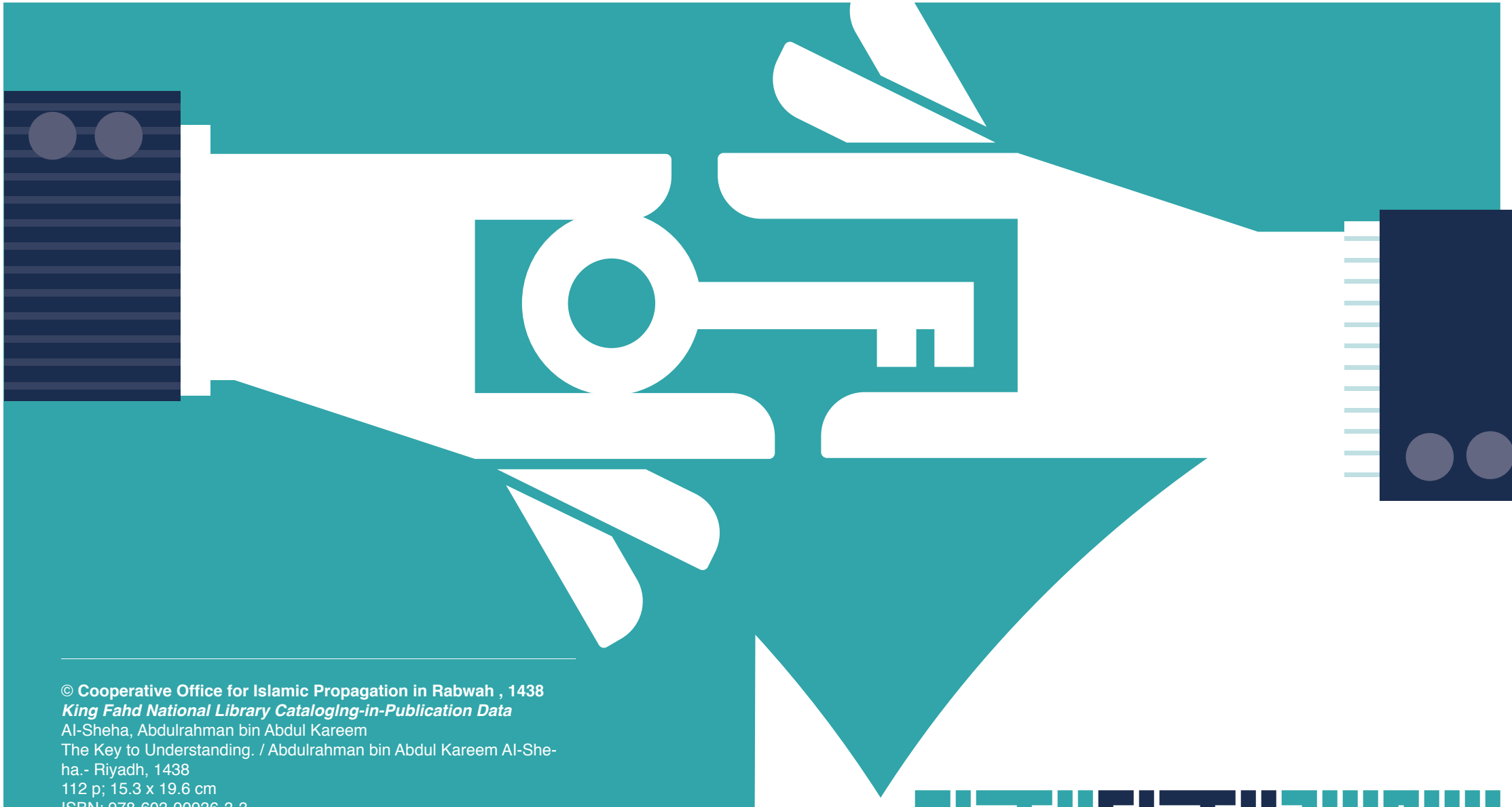
English

Abd Ar-Rahman bin
Abd Al-Kareem Ash-Sheha



THE KEY
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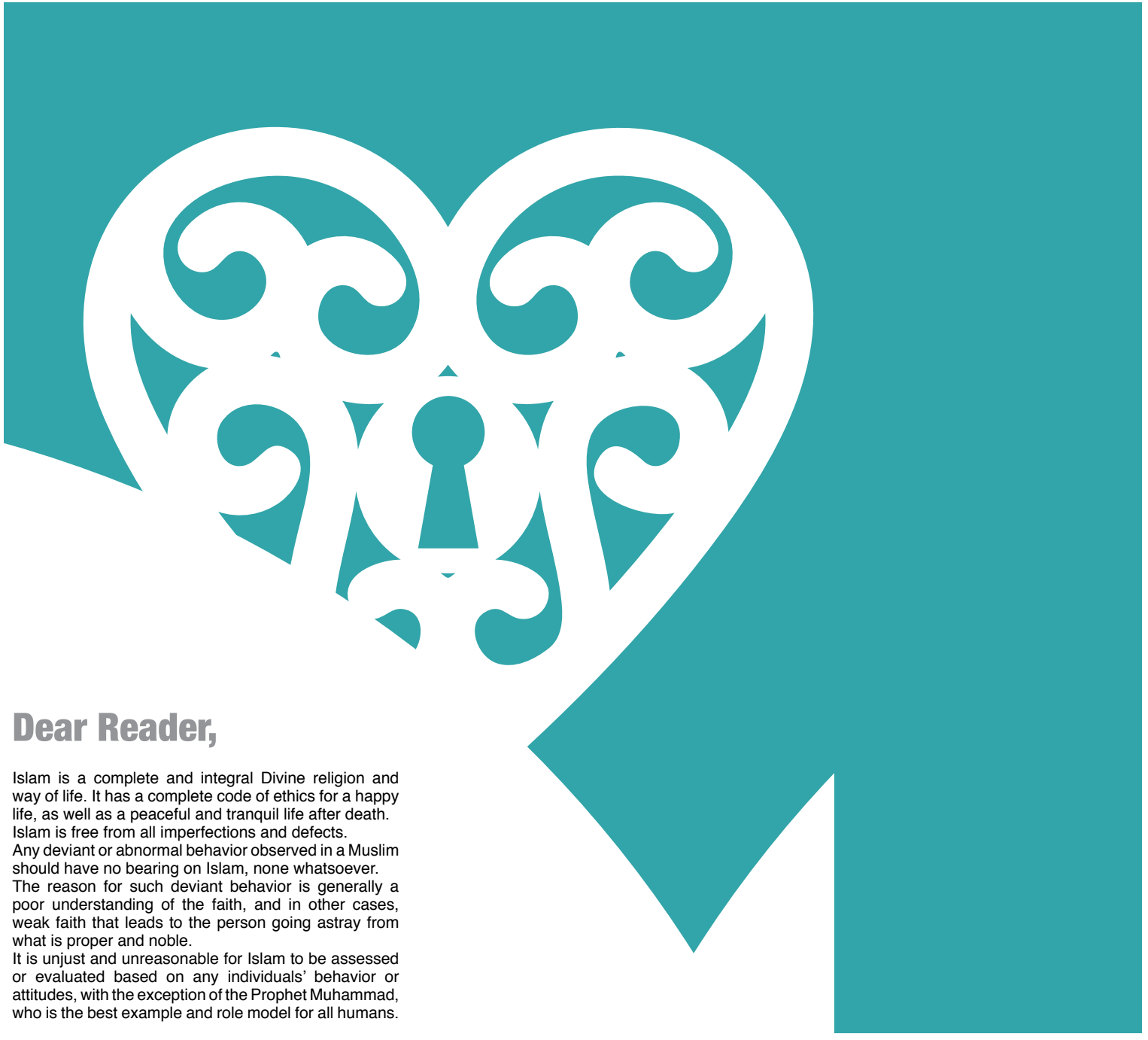
Abd Ar-Rahman bin
Abd Al-Kareem Ash-Sheha



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In the Name of Allah, the Most Merciful,
the Most Gracious



Dear Reader,

Islam is a complete and integral Divine religion and way of life. It has a complete code of ethics for a happy life, as well as a peaceful and tranquil life after death.
Islam is free from all imperfections and defects.
Any deviant or abnormal behavior observed in a Muslim should have no bearing on Islam, none whatsoever.
The reason for such deviant behavior is generally a poor understanding of the faith, and in other cases, weak faith that leads to the person going astray from what is proper and noble.
It is unjust and unreasonable for Islam to be assessed or evaluated based on any individuals' behavior or attitudes, with the exception of the Prophet Muhammad, who is the best example and role model for all humans.

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All praise be to God, the Lord of all the worlds, the Creator of the heavens and earth and all creatures living in them. May God grant peace and blessings to Prophet Muhammad, God's final Messenger, whose message brought mercy to all mankind. May He also give His blessings to all the prophets and messengers whom He sent to guide mankind out of darkness and into light.

Every new release we at Osoul Centre for Islamic Advocacy produce gives us a great opportunity to interact with our readers. All our releases have the same overall objective, namely presenting Islam to mankind, as it truly is. We wish people to be aware of Islam's fine aspects and profound teachings. We show clearly that it is the only faith that provides practical and effective solutions to all the problems faced by humanity. It gives clear and solid answers to all the questions that have troubled people over many generations, such as: How did we come into existence and why do we exist? Where do we go from here? Furthermore, it is the only religion that requires its followers to love and respect all the prophets God sent, particularly Moses and Jesus (peace be upon them both).

Our releases also refute the accusations levelled against Islam and clarify people's misunderstandings of Islamic teachings.

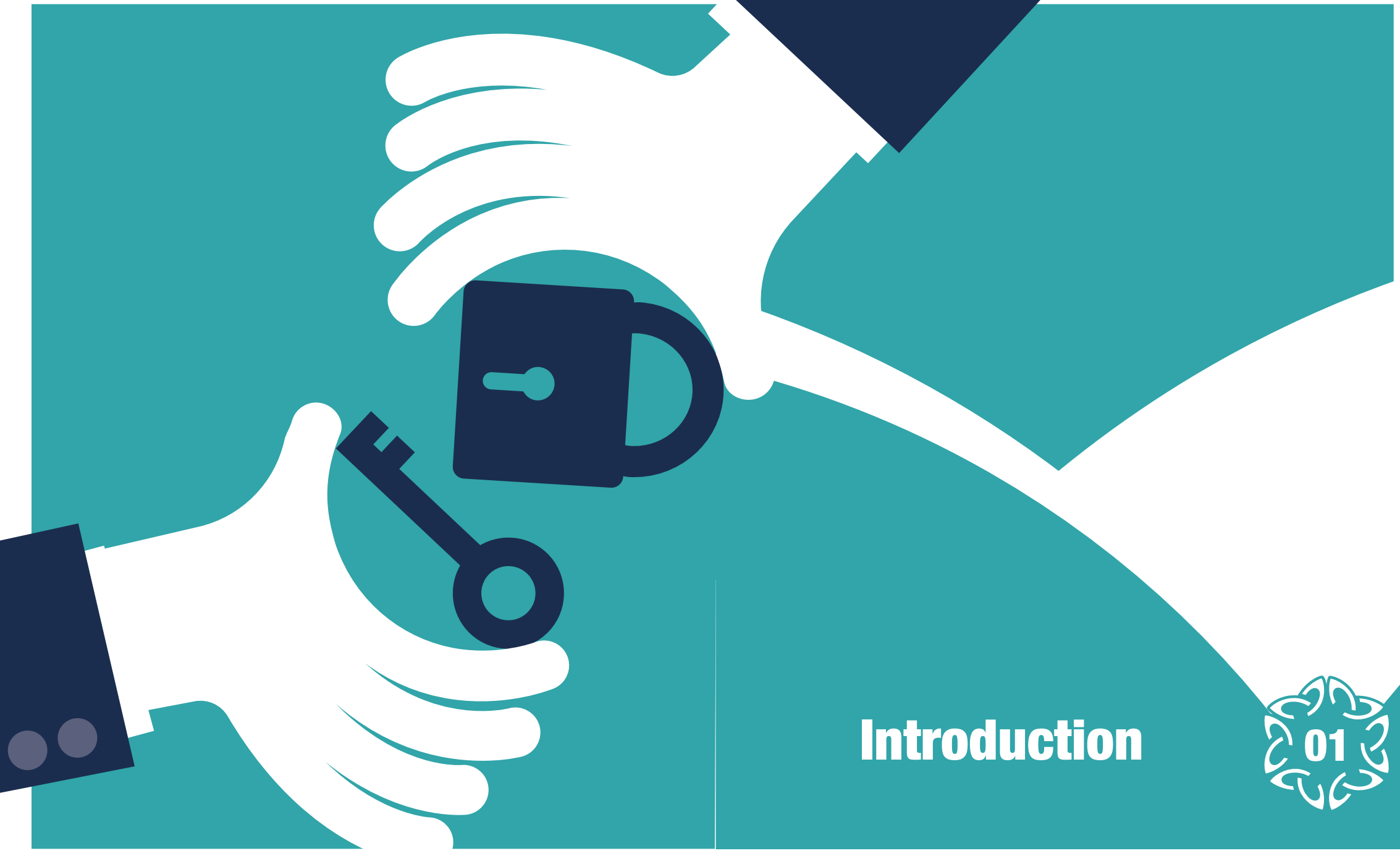
In all our releases, we take care to provide solid and rational proofs for our arguments so as to give our readers the reassurance they need. Our motive is to make this great divine faith known to people. It is, by God's grace, the fastest growing religion in our time, as confirmed by a study undertaken by the Pew Research Centre and published in 2015.(1)

This book, ***The Key to Understanding Islam***, states from the outset that the Qur'an is not a book of science. However, Islam respects science and scientists, giving them high status in Islamic society, and tells its followers to afford scientists the respect they deserve. The author informs his readers that he has no intention to relate the Qur'an to modern scientific discoveries. He only cites Qur'anic verses that refer to such discoveries as science have made in our present time.

The book explains that Islam is a faith that lays down a complete way of life. It comprises principles of belief that provide for genuine morality and promote the best aspects of the human soul. It also comprises a complete system of verbal and practical acts of worship. Together these ensure the pursuit of all that is noble at the individual level and strengthen social unity. Clear examples of this are illustrated in the book. As such, the book gives a solid foundation for a proper understanding of Islam.

Basil ibn Abdullah Al-Fawzan
Executive Director

(1) "The Future of the Global Muslim Population", Pew Research Center, 27 January 2011, Available at http://goo.gl/uk8y1i



Introduction

01

Introduction

While the way of life known as Islam continues as the world's fastest growing religion - the traditional underestimation of the Western Muslim population by western statisticians notwithstanding - the availability of useful Islamic information that speaks to the needs of both practicing Muslims, as well as interested others, has struggled to keep pace with the expanding community.

Ironically, the post - 9/11 frenzy that has gripped western societies with an often irrational loathing for global Islam has, simultaneously, piqued the interest of more inquisitive, pensive non-Muslim westerners. Their skepticism of mass media accounts of predatory Islamic "extremists" and "America haters" doesn't match with their personal experiences of the Muslims they encounter in their neighborhoods, in their classrooms, or on their jobs. Consequently, they seek the truth about Islam and strike out on their own to find answers to questions that are either ignored in the popular media, or are given the familiar "spin" that underwrites misinformation. What results is an informational void that cries out for a meaningful, serious response.

Abdul-Rahman al-Sheha, in his groundbreaking compendium, *The Key to Understanding Islam*, has not only addressed this need, but has introduced a uniquely constructed format that is as "user friendly" as it is comprehensive and scholarly.

The Islamic revival that accompanied the removal of the yoke of colonialism by Muslims in the mid-20th century benefited from a scholarship aimed at consolidating these new found freedoms within the divine boundaries of the Book of Allah and the traditions of His Noble Prophet. Indeed, the genius of these early Muslim sages helped to reconstruct the framework that houses today's resurgent Islamic movements. But many, if not all, of these definitive Islamic treatises are written in a language and style that appeal to those who are already Muslim.

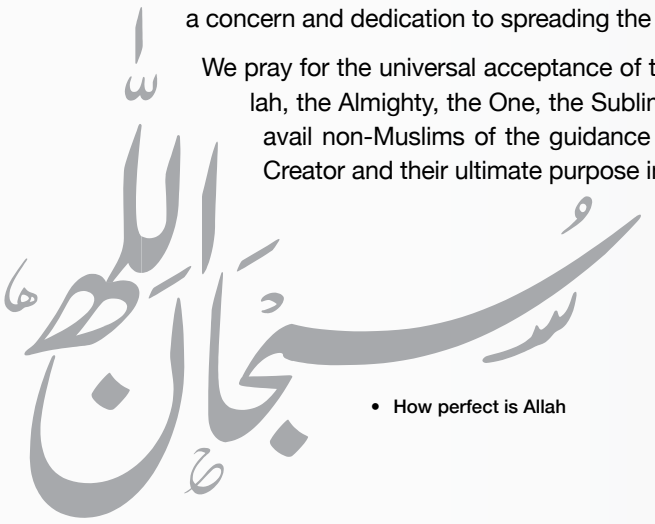
Al-Sheha's *Key*, in one simply written volume, offers a wealth of information that is revelatory for the non-Muslim who seeks a clear and concise understanding of both what is, and what is not, Islam. At the same time, it provides a supremely well-organized inventory of traditionally sourced overviews on faith, worship, and social issues for the practicing Muslim. Clearly, this approach to dispensing critical information on the life-affirming message of Islam presents a fresh and wholly inviting opportunity for presenting Islam while maintaining, immutably, the pristine principles of the Faith.

The Key to Understanding Islam combines the insightful, knowledgeable eye of the scholar with the empathy of a socially conscious researcher.

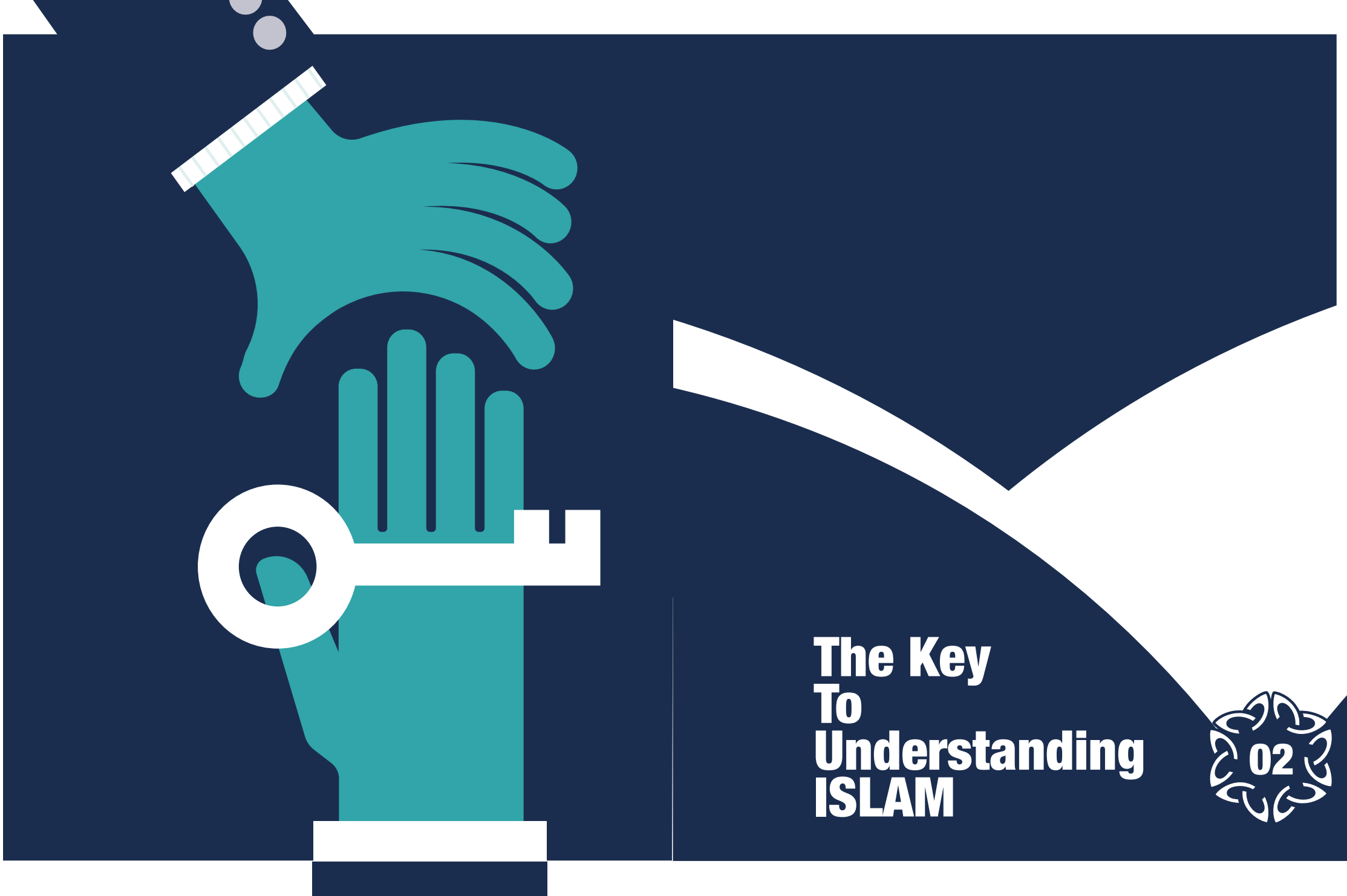
The result is an informative, compelling narrative that treats the essentials of Muslim worship, as well as the Islamic interpretation of astrophysics, with equal clarity and balance. But maybe most importantly, it connects them all together with appropriate references from the Qur'an and Prophetic traditions. The breadth and depth of the subject covered is truly remarkable, and stands as a testimony to the sagacity of the author.

In its content and style, it represents a singularly important contribution to the global dialogue on religion in contemporary life. Al-Sheha's *The Key to Understanding Islam* takes its place among the most important works of its kind, redefining the contours of this discussion while establishing improved methods for illuminating the Islamic underpinnings of European science and culture. It is a seminal work that will hopefully influence the next generation of Muslim scholars who share a concern and dedication to spreading the message of Islam.

We pray for the universal acceptance of this book, and we pray Allah, the Almighty, the One, the Sublime, to imbue Muslims and avail non-Muslims of the guidance and the knowledge of its Creator and their ultimate purpose in life.



