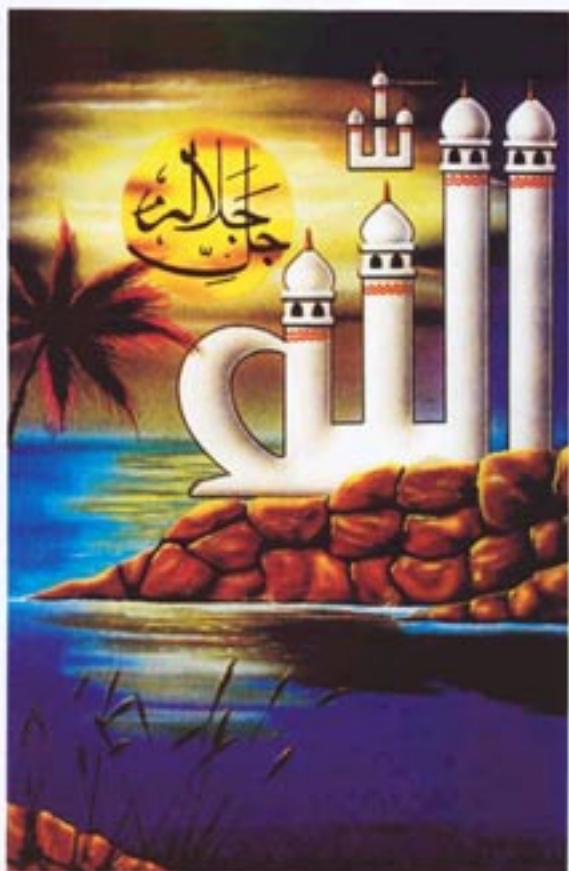


Basic Principles of **ISLAM**



FAITH

الله  
الاحقر



PRAYER



POOR-DUE



FASTING



PILGRIMAGE

## ISLAMIC WEBSITES

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

Islam for today features articles and contains links only to information presented in an inclusive, good natured and welcoming nature. Contains articles on Islam by Western converts and many links regarding Islam and the current world events.

<http://beconvinced.com/>

General guide to Islamic cultures and beliefs. Existence of God, misconceptions about Jesus, science in the Qur'an etc.

<http://islamworld.net/>

Massive collection of links presents various resources, for Muslims and non - Muslims including prayer information. Browse the Qur'an in various languages.

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

Resources intended for non Muslims introduces the five pillars of Islam, the teachings of the Qur'an and the potential benefits of practicing Islam.

[http://www.islam.org/mosque/intro\\_islam.htm](http://www.islam.org/mosque/intro_islam.htm)

Introducing Islam to non - Muslims

<http://www.islamworld.net/true.html>

Overview of the Islamic faith, aims to correct false notions who or what is Allah, and how the religion has often been smeared by fanatics and fundamentalists.

<http://islamandscience.50megs.com/>

Nearly discovered scientific facts revealed in the Qur'an and Hadeeth before 1400 years.

<http://www.islam.com/Section.asp?id=1>

Features an overview of the religion of Islam including its history, origin and tradition.

<http://www.islam.org/>

A great information site about Islam and Muslims in text, audio, and video. Also a good reference for non-Muslims who are searching about Islam, Prophet Muhammad (pbuh), other prophets (e.g. Jesus, Mousa) and religions (Christianity, Judaism, etc).

<http://home.att.net/~azawawi/>

An introduction to Islam for non-Muslims. This contains the following about Islam: Who created the universe and why? Who is Allah, The prophet promised in the Bible Jesus and Mary in Qur'an, the Miracle, the unveiling of Islam and Other related topics about Islam

**"O mankind! We created  
You from a single (pair)  
Of a male and a female,  
And made you into  
Nations and tribes, that  
You may know each other  
(Not that you despise each other)  
Verily, the most honoured of you  
In the sight of Allah  
Is the most  
Righteous of you.  
And Allah has full knowledge  
And is well acquainted."**

*Qur'an (49:13)*

For further information, please contact the address below:



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## CONTENTS

	Page
Principles of the ISLAMIC WAY OF LIFE	1
THE WAY OF PEACE	3
THE PURPOSE OF ISLAMIC PILLARS	4
The shahadah (declaration of faith)	4
The prayers (salah)	4
The fasting (sawm)	5
The charity (zakah)	8
The pilgrimage (hajj)	9
PROPHETS OF ALLAH	11
THE LIFE OF THE PROPHET (Peace and Blessings be Upon Him)	12
A Prophet like Moses	13
Lineage of Prophets Muhammad, Jesus and Moses (peace be upon them).	15
PROPHET MUHAMMAD (PBUH) IN THE OLD AND NEW TESTAMENTS	16
The Old Testament	16
The New Testament	17
CHRIST IN ISLAM (Peace and Blessings be Upon Him)	18
Jesus (PBUH) in the Qur'an:	18
The Qur'an Re-establishes the Second Coming of Jesus (PBUH)	19
WHAT DOES THE QUR'AN SAY ABOUT JESUS AND CHRISTIANITY?	22
The Nearest to Muslims Are The Christians	22
The Miracles of Jesus (Pbuh)	22
We Muslims believe in the following about Jesus (Peace Be Upon Him):	23
Mary Honoured	23
WHAT ARE THE DIFFERENCES BETWEEN MUSLIM'S BELIEF AND CHRISTIAN'S BELIEF?	24
The oneness of Allah	24
The refusal of trinity	24
Jesus not crucified	25
Like Adam	25
There is no inheritance of sins	25
No priesthood in Islam	25

THE HOLY QUR'AN	26
THE QUR'AN SPEAKS	28
IS THE QUR'AN THE WORD OF ALLAH?	29
The Authenticity of the Qur'an	29
Scientific Discoveries Conform with Qur'anic Verses	30
Sex Determining Factor in the Qur'an and Science	32
Human Development in the Qur'an	34
WOMEN IN ISLAM	36
Spiritual Status	36
Intellectual Status	37
Role as a Wife	37
Role as a Mother	38
PARENTS AND CHILDREN IN ISLAM	41
WHAT ISLAM CAN OFFER MODERN SOCIETY	43
THE CONCEPT OF LIFE	46
ISLAMIC QUALITIES	47
THE PROHIBITED IN ISLAM	51
Halal and Haram	51
Pork	53
Halal Meat	54
ISLAMIC CRIMINAL LAW	55
Punishment and Legal Penalties:	60
Punishment for Adultery:	60
ISLAM AND THE CONCEPT OF PUNISHMENT	61
Stealing	61
Adultery	61
Capital punishment	62
ISLAM - Questions & Answers	64
POLYGAMY AND ISLAM	69
THE JOURNEY FOR TRUTH & KNOWLEDGE	70

## Principles of the ISLAMIC WAY OF LIFE

ISLAM MEANS SUBMISSION UNTO THE WILL OF ALLAH AND THOSE THAT SUBMIT UNTO THE WILL OF ALLAH ARE CALLED MUSLIMS.

(Note: ALLAH is an Arabic word which stands for the One and Only GOD. He is Self Subsisting, Eternal. Neither Slumber nor Sleep overtaketh Him. He is the source of Peace and Perfection, the Supreme of Faith, the Exalted in Might, the Irresistible. No vision can comprehend Him but He comprehends all vision. Who begets not and who is not begotten and there is nothing like unto Him that can be imagined. Such is ALLAH our Lord and your Lord; the only One deserving of worship, worthy of all Praise).

### The Pillars of Faith in Islam

1. The Declaration of Faith, which reads: Ash-hadu al-laa illaha illallah, Wa ash-hadu anna Muhammadar Rasulullah.

(I testify that there is no other object worthy of worship but ALLAH and Muhammad is the Messenger of ALLAH).

The Muslims also believe in:

- All the Prophets and Messengers of ALLAH, including Adam, Noah, Abraham, Moses, David and Jesus (peace be upon them all).
- All the revealed Books of ALLAH, of which the Holy Quran is the last and perfect one.
- All the Angels who are the spiritual beings of ALLAH.
- The Islamic doctrine that the power of action proceeds from ALLAH and every human being is morally responsible for his own actions.
- The day of Resurrection and Judgement.

- Obligatory Prayers, five times a day.
- Fasting during the Muslim month of Ramadan. This fasting takes the form of abstaining from all foods, drinks and sensual pleasures from dawn to sunset.
- Zakah which is an obligatory tax or 'poor-due' on certain assets above a prescribed quantity.
- The Pilgrimage to Mecca, if one has the means of performing it.

ISLAM is a complete way of life. It is the guidance provided by ALLAH, the Creator of the Universe, for all Mankind. Islam is not a new religion. It is in essence, the same message and guidance provided by ALLAH and revealed to all His prophets.

**QUR'AN: Al-Imran (3) Ayah 84**

قُلْ ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَيْنَا مِن دُونِهِمْ  
وَأَن نَّسْتَعِينَلَ وَإِسْحٰقَ وَيَعْقُوبَ وَأَلْسَابِطَ وَمَا أَوْقَى  
مُوسَى وَعِيسَىٰ وَالنَّبِيِّينَ مِن رَبِّهِمْ لَا نَفْرَقُ بَيْنَ أَحَدٍ  
مِّنْهُمْ وَنَحْنُ لَهُم مُّسْلِمُونَ ﴿٨٤﴾

"Say: We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes. And in (the Books) given to Moses, Jesus, and the Prophets, from their Lord: we make no distinction between one and another among them, and to Allah do we bow our will (in Islam)."

The message that was revealed to the prophet Muhammad (peace be upon him) is Islam in its comprehensive, complete and final form.

**QUR'AN: Al-Baqarah (2) Ayah 256**

لَا إِكْرَاهَ فِي الدِّينِ قَد تَّبَيَّنَ الرُّشْدُ  
مِنَ الْغَىِّ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللّٰهِ فَقَدِ  
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللّٰهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

"Let there be no compulsion in religion: Truth stands out from Error: whoever rejects Evil and believes in Allah hath grasped the most trustworthy handhold, that never breaks. And Allah hears and knows all things"

**NO CHOSEN PEOPLE**

Islam rejects the idea of a chosen people, making faith in the one Allah and good actions the sole key to Paradise.

**THE WAY OF PEACE**

Glory to ALLAH Most High, full of Grace and Mercy; He created all including man. To man He gave a special place in His Creation. He honoured man to be His agent, and to that end, endued him with understanding, purified his affections, and gave him spiritual insight; so that man should understand Nature, understand himself and know ALLAH through His wondrous Signs, and glorify Him in truth, reverence and unity.

For the fulfillment of this great trust man was given a Will, so that his acts should reflect ALLAH'S universal Will and Law. And his mind freely choosing, should experience the sublime joy of being in harmony with the Infinite, and with the great drama of the world around him, and with his own spiritual growth.

**Qur'an: Al-Hadid (57) Ayah 20**

اعْلَمُوا أَنَّمَا الْحَيٰوةُ  
الدُّنْيَا لَعِبٌ وَلَهْوٌ وَرِيسَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَكِبَارٌ فِي الْأَمْوَالِ  
وَالْأَوْلَادِ كَمَثَلِ غَيْبٍ أَحْبَبَ الْكٰفِرَٰتِ بَانَ لَهُمْ يَسْمَعُونَ قَوْلَهُ  
مُصْفَرًا ثُمَّ يَكُونُ حِطْلًا مَّا فِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ  
مِّنَ اللّٰهِ وَرِضْوَانٌ وَمَا الْحَيٰوةُ الدُّنْيَا إِلَّا مَتَاعٌ الْقُرْءَانِ ﴿٢٠﴾

"Know you (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude; how rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow. Then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong). And Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah. And what is the life of this world, but goods and chattels of deception?"

