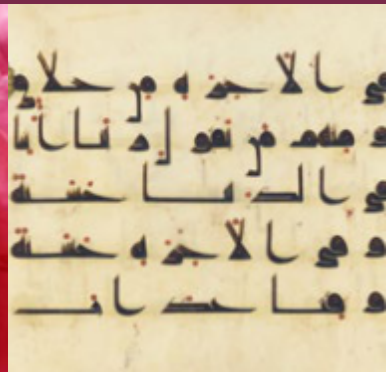


FREE BOOK

ENGLISH



UNDERSTANDING Islam



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CHAPTER ONE

What is Islam?



Islam means submission to the will of Allah in all aspects of life.

In the Arabic language, the word Islam has many meanings. It comes from the root letters س (seen) ل (laam) and م (meem). From these letters the meaning of 'Islam' is described literally as meaning 'submission', 'surrender', 'peace' and 'safety'. As-Salam is also known as one of Allah's attributes.

A Muslim is a person who submits himself to the worship of Allah, therefore making all those who believed in the original message of the oneness of God Muslim; including all the Prophets, from Adam, Noah, Moses, Jesus to Muhammad (may Allah's peace and blessings be upon them all).

Islam has come as a mercy to mankind with a book of guidance called the Qur`an, the word of Allah – revealed over 1400 years ago and unchanged ever since. This book, along with the teachings of the final Messenger, Muhammad (peace be upon him), shows all of humanity how to behave in the way commanded by the Creator in all aspects of life, both material and spiritual.

“A Muslim is a person who submits himself to the worship of Allah...”

CHAPTER TWO

The Creation



Is it not in the very nature of every human to look to the sky when he is in need and desperate for help?

When there is a loss for him to cry out to a Lord, when he is in despair to raise his eyes for help from a superior being, it is a very innate nature of the whole of mankind.

Every human has within himself a natural inclination to ask certain questions about the purpose of life: What are we doing here? What is the purpose of life? Is there a creator or did this all appear by random chance?

Until these questions are answered, a person's soul can never find peace and life will seem to be a futile and meaningless labour. The soul will be in constant turmoil in the uncertainty of what will happen next.

The Qur`an invites man to travel the earth, make his own observations and reflect on how creation originated:

"Say, [O Muhammad], Travel through the land and observe how He began creation. Then Allah will produce the final creation [i.e., resurrection after death]. Indeed Allah, over all things, is Competent" (Qur`an 29:20).

CHAPTER TWO - PART I

Creation of the Universe



Just by reflecting on the vast and wonderful creation around us, every single human being can sit and contemplate about the world around him, and come to the conclusion that there must be one designer, one creator of this magnificent universe.

When you read this book, look at the care that has gone into choosing each word, chapter, the structure and layout, you may wonder about their designers. You may think about the time each person took in choosing each letter carefully, picking the colours, choosing and placing each paragraph to have an overall effect on you – the reader.

What about YOU, the reader? What about YOUR design? Your intricate organs, the function of your eyes to take in this beautiful book, your heart that gets excited reading each word, the brain you are utilising which is faster and more powerful than any man-made computer. Who designed this?

What about the earth you stand upon, every one of the laws of biology, chemistry and physics, from the fundamental forces such as gravity and up-thrust, to the structure of the atom and the elements that have been precisely tailored to make life possible?

Look at the earth within the solar system, life would be unsustainable if the earth's rotation wasn't exactly correct. Our solar system is one of many solar systems. Our galaxy, the Milky Way, is only one of the 100 million galaxies in the universe. They are all in order and they are all precise. Instead of conflicting with one another they are swimming along in an orbit that has been set for them. Did human beings set that into motion and are human beings maintaining that precision? Could this just have come into being by a complete coincidence, a big bang without a designer?

“Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?” (Qur`an 21:30).

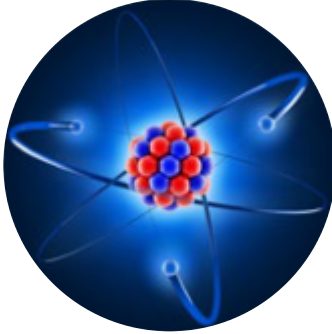
“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding” (Qur`an 3:190).

“And He has subjected for you the night and day, the sun and moon; and the stars are subjected by His command. Indeed in that are signs for a people who reason” (Qur`an 16:12).

CHAPTER TWO - PART 2

Creation of Mankind





An atom - A creation of Allah

Once we have accepted that there can only be one designer of all, we must look for an answer for our existence. The Qur`an explains the creation of man in the following verse:

“O mankind, fear your Lord, Who created you from one soul and created from it its mate and dispersed from both of them all men and women. And fear Allah, through Whom you ask one another, and the kinship. For Allah is ever, over you, an Observer” (Qur`an 4:1).

If you were to receive a gift, for no reason, a simple drink or a book, I'm sure you would be inclined to say thank you. Surely the designer who gave you your eyes, heart and lungs should be thanked, acknowledged and praised. Allah tells us that this is the purpose of life: to acknowledge Him, worship Him and obey Him.

“And I did not create the jinn and mankind except to worship Me” (Qur`an 51:56).

By acknowledging Him in all that we do, we thank Him for the food He provides, the drink to quench our thirst, the clothes we wear; everything should have some recognition for Him.

When it comes to the creation of man, it was made very clear in the beginning that when Allah created man it was not in vain, that he was created as His vicegerent on earth. Man has been entrusted with the task of cultivating, maintaining and ruling the earth according to divine guidance with justice amongst all that exists.

“And [mention, O Muhammad], when your Lord said to the angels, Indeed, I will make upon the earth a successive authority” (Qur`an 2:30).

Also in the creation of mankind some of the divine attributes of mercy, forgiveness and kindness are manifest.

CHAPTER THREE

Is there Life after Death?



Muslims believe that this life is a transitory stage, a preparation for eternal life in the Hereafter. Life on this earth is not the ultimate goal.

Death is not the end but a mere change of worlds, a stepping stone to the Hereafter; eternal bliss in heaven or torment in hell. Allah will resurrect all on the Day of Judgment and mankind will be held accountable for their actions in accordance to them being honoured with intellect and free will. Mankind has been given the choice to follow divine guidance and reap its everlasting rewards in this life and the Hereafter. A belief in life after death in Islam is a pillar of faith.

"Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion" (Qur'an 3:185).

CHAPTER FOUR

The Oneness of Allah





'Allah' written in Arabic script

The very foundation of Islam is the belief in one God. Allah was not born and will never die, for it is a direct contradiction that the creator of all must have been created himself.

Allah does not look like anything our minds, sights and thoughts can imagine as explained to us in the following chapter of the Qur'an:

"Say, He is Allah, [who is] One and only Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent" (Qur'an 112:1-4).

It does not make rational sense to bow down and prostrate to something that mankind has created with their own hands. In the beginning of time, one of the very first sins was that of associating partners with Allah by making idols to worship, saying that this was Allah, a child of Allah, or an intermediary to Allah.

"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin" (Qur'an 4:48).

Fundamental to the belief of Islam is that Allah has no sons or intermediaries. He sent prophets only to guide humanity, and they themselves were only men. Allah guides us to pray to Him directly, without the need of hierarchy in the religion. Praying to anyone else, for example a priest or a saint, to ask for help or support is alien in Islam. Instead, prayer and supplication are very personal matters between a believer and his Lord, Allah.

"Nor could he order you to take the angels and prophets as lords. Would he order you to disbelieve after you had been Muslims?" (Qur'an 3:80).

CHAPTERFOUR - PARTI

Names & Attributes of Allah



To worship something that one has created with his own hands or to worship a fellow human being can never bring peace to the soul, yet the need to worship or revere is deep within every human.

In Islam, we worship one God, Allah, and in His wisdom He has chosen to inform us of some of His Names and Attributes, so that we may understand Him better. Here are some examples:

Allah is The Creator of all, The Sustainer of all that He has created, the All-Hearing, All-Seeing and All- Knowing. His knowledge is all perfect, including that which is in the past, the present and the future, whether a secret or not. He is the Most Gracious, Most Merciful and Most Beneficent. He is The Self-Existing One and The Ever-Living One, never needs sleep or takes any rest. He has no partners, sons or parents and all worship must be directed to Him alone. He is the Shaper of Beauty, the Creator of Good and He is The Light and The Guide.

“He is Allah, other than Whom there is no deity worthy of worship, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is

Allah above whatever they associate with Him. He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise” (Qur`an 59:23-24).

AL-RAZZAAQ (The Provider)

“Say: Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them” (Qur`an 6:151).

AL-GHAFOOR (The Forgiver)

“But indeed, I am the Perpetual Forgiver of whoever repents and believes, and does righteousness and then continues in guidance” (Qur`an 20:82).

AL-QAYYUM (The Sustainer)

“Allah - there is no deity worthy of worship except Him, the Ever-Living, the Sustainer of existence” (Qur`an 3:2).

CHAPTER FIVE

Five Pillars of Islam



As the pillars holding up a building are important to its structure and stability, likewise the five pillars of Islam are important to every Muslim.

They provide the steadiness and constancy to a person's faith and hold Muslims together as a brotherhood. The first Pillar is *Shahadah* (The Declaration of Faith), the second is *Salah* (Prayer), the third is *Zakah* (Obligatory Charity), the fourth is *Sawm* (Fasting) and the fifth is *Hajj* (Pilgrimage).

CHAPTER FIVE - PART I

Shahadah (The Declaration of Faith)



This is the most significant pillar of belief declaring outwardly:

**“There is none worthy
of worship except Allah
and Muhammad is the
Messenger of Allah.”**

This commitment to Allah means that you accept the belief of one God (Allah), and that Muhammad was sent as His final Messenger and Prophet. The result of this makes you part of the Muslim community, which is there to help and support you in achieving your goals and purpose in life.



CHAPTER FIVE - PART 2

Salah (Prayer)



The relationship between a Muslim and Allah is very important, and is made more unique by praying directly to Him, without any intercessor.

We are commanded to pray five times a day, increasing us in the remembrance of Allah, keeping us on the path of good, and wiping away the sins.

“And establish Prayer and give Zakah, and whatever good you put forward for yourselves – you will find it with Allah. Indeed Allah, of what you do, is Seeing” (Qur`an 2:110).

“Indeed, prayer prohibits immortality and wrongdoing” (Qur’an 29:45).

“The five daily prayers are an expiation of the sins committed in between them so long as major sins are avoided” (Muslim).

CHAPTER FIVE - PART 3

Zakah (Obligatory Charity)



“

...we learn that we are not the slaves

of our habits but the servants of Allah.

”

As well as looking after one's own self, Allah tells us to look after people less fortunate than ourselves.

The word Zakah comes from the meanings "purification" and "growth". A believer helps another by giving a portion of his wealth to the less fortunate once a year. It is given to amongst others, the poor, the needy, and the stranded traveller. It differs from ordinary charity in that it is compulsory. In Islam wealth belongs to Allah, and is held by people in trust, so they should use it for the benefit of society.

"And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish Salah and to give Zakah. And that is the correct religion" (Qur`an 98:5).