- How perfect is Allah



The Key To Understanding ISLAM

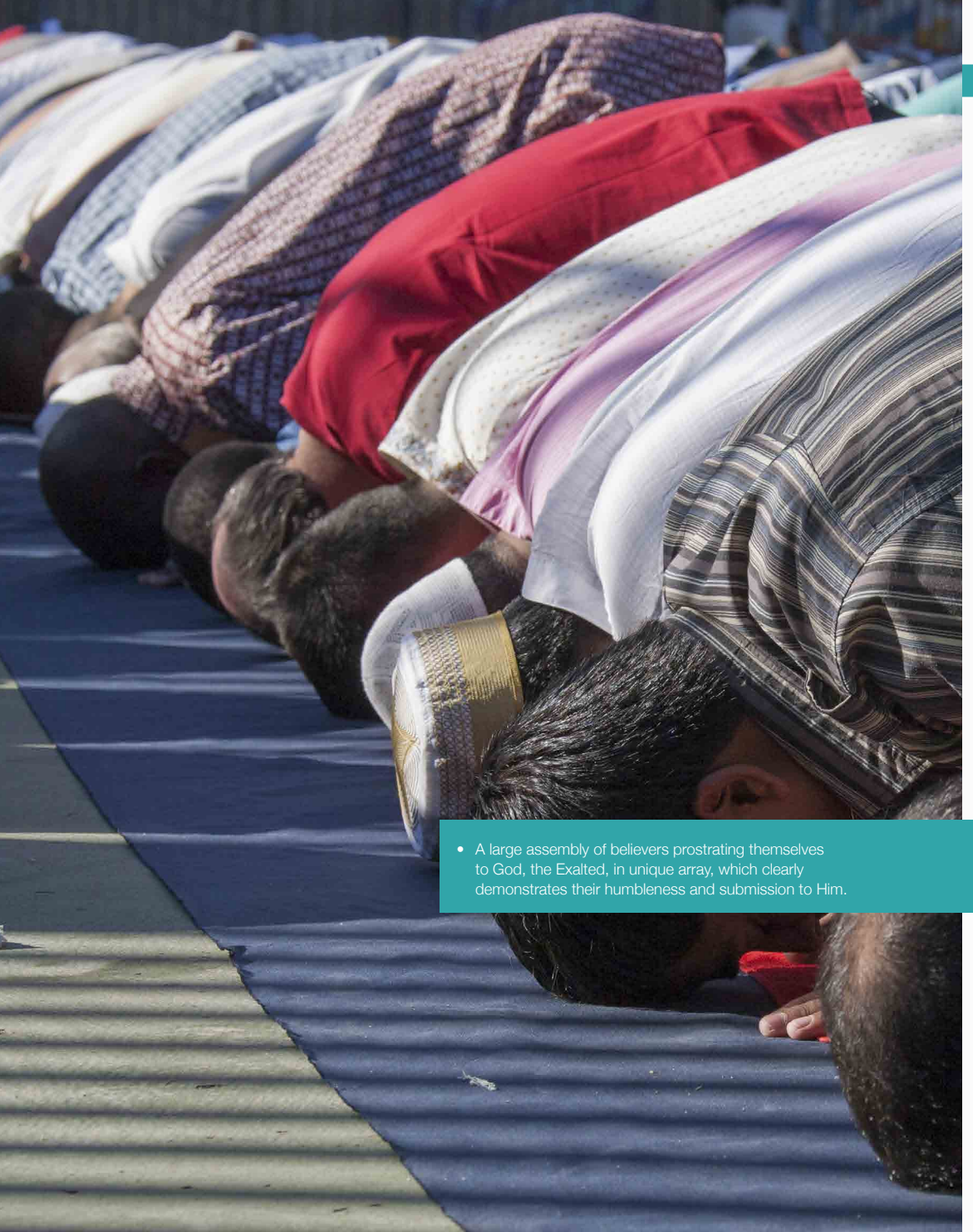
02



- Allah

Allah says:

Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him." (Qur'an 2:136).



- A large assembly of believers prostrating themselves to God, the Exalted, in unique array, which clearly demonstrates their humbleness and submission to Him.

All praise is due to Allah, the Lord[1] of the worlds, and may He praise His Prophet ﷺ, and render him and his household safe from all evil.

This booklet explains briefly the last Divine Religion[2] which abrogates all previous religions. At the time of this publication, Islam is the religion of over a billion and a half followers world-wide. People are accepting it in large numbers, despite the fact that the callers to Islam receive insufficient financial and moral backing. Moreover, in comparison to most other ideologies, it is uncommon to hear of a Muslim abandoning Islam after having accepted it.

In Islam, knowledge and scholarship are highly regarded and given prestige. The Qur'an is not a book of science, however the Qur'an does represent the basic law which outlines the details of a Muslim's life. In it we find mention of political, social, economic and moral principles.

My goal in this book is not to tie every modern scientific breakthrough man has discovered with a verse from the Qur'an.

I have mentioned some scientific facts in this book, merely to clarify that there are verses in the Qur'an which contain accurate scientific information, which have only been discovered very recently by modern science.

I invite all to read this book and to contemplate the signs of God and to strive to learn the true religion of God.



- The word "Qur'an", a verbal noun, is equivalent in meaning to "qira'ah," as both come from the verb "qara'a", which means "to read".

1. The actual word used in the Qur'an is Rubb. There is no proper equivalent for Rubb in the English language. It means the Creator, the Fashioner, the Provider, the One upon Whom all creatures depend for their means of subsistence, and the One Who gives life and causes death.
2. The word translated as religion is Deen, which in Arabic commonly refers to a way of life, which is both private and public. It is an inclusive term meaning: acts of worship, political practice, and a detailed code of conduct, including hygiene or etiquette matters



01 What is Islam?

Islam is to submit to Allah in His Oneness (Monotheism), to be subservient to Him in obedience and not to associate any partners, rivals, or intercessors with Him. It is a religion of tolerance and ease.

Allah says:
"Allah intends for you ease and does not intend for you hardship." (2:185)

Islam is a religion through which one finds spiritual contentment and would have peace of mind.

Allah says:
"Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured." (13:28)

Islam is a religion of mercy and compassion. The Messenger of Allah ﷺ(I) said: "The All-Merciful shows mercy to those who show mercy. Show mercy to those on earth, and you will be shown mercy by the One above the heavens." (Tirmidhi)(II)

Islam is a religion of love and loving good for others. The Messenger of Allah ﷺ said: "The most beloved of people to Allah are those who are most beneficial to others." (Tabaraani)

Islam is a religion which has no confusion or ambiguity associated with it. Allah says: "And We sent not before you except men to whom We revealed [Our message]. So ask the people of the former scriptures if you do not know." (16:43)

Islam is a religion for all, for it is a call directed to humankind at large, not to a specific race or people. Allah says:
"And We have not sent you except to all of the humanity, as a herald of glad tidings and a warner. But most of the people do not know." (34:28)

I. ﷺ This symbol means: May Allah exalt his mention, and render him and his household safe and secure from every derogatory thing.

II. All names mentioned after the oral traditions of the Prophet Muhammad ﷺ are scholars who collected his sayings from his companions and put them into books.

Islam is a religion which effaces all previous sins. The Prophet ﷺ said: "Islam effaces all (sins) committed before it." (Muslim)

Islam a complete and perfect religion which abrogates all previous revelations, and it is the last religion. Allah says:
"This day I have perfected for you your religion and completed My favor upon you and have chosen for you Islam as your religion." (5:3)

Islam comprises a number of acts of worship, among which some are verbal, physical and spiritual acts of worship. These acts of worship play an important role in refining one's manners, purifying one's soul, reforming oneself, and maintaining the integrity and unity of Muslim society.

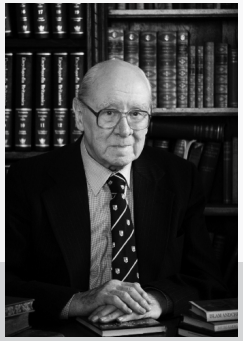
What do they say about Islam?

W. Montgomery Watt in his book, *What is Islam*?, said, "Prejudice is only one of the difficulties to be met by the European or American student of Islam. As soon as he begins to describe Islam as 'the religion of the Qur'an', or 'the religion of the four hundred million Muslims of today', he introduces a category which does not fit the category of 'religion'. For what does 'religion' now mean to the Occidental? At best, for the ordinary man, it means a way of spending an hour or so on Sundays in practices which give him some support and strength in dealing with the problems of daily life, and which encourages him to be friendly towards other persons and to maintain the standards of sexual propriety. It has little or nothing to do with commerce or economics or politics or industrial relationships. At worst it fosters an attitude of complacency in the more prosperous individuals and breeds smugness.

The European may even look at religion as an opiate developed by exploiters of the common people in order to keep them in subjugation. How different from the connotations to the Muslim of the verse ((3:19), 'the true religion with God is Islam!'

The word translated as 'religion' is Dīn, which, in Arabic, commonly refers to a whole way of life. It is not a private matter for individuals, touching only the periphery of their lives, but something which is both private and public, something which permeates the whole fabric of society in a way of which men are conscious. It is all-in-one theological dogma, encompassing worship, political theory, and a detailed code of conduct, including even matters which the European would classify as hygiene or etiquette."[1]

[1] **William Montgomery** Watt - Scottish Orientalist and Emeritus Professor in Arabic and Islamic studies at the University of Edinburgh. Watt was one of the foremost non-Muslim interpreters of Islam in the West



The Pillars of Islam

Physical and verbal acts of worship are called the Pillars of Islam. The most essential of them are known as the five Pillars of Islam. They are as follows:

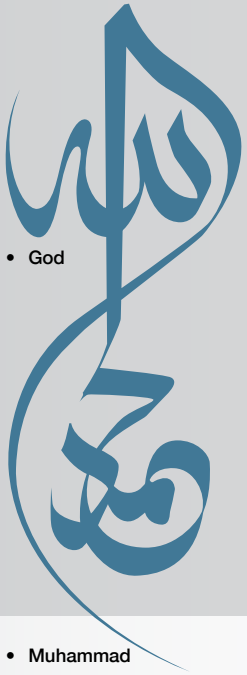
01 The Testimony of Faith (Shahaadatayn):

This is the testimony that "none has the right to be worshipped except Allah, and that Muhammad is His servant and Messenger". This testimony is the key with which one becomes a Muslim. The meaning of the first part of the testimony, "none has the right to be worshipped except Allah", also connotes that:

01 Allah is the Creator of all that exists.

02 Allah is the Sovereign of all that exists and the Disposer of all affairs.

03 Allah is the One Who deserves to be worshipped alone.



- God
- Muhammad



- There is no other God worthy of worship except Allah, and Muhammad is His Messenger.

The meaning of the second part of the testimony, "Muhammad is His servant and Messenger," contains the following meanings:

01 To obey the Messenger ﷺ in what he ordered.

02 To believe in everything he said.

03 To refrain from what he prohibited and warned against.

04 And that you do not worship Allah except by what the Messenger ﷺ legislated.

Who is the Messenger of Islam?

He is Muhammad, the son of Abdullah, the son of Abdul-Muttalib, the son of Hashim. His nickname is Abul-Qasim. He belonged to the Arab tribe of Quraish whose ancestry traces back to 'Adnaan, one of the children of Ismaa'eel (Ishmael), the Prophet of Allah. Ishmael was the son of Ibraaheem (Abraham), who was the Messenger of Allah, may Allah praise them both.

He was born in the year 571 C.E. in the honored city of Makkah. Makkah was the religious center of the Arabian Peninsula, as it housed the Honored Ka'bah, which was built by Abraham and his son, Ishmael.

Even before he received revelation, he was known amongst his people as "The Trustworthy", and they would entrust him with their possessions when they intended to go on a journey. He was also known as "The Truthful". He never lied or acted treacherously. He always desired good for others.

He received his first revelation at the age of forty and informed his wife, Khadeejah, may Allah be pleased with her, apprehensively:
"Indeed, I fear for myself." Khadeejah replied, "No, by Allah! Allah will never humiliate you. Indeed you maintain ties of kinship, you bear the problems of others, you give wealth to those who do not have it, you honor and feed your guests, and you give support in times of true calamity." (Bukhari)

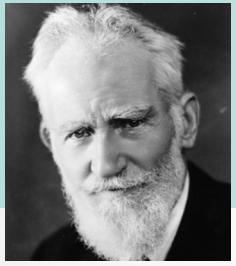
He remained in Makkah for thirteen years thereafter, calling people to be-

lieve in the Oneness of Allah. He then migrated to the city of Madinah and called its inhabitants to Islam, and they accepted. There, Allah revealed to him the remaining legislations of the religion. He returned and conquered Makkah eight years after his migration, and died at the age of sixty three after Allah revealed to him the entire Qur'an. All of the legislations of the religion were perfected and completed and the majority of the Arab Peninsula had accepted Islam.

What do they say about Muhammad ﷺ?

George Bernard Shaw in *The Genuine Islam* said: "I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to possess that assimilating capability to the changing phases of existence which make itself appeal to every age - I have prophesized about the faith of Muhammad that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe of today. Medieval ecclesiastics, either through ignorance or bigotry, painted Mohammedanism in the darkest colors. They were, in fact, trained to hate both the man Muhammad and his religion. To them, Muhammad was an anti-Christ. I have studied him, the wonderful man, and in my opinion, far from being an anti-Christ, he must be called the Savior of Humanity."[1]

(1) **George Bernard Shaw** An Irish playwright and a co-founder of the London School of Economics. He is the only person to have been awarded both an Oscar and a Nobel Prize for Literature The Genuine Islam. Vol. 1, No. 8, 1936.

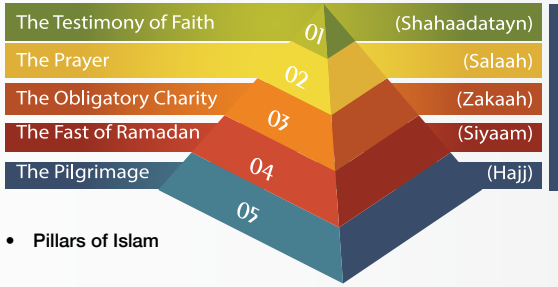


Annie Besant in The *Life and Teachings of Muhammad* said: "It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knew how he taught and how he lived, to feel anything but reverence for the mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel, whenever I reread them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher."

02 The Prayer (Salaah):

The prayer is a means through which a slave of Allah maintains a relationship between themselves and their Lord. In it, the person privately converses with their Lord, seeking His forgiveness and asking Him for help and guidance. There are five prayers which must be performed daily. Men observe them in the Masjid (mosque) in congregation, except for those who have a valid excuse.

Through this, Muslims come to know one another, and the bonds of love and unity which hold them together are built, maintained and strengthened. They come to know of the condition of their fellow Muslims on a daily basis. If someone is not present and thought to be sick, they visit him, and if it seems that he is falling short in some of his obligations, they advise him.



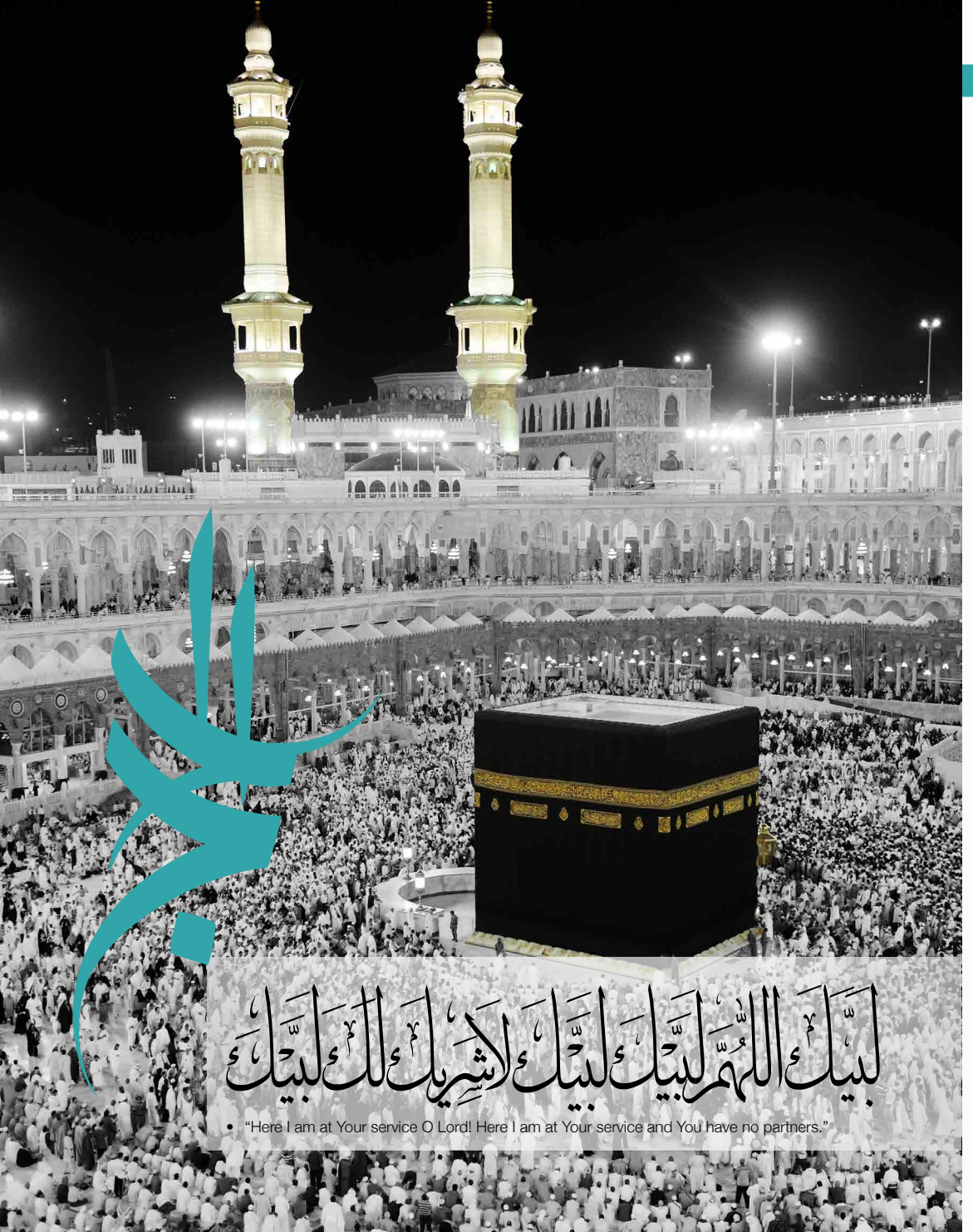
- Pillars of Islam

All social differences, such as class, race, and lineage are disregarded. Muslims line up side by side in straight rows, all facing one direction (Makkah), all at the same time. All are rendered equal in regards to their subservience to Allah when standing before Him.

03 The Obligatory Charity (Zakaah):

This charity is a small percentage of wealth which a rich Muslim gives to his less fortunate brothers and sisters. There are certain conditions under which it is to be given. A Muslim gives it willingly and fulfills the command of Allah when giving it out.

The goal behind the obligation of this charity is to revive mutual and social support among Muslims, as well as to eradicate poverty and put an end to the dangers which result from it. Through it, the hearts of the rich are cleansed from greed, and the hearts of the poor are cleansed from the hatred and jealousy which they may feel towards the rich. They see the rich giving from their wealth that which Allah decreed, continuously giving them money and caring for their needs.



لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ

- "Here I am at Your service O Lord! Here I am at Your service and You have no partners."

04 The Fast of Ramadan (Siyaam):



- Ramadan Kareem

It is obligatory upon every Muslim to fast once a year, for the entire month of Ramadan. From the break of dawn until the sun sets, Muslims must abstain from anything that breaks the fast, specifically: food, drink, or sexual intercourse. Fasting is an act of worship in Islam and was an obligation legislated in the previous religions as well.

Allah says:
"O you who have believed, fasting has been decreed for you as it was decreed upon those before you that you may become righteous." (2:183)

05 The Pilgrimage (Hajj):

Hajj is the pilgrimage one makes to the Sacred House of Allah (the Ka'bah) in order to perform certain rites at specific places and times. This pillar of Islam is obligatory upon every Muslim, male or female, who is sane and has reached the age of puberty once in a lifetime, if they have the physical and financial capability to perform it.

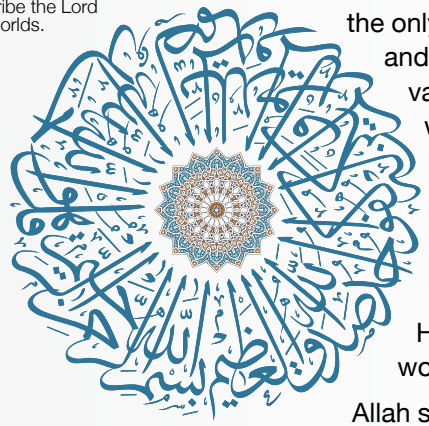
Allah says:
"Pilgrimage to the House is a duty owed to Allah by all people who are able to undertake it. And as for those who deny the truth – verily, Allah does not stand in need of anything in all the worlds." (3:97)

Hajj is the largest Islamic gathering, and one of the largest gatherings in the world. Muslims from all over the world come together in one place, at one time. They all call upon the same Lord, wear the same clothes, and perform the same rituals. No difference is made between rich and poor, noble and ignoble, white and black, Arab and non-Arab; all are equal in front of Allah. There is no difference between them except in piety (taqwa). The Hajj is an event which emphasizes the brotherhood of all Muslims and the unity of their hopes and feelings.

Pillars of Faith

Spiritual acts of worship are called the Pillars of Faith (Imaan); and there are six Pillars of Faith. They are as follows:

01 Belief in Allah:



Belief in Allah entails belief in His existence, that He is the only One Who deserves to be worshipped, and that He has no partners, equals or rivals in His Lordship (Ruboobiyah)[1], the worship due to Him alone (Uloohiyah)[2], or His beautiful Names and Attributes[3]. He is the Creator of this existence, its Sovereign and the One who disposes of all its affairs. Only that which He wishes comes to pass and He is the only One who deserves to be worshipped.

Allah says:

"Say, 'He is Allah, [who is] One. Allah, As-Samad [the Self-Sufficient Master, Whom all creatures need]. He neither begets nor is born. Nor is there to Him any equal.'" (112:1-4)

- This is the 112th chapter in the Qur'an. It was revealed when the polytheists asked Prophet Muhammad to describe the Lord of the worlds.

02 Belief in Allah's Angels:

This is to believe that the angels exist. No one knows their exact number except Him (Allah). He created them to worship Him.

Allah says:

"Never would the Messiah disdain to be a slave of Allah, nor would the angels near [to Allah]." (4:172)

The angels do not share any of Allah's specific qualities, nor are they His children. Rather, Allah created them to perform certain tasks.

[1] That is to attest that Allah exists, and that He is the Creator of this universe and its Owner. He is the One Who causes all things to happen; nothing comes into existence except if He wills it, and nothing occurs except if He desires it.

[2] It is to attest that Allah is the only true god, Who deserves to be worshipped, and all acts of worship must be dedicated to Him alone.

[3] That is to believe in the uniqueness of His Names and Attributes and that the beautiful Names and Attributes belong to Allah and that He is far removed from every imperfection.

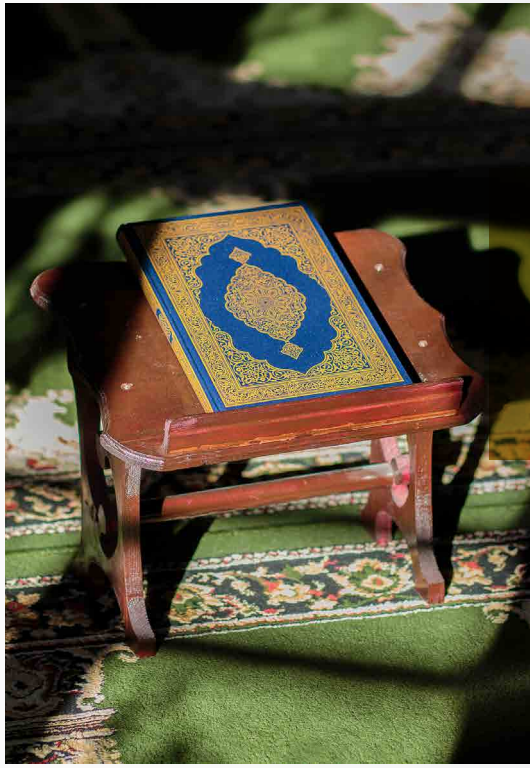
Allah says:

"And they say, 'The Most Merciful has taken a son.' Exalted is He! Rather, [those they claim to be 'children' of Allah, such as the angels, Ezra, Jesus, etc.] are only honored slaves. They cannot precede Him in word, and they act by His command." (21:26- 27)

03 Belief in Allah's Books:

It is to believe that Allah revealed Divine Books to His Messengers in order for them to be conveyed to humankind. These Books contained nothing but the truth at the time of revelation. All these Books called people to the Oneness of Allah, and that He is the Creator, Sovereign and Owner, and to Him belong the beautiful Names and Attributes. Some of these Books are as follows:

- **The Suhuf: (Scriptures of Abraham):** The Suhuf are the Sacred Scriptures which were revealed to the Prophet Abraham.
- **The Tawraah: (Torah): The Torah is the Sacred Book which was revealed to the Prophet Moses.**
- **The Zaboor: (Psalms):** The Zaboor is the Sacred Book which was revealed to the Prophet David.
- **The Injeel: (Gospel):** The Injeel is the Sacred Book which was revealed to the Prophet Jesus.
- **The Noble Qur'an:** One must believe that the Quran is the Speech of Allah which Angel Gabriel brought to Muhammad ﷺ and that it is the last of the Divine Books which abrogates all previous Books.



What is the Qur'an?

The Qur'an is the constitution of the Muslims from which they derive the teachings which organize both their religious and everyday affairs. It differs from the previous Divine Books in the following ways:



- It is the last Divine Book which was revealed, and for that reason, Allah, the Exalted, promised to protect it from any distortion until the Last Day.
  Allah says:
  "Indeed, it is We who have sent down the revelation and indeed, it is We Who are its Guardian." (15:9)
- The Qur'an includes all the legislations which reform society and that guarantee happiness for all in its implementation.
- The Qur'an has documented the stories of the Prophets and Messengers, and what happened between them and their peoples, from Adam till Muhammad ﷺ.
- It was revealed to all of humankind so that they would live a life of peace and happiness, and to take them out of darkness and bring them into the light.
- Reciting, memorizing and teaching it are acts of worship.

What do they say about the Qur'an?



(1) **Maurice Bucaille**
French surgeon, scientist, scholar and author

Dr. Maurice Bucaille(1) said in his book, *The Qur'an and Modern Science*: "A totally objective examination of it [the Qur'an] in the light of modern knowledge, leads us to recognize the agreement between the two, as has been already noted on repeated occasions. It makes us deem it quite unthinkable for a man of Muhammad's time to have been the author of such statements, on account of the state of knowledge in his day. Such considerations are part of what gives the Qur'anic Revelation its unique place, and forces the impartial scientist to admit his inability to provide an explanation which calls solely upon materialistic reasoning."

04 Belief in the Messengers of Allah:

It is to believe that Allah chose the finest among mankind to be Messengers whom He sent to His creation with specific legislations, to worship and obey Him, and to establish His religion and His Tawheed (Oneness). Allah ordered His Messengers to convey the Message to the people, so that they would not have any proof against Him after He sent them.

Allah says:
"And We sent not before you, [O Muhammad] except men to whom We revealed [the message] so ask the people of the message former scriptures if you do not know." (21:7)

The first Messenger was Noah and the last was Muhammad ﷺ.

05 Belief in Judgment Day:

It is to believe that the life of this world will come to an end. Allah says:
"Everyone upon the earth will perish. And there will remain the Face of your Lord, Owner of Majesty and Honor." (55:26-27)

Following this, Allah will resurrect all creation, take them to account and reward those who did well, due to their righteous deeds, belief (in Allah) and adherence to their Prophets and Messengers with an everlasting life in Jannah (The Heavenly Gardens).

He will punish those who disbelieved and were disobedient to their messengers with an everlasting life in Hell.

كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

- "Everyone upon [the earth] will perish. And there will remain the Face of your Lord, Owner of Majesty and Honor." (55:26 -27)

06 Belief in Qadhaa and Qadar (Predestination):

It is to believe that Allah knew everything before it came into being, and what will happen to it afterward. He then brought them into existence, all in accordance with His Knowledge and Measure.

Allah said:
"…and [He] has created each thing and determined it with precise determination." (25:2)

This belief does not contradict the fact that one must strive to attain things. Belief in Divine Measure results in the following:

01 Belief in Qadhaa and Qadar results in a clear conscience and peace of mind. No room is left for one to feel sad about what happened or did not come to pass.

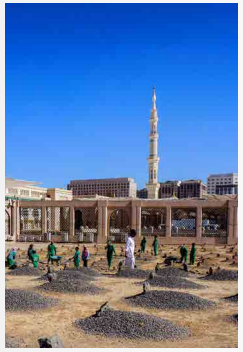
02 It encourages knowledge and exploration of what Allah created in this universe. Afflictions, such as diseases drive humans to seek a cure; this is done by searching for the sources of medicine which Allah, the Most High, created in this universe.

03 It increases one's dependence upon Allah and removes fear of the creation. Ibn 'Abbaas said, "I was behind the Messenger of Allah ﷺ one day and he ﷺ said to me:

'O young boy, I will teach you some words: Guard Allah's commandments and He will guard you. Guard Allah's commandments, you will find Him in front of you. If you ask, then ask Allah, and if you seek help, then seek help from Allah and know that if the whole world was to gather to help you, they would never be able to help you except with something which Allah has already decreed for you. And if the whole world gathered to cause you some harm, they would not be able to harm you except with something which Allah has already decreed for you. The pens have been lifted, and the scrolls have dried.'" (Tirmidhi)

- The Prophet ﷺ said: "Part of glorifying Allah is honoring the gray-haired Muslim." (Abu Dawood)





- The Prophet ﷺ said: "When a person dies, all their deeds come to an end except three: ongoing charity, beneficial knowledge (which they left behind), or a righteous child who will pray for them." (Tirmidhi)

02 The Fundamental Goals of Islam

The fundamental goals of Islam are:

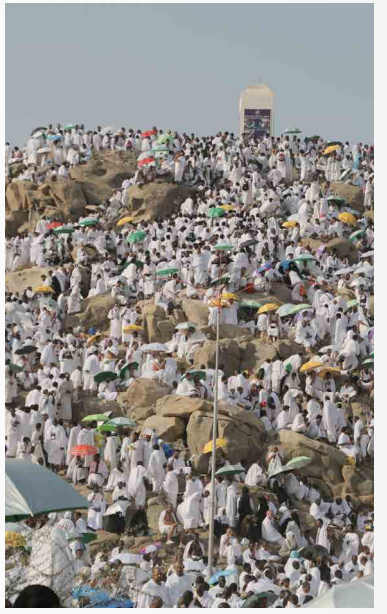
01 Preservation of the religion of Islam
02 Preservation of life
03 Preservation of wealth
04 Preservation of mind
05 Preservation of lineage
06 Preservation of honor

- Islam



The Prophet Muhammad ﷺ said:
"Indeed Allah has made your lives, your wealth, and your honor sacred, like the sanctity of this day (the Day of 'Arafah in Hajj), in this sacred month (the month of Dhul-Hijjah, the 12th month of the Islamic Calendar) in this sacred city (Makkah and its surroundings)." (Bukhari)

He ﷺ also said:
"Shall I tell you who is a true believer? A person who others can trust with their money and lives. A Muslim is one from whose tongue and hand others are safe. A true fighter in the path of Allah is one who strives against the inner yearnings of his self in order to obey Allah, and the true emigrant is one who leaves sins and wrongful acts." (Ibn Hibban)



- The Prophet ﷺ said: "There is no day upon which Allah frees more of his servants from the Hellfire than the day of 'Arafat." (Muslim)

03 Etiquette, Manners, and Morals in Islam

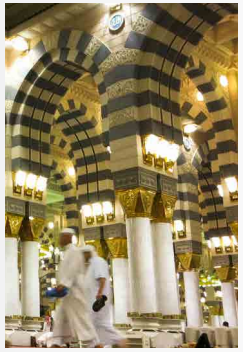
Islam forbids all evil and licentious acts, whether in speech or deed.



Allah says:
"Say, 'My Lord has only forbidden immoralities – what is apparent of them and what is concealed – and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.'" (7:33)

It orders and encourages all good morals and manners. The Prophet of Allah, Muhammad ﷺ said:

"I have only been sent to perfect righteous and honorable manners." (Hakim)



Allah the Exalted and Almighty said in the Glorious Qur'ân:
"Say: 'Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities – what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason.'" (6:151)

The Messenger of Allah ﷺ said:
"None of you believes until he loves for his brother what he loves for himself." (Bukhari)



- "I have been sent to perfect righteous and honorable manners."

04 Rights in Islam

Islam has prescribed that its followers give people their due rights. Parents, spouses, children, neighbors; all are given specific rights according to their specific roles in this world. Accordingly, mutual bonds and solidity can be established and strengthened between the individuals of a Muslim society. This spreads love and unity and prevents the society from fragmenting. Allah says:
"Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah likes not each arrogant boaster." (4:36)

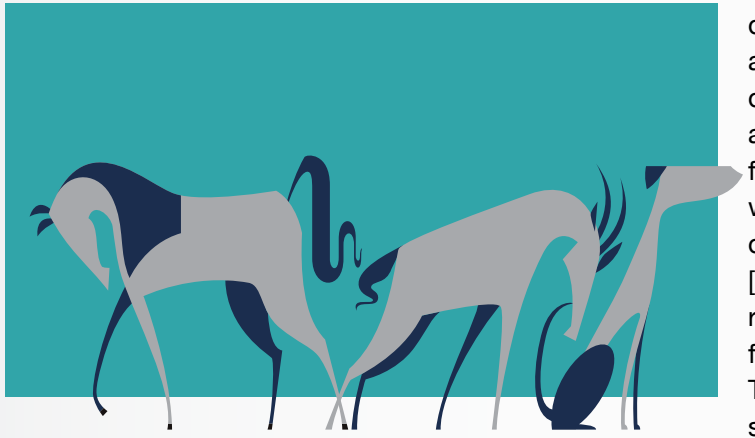


- "Allah does not love those who are full of self-conceit and boastful."

The Prophet ﷺ said:
"Each of you is a guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them. A husband is a guardian of his family and is responsible for them. A woman is a guardian of her husband's house and is responsible for it, and a servant is a guardian of his master's property and is responsible for it." (Bukhari)

Also, the paths which people traverse have their rights that must be fulfilled. The Messenger of Allah, Muhammad ﷺ said:
"Be careful and stay away from sitting on the walking paths." They said, "O Messenger of Allah, we have no other place to gather and talk." So he replied, "If you must do so, then give the paths their rights." They said, "And what are the rights of the paths?" He replied, "Lowering one's gaze (not looking at members of the opposite gender), not bringing harm to others, replying to salutations, and enjoining good and forbidding evil." (Bukhari)

Even animals have rights. Showing them compassion and treating them well is a means to attain forgiveness of one's sins. The Messenger of Allah, Muhammad ﷺ said:
"Once a man was tending to some business, and became very thirsty. He came across a well, so he descended into it and drank from it. [When he came out], he saw a dog panting and licking the dirt (in search of water) due to thirst. The man said, 'This dog is as thirsty as I was.' So he descended [once again] into the well, filled his boot with water and gave a drink to the dog. [Due to that] Allah rewarded him by forgiving his sins." They said, "O Messenger of Allah, will we be rewarded even for our kindness to animals?" He replied, "Yes indeed. Every kindness to a living being will be rewarded." (Bukhari)



- Islam has made mistreating animals a grave sin.

Islam has made mistreating animals, such as confining them without food or drink, or torturing them, reasons for entering the Hellfire. The Messenger of Allah, Muhammad ﷺ said:
"A woman entered Hell because of a cat which she tied up and did not feed, nor did she let it loose to feed upon the vermin of the earth." (Bukhari)

If this is the mercy Islam shows to animals, how much more mercy would it show to humans, whom Allah has preferred and honored over all other creatures?

05 What do you know about Islam?

01 The Ka'bah: When Ishmael – son of Abraham and Hagar – was born, Abraham's other wife, Sarah, became jealous, so she asked Abraham to keep them away from her. Allah, the Exalted, inspired Abraham to take them to Makkah. He would visit them from time to time. Once, he stayed away from them for a period of time, and upon returning he saw Ishmael shooting arrows near the well of Zamzam. When he saw him, he embraced him the way a father would embrace his son, and said, "O Ishmael, Allah has commanded me to build a House here." Together they erected the walls of the House of Allah. Ishmael gathered the rocks and Abraham set them. As the walls were being erected, he placed a stone where he stood and Ibraheem and his son supplicated to Allah saying, "O Allah accept from us, for indeed You are All-Hearing and All-Seeing."

Muslims all over the world face the Ka'bah during their prayers; it is the first House of Allah. Allah says:
"Indeed, the first House of worship established for mankind was at Bakkah – blessed and a guidance for the worlds." (3:96)



It is a symbol of Muslim's unity. Muslims face the Ka'bah with their hearts and bodies.

Allah says:
"And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing." (2:115)

When the Muslims circumambulate around the House, they are not worshipping it, for they worship Allah alone. Allah says:
"Let them worship the Lord of this House, Who has fed them [saving them] from hunger and made them safe from fear." (106:3-4)



- Pilgrims go around the '"Ka'bah"' during the Hajj season. The Sacred Masjid al-Haram in Makkah can accommodate over two million people at any one time.

02 The Black Stone:

After Abraham finished building the Ka'bah, one rock was missing (in order to complete the Ka'bah) so he asked Ishmael to look for a rock. He searched and upon returning he found that his father had already inserted a rock. So he asked his father, "O father where did you get this rock from?" He said, "Gabriel brought it to me from the Heavens." And thus they completed the building of the Ka'bah.

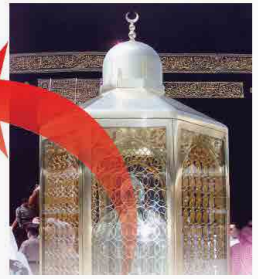
When this rock was sent down from the heavens, it was whiter than milk. The Prophet ﷺ said:
"The Black Stone was sent down from the heavens whiter than milk, but yet it was blackened by the sins of man." (Tirmidthi)

The Black Stone is positioned at the south corner of the Ka'bah next to its door. It is about 1.10 meters above the ground and is set into the wall of the Ka'bah. The one who circumambulates around the Ka'bah must make sure the Black Stone is to their left.

- The Black Stone is the eastern cornerstone of the Ka'bah. It is revered by Muslims as an Islamic relic which, according to Muslim tradition, dates back to the time of Adam and Eve







- The Station of Ibraheem,
- "... one of two precious stones from Jannah (Heavenly Gardens), and had it not been that Allah removed their light, they would have enlightened all that was between the east and the west." (Ibn Hibban)

03 Station of Abraham:

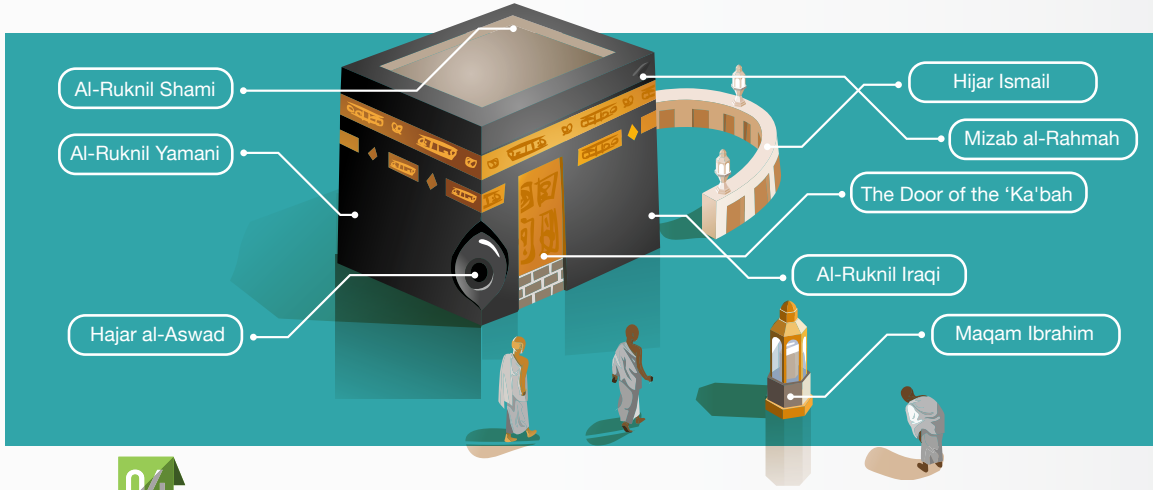
The Prophet ﷺ said:
"The Yemeni corner and the Station of Ibraheem are two precious stones from Jannah (Heavenly Gardens), and had it not been that Allah removed their light, they would have enlightened all that was between the east and the west." (Ibn Hibban)

The Station of Abraham is the rock upon which Abraham stood while building the Ka'bah. His son Ishmael helped him build it, by passing him the rocks.

As Prophet Abraham was placing the stones, his footprints were cast on the very stone he stood on. Both Prophet Abraham and his son Ishmael were supplicating Allah as follows:

"O our Lord accept from us! Indeed you are the All-Hearing and All-Seeing." (2:127)

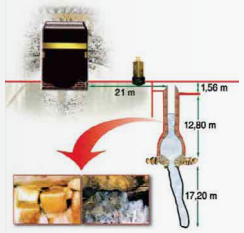
The footprints of Prophet Abraham are still visible today. At present, it is encased in a case. God orders the believers to perform prayers behind this station, saying: "And We charged Abraham and Ishmael, saying, 'Purify My House for those who circumambulate around the House and those who stay there for worship and those who bow and prostrate (in prayer).'" (2:125)

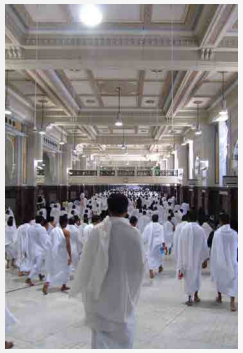


04 The Well of Zamzam:

Abraham took Hagar and her son, Ishmael, to a place near the Ka'bah. There, he left them under a tree at the future site of Zamzam. No one lived in Makkah back then, yet Abraham left them sitting there only with some dates and a small water-skin. Thereafter he set out back towards his home. Ishmael's mother followed him saying, "O Abraham! Where are you going? There is no person whose company we may enjoy, nor is there anything to take pleasure in." She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allah ordered you to do this?" Only then did he turn back to her, replying, "Yes." She said, "In that case, He will not abandon us." Abraham proceeded onwards, and upon reaching a hill where they could not see him, he faced the Ka'bah and invoked Allah saying:
"Our Lord, I have settled some of my descendants in an uncultivated valley near Your Sacred House. Our Lord, that they may establish prayer. So make hearts

- The Well of Zamzam is a well located within the Masjid al-Haram in Mecca, 20 m east of the Ka'bah. It is a miraculously-generated source of water from God.
- The well is situated 21 meters from the Ka'bah. It is hand excavated and is about 30 meters deep, with an internal diameter ranging from 1.08 to 2.66 m26 .





- The distance between Safaa and Marwaa is approximately 450 meters, so that seven trips amount to roughly 3.15 kilometers.

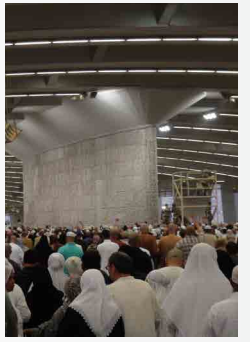
among the people incline toward them and provide for them from the fruits that they might be grateful." (14:37)

Hagar suckled Ishmael and drank from the water she had. When the water finished, she and her child increasingly became thirsty. Unsure of what to do next, she saw her child in agony while he cried. So she rushed to the nearest hill, which was the hill of Safaa. She stood there and looked intensely, hoping that she might see someone, but she could not see anyone. She then descended and once she reached the valley, she tucked up her robe and ran across the valley distressed, until she reached the hill of Marwaa. She gazed attentively, hoping to see someone, but she could not. She repeated this seven times.

Ibn Ab'bas said:
"... She ascended the Safa mountain and looked, hoping to see somebody, but in vain. When she came down to the valley, she ran till she reached the hill of Marwa. She ran between the two hills many times. Then, she said to herself, 'I'd better go and see the state of the child.' When she went, she found him on the verge of dying. She could not endure to watch him dying and said, 'If I go and look, I may find someone.' She then ascended the hill of Safa again and looked for a long while, but could not find anybody. Thus she completed seven circuits (of running) between Safa and Marwa. Again she said, 'I'd better go back and see the state of the child.' But suddenly she heard a voice, and she replied to that strange voice, 'Help us if you can offer any help.' Lo! It was the voice of Gabriel. Gabriel hit the earth with his heel like this (Ibn `Abbas hit the earth with his heel to Illustrate it), and water gushed out. Ishmael's mother was astonished and started digging (to form a well around the source of the water)."

The Prophet ﷺ said, "If she had left the water, to flow naturally without her intervention, it would have been flowing on the surface of the earth." Ishmael's mother started drinking from the water and her milk increased for her child. Afterward, some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and that astonished them. They said, "Birds can only be found at a place where there is water." They sent a messenger who searched the place and found the water, and returned to inform them about it. Then they all went to her and said, "O Ismael's mother! Will you allow us to remain here with you?" To which she agreed, and thus they stayed there. (Bukhari)

- There are three Jamarat in Mina: Jamratul Aqabah, Jamratul Wusta and Jamratus-Sughra



05 Safaa and Marwaa:

These are the two hills which the mother of Ishmael ran between and stood upon while searching for provisions and water. In Hajj, people walk and run between these two hill in adherence to the teaching of the Prophet ﷺ.

06 Jamaraat:

These are the places that Satan approached Abraham when he left his wife and son in Makkah, in order to make him hesitate from acting upon Allah's orders. He took a few stones and pelted Satan. During Hajj, Muslims throw stones at these pillars, in adherence to the Sunnah of their father, Abraham. They proclaim Satan an open enemy who must be resisted. This is done by resisting the satanic desires and obeying the commands of Allah and abstaining from the prohibitions.

07 Muslim's Eid Celebrations:

Muslims have two annual religious holidays. Eid al-Fitr is celebrated at the end of the Month of Ramadan, and it signifies the end of the Fasting season. The second Eid festival is called Eid al-Adha, because Muslims seek nearness to Allah by slaughtering sacrificial animals in adherence to the example of our father Ibraheem. He saw in a dream that he was sacrificing his son Ishmael, and the dreams of the Prophets are true. When he was about to sacrifice his son, Allah said:

"So We gave him good tidings of a forbearing boy. And when he



- This is an Arabic phrase that means wish you well this year and years to come. It was written in a calligraphy style called "Tagra" which was used by the Ottoman sultans as a seal during the Islamic Khilaffa.

reached with him [the age of] exertion, he said, 'O my son, indeed I have seen in a dream that I [must] sacrifice you, so what do you think.' He said, 'O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast.' And when they had both submitted and he put Ishmael down upon his forehead. We called to Abraham, 'O Abraham you have fulfilled the vision.' Indeed We thus reward the doers of good." (37:101-105)

- The Prophet's Mosque in Madinah can accommodate over two million people at one time. Muslims perform prayer in the Prophet's Mosque in order to attain the great reward promised for the one who performs prayer in it.





- The Dome of the Rock is an edifice located on the Temple Mount in the Old City of Jerusalem. It was initially completed in 691 CE at the order of Umayyad Caliph Abd al-Malik during the Second Fitna. The Dome of the Rock is now one of the oldest works of Islamic architecture.

08 The Prophet's Masjid: It is one of the first places of worship to be built by the Muslims in the time of the Prophet Muhammad ﷺ. The Prophet ﷺ was buried in his house, which was adjacent to the Masjid, as Prophets are to be buried where they die. It is praiseworthy to greet the Prophet ﷺ when one passes by his grave.

09 Mount Hiraa: The Prophet ﷺ used to spend many nights at a time in this cave before receiving the revelation. Gabriel brought him the first revelation while he was in this cave. It holds no religious significance though, since the Prophet ﷺ after being commissioned as a prophet never returned to this cave, nor did he encourage others to visit this place or hold it in esteem.

10 Masjid of the Dome of the Rock: The rock is one of the boulders adjacent to the Mosque of al-Aqsa. The boulder itself is about 18 meters high and 13 meters wide. At present it is housed under a dome, known as the "Dome of the Rock". This was built by the Umayyad Caliph, Abdul-Malik bin Marwan and is usually confused with the Mosque of Al-Aqsa.

11 Masjid Aqsaa: The Mosque of al-Aqsa is situated on sacred land in the city of Jerusalem, chosen by God from the beginning of time. It has been rendered as such so that the believers would glorify God. The Mosque of al-Aqsa is the second place of worship that was established on the Earth. Abu Dhar said:

I said, "O Messenger of Allah, what is the first Masjid placed on the earth?" He said, "Masjid Haraam (Makkah)". I then asked, "What is the second Masjid?" He said "Masjid al-Aqsaa". I asked, "What is the time period between the establishment of these two Mosques?" He said, "Forty years, and wherever you have to pray, perform the prayer, since the Earth has been made a place of prayer." (Muslim)

When the Prophet Adam built the Ka'bah, God ordered him to go to where the Mosque of al-Aqsa stands today. He ordered him to build the Mosque and to worship God there. This was the very first place of worship to be built in that region.

After the Prophet Adam, the Prophet Solomon restored the Mosque and expanded it. The Prophet Muhammad ﷺ said:
"After Solomon, son of David, finished building Masjid al-Aqsaa, he asked Allah to bestow him a Rule and Kingdom like no one had before, and one which was not befitting to anyone afterward. Also that no one would come to this Masjid seeking to pray in it, except that he would return from it sin-free." The Prophet ﷺ said, "As for two (of the three requests) he was granted, and I hope that he will be granted the third." (Ibn Khuzaimah)

It is the first of the two Qiblahs (direction of prayer) the Prophet faced in his prayers, and the Muslims prayed towards it before they were ordered to pray facing the Ka'bah. During the Night Journey, he stopped at Masjid al-Aqsa, and from there he ascended to the Heavens. He led the prophets in prayer during this night journey. It is the third Haram (sacred sanctuary), after Makkah and Madinah.

06 Islam and Wealth

In Islam, all wealth is the possession of Allah with which humans are entrusted. It is a responsibility which must be earned through permissible means and spent in permissible ways, such as spending on one's self and those for whom he is responsible for, without extravagance or waste. The Messenger of Allah, Muhammad ﷺ said:
"A slave will not be able to take a step further on the Day of Resurrection until he is taken to account for [the following things]: his time and how he spent it, his knowledge and how he used it, his money and how he earned and spent it, and his youth and how he used it." (Tirmidhi)



It must also be spent in good ways. Allah says:
"Righteousness is not that you turn your faces toward the east or the west, but true righteousness is in one who believes in Allah, the Last Day, the Angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves." (2:177)

07 Islam and Women

In Islam, men and women are different from each other and each has their respective roles. Honoring and respecting women in Islam is a sign of a good, wholesome character and an unadulterated nature. The Messenger of Allah, Muhammad ﷺ said:
"The best of you are the ones who are best towards their wives." (Tirmidhi)

The woman is also the first person to whom a man must act righteously, maintain ties with, and treat well. When a man asked the Messenger of Allah, Muhammad ﷺ to whom he should favor with his companionship, he replied:

"Your mother." He said, "Then who?" He said, "Your mother." He said, "Then who?" He said, "Your mother." He said, "Then who?" He said, "Your father." (Bukhari)

The Messenger of Allah, Muhammad ﷺ also said:
"Women are the complementary halves of men." (Abu Dawud)

- Women are equal to men in their humanity. They are not the source of sin, nor are they the reason Adam was expelled from Jannah (Heavenly Gardens).
- Women are equal to men in their individuality. They neither lose their names, nor the names of their family, upon marriage. They do not fade away and blend into the identity of men.
- Women are equal to men with regards to reward and punishment in this life as well as the next.
- Women are equal to men in the sense that Islam seeks to maintain and uphold their honor and chastity.

Women are equal to men in that they have a right to inheritance.

Women are equal to men in that they have full right to do as they please with their own wealth.

Women are equal to men with regards to the obligation of shouldering the responsibility of social reform.

Woman and man have an equal share of rights to receive an education and proper upbringing.

Woman and man have an equal share of rights in matters pertaining to good rearing, proper teaching and caring. Islam assures that when applying these rights of women, they would be put at a higher position.

A woman has the right to provisions from her husband for all her needs and more. If she's not married then she has the right to provisions from her father, and in his place, her brother(s). If she doesn't have brothers then the closest of kin to her. Quite simply, a Muslim woman is cared for.

A woman has the right to keep all of her own money. She is not responsible for maintaining the family financially. Any amount of money she does contribute to the family is done only out of her free will and is counted as an act of charity.

A woman has the right to get sexual satisfaction from her husband.

A woman has the right to get custody of her children in case of divorce, along with financial child support, unless she is unable to raise them for a valid reason (medical illness, etc.).

Women have the right to re-marry after divorce or after being widowed.

The Prophet of Allah ﷺ said:

"Whoever has three daughters or three sisters, and fears Allah in their guardianship, will be together with me in Paradise like this." He indicated this by joining index and second fingers together. (Ahmad and others)

- Women are equal to men with regards to reward and punishment in this life





- Women are equal to men in their right to receive an education and proper upbringing

08

Islamic Perspective on Sexual Relations

Islam considers sexual relations an essential human need which need not be suppressed, rather satisfied in a proper manner. It is not something looked down upon disdainfully, nor something from which a person should refrain.

Islam has set certain laws by which an individual can both control and satisfy this need. One is not to satisfy this need in an animalistic or lustful, uncontrolled manner. The only legal channel through which this desire should be satisfied is marriage.
The ultimate goal of marriage in Islam is to achieve psychological and emotional stability for both spouses. Allah says:
"They are clothing for you and you are clothing for them." (2:187)

This very beautiful description in the Qur'an, that the husband and wife are covers for one another, represents the intimacy between husband and wife in a manner which is at once linguistically discreet, while also vividly romantic. In Ibn Kathir's monumental commentary of the Qur'an, he notes:
"[commentators from among the Companions of the Prophet and their students] said that this verse means, 'Your wives are a resort for you and you for them.' Ar-Rabi` bin Anas said, 'They are your cover and you are their cover.' In short, the wife and the husband are intimate and have sexual intercourse with each other…."



- Marriage in Islam is to achieve psychological and emotional stability for both spouses

Islam safeguards the individual and society by forbidding everything which can excite the sexual desire for fear that a person would commit fornication or rape.

This of course would result in the proliferation of illegitimate children who have no parents to raise them morally. They would then emerge in society as a group who harbor animosity and hate towards others. Also, diseases would spread throughout society.

Allah says:
"And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way." (17:32)

09 Islam and Non-Muslims

Islam protects the lives, wealth and honor of non-Muslims who have a pact with an Islamic nation. They may not be oppressed nor transgressed against. They may not be deprived of their rights, nor ill-treated in dealings.



Allah says:
"Allah does not forbid you from being righteous and just toward those who do not fight you because of religion and do not expel you from your homes. Indeed, Allah loves those who act justly." (60:8)

The Messenger of Allah, Muhammad ﷺ said:
"Indeed whoever oppresses one with whom we have a pact, deprives him of his rights, burdens him with more than he can bear, or takes something from him without his consent, then I will dispute with him on the Day of Requital." (Abu Dawud)



He then pointed with his finger to his chest. "Indeed whoever kills one with whom we have a pact, who is under the protection of Allah and His Messenger, Allah will forbid him from smelling the fragrance of Jannah (Heavenly Gardens), and indeed the fragrance of Jannah may be perceived from a distance of seventy years." (Sakhawy – Maqasid al-Hasinah)

The Messenger of Allah, Muhammad ﷺ said:
"My Lord has commanded me that we should not oppress the ones with whom we have entered into a pact (non-Muslims who reside in the lands of the Muslims) or anyone else." (Baihaqi)

10 Islam and Other Divine Religions

Islam deems it compulsory upon its followers to believe in the previous divine Messages and in all the Prophets and Messengers. Muslims must love them all, and respect them.

Allah says:
"And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing. And We gave to [Abraham] Isaac and Jacob - all of them We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good. And Zechariah and John and Jesus and Elias - and all were of the righteous. And Ishmael and Elisha and Jonah and Lot - and all of them We preferred over the rest of mankind. And some among their fathers and their descendants and their brothers - and We chose them and We guided them to a Straight Path." (6:83-87)

01 What the Qur'an says about Moses

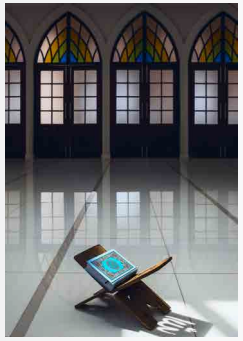
Allah says:
"And mention in the Book, Moses. Indeed, he was chosen, and he was a Messenger and a Prophet." (19:51)

Allah says:
"O Moses, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful." (7:144)

Allah says:
"Then We gave Moses the Scripture, making complete [Our favor] upon the one who did good and as a detailed explanation of all things and as guidance and mercy that perhaps in [the matter of] the meeting with their Lord they would believe." (6:154)

Allah says:
"And We certainly sent Moses with Our signs, [saying], 'Bring out your people from darkness into the light and remind them of the days of Allah.' Indeed in that are signs for every patient and grateful." (14:5)

02 What the Qur'an says about Jesus and his Mother, Mary, may Allah praise them.



Allah says:
"And [mention] when the angels said, 'O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.'" (3:42)

Allah says:
"To Allah, the case of Jesus is as that of Adam whom He created from the earth and then said, 'Exist,' and Adam came into existence." (3:59)

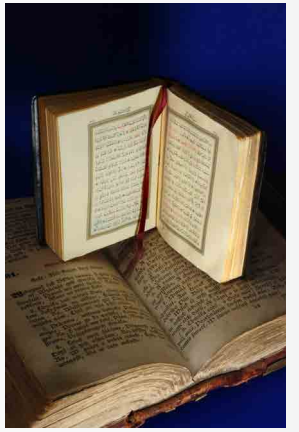
Allah says:
"O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, 'Three'; desist - it is better for you. Indeed, Allah is only one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs." (4:171)



11 Muslims love Isa (Jesus) and his Mother

Isa was explicitly mentioned in the Holy Qur'an on sixteen different occasions. On one occasion, Allah the Exalted said:

"[The Day] when Allah will say, 'O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit and you spoke to the people in the cradle and in maturity. And [remember] when I taught you writing and wisdom and the Torah and the Gospel. And when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission. And you healed the blind and the leper with My permission, and when you brought forth the dead with My permission. And when I restrained the Children of Israel from [killing] you when you came to them with clear proofs, and those who disbelieved among them said, 'This is not but obvious magic.'" (5:110)



On the other hand, the Prophet Muhammad ﷺ was only explicitly mentioned in the Holy Qur'an four times, whereas the Virgin Mary, the mother of Jesus, was mentioned eight times and has a complete Sura (chapter) named after her.

On one occasion Allah the All Mighty said:
"[And mention] when the angels said, 'O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah].'" (3:45)

As a family, they have been mentioned in the Holy Qur'an three times and they have been privileged by having a complete Sura (chapter) named after them (Aali Imran) which is imprinted in the hearts and minds of the believers forever.



12 Islam and Jihad

One of the most misunderstood terms in Islam is “Jihad”. Unfortunately, the word “Jihad” has been misused, and as a result many people associate it with war and terrorism.

Linguistically, Jihad means striving for good or against evil. Jihad is expressed in many ways, but generally it means resisting and opposing the self from base desires. It can also mean resisting oppression, persecution or standing up to a tyrant.

The Prophet Mohamed ﷺ said: “The person who performs jihad is the one who opposes his own self for the sake of Allah, the Exalted (by obeying Him).” (Ibn Habaan)

The following are a few ways, that jihad may be expressed:

- Informing non-Muslims of the content of Islam. Making it clear to them by citing evidences from the Holy Qur'an or supporting explanations along with proofs while reasoning when necessary and listening with patience to their criticisms or accusations.

  Allah says: “So do not obey the disbelievers, and strive against them with the Qur’an a great striving.” (25:52)

- Commanding the good and forbidding the evil are the traditions of the prophets and their followers. The Prophet ﷺ said:
  “There was no Prophet whom Allah has sent before me except that he had disciples and friends from among his nation who would follow his ways and obey his commands. Then, new generations came who said that which they would not do, and practiced that which they were not commanded to do. He who strove against them with his hand was a believer. He who strove against them with his tongue was a believer. And he who strove against them with his heart was a believer, yet beyond that there is no faith even to the extent of a mustard seed.” (Muslim)

- Speaking out against an unjust ruler. The Prophet Muhammad ﷺ said: "The best jihad is speaking truthfully to an unjust ruler."(Abu Dawud)

- Treating parents respectfully.
  A man came to the Prophet ﷺ seeking permission to join one of the battles. The Prophet ﷺ asked the man, "Are your parents alive?" The man replied, "Yes." The Prophet ﷺ then said, "Make your jihad by taking care of them." (Bukhari)

- Seeking knowledge.
  The Prophet Muhammad ﷺ said: "Whoever comes to this mosque of mine, and only comes for a good purpose, such as to learn or to teach, his status is like that of one who makes Jihad in the cause of Allah. Whoever comes for any other purpose, his status is that of a man who is keeping an eye on other people's property (meaning he is not earning any good)." (Ibn Majaa)

- Traveling for the purpose of gaining knowledge is a form of Jihad.
  The Prophet Muhammad ﷺ said that, "He who goes forth in search of knowledge is considered as struggling in the cause of Allah until he returns." (Tirmidhi)

- Performing acts of worship.
  The Prophet ﷺ was asked, "O Messenger of Allah, is Jihad obligatory for women?" He said, "Yes. Upon them is a Jihad in which there is no fighting; the Hajj (voluntary pilgrimage) or the lesser pilgrimage ('umrah)." (Ibn Majaa)

  He also said: "Shall I show you what acts lead to the forgiveness of sins and an increase in good deeds? Making ablution in difficult circumstances (like cold weather), taking many steps while walking to the mosque and waiting in the mosque from prayer to prayer. Indeed, such acts are the equivalent of guarding the frontiers from the enemy." (Muslim)

- Muslims who favor moral uprightness and performing community service in their society are also considered to be performing jihad.

  The Prophet ﷺ said, "The one who looks after a widow or a poor person is like one who wages jihad for Allah's Cause, or like him who performs prayers all the night and fasts all the day." (Bukhari)



- Speaking out against an unjust ruler is considered a form of jihad.



- Seeking knowledge is a good deed which is equivalent to jihad.

Jihad can also denote military effort. This is seen as a last attempt to end the violation of rights of others or any act of aggression. Sometimes the sword of justice is necessary to prevent the sword of tyranny as is the case with the police. Yet even during times of war, Muslims are commanded to uphold morality. Acts of torture are strictly forbidden, as is harming civilians, women, children or the elderly during times of war. Furthermore, only a governmental authority can declare a legitimate jihad, not individuals or groups.

The Messenger of God ﷺ said: "Fight in the name of God, and for the cause of God… do not break treaties, do not mutilate, and do not kill young children." (Muslim).

Islam also prohibits the destroying or desecrating of places of worship, killing or hurting of animals and destroying trees.

At the time of fighting between Muslims and non-Muslims, Abu Bakr, the first Caliph after the Prophet ﷺ, would advise his commanders saying:
"I command you ten things. Learn them by heart: Don't betray, defraud (by stealing the spoils of war), or break treaties. Don't mutilate or kill women, young children, or the elderly. Do not uproot or burn palm trees. Do not cut down fruitful trees, slaughter sheep, cows or camels except for eating. You will also come across people secluded in monasteries, so leave them and their devotions." (Tabari, Vol.3)

Allah says:
"... And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason." (6:151)

13 Islam is the Faith of Peace

Islam means to submit to Allah, adhere to obeying Him, and be free from worshipping any others besides Allah. There is no good except that Islam ordered for it to be done, and there is no evil except that which it prohibited. Applying Islam guarantees everyone to be able to live in security and peace in light of its system, which safeguards rights for all.





Allah said:
"Say, 'Come, I will recite what your Lord has prohibited to you. He commands that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden to be killed except by legal right. This has He instructed you that you may use reason. And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except with that within its capacity. And when you speak be just, even if it concerns a near relative, and the Covenant of Allah fulfill. This has He instructed you that you may remember.'" (6:151-152)

Allah also said:
"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded." (16: 90)

Hence, the Faith of Islam is a comprehensive Faith of peace in all meanings of this word. This applies to the internal level of Muslim society as Allah said:
"And those who harm believing men and believing women for

something other than what they have earned have certainly born upon themselves a slander and manifest sin." (33: 58)

The Prophet Muhammad ﷺ said:
"A Muslim is a person whose tongue and hand is safeguarded against, and an emigrant is a person who has left that which Allah prohibited." (Agreed upon)

He also said:
"A believer is a person whom people trust..." (Tirmithi)

Islam also provides peace on an international level established through friendly relationships that are founded on security, stability and the foundations of Islam. Moreover, a Muslim society does not transgress against another society, especially those that are sincere in Faith, nor set up enmity against its adherents. According to the words of Allah:
"O you who have believed, enter into Islam completely and perfectly and do not follow the footsteps of Shaytan. Indeed, he is to you a clear enemy." (2: 208)

The Faith of Islam enjoins justice and forbids oppression, even with those who oppose these principles. Allah said:
"O you who have believed, be persistent in standing firm for Allah, witnesses in Justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to Righteousness and fear Allah. Indeed, Allah is Acquainted with what you do." (5: 8)

- As-Salaam (The Source of Peace, one of the beautiful names of Allah) has said: "He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him." (59: 23)
- As-Salam, is also one of the names of Paradise. Allah the Most High said: "For them will be the Home of Peace with their Lord, and He will be their protecting Friend because of what they used to do." (6: 127)
- As-Salam is moreover the greeting of the Muslims to one another in this life, and the greeting of the people of Paradise in the Hereafter. Allah said: "Their greeting the Day they meet Him will be, 'Peace,' and He has prepared for them a noble Reward." (33: 44)



- “As-salamu alaykum” is an Arabic greeting. It translates to, “Peace be unto you”, and a parting statement, and can be considered the equivalent of “hello” in English.

السلام عليكم

If you see a Muslim greet a fellow Muslim, you will hear them say, “As-Salaamu Alaykum”! It is a greeting as well as a supplication which brings tranquility, happiness and ease for the greeting and the greeted person. This is because of the expression of security and safety within this greeting. This, the Prophet ﷺ established as one of the perfecting actions of a persons belief. He said:

“You will not enter Jannah until you believe, and you will not believe until you love each other. Shall I not guide you towards a thing, that if you do it, you would love each other? Spread the greeting of peace among you!” (Muslim)

The Messenger of Allah taught us that this is one of the best actions. This is because the greeting brings hearts closer and softens them when it is given or heard. It also removes differences and hatred. When the Prophet ﷺ was asked, “Which part of Islam is best?” He replied, “To feed people and give the greeting of peace to those you know and those you do not know!” (Bukhari and Muslim)

Hence, the Faith of Islam brought regulations and legislation that covers areas such as war, marriage, economics, politics, worship, etc. It was for an ideal, virtuous society to implement and regulate a Muslim’s relationship with their Lord, their community and the surrounding world – whether the human world or the animal and plant kingdom. The whole of humanity is unable to produce the like of Islam. A Faith of this perfection and comprehensiveness is deserving of being embraced, invited towards and respected.

14 Islam and Society

Islam commands that one's environment must be cared for and protected, and thus Islam forbids polluting it in any way. It does so through the following means:





- It encourages planting beneficial plants and trees. The Messenger of Allah, Muhammad ﷺ said:
  "No Muslim plants a tree or crop, and its fruit is eaten by birds, people, or animals, except that it will be regarded as charity for him." (Bukhari)
- It encourages the removal of anything that may inflict harm. The Messenger of Islam ﷺ said:
  "Removing harm from the path is an act of charity." (Bukhari)
- It encourages quarantining those afflicted with diseases and epidemics in order to prevent its spread to other societies and protecting the lives of others. The Messenger of Allah ﷺ said:
  "If you hear of a plague in a certain location, then do not enter it, and if it strikes a place where you are, then do not leave it." (Bukhari)
- It forbids the random killing of animals and birds. The Messenger of Allah, Muhammad ﷺ said:
  "Whoever kills a sparrow for no reason, it will cry to Allah on the Day of Requital, 'O Allah, so and so killed me without reason or benefit!'" (Nasa'i)
- It forbids polluting the society in any way. The Messenger of Allah, Muhammad ﷺ said:
  "Fear two things for which people curse others for." [His Companions] asked, "What are the two things for which people will curse others for, O Messenger of Allah?" He replied, "That he relieves himself in places where people walk or where they seek shade." (Muslim)

15 Islam and Cleanliness

Islam is a religion of cleanliness.

Allah says:
"O children of Adam, take your adornment upon attending every Masjid, and eat and drink, but do not waste. Indeed, He does not love the wasteful." (7:31)

It is a religion of purity. Allah says:
"Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."(2:222)

- Speaking out against an unjust ruler is considered a form of jihad



Purity is a condition for prayer to be regarded as valid, and prayer is an act of worship which a Muslim performs at least five times throughout his daily routine. Islam also requires that one wash fully after ejaculation or sexual intercourse, and highly encourages washing fully before performing those types of worship which are manifest symbols of Islam, such as the Friday Prayer and the Greater and Lesser Pilgrimage to Makkah.

Allah says in the Glorious Qur'an:
"O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of sexual impurity, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful." (5:6)

It is also encouraged that one keep his mouth and teeth clean. The Messenger of Allah ﷺ said:

"Had I not found it difficult for my followers, I would have ordered them to brush their teeth before every prayer." (Bukhari)

It encourages that one cleanse and purify those places that may become a breeding ground for germs and filth. The Messenger of Allah, Muhammad ﷺ said:
"There are five acts which are from the innate nature with which Allah created humans: circumcision, removing the pubic hair, plucking the hair of the armpits, shortening the moustache, and clipping the nails." (Bukhari)





- **Salāt,** the Arabic term for prayer, is one of the "five pillars" of the faith of Islam and an obligatory religious duty for every Muslim. It is a physical, mental and spiritual act of worship that is observed five times every day at prescribed times.

16

Islam and Knowledge

The religion of Islam encourages all people to seek and increase their knowledge. It disparages and warns against ignorance. Allah says:
"Allah will exalt in degree those of you who believe and those who have been granted knowledge." (58:11)

It regards striving to seek, learn, and teach knowledge as a means which leads to Jannah. The Messenger of Allah, Muhammad ﷺ said:
"Whoever seeks a path in search of knowledge, Allah would make easy for him a path leading to Jannah." (Abu Dawud)

He forbade that knowledge be concealed, as it is an obligation for each person to seek it. The Messenger of Allah, Muhammad ﷺ said:
"Whoever conceals knowledge would be muzzled on the Day of Resurrection with a muzzle of Fire." (Ibn Hibbaan)



Islam regards scholars with the highest esteem and demands that they be paid their due respect. The Messenger of Allah, Muhammad ﷺ said:
"He is not from my followers, he who does not respect his elders, who does not show mercy to the young, and does not give due right to a scholar." (Ahmad)

The Prophet Muhammad ﷺ informed us of the status of the scholar in his sayings:
"...the inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for [the scholar]. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars. The scholars are the heirs of the Prophets who bequeath neither silver or gold, but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion." (Tirmidthi)



17 The Effect of Islamic Civilization on Modern Science

The one who contemplates the reason modern science and technology have taken giant steps and advanced to their present state would certainly agree that it is in part due to the Islamic civilization which transmitted and introduced vast amounts of knowledge and produced many scientific scholars.

C.H. Haskins[1] said: "The broad fact remains that the Arabs of Spain were the principal source of the new learning for Western Europe."

They are the ones who placed the fundamentals from which modern civilization advanced. Whoever reviews the *Dictionary of Technical Terms for Aerospace*[2] would certainly conclude that sixty percent of the known stars are given names that are derived from Arabic.

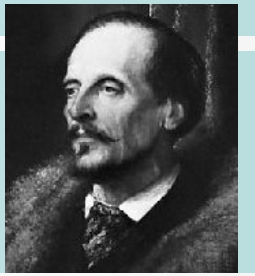
The books and works of early Muslim scholars were the main resource texts which the West benefited from, especially the Europeans who used these works during the Renaissance period. Many of these texts were used in European universities.



[1] **C.H. Haskins**, Charles Homer, 1870–1937, American historian, an authority on medieval history

[2] William H. Allen, Dictionary of Technical Terms of Aerospace, First Edition.

Marquis of Dufferin and Ava said: "It is to Mussulman science, to Mussulman art, and to Mussulman literature that Europe has been in a great measure indebted for its extrication from the darkness of the Middle Ages."[3]



[3] **Dufferin** Speeches Delivered in India, London 1890, p. 24.

J.H. Denison said:

"In the fifth and sixth centuries the civilized world stood on the verge of chaos. The old emotional cultures that had made civilization possible, since they had given to men a sense of unity and of reverence for their rulers, had broken down and nothing had been found adequate to take their place. It seemed then the great civilization which it had taken four thousand years to construct was on the verge of disintegration, and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next, and law and order was unknown. The old tribal sanctions had lost their power. The new sanctions created by Christianity were working division and destruction instead of unity and order. It was a time fraught with tragedy. Civilization, like a gigantic tree whose foliage had overarched the world and whose branches had borne the golden fruits of art and science and literature, stood tottering and rotted to the core. Was there any emotional culture that could be brought in to gather mankind once more into unity and to save civilization? It was among these people that the man, Muhammad, was born who was to unite the whole known world of the east and south."(1)

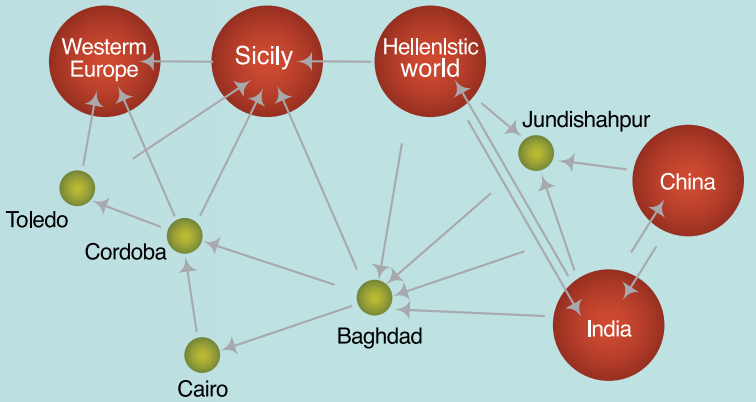
(1) **J.H. Denison,** American Psychologist and author of *Emotion as the Basis of Civilization*, London, 1928, pp. 265, 269.





- This figure shows a twelfth-century model of the solar system from Baghdad

(2) **Sachau, E. (1879).** The Chronology of Ancient Nations; an English Version of the Arabic text of the Athâr-ul-Bâkiya of Albîrûnî, or "Vestiges of the Past", London: Pub. for the Oriental translation fund of Great Britain & Ireland by W.H. Allen.



Illuminating Europe's Dark Ages

- Scientific knowledge that originated in India, China and the Hellenistic world was sought out by Muslim scholars and then translated, refined, synthesized and augmented at different centers of learning in the Islamic world from where the knowledge spread to Western Europe. (History of Medicine, Arab Roots of European Medicine, David W. Tschanz, MSPH, PhD. Also see: www.hmc.org.qa/hmc/heartviews/H-V-v420%N29/.htm). In addition, Muslim scholars also founded some unprecedented disciplines.

Muslims had advanced in all technical, scientific and intellectual fields. Here we will mention a few of the outstanding scholars in various fields.

Al-Khawarizmi (780-850CE) was a great scholar in the fields of mathematics, algebra, logarithms and geometry. He was perhaps one of the greatest mathematicians who ever lived. In fact, he was the founder of several branches and basic concepts of mathematics. He was also the founder of Algebra.

Al-Biruni (973–1050AD) was a great scholar in many fields. He wrote on topics ranging from astronomy to mathematics, mathematical geography to mechanics, pharmacology and history. Al-Biruni discussed the theory of the earth rotating on its own axis six hundred years before Galileo!

The German Orientalist **E. Sachau** said about Al-Biruni:
"He was the greatest intellectual known to man."(2)

As Muslims we say that the greatest intellectual known to man is our Prophet Muhammad ﷺ.

In the field of medicine and pharmacy, Muslim scholars left behind a wealth of knowledge in their works, which were used to advance modern day medicine. Among these scholars were:

Ibn Rushd (Averroes 1126-1198 CE) was an Andalusian (Spanish) philosopher and physician, a master of philosophy and Islamic law, mathematics and medicine.



- Ibn Rushd

Ibn An-Nafees (1213-1288 CE) was a physician who was mostly famous for being the first to describe the pulmonary circulation of the blood. He discovered blood circulation before the Englishman Harvey and the Spaniard Michael Servetus by hundreds of years.



- Ibn An-Nafees

Ammaar ibn Ali Al-Mosili ibn Eesa Al-Kahhaal was highly skilled in ophthalmology. He invented specialized instruments used in operations, such as the "injection syringe", a hollow needle.

Al-Hasan ibn Al-Haitham (Alhazen 965-1040 AH) was a

great mathematician. He was a pioneer in optics, engineering and astronomy. According to Giambattista della Porta, Al-Hasan was the first to explain the apparent increase in the size of the moon and sun when near the horizon. His seven volume treatise on optics *Kitab Al-Manadhir* (Book of Optics) is possibly the earliest work to use the scientific method. He used the results of experiments to test theories.

Al-Mansoori and Abu Bakr Ar-Razi were renowned, versatile physicians. They made fundamental and enduring contributions to the fields of medicine and philosophy.

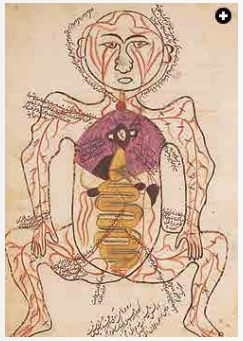
Muwaffaq Al-Baghdadi and Abul-Qasim Az-Zahrawi were renowned in dental practices. They wrote books concerning this, and put illustrative pictures of the tools used in surgical operations and how to use the tools.

In the field of geography and geology many notable scholars can be mentioned, among whom is:

Shareef Al-Idrisi (1100-1165 AH) was a cartographer, geographer and traveler. He was renowned for his excellent maps of the world. He also invented navigational instruments.

There are many Muslim scholars who participated and took part in advancing civilization. Whoever wants to know more, should review books that are written specifically on this topic. Numerous times, works of research written by Muslims were plagiarized and wrongfully attributed to others.

(1) **Leonard, Arthur Glyn.** (1909). Islam, Her Moral and Spiritual Value: A Rational and Psychological Study. London: Luzac.





- The Astrolabe: An important device invented by Muslims for navigation. The points of the curved spikes on the front rete plate, mark the positions of the brightest stars. The name of each star being labeled at the base of each spike. The back plate, or mater, is engraved with projected coordinate lines. From the Whipple Museum of the History of Science in Cambridge.



- Abu Bakr Ar-Razi



- Az-Zahrawi



- Shareef Al-Idrisi

Major Arthur Glyn Leonard[1] said:
"Do not we, who now consider ourselves on the topmost pinnacle ever reached by culture and civilization, recognize that, had it not been for the high culture, the civilization and intellectual, as the social splendors of the Arabs and soundness of their system, Europe would to this day have remained sunk in the darkness of ignorance?"

18

The Virtues of Islamic Civilization



- Eye anatomy - An image taken from a book of an ancient Muslim doctor

Seeking knowledge is a religious duty, which Islam encourages all Muslims to fulfill.

Muslim scholars in the past used their knowledge to strengthen people's belief in contrast to the scholars of this age, who use their knowledge to weaken people's belief.

Muslim scholars in the past used their knowledge to serve mankind, in contrast to most of the scholars today who use their knowledge for exploitative and selfish ends.

Scientists during this era invented the atom and hydrogen bombs and other weapons of mass destruction. Thereafter they prevented others from owning these weapons in an attempt to control and exploit the riches of the world.

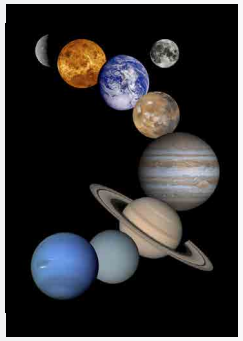
Muslim scholars of the past spread their knowledge so that people could benefit from it, in contrast to others who may withhold knowledge for themselves or for their own country and prevent others from acquiring it.

Muslim scholars of the past aimed to attain the Mercy of Allah and His reward, in contrast to the scholars of today who try their best to benefit materialistically from their discoveries.

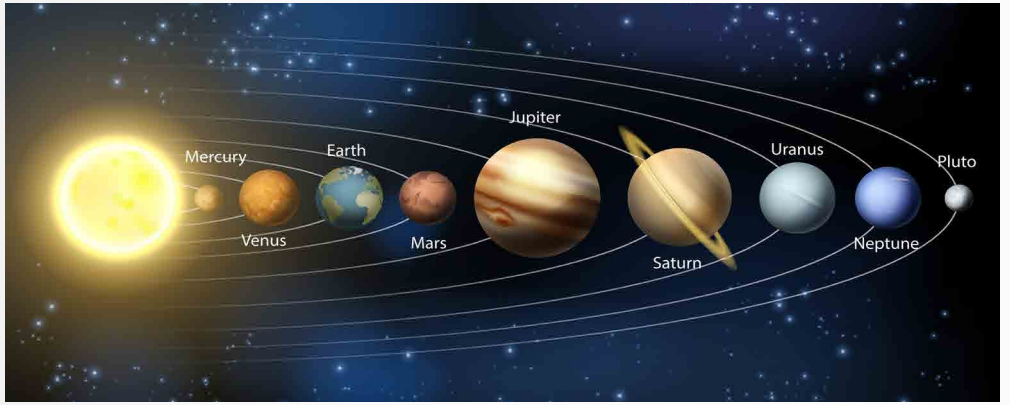


Scientific Points in a Few Verses of the Qur'an

- Solar System Montage



Allah says:
"Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason." (2:164)



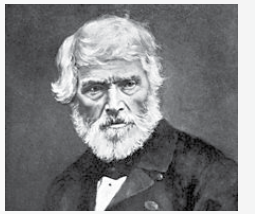
- This picture depicts our solar system

The Quran was revealed to Muhammad ﷺ who was unlettered; he could neither read nor write. His people were generally unlettered as well. Therefore, how can a man bring forth a Scripture which stunned the most eloquent of people?

Allah says:
"Say, 'If mankind and the jinn were to be gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants.'" (17:88)

The Prophet ﷺ and many of his companions were destitute, and he would recite to them verses from the Quran which have mention of scientific facts. Over 1400 years after the Quran was revealed, modern science is still discovering these very facts with advanced equipment and technology!

Thomas Carlyle said:
"A false man found a religion? Why, a false man cannot build a brick house! If he does not know and follow truly the properties of mortar, burnt clay and what else he works in, it is no house that he makes, but a rubbish-heap. It will not stand for twelve centuries, to lodge a hundred and eighty million; it will fall straightway."(1)



(1) **Thomas Carlyle**,
A Scottish writer, essayist, historian and teacher during the Victorian era. Quote taken from his collection of essays, *On Heroes, Hero-Worship, and the Heroic in History*.



The Qur'an and the Beginning of the World

Allah says:
"Allah (alone) originates the creation, then He will repeat it, then to Him you will be returned." (30:11)

Allah clearly states in this verse that He is the One Who created and brought into existence everything in this universe from nothing. In fact, Allah describes the beginning of the universe saying:
"The Originator of the heavens and the earth. When He decrees a matter, He only says to it, 'Be,' and it is." (2:117)

Allah informs us once more in this verse that the universe was created from nothing. All that took place before its creation is from the knowledge of the unseen world, which only Allah knows. Human intellect is incapable of real-

izing and grasping what the substance matter of the first creation was, for Allah did not inform us about it. Humans can only produce hypotheses and theories concerning the world with which they interact.

Allah says:
"I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own selves; and I would not have taken those who mislead others as assistants." (18:51)

- This is an actual picture of a star that has formed from interstellar matter.

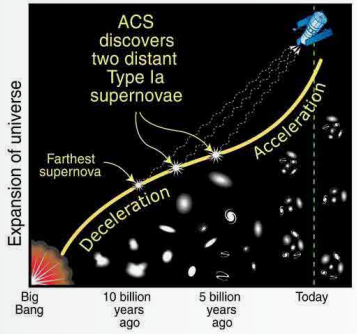


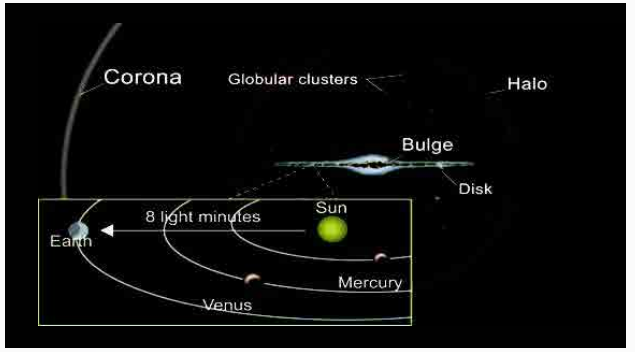
Allah says:
"Have those who disbelieved not considered that the heavens and the earth were once a joined entity, and We separated them and made from water every living thing? Then will they not believe?" (21:30)

إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

- "When He decrees a matter, He only says to it, 'Be,' and it is." (2:117)

This verse makes unmistakable reference to the fact that Allah created the universe from a single entity, and He is All-Capable over all things. Allah then ordered this "single entity" to split,





- This picture shows that the universe is expanding

which it did, and turned into a cloud of smoke. From this cloud of smoke Allah created the heavens and earth. This is mentioned in the words of Allah:
"Say, 'Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds.' And He placed on the earth firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information] of those who ask. Then He directed Himself to the heaven while it was smoke and said to it and to the earth, 'Come [into being], willingly or by compulsion.' They said, 'We have come willingly.' And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing." (41:9-12)

Modern astrophysicists assert that the entire universe originated from one entity, the result of what is known today as the "Big Bang".[1]

Allah says:
"Then He (rose over) the heavens while it was something like smoke, and said to it and to the earth, 'Come both of you willingly or unwillingly.' They said, 'We come willingly.'" (41:11)

This verse affirms that the sky, during its early stages was like smoke, a point affirmed by modern science.

James H. Jeans said: "We have found that, as Newton first conjectured, a chaotic mass of gas of approximately uniform density and of very great extent would be dynamically unstable; nuclei would tend to form in it, around which the whole of matter would ultimately condense."[2]



[2] Jeans, James H. (1929) Astronomy and Cosmogony. University Press..

[1] G. Lemaître (1927). «Un Univers homogène de masse constante et de rayon croissant rendant compte de la vitesse radiale des nébuleuses extragalactiques.» Annals of the Scientific Society of Brussels 47A: 41. Translated in: (1931) «A homogeneous universe of constant mass and growing radius accounting for the radial velocity of extragalactic nebulae.» Monthly Notices of the Royal Astronomical Society 91: 483–490. Astronomy and Cosmonogy, Sir James H. Jeans, p.15.



The American astronomer Vesto M. Slipher (1875 - 1969)



The American astronomer Edwin Hubble (1889–1953)

(1) V. Slipher, paper presented to the American Astronomical Society (1915).

(2) Edwin Hubble (1929). «A relation between distance and radial velocity among extra-galactic nebulae.» Proc. Nat. Acad. Sci. 15: 168–173.

(3) Any of a class of particles, such as the photon, pion, or alpha particle, that has zero or integral spin and obeys statistical rules permitting any number of identical particles to occupy the same quantum state.



The Qur'an on the Expansion of the Universe

Allah says:

"And We have built the heavens with Our own Hands; and, verily, it is We who are steadily expanding it." (51:47)

Allah says:
"The Day when We will fold the heaven like the folding of a scroll for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it." (21:104)

Allah says:
"On the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing." (14:48)

These verses confirm that the universe we live in is continuously expanding in space. If we go back in time, we would find that the entire universe emerged from a primeval atom or cosmic egg. It then exploded by Allah's command and transformed into a cloud of smoke from which the earth and heavens were formed. The universe is continuously expanding in space and will finally stop expanding by Allah's command. Thereafter the universe will collapse upon itself and fuse once more into a primeval atom. The explosion and formation will once more occur, and a heaven, unlike our heaven, and an earth, unlike our earth, will be formed. At this stage, worldly life will come to an end, and life of the Hereafter will commence.

All these stages are mentioned in the Qur'an. One finds that this topic which was discovered through modern science has been mentioned in the Qur'an which was revealed over 1400 years ago! This alone affirms the fact that the Qur'an can only be the

Words of Allah and that Muhammad received divine revelation and taught people these facts at a time when no one knew these facts. In fact, these facts were not known to man except after many centuries.

Astronomers have discovered that the universe is in continuous motion, and that it is expanding. This was discovered by studying the galaxies and distant celestial bodies. The American astronomer, Vesto M. Slipher, who studied the spectra of galaxies, noticed that the spectral lines of a few nearby systems were shifted toward longer wavelengths. This shift in wavelength showed that most galaxies were receding from the Milky Way at several hundred kilometers per second! (1)

The American astronomer Edwin Hubble confirmed that the universe was expanding, and that the more remote the galaxy, the higher was its recession velocity; that its recession velocity was proportional to its distance.(2)

By this, we see that scholars in astronomy have affirmed that the universe is ever expanding. This expansion will continue until gravity loses its pull and the planets will spread out in the universe, which will result in the end of the world.

Allah says:
"When the sky breaks apart, and when the stars are scattered." (82:1-2)



The Qur'an on Celestial Bodies

Allah says:
"Allah is He Who raised the heavens without any pillars that you can see." (13:2)

Modern day studies of the universe affirm that there is great energy in matter, its components and celestial bodies. Allah can destroy it and recreate it. Scientists have discovered different forms of powerful energy which flow in the heavens and earth. These energies are:

- **Strong nuclear energy:** This energy holds subatomic particles together; which includes protons, electrons and neutrons.
- **Weak nuclear energy:** This nuclear energy causes certain forms of radioactive decay.(3)

- The Whirlpool Galaxy (also known as Messier 51, M51, or NGC 5194) is an interacting grand-design spiral galaxy located at a distance of approximately 23 million light years.





- **Electromagnetic energy:** This is the energy which ties the atoms together within matter, and which also gives each its respective traits.
- **Gravity:** It is the weakest form of energy known to us, but in the long run, is a focal form of energy, since it keeps all the celestial bodies in their respective positions.[1]

Allah says:
"And it is He who created the night and the day and the sun and the moon; all in an orbit, swimming." (21:33)

Allah says:
"And the sun runs in a fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing. And the moon, for which We have determined phases [which it must traverse] till it becomes like an old dried curved date stalk. It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming." (36:38-40)

In these verses, Allah states that the sun is traveling towards a certain direction. Previously, it was perceived that the sun was motionless. Modern day astronomers have affirmed that the sun moves in a certain direction. All planets in this solar system move, like satellites. The Earth's orbit is concentric to the orbits of the planets.

Allah says:
"By the heaven full of starry paths." (51:7)

In Arabic, the word "Hubuk" (starry paths) has more than one meaning:

- Perfection in creation: Astronomers calculate that there are two hundred billion galaxies in the known universe and about seventy billion trillion stars. Each galaxy varies in its size, shape, density, speed at which it is traveling on its axis, its distance from us, and the distance each is from the other, the stages it went through, its number of stars, and the life of each of their stars.
- It also refers to a thing which is perfectly combined and integrated. These awesome numbers of galaxies and stars in the known portion of the universe is only 10% of the entire universe. There must be a power which keeps it all together, otherwise it would collapse and fall into chaos. Far removed is Allah from every imperfection, Who said:
"Indeed, Allah holds the heavens and the earth, lest they deviate from their orbits. And if they should ever deviate from their orbits, no one could hold them [in place] after Him. Indeed, He is Forbearing and forgiving." (35:41)
- It also refers to the orbits each celestial body floats within. Among the amazing things which has baffled scientists is the vast number of galaxies in the known portion of the universe. This proves that this universe is running in a perfect system.

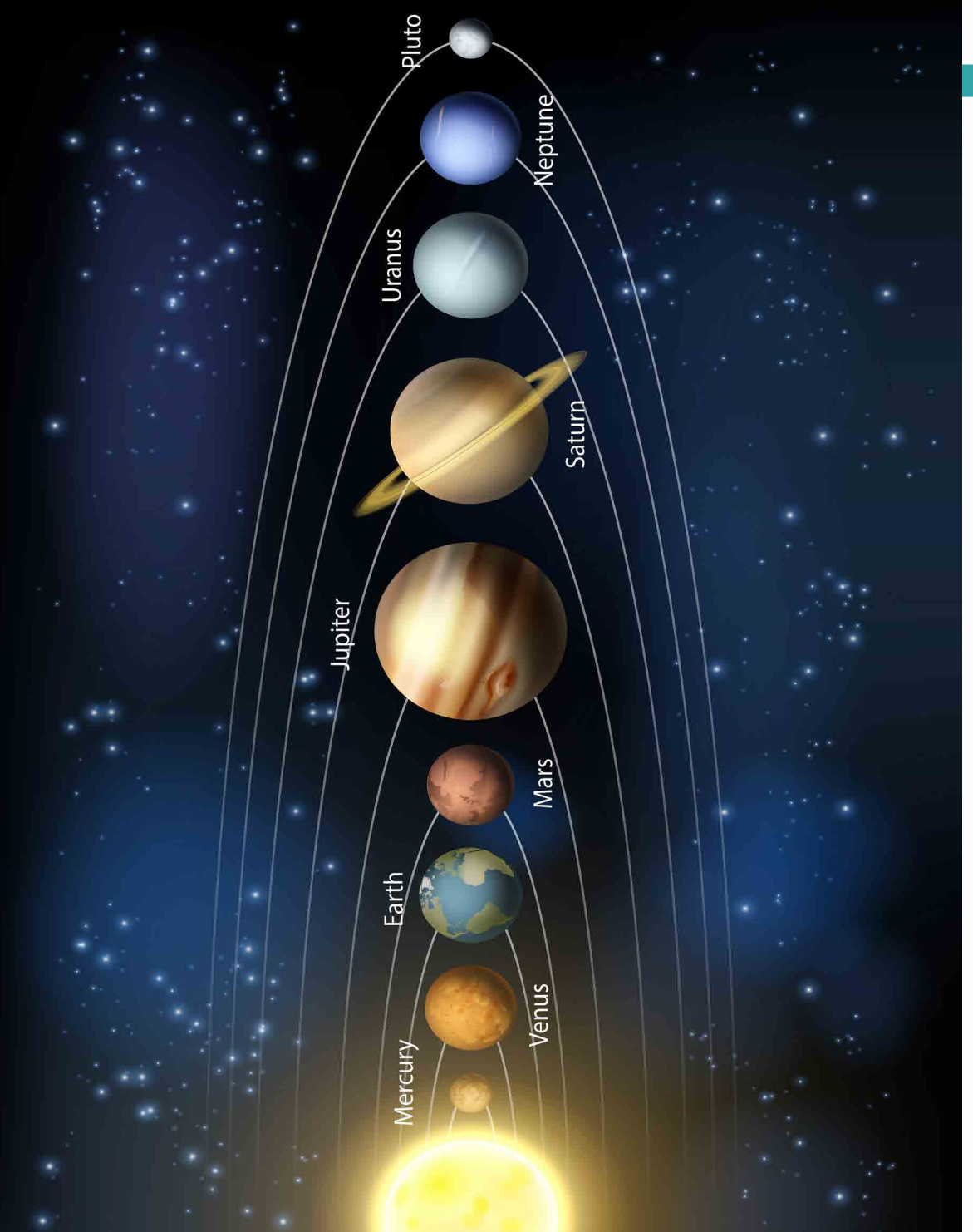
Allah says:
"It is He who made the sun a [source] of radiant light and the moon a light [reflected], and has determined for it phases so that you may know the number of years and to measure time. Allah has not created this except in truth. He details the signs for a people who know." (10:5)

The perfect distinction made between light given off by a luminous, fiery body and light reflected from the sun by a dark, cold body (the moon), which is then reflected in a constant and steady manner (upon the earth) has been mentioned in the Qur'an over fourteen hundred years ago! This is among the many proofs that the Qur'an is Divine Revelation from Allah, Who is the Best Knower of that which He, Alone, has created.



- "All of them floating through space." (21:33)

[1] Dr. Zaghlool El-Naggar, As-Samaa (The Sky).





23 The Qur'an on Air Pressure

Allah says:
"So whoever Allah wants to guide - He expands his breast to [contain] Islam. And whoever He allows to stray - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe." (6:125)

It can be concluded from this verse that the more one ascends into the atmosphere the harder it is for him to breathe. This is due to the reduction in pressure and low oxygen levels. This matter cannot be proven by anyone unless the person ascends up into the sky! This fact was discovered only after humans learned how to fly and reach heights.

When a person ascends into the sky beyond eight kilometers above sea level they would encounter breathing problems due to the lack of oxygen and low air pressure. A problem frequently encountered is hypoxia, which is a low amount of oxygen reaching body tissues.

Another problem one may encounter is dysbarism, which is a complex of symptoms resulting from exposure to excessively low or rapidly changing air pressure. These two problems would interfere with normal body functions. Therefore, the difficulty in breathing at high elevations can be explained simply as steps taken by the body to protect itself.

24 The Qur'an on the Darkness and upper Levels of Space

Allah says: "And [even] if We opened to them a gate from the heaven and they continued therein to ascend. They would say, 'Our eyes have only been dazzled. Rather, we are a people affected by magic!'" (15:14-15)

This similitude is amazing since it presents a universal fact which humans pre-

(1) See: The Merck Manual, 18th Edition under "altitude sickness".

viously were ignorant of, and only discovered during the age of space exploration in the sixties. The entire universe is engulfed in darkness. Light visible on earth is observed for two hundred kilometers, beyond that, darkness is to be witnessed in every direction, due to the rarity of water vapor and dust particles. Far removed is Allah from every imperfection. It is He Who informed us of this reality.

- This is a picture of the sun during an eclipse, which proves that the universe is engulfed in darkness.





- Illustrates the thinness of the day layer opposite to the sun with the thickness of two hundred kilometers. While the rest of the earth is observed in total darkness.

25 The Qur'an on the Atom

Allah says:
"… And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater, but that it is in a clear register." (10:61)

In this beautiful verse, Allah clarifies that nothing is hidden from Him in this universe, no matter how minute it may be. It was believed that the atom was the smallest entity in the universe. After it was split, smaller entities were discovered having positive electrical properties, such as protons, and negative electrical properties, such as electrons.

In 1939, the German scholars Hahn and Strassmann at the University of Berlin split a uranium atom. With further research, particles which are even more minute, like the quark, have been discovered.

Modern sciences have reached a high level of technical development and scientific advancement in various fields of life. The future still awaits further development. This process will continue until the day of Resurrection. The collective efforts of all humankind in fields of knowledge will never measure up to, or even come close to, Allah's Knowledge and Ability.

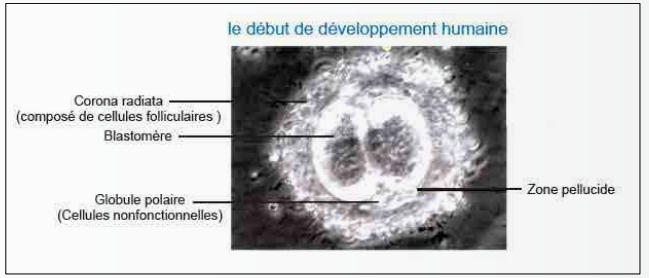
Allah the Exalted says:
"And they ask you, [O Muhammad], about the soul. Say,

'The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little.'" (17:85)

The knowledge of Allah and his abilities are boundless and unmatchable. Allah, in this Qur'anic verse, has laid out a simple explanation for us so that our minds will be able to recognize and absorb the huge difference between his knowledge and ours. Glory be to Allah!

26 The Qur'an on Human Embryonic Phases

Allah says regarding the stages the fetus goes through:
"And indeed We created man out of an extract of clay. Thereafter We made him as mixed drops (of the male and female sexual discharge) and lodged it in a safe lodging. Then We made the mixed drops of fluid into a clot, then We made the clot into a little lump of flesh, then We made out of that lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allah, the Best of creators. After that, surely, you will die. Then [again], surely, you will be resurrected on the Day of Resurrection." (23:12-14)

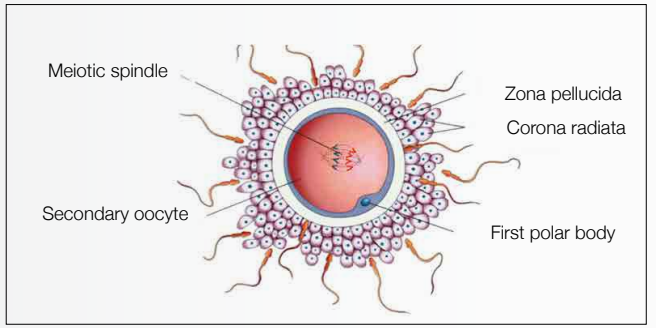


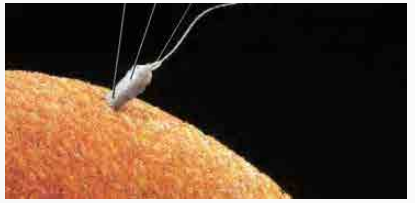
The stages a human passes through are:

- **Extract of Clay:** Adam, the father of human-kind, was created from clay. This indicates that humans are a distinct creation. Humankind did not evolve from other species.
- **Mixed sperm:** In this stage, male and female discharge mix in the womb, the result of which the egg may become fertilized or die by the will of Allah. If the egg becomes fertilized, the first stages of creation would commence. Allah says:

"Indeed, we created man from a fluid mixture that We may try him, and We made him hearing and seeing." (76:2)

If the sperm fails to fertilize the ovum, it is cast out of the womb along with it. But if it fertilizes the egg and creates a zygote, it clings to the side of the womb in the form of a blastula. If Allah wills that it clings to the womb, it moves onto the Alaqah stage (i.e. a leech like, suspending thing).

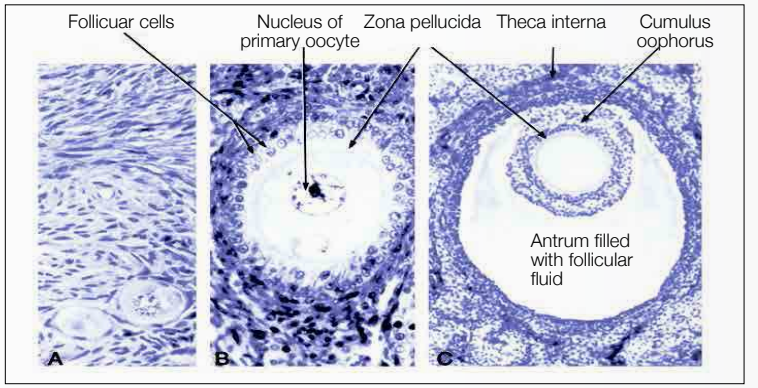




- Diagram illustrating fertilization, the procession of events beginning when the sperm contacts the secondary oocyte's plasma membrane and ending with the intermingling of maternal and paternal chromosomes at metaphase of the first mitotic division of the zygote. A, secondary oocyte surrounded by several sperms, two of which have penetrated the corona radiate. (Taken from Dr. Keith Moore, The Developing Human, pg. 34 – 7th edition)

Allah says:
"O people, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from mixed drops of fluid, then from a clinging clot, and then from a lump of flesh, formed and unformed – that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity. And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind." (22:5)

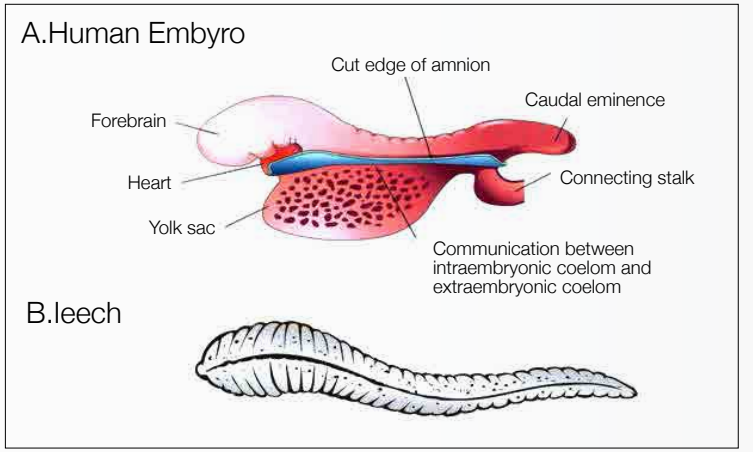
Clot/Clinging Thing: It is described as such, since it clings to the womb, in a manner similar to a leech which feeds off the blood of other creatures.



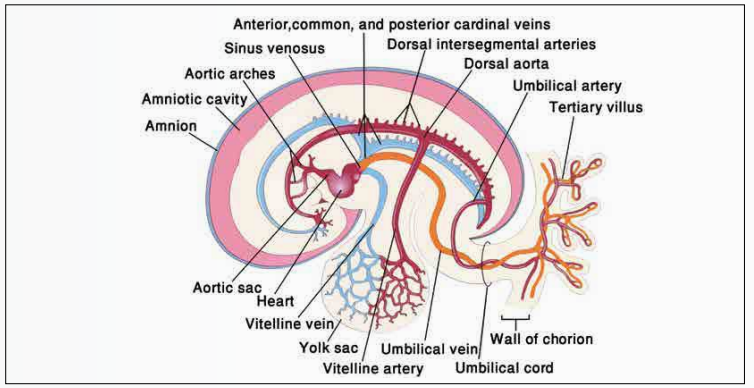
- Beginning when the sperm contacts the secondary oocyte's plasma membrane and ending with the intermingling of maternal and paternal chromosomes at metaphase of the first mitotic division of the zygote. A, secondary oocyte surrounded by several sperms, two of which have penetrated the corona radiate.



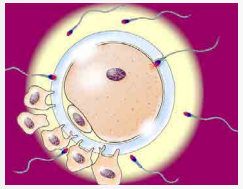
Chewed substance: It is described as such since the embryo is similar in appearance to a chewed substance.



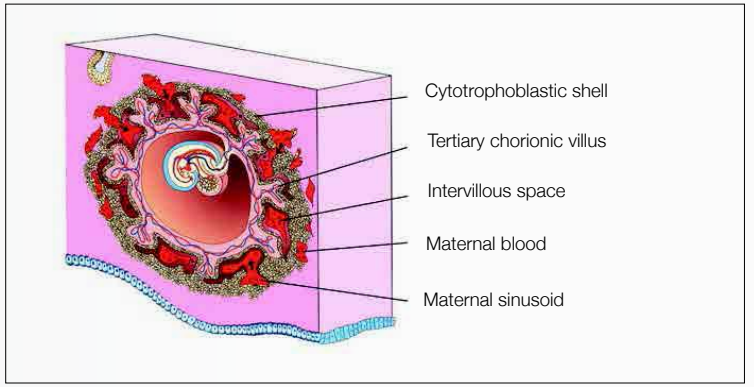
- Lateral view of an embryo (24 to 25 days). B. Drawings illustrating the similarities between a leech and a human embryo at the 'Alaqah' stage. (Taken from Dr. Keith Moore, *The Developing Human* pg. 71 – 7th edition)



- Diagram of the primordial cardiovascular system in an embryo of about 21 days, viewed from the left side. Observe the transitory stage of paired symmetrical vessels. (Keith Moore). Each heart tube continues dorsally into a dorsal aorta that passes caudally. The external appearance of the embryo and its sacs is similar to that of a blood clot, due to the presence of relatively large amounts of blood present in the embryo.



- Fertilisation: In humans, fertilization occurs when genetic material from a spermatozoon fuses with that of the ovum. In humans, fertilisation occurs in the distal third of the uterine tube (fallopian tube).



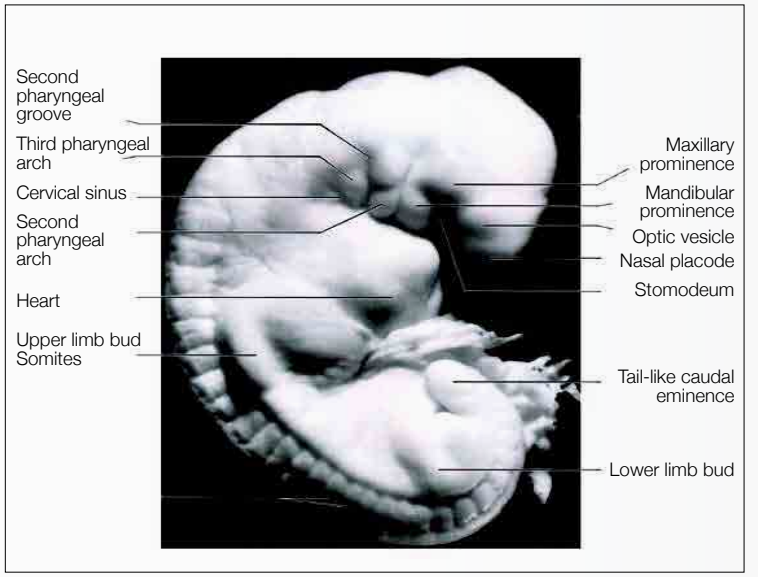
- Section of an implanted embryo (about 21 days). In this diagram we can see the suspension of an embryo during the "Alaqah" stage in the womb of the mother.

- "Indeed, We created man from a sperm-drop mixture that We may try him." (76:2)

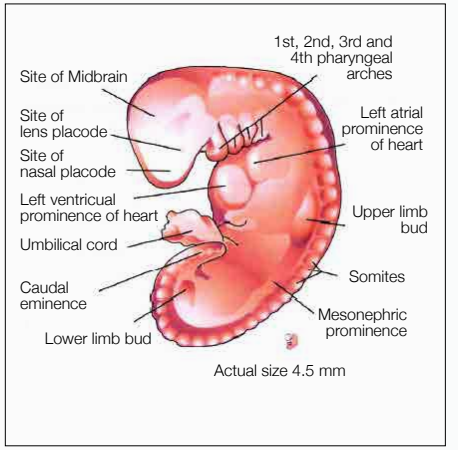
إِنَّا خَلَقْنَا الْإِنسَانَ مِن نُّطْفَةٍ

Formation of bones.

Covering of bones with flesh.



- Macro photograph of a stage 13 human embryo. (Keith Moore) Actual size 4.5 mm



Gum



- Figure: Look at the similarities between a piece of chewed gum and an actual photo of an embryo. How is it possible that an unlettered man could give such explicit details on the embryo? Indeed it is but a revelation from God!

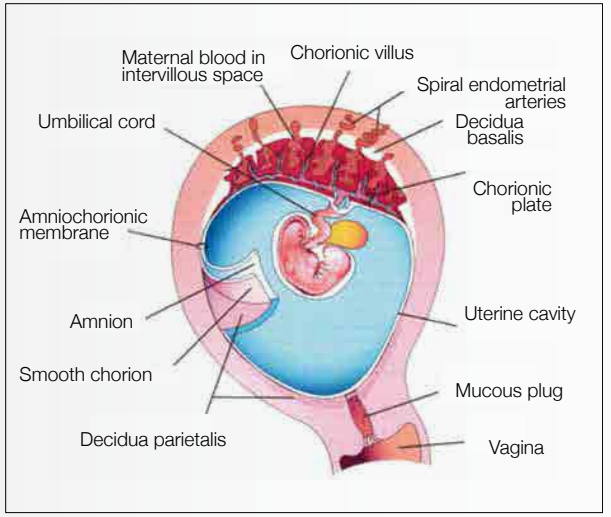
- The embryo in this stage is similar in appearance to a chewed substance, because the somites at the back of the embryo somewhat resemble teeth marks in a chewed substance.

Development of the embryo into a different form, wherein the proportioning of the body takes place and life is breathed into it.

The human embryo goes through a number of stages within three layers of darkness, as Allah says:

"He created you from one soul. Then He made from it its mate, and He produced for you from the grazing livestock eight pairs. He creates you in the wombs of your mothers, creation after creation, within three darknesses. That is Allah, your Lord; to Him belongs dominion. There is no deity except Him, so how are you averted?" (39:6)

This verse states that the embryo is covered in three coverings or layers, referred to as "darknesses" in this verse. Water, air, light and heat cannot penetrate these coverings. Nor can they be seen with the naked eye.



- Drawing of a sagittal section of a gravid uterus at 4 weeks showing the relation of the fetal membranes to each other and to the deciduas and embryo.

(1) **Maurice Bucaille** He was the chief of the surgical clinic at the University of Paris.



Dr. Maurice Bucaille(1) said: "Modern interpreters of the Qur'an see in this verse the three anatomical layers that protect the infant during gestation: the abdominal wall, the uterus itself, and the surroundings of the fetus (placenta, embryonic membranes, amniotic fluid)."(2)

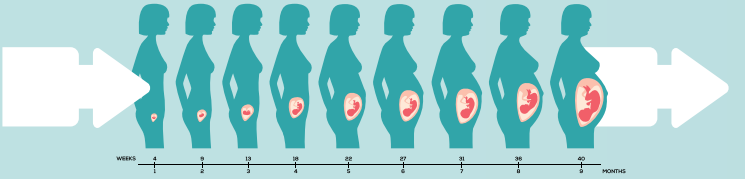
(2) **Bucaille,** Maurice. The Bible, the Qur'an and Science: The Holy Scriptures Examined in the Light of Modern Science. 2010. Archive.org. Web. 5 Sept 2017. https://archive.org

The embryo is also placed in a safe place. Allah says:

"Did We not create you from a liquid disdained? And We placed it in a firm lodging for a known extent. And We determined it, and excellent are We to determine." (77:20-23)

Dr. Gary Miller(3) tells us, "A reporter asked Professor **Keith Moore:**(4) 'Don't you think that maybe the Arabs might have known about these things - the description of the embryo, its appearance and how it changes and grows? Maybe they were not scientists, but maybe they did some crude dissections on their own - carved up people and examined these things.'

The professor immediately pointed out to him that he (the reporter) had missed a very important point. All of the slides of the embryo that had been shown and had been projected in the film had come from pictures taken through a microscope. He said, 'It does not matter if someone had tried to discover embryology fourteen centuries ago, they could not have seen it!'"



(3) **Abdul-Ahad Omar** is a Canadian Muslim. He is notable for being a former Christian theologian and minister who converted to Islam.





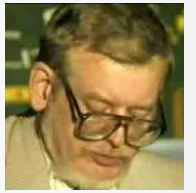
(4) **Keith Moore** He is a world-renowned embryologist. He was the former president of the Canadian Association of Anatomists, Department of Anatomy and Cell Biology, University of Toronto.

All of the descriptions in the Qur'an of the appearance of the embryo are of the organism when it is still too small to see with the naked eye. Therefore, one needs a microscope to see it. Since such a device had only been around for little more than two hundred years. Dr. Moore taunted, "Maybe fourteen centuries ago someone secretly had a microscope and did this research, making no mistakes anywhere. Then he somehow taught Muhammad and convinced him to put this information in his book. Then he destroyed his equipment and kept it a secret forever. Do you believe that? You really should not unless you bring some proof because it is such a ridiculous theory."

When he was asked, "How do you explain this information in the Qur'an?"

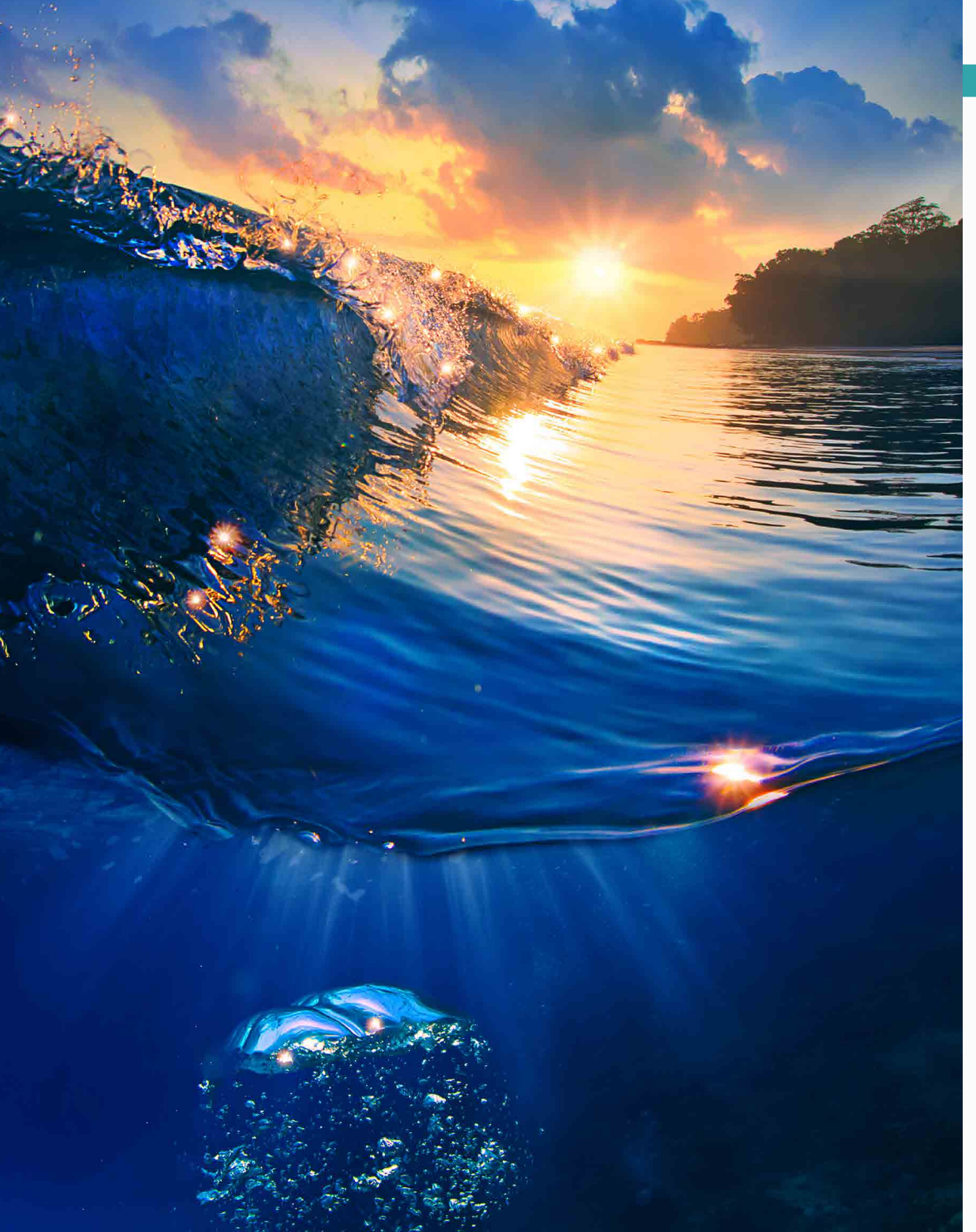
Dr. Moore's reply was, "It could only have been divinely revealed!"

Dr. Gerald C. Goeringer(5) said: "This description antedates by many centuries the recording of the various stages of human embryonic and fetal development recorded in the traditional scientific literature."



Dr. Gerald C. Goeringer

(5) **Dr. Gerald C.** Goeringer is course director and associate professor of Medical Embryology at the Department of Cell Biology, School of Medicine, Georgetown University, Washington, DC, USA.



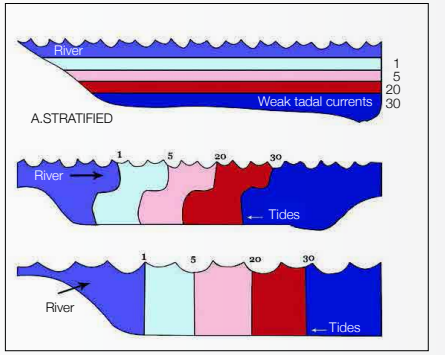
27

What is mentioned in the Qur'an about the Oceans

The Qur'an on the Barrier Between the Seas

Allah says:
"And it is He who has released [simultaneously] the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition." (25:53)

The fact that the waters of the oceans do not mix with each other has only been discovered lately by oceanographers. This is due to the physical force called "surface tension," wherein waters of neighboring seas do not mix. It is caused by the difference in the density of their waters. Surface tension prevents them from mingling with one another, just as if a thin wall were between them. The Amazon River's water pours into the Atlantic Ocean and yet preserves its traits even after it goes out 200 meters into the ocean.



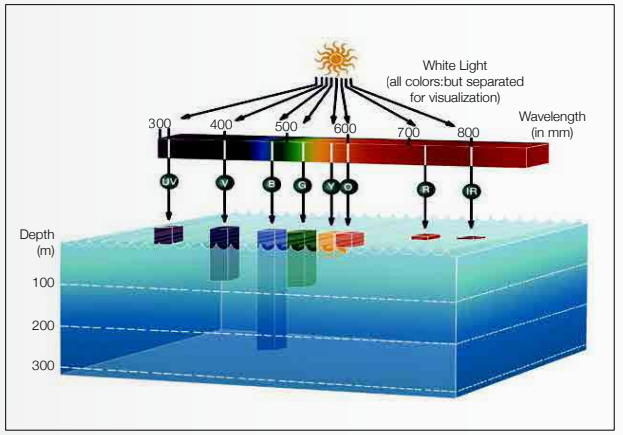
- There are three main salinity regimes in coastal waterways: stratified; partially mixed and fully mixed.

(1) White, Harvey E. Modern College Physics. New York: Van Nostrand Reinhold, 1973. Print..

The Qur'an on Darkness in the Seas and Internal Waves:

Allah says:
"Or [they are] like layers of darkness within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds – layers of darkness, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allah has not granted light - for him there is no light." (24:40)

It is well-known and affirmed scientifically that at extreme depths of the ocean there is no light, only darkness. The cause for this is that sunrays cannot reach it, for oceans range from being a few hundred meters deep to being 10994 meters deep. The darkness in the deep seas and oceans is found to begin at around a depth of 200 meters and below. At this depth, there is almost no light. Below a depth of 1000 meters there is absolutely no light penetration. Therefore, most of the sun's rays are absorbed by the water at 100 meters. This portion of the sea is known as the luminous portion. Thereafter 1% of the sun's rays are visible at 150 meters, and 0.01% of the rays at 200 meters.

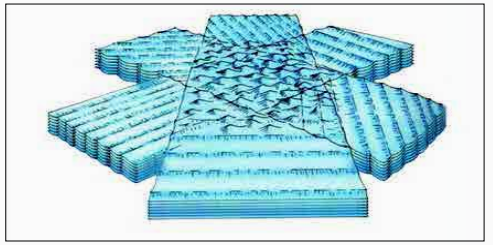


- This diagram shows the depth that light will penetrate in clear ocean water. Because red light is absorbed strongly, it has the shallowest penetration depth, and blue light has the deepest penetration depth. (Applied Optics, Vol. 20 (177) Smith, R.C. and K.S. Baker. 1981. Also see: http://daac.gsfc.nasa.gov/oceancolor/scifocus/oceanColor/oceanblue.shtml)

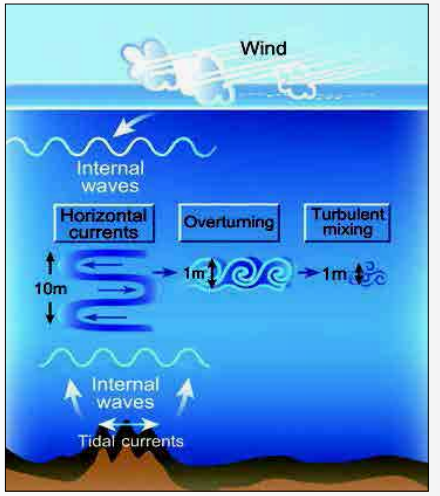
The ozone layer in the atmosphere reflects most of the ultra-violet rays, whereas the clouds reflect 30% and absorb 19% of these rays. Only 51% of these rays reach the sea. Between 3% and 30 % of the sunlight is reflected at the sea surface. Then almost all of the seven colors of the light spectrum are absorbed one after another in the first 200 meters, except the blue wavelength.

The Qur'an on Internal Waves:

Scientists have also recently discovered that there are internal waves which "occur on density interfaces between layers of different densities." The internal waves cover the deep waters of seas and oceans because the deep waters have a higher density than the waters above them. Internal waves act like surface waves. They can also break, just like surface waves. Internal waves cannot be seen by the human eye, but they can be detected by studying temperature or salinity changes at a given location.

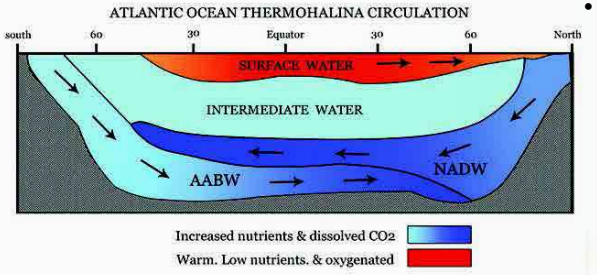


- Internal waves at interface between two layers of water of different densities.
- One is dense (the lower one), the other one is less dense (the upper one). (Gross, M. Grant. Oceanography. New Jersey: Prentice Hall. 1993. Print)



- Internal waves and scales of ocean mixing. (Oceanography, Chris Garrett. Also see: http://www.nature.com/nature/journal/v422/n6931/full/422477a.html)

For example, the Mediterranean Sea's water is warm, saline, and less dense, compared to the Atlantic Ocean's water. When Mediterranean water enters the Atlantic over the Gibraltar sill, it moves several hundred kilometers into the Atlantic at a depth of about 1000 meters with its own warm, saline, and less dense characteristics. The Mediterranean water stabilizes at this depth. Although there are large waves, strong currents, and tides in these seas, they do not mix or transgress this barrier.



- The major water masses in the deep ocean are differentiated by their temperature and salinity. These properties determine their relative densities, which in turn drive deep thermohaline circulation of the oceans. NADW = North Atlantic Deep Water. AABW = Antarctic Bottom Water. Modified from figure courtesy of Dr. Steve Hovan, Indiana University of Pennsylvania.

This information has only been known to us in this age, with the advanced technology and equipment available to detect these events. The Prophet ﷺ lived in a desert climate far from the ocean, and he did not travel across any oceans. The fact that the Quran mentions this phenomenon indicates the veracity of the Quran.

- A cumulonimbus cloud. This picture has been taken by NASA satellite. It is as though an invisible hand is pushing the cumulus clouds to the place of convergence





- An image of the atmosphere including its clouds and winds.

28

The Qur'an on Formation of Clouds and Rain

Allah says:
"And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded." (7:57)

Allah also says:
"And We have sent the fertilizing winds and sent down water from the sky and given you drink from it. And you are not its stockers." (15:22)

Modern science has affirmed the scientific points mentioned in these verses of the Qur'an. The winds carry water particles which are rich in salt up into the atmosphere. These particles which are called "aerosols", function as water traps and form cloud drops by collecting around the water vapor themselves. The clouds are formed from water vapor that condenses around the salt crystals or dust particles in the air. Because the water droplets in these clouds are very small (with a diameter between 0.01 and 0.02 mm), the clouds are suspended in the air, and spread across the sky.[1]

Thus, the sky is covered in clouds. The water particles that surround salt crystals and dust particles thicken and form rain-

[1] See: Tarbuck, Edward J., & Lutgens, Frederick J. (1994). Earth Science. New Jersey: Prentice Hall. Also see: Whiteman, David C. (2000). Mountain Meteorology. Oxford University Press.

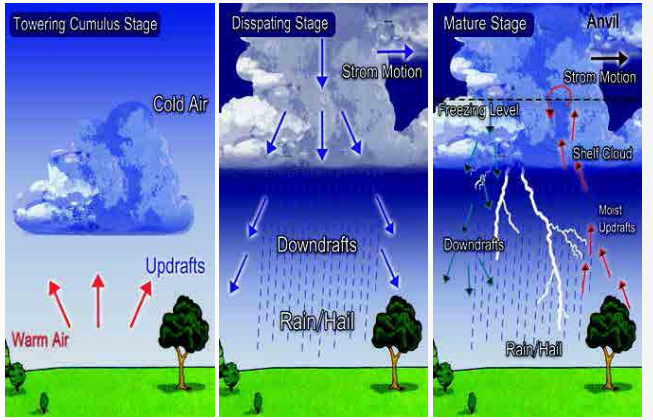
drops, so drops that become heavier than the air leave the clouds and start to fall to the ground as rain.

Allah says:
"Do you not see that Allah drives clouds? Then He brings them together, then He makes them into a mass, and you see the rain emerge from within it. And He sends down from the sky, mountains [of clouds] within which is hail, and He strikes with it whom He wills and averts it from whom He wills. The flash of its lightening almost takes away the eyesight." (24:43)

Rain clouds are formed and shaped according to definite systems and stages. The formation stages of cumulonimbus, a type of rain cloud, are:

1st stage: **Being Driven Along:** Clouds are carried along, that is, they are driven along by the wind.

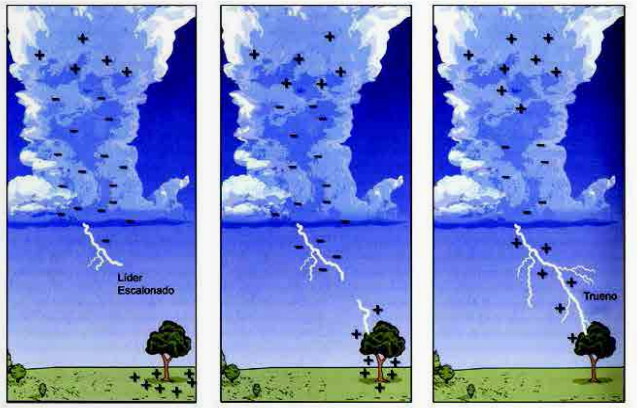
2nd stage: **Joining:** Then, small clouds (cumulus clouds) driven along by the wind join together, forming a larger cloud.



1st Stage 2nd Stage 3rd Stage

3rd stage: **Stacking:** When the small clouds join together, updrafts within the larger cloud increase. The updrafts near the center of the cloud are stronger than those near the edges. These updrafts cause the cloud body to grow vertically so the cloud is stacked up. This vertical growth causes the cloud body to stretch into cooler regions of the atmosphere, where drops of water and hail formulate and begin to grow larger and larger. When these drops of water and hail become too heavy for the updrafts to support them, they begin to fall from the cloud as rain, hail, etc.

A cloud becomes electrified as hail falls through a region in the cloud of super-cooled droplets and ice crystals. As liquid droplets collide with a hailstone, they freeze on contact and release latent heat. This keeps the surface of the hailstone warmer than that of the surrounding ice crystals.



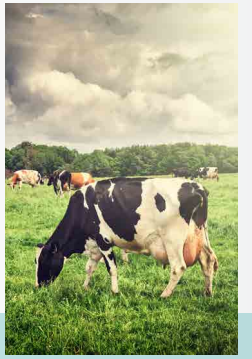
- Model for forked lighting. (a) The negative charge concentrated at the bottom of the cloud becomes large enough to overcome the air's resistance and develops a «leader» pointing towards the ground. (b) An upward flow of positive charges from the ground concentrates elevated points. (c) The downward flow of negative charges meets the upward flow of positive charges and a strong electric current known as return stroke carries the positive charges into the cloud.

When the hailstone comes in contact with an ice crystal, an important phenomenon occurs. Electrons flow from the colder object toward the warmer object. Hence, the hailstone becomes negatively charged. The same effect occurs when super-cooled droplets come in contact with a hailstone and tiny splinters of positively charged ice break off. These lighter positively charged particles are then carried to the upper part of the cloud by updrafts. The hail falls towards the bottom of the cloud, thus the lower part of the cloud becomes negatively charged. These negative charges are then discharged as lightning. We conclude from this that hail is the major factor in producing lightning.[1]

Allah says:
"And the thunder exalts [Allah] with praise of Him – and the angels [as well] from fear of Him – and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allah; and He is severe in assault." (13:13)

[1] See: Anthes, Richard A., John J. Cahir, Alistair B. Fraser, & Hans A. Panofsky. The Atmosphere. Columbus, OH: Charles E. Merrill. 1978. Also see: Miller, Albert, Thompson, Jack C., & Peterson, Richard E. The Elements of Meteorology. Columbus, OH: Merrill Pub Co. 1983. Also see: Murphy, Brendan & Nance, Damian. Earth Science Today. Pacific Grove, CA: Brooks/Cole. 1998.

[2] The Bible, The Qur'an and Science.



29 The Qur'an on Animals

Allah says:
"And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies – between excretion and blood – pure milk, palatable to drinkers." (16:66)

Maurice Bucaille[2] said:
"From a scientific point of view, physiological notions must be called upon to grasp the meaning of this verse. The substances that ensure the general nutrition of the body come from chemical transformations which occur along the length of the digestive tract. These substances come from the contents of the intestine. On arrival in the intestine at the appropriate stage of chemical transformation, they pass through its wall and towards the systemic circulation. This passage is effected in two ways: either directly, by what are called the 'lymphatic vessels,' or indirectly, by the portal circulation. This conducts them first to the liver, where they undergo alterations, and from here they then emerge to join the systemic circulation. In this way, everything passes through the bloodstream.

The constituents of milk are secreted by the mammary glands. These are nourished, as it were, by the product of food digestion brought to them via the bloodstream. Blood therefore plays the role of collector and conductor of what has been extracted from food, and it brings nutrition to the mammary glands, the producers of milk, as it does to any other organ.

Here the initial process which sets everything else in motion is the bringing together of the contents of the intestine and blood at the level of the intestinal wall itself. This very precise concept is the result of the discoveries made in the chemistry and physiology of the digestive system. It was totally unknown at the time of Prophet Muhammad and has been understood only in recent times. I consider that the existence in the Qur'an of the verse referring to these concepts can have no human explanation on account of the period in which they were formulated."



- "Have We not made the earth as a bed, and the mountains as pegs?" (78:6 -7)

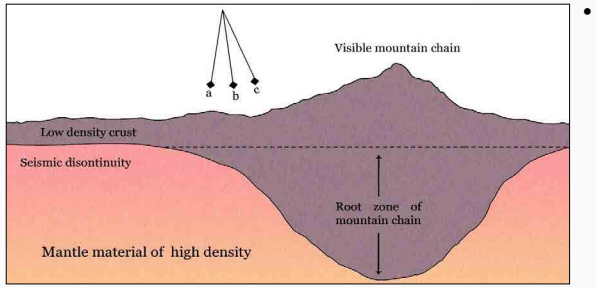
30 The Qur'an on Mountains

Allah says:
"Have We not made the earth as a bed, and the mountains as pegs?" (78:6-7)

Scientists explain the importance of mountains as being pegs which stabilize the earth saying:
"Mountains have underlying roots. These roots are deeply embedded in the ground, thus, mountains have a shape like a peg. The earth's crust is thirty to sixty kilometers deep, this being known due to the seismograph. Also, it is known due to this machine that every mountain has an underlying root, which stabilizes the crust of the earth with the underlying layers, and prevents the earth from shaking. Therefore, the mountain is similar to a nail, which holds different pieces of wood together."(1)

Allah says:
"And He has affixed into the earth, mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves." (16:15)

Modern science attests to the fact that mountains are distributed evenly and perfectly on earth, which also stabilize the earth, especially those mountains which the geologists call "Asymmetrical Mountain Ranges" which are to be found in every continent. How then could an unlettered man, whose nation was mostly unlettered, know these facts?

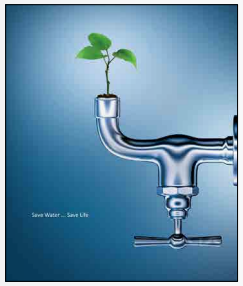


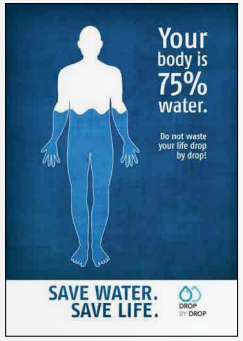
- Isostacy: Mountain masses deflect a pendulum away from the vertical, but not as much as might be expected. In the diagram, the vertical position is shown by (a) if the mountain were simply a load resting on a uniform crust, it ought to be deflected to (c). However because it has a deep "root" of relatively non-dense rocks, the observed deflection is only to (b). Cattermole, Peter. Building Planet Earth: Five Billion Years of Earth History. Cambridge University Press. 2000.

(1) Earth, Press, Frank & Siever, Raymond. Earth. New York: W.H.Freeman. 1982. Also see: Tarbuck, Edward J., & Lutgens, Frederick J. (1994). Earth Science. New Jersey: Prentice Hall. Also see: El-Naggar, Z.R. The Geological Concept of Mountains In The Qur'an. Marefah. 2007. Also see: Murphy, Brendan & Nance, Damian. Earth Science Today. Pacific Grove, CA: Brooks/Cole. 1998.

31 Water and Life

- Italian designer Mr. Daniele Gaspari has been on professionals and non-professionals to create a newspaper ad that inspires others to preserve water, now and for future generations. Mr. Gaspari won the competition for his ad "Wasting water will kill the future".





Allah says:
"Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?" (21:30)

Modern science affirms clearly that water is the basic building block of life. Chemists have proven that water is a necessary and active substance used in the reactions which occur inside the body. For this reason, it is the only fluid which every living thing needs, no matter how large or small it may be, starting with micro-organisms to the largest living animals on earth.

The main source of life for humans, animals and plants is water. It is proven by scientific analysis that the body of a human adult from the age of 15 years and upwards ranges from approximately 50-75% water. As for a child, their body water composition can be even higher. As for the plant kingdom, the water content of common fruits and vegetables is as follows: banana (74%), white potato (79%), grapes (81%), pineapple (87%), celery (95%) and radish (95%). This shows how all life is based heavily upon water.

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

- "And We have made from water every living thing." (21:30)

32 Who are those that show Enmity towards Islam?

If we look at the religions of the world, one realizes that Islam is a religion loathed by a number of people. What is the reason for this open enmity? If we scrutinize those who openly display their enmity towards Islam, we can categorize them into one of the following categories:

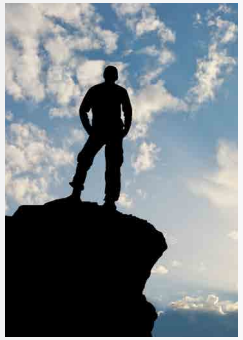
01 Polytheists and ignorant people, as Islam is the religion of truth which disallows worshipping and showing humility to anything other than Allah.
Allah says:
"Say, [O Muhammad] 'Is it other than Allah that you order me to worship, O ignorant ones?'" (39:64)

02 Those whose natural dispositions have become adulterated, as Islam is a religion which agrees with the natural disposition of humans.
Allah says:
"So direct your face toward the religion, inclining to truth. [Adhere to] the natural disposition upon which Allah has created all people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know." (30:30)

03 Unjust people, as Islam is a religion of justice and equity.
Allah says:
"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded." (16:90)

04 Those who seek to spread mischief and wrongdoing, as Islam is the religion of righteousness and reform.
Allah says:
"…And they [the disbelievers] strive throughout the land [causing] corruption, and Allah does not like those who cause corruption." (5:64)





05 Transgressors, as Islam is the religion of peace.
Allah says:
"Fight in the way of Allah those who fight you but do not commit aggression. Indeed, Allah does not like aggressors." (2:190)

06 The fanatics and extremists, as Islam is a moderate religion.
Allah says:
"And thus we have made you a moderate and just community that you will be witnesses over the people and the Messenger will be a witness over you." (2:143)

07 People who have lustful desires, as Islam is a religion of chastity.
Allah says:
"And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way." (17:32)

08 Those who desire the worldly life, as Islam is a religion of mutual support and mercy which fights exploitation of people's needs and weaknesses.
Allah says:
"And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that they might aid you to consume a portion of the wealth of the people in sin, while you know [it is unlawful]." (2:188)

09 Those who scorn and belittle humanity and deem themselves a chosen race, as Islam is a religion of equality which fights all forms of racism and prejudice.
Allah says:
"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the Sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (49:13)

Dear reader, after having read this far, I believe many of the notions that you may have come across in the media about Islam have already started to crumble and the truth about Islam is now becoming more apparent. Let us note down for you the key qualities of Islam:

01 **Islam** is the religion of truth which disallows worshipping and showing humility to anything other than Allah. Allah, the Exalted, says:
"Say, [O Muhammad] 'Is it other than Allah that you order me to worship, O ignorant ones?'" (39:64)

02 **Islam** is a religion of peace that denounces all forms of injustice and tyranny. Allah, the Exalted, says:
"Allah does not forbid you from being righteous and just toward those who do not fight you because of religion and do not expel you from your homes. Indeed, Allah loves those who act justly." (60:8)

03 **Islam** is a religion that encourages education and the spread of knowledge. Allah, the Exalted, says:
"…Say, 'Are those who know equal to those who do not know?' Only they will remember [who are] people of understanding." (39:9)

04 **Islam** is a religion of purity and hygiene. Allah, the Exalted, says:
"Indeed, Allah loves those who are constantly repentant and loves those who purify themselves." (2:222)

05 **Islam** is a religion of justice and good conduct. Allah, the Exalted, says:
"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded." (16:90)

06 **Islam** is a religion of ease. Allah, the Exalted says:
"Allah intends for you ease and does not intend for you hardship." (2:185)

07 **Islam** is a religion of mercy. The Prophet ﷺ said:
"Those who are merciful will be shown mercy by God. Be merciful to those on the Earth and God shall be merciful to you." (Tirmidthi)

08 **Islam** is a religion of complete justice. Allah, the Exalted, says: "…Do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness." (5:8)

09 **Islam** is a religion that calls for cooperation in goodness. Allah, the Exalted, says:
"And cooperate in righteousness and piety, but do not cooperate in sin and aggression." (5:2)



10 **Islam** is not a religion for a select group, race or ethnicity. It is for humankind at large. Allah, the Exalted, says:
"And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know." (3:103)



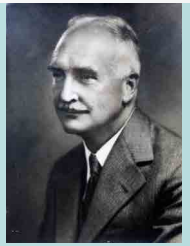
11 **Islam** is a religion that effaces all sin. Allah, the Exalted, says: "Say, 'O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.'" (39:53)

(1) Dorman, Harry G. Toward understanding Islam: Contemporary Apologetic of Islam and Missionary Policy. Columbia University. 1948.

33 Distinguishing Qualities and Privileges of Islam

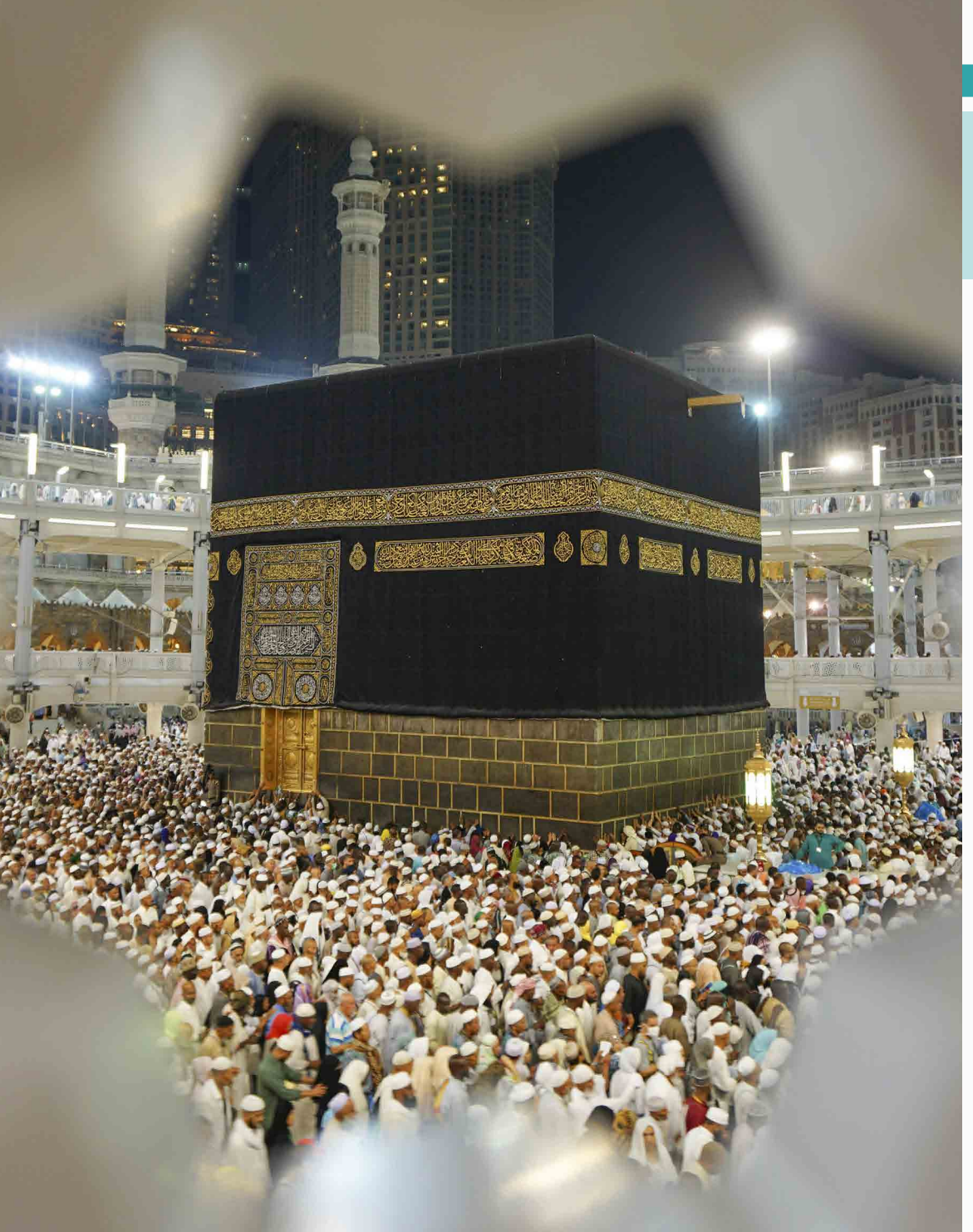
Since Islam is the last religion, it has distinguished qualities and privileges which make it suitable for all times and places:

- It is the last Divine Religion revealed to man.
- Islam recognizes the previous divine revelations. On the other hand, Jews do not recognize Jesus, and the Christians do not recognize Muhammad ﷺ; whereas Muslims recognize Moses, Jesus and all the prophets, may Allah exalt their mention.
- In Islam, humans relate with their Lord in all matters and conditions without intermediary.
- Islam is the only religion which has not been distorted or changed.



Harry G. Dorman said: "[The Qur'an] is literal Revelation of God, dictated to Muhammad by Gabriel, perfect in every letter. It is an ever-present miracle witnessing to itself and to Muhammad, the Prophet of God. Its miraculous quality resides partly in its style, so perfect and lofty that neither man nor jinn could produce a single chapter to compare with its briefest chapter, and partly in its content of teachings, prophecies about the future, and amazingly accurate information such as the illiterate Muhammad could never have gathered of his own accord."(1)

- Islam is the religion which covers both the material and spiritual aspects of life. It does not neglect even the slightest of things in a Muslim's life. It was said to Salman, one of the Companions of the Prophet: "Your Prophet has taught you everything, even how to relieve yourselves?" Salman replied, "Of course, he forbade us to face the direction of the Qiblah while defecating or urinating, or to clean oneself with his right hand, or to use less than three stones, or to use bone or dung (to clean oneself)." (Muslim)



Sarojini Naidu[1] said:
"Sense of justice is one of the most wonderful ideals of Islam, because as I read in the Qur'an, I find those dynamic principles of life, not mystic but practical ethics for the daily conduct of life suited to the whole world."

(1) Sarojini Naidu, Islam. Radio Islam. Retrieved on 1 December 2013.

- Islam satisfies both human physical and spiritual needs in equilibrium. It refuses to allow that one aspect be given precedence over the other.

Prince Charles[2] said:
"Islam can teach us today a way of understanding and living in the world which Christianity itself is poorer for having lost. Islam refuses to separate man and nature, religion and science, mind and matter."[3]



- Islam does not conflict with human intellect or natural disposition.

(2) Prince Charles.

(3) Bayman, Henry. The Secret of Islam: Love and Law in the Religion of Ethics. Berkeley, CA: North Atlantic Books. 2003.

- Islam is the religion for humankind at large, regardless of their education, time and place. This is in contrast to previous religions which were sent to specific people at a specific time. For example, if a person wants to become a Jew, he has to be born a Jew. Jesus said about his mission in the New Testamant: "I was sent to the lost sheep of the Children of Israel." Whereas Islam is a universal religion that is fit for all people, at all times, regardless of their race or language.

It is the Word of God:
"And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know." (34:28)

In these verses, God commands His Prophet ﷺ to openly call to Islam, so he called his people to worship God alone, and to cast aside all false deities. He was harmed by his people, yet he remained steadfast and merciful. He sent letters to the Kings of his time and invited them to accept Islam. Among those whom he wrote to were the Emperor of Rome, the Emperor of Persia, and the King of Abyssinia. If the message of the Prophet Muhammad ﷺ was not a universal one, he

would not have invited the rulers of different kingdoms close to Arabia to accept Islam. This would possibly open more than one front with adversaries who were far better equipped and greater in number. Why would he venture to do something like this if it were not but a divine Message from God which he was ordered to convey to mankind at large!

The Messenger of Allah ﷺ said: "This matter (Islam) will become as apparent as the night and day. Every person in a city or a desert area will come to know of this religion, by means of might or disgrace. Might by which Islam is honored and disgrace by which God disgraces disbelief." (Ahmad)



34 Conclusion

The Divine Religion, Islam, is complete in all aspects. It is the constitution for a fulfilling life in this world, and an eternal and pleasurable one in the Hereafter. You may find some defective manners or faults in the way Muslims deal with themselves and others, but know that Islam has nothing to do with these shortcomings. This may be due to their ignorance of the religion, or weakness in their faith which leads them to do what you see. So do not judge Islam according to what you may experience from some of its followers. This small publication should be regarded as a key to start researching the Truth. However, to further study Islam:

01 Remove any prejudice.

02 Have a true desire to reach the Truth and do not make it your goal to instead seek faults and errors.

03 Think independently and do not blindly follow others.

Allah says:
"And when it is said to them, 'Follow what Allah has revealed,' they say, 'Rather, we will follow that upon which we found our fathers.' Even if Satan was inviting them to the punishment of the Blaze?" (31:21)

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35 How Does One Become a Muslim?

In order to become a Muslim, there are no specific religious rituals or customs that you need to perform, either in specific areas or in the company of others. This is because, in Islam, a person has a direct relationship with his Lord without any intermediaries.

By simply believing and declaring that there is only one God and that Muhammad is His servant and Messenger, one thereby becomes Muslim. Upon making this statement sincerely, every sin in someone's life up to that point is forgiven.

God says in the Holy Qur'an:
"Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful." (25:70)

You begin life again as a Muslim, one who submits to the will of God.

As for non-Muslims who have accepted Islam, they will be given their reward in double, due to their belief in their messengers as well as their belief in Muhammad ﷺ.

Allah says:
"Those to whom We gave the Scripture before it – they are believers in it. And when it is recited to them, they say, 'We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, Muslims [submitting to Allah].' Those will be given their reward twice for what they patiently endured and [because] they avert evil through good, and from what We have provided them they spend." (28:52-54)

In addition to this, Allah effaces all the sins they did before accepting Islam.
The Prophet ﷺ said:
"Islam effaces all [the sins one did] before it." (Muslim).

THE MESSENGER OF GOD MUHAMMAD

An account of the life of Prophet Muhammad (peace be upon him). The book introduces us to the Prophet's noble character, his humble life and his conduct with his family at home, his companions and all people in society. It tells us how he strove to fulfil the task God assigned to him and contemplates how he dealt with his enemies, the exceptional magnanimity he showed to all and his simple, but highly effective, method of advocating his message.



THE KEY TO UNDERSTANDING ISLAM

This book explains how Islam is a code of living that covers all aspects of life. It comprises a set of acts of worship which play important roles in placing morality on a solid foundation and strengthening good qualities in people so that they are keen to follow the right path. The book cites many examples and speaks about the importance Islam attaches to knowledge. It mentions a number of recent scientific discoveries that the Qur'an has referred to ١٤ centuries ago.



MESSAGE OF ISLAM

The Message of Islam begins by reminding the reader that Islam, its worship, the rules governing people's transactions and all its teachings have always remained the same as they were taught by Prophet Muhammad (peace be upon him). No change or alteration has been introduced into the religion, though some Muslims have changed. The book discusses and sheds light on a number of rights to which Islam attaches great importance.



ROMANCE IN ISLAM

This book highlights the great importance Islam attaches to love. It shows that the love of God is the best and the most noble love. When it is rooted in a person's heart, it sets that person's behaviour on the right footing, elevates his emotions and feelings and removes selfishness. A person who truly loves God extends feelings of love and compassion to all creatures.



ISLAMIC PERSPECTIVE ON SEX

This book discusses the Islamic approach to sex and how to satisfy the sexual desire in the proper and beneficial way. The proper way to satisfy sexual desire is within marriage and according to Islam, marriage is a necessity for the individual to achieve personal fulfilment. For society, marriage is the way to progress, development and stability.



JESUS IN THE QURAN

After first discussing people's need to receive the divine message through prophets, this book relates the story of Jesus, son of Mary (peace be upon him) It starts well before his birth, then goes on to discuss his message and the opposition he had to endure. The book also discusses the Qur'anic account of Jesus which makes clear that he enjoys a very high position with God Almighty.



ISLAM IS THE RELIGION OF PEACE

Islam is the Religion of Peace, shows with perfect clarity that Islam is the religion of peace and that the spread of Islam means the spread of peace throughout the world. Muslims must always be true to their promises and covenants and treat others with justice and compassion.



EASE AND TOLERANCE IN ISLAM

This book explains that Islam admits no rigidity and making things easy is a general feature of all aspects of the Islamic faith. It is a religion God revealed that can be implemented by people with different failings, feelings and abilities. Islamic law takes all this into account and addresses human nature and appeals to it. God says: "He has laid no hardship on you in anything that pertains to religion." (٢٢ :٧٨)



HUMAN RIGHTS IN ISLAM

Human rights in Islam are outlined in the Qur'an and the teachings of Prophet Muhammad (peace be upon him). They aim to make man lead a life of compassion and dignity, so that he acquires all good qualities and deals with others in the best manner. The book clarifies the misconceptions that are often expressed regarding the different aspects of freedom and responds to criticism in a calm and objective way.



GLAD TIDINGS

Glad Tidings explains the nature of Islam and clarifies the error of people who rely for information on suspect sources. The book highlights the main features of Islam and tells everyone who embraces Islam that God erases all their past sins and errors. As the Prophet makes clear: "Islam wipes away all past sins."



MY FIRST STEPS IN ISLAM

This book explains for non-Muslim readers how to embrace Islam and shows that this does not require much effort. To new Muslims, the book explains the essential elements of Islam and outlines the character of Prophet Muhammad, his qualities and the message he delivered to mankind. It goes on to discuss the various acts of worship Muslims are required to offer, as well as their purposes and significance.



THE PURITY

Under Islam, the concept of purification is not limited to personal and physical purity; it includes purifying oneself of sin and all disobedience of God. This book discusses the detailed rules of physical purification including ablution, grand ablution, the removal o impurity, dry ablution, etc.



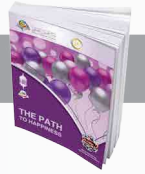
BILAL THE ABYSSINIAN

This book tells the history of Bilal ibn Rabah, a former slave who became a companion of the Prophet. The book expounds Islam's attitude to racial discrimination, highlighting significant events that show the Prophet took care of many of those who were persecuted, protected them and gave them their rightful status in the Muslim community.



THE PATH TO HAPPINESS

The Path to Happiness explains that the way of life Islam provides for its followers is divine and intended to ensure that people enjoy real happiness in this present life and in the life to come. Islam establishes the concept of true and everlasting happiness, which makes Muslims aspire to the sublime through obedience of God and earning His pleasure.



WOMEN IN ISLAM

This book discusses the status of women prior to Islam and how women were ill-treated and humiliated in many cultures. It explains how Islam put an end to all this injustice, established women's rights and gave women their rightful status.



HISN AL-MU'MIN

Hisn Al-Mu'min speaks of the causes of reversals and misfortunes that people encounter. It highlights how one can ensure the protection and preservation of God's favours and blessings, as well as preventing harm and reducing the effects of personal tragedies and calamities. The book teaches the ways and means to fortify oneself against the effect of such tragedies, the most important being remembrance of God and glorifying Him at all times. This book explains the best forms of such remembrance and glorification.



THE BEGINNING AND THE END

Questions of the creation, existence and progress of the universe have been raised by communities throughout the ages. Yet from its earliest days, Islam addressed these questions in a most direct and clear way. This book explains that the ultimate objective of creation is for all creatures to submit themselves to God and worship Him alone. All aspects of life in the universe inevitably end in death then will be brought back to life on the Day of Resurrection when they receive due recompense for their actions.



EVERY RELIGIOUS INNOVATION

This book defines and explains the various types of deviation from the essence of Islam and its true teachings. It reveals the negative consequences of deviation on Muslims and their life and how deviation is bound to give non-Muslims a distorted view of Islam. Finally, the book describes the role of Muslims in discarding all deviation, according to their abilities.





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THE KEY
TO UNDERSTANDING ISLAM

This book states from the outset that the Qur'an is not a book of science. However, Islam respects science and scientists, giving them high status in Islamic society, and tells its followers to afford scientists the respect they deserve. The author informs his readers that he has no intention to relate the Qur'an to modern scientific discoveries. He only cites Qur'anic verses that refer to such discoveries as science have made in our present time.

The book explains that Islam is a faith that lays down a complete way of life. It makes clear that Islam is a faith that liberates human beings, through advocating the worship of the One and True God. It condemns aggression and injustice. It promotes learning and the acquisition of knowledge. It advocates purification, cleanliness, justice, perfection, tolerance, compassion, mercy, helping others and absolute justice for all humanity. It is addressed to all humanity, making no distinction between human beings. God has bestowed Islam as an act of His mercy to the whole world.

It is our hope that readers will enjoy reading this book and that, along with other releases by the Osoul Global Centre, it will provide the information they seek on Islam in an easy to understand and complete manner.

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