The average human being lives for about 60 years. Twenty years of that life is consumed by sleeping. Approximately another ten is consumed in growing and learning. Taking into account twenty years in working and worry, we are left with a meager ten years, to enjoy the 'realities' of life without the above prerequisites'. However, even with such freedom one encounters physical pit-

falls such as illness, anxiety, and the natural process of aging. Overall the life of this world may be summed up as a bittersweet game or test with no 'apparent' purpose.

Muslims believe that the limited life in this world merely serves as a transition toward life eternal, in Paradise. For those who strive in the right path awaits a bounteous reward and for those who strive toward ignorance awaits a terrible punishment.

Muslims also believe that 'to be successful' in this world means to achieve one's aims and duties for this life, and for the life hereafter. Muslims invest in the worldly life through commitment toward the family and investment in the hereafter through giving charity and poor-due (Zakat).

Muslims view the pleasures of this world as being petty and restricted by our own senses and imagination, whereas the pleasures of the hereafter are mind-blowing and boundless, as a gift from the Most Merciful, the Most Kind.

## THE PURPOSE OF ISLAMIC PILLARS

### (1) THE SHAHADAH (DECLARATION of FAITH)

This is the first of the five pillars of Islam. It is to declare knowingly and voluntarily: **La ilaha illallahu Muhammadur rasulullah**. Meaning; There is no Allah but Allah, and Muhammad is the messenger of Allah. This summarises the whole of Islamic belief. All other duties in Islam originate from Shahadah. Until this declaration is made none of the other pillars are counted. One cannot be a Muslim (one who submits to the Will of ALLAH) unless one makes this 'Declaration of Faith'.

### (2) THE PRAYERS (SALAH)

Prayer constitutes one pillar of Islam and is considered the foundation of our religion. It should be borne in mind that Allah (SWT) does not need our prayer, because He is free of all needs. Allah is only interested in our prosperity and well being in every sense. When Allah emphasises the necessity of prayer and charges us with any duty, He means to help us; because whatever good we do is for our own benefit, and whatever offence we commit is against our own souls. The benefit which people can derive from Islamic prayer is immeasurable, and the blessing of prayer is beyond imagination. This is not just a

theory or a conventional assumption it is a fact and a spiritual experience.

When we analyse the Islamic prayer and study its unique nature, it will reveal to us that it is not merely a physical motion or a void recital of the Holy Book. It is a matchless and unprecedented formula of intellectual mediations and spiritual devotion, of moral elevation and physical exercise. It is an exclusively Islamic experience where every muscle of the body joins the soul and the mind in the worship and glory of Allah. It is difficult for anyone to impart in words the full meaning of the Islamic prayer, yet it can be said that it is:-

1. A lesson in discipline and willpower; as it is a training program designed to control evil desires and passions.
2. A practice in devotion to Allah and all worthy objectives;
3. A constant reminder of Allah's greatness and brings men and women closer to Him;
4. A seed of spiritual cultivation and moral soundness, as it purifies the heart, develops the mind and comforts the soul;
5. A guide to the most upright way of life as it is the demonstration of our obedience to our Creator;
6. A safeguard against indecency and evil, against wrong deviation, shameful and forbidden activities;
7. A demonstration of true equality, solid unity and fellowship;
8. An expression of thankfulness to Allah and appreciation of Him;
9. A course of inner peace, stability and a means of cleanliness, purity and punctuality;
10. An abundant source of patience, courage, hope and confidence.
11. A fostering of the good and decent elements in us, and suppressing the evil and indecent inclinations.

This explains the Islamic prayer, and what it can do for us. The best testimony to this statement is to experience the prayer yourself and then you will know what it really means.

### (3) THE FASTING (SAWM)

Another unique and spiritual characteristic of Islam is the prescribed institution of Fasting. Literally defined, Islamic fasting means to abstain completely from food, drink, intimate intercourse and smoking, from before the break of the dawn till sunset, during the entire month of Ramadan (the ninth month of the Islamic year). But for Muslims, fasting goes beyond this literal meaning to signify something far deeper and richer.

(1) It teaches us the principle of sincere love; because when we observe fasting we do it out of deep love for Allah and the person who loves Allah is a person who really experiences the meaning of love.

(2) It equips us with a creative sense of hope and an optimistic outlook on life. When we fast we are hoping to please Allah and to seek His grace.

(3) It fills us with effective devotion, honest dedication and closeness to Allah because when we fast we do so for Allah and for His sake alone.

(4) It cultivates in us a vigilant and sound conscience because the fasting person keeps his or her fast in secret as well as in public. In this discipline there is no mundane authority to check on our behaviour or compel us to observe fasting. We keep it to please Allah and satisfy his own conscience by being faithful in secret and public. There is no better way to cultivate a sound conscience in a person.

(5) It indoctrinates us in patience and unselfishness because when we fast we feel the pains of deprivation but endure patiently. This deprivation may be only temporary, yet there is no doubt that the experience makes us realise the severe effects of such pains on others, who might be deprived of essential commodities for days, weeks or probably months together. The meaning of this experience in a social and humanitarian sense is that such a person is much quicker than anybody else in sympathising with others and responding to their needs. Therefore, fasting is an eloquent expression of unselfishness and genuine sympathy.

(6) It is an effective lesson in applied moderation and willpower. The person who observes fasting properly is certainly a person who can discipline his or her passionate desires and place his or her self above physical temptations. Such is the person of character, personality, willpower and determination.

(7) It provides us with a transparent soul to transcend and a clear mind to think and a light body to move. Medical instructions, biological rules and intellectual experience attest to this fact.

(8) It shows us a new way of wise savings and sound budgeting because normally when we eat small quantities or fewer meals we spend less money and effort.

(9) It enables us to master the art of mature adaptability. We can easily

understand the point once we realise that fasting makes a person change the entire course of his or her daily life. When we make the change, we naturally adapt to a new system and move along to satisfy the new rules. This, in the long run, develops in us a wise sense of adaptability and a self-created power to overcome the unpredictable hardships of life. A person who values constructive adaptability and courage will readily appreciate the effects of fasting in this respect.

(10) It grounds us in discipline and healthy survival. When a person observes the regular course of fasting in consecutive days of the Holy Month and in the Holy Months of the consecutive years, that person is certainly applying himself and herself to a high form of discipline and a superb sense of order. Similarly, when we relieve our stomachs and relax our digestive system, we are indeed insuring our bodies, not to mention our souls, against all harms that result from stomach overcharge. In this manner of relaxation we may be sure that our bodies will survive free of the usual disorder and breakdown, and that our souls will continue to shine purely and peacefully.

(11) It generates in us the real spirit of social belonging, of unity and brotherhood, of equality before Allah as well as before the law. This is the natural product of the fact that when we fast, we feel that we are joining the whole Muslim society (throughout the world) in observing the same duty in the same manner at the same time for the same motives to the same end. No sociologist can show anything comparable in history to this fine institution of Islam. People have been crying throughout the ages for unity, a sense of belonging, fellowship and equality, but has met with little success. Where can they find goals without the guided light of Islam?

(12) It is an ordained (by Allah) prescription for self-reassurance and self-control, for maintenance of human dignity and freedom, for victory and peace. These results never fail to manifest themselves as a lively reality in the heart of the person who knows how to keep the fast. When we fast in the proper manner, we are in control of ourselves, exercise full command over our passions, discipline our desires and resist all evil temptations. By this course, we are in a position to reassure ourselves, to restore our dignity and integrity and to attain freedom from the captivity to evil. Once we obtain all this, we have established inner peace with Allah and, consequently, with the entire universe.

#### (4) THE CHARITY (ZAKAH)

Another exceptionally remarkable institution and major pillar of Islam is Zakah. There is no equivalent in any other language as far as we know for the Qur'anic word Zakah and the meaning it conveys. It is not just a form of charity or alms giving, tax or tithe. Nor is it simply an expression of kindness or merely a deduction of certain percentage from one's property. It is all of these combined and much more, an abundant enrichment and spiritual investment. It is a duty enjoined by Allah and undertaken by Muslims in the interest of society as a whole. The Qur'anic word Zakah not only includes charity, alms, tithe, kindness, official tax, voluntary contributions, etc., but it also combines Allah-mindedness, spiritual and moral motives. There can be no equivalent to the word Zakah because of the supreme originality of the Qur'an, the Divine Book Of Allah.

The literal and simple meaning of Zakah is purity. The technical meaning of the word designates the annual amount in kind or coin which a Muslim (with means) must distribute among the rightful beneficiaries. But the religious and spiritual significance of Zakah is much deeper and livelier. So is its humanitarian and socio-political value. Here is an explanation of the far reaching effects of Zakah:

(1) Zakah purifies the property of the people (with means) and clears it from the shares, which do not belong to it anymore, the shares, which must be distributed among the due beneficiaries. When Zakah is payable, a certain percentage of the wealth should be distributed immediately in the right manner, because the owner no longer has moral or legal possession of that percentage. If he or she fails to do so, he or she is obviously retaining something that does not belong to him or her. This is corruption and plain usurpation from every point of view, moral and spiritual, legal and commercial. It means that the unlawfully retained percentage makes the whole lot impure and endangered. But, on the other hand, if the poor's dividends are assorted and distributed among due beneficiaries, the remaining portions of the lot will be pure and decent. Pure capital and decent possessions are the first requisites of permanent prosperity and honest transactions.

(2) Zakah does not only purify the property of the contributor but also purifies his or her heart from selfishness and greed for wealth. In return, it purifies the heart of the recipient from envy and jealousy, from hatred and uneasiness; and it fosters in his or her heart, instead, good will and warm wishes for the contributor. As a result, the society at large will purify and free itself from class warfare and suspicion, from ill feelings and distrust, from corrup-

tion and disintegration, and from all such evils.

(3) Zakah mitigates to minimise the sufferings of the needy and poor members of society. It is a comforting consolation to the less fortunate people, yet it is a loud appeal to everybody to roll up their sleeves and improve their lot. To the needy it means that it is by nature an emergency measure and that that person should not depend on it completely but must do something for him or herself as well as for others. To the contributor it is a warm invitation to earn more so that he or she can benefit more. To all parties concerned, it is, directly as well as indirectly, an open treasure for spiritual investment that compensates abundantly.

(4) Zakah is a healthy form of internal security against selfish greed and social dissension, against the instruction and penetration of subversive ideologies. It is an effective instrument in cultivating the spirit of social responsibility on the part of the contributor, and the feeling of security and belonging on the part of the recipient.

(5) Zakah is a vivid manifestation of the spiritual and humanitarian spirit of responsive interactions between the individual and society. It is a sound illustration of the fact that though Islam does not hinder private enterprise or condemn private possessions, it does not tolerate selfish and greedy capitalism. It is an expression of the general philosophy of Islam, which adopts a moderate and middle but effective course between the individual and the society, between the citizen and the state, between capitalism and socialism, between materialism and spirituality.

#### (5) THE PILGRIMAGE (HAJJ)

The final pillar and one of the finest institutions of Islam is the Hajj or pilgrimage to Mecca. The performance of the Hajj is obligatory, at least once in a lifetime, upon every Muslim, male or female, who is mentally, financially and physically fit. A Muslim who is of responsible age, in fairly good health and is financially capable and secure must make the Hajj at least once in his or her lifetime. The financial security here means that the person should have enough to cover his or her own expenses and those of his or her dependants, and to pay his debts, if the person is in debt, until he or she completes the course of Hajj.

The course of Hajj is another unique characteristic of Islam. It is enjoined by Allah to serve many purposes among which the following are some of them:

(1) It is the largest annual convention of faith where Muslims meet one another, study their common affairs and promotes their general welfare. It is also the greatest regular conference of peace known in the history of the human race. In the course of Hajj peace is the dominant theme, peace with Allah and one's soul, peace with one another and with animals, peace with birds and even insects. To disturb the peace of anyone or any creature in any shape or form is strictly prohibited.

(2) It is a wholesome demonstration of the universality of Islam and the fellow ship and equality of the Muslims, from all walks of life, from all trades and classes. The Muslims come from every corner of the globe and assemble at Mecca in response to the call of Allah. They dress in the same simple way, observe the same regulations, and utter the same supplications at the same time in the same way, for the same end. There is no royalty, but loyalty of all to Allah. There is no aristocracy, but humility and devotion.

(3) It is a confirmation of the commitment of the Muslims to Allah and an indication of their readiness to forsake the material interests in His service.

(4) It is to acquaint the pilgrims with the spiritual and historical environment of Prophet Muhammad, (PBUH) so that they might be warmly inspired and strengthened in their faith.

(5) It is to commemorate the divine rituals observed by Abraham and Ishmael, who are known to have been the first pilgrims to the first house of Allah on earth, the Ka'bah at Mecca.

(6) It is a reminder of the grand assembly on the Day of Judgement when people will stand equal before Allah, waiting for their final destiny, and where no superiority of race or stock can be claimed. It is also a reminder of the fact that Allah honoured Mecca alone, in the whole existing world, in being the centre of Islam, the religion of pure monotheism, until the end of time. In the performance of Hajj it can easily be observed that it is a course of spiritual enrichment and moral rearmament, a course of intensified devotion and disciplinary experience, a course of humanitarian interests and inspiring knowledge, all put together in one single institution of Islam.

## Prophets of Allah

In Arabic	Arabic Name	Biblical Name	Born in	The Nation sent to
آدَمَ	Ādam	Adam	Heaven	-
إِدْرِيسَ	Idris	Enoch	Iraq	Egypt
نُوحَ	Nūḥ	Noah	Iraq	Iraq
هُودَ	Hūd		Saudi	Oman
صَالِحَ	Ṣāliḥ		Saudi	Saudi
إِبْرَاهِيمَ	Ibrahīm	Abraham		Palestine / Egypt
إِسْمَاعِيلَ	Isma'īl	Ishmael	Jordan	Mekkah / Saudi
إِسْحَاقَ	Ishāq	Isaac	Jordan	Palestine
لُوطَ	Lūṭ	Lot	Iraq	Jordan
يَعْقُوبَ	Ya'qūb	Jacob	Palestine	Iraq / Palestine
يُوسُفَ	Yūsūf	Joseph	Iraq	Egypt
شُعَيْبَ	Shu'aib	Reuell	Jordan	Jordan
أَيُّوبَ	Ayyūb	Job	Syria	Syria
مُوسَى	Mūsa	Moses	Egypt	Egypt
هَارُونَ	Hārūn	Aaron	Egypt	Egypt
ذُو الْكِفْلِ	Dhul Kifl	Ezekiel	Syria	Syria
دَاوُدَ	Dāwūd	David	Palestine	Palestine
سُلَيْمَانَ	Sulaimān	Solomon	Palestine	Palestine
إِلْيَاسَ	Ilyās	Elias	Palestine	Lebanon
الْيَسَعَ	Al Yasa'	Elisba	Lebanon	Syria
يُونُسَ	Yūnus	Jonah	Syria	Iraq
زَكَرِيَّا	Zakariyā	Zechariah	Palestine	Palestine
يَحْيَى	Yahyā	John	Palestine	Palestine
عِيسَى	'Isā	Jesus	Palestine	Palestine
مُحَمَّدَ	Muḥammad		Mekkah / Saudi Arabia	To all humanity

May Allah be pleased with them all?

No Muslim can be a true Muslim unless they believe in all the Prophets of Allah (SWT).



## THE LIFE OF THE PROPHET

(Peace and Blessings be Upon Him)

**THE PROPHET MUHAMMAD**, (Peace be upon him) rose from an orphan boy (having lost his father before his birth and his mother while yet a child of five) to be the greatest force known to history for the moral, spiritual and social regeneration of a fallen humanity. While yet a young man he was known and respected for his purity and integrity, being nicknamed AL-AMIN, this means, trustworthy and righteous par excellence. For thirteen years he and the small band of his followers were subjected to the worst persecutions, ostracism, torture and social boycott. Ultimately he had to flee Mecca along with his followers, seeking refuge in Medina. A distant town 400 km away. His opponents, however, did not leave him alone there. They stirred up the tribes against him and made attack after attack upon him in the distant asylum, to put an end to what they considered being a menace to their inherited superstitions and iniquitous hegemony. In the encounters that followed, the superior morale of the Muslims born of faith in a noble cause triumphed over all the forces raged against them.

Unlike common victors in history who visit all sorts of punishments on the vanquished, the Prophet (PBUH), in the highest spirit of chivalry, which Islam teaches towards a fallen foe, not only gave his bloodthirsty enemies a general amnesty, but extended towards them a hand of fellowship. Thereby welding the whole populace into a solid, compact brotherhood inaugurating the new era where morals and social justice reigned supreme.

From an orphan to the head of state, the Prophet Muhammad (PBUH) saw life in its entire vicissitudes, and went through its manifold difficulties. To all these situations, he brought a lustre of his own, thereby blazing in this dark and dismal struggle of life the path of truth, honour and dignity to seekers after truth in all walks of life. Above all, the sense that he was a humble servant of ALLAH, which was the sum and substance of his mission, never left him.

Even as the ruler of the vast domains of the Arabian peninsula, he lived the life of a plain, common man, washing and stitching his own clothes, milking his goats, mending his shoes and lending a helping hand in household work.

In the Prophet Muhammad (PBUH) were fulfilled the prophecies of both Moses (PBUH) and Jesus (PBUH) as to the advent of a prophet who would bring a new law and lead the people unto all truth:

"I have yet many things to say unto you, but ye cannot bear them now. How be it when he, the spirit of truth is come, he will guide you into all truth; **for he shall not speak of himself but whatsoever he shall hear, that shall he speak**, and he will show you things to come. He shall glorify me, for he shall receive of mine and show it unto you." JOHN (16:12-14).

"The Lord thy GOD will raise unto thee a Prophet (PBUH) from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken." - DEUTERONOMY (18:15).

### A Prophet like Moses

In Deuteronomy 18:18, it is written that God spoke to Moses saying that He would send another prophet from among the brethren of the Jews, who would be similar to Moses.

"I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him..."

Christians have taken this prophecy to refer to Jesus, but the verse clearly states that the prophet to be sent would have two unique features:

- 1. He would be from among the brethren of the Jews,**
- 2. He would be similar to Moses.**

These two conditions rule out Prophet Jesus (PBUH), since Jesus was not from among the brethren of the Jews but was of Jewish origin himself. The Arabs and the Jews are nations that are both descended from Abraham (PBUH). The Jews tracing their lineage to him from his son Isaac, and the Arabs being descendants of Abraham's son, Ishmael. Thus, despite the bitter enmity that exists between Jews and Arabs today, these two communities are in fact brother nations. Muhammad (PBUH) was an Arab, from the Hashimite branch of the Qurayshite tribe. He thus fulfills the first condition of the prophecy - that the prophet to be sent would be from among the brothers of the Jews.

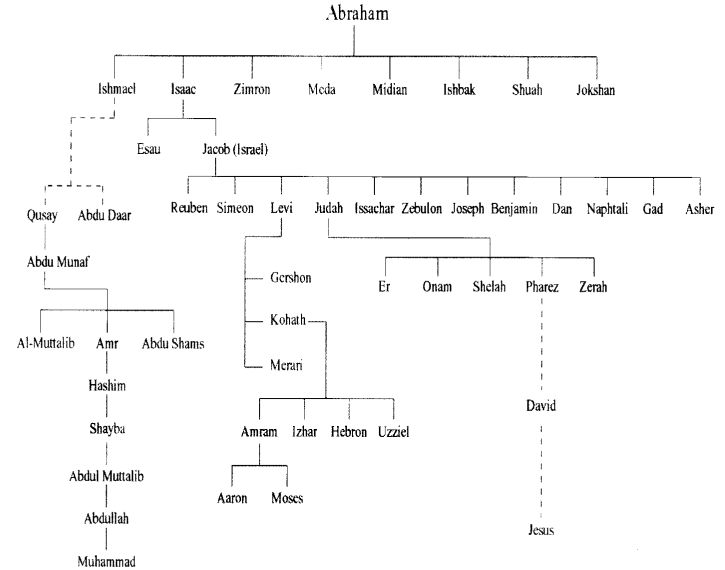
Regarding the second condition, the similarity between Moses and Muhammad (PBUH) is as clear as the dissimilarity between them and Jesus is clear.

	Moses	Muhammad	Jesus
Born of two parents	Yes	Yes	No
Not raised in parent's home	Yes	Yes	No
Married	Yes	Yes	No
Had children	Yes	Yes	No
Statesman	Yes	Yes	No
Mission lasted many years	Yes	Yes	No
People accepted his mission	Yes	Yes	No
Migrated from homeland	Yes	Yes	No
Brought new laws	Yes	Yes	N
Died a natural death	Yes	Yes	No
Followed the Torah	Yes	No	Yes

Jesus was born without a father, was raised by his parents, he did not marry nor did he have children. His ministry lasted only three years during which he did not go into exile with his followers, and he did not die a natural death on earth.

Even from these very basic details, it can be seen that Muhammad (PBUH) is more similar to Moses than Jesus (PBUT). Consequently, it is Muhammad (PBUH) who fulfills the second condition and not Jesus as claimed by Christians.

### Lineage of Prophets Muhammad, Jesus and Moses (peace be upon them).



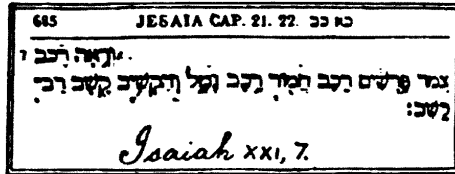
We can see from the above chart how the last great Prophets of Allah (SWT) are related through Abraham (pbuh) and his sons.

This truly shows that the three monotheistic religions (Judaism, Christianity & Islam) are related to each other.

## Prophet Muhammad (PBUH) in the Old and New Testaments

### A. THE OLD TESTAMENT:

(1) Isaiah XX1 (21), 7



Translation:

"He saw two riders one of them was a rider upon an ass and the other a rider upon a camel, he hearkened diligently with much heed:' Isaiah (XXI: 7).

Isaiah saw in a vision two riders, one of them was a rider upon an ass and the other a rider upon a camel. In our opinion the above passage is the faithful rendering of the original Hebrew. In the English Bible, however, it is thus translated: "He saw a chariot of asses and a chariot of camels, etc?'

The Vulgate has it as follows: "He saw a chariot of two horsemen, a rider upon an ass and a rider upon a camel, etc.

There can be no doubt that of the two riders represented by the Prophet Isaiah, as being the restorers of the true worship of the Godhead. The rider upon the ass is Jesus Christ (PBUH), because he so made his entry into Jerusalem, and that by the rider of a camel is meant the prophet of Arabia, of which country the camel is characteristic of conveyance.

(2) Solomon 5:16

Hikko Mamittadim Vilullo Mahamadim Zehdudi Vezem Raai Benote Yapus Halam

The English translation is as follows:

-His mouth is most sweet; yea, he is Muhammad altogether lovely. This is my beloved and this is my friend. O daughter of Jerusalem:' (Song of Solomon 5:16).

King Solomon has named the Prophet: that was to come: "Muhammadin." In

Hebrew the suffix 'la' is used to express respect as the term 'Eloha' which means 'ALLAH' is mentioned in The Bible as "Elohim." It is thus clear that Solomon has quite distinctly mentioned the name of the Prophet that was to come as "Muhammad." But an error is made intentionally, or unintentionally, by translation of the proper name as "Altogether Lovely:'. Even the translation 'Altogether Lovely' is a befitting attribute of the Holy Prophet, as mentioned in the words of Hadith.

(3) Deuteronomy 18:15

"The Lord thy GOD will raise unto thee a Prophet from the midst of thee, of thy brethren, like unto Me; unto him ye shall hearken".

### B. THE NEW TESTAMENT

JOHN 16:12-13

"I have yet many things to say unto you, but ye cannot bear them now. How be it when he, the spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak and he will show you things to come."

**Biblical Verses testify that Jesus (PBUH) is not God**

"Ye men of Israel, hear these words: Jesus (PBUH) of Nazareth, a man approved of GOD among you by miracles and wonder and signs, which GOD did by him in the midst to you as ye yourselves also know." Acts (2:22)

And I fell at his feet to worship him. And he said unto me, see thou do it not: I am thy fellow servant, and of thy brethren that have testimony to Jesus (PBUH): Worship GOD." Revelations (19:10)

"For have I not spoken of myself: But the Father, which sent me. He gave a commandment, what I should say, and what I should speak." John (12:49)

"I can of own self do nothing: As I hear I judge: And my judgement is just: because I seek not my own will, but the will of the Father which have sent me. If I bear witness of myself, my witness is not true." John (5:30-31)

"...for my father is greater than I." John (14:28)

"Verily, verily, I say unto you, the servant is no greater than his Lord: Neither he that is sent greater than he that sent him." John (13:16)

"Jesus (PBUH) said unto her (Mary Magdalene)...I ascend unto my Father

and your Father:

And to my GOD, and your GOD." John (20:17)

"But of that day and that hour knows no man, no, not the angels which are in heaven, neither the son, but the father." Mark (13:32)

"But now ye seek to kill me, a man that has told you the truth, which I have heard from GOD." John (8:40)

## CHRIST IN ISLAM

(Peace and Blessings be Upon Him)

### Jesus (PBUH) in the Qur'an:

The acceptance of Jesus Christ (Peace be upon him) by Muslims is a fundamental article of faith in Islam, and that a Muslim can never think of Jesus (PBUH) in any derogatory terms. A Muslim is happily denied the liberty of defaming Jesus (PBUH) or any other prophet of GOD (ALLAH – which is the Arabic word for God).

A Muslim's concept of ALLAH, religion, prophethood, relation and humanity makes him accept Jesus (PBUH) not only as a historical fact but also as one of the most distinguished apostles of ALLAH.

Islamic beliefs depict Jesus (PBUH) in a most respectable manner and place him as high in status as ALLAH Himself has placed him.

A Muslim believes that the greatness of Jesus (PBUH) arises from the fact that he was chosen by ALLAH and honoured with His word. That he was entrusted with the revelations of ALLAH and commissioned to teach His message. And that he was a prophet of character and personality; that he was sincere inwardly; that he fought hypocrisy and blasphemy. And he was distinguished in the beginning at the time of his birth and in the end at the time of his ascension, and that he was a sign to the people and a mercy from ALLAH.

In fact, Mary (peace be upon her), is the only woman mentioned in the Holy Quran by name.

### Jesus (peace be upon him) in the Holy Qur'an:

#### Qur'an: Al-Imran (3) Ayah 45

إِذْ قَالَتِ

الْمَلَائِكَةُ يٰمَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ  
عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾

"Behold! The angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus. The son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah;"

#### Qur'an: Al-Imran (3) Ayah 47

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ  
أَلَّفَ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾

"She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: when He hath decreed a Plan, He but saith to it, 'Be', and it is!"

#### Qur'an: Al-Imran (3) Ayah 48

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾

"And Allah will teach him the Book and Wisdom, the Law and the Gospel,"

#### Qur'an: Al-Imran (3) Ayah 59

إِنَّ

مِثْلَ عِيسَىٰ عِنْدَ اللَّهِ كَمِثْلِ آدَمَ خَلَقْتُهُ مِنْ تُرَابٍ ثُمَّ قَالَ  
لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

"The similitude of Jesus before Allah is as that of Adam, He created him from dust, then said to him "Be": and he was."

## The Qur'an Re-establishes the Second Coming of Jesus (PBUH)

As has been revealed In the Holy Qur'an:  
Jesus Christ (PBUH) will be returning to this world before the day of resurrection to become a leader of the Muslim Nation:

**Qur'an: Az-Zukhruf (43) Ayah 61**

وَإِنَّهُ لَآيَةٌ لِلسَّاعَةِ فَلَا تَمُوتُنَّ فِيهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

"And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment); therefore have no doubt about the (Hour), but follow ye Me: this Is a Straight Way."

**Qur'an: Az-Zukhruf (43) Ayah 62**

وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾

"Let not the Evil One hinder you: for he is to you an enemy avowed."

**Qur'an: Az-Zukhruf (43) Ayah 63**

وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

"When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the (points) on which ye dispute: therefore fear Allah and obey me."

**Qur'an: Az-Zukhruf (43) Ayah 64**

لِإِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٤﴾

"For Allah, He is my Lord and your Lord: so worship ye Him: this is a Straight Way"

Reproduced below are the Verses 116 to 120 Surah Ma'idah (chapter 5), depicting the scene of Judgement Day, when ALLAH will question Jesus (PBUH) regarding the misdirected zeal of his supposed followers in worshipping him and his mother: and his response.

Qur'an: Al-Ma'idah (5) Ayah 116 – 120

وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ إِنِّي جَعَلْتُكَ لِنَاسٍ آخِذِينَ  
وَأَمَّا إِلَهُهُمُ مِنْ دُونِ اللَّهِ فَآلٌ سَبَّحْتَ بِحَمْدِكَ مَا يَكُونُ لِي أَنْ  
أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ فَالْتَهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي  
نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلِيمُ الْغُيُوبِ ﴿١١٦﴾ مَا  
قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ فَأَنْعَبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ  
عَلَيْهِمْ شَهِيدًا مِمَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ  
عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبَادُكَ  
وَإِنْ تُعْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾ قَالَ اللَّهُ هَذَا يَوْمُ  
يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾  
لِلَّهِ الْمُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

"116. And behold! Allah will say: "O Jesus the son of Mary! Did you say unto men, 'Worship me and my mother as two gods besides Allah'?" He will say: "Glory to Thee! Never could I say what I had no right (to say). Had I said such a thing, Thou would indeed have known it. Thou knowest what is in my heart, though I know not what is in Yours. For Thou knowest in full all that is hidden.  
117. "Never said I to them nothing except what You did command me to say, 'Worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them. When You did take me up You were the Watcher over them, and You are a witness to all things.  
118. "If You do punish them, they are Thy servants: if You do forgive them, You are the Exalted in power, the Wise?"  
119. Allah will say; "This is a day on which the truthful will profit from their truth. Theirs are gardens with rivers flowing beneath (their eternal home). Allah is well pleased with them and they with Allah. That is the mighty triumph (the fulfillment of all desires).  
120. To Allah does belong the dominion of the heavens and the earth and all that is therein. And it is He who hath power over all things."

## WHAT DOES THE QUR'AN SAY ABOUT JESUS AND CHRISTIANITY?

### A: THE NEAREST TO MUSLIMS ARE THE CHRISTIANS –

The Holy Qur'an: Al-Ma'idah (5) Ayah 82 TELLS US THAT -

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدُوًّا لِلَّذِينَ آمَنُوا الْيَهُودَ  
وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ  
آمَنُوا الَّذِينَ قَالُوا إِنَّا نَحْسَبُكَ ذَٰلِكَ بِأَن مِّنْهُمْ  
قَسِيْبٌ وَرَهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

"And nearest among them in love to the Believers you will find those who say, "We are Christians"; because amongst these are men devoted to learning and men who have renounced the world, (priests and monks) and they are not arrogant."

### B: THE MIRACLES OF JESUS (PBUH) – Holy Qur'an: Al-Ma'idah (5) Ayah 110

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ  
أَذْكُرُ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ  
الْقُدُسِ تُخَلِّقُ فِي النَّاسِ فِي الْأَمْهَادِ وَكُنْتَ تَهْلِكُ وَإِذْ عَلَّمْتُكَ  
الْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخَلَّقُ  
مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفِخُ فِيهَا فَتَكُونُ طَيْرًا  
بِإِذْنِي وَتُرِي الْأَصْحَابَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ نُفِخَ  
الْمَوْقُ بِإِذْنِي وَإِذْ كَفَفْتُ بَيْنَهُمْ بِلَ عَنكَ إِذْ  
جَاهَلْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِن هٰذَا إِلَّا سِحْرٌ  
مُّبِينٌ ﴿١١٠﴾

"Then will Allah say: "O Jesus the son of Mary! Recount My favour to you and to your mother. Behold! I strengthened you with the Holy Spirit, so that you spoke to the people in childhood (cradle) and in maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel and behold! When you made

out of clay, as it were, the figure of a bird, by My leave, and you breathed into it, and it became a bird by My leave, and you healed those born blind, and the lepers, by My leave. And behold! When you brought forth the dead by My leave. And behold! When I did restrain the Children of Israel from you (when they resolved to kill you) since you came to them with clear proofs, and the unbelievers among them said: This is nothing but evident magic?"

### C: WE MUSLIMS BELIEVE, THAT JESUS (PEACE BE UPON HIM)

- 1: WAS ONE OF THE MIGHTIEST MESSAGERS OF ALLAH,
- 2: THAT HE WAS THE CHRIST,
- 3: THAT HE WAS BORN MIRACULOUSLY - WITHOUT ANY MALE INTERVENTION,
- 4: THAT HE GAVE LIFE TO THE DEAD BY ALLAH'S PERMISSION,
- 5: AND THAT HE HEALED THOSE BORN BLIND AND THE LEPERS BY ALLAH'S PERMISSION.

### IN FACT NO MUSLIM IS A MUSLIM IF HE DOES NOT BELIEVE IN JESUS, HIS WORKS AND TEACHINGS.

### D: MARY HONOURED (MOTHER AND SON)- Holy Qur'an: Al-Hran (3) Ayah 42

وَإِذْ قَالَتِ  
الْمَلَائِكَةُ يٰمَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَطَهَّرَكِ وَأَمْطَلَكِ  
عَنِ نِّسَاءِ الْعَالَمِينَ ﴿٤٢﴾

"Behold! The angels said "O Mary! Allah has chosen you and purified you, chosen you above the women of all nations."

- 1: Why would the Prophet of Islam honour a woman from his opposition! And a Jewess at that! Belonging to a race which had been looking down upon his people for three thousand years? Just as they still look down upon their Arab brethren today.

- 2: There is a Chapter in the Holy Qur'an named Surah Maryam "Chapter Mary" (19) named in honour of Mary the mother of Jesus Christ (pbuh); again, such an honour is not to be found given to Mary in the Christian Bible. Out of the 66 books of the Protestants and 73 of the Roman Catholics, not one is named after Mary or her son. You will find books named after Matthew, Mark, Luke, John, Peter, Paul and two score more obscure names, but not a single one is that of Jesus or Mary!

3: If Muhammad (pbuh) was the author of the Holy Qur'an, then he would not have failed to include in it with **MARYAM**, the mother of Jesus, his own mother - **AMINA**, his dear wife - **KHADIJAH**, or his beloved daughter - **FATI-MA**. But No! No! This can never be. The Qur'an is not his handiwork!

**WHAT ARE THE DIFFERENCES BETWEEN MUSLIM'S BELIEF AND CHRISTIAN'S BELIEF?**

**1: THE ONENESS OF ALLAH - Holy Qur'an: Al-Ikhlās (112) Ayah 1-4**

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكُنْ لَكَ يَدٌ  
وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

“ Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; (The Self Sufficient, Master whom all creatures need, He neither eats nor drinks). He begets not, nor Is He begotten; And, there is none like unto Him.”

**2: THE REFUSAL OF TRINITY – Holy Qur'an: An-Nisa (4) Ayah 171**

يَا أَهْلَ الْكِتَابِ لَا تَغْتَابُوا فِي دِينِكُمْ وَلَا تَقُولُوا  
عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولٌ  
أَنْزَلْنَاهُ مِنَ السَّمَاءِ فِي رُوحِ رَبِّهِ فَتَأْتُوا بِاللَّهِ  
رُسُلًا وَلَا تَقُولُوا لَنْتَنَّهُ أَنْتَهُمْ خَيْرٌ لَكُمْ إِنَّمَا اللَّهُ إِلَهُ  
وَاحِدٌ سُبْحَانَ اللَّهِ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ  
وَمَا فِي الْأَرْضِ وَكُنْ بِاللَّهِ وَكِيلًا ﴿١٧١﴾

“ O People of the Book! Commit no excesses in your religion: nor say of Allah anything but the truth, Christ Jesus the son of Mary was (no more than) A Messenger of Allah, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him so believe In Allah and His Messengers. Say not Trinity' desist it will be better for you for Allah is One Allah glory be to Him (far Exalted is He) above having a son To Him belong all things in the heavens and on earth And enough is Allah as a Disposer of affairs.”

**3: JESUS NOT CRUCIFIED – Holy Qur'an: An-Nisa (4) Ayah 157-158**

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ  
رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ  
أَسْخَلُوا أَبْصَارَهُمْ فِي سَآئِرِ دِينِهِمْ مَا لَهُمْ بِعِيسَى ابْنِ مَرْيَمَ إِلَّا آتِيعَ الْأَنْطَلِقِ  
وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

“ That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah"; But they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise.”

**4: LIKE ADAM - Holy Qur'an: Al-Imran (3) Ayah 59**

إِنَّمَا  
مَثَلُ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ  
لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

“ The similitude of Jesus before Allah is as that of Adam. He created him from dust, then said to him "Be": and he was.”

**5: THERE IS NO INHERITANCE OF SINS**

Muslims believe in the inherent sinlessness of man's nature. Gifted with the power of reasoning and choosing between right and wrong.

**6: NO PRIESTHOOD IN ISLAM**

Islam is the way of Unity. Any association with Allah is direct and personal, without the mediation of a priest or Imam (Islamic learned scholar).

Holy Qur'an: Surah Al-Imran (3) Ayah: 135 -136

وَالَّذِينَ إِذَا  
فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا  
لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ اللَّهُ فَرِحُوا وَاللَّهُ وَهْدٌ يُبَصِّرُ وَالْغَى  
مَا فَعَلُوا وَهُمْ يَسْلُمُونَ ﴿١٣٥﴾ أُولَئِكَ جَزَاءُكُمْ مَغْفِرَةٌ  
مِنْ رَبِّكُمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا وَيَعْمَلُونَ فِيهَا الْعَمَلِينَ ﴿١٣٦﴾

"And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins; and who can forgive sins except Allah? And are never obstinate in persisting knowingly in the wrong they have done. For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath. An eternal dwelling, how excellent a recompense for those who work (and strive)!"

## THE HOLY QUR'AN

1. The Qur'an is the complete book of guidance for mankind. It is the sacred book of the Muslims and the main source of law in Islam. The whole of the Qur'an is from ALLAH. Each word of it is a revealed word. It was sent down to Muhammad (PBUH) through the angel Gabriel. The Qur'an is in the Arabic language. It was revealed piecemeal and completed over a period of twenty-three years.

2. No other book in the world can match the Qur'an, even with respect to its recording and preservation. The astonishing fact about this book (of ALLAH) is that it has remained unchanged, even to the last dot, for over fourteen hundred years. The Qur'an was recorded as soon as it was revealed under the personal supervision of the prophet Muhammad (PBUH). The Qur'an exists today in its original form, unaltered and undistorted. It is a living miracle in the sense that it has survived so many centuries without suffering any change. The Qur'anic message goes beyond time and space. Every word of it even the smallest radicals and signs are intact in the hearts of thousands of Muslims who continue to memorise and recite it every day. No variation of text can be found in it. You can check this for yourself by listening to the recitation of Muslims from different parts of the world.

3. ALLAH the Almighty has Himself taken the responsibility of preserving the Qur'an and He says: "SURELY, WE HAVE REVEALED THIS REMINDER AND LO, WE VERILY ARE ITS GUARDIAN." (Qur'an 15:9).

4. The Qur'an is a living proof of the existence of ALLAH, the all-powerful. It is also a testimony of the validity of the Islamic way of life for all times. Arabic, the language of the Qur'an, unlike the languages of other revealed books, is a living, dynamic and a very rich language. Millions of people all over the world speak and use Arabic in their daily lives. This is further testimony to the unchanging character of the Qur'an.

5. THE SUBJECT MATTER OF THE QUR'AN IS MAN AND HIS ULTIMATE GOAL IN LIFE. Qur'anic teachings cover all areas of this life and the life after death. It contains principles, doctrines and directions for every sphere of human activity. The theme of the Qur'an consists broadly of three fundamental beliefs - TAWHID, RISALAH and AKHIRAH. Tawhid is the basic theme of the Qur'an. All the prophets and messengers of ALLAH called people towards Tawhid. The Quran gives a picturesque description of the Paradise, which will be awarded to the true obedient servants of Allah. The severe punishment to be meted out to the evil doers has also been depicted vividly in the Qur'an.

6. The Qur'an urges people to follow its guidance and teachings. The success of human beings on this earth and in life after death depends on obedience to the Qur'anic teachings. We cannot perform our duties as the servants of Allah and His agents if we do not follow the Qur'an. The Qur'an urges us to work for the supremacy of Islam and for the removal of all evils.

7. The superb style of the Qur'an has a tremendous effect on its readers. It totally changes the pattern of life of those who believe and practice its teachings. It leaves a soothing effect on the mind of the reader, even if he does not fully understand its meaning.



## THE QUR'AN SPEAKS

Jesus (PBUH) is not Allah

**Qur'an: Al-Ma'idah (5) Ayah 116-117**

وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي  
وَأُمَّيَّ إِلَهَيْنِ مِن دُونِ اللَّهِ قَالِ سُبْحٰنَكَ مَا يَكُونُ لِي أَن  
أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِن كُنتَ فَطَرْتَهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي  
نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنكَ أَنْتَ عَلِيمُ الْغُيُوبِ ﴿١١٦﴾ مَا  
قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنتُمْ  
عَلَيْهِمْ شَهِيدًا مَّا دُمْتُمْ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبُ  
عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تَعْبُدُهُمْ فَإِثْمُهَا  
وَإِن تَعْفُرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾ قَالَ اللَّهُ هَلْ نَحْنُ بِيَوْمِ  
يَنْقُضُ الصِّدْقِينَ بِهِمْ مُّهِمٌّ لَهُمْ جِئْتُم بِحِجْرَةٍ مِن تَحْتِهَا أَلا تَنْهَرُونَ  
خٰلِدِينَ فِيهَا أَلَا تَرَىٰ أَنَّ اللَّهَ عَنَّمُ وِرْضًا وَعَنْهُ ذٰلِكَ الْفِعْلُ الْعَظِيمُ ﴿١١٩﴾  
لِلَّهِ مَلِكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

"And behold! Allah will say: "O Jesus the son of Mary! Did you say unto men. 'Worship me and my mother as two gods in derogation of Allah?' " "He (Jesus) will say: Glory to Thee! Never could I say what I had no right (to say). Had I said such a thing, You should have indeed known it. You know what is in my heart, though I know not what is in yours. For You know in full all that is hidden". "Never said I to them anything except what You did command me to say. 'Worship Allah, my Lord and your Lord?' and I was a witness over them whilst I dwelt amongst them. When you did take me up to You, You were the watcher over them, and You are a witness to all things."

**Qur'an: Fussilat (41) Ayah 6**

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ  
أَنَّمَا إِلَهُكُمُ اللَّهُ وَجِدُّكُمْ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ  
لِّلْمُشْرِكِينَ ﴿٦﴾

" Say you: "I am but a man like you: it is revealed to me by inspiration, that your Allah is One Allah: so stand true to Him, and ask for His Forgiveness.' And woe to those who join gods with Allah,"

NOTE:

Some people maintain that Muslims worship Muhammad instead of ALLAH, and call themselves 'Muhammadans?'

The above verse gives answer to such an allegation as Muhammad never claimed himself to be a ALLAH. He was a Prophet like any other messenger of ALLAH. The word Muhammadanism as applied to the Islamic religion is a misnomer. Islam means submission to the will of ALLAH, and its followers are called Muslims.

**Holy Qur'an: Surah Al-Ankabut (29) Ayah 46**

﴿٤٦﴾ وَلَا تَجِدُوا لِرَبِّكَ تَبًّا إِلَّا بِالَّذِي هِيَ أَحْسَنُ إِلَّا  
الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأَنْزِلَ  
إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَجِدْوْعَن لَّهُ مُسْلِمُونَ ﴿٤٦﴾

"And dispute not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury). But say, "We believe in the Revelation which has come down to us and in that which came down to you; our ALLAH and your ALLAH is One; and it is to Him we bow (in Islam – submission)."

## IS THE QUR'AN THE WORD OF ALLAH?

**The Authenticity of the Qur'an**

**Dr. Maurice Bucaille**

Maurice Bucaille (Prof. Of Surgery, France) in his book, 'The BIBLE, the QUR'AN, and Science' mentions the following: (quoting page 120)

"What initially strikes the reader confronted for the first time with a text (The Qur'an) of this kind, is the sheer abundance of subjects discussed; The Creation, Astronomy, the Explanation of Certain Meters concerning the Earth, the Animal and Vegetable Kingdoms and Human Reproduction.

Whereas monumental errors are to be found in the Bible, I could not find a single error in the Qur'an. I had to stop and ask myself; if a man was an author of the Qur'an how could he have written facts in the seventh century AD., that today are shown to be in keeping with modern scientific knowledge? There was absolutely no doubt about it, the text of the Qur'an we have today is most definitely a text of the period, if I may be allowed to put it in these terms. What human explanation can there be for this observation? In my Opinion there is no explanation; there is no special reason why an inhabitant of the Arabian Peninsula should, at a time when King Dagobert was reigning in France (629-639 AD.) have had scientific knowledge on certain subjects that was ten centuries ahead of our own.'

#### Dr. Jacques Cousteau

Captain Jacques Cousteau, an eminent French Research Professor embraces Islam as a result of reading in the Holy Qur'an verses which 1,400 years ago were related to the result of his recent research work. That is, there are phenomenal barriers at connections of certain oceans, and that the waters of one sea do not mix with that of the other.

The Qur'an clearly states the above fact:

Qur'an: Ar-Rahman (55) Ayah 19-20

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾  
بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

"19. He has let free the two bodies of flowing water, meeting together:  
20. Between them is a Barrier, which they do not transgress."

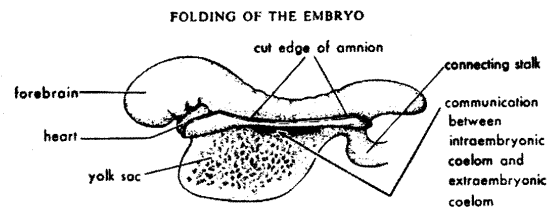
### Scientific Discoveries Conform with Qur'anic Verses

#### Dr. Keith Moore

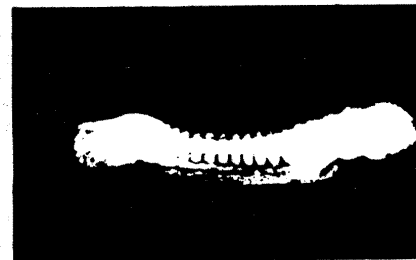
Professor Keith Moore (Anatomy, University of Toronto, Canada), describes the stages of human development, in his book 'The developing Human, Clinically Oriented Embryology':

"Growth of science was slow during the medieval periods, and a few high points of embryological investigation undertaken during this age are known to us.

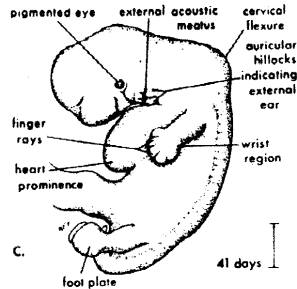
It is cited in the Koran (Qur'an), The Holy Book of the Muslims, that human beings are produced from a **mixture of secretions** from the male and the female. Several references are made to the creation of a human being from a **sperm drop**, and it is also suggested that the resulting organism settles in the womb like a seed, six days after its beginning. The **human blastocyst begins to implant about six days after fertilization**. The Koran also states that the sperm drop develops "into a congealed clot of blood" **An implanted blastocyst or a spontaneously aborted conceptus would resemble a blood clot**. Reference is also made to the leech-like appearance of the embryo. **The embryo shown in Fig. 5-3A is not unlike a leech, or a blood-sucker, in appearance."**



"The embryo is also said to resemble "a chewed piece of substance" like gum or wood. The somites shown in Fig. 5-10 somewhat resemble the teethmarks in a chewed substance."



"The developing embryo was considered to become human at 40 to 42 days and to no longer resemble an animal embryo at this stage. The human embryo begins to acquire human characteristics at this stage, as shown in Fig. 5-14C."



"The Koran also states that the embryo develops between 'three veils of darkness'. This probably refers to (1) the maternal anterior abdominal wall, (2) the uterine wall, and (3) the amniochorionic membrane. Space does not permit discussion of several other interesting references to human prenatal development that appear in the Koran."

(The Developing Human, Dr. K.L. Moore, M.Sc., Ph.D. F.I.A.C., F.R.S.M.)

## Sex Determining Factor in the Qur'an and Science

### Chromosomes X and Y

Many theories have been put forward to explain how the sex of a child is determined. Only recently when techniques for examining human sex cells were developed did scientists come to basically understand the sex-determining factor in human reproduction.

The human female has 46 chromosomes in the nucleus of each cell, in the form of 23 matched pairs. Whereas the human male has 46 chromosomes, but only 22 pairs are matched; the chromosome of one pair does not match exactly. One is the same size as those of the twenty-third pair in a female, but the other is smaller. The larger is known as the (X) chromosome and the smaller is the (Y) chromosome. **Thus, a woman has two (X) chromosomes in each cell, and a man one (X) and one (Y) chromosome.**

During the reproductive process, when ovum (female sex cells) are formed, each cell contains 22 chromosomes and one (X) chromosome. However, when sperm (male sex cells) are formed, one half of the sperm will contain 22 chromosomes and one (X) chromosome whilst the other half will contain 22 chromosomes and one (Y) chromosome.

During the fertilization process if an egg is fertilized by a sperm cell bearing a (X) chromosome, a female offspring will result. If an egg is fertilized by a sperm bearing a (Y) chromosome, then the resulting offspring would be male. **Therefore, the sperm is a sex-determining factor.**

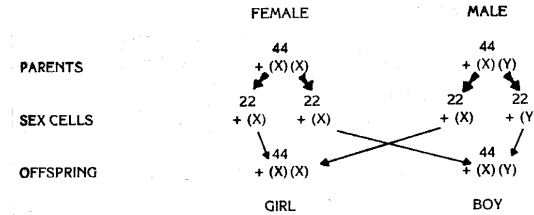


Fig. 1.1 The mechanism by which sex is determined in man.

The following fourteen hundred years old verses clearly testify that the sperm cell is the sex-determining factor in human reproduction.

**Qur'an: An-Najm (53) Ayah 45-46**

وَأَنَّهُ مَخْلُوقَ الذَّكَرِ وَالْأُنثَىٰ ﴿٤٥﴾ مِنْ نُطْفَةٍ إِذَا تَجَنَّىٰ ﴿٤٦﴾

"45. That He did create in pairs, male and female,  
46. From a seed when lodged (in its place);"

**Qur'an: Fatir (35) Ayah 11**

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا

"And Allah did create you from dust; then from a sperm-drop; then He made you in pairs (The male and female)".

**Qur'an: Al-Insan (76) Ayah 2**

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ

"We created you from mixtures of germinal drop..."

## Human Development in the Qur'an

Dr. Maurice Bucaille

"The QUR'ANIC description of certain stages in the development of the embryo corresponds exactly to what we today know about it, and the Qur'an does not contain a single statement that is open to criticism from modern science.

The implantation of the egg in the uterus (womb) is the result of the development of...formations (which) make the egg literally cling to the uterus. This is a discovery of modern times?"

The act of clinging is described five different times in the Qur'an, of which two are shown below:

**Quran: Al-Alaq (96) Ayah 1-2**

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

1. Proclaim! (Or read!) In the name of thy Lord and Cherisher, Who created
2. Created man, out of a (mere) clot of congealed blood:"

**Qur'an: Al-Qiyamah (75) Ayah 37-38**

أَلَمْ يَكُنْ نَظْفَةً مِنْ مَيِّزٍ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾

37. Was he not a drop of sperm emitted (In lowly form)?
38. Then did he become a clinging clot; then did (Allah) make and fashion (him) in due proportion."

The Qur'an informs us that the embryo then passes through the stage of 'chewed flesh', then osseous tissue appears and is clad in flesh?

**Qur'an: Al-Hajj (22) Ayah 5**

يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي  
رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مَرَّةً ثَوْنًا مِّن نَّظْفَةٍ مُّسَوًّى  
مِّن عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَعَدِيدٍ مُّخَلَّقَةٍ وَلَنَنبِّئَنَّكُمْ

"We fashioned ... into something, which clings.... Into a lump of flesh in proportion and out of proportion....."

**Qur'an: Al-Mu'minun (23) Ayah 14**

خَلَقْنَا النَّظْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا  
الْمُضْغَةَ عِظًا فَكَسَوْنَا الْعِظَ لَحْمًا ثُمَّ أُنشَأْنَاهُ خَلْقًا  
مَّا خَرَقْنَاكَ اللَّهُ أَحْسَنَ الْخَالِقِينَ ﴿١٤﴾

"Then We made the sperm into a clot of congealed blood; then of that clot We made a (fetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature. So blessed be Allah, the Best to create!"

All statements in the Qur'an must be compared with today's firmly established concepts. Throughout the Middle Ages, unfounded myths and speculations were at the origin of the most diversified doctrines: they persisted for several centuries after this period. It was in fact, only during the nineteenth century that people had a slightly clearer view of this question (human development)

More than a thousand years before our time, at a period when whimsical doctrines still prevailed, men had a knowledge of the Qur'an. The statements it contains express in simple terms truths of primordial importance which man has taken centuries to discover.

## WOMEN IN ISLAM

### Spiritual Status

The Holy Qur'an provides clear-cut evidence that women are completely equated with men in the sight of ALLAH in terms of her rights and responsibilities.

The QUR'AN states:

**Qur'an: Al-Muddaththir (74) Ayah 38**

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ ﴿ۛ﴾

"Every soul will be (held) in pledge for its deeds."

**Qur'an: Al-Ahzab (33) Ayah 35**

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
وَالْقَائِمِينَ وَالْقَائِمَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّادِقِينَ  
وَالصَّادِقَاتِ وَالخَالِصِينَ وَالخَالِصَاتِ وَالْمُتَصَدِّقِينَ  
وَالْمُتَصَدِّقَاتِ وَالصَّامِينَ وَالصَّامَاتِ وَالْحَافِظِينَ  
فَرُوجِهِمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا  
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿ۛ﴾

"For Muslim men and women: for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise, for them has Allah prepared forgiveness and great reward".

**Qur'an: An-Nahl (16) Ayah 97**

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ  
أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ  
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿ۛ﴾

Again ALLAH says:

"Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new life, a life that is good and pure, and We will bestow on such their reward according to the best of their actions."

Each of the Five Pillars of Islam: Belief, Prayer, Fasting, Poor-due and Pilgrimage - is as important for women as for men, as there is no differentiation for their reward.

### Intellectual Status

The Prophet Muhammad (Peace be upon Him) said: "The search for knowledge is a duty for every Muslim (male or female)." And: "Seek knowledge from the cradle to the grave."

"Knowledge" for a Muslim is not divided into sacred and secular. And the implication of these sayings of the Prophet (PBUH), is that every Muslim boy or girl, man or woman, should pursue his or her education as far as it is possible, bearing in mind the words of ALLAH in the Qur'an:

**Qur'an: Fatir (35) Ayah 28**

وَمِنَ النَّاسِ وَالْدَّوَآبِ وَأَلْأَنْعَامِ  
مَخْتَلِفٌ أَلْوَانُهُ كَذَٰلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ  
إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿ۛ﴾

"And so amongst men and crawling creatures and cattle, are they of various colours. Those truly fear Allah, among His Servants, who have knowledge: for Allah Is Exalted in Might, Oft-Forgiving."

In Islam therefore, both men and women are credited with the capacity for learning and understanding and teaching, and one of the aims of acquiring knowledge is that of becoming more conscious of ALLAH. It is considered in Islam that the more a person, male or female, studies the creation and observes its workings, the more he or she becomes conscious of the Creator, the Power who made and sustains the creation.

### Role as a Wife

The Holy Qur'an clearly indicates that marriage is sharing between the two halves of the society. And that its objectives, besides perpetuating human life, are emotional well being and spiritual harmony. Its base is love and mercy. Among the most impressive verses of the Qur'an about marriage is the following:

**Qur'an: Ar-Rum (30) Ayah 21**

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ  
أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ  
مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

"And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect."

According to Islamic Law, women cannot be forced to marry anyone without their consent. As the woman's right to decide about her marriage is recognized, so also her right to seek an end for an unsuccessful marriage is recognized. To provide for the stability of the family, however, and in order to protect it from hasty decisions under temporary emotional stress, men and women seeking divorce should observe certain steps and waiting periods. Besides all other provisions for her protection at the time of marriage, it was specifically decreed that woman have the full right to her Mahr (marriage gift, or dowry), which is presented to her by her husband and is included in the marriage contract, and that such ownership does not transfer to her father or husband.

The concept of Mahr (dowry) in Islam is neither an actual or symbolic price for the woman, as was the case in certain cultures, but rather it is a gift symbolizing love and affection. The Qur'an states:

**Qur'an: Al-Baqarah (2) Ayah 187**

أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ ارْقُوتْ إِلَىٰ نِسَائِكُمْ هُنَّ لِيَابِسٌ  
لَكُمْ وَأَنْتُمْ لِيَابِسٌ لَهُنَّ

"Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments."

Prophet Muhammad (peace be upon him) said: "The best of you is the best to his family and I am the best among you to my family?" "The most perfect believers are the best in conduct and the best of you are those who are the best to their wives." (Ibn-Hanbal, No.7396).

Man in Islam is fully responsible for the maintenance of his wife, his children, and in some cases of his needy relatives, especially the females. This responsibility is neither waived nor reduced because of his wife's wealth or

because of her access to any personal income gained from work, rent, profit, or any other legal means.

Woman, on the other hand, is far more secure financially and far less burdened with any claims on her possessions. Her possessions before marriage do not transfer to her husband and she even keeps her maiden name. She has no obligation to spend on her family out of such properties or out of her income after marriage.

**Role as a Mother**

Apart from her role as a wife, the Muslim woman has a very important role as a mother. The status and value attached to parents in the Muslim world is very high. The Qur'an says:

**Qur'an: Al-Isra (17) Ayah 23-24**

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِنَّمَا  
يَبْلُغُنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا  
أُفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ  
لَهُمَا جَانِحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي  
صَغِيرًا ﴿٢٤﴾

"Your Lord has decreed That you should worship none but Him, And (show) kindness to your parents, Whether one or both of them attain Old age (while they are) still with you, Never say to them 'Shame!' Nor scold either of them. Speak to them in a generous fashion. Protect them carefully and say: "Lord show them mercy, just as they cared for me as a little child".

Again ALLAH says:

**Qur'an: Luqman (31) Ayah 14**

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ  
وَهُنَّ عَلَىٰ وَهْنٍ وَفَصَّطِلُ فِي عَامَيْنِ أَنْ أَشْكُرَ لِي وَوَالِدَيْكَ  
إِلَىٰ الْمَعِيرِ ﴿١٤﴾

"And We have enjoined on man (To be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal."

The Muslim mother has consequently a great feeling of security about the type of care and consideration she can expect from her children when she reaches old age. As the verse of the Qur'an quoted above indicates, thankfulness to parents is linked with thankfulness to ALLAH.

A man came to Prophet Muhammad (peace be upon him) asking:

"Messenger of ALLAH, who is the most deserving of good care from me?" The Prophet replied: "Your mother?" The man asked again: "Who else?" The Prophet replied: "Your mother?" The man said: "Who else?" The Prophet replied: "Your mother, then your father, then your nearest relatives in order?"

In another narration, the Prophet Muhammad (peace be upon him) has said: "Paradise lies at the feet of mothers" - emphasizing that Paradise awaits those who cherish and respect their mothers.

## SUMMING UP

In Islam, the relationship between man and woman is to complement each other and not to compete against one another. In conclusion; the following rights have been given to Muslim women, in the Holy Qur'an over 1400 years ago, without any changes (whilst their 'Western' sisters have only recently gained some of the rights below).

1. **Spiritual equality**
2. **Not responsible for Adam's sin.**
3. **Right to choose husband.**
4. **Right to seek divorce.**
5. **Right of inheritance.**
6. **Exclusive ownership of personal property and acquired wealth.**
7. **Right to education (to any level).**
8. **Right to seek employment under the framework of Islam.**
9. **Right to keep maiden name.**

## Parents and Children in Islam

Islam puts great emphasis on the treatment of parents. One should always treat their parents with the greatest respect and more so in their old age. Muslims do not send their parents to an old people's home. They tend to look after them in their own home. It is primarily the son's responsibility to take care of the parents when they are old. This responsibility is clear when it comes to matters of inheritance. The son inherits twice that of the daughter because of that responsibility and that he is solely responsible for his wife and family and also for his parents.

It is the least we can do to look after our parents when old and frail as they did the same when we were babies and could not look after ourselves.

The following are some verses from the Holy Qur'an affirming the importance of being kind and respectful to parents.

### Qur'an: Luqman (31) Ayah 14

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ  
وَهَنَا عَلَى وَهْنٍ وَفَصَّلَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِلَّهِ وَلِوَالِدَيْكَ  
إِلَى الْمَصِيرِ ﴿١٤﴾

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years; give thanks to Me and to your parents. Unto Me is the final destination."

### Qur'an: Al-Isra (17) Ayah 23-24

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَإِلَىٰ الْوَالِدَيْنِ إِحْسَانًا ۚ  
يَلْبَسُنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا  
أُفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ  
لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي  
صَغِيرًا ﴿٢٤﴾

23. "And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

24. And lower unto them the wing of submission and humility through mercy and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."

There are many other references in the Holy Qur'an regarding kindness to parents and family. We should also keep good relationships with our relatives. What is common in the West where family members totally isolate themselves and have no contact with parents or relatives is against the teachings of Islam.

#### **Qur'an: Al-Baqarah (2) Ayah 83**

"Be kind to your parents and the relatives and the orphans, and those in need and speak nicely to people."

#### **Qur'an: At-Tahrim (66) Ayah 6**

"O you who believe! Save yourselves and your families from a fire whose fuel is people and stones."

The following are some sayings of Prophet Muhammad (PBUH). The name at the end of each is the person who recorded these sayings.

A man asked the Prophet, "O Messenger of Allah! Who deserves the best care from me?" The Prophet said, "Your mother." The man asked, "Who then?" The Prophet said, "Your mother." The man asked yet again, "Who then?" The Prophet said, "Your mother." The man asked once more, "Who then?" The Prophet then said, "Your father." (Sahih Al-Bukhari)

Prophet Muhammad (PBUH) said, "Paradise lies at the feet of your mother." (Nasa'i)

The Prophet said, "Be careful of your duty to Allah and be fair and just to your children." (Sahih Al-Bukhari)

Prophet Muhammad (PBUH) said, "No father can give his child anything bet-

ter than good manners." (Tirmidhi)

The Prophet said, "He is not one of us who has no compassion for our little ones and does not honour our old ones." (Tirmidhi)

## **WHAT ISLAM CAN OFFER MODERN SOCIETY**

Here are five unique qualities that provide the basis of what Islam can offer to the modern society of today.

### **1. Allah as the Only Source of Guidance**

Islam is a loving, conscious and trusting submission to the will of the Creator of the heavens and earth to achieve peace with the Creator Allah, with oneself, and with other creatures.

(a). And if we submit to our Creator and base our life on His teachings and His guidance, then we are in a better position, than following the ideas made by human beings.

(b). As the Holy Qur'an is the word of Allah, and in its original form that has been available without any changes for over 1400 hundred years. Therefore if we derive our guidance and way of life directly from the Creator and based on His instruction book, then we rid ourselves from difficulties and problems involved in following ideas of human beings, which could be obsolete. And sometime down the line, ideas of human beings, which even if presented with all good intentions, are not free from biases, errors, mistakes and ignorance. And as the whole teaching of Islam is based on this sort of divine guidance, definitely it stands distinct from any man made idea or ideology or "Man made religion".

### **2. Full integration between physical, intellectual and spiritual needs.**

A second basic quality is that in Islam we find the full integration and harmony brought back to life. People today have nothing to cling to and they are running around shopping for ideas and for ways of life, looking for a mirage which evades them. It is simply that, whatever ideas are presented to them seems to provide answers, but unfortunately only partial answers. This leads to a never ending search for more ideas to provide more answers.



It is difficult to find answers that would address the whole human, as a physical intellectual and spiritual being.

In Islam we find no distinction between worship of spiritual or mundane worldly or secular aspect. Because after all worship in Islam is not regarded as particularly praiseworthy until and unless it affects and influences the behaviour of the individual in other spheres.

In Islam we find this harmony brought together whereby a person will not feel torn between his physical needs and desires, his intellectual aspirations and his spiritual yearnings.

### **3. The universality: Islam's outlook to Life.**

A third quality is the universality of the outlook of Islam to Life.

The Qur'an, the word of Allah, repeatedly emphasise this is a message for all humanity, as the lord of all humanity is one, and, as the fundamental nature of all human beings, regardless of the difference in ethnic, racial or nationalistic backgrounds, their basic qualities as humans are the same. We find the Qur'an address the humans not as an Arab middle easterner or far easterner or any other sub-classification that people suggest.

Once people get the true undistorted message of Islam it strikes a cord in the heart. "This is what I have been looking for all my life".

No wonder, it is not because the skill of any human being, but because the author of Islam is the Creator of all human beings, who can address your heart directly without any distinction, without any barriers due to lack of information.

This universality is reflected in providing a complete program for life. It teaches you how to live in your family, as an individual, in society, in your economic life and in your political life:

It is clear and explicit guidance as to how one can conduct his life in a way pleasing to the Creator and beneficial to the individual in this life and the life hereafter.

### **4. Balance between all aspects of life.**

The fourth quality is that in order to have any way of life, religion or otherwise that would meet the needs of human beings, it must be characterised by a just balance.

The Qur'an repeatedly indicates that Allah (Subhana-wa-ta-Allah) created this universe in due proportion, in balance. That balance could be in a physical sense in terms of natural laws in physics and astronomy. It could also mean balance in the moral laws that Allah has created.

Balance in the social life, between the idea of vigilantes and apathy. This will provide some sense of social responsibility within certain bounds.

Balance in economic life between the suppression of human inspirations and entrepre-neurial aspirations, on one hand greed and unrestricted individualism, on the other hand anarchy and the less safe type of attitude where there is no structure and no protection for the poor, only the privileged.

### **5. Rigidity and Flexibility**

#### **(a). Islam Is Rigid In Areas Concerning The Survival Of Humanity.**

The earth rotates around a particular axis within the solar system, and the solar system likewise within the universe. Any deviation from these orbits would lead to destruction and chaos.

Likewise for humanity, any deviation from Allah's moral laws will also lead to destruction and chaos for mankind. We are already witnessing these changes today. There is increased promiscuity, homosexuality, aids and sexually transmitted diseases. All of these deviations are away from Allah's laws - laws which appear rigid in some respects but in them provided by the Creator to sustain human life in a given direction and not laws made by man to satisfy his whims and fantasies.

Here are two small points to consider.

#### **\* Rate of growth**

It takes 2.1 children per woman for a population to sustain itself. Germany has 1.3, Italy 1.5, USA, France and Australia 1.8. The whole western world will cease to exist if it continues at this rate.

#### **\* AIDS**

In the second page of a 20-page article on aids in the time magazine recently it was reported:

**"Monogamous couples are not at risk of getting aids however since Americans are not willing to take this course then...."**

These are two examples of man trying to change Allah's rules and the disastrous consequences that his actions lead to.

**(b). Islam Is Flexible In Areas To Achieve Progress And Utilisation Of Allah's Creation for the benefit of Humanity.**

Seeking knowledge, and the utilisation of latest technology. Adapting to the environment and customs within Allah's guidelines.

**THE CONCEPT OF LIFE**

THIS LIFE	LIFE HEREAFTER
Live for an average of 70 years	FOREVER, ETERNITY
Nothing is certain in this life	DEFINITE
Limited Pleasures,	UNLIMITED, INCREASING ONE
Reducing Pain & Suffering	TOTAL ENJOYMENT
Limited Possessions	WHATEVER YOU DESIRE

Life is a brilliant demonstration of Allah's wisdom and knowledge, a vivid reflection of Allah's art and power. Allah is the giver and creator of life. Nothing comes to existence by chance, and nobody creates himself or herself or anybody else. Life is a dear and charitable asset, and no sensible or normal person would like to lose it by choice. Even those who feel so desperate and take their lives by committing slow suicide, try in the last minute to regain their existence and wish to capture a second chance to live. Life is given to man by Allah (we are custodians) and He is the only rightful One to take it back. No one else has the right to destroy a life. This is why Islam forbids all kinds of suicide and self-destruction, and recommends patience and good faith when a dear soul passes away. When a murderer is executed in punishment, his life is taken away by the right of Allah and in accordance with Allah's law.

When Allah gives life to us it is not in vain that He endows us with unique qualities and great abilities. Nor is it in vain that Allah charges us with certain obligations. Allah means to help us to fulfil the purpose of life and realise the goal of existence. Allah means to help us learn the creative art of living and enjoy the good taste of life according to the divine guidance. Life is a trust from Allah, and we are trustees who should handle his trust with honesty and

skill, with mindfulness of Allah and with consciousness of responsibility to Him.

Life may be likened to a journey starting from a certain point and ending at a certain destination. It is a transitory stage, an introduction to the eternal life in the hereafter. In this journey we are travellers and should do all the good we can and make ourselves fully prepared to move any minute to eternity. We should consider this life on earth as a chance provided for us to make the best of it while we can, because when the time to leave comes we can never delay it for a second. If this term expires, it will be too late to do anything about it or extend it. The best use of life, therefore, is to live it according to the teachings of Allah and to make it a safe passage to the future life of eternity. Because life is so important as a means to an ultimate end, Islam has laid down a complete system of regulations and principles to show us how to live it, what to take and what to leave, what to do and what to shun, and so on. All of us come from Allah, and there is no doubt that we shall return to Allah. In one of His comprehensive statements Prophet Mohammad (peace be upon him) wisely advised us to consider ourselves like strangers in this life or travellers passing by the world.

**How Do Muslims View Death?**

Like Jews and Christians, Muslims believe that the present life is only a trial preparation for the next realm of existence. Basic articles of faith include; the Day of judgement, resurrection, Heaven and Hell. When a Muslim dies, he or she is washed, usually by a family member, wrapped in a clean white cloth, and buried with a simple prayer preferably on the same day. Muslims consider this one of the final services they can do for their relatives, and an opportunity to remember their own brief existence here on earth. The Prophet (peace be upon him) taught that three things can continue to help a person even after death; charity which he had given, knowledge which that person had imparted and prayers offered by a righteous child.

**ISLAMIC QUALITIES**

HONESTY - PERSEVERANCE - TOLERANCE - FIRMNESS – PUNCTUALITY- COURAGE - GENEROSITY - CHASTITY – JUSTICE - FORGIVENESS - FAITH IN ONE GOD (ALLAH).

## ETHICS OF ISLAM

"Imbue yourself with Divine Attributes" said the Noble Prophet (PBUH). ALLAH'S Attributes form the basis of Muslim ethics. Righteousness in Islam encompasses leading a life in complete harmony with the Divine attributes.

### FAITH AND ACTION

Faith without action put simply, is a dead letter. Faith on its own is unstable unless translated into practice. Muslims believe that people are accountable for their own actions in this world. Each must bear his own burden, and nobody can expiate for others' sin.

### INHERENT PURITY

Muslims believe in the inherent sinlessness of man's nature. Gifted with the power of reasoning, the human being is capable of apparently unrestricted progress. They also believe that all people are born as Muslims and that it is one's parents or guardians who initiate the diversion from or the cohesion to the pure faith.

Therefore, the term 'born Muslims' refers to those who have remained as Muslims after birth, and for those embracing Islam the term 'reverts' is used in lieu of the misnomer 'converts'.

### THE POSITION OF WOMEN (INHERENT PURITY)

Man and woman come from the same origin, possess similar souls and have been gifted with equal potential for intellectual, spiritual and moral attainments. Islam places man and woman under like obligations.

### EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM

Islam is the religion of the UNITY of ALLAH and the EQUALITY of MANKIND. Lineage, riches and family pride are accidental things. Virtue and the service of humanity are matters of real merit. Distinctions of colour, race and creed are nonexistent within the bounds of Islam. All humans are of one family. Islam has succeeded in welding the 'black and the white' into one fraternal whole. The strict rule of brotherhood is set firm with the following saying of the Prophet Muhammad (PBUH). "No one of you is a believer in Allah until he loves for his brother what he loves for himself".

### PERSONAL JUDGEMENT

Islam encourages the exercise of personal judgement and respects the difference of opinion, which according to the saying of the Prophet Muhammad (PBUH). "Is a blessing from Allah".

## KNOWLEDGE

The pursuit of knowledge is a duty in Islam. It is the acquisition of knowledge that makes humans distinct from all other creatures.

### SANCTITY OF LABOUR

Every form of labour, which enables man to live honestly is respected. Idleness is deemed a sin.

### CHARITY

All the faculties of man have been given to him as a trust from ALLAH, for the benefit of his fellow creatures. It is a Muslim's duty to cater for others needs and such services must be applied without any discrimination. Charity in Islam brings one nearer to ALLAH, and has been made an essential part of one's obligations. Every person who owns property above a certain limit pays a fixed tax, levied on the rich for the benefit of the poor

**Qur'an: Al-Hadid (57) Ayah 18**

إِنَّ الْمَصَدِّقِينَ وَالْمَصَدِّقَاتِ وَأَقْرَبًا  
اللَّهُ قَرِيبًا حَسْبًا يَضَعُ لَهُمْ أَجْرَهُمْ كَرِيمًا ﴿١٨﴾

"For those who give in Charity, men and women, and loan to Allah a Beautiful Loan, it shall be increased manifold (to their credit), and they shall have (besides) a liberal reward."

### MORAL TEACHINGS

Islam requires the display of every quality that has been given to man, but makes only one limitation, that it should be displayed on the proper occasion. It requires a person to exhibit modesty as well as boldness and courage, but each at its correct moment. The Qur'an teaches the Muslims to be submissive without losing self-respect; it exhorts them to forgive, but not in a manner as to embolden the culprits. It allows them to exercise all their rights, but not as to violate others. Muslims are also required to preach the faith of Islam, but not by way of compulsion.

**Qur'an: Al-Imran (3) Ayah 134**

الَّذِينَ يُفِقُونَ  
فِي السَّرَّاءِ وَالْعُسْرَاءِ وَالْكَيْدِ وَالْمَنْظَرِ وَالْمَأْفِئَةِ  
عَنِ النَّكَاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

"Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men, for Allah loves those who do good."

**Qur'an: An-Nahl (16) Ayah 128**

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ يُحْسِنُونَ ﴿١٢٨﴾

"For Allah is with those who restrain themselves, and those who do good."

### NO PRIESTHOOD

Islam is the way of Unity. Any association with Allah is direct and personal; without the mediation of a priest.

**Qur'an: Al-Imran (3) Ayah 135-136**

وَالَّذِينَ إِذَا  
فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا  
لذُنُوبِهِمْ وَمَنْ يَغْفِرَ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوْا عَلٰى  
مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾ أُولَٰئِكَ جَزَاءُكُمْ مَغْفِرَةٌ  
مِّن رَّبِّكُمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا وَيَسْمَعُونَ أَصْوَاتَ الْمَغْلَبِينَ ﴿١٣٦﴾

"135. And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins; and who can forgive sins except Allah? And are never obstinate in persisting knowingly in (the wrong) they have done.

136. For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath; an eternal dwelling how excellent a recompense for those who work (and strive)!"

### FORGIVENESS

The importance of forgiveness for a Muslim is emphasized with the following verses from the Qur'an;

**Qur'an: Fussilat (41) Ayah 34**

وَلَا تَسْتَوِي السُّعْيَةُ وَالسَّيِّئَةُ  
أَدْفَعُ بِأَلْقِيهِ أَحْسَنَ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ  
وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

"Nor can Goodness and Evil be equal. Repel (the evil) with one which is better: then verily he, between whom and you there was hatred (will become) as though he was a close friend."

**Qur'an: Al-Jathiyah (45) Ayah 14**

قُلِ الَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ  
قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

"Tell those who believe, to forgive those who do not look forward to the Days of Allah: It is for Him to recompense (for good or ill) each People according to what they have earned."

**Qur'an: Al-Baqarah (2) Ayah 263**

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَا  
أَذَىٰ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٦٣﴾

"Kind words and the covering of faults are better than charity followed by injury. Allah is Free of all wants, and He is Most Forbearing."

## THE PROHIBITED IN ISLAM

### Halal and Haram

**The prohibition of Things is Due to Their Impurity and Harmfulness.** It is the right of ALLAH, the One Who created the universe and bestowed innumerable favours upon mankind, to legalize or prohibit, as He deems proper.

In Islam things are prohibited only because they are impure or harmful. If something is entirely harmful it is haram, and if it is entirely beneficial it is 'halal'; if the harm of it outweighs its benefit it is haram, while if its benefit outweighs its harm it is halal. This principle is explained in the Qur'an verses below: