WHAT IS THE PURPOSE OF OUR LIFE?
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In the Name of God, the Most Gracious, the Most Merciful

What is the Purpose of our Life?

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### Table of Contents

**Chapter one**

**What is the Purpose of our Life?**

8

**Chapter Two**

*Islam from A to Z*

27

1-The Articles of Faith

27

- THE BELIEF IN ALLAH

27

- BELIEF IN THE ANGELS

30

- BELIEF IN THE DIVINE REVELATIONS

32

- BELIEF IN THE MESSENGERS

34

- BELIEF IN THE HEREAFTER

37

- BELIEF IN THE DIVINE WILL

41

2-Cleanliness in Islam

43

3-Human Rights in Islam

45

4-Islamic Law

46

5-Jesus (Peace and Blessings be upon him ) ﷺ

47

6-Knowledge

49

7-Mary

49

8-Moral system of Islam

51

9-Muslims Contribution to Science

53

- Astronomy

53

- Geography

54

- Humanity

54

- Mathematics

55

- Medicine

56

10-Other Religions

57

11-Peace

58
What is the Purpose of our Life?

12-Relevance .................................................. 59
13-Sin and Repentance ...................................... 60
14-Tolerance .................................................. 62
15-Universality ................................................. 62
16-Women in Islam .......................................... 63

What do they say about Islam? .......................... 65
(1) Jean L'heureux ........................................... 65
(2) Duncan Greenless ....................................... 65
(3) Sir William Muir ......................................... 65
(4) W. Montgomery Watt .................................. 66
(5) G. B. Shaw ............................................... 66
(6) Serojini Naidu ............................................ 66
(7) T. W. Arnold ............................................. 67
(8) Edmund Burke ........................................... 67
(9) Marquis of Dufferin and Ava ......................... 68
(10) Charles R. Watson ...................................... 68
(11) De Lacy O'Leary ......................................... 68
(12) A. M. L. Stoddard ....................................... 68
(13) O. Houdes .............................................. 69
(14) E. Alexander Powell .................................. 69

Islam is the fastest growing religion in the world ......... 71

Chapter Three .................................................. 73

Is the Qur'an God’s word? .................................. 73


1. Physical incapacity ....................................... 73
2. Sincerity .................................................... 74
3. Psychology .................................................. 74
4. History ....................................................... 75
6. Inimitability .............................................. 76
What is the Purpose of our Life?

7. Prophecy _______________________________________________ 76

8. Science _________________________________________________ 78
   A) The Quran on Human Embryonic Development: ______ 78
   B) The Quran on Mountains: ___________________________ 84
   C) The Quran on Deep Seas and Internal Waves: ______ 86
   D) The Quran on the Origin of the Universe: ______ 89

What do they say about Qur'an? __________________________________ 92
   (1) Goethe ________________________________________________ 92
   (2) G. Margoliouth , M. Rodwell’s __________________________ 92
   (3) Dr. Steingass __________________________________________ 93
   (4) Maunce Bucaille ________________________________________ 93
   (5) Dr: Steingass __________________________________________ 93
   (6) Arthur J Arberry ________________________________________ 94
   (7) Dr. Yoshihide Kozai _____________________________________ 94
   (8) Professor Tejatat Tejasen _________________________________ 94

Chapter Four ________________________________________________ 96

Muhammad (Peace and Blessings be upon him ) ﷺ ____________________ 96

A Brief Biography of Prophet Muhammad ﷺ __________________________ 96

Muhammad ﷺ in the Bible _________________________________________ 99
   Bible Prophecies about the Advent of Muhammad ﷺ ______ 99
   Blessings of Ishmael and Isaac ________________________________ 99
   Muhammad ﷺ : The Prophet Like unto Moses ____________ 100
   The Awaited Prophet Was To Come From Arabia ____________ 101
   Muhammad’s migration from Mecca to Medina _____________ 102
   That Prophet- Paraclete- Muhammad ﷺ ________________________ 103
   Was the shift of religious leadership prophecied? _____________ 104
   Out of context coincidence? _________________________________ 104
   Says God as quoted by Moses ________________________________ 105
What do they say about Prophet Muhammad ﷺ? 

(1) In the Encyclopedia Britannica it is stated that __________________________ 106

(2) John Austin says __________________________________________________ 106

(3) John William Draper says ___________________________________________ 106

(4) Mahatma Gandhi, speaking on the character of Muhammad, (pbuh) says in (Young India) ________________________________ 106

(5) Thomas Carlyle in his (Heroes and Heroworship), was simply amazed as to _______________________________ 107

(6) Diwan Chand Sharma wrote ___________________________________________ 107

(7) In the words of Prof. C. Snouck Hurgronje _____________________________ 107

(8) Prof. Ramakrishna Rao says __________________________________________ 107

(9) Lamartine says __________________________________________________________________________________________ 108

(10) Annie Besant says __________________________________________________ 109

(11) Dr Annie Besant, __________________________________________________________________________________________ 109

(12) Bosworth Smith says ________________________________________________ 109

(13) Michael H. Hart says ________________________________________________ 110

(14) A noted British author has observed _________________________________ 110

(15) W. Montgomery Watt says ____________________________________________ 110

(16) James A. Michener says ______________________________________________ 111

(17) George Bernard Shaw said about him ________________________________ 112

(18) Edward Gibbon and Simon Ocklay says ________________________________ 112

Chapter Five __________________________________________________________________________________________ 113

Most common Misconceptions about __________________________________________ 113

Misconception 1 __________________________________________________________________________________________ 114

In Islam, women are inferior to men because: ______________________________________ 114

Misconception 2 __________________________________________________________________________________________ 121

Islam is not a religion of peace because: _____________________________________________ 121

Misconception 3 __________________________________________________________________________________________ 125

Islam is well-suited only to the Arabs because: __________________________________________ 125

Misconception 4 __________________________________________________________________________________________ 128
What is the Purpose of our Life?

Islam is not the best religion, because: ______________________ 128

Misconception 5 132
When a Muslim is allowed to marry a maximum of four wives; why did Prophet Muhammed (pbuh) MARRY eleven wives? ______________________ 132

Misconception 6 135
Why Prophet Muhammad (PBUH) marriage A'ishah while his age was 6 years? ______________________ 135

Misconception 7 139
Why is alcohol forbidden in Islam? ______________________ 139

Misconception 8 142
Why is pork forbidden in Islam? ______________________ 142

Misconception 9 144
Why the Islamic code of punishment is brutal? ______________________ 144

Misconception 10 147
When Islam is against idol worship, why do Muslims worship and bow down in prayer to the Kaaba? ______________________ 147

Chapter Six 148

From Darkness to light ______________________ 148

How I came to Islam: By the former pop singer Cat Stevens 148

Conclusion ______________________ 154

FOOTNOTES ______________________ 157
Chapter one

What is the Purpose of our Life?

The information which I am sharing with you, may seem to be a bit extensive, but when you consider the capacity of the human brain and the amount of information that it can be stored and deciphered, then a few pages of information tonight, I’m sure, won’t overburden you.

All of you have an equal responsibility and that responsibility is to read with an open heart and an open mind.

In a world full of prejudice and cultural conditioning, it is very hard to find people that are able to take a moment to think about life objectively, and try to reach the truth about this world and the real purpose of our life. Unfortunately, when asking: what is the purpose of our life? Although this is such fundamental and important question, most people are unable to come to conclusion through observation or analytical reasoning. Rather, in most cases, they will simply tell you what someone else said. Or what is commonly presumed by others; what my father says the purpose of life is, what the minister of my Church says, what my teachers say, what my friends say etc. If I ask anyone about the purpose of eating, why do we eat? Everyone will say, in one word or another, it is for nutrition because it sustains life. If I ask anyone why they work, they will say because it’s a
necessity in order to support oneself and to meet the needs of the family. If I ask anyone why they sleep?, why they wash? etc. They will answer that it is a common necessity for all human beings. We can follow this line of questioning with 100 questions and get the same or similar answer from anyone in any language in any place in the world. Simple!

Why when asking; what is the goal and the purpose of life? We get so many different answers? That’s because people are confused! They don’t really know! They are stumbling in the dark. And rather than to say, I don’t know, they just fall for any answer that they have been programmed to answer. Well, think about it tonight!

Is our purpose in this world simply to eat, sleep, dress, work, acquire some material things and enjoy ourselves? Is this our purpose? Why are we born? What is the object of our existence? And what is the wisdom behind the creation of men and this tremendous universe? Think about these questions.

Some argue that there is no evidence of any divine forces, there is no evidence of the existence of God, and there is no evidences that this universe was created for any divine purpose. Instead they pretend that this world came about by chance. There was a big bang and this whole great world, with all its great orchestration, just came together. And they argue that life does not have any definite purpose and that there is no logically or scientifically evidence of the existence of god and they deny any divine reason behind this world.

In the Qur’an it’s mentioned:

{To Allah\(^1\) belongs the dominion of the heavens and the earth and Allah has power over everything. Behold! In the creation of the heavens and the earth and the alternation of the night and the day, there are indeed signs for men of understanding, men who celebrate the praises of Allah standing, sitting and lying down on their side. They contemplate the wonders of the creation in the heavens and the earth thinking, “Our Lord, not for any foolish purpose hath Thou created all of these. Glory be to Thee, give us salvation from the penalty of the hellfire.”} [3:189-191]
What is the Purpose of our Life?

In these verses, Allah has mentioned very clearly by first drawing our attention to our creation, the different postures of the human body, the different attitude of the human psychology. He draws our attention to the heaven, the alternation of the night and the day, the firmament, the stars, the constellation and then He added that the contemplators will say: “He has not created all of these for any foolish purpose”. Because when you see the design of it, you will realize that it is very powerfully and very precisely designed. And something very powerful and very precise which is beyond one’s calculation and imagination, cannot be foolish. It cannot be just thrown together like this.

If you took 10 marbles and number them 1 to 10, and put them inside a bag, shook the bag and then, after closing your eyes, reached inside this bag to pull out marble number 1, then marble number 2, then marble number 3 etc., all in order, then what’s the probability of pulling out these 10 marbles in order? Do you know what is the probability? It is 26 million to 1. So what’s the chance of the heavens and the earth being thrown into a big bang and being orchestrated like they are?! What do you think is the chance of this happening?

My dear respected fellow humans, we have to ask ourselves a further question. When you see a bridge, a building or an automobile, you automatically consider the person or the company that constructed it. When you see a plane or a rocket, a satellite or a large ship, you also think about how incredible this vehicle looks. When you see a nuclear plant orbiting space stations or a super international airport, you have to be thoroughly impressed with the engineering dynamics that are involved.

Yet, these are just things that are manufactured by human beings. Then what about the human body; with its massive and intricate control system? Think about it.

Think about the brain; how it thinks, how it functions, how it analysis, sorts information, retrieves information, distinguishes and categorizes information in a millionth of a second! And it does this constantly. Think about the brain for a moment. This is the brain that made the automobile, the rocket. Think about the brain, who made it. Think about the heart, how it pumps continuously for 60 or 70 years, taking and discharging blood throughout the body and maintaining such a steady precision throughout the whole life-time of a person. Think about it.
What is the Purpose of our Life?

Think about the kidneys and what kind of functions they carry out—the purifying instrument of the body, which performs hundreds of chemical analyses simultaneously and also controls the levels of toxicity in the body. And it does this automatically.

Think about your eye—The human camera that adjusts, focuses, interprets, evaluates, and applies color automatically; that naturally arranges and adjusts light and distance. All automatically, think about it!

Who created that? Who has mastered that? Who planed that? And who regulated that? Human beings themselves? No, of course not.

What about this universe? Think about this. This earth is ONE planet in our solar system. And our solar system is one of the systems in the Milky Way. And the Milky Way is one of the constellations in this galaxy. And there are millions of galaxies like the Milky Way. Think about this. And they are all arranged in order. They are all precise. They do not collide with each other and they do not conflict with each other, but they are all swimming in an orbit that has been SET for them. Have human beings set all these motions? And are these human beings maintaining this exact precision? No, of course NOT!

Think about the ocean, the fish, the insects, the birds, the plants, bacteria and the chemical elements that have not yet been discovered and cannot be detected even with the most sophisticated instruments. Yet each one of them has a law that they follow.

Did all of this sequence, balance, harmony, variation, design, maintenance, operation and infinite numeration, did all this happen by chance? And also do these things function perpetually and perfectly by chance? And do they reproduce and maintain themselves also by chance? No, of course not.

It would be totally illogical and foolish to think so! The only reason is and, in the least, it will indicate that this is totally outside the realm of human capability. We all agree to that, I think!

The Supreme Being, the All Mighty Power, God (Allah), the Creator who has the knowledge to design and to establish proportion, is responsible for maintaining all of these, He is the Only One that deserves total praise and gratitude.
What is the Purpose of our Life?

If I gave each one of you a $100 for no reason, you would at least say thank you. What about your eyes, your kidneys, your brain, your life, your birth, your children – what about these? Who gave you these? Is He not worthy of praise and thanks? Is He not worthy of your worship and recognition?

This, in a nutshell, is the purpose and the goal of this life.

Allah, the All Mighty, said to us in the Qur’an: {I have not created the Jinn (spirit beings) nor the human beings for any other purpose except to worship Me.} [51:65] This is what the Almighty says. So the purpose of our life is to recognize the Creator, to be grateful to the Creator, to worship the Creator, to surrender ourselves to Him and to obey the laws that He has decided for us.

In short, it means to worship Him. This is the purpose of our life. And whatever we do, eat, drink, dress, work, all of these are just consequential; the aim is that we have been created to worship Him.

That’s the purpose of our life. I don’t think anyone who is scientific or analytical, will have anything to argue against the validity of this purpose. They may have some other purpose within themselves. But that’s something they have to deal with between themselves and All Mighty God.

Introduction to Islam

What do you know about Islam? Not what you have HEARD about Islam, not what you have seen of the actions of some Muslims, because there could be a difference between Islam and a Muslim. There is a difference between a man and a father. A man who has children is a father. But being father is a responsibility. A man who does not fulfill his responsibilities, by necessity, he is not a good father. Islam is a rule and an order. If a Muslim does not fulfill these rules and orders, he is not a good Muslim. So you cannot compare Islam with Muslims.

We hear the term “Islam” and “Muslim” quite often. And we read about Islam and Muslims in the periodicals and textbooks of colleges and universities. We hear and we see a lot of inaccurate, misleading and purposefully misrepresented information through the media. And I have to admit that some of this misinformation and misrepresentation has been perpetuated by Muslims themselves. Yet, one out of every 5 persons in this world, about 5 billion people, is a Muslim. This is the statistic that you can
What is the Purpose of our Life?

verify in the encyclopedia. How is it that 1 out of every 5 people in this world is a Muslim and we don't know something about Islam?

We know the geographical, social, economical, political, philosophical and historical facts about China and the Chinese, as 1 out of every 5 people in this world are Chinese, because there are 1 billion Chinese in the world. Then how come we don't know Islam?

What is it that joins all these nations (around 35 Muslim nations) and this universal configuration into a common entity? What makes a brother in Saudi Arabia to be a brother to an American? What makes a brother from China a brother to an Egyptian? What makes a brother from Australia a brother to a Pakistani? An African is my brother, another one from Thailand is my brother, a Bosnian is my brother, another one from Canada is also my brother and from Spain, Russia, India, Germany and so forth. What makes them my brother?

We have different cultural, psychological backgrounds. What is it about Islam that automatically embraces us and joins us together as a brotherhood?

What are the accurate characteristics of this most misunderstood way of life that is followed by such a great part of humanity?

I will try to provide you with some facts, but in addition to this, as I mentioned before, it is necessary for you to be open minded and open hearted. Because if one turns a glass upside down and pours water on it, one will never get a glass of water. It has to be right side up.

Facts alone do not lead to an understanding, but rather a combination of tolerance, a desire for the truth and the ability to appreciate and accept it when you hear it.

The word Islam means surrender, submission and obedience to the laws of Almighty God. You can say “Allah”, you can say the Creator, you can say the Supreme God, the Supreme Force, the All Wise – all of these are His names. We say “Allah”, because in Arabic, it refers only to the Creator. This expression “Allah” cannot be applied to any created being. Other words we use for The Almighty – can be applied to created things like “the almighty Dollar” or he is the “greatest” etc. But the word “Allah” can only be applied
**What is the Purpose of our Life?**

to The One who has created all of the things that we have described previously.

**The word “Islam”**

The word “Islam” is derived from the root “salama”, it means to be at peace or to have security. Therefore, a Muslim is a person who surrenders, submits and obeys the laws of Almighty God and through this submission; attains peace and security for himself/herself.

We can immediately see that by such a definition, the Arabic word “Islam” describes the manners and the behaviors of all the well known and respected prophets and messengers of Almighty God - Adam, Noah, Abraham, Moses, David, Solomon, Isaac, Ishmael, Jacob, John the Baptist, Jesus the son of Mary and Mohammad *(Peace and blessings on them all)*. All of these prophets and messengers came from the same Almighty God with the same message, with the same chain of transmission, and they said ONE thing – obey God. Worship the Almighty God, fulfill the purpose of your life, do good actions and you will be rewarded with perfect life (in paradise). That’s all they said. Don’t make it more than that. That’s all they said, regardless of what language and what time and whom they came to. If you read the scriptures carefully, without your own interpretations or somebody else’s additions or fabrications, you will find that this was the simple message of all those prophets, who confirmed one another. Not one of those prophets ever said “I am God, worship me”. You don’t have to think, because you won’t find it in any of the books that you have. Not the Bible, not the Torah, not the Old and the New Testaments or not the Psalms of David. You won’t find it in any book or in any speech of any prophet. So where did it come from? That is something else that you have to investigate for yourself.

We can immediately see that by such a definition, the Arabic word “Islam” describes what all the prophets did. The call came and they submitted themselves to God, surrendered themselves to God, called the people to God, and asked the people and insisted upon the people to do deeds of righteousness. The Ten Commandments of Moses, what was about? The scrolls of Abraham, what was about? The Psalms of David, what was about? The proverbs of Solomon, what did he say? The Gospel of Jesus Christ, what did he say? What did John the Baptist say? What did Isaac and Ishmael say? What did Muhammad say? **Worship one God, nothing more than that.**
What is the Purpose of our Life?

Allah says in the Qur’an and they were ordered nothing except, to worship Allah, being sincere towards Him, and this is the straight way. This was the original message. By the same token, it will also be appropriate here to consider these prophets and messengers as Muslims.

Don’t think about the Arabic terminology, don’t think about how we are dressed, don’t think about Mecca or Saudi Arabia or Egypt etc…, or about the misconceptions that you have about Muslims.

The Word “Muslim”.

Think about the word “Muslim”. It means one who surrenders oneself to Almighty God, and obeys the laws of Almighty God. Everything that surrenders to the laws of Almighty God is a Muslim. So when a child comes out of the womb of its mother at the time God has ordered, what is it? It’s a Muslim. When the sun goes around in its orbit, what is it? It’s a Muslim. When a moon goes around the sun, what is it? It’s a Muslim. The law of gravity, what is it? It’s a Muslim law. Everything that submits to the Almighty God’s law is a Muslim. Therefore, when we obey Almighty God, we are Muslims.

Jesus Christ was a Muslim. His blessed mother was a Muslim. Abraham was a Muslim. Moses was a Muslim. All the prophets were Muslims.

All the prophets, who came to their people, spoke different languages. The prophet Muhammad spoke Arabic. And so in the Arabic language, the one who submits and surrenders is called a “Muslim”. Every prophet and messenger of Almighty God brought the very same and fundamental message – worship Almighty God and be sincere towards Him.

If we examine the message of each of the well-known prophets, we can easily conclude this point. Why is there a conflict in their belief? This is as result of a false expression, fabrication, exaggeration or personalized interpretations of alleged writers, historians, scholars and individuals.

For instance, how come throughout the Old Testament, God is always referred to as the One, the Master, the Lord and King of the universe. How come, in the 1st commandment which was given to Moses, did He not allow anybody to worship any graven images? All the prophets said He was One and that He was the Almighty God. Throughout the Old Testament, it’s
What is the Purpose of our Life?

completely repeated. Then all of a sudden, we get four testimonials. The four Gospels called Matthew, Mark, Luke and John. Matthew who? Mark who? Luke who? John who? Four different gospels that were written 48 years apart and none of these men, who did not collaborate with each other, none of them wrote their last name. If I gave you a check for your pay this month, and I wrote my first name on the check and I told you to take it to the bank, would you accept that check? No you wouldn’t. If a policeman stopped you and asked for your license and you only had your first name written on it, would it be acceptable to him? Could you get a passport with only your first name? Did your parents give you only one name? Where in the history of men, is one name accepted as documentation? Nowhere, except in the Bible. And how could you base your faith upon four gospels that are written by four men who didn’t seem to know their last name.

Then after these four gospels, there are fifteen more books, written by a man, who was an apostate, who killed Christians, tortured Christians and then he pretended that, in a vision, he saw Jesus and he was commissioned as an apostle of Jesus.

If I told you that Hitler, after he had killed all the Jews, decided to become a saint and that he had met Christ or Moses on the path and had became a Jew and then he wrote fifteen books and added them to the Torah. Would that be acceptable to the Jews? No they wouldn’t accept that. So how can four books without a last name and fifteen other books that were written by another man—who killed and tortured Christian would be acceptable? This is the first time that God is called a man, and the first time that God become three, and the first time God is given a son - then how could this be acceptable to the Christians? How? Think about it! We won’t argue this point; I have just given you something to think about.

Note: Even in these four Gospels there is no mention of Jesus telling others to worship him or consider him as a god or that he shares any godhead with God, the Creator. In fact the opposite is written, for example when one called him good, Jesus replied,’ Why callest me good? There is none good but one, that is God.’ ...The gospel according to Mathew 19:16-17. So the only idea of trinity is implied in one of the books written by the one who used to be an oppressor of Christians.
What is the Purpose of our Life?

The Advent of Prophet Muhammad

The advent of Prophet Muhammad did not bring a new religion or a new way of life, as some people claim. On the contrary, Prophet confirmed the life and message of all the previous prophets and messengers. Both through his personal conduct, and through the divine revelation that he received from The Almighty. The sacred scripture that Muhammad brought is called Al-Qur’an. It means that which is recited, because Muhammad did not write the Qur’an. He did not author the Qur’an. Nobody came and helped him to write it and nobody collaborated with him to help him. But the angel Gabriel recited it to him and Almighty God made his heart a receptacle for it. Just like a satellite dish is a receptacle that receives waves and gives you the TV image. The Prophet Muhammad’s heart was a receptacle of revelations and we have this Qur’an that has been preserved for fifteen hundred years without any alteration at all.

Is there any other book in the world that you know which has been preserved as it was revealed without any alteration at all? No books! Only the Qur’an. Don’t just take my word for it. Go to the library and read what the Encyclopedia Britannica or any other universal encyclopedia of the world that has not been written by a Muslim, – read what is says about Islam, the Qur’an and Muhammad. Read what non Muslims have said about the Qur’an, Islam and Muhammad. Then you will accept that. What I am saying is universally documented and clear - that Muhammad is the most profound individual in the history of humanity. Profound why? Read what they say:

“the Qur’an is the most incredible, the most profound piece of literature in the annals of history”.

“the Islamic way of life, is ordered and so precise and dynamic that it has never changed.”

The sacred scripture that Muhammad received is called the Qur’an. And other prophets and messengers also received scriptures. And in the Qur’an, these prophets, their scriptures, their stories and the principles of their mission are mentioned in profound details. Did Muhammad meet them?, eat with them?, talk with them? and collaborate with them? to write their biographies. No, of course he didn’t. In the Qur’an, Muhammad is...
What is the Purpose of our Life?

referred to as the messenger of Almighty God and the seal of the previous prophets, which is the limit of his role, a role of a human being. Muslims do not worship Muhammad . We are not Mohammedans. People who followed Moses were not Mosians. People who followed Jacob were not Jacobites. People who followed Abraham were not Abrahamians. People who followed David were not Davidians.

So how do the people call themselves Christians? Christ did not call himself a Christian. Christ said whatever he received from Almighty God and the orders of God, this is what he heard, this is what he said and this is what he did. So how can we truly call ourselves Christians? To do so we have to be Christ-like. And what was Christ like? He was a servant of the Almighty God. So, you too should be servants of the Almighty God.

And as the final scripture and the divine revelation, Qur’an, says very clearly and concisely: {this day I have perfected your religion and completed my favour upon you, and chosen Islam as a complete way of life.} [5:3] So through the Qur’an that the word “Islam” came into being. Why the word “Islam” appears in the Qur’an? Because when the building is completed, you call it a house. When the car is on the assembly line, it is not an automobile. It is in the process of being assembled. When it has been completed, certified and test-driven, it becomes an automobile.

When Islam was completed as a revelation, as a book and as an example through the Prophet Muhammad , it then became Islam. It became a complete way of life. So it is the word that was new, but not the actions, nor the prophets, nor the order from God. It is not a new God, nor a new revelation, but only the name Islam is new.

Another distinction to keep in mind is that Muhammad , unlike his predecessors, did not come to only the Arabs or to his own people exclusively. Therefore Islam is not a religion of the Arabs; it is not for only the Arabs. Yes, Muhammad , the son of Abdullah, was born in Mecca, a city in the Arabian Peninsula. And certainly he was an Arab by verse. But, he was not sent to only the Arabs.

The consequences of his birth were the choice of The Almighty. Additionally, the Qur’an was revealed in the Arabic language to protect it, to make it pure, clear and precise. Yet, the Qur’an dispelled any information
What is the Purpose of our Life?

that the message of Muhammad ﷺ was limited or meant exclusively for the Arabs. Allah says