CHAPTERFIVE - PART4

Sawm (Fasting)





Dates and water;
prophetic food to end
a fast

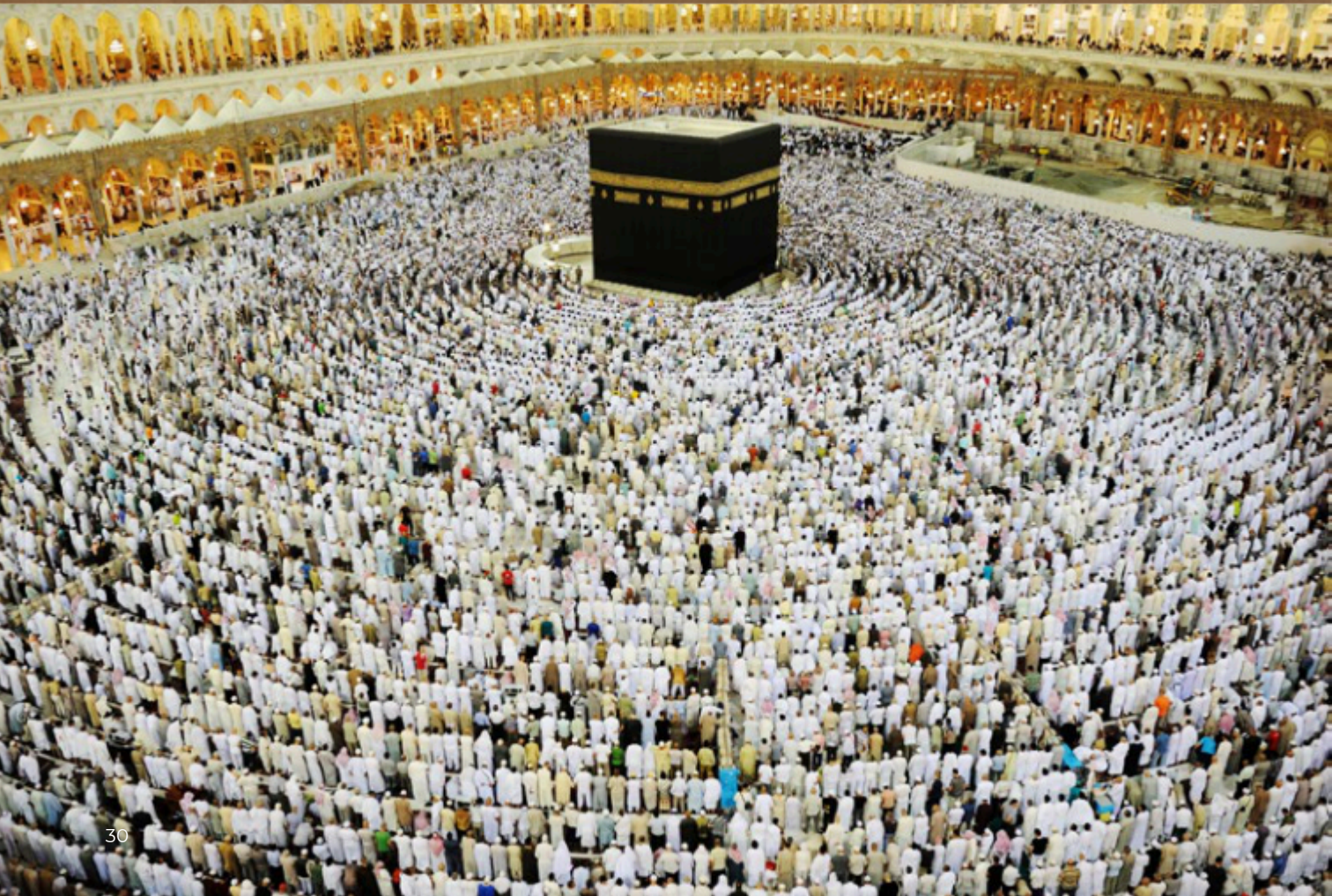
Every year in the month of Ramadan (the ninth month of the lunar year), all Muslims fast from dawn until sundown, abstaining from food, drink, and marital relations with the explicit intention of doing so for the sake of Allah.

“The month of Ramadan [is that] in which was revealed the Qur`an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey – then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period [of fasting] and to glorify Allah for that [to] which He has guided; and perhaps you will be grateful” (Qur`an 2:185).

Allah commands us to fast in order to seek His pleasure, and in doing so we raise our levels of spirituality trying to get closer to Him. By changing our habits and daily routines in accordance to divine orders, we learn that we are not the slaves of our habits but the servants of Allah. By cutting oneself off voluntarily from worldly comforts, even for a short time, a fasting person also gains true sympathy with those who go without food and water on a regular basis.

CHAPTER FIVE - PART 5

Hajj (Pilgrimage)





Pilgrims wearing the Ihram

If a Muslim has the physical and financial ability, Allah has made the pilgrimage to Makkah obligatory, once in his life.

The rituals of Hajj date back to the deeds. The rites of Hajj and Eid Al-Adha time of Prophet Abraham (peace be upon him) are days of worship to Allah, and a remembrance of the trials he and his family faced in those who are in need. The meat of the Makkah. It is also a journey to the Ka'ba, sacrifice is distributed to the needy, and the symbolic house originally built by extra prayers are offered. Prophet Adam (peace be upon him).

“Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of Ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during hajj. And whatever good you do – Allah knows it. And take them one people without any class or provisions, but indeed, the best provision distinction. The rich, the poor, the black is fear of Allah. And fear Me, O you of and the white stand side by side, equal understanding” (Qur`an 2:197).

in the eyes of Allah apart from their

CHAPTER SIX

Purpose of Messengers

(Peace be upon them all)



Is it fair to create an object, and then allow it to function without any rules and regulations and finally call it to account and punish it for breaking the rules?

Having created man with the power of thought and free will, Allah in His infinite wisdom decided to send Prophets and Messengers as a guide for mankind. Each Prophet was sent to his particular people to remind them of the need to worship one God, and refrain from associating partners with Him. They were not gods, sons or partners of God, but were simply the best of mankind, chosen because of their humility, morals, peacefulness and knowledge of Allah.

CHAPTER SIX

Allah sent a long chain of Prophets from the first days of mankind, from Prophet Adam (the Father of human beings) – and sealed them with Prophet Muhammad, the final Prophet (peace be upon them). This long chain included the Prophets of the people of Israel and The Five Great Messengers who came with the most important messages: Noah, Abraham, Moses, Jesus and Muhammad (may Allah's blessings and peace be upon them all). Prophets were the leaders of humanity who knew how to worship one God. They knew about the Hereafter, about good morals and human rights and they guided their people to the same. They commanded their people to do good and abstain from evil:

“And We sent not before you any messenger except that We revealed to him that, “There is no deity worthy of worship except Me.”” (Qur`an 21:25).

Muhammad (peace be upon him) was given clear instruction on enjoining good:

“Indeed, Allah orders justice and good conduct, and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded” (Qur`an 16:90).

He was the final of these Messengers, who brought Allah's message for the whole of mankind from the first day of revelation to the final day of our existence. Because of this we see Muslims from all over the globe, of all colours and races, accepting and respecting all of the Prophets of Allah, as they were all on the same path of worshipping one God.

CHAPTER SIX - PART I

Prophet Noah (peace be upon him)

The Second Father of Humanity



The Books of Judaism,
Christianity and Islam speak the
same way about Prophet Noah
(peace be upon him) and the
great flood.

The Qur`an tells us that he was a messenger amongst his people for 950 years. He selflessly dedicated his life to preaching to his people the belief in one God, to leave worshipping idols and statues and to be merciful to the weak and the needy. He told them about the signs of God's Power and Mercy and warned them about the severe punishment on the Day of Judgment, but they were very stubborn and ignored his warnings. Allah punished them with the great flood and saved only the believers who followed the Prophet.

CHAPTER SIX - PART 1



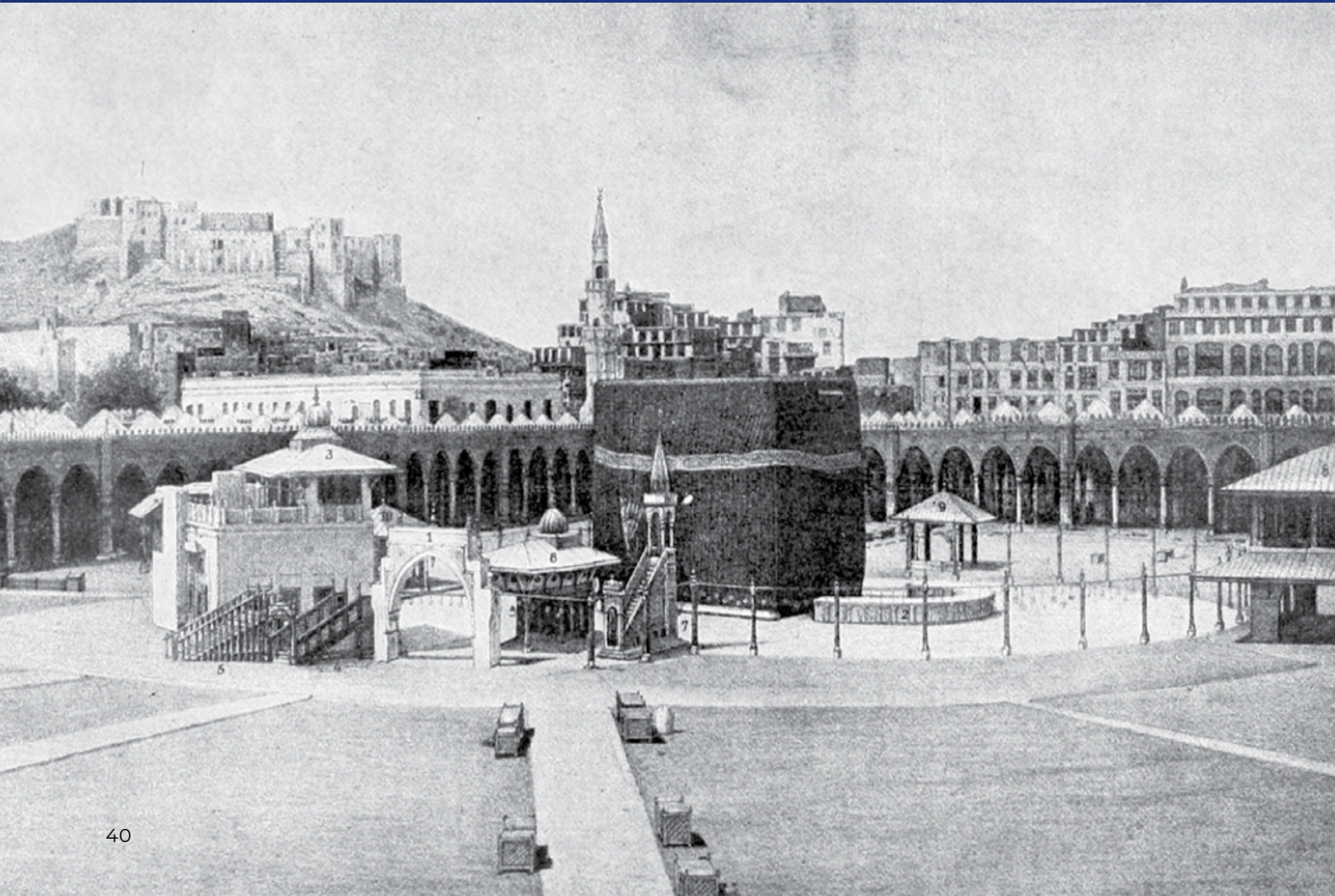
His story is detailed within the chapters of Nuh and Hud, with details about the flood and the ship including:

- Noah (peace be upon him) asked his people to serve Allah and keep their duty unto Him, that He may forgive their sins.
- Noah called them night and day, but they thrust their fingers in their ears and persisted in their refusal.
- Noah asked them to seek pardon of their ever Forgiving Lord and He will help them with wealth and sons, and will assign unto them gardens and rivers and a good life.
- Allah the Almighty told Noah that none of these people will believe except those who have believed already, so build the ship under the guidance and inspiration of Allah. When his people passed by him, they made a mockery of him.
- When he finished building the ship, Allah ordered Noah to load therein two of every kind, a pair (the male and female), his household, and those who believed.
- And it was said: O earth! Swallow your water and, O sky! be cleared of clouds! And the water was made to subside.

And the commandment was fulfilled. And as the ship came to rest upon (the mount) Al-Judi with Noah and the believers, humanity was given another opportunity for a new beginning.

CHAPTER SIX - PART 2

Prophet Abraham_(peace be upon him) The Father of the Prophets





The station of Abraham

Prophet Abraham (peace be upon him) is one of the most brilliant personalities in the history of religion, morals, social life and fatherhood.

He is the Father of the Prophets because Allah the Almighty chose many prophets from his offspring like Isaac, Jacob, David and their sons, along with Ishmael the forefather of the last Messenger Muhammad (peace and blessings of Allah be upon them all). There is a whole chapter in the Qur`an named 'Surah Ibrahim' (Abraham). His biography and glorious deeds are mentioned in different places of the Qur`an.

Abraham (peace be upon him) thought about the oneness of the Creator from a very early age. He entered into serious debates with the monks of his day, refuting their tendency to worship idols, stars and fire.

“ He entered into serious debates with the monks of his day,

”

CHAPTER SIX - PART 2



He told them that these idols are not worthy or eligible of worship, so they tried to burn him alive but Allah saved him. He was a prophet, model father and a model son. Here are some glimpses about his life mentioned in the Qur`an:

- Abraham was a very obedient son to his disbelieving father, kind and very patient (summary of Qur`an 19:42-47).
- "Thus We (Allah) showed Abraham the kingdom of the heavens and the earth so that he might be of those possessing certainty" (Qur`an 6:75).
- He debated with his people about the false celestial gods and declared that he can't worship them because they are not worthy (summary of Qur`an 6:76-79).
- Allah the Almighty mentioned him in the Qur`an as a chosen one: "And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a Prophet" (Qur`an 19:41).
- Allah gave him the wisdom and ability to affect others.

"And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing" (Qur`an 6:83).

CHAPTER **SIX** - **PART 3**

Prophet Moses (peace be upon him) (*Kaleem-ullah*)



Prophet Moses (peace be upon him) was one of The Five Great Messengers and a leader who freed the Children of Israel from the oppression of Pharaoh; he is not only referred to in Judaism and Christianity, but also in Islam.

There is information about Prophet above other men with the mission Allah Moses (peace be upon him) in the had entrusted to him. The words that Qur`an as well as in the Old and the Allah had spoken to him (Qur`an 7:143)

~~Moses Testaments that he was~~ Moses Testaments that he was covered with the (peace be upon him) is the most garment of love from Allah, as well as frequently mentioned of all Prophets being reared under Allah's eye (Qur`an in the Qur`an, 136 times in thirty-20:39); all indicate the preparation of four chapters and he is included in Moses for Allah's service (Qur`an 20:41). the authenticated sayings of Prophet Muhammad (peace be upon him).

In the Qur`an, he is depicted as a

prophet who gives glad tidings about the

The birth of Moses (peace be upon coming of Prophet Muhammad (peace him) and his entrance to the Pharaoh's be upon him); the Qur`an also tells us palace, his trip to Madyan, selection as a that the coming of an illiterate Prophet Prophet, dispatch to the Pharaoh to save was mentioned in the Old Testament the Children of Israel, the struggle with (Qur`an 7:157).

Pharaoh and the exodus of the Children

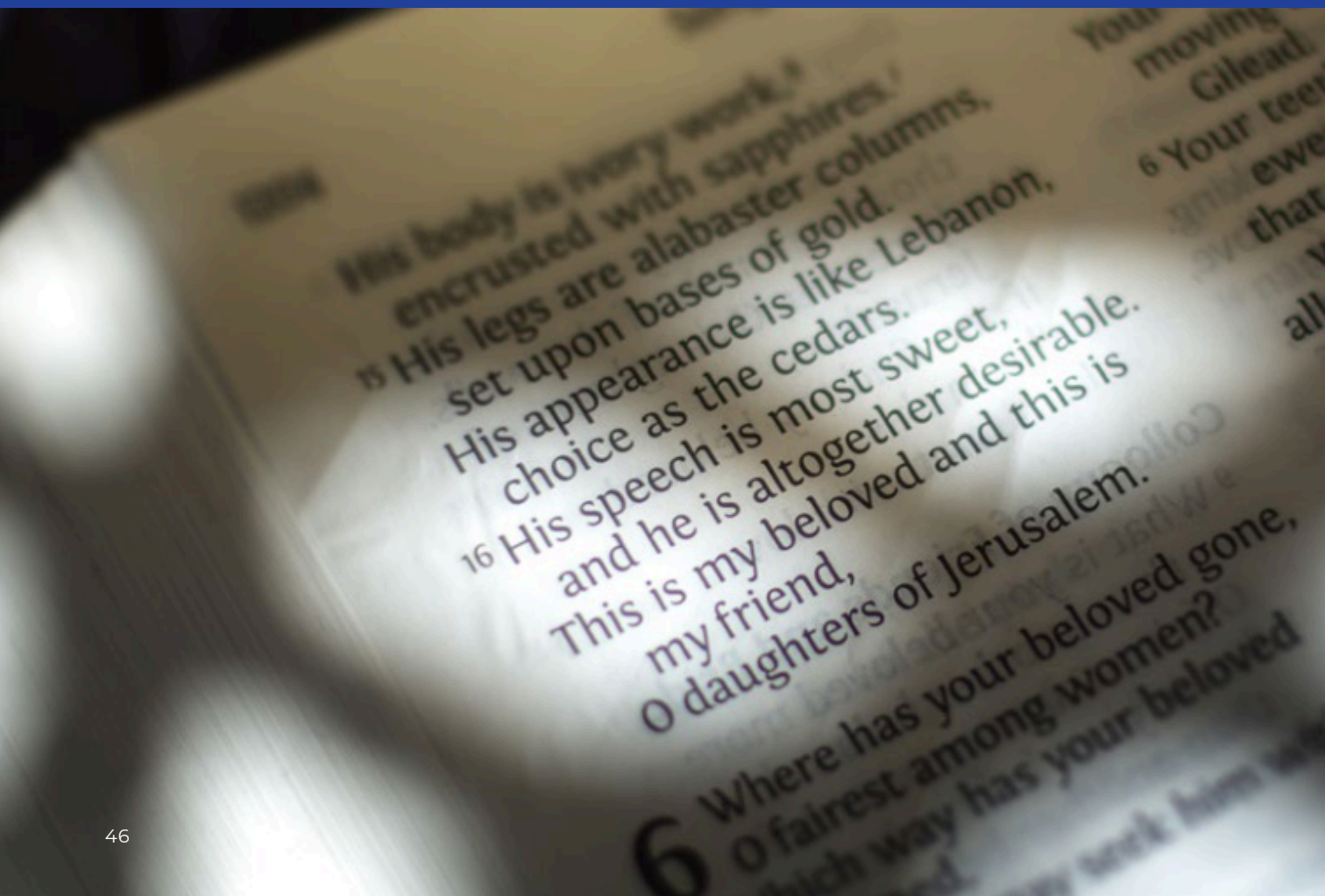
of Israel from Egypt, the revelation In Islamic tradition Moses (peace be

of divine commands on Mount Sinai, upon him) is called 'Kaleem-ullah'

events in the desert and his leadership (whom the Lord spoke to) because Allah of the Children of Israel are all discussed spoke to him and revealed His verses to in the Qur`an. It is also mentioned that him directly.

Moses (peace be upon him) was chosen

Prophet Jesus (peace be upon him) The Great Messenger



Jesus (peace be upon him) in Islam is a Messenger of Allah who had been sent to guide the Children of Israel (*Banu Israil*) with a new scripture, the *Injil* (The Gospels).

The Qur`an states that Mary gave birth to heaven. Islamic texts narrate that he Jesus (peace be upon him) without a man will return to earth near the Day of having touched her, a miraculous event Judgment to restore justice and defeat which occurred by the decree of Allah. the Antichrist.

"And mention, [O Muhammad], in the Book Like all Prophets in Islam, Jesus (peace [the story of] Mary, when she withdrew be upon him) is considered to have been from her family to a place towards the a Muslim, as he preached for people to east...Then We sent to her Our Angel [i.e. adopt the straight path in submission to Gabriel], and he represented himself to her Allah's will. Islam rejects that Jesus was as a well –proportioned man... He said, "I Allah or the son of Allah, stating that am only the messenger of your Lord to give he was an ordinary human being who, you [news of] a pure boy [i.e. son]." She said, like other prophets, had been divinely "How can I have a boy while no man has chosen to spread Allah's message. touched me and I have not been unchaste?"

He said, "Thus [it will be]; your Lord says, Islamic texts forbid the association 'It is easy for Me and We will make him of partners with Allah, emphasising a sign to the people and a mercy from Us. the notion of Allah's Divine Oneness.

And it is a matter [already] decreed' " Numerous titles are given to Jesus in the

Qur`an, such as Al-Masih, although it does not correspond with the meaning

To aid him in his message, Jesus (peace accrued in Christian belief; He is the son be upon him) was given the ability to of Mary and Allah's servant. Jesus is seen perform miracles, with the permission in Islam as a precursor to Muhammad of Allah. According to Islamic texts, (peace be upon him), and is believed by Jesus was neither killed nor crucified, Muslims to have foretold his coming. but rather he was raised alive up to

CHAPTER SIX - PART 5

Prophet Muhammad (peace be upon him) The Seal of the Messengers





Muhammad, messenger
of Allah, in Arabic script

Muhammad (peace be upon him), the final Prophet of Islam, was born in Makkah in the year 570 CE. As an orphan, he was raised by his uncle who was from the respected tribe of Quraysh.

As he grew up, he became known to be truthful, honest, generous, and sincere. So much so, that they called him 'The Trustworthy'. Muhammad (peace be upon him) was very pious, and he had long detested the decadence and idolatry of his society. At the age of 40, he received his first revelation from Allah through Angel Gabriel. The revelations of the words of Allah continued for 23 years, and they are collectively known as the Qur`an.

As soon as he began to recite the Qur`an and preach the truth which Allah had revealed to him, he and his small group of followers suffered persecution from the society around them. The persecution grew so fierce that in the year 622 CE Allah gave them the command to migrate to Al-Madinah Al-Munawwarah.

CHAPTER SIX - PART 5



Several years later, Muhammad (peace be upon him) and his followers returned to peacefully conquer Makkah. Upon entering the city they forgave their enemies, who had once persecuted them relentlessly. Before Muhammad (peace be upon him) died at the age of 63, the greater part of the Arabian Peninsula had become Muslim, and within a century of his death, Islam had spread to Spain in the West and as far East as China. Among the reasons for the rapid and peaceful spread of Islam was the truth and clarity of its doctrine.

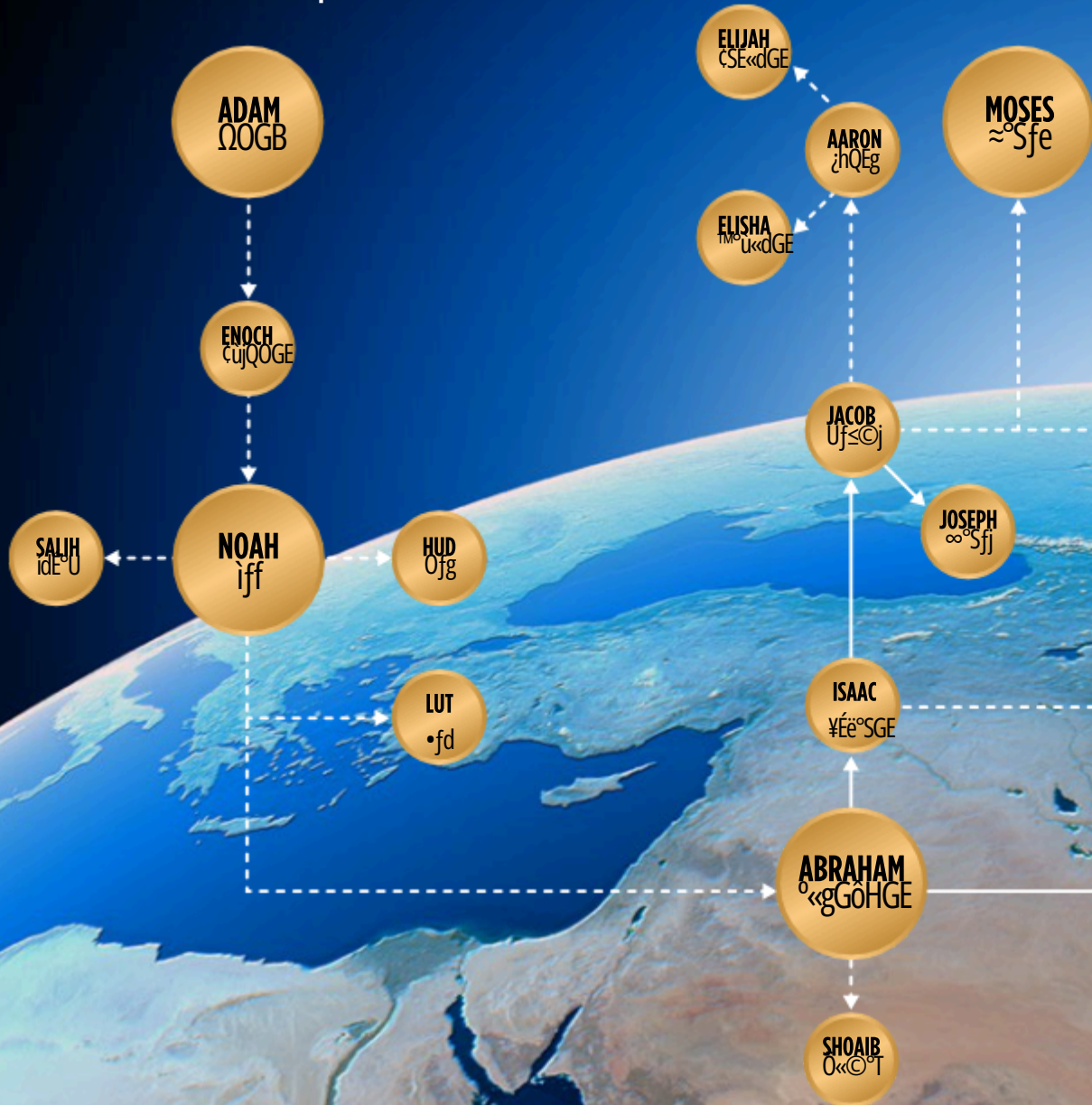
Prophet Muhammad (peace be upon him) was a perfect example of an honest, just, merciful, compassionate, truthful, and brave human being. Though he was a man, he was far removed from all evil characteristics and strove solely for the sake of Allah and His reward in the Hereafter. Moreover, in all of his actions and dealings, he was ever mindful and fearful of God.

“O Mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve – then indeed, to Allah belongs whatsoever is in the heavens and earth. And ever is Allah Knowing and Wise” (Qur`an 4:170).

T“he revelations of the words of Allah continued for 23

”

Tree of the Prophets (Peace be upon them)





* Mary, daughter of Imran, was raised under the care of her maternal uncle, Prophet Zakariya.

— Parental relationship - - - - - Descendant

CHAPTER SEVEN

The Previous Books

Psalm 83:16–84:12

and terrify them with your
hurricane.
their faces with shame,
so that they may seek your
face, O Lord.
You put to shame and
disgrace
those who are
alone,
and the

in whose heart are the
highways to Zion,
6 As they go through the valley
of Baca
they make it a place of
springs;
the early rain also covers it
with pools.
7 They go from strength to
strength;
the God of gods will be
in Zion.
to the God of hos

Throughout time, Allah sent many prophets to guide humanity to worship Him alone.

In essence, the message has been the same from the first Prophet Adam, right until the final Prophet Muhammad (peace be upon them all), in that humanity have been asked to worship one God and one God alone. There were Five Great Prophets who were given divine knowledge with which to guide their people, all of which were in book form. All have been changed from their original by mankind with the exception of the Qur`an, which has never to this day been altered or re-issued as a new version.

“All have been changed from their original by

mankind with the exception of the Qur`an..

”

THE FIRST BOOK OF MOSES,
CALLED
GENESIS.

CHAP. I.
Heaven
in the

THE GENESIS

CHAP. I.

The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the sun, moon, and stars, 20 of fish and fowl, 24 of beasts and cattle, 26 of man in the image of God. 29 Also the appointment of seasons.

In the beginning God created the heavens and the earth. The earth was without form, and void; darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

IN the beginning
and the earth.
And the earth
; and darl

AP. 1.
heaven and earth
firmament, 9 of the mass
an, moon, and stars, 20 of mass
of beasts and cattle, 26 of mass
of God. 29 Also the appointment

the beginning God created the heaven
and the earth. was without form, and
And the darkness was upon the face of the
void; and darkness was upon the face of the
deep; and the Spirit of God moved upon
the waters.

17 And God set them in the firmament
the heaven to give light upon the earth,
18 And to rule over the day, and over
night, and to divide the light from the dark-
ness : and God saw that it was good.
19 And the evening and the morning were
the fourth day.

And God said, Let the waters bring forth
in abundance the moving creature that liveth
therein : and let birds fly above the earth
under the firmament of heaven : and let
beast multiply after their kind, as the
earth hath brought forth the beast which
liveth upon the ground.

19 And God created
the four great
abundantly
life, and fowl
in the open firmament
21 And God created
every living creature that
brought forth abundantly
wings, and fowl
that 22 And God blessed
And God blessed
and let them
be fruitful, and multiply, and fill the earth.

...the earth
...and every
...which the waters
...their kind: and God
...his kind: and God
...saying, Be fruit-
...the waters in the
...the morning.

...the earth being forth
are all the kind, either, and
and found of the earth after



Hebrew scripture

The previous books were sent to Abraham (the Scrolls and the Tablets), to Moses (the Torah and the Tablets), to David (the Psalms), to Jesus (the Gospel), and the final revelation to Muhammad (the Qur`an) (peace be upon them all).

The Qur`an does not exclude the possibility that additional books were sent to other prophets, but does not mention any. The Sunnah\* narrates that the messengers counted scores of thousands, but amongst them are the 25 who were mentioned in the Qur`an, some with books others without (see Tree of the Prophets).

“...All of them have believed in Allah and His angels and His books and His messengers, [saying], ‘We make no distinction between any of His messengers’” (Qur`an 2:285).

The Islamic belief is to acknowledge and accept these previous books in their original form, however the Qur`an is the only book unchanged from the original.

“Indeed, it is We who sent down the Qur’an and indeed, We will be its guardian” (Qur`an 15:9).

*Sunnah means the sayings, deeds, approvals and characteristics of Muhammad, peace be upon him.

CHAPTER EIGHT

The Noble Qur`an





Ghar Hira'a - the cave in which revelation was first received

This is certainly the most important type of revelation for mankind. Islamic beliefs about revelation are based on the Qur`an and the Sunnah.

The Qur`an is different from any other book because it is composed entirely of the words of Allah. In 611 CE, the Prophet Muhammad (peace be upon him) was reflecting in a cave when the Angel Gabriel appeared to him. Muhammad (peace be upon him) was unlettered but three times Gabriel ordered him to 'read':

The angel said: "Read! In the name of your Lord and Cherisher, Who created - created man, out of a [mere] clot of blood. Read! And your Lord Is Most Bountiful, He Who taught [the use of] the pen, taught man that which he knew not" (Qur`an 96:1-5).

Angel Gabriel then told him that he was to be the Messenger of Allah. These revelations continued for the next 23 years until the final revelation:

"This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion" (Qur`an 5:3)

CHAPTER EIGHT





"Read" - the first word
revealed by angel Gabriel

Muhammad (peace be upon him) remained unlettered and the Qur`an was written down directly by his companions, who then memorised it by heart. The Qur`an has 114 surahs (or chapters), which were conveyed by the Angel Gabriel.

The Qur`an contains only the literal unchanged words of Allah and it is addressed to all of humanity. Because the Qur`an is the word of Allah it cannot be contradicted.

"Had it been from other than Allah, they would surely have found within it much contradiction" (Qur'an 4:82).

To preserve the true words of Allah, the Qur`an is always recited for worship in Arabic, because the true meaning of the words can only be found in the Arabic language. However, there are interpretations of the meanings in other languages.

The Qur`an is the last and most complete book of guidance from Allah and applies to all people forever. It is still widely memorised to perfection throughout the globe and is the central part of every Muslim's daily life.

In his sermon on Mount 'Arafat, Muhammad (peace be upon him) made it clear that this was the final revelation; no prophet or messenger will come after him and no new faith will merge.

“These revelations continued for the

”

CHAPTER NINE

Sacred Sites in Islam



There are three Sacred sites in Islam that a Muslim is recommended to journey to: the Sacred Mosque in Makkah, the Prophet's Mosque in Al-Madinah and Al-Aqsa Mosque in Jerusalem.

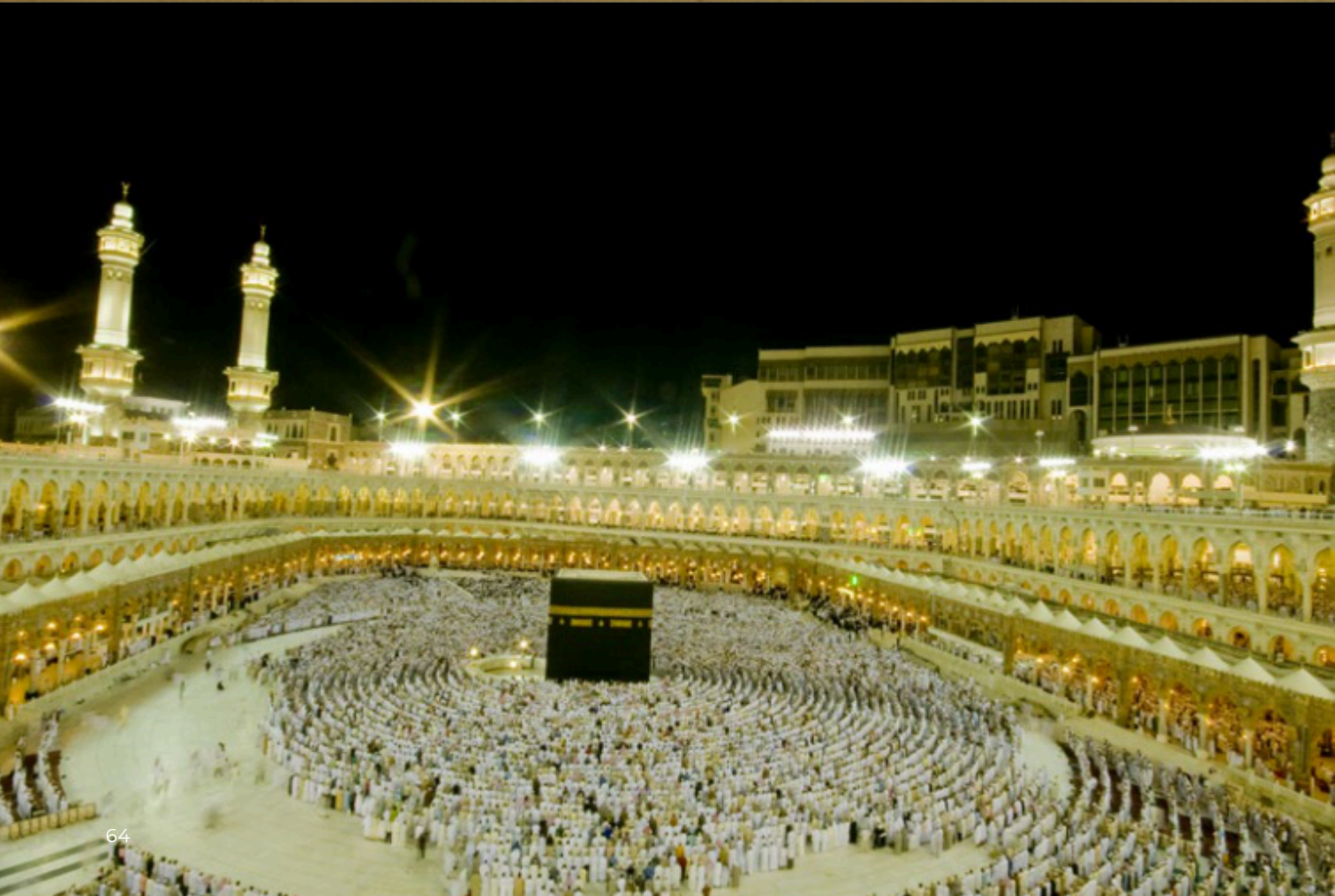
The virtues of these mosques are stated in the following sayings of the Prophet Muhammad (peace be upon him):

"Set out deliberately on a journey only to three mosques: this mosque of mine [in Al-Madinah Al-Munawwarah], the Sacred Mosque [in Makkah], and al-Aqsa Mosque [in Jerusalem]" (reported by Al-Bukhari and Muslim).

"A prayer in the Sacred Mosque [in Makkah] is worth 100,000 prayers more than in any other mosque, a prayer in my mosque [Al-Madinah Al-Munawwarah] is worth 1,000, and a prayer in Jerusalem [al-Aqsa Mosque] is worth 500" (reported by Bayhaqi).

CHAPTER NINE - PART I

The Sacred Mosque in Makkah





The black stone

The Sacred Mosque in Makkah is built around the Ka`ba, the first house consecrated to the worship of the One True God.

The Ka`ba is the superb cube-shaped building in Makkah which is completely empty, raised by Prophet Abraham and his son Prophet Ishmael (peace be upon them) on the original foundations laid down by Adam (peace be upon him). At the eastern corner of the Ka`ba, there is a black stone known as 'Al-Hajar Al-Aswad' which is the only remnant of the original building that was built by Prophet Abraham and his son (peace be upon them). The Ka`ba is the direction to which Muslims turn in prayer. Neither the Ka`ba nor the Black Stone are objects of worship but serve as a focal point that unifies Muslims in worship.

Prophet Muhammad (peace be upon him) said about the Ka`ba:

"You are sacred, but the blood of a believer is more sacred to Allah than you" (reported by Al-Tirmithi).

"The first house [of worship] appointed for mankind was that at Bakka [Makkah]; full of blessing and of guidance for all kinds of beings" (Qur`an 3:96).

“The Ka`bah is the direction to

CHAPTER NINE - PART 2

The Prophet's Mosque in Al-Madinah



One of the first mosques built in Islam was the one built in Al-Madinah Al-Munawwarah by Prophet Muhammad (peace be upon him) in the year 622 CE.

It was a very simple structure made from adobe bricks and stone. Adjacent to the mosque was the modest house of the Prophet Muhammad (peace be upon him) in which he was later buried along with two of his companions, Abu Bakr Al-Siddiq and Umar Ibn Al-Khattab. The mosque acted as a centre for the community, not only allowing facilities for learning and celebrations, but distributing charity, writing to other heads of states and meeting delegations. After the establishment of the mosque, the Muslim community spread around it so that it became the very heart of the state.

CHAPTER NINE - PART 2



Successive expansions throughout history have made the Prophet's Mosque a magnificent architectural masterpiece. There is an area within the Mosque, between the pulpit (minber) and the house of Prophet Muhammad (peace be upon him) called "Al-Rawda" where Muslims prefer to pray since, according to sound Hadith, it is considered one of the gardens of paradise.

*"There is a garden from the gardens of Paradise between my house and my pulpit."
(reported by Al Bukhari & Muslim).*

“The mosque acted as a centre

for the community...

”

CHAPTER NINE - PART 3

Al-Aqsa Mosque in Al-Quds





Dome of the Rock, part
of the Al-Aqsa complex

Al-Aqsa Mosque in the city of Al-Quds (Jerusalem) is the third holiest site in Islam. It is dear to the hearts of Muslims as it was the first mosque that they turned to in prayer before the Ka`ba.

It is also the mosque that Prophet Muhammad (peace be upon him) was taken to on the night journey (Isra` and Miraaj) and the place where he led all the prophets in prayer.

Al-Aqsa Mosque is the entire noble sanctuary, which includes not only Umar's Mosque but also the Dome of the Rock and other land marks inside the stone fence totalling more than 200 places. The entire area covers over 144,000 square metres and therefore encompasses over one sixth of Jerusalem's old city. Prayer anywhere within the enclosed sanctuary will be weighed 500 times more than prayer in a regular mosque, in terms of reward.

The area has a special status in Islam, a status not reflected anywhere else in the world. Not only is the noble sanctuary blessed, but the honour extends to Jerusalem, Palestine and the region of Al-Sham.

"Exalted is He Who took His Servant [Prophet Muhammad] by night from Al-Masjid Al-Haram to Al-Masjid Al- Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing" (Qur`an 17:1).

CHAPTER TEN

Miracles of the Qur`an



Some questions must be created in the mind of a reader when a book talks of the embryological development of the foetus, talks of the formation of the clouds and rain, talks of the seas and their properties many miles below the surface, yet all of this without man having created a microscope, plane or submarine.

The Qur`an was revealed to a man in the middle of the Arabian desert, over 1400 years ago, to a man who could neither read nor write. What questions does this raise about the Qur`an and its miraculous nature? In today's age of science and modern technology, we are constantly learning new facts and figures. By taking a minute to think of what role Islam has played in teaching us about the world around us, you may be surprised to know what information we have received through the Qur`an.

CHAPTER TEN - PART I

The Embryo



From the beginning stages of development, the Qur`an accurately portrays the growth of the embryo.

Firstly, you have the 'Nutfah' or droplet, this is when a sperm combines with the female egg to form the zygote which has the shape of a drop of fluid, hence the name 'Nutfah'. The following stage is the 'Alaqah', which in Arabic has three meanings: leech, suspended thing and blood clot.

The embryo not only resembles a leech, but it also uses the mother's blood to feed from. As it grows, it starts to take on a form which holds onto the womb of the mother, as if suspended. The final step of the 'Alaqah' stage is where the embryo takes on large amounts of blood from the mother; the fact that the blood does not begin to circulate at this time makes it look like a blood clot.

Next you have the 'Mudghah' stage. In Arabic this has the same meaning as a chewed like substance. The growing spine of the baby resembles that of a chewed substance. After that comes the formation of bones known as 'Izam'.

CHAPTER TEN - PART 1



The next stage described in the Qur`an is that of the bones being clothed with flesh which accurately describes how the muscles start to form around the bones.

What has been revealed to us in the Qur`an about embryology over 1400 years ago has only been discovered by modern science in the last few decades. Even as late as the 17th century with the invention of the microscope it was believed that sperm contained miniature human beings.

“And certainly did We create man from an extract of clay. Then We placed him as a sperm drop in a firm lodging [i.e. the womb]. Then We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the Best of Creators” (Qur`an 23:12-14).

CHAPTER TEN - PART 2

Roots of Mountains are like Pegs



When making a tent using pegs to hold the ropes and material up, you will see that the greater part of the peg disappears into the soil, whilst a small amount remains above the ground.

This technique is used to support the tent and to stop it from falling down. The Qur`an describes mountains as pegs, a theory that Sir George Airy only introduced in 1865. Modern advances in geology show that mountains sit on deep bedded roots, which hold them up and stabilise the crust of the earth.

Allah tells us in the Qur`an: "Have We not made the earth a resting place? And the mountains as pegs?" (Qur`an 78:6-7).

"And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided" (Qur`an 16:15).

CHAPTER **TEN** - **PART 3**

A Natural Barrier between Seas



Scientists have recently proven that where two bodies of water come together, there is a barrier undetectable to the human eye which maintains the salinity, temperature and density of each, with neither transgressing the other.

This can be observed where the Mediterranean meets the Atlantic Ocean. When it comes to sweet water meeting salt water in estuaries this is also true. This 'barrier' was mentioned in the Qur`an over 1400 years ago.

"He released the two seas, meeting [side by side]; Between them is a barrier [so] neither of them transgresses" (Qur`an 55:20-19).

"And it is He Who has released [simultaneously] the two seas [i.e. bodies of water], one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition" (Qur`an 25:53).

What is interesting is that pearl divers in the Gulf knew of this natural phenomena. There are in the salty waters of the Arabian Gulf, 'springs' of sweet water that lay about four to six meters below sea level. During the long months at sea pearl divers would visit often these springs, where they would dive to replenish their stores of fresh water. One such famous spring is 'Ain Ighmisa' which lies to the north-east of the city of Jubail in the Kingdom of Saudi Arabia.

CHAPTER **TEN** - **PART 4**

The Qur`an on Clouds



According to meteorology, scientists have deduced that rain clouds are formed and shaped according to certain systems.

An example of this is the cumulonimbus cloud and how they produce rain, hail and lightning taking the following steps:

Smaller cumulus clouds are pushed together by winds to an area where they start to join together to form into larger cumulonimbus clouds. They are then stacked one on top of each other where updrafts within the larger clouds cause the body to grow vertically in size. The cloud stretches into cooler regions of the atmosphere causing drops of water and hail to formulate – and begin to grow larger and larger. After the weight of these clouds reaches a certain point, raindrops fall to the earth.

“ Do you not see that Allah drives clouds? Then He brings them together, then He makes them into a heap of layers, and you see the rain emerge from within it. And He sends downs from the sky, mountains [of clouds] within which is hail, and He strikes with it whom He wills, and averts it from whom He wills. The flash of its lightning almost takes away the eyesight” (Qur` an 24:43).

CHAPTER TEN - PART 5

Prefrontal Area of the Brain



It is interesting to note that scientists in the 1930's started to discover the functions of different parts of the brain.

One such part, located at the front is called the prefrontal cortex. Scientists discovered that this area is used in planning and initiating good and bad behaviour and also it is connected to speaking truth or falsehood. Allah chose to inform us of this 1400 years ago. The verse below informs us that Allah will take a person by the front of the head or forelock:

"No! If he does not desist, We will surely drag him by the forelock. A lying, sinning forelock" (Qur`an 96:15-16).

CHAPTER TEN - PART 6

Linguistic Miracles of the Qur`an



The Noble Qur`an was revealed at a time where people used poetry and words to dazzle their audience, resulting in contests between people and the emergence of a high level of eloquence in the Arabic language.

Muhammad (peace be upon him) was a man who for the 40 years of his life, up to the point of receiving revelation, stayed away from the poets of Arabia. Yet the words that were revealed to him and were passed to the people around were finer, more tremendous and more rhythmical than anyone had heard before.

To those who doubted the source of the Qur`an, a challenge was set out by Allah, to produce a single chapter like the chapters of the Qur`an with their beauty, eloquence, splendor, wise legislation, true information, true prophecy, and other perfect attributes. No one has ever been able to meet this challenge, then or today, and neither will anybody be able to meet it in the future. Allah says in the Qur`an:

“Then do they not reflect upon the Qur`an? If it had been from [any] other than Allah, they would have found within it much contradiction” (Qur`an 4:82).

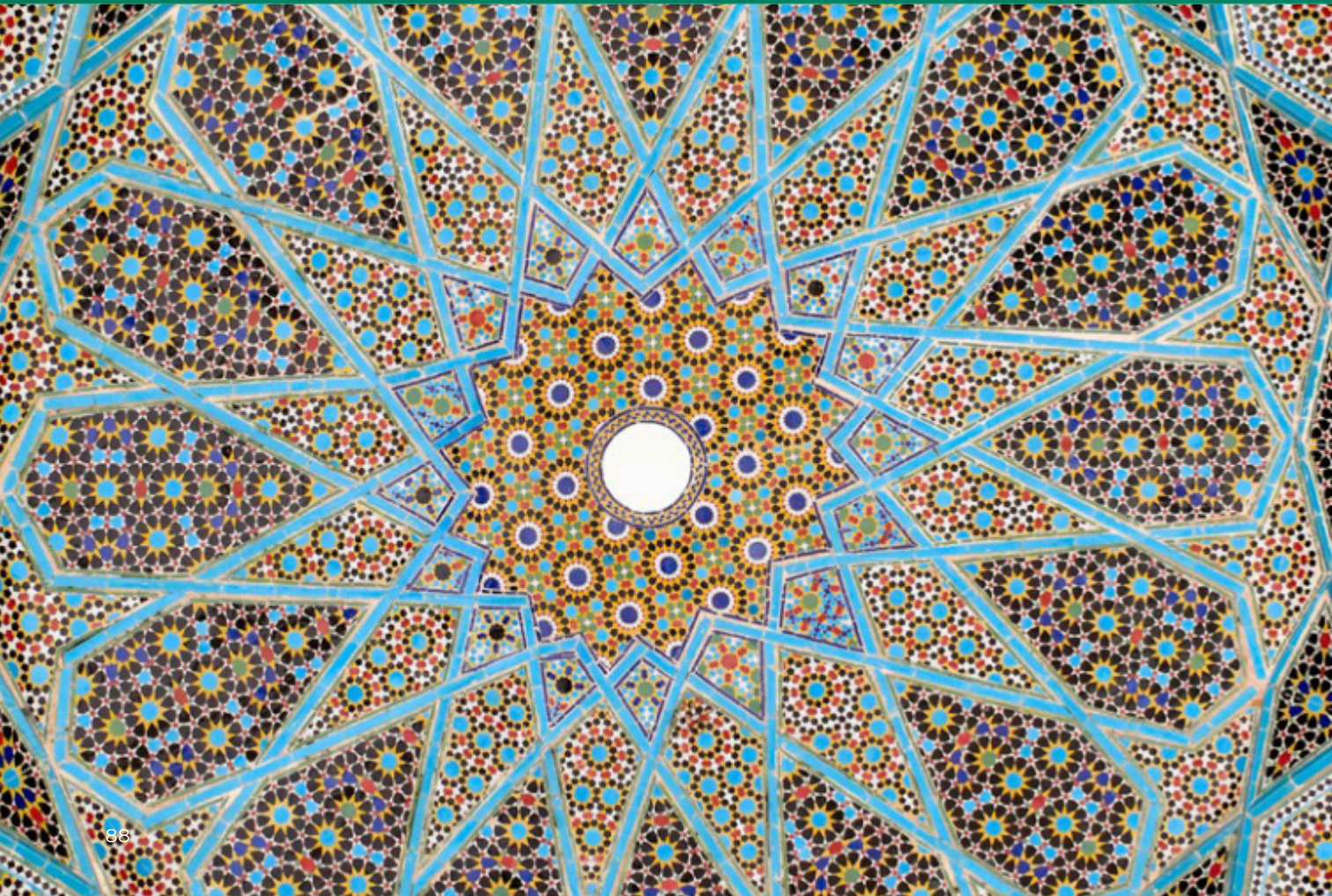
“Say, “If mankind and the jinn gathered in order to produce the like of this Qur`an, they could not produce the like of it, even if they were to each other assistants” (Qur`an 17:88).

“And if you are in doubt about what We have sent down [the Qur`an] upon Our Servant [Prophet Muhammad], then produce a chapter the like thereof and call upon your witnesses [supporters] other than Allah, if you should be truthful. But if you do not – and you will never be able to – then fear the Fire.. ” (Qur`an 2:23-25).

“[This is] a blessed Book which We have revealed to you [O Muhammad], that they might reflect upon its verses and those of understanding would be reminded” (Qur`an 38:29).

CHAPTER ELEVEN

Islamic Art



Prophet Muhammad (peace be upon him) said:

"Allah is beautiful and loves beauty" (reported by Muslim).

He also said: " Verily, Allah loves that when anyone of you does a job, he should perfect it" (reported by Al-Tabarani).

Such Prophetic sayings have provided the impetus for the Muslim's beautification and adornment of their places of worship, homes, and even of articles in common use in everyday life. Islamic architecture and decorative arts are still very much alive and valued in many parts of the Muslim world.

Islamic art developed a unique character, utilising a number of primary forms: geometric, arabesque, floral, and calligraphic, which are often interwoven. From early times, Muslim art has reflected a balanced, harmonious world-view. Muslims are convinced of the balance and harmony of all things in existence. Nothing occurs randomly or by chance, for all is part of the plan of the All-Wise, Most Merciful Planner.

Some essentials of Islamic art are:

- Islamic art seeks to portray the meaning and essence of things, rather than just their physical form.
- Crafts and decorative arts are elevated to the status of art.
- Calligraphy is a major form of art in Islam.
- Intricate geometrical and floral patterns play an enormous role in Islamic art.
- Islamic art involves all types of art, not just explicitly religious art.

CHAPTER ELEVEN - PART 1

Calligraphy



Because of the Muslim's profound respect and love for the Qur`an, the art of calligraphy was developed early on and reached a very high degree.

Throughout the Muslim world, Qur`anic verses beautify mosques, palaces, homes, businesses, and some public areas. Often calligraphy is written in conjunction with decorative motifs, lovingly embellishing what is most sacred and precious. Over the centuries, many scripts have evolved in various regions of the Muslim world.

The main Arabic calligraphy styles are:

AL-KUFI

Al-Kufi is more or less a square and angular script, characterised by its heavy, bold, and lapidary style. Its letters are generally thick and it is suitable for writing on stone or metal, for painting or engraving inscriptions on the walls of mosques, and for the lettering on coins.

AL-NASKH

Al-Naskh is perhaps the most popular script in the Arab world. It is a cursive script based on certain laws governing the proportions between the letters. Al-Naskh is legible and clear and was adapted as the preferred style for type setting and printing. It evolved into innumerable styles and varieties, including Al- Ta'liq, Al-Riq'ah, and Al-Diwani, and became the parent of the modern Arabic script.







AL-THULUTH

This is the most important of all the ornamental scripts and is considered the king of styles. It is usually used in writing headings, religious inscriptions, and princely titles and epigraphs.



AL-TA'LIQ

It is still used widely in the Middle East, Afghanistan and the Indian subcontinent. Al-Ta'liq is a fluid and elegant script.



AL-DIWANI

Excessively cursive and highly structured with its letters unconventionally joined together with no vowel marks. It was developed during the reign of the early Ottoman Turks.

There are other less common types of calligraphy, that are still very beautiful. For examples Al-Muhaqqaq, Al-Rayhani, Al-Ijaza and Al-Maghribi.

CHAPTER ELEVEN - PART 2

Islamic Architecture





Alhambra courtyard

The architecture of the Islamic world throughout history was strengthened by its spiritual foundation, the Qur`an.

Urban areas in Islamic cities evolved over long periods of time with generations of craftsmen whose experience added variety to the environment. The traditional city linked the architecture of Al-Madrassa (Islamic school), Al-souq (market place), the palace and the home together with the mosque at the centre, to create beautifully thought out towns.

Mosques and palaces became with time more elaborate in decoration and design, with great leaps in architectural features. These include concepts such as the dome which allowed for a large open prayer area and for the sound of the imam to be magnified. One common theme is the general absence of human and animal form in architecture. You will find the beautification instead centres on the words, text and script, praising Allah through the use of calligraphy.

A typical Islamic house would have certain features such as hidden courtyards to protect family life from people outside and the harsh environment. You would find the outside of the house very plain with the concentration on the inside of the house. Over time, the house would be extended to accommodate the needs of a growing family, often with separate houses being built within one compound for the extended family.

Islamic Stained Glass



The earliest reported Islamic use of stained glass for the beautification of buildings was the 7th Century CE in Egypt.

Further, modern archaeological discoveries have linked the trade of stained glass from Egypt to Vietnam within the 9th Century ~~By~~.contrast, in Europe the art of stained glass reached its height between 1150 CE and 1500 CE, when magnificent windows were created for great cathedrals.

Some of the influences of the stained glass design centered around geometric shape, calligraphy and the Islamic floral theme as found richly in the Ottoman area. Any artist aspires to the classical principles of harmony, unity and beauty by shaping and modifying the glass surface, painting with light to reveal multiple depths of pattern and decoration.

Examples of this can be seen in the large and the small, from the beautification of grand mosques such as those created by the Ottoman architect Mimar Sinan in different parts of the Muslim world, to the street lamps that illuminated the Muslim towns many hundreds of years ago.

“Some of the influences of the stained glass design

centred around geometric shape...

”

CHAPTER ELEVEN - PART 4

Arabesque



Arabesque is an elaborative application of either calligraphy or repeating geometric shapes that often echo the forms of plants and animals.

Arabesques are an element of Islamic art usually found decorating the windows and entrances of mosques, homes, souqs and inns. The choice of geometric forms which are to be used and how they are to be formatted, is based upon the Muslim artist's creativity and view of the world. Arabesque art is occasionally accompanied by calligraphy.

Arabesque art often uses repeating geometric forms, which have many hidden meanings behind them. One such example is that of the simple square, with its four equilateral sides, the artist is trying to symbolise the equally important elements of nature.

CHAPTER TWELVE

The Environment



In Islam the relationship between humankind and the environment is based on the fact that everything on earth worships Allah.

This means that worship is not merely ritual practice, but translated into actions, making it a part of the belief of the Muslim not to damage the environment. Moreover, humans are responsible for the welfare and sustenance of the other inhabitants of this global environment, as the animal and plant kingdoms cannot damage or destroy their environments.

"The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting" (Qur'an 17:44)

CHAPTER TWELVE - PART I

Preserving Trees



Prophet Muhammad (peace be upon him) encouraged farming to increase agricultural resources and enhance a benevolent environment.

He said:

“Whenever a Muslim plants or grows a sapling or a plant, and a human being, a beast, or anything else feeds upon it, it is counted for him as an act of benevolence” (reported by Al-Bukhari).

He also established environmental reservations, where trees could not be cut down and animals could not be killed.

“It is sacred, and none of its trees may be cut, except for a man feeding his camel” (reported by Al-Bukhari).

And he said:

“I forbid the trees between the two lavas of Madinah to be cut down” (reported by Al-Bukhari).

“If the Final Hour comes while you have a palm-cutting in your hands and it is possible to plant it before the Hour comes, you should plant it” (reported by Al-Bukhari in Al-Adab Al-Mufrad).

CHAPTER TWELVE - PART 2

Water



The prohibition of polluting water sources, roads and other places of the common environment, is one of the Islamic ordinances that aim to keep the environment healthy and pollution free. Islam makes the protection of the environment and preventing corruption a duty of everyone in a righteous society.

“Why were there not among the generations before you some upright men preaching against corruption on earth?” (Qur`an 11:116).

“Let no one urinate in stagnant water” (reported by Al-Bukhari).

“Avoid the three actions that bring people’s curses: defecating in water sources, on roads, and in the shade” (reported by Abu Dawood).

CHAPTER TWELVE - PART 3

Caring for Animals





Imam Ibn Hazm says in his book Al-Muhalla:

“Charity to animals is benevolence and piety, and when a man does not help with animal welfare, he is promoting sin and aggression and disobeying Allah the Almighty.”

To keep an animal far from food and water, and to neglect the irrigation of fruit trees and plants until they perish is corruption on earth and destruction of plants and progeny.

“A prostitute was forgiven by Allah because, passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and tying it with her head-cover she drew out some water for it. So, Allah forgave her because of that good deed” (reported by Al-Bukhari).

Prophet Muhammad (peace be upon him) cursed one who kills a living creature as a mere sport [as in hunting] (reported by Muslim).

He prohibited the setting of animals so as to fight one another as a sport (reported by Al-Tirmidhi).

CHAPTER TWELVE - PART 4&5

Keeping Cities Clean / Community



Prophet Muhammad (peace be upon him) used to urge people to clean and not pollute their towns.

He said:

“I have been shown the deeds of my followers: both good and bad ones. I found among their good deeds the removal of harmful objects from people’s way” (reported by Muslim).

He also said:

“Faith includes over seventy branches, ...the simplest of which is the removal of any source of harm from the road” (reported by Muslim).

Prophet Muhammad (peace be upon him) forbade causing harm to individuals and to the community, as he said:

“There should be neither harm nor reciprocal harm” (reported by Ibn Majah).

He also commanded the removal of anything that could cause any injury to one’s neighbour, whether in residence, public transport, public places, or offices. He said:

“Removing a harmful object from the road is a charity” (reported by Al-Bukhari and Muslim).

“...your removal of a rock, a thorn or a bone from the road is charity for you” (reported by Al-Timidhi).

CHAPTER THIRTEEN

Women in Islam



Islam was revealed at a time when many people throughout the world denied the humanity of women. Whether seen as sub-human or not, women were still considered a thing created for the humble service of men.

Islam returned the rights to women that had been eroded away by a decadent society. The woman's dignity and humanity were restored, making their status equal to man. Female infanticide was outlawed and rights were given to women in regards to inheritance which did not exist previously. Among other things, women now had the right to have personal possessions and therefore have their own money and wealth (with no obligation to spend upon their families), the right to agree to marriage (their consent is obligatory), and then keep their maiden name after marriage. They now had the right to seek knowledge, to vote and to seek divorce in case of need; the rights are many and put women not only on an equal pedestal, but elevated their status above that of men in many circumstances:

Abu Hurayrah related that a man came to Prophet Muhammad (peace be upon him) and asked, "O Messenger of Allah, which person of all the people is best entitled to kind treatment and good companionship from me?" He answered, "Your mother." The man asked, "And then?" He said, "Your mother." "And after her?" He said, "Your mother." "And after her?" The Prophet said, "Your father" (reported by Al-Bukhari and Muslim).

In Islam, women are equal to men in regards to their rights and responsibilities.

"Indeed women are the partners of men" (reported by Abu Dawood).

CHAPTER THIRTEEN



Many rights were only furnished to women recently in the West; a clear example of this is when the right to own property, the right to execute her own will and the right to divorce only came into law in the 19th Century. Further, due to cultural misguidance seen in some societies outside of the Muslim world, the birth of a daughter is still viewed as a burden. Female infanticide is still common through abortion, therefore leaving a large disparity between the numbers of men and women within those communities.

The Islamic view on the status of women can be summarised in the following verse of the Qur`an:

“Their Lord responded to them: “I never fail to reward any worker among you for any work you do, be you male or female, one of you from the other” (Qur`an 3:195).

“And live with them in kindness” (Qur’an 4:19).

“Female infanticide was outlawed and rights were given to

women in regards to inheritance which did not exist previously.

CHAPTER FOURTEEN

The Rights of Children in Islam



In much of the world before Islam, there was a great deal of mistreatment, the worst of which was infanticide, meaning the killing of children soon after birth.

This was practiced for fear of destitution, as sacrifices to false gods, or for preventing social disgrace with the birth of a daughter. Islam rejected all inhumane treatment and gave children many rights; the rights to be fed, clothed and protected, the right to enjoy love and affection from their parents, the right to equal treatment between the siblings, the right to education and the right to adequate inheritance.

“And when the girl [who was] buried alive is asked. For what sin she was killed” (Qur`an 81:8-9).

CHAPTER FOURTEEN



“Say, Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them...” (Qur`an 6:151).

Furthermore, the mind of the child must be nurtured, and education is vital in this respect. The heart of a child must be filled with faith, the child’s mind entertained with proper guidance, knowledge and wisdom, and morals and good character are integral to the child’s development.

“Fear Allah and treat your children [small or grown] fairly [with equal justice]” (reported by Al-Bukhari and Muslim).

CHAPTER FIFTEEN

Human Rights in Islam and Ethnic Minorities



Islam gave to mankind an ideal code of human rights 14 centuries ago.

These rights aim at conferring honour and dignity on mankind and eliminating exploitation, oppression and injustice. These were summarised in the Farewell Lessons of the Prophet Muhammad (peace be upon him), considered the first human rights declaration. These rights exist for all communities, whether Muslim or not, the male and the female, those living in peace or in war; their rights are guaranteed by Allah.

“All mankind is from Adam [and Eve], an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety and good action...” (excerpt from the Farewell Lessons).

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted” (Qur`an 49:13).

CHAPTER FIFTEEN



Human rights in Islam are firmly rooted in the belief that Allah, and Allah alone, is the Law Giver and the source of all human rights. Due to their divine origin, no ruler, government, assembly or authority can curtail or violate in any way the human rights conferred by Allah, nor can they be surrendered.

These rights are also evident when it comes to non-Muslims living in Muslim society. The Prophet Muhammad (peace be upon him) used to visit the sick in Al-Madinah Al-Munawwarah; Jews as well as Muslims. When a Jewish funeral procession passed by the prophet, he stood up as a sign of respect. In later years, hospitals admitted and treated people irrelevant of their religion or social status. In the government, people reached prominent positions of authority based upon their ability. Christians and Jews were admitted to Muslim schools, colleges and universities, and some were given boarding at the expense of the State. During the Spanish Inquisition, the Muslim World was a safe haven for the Jews who, like the Muslims were fleeing Spanish persecution after prospering and living in harmony in Muslim Spain for over 700 years.

“Whoever kills an innocent soul, who has not taken a life or brought destruction to society, it is as if he has killed the entire humanity; and whoever saves an innocent soul is as if he has saved the entire humanity” (Qur`an 5:32).

H“uman rights in Islam are firmly rooted in the belief

that Allah, and Allah alone is the Law Giver...

”

CHAPTER SIXTEEN

Islam and Civilisation





An illustration of a lunar eclipse, drawn by Al-Biruni and annotated in Persian

You would be surprised to learn that the Islamic Empire took less than 100 years to build, essentially the shortest such emergence in recorded history.

After its establishment, progress within the Muslim civilisation was astounding. It continued to lead the world of science for nearly 1000 years. We need to ask questions of what the main inspiring force behind the lightning speed of the rise the Islamic civilization was and why it continued to grow and expand for at least five centuries.

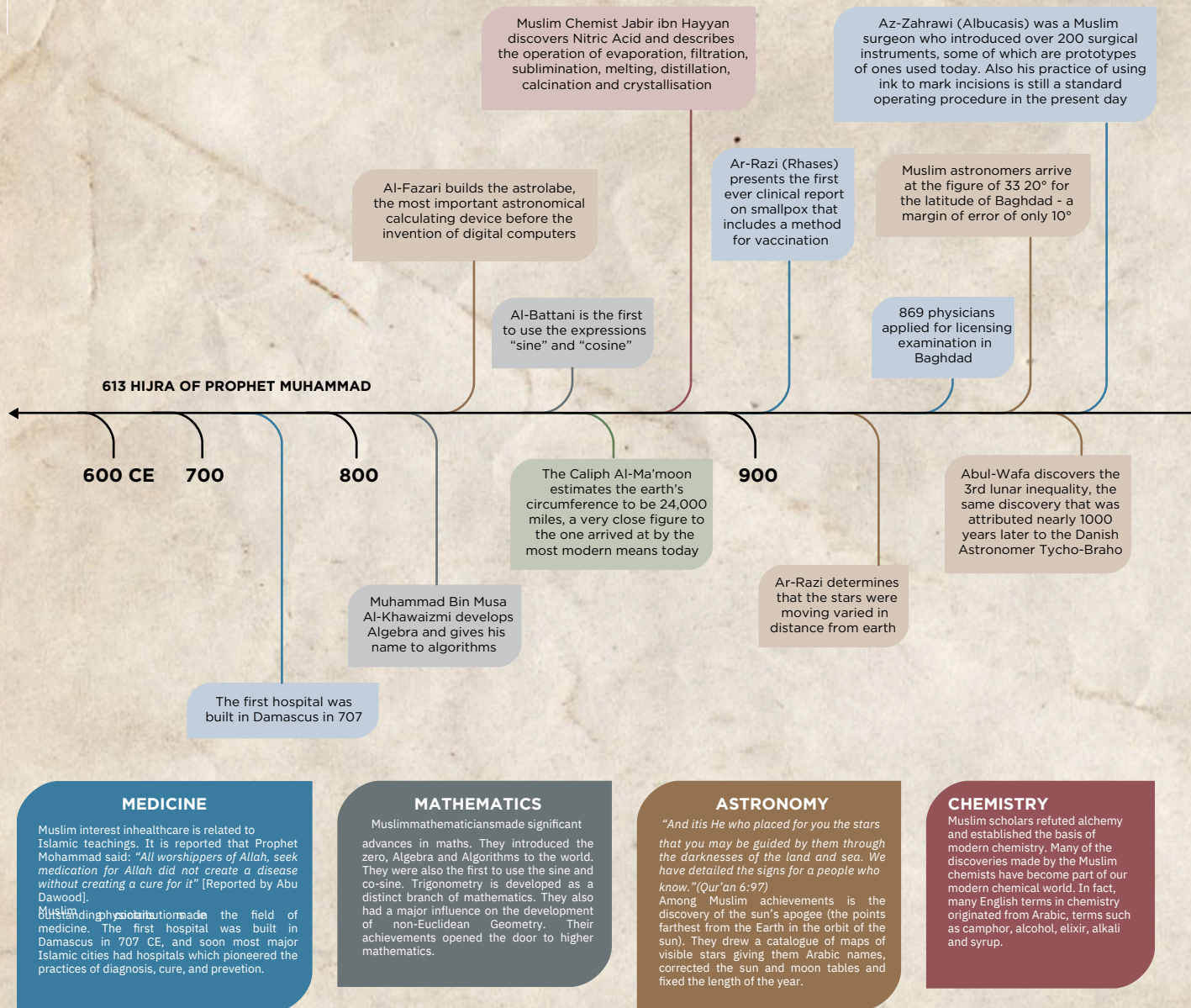
Before Islam, the Arabian Peninsula was not at the forte of development, rather it was steeped in tradition. After the revelation of the Qur'an, we found the message of Islam constantly urging humankind to think, learn, observe and explore the bounties created by Allah for human use in their role as trustees on earth.

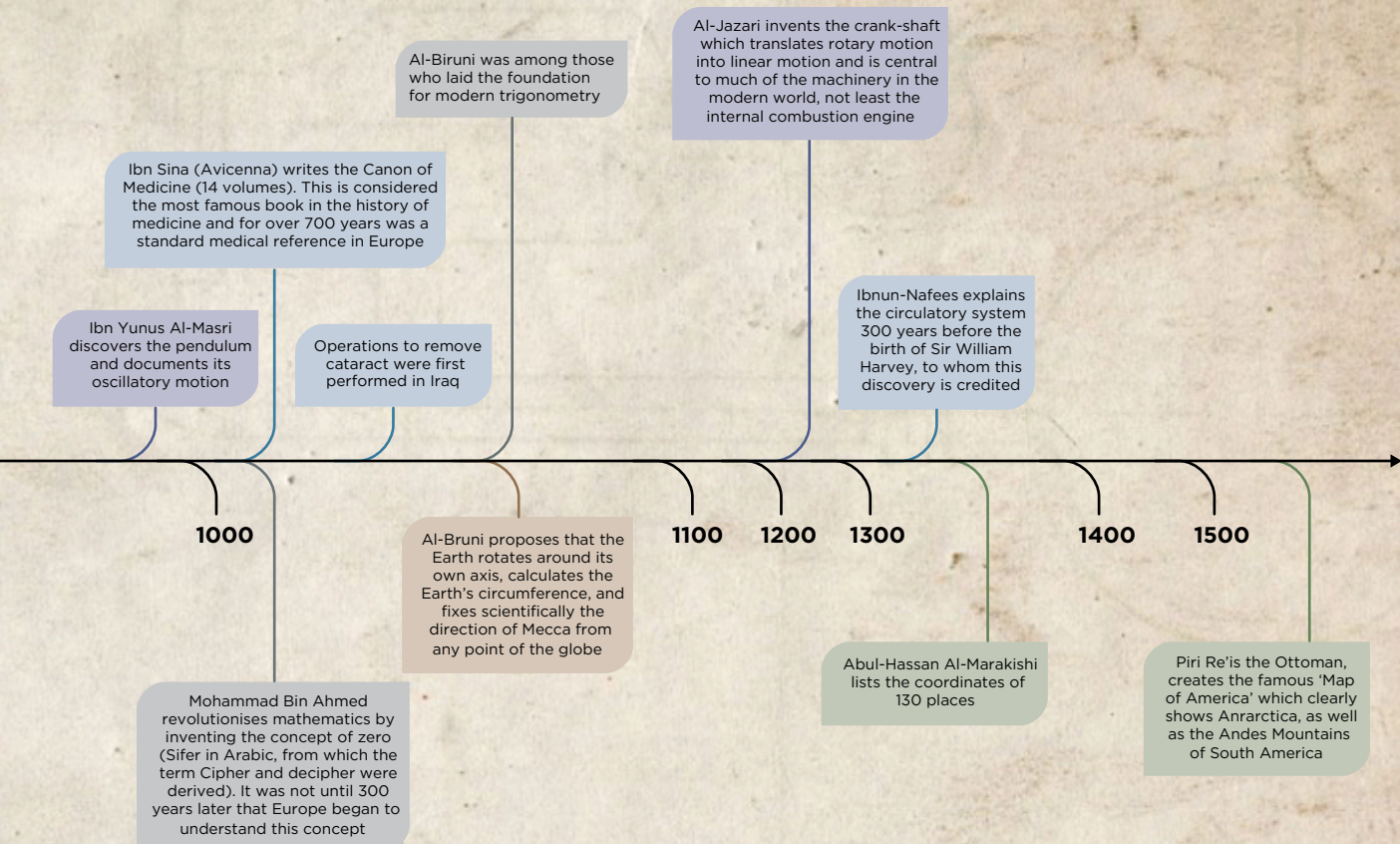
"Say: Are those who know equal to those who do not know? Only they will remember [who are] people of understanding" (Qur'an 39:9).

For several centuries, the language of the Qur'an (Arabic) was the international vehicle for scientific research and advancement as English is today. Europeans who wanted to study physics, chemistry, mathematics, astronomy or medicine had to flock to Muslim universities, especially in Muslim Spain.

This enthusiasm for learning could only be because of the attitude of tolerance that recognised and encouraged scholars, regardless of their religion.

CHAPTER SIXTEEN





GEOMETRY

While Europe believed that the earth was flat, Muslims were using globes to study geography. Writing in the 12th century, the Muslim geographer, Al-Idrisi said: "The Earth is round like a sphere and water adheres to it through a natural equilibrium which suffers no variations." Islamic interest in geography sparks from the duty of sharing the message of Islam with the world.

ENGINEERING

Valuable contributions to the field of engineering have been made by Muslim engineers. Al-Jazari wrote a book describing fifty mechanical devices in six different categories. Another great work is "The Book of Ingenious Devices" written by Banu Musa. In it, they describe a total of 100 devices and how to use them. Some of the inventions included are: the valve, float valve, feedback controller, a programmable machine, trick devices, and self-trimming lamps.

TRADE, MONEY & COINS

Trade played a huge role in the Muslim world. Some historians report that up to 850 Muslim ships were docked in the port of Canton (China) at one time. Islamic coins were found as far off as Scandinavia. A golden Anglo-Saxon coin carried the name of King Offa Rex of Mercia on one side, the Muslim declaration of faith on the other. The modern cheque comes from the Arabic saqq, a written vow to pay for goods upon delivery to avoid transporting money across dangerous lands.

The Farewell Lessons of Prophet Muhammad

(peace be upon him)

HAJJ, 632 CE

The first human rights declaration in the world, before Magna Carta, Bill of Rights and UN human rights codes.

"...O People, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Allah has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has judged that there shall be no interest...

O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not allow

anyone to enter your house whom you do not approve of, as well as never to be unchaste...

All mankind is from Adam [and Eve], an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves...

O People, no prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O people, and understand words which I convey to you.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O Allah, that I have conveyed Your message to Your people" (seerah of Ibn Hisham).



The Covenant of Umar

When Umar Ibn Al-Khattab (the second caliph) entered Jerusalem as the head of a Muslim army in 638 CE, he entered the city on foot as a gesture of humility, there was no bloodshed.

Those who wanted to leave were allowed to do so with all their possessions and were guaranteed a safe passage. While those who wanted to stay were granted protection for their lives, their property, and their places of worship. Umar declined the offer made by Patriarch Sophronius, chief magistrate of the surrendered city to pray one of the five daily prayers in the Church of the Holy Sepulcher, lest in years to come Muslims might try to turn it into a mosque in his memory.

In the Name of Allah, the Most Merciful, the Most Compassionate.

This is an assurance of peace and protection given by the servant of Allah, Umar, Commander of the Believers to the people of Iliya' (Jerusalem). An assurance of protection for their lives, property, churches and crosses as well as the sick and the healthy and all its religious community.

Their churches shall not be occupied, demolished nor taken away wholly or in part. None of their crosses nor property shall be seized. They shall not be coerced in their religion nor shall any of them be injured. The people of Iliya' shall pay Jizyah tax (head tax on non-Muslims living under the protection of Muslim rule, paid for utilising the benefits of citizenship and as exemption from military service) as inhabitants of cities do.

He whoever gets out shall be guaranteed safety for his life and property until he reaches his safe haven. He whoever stays shall [also] be safe, in which case he shall pay as much tax as the people of Iliya' do. Should any of the people of Iliya wish to move together with their property along with the Romans and to clear out of their churches and crosses, they shall be guaranteed safety for their lives, churches and crosses, until they have reached their safe haven. He whoever chooses to stay may do so and he shall pay as much tax as the people of Iliya do. He whoever wishes to move along with the Roman, may do so, and whoever wishes to return back home to his kinsfolk, may do so. Nothing shall be taken from them until their crops have been harvested. To the contents of this covenant here are given the Covenant of Allah, the guarantees of His Messenger, the Caliphs and the Believers, provided they [the people of Iliya] pay their due Jizyah.

Witnesses hereto are: Khalid Ibnul-Waleed, AbdurRahman Ibn Auf, Amr Ibnul- `Aas and Mu'awiya Ibn Abi Sufyan. Made and executed in the year 15 AH'.

(The History of the Prophets and Kings by Al-Tabari)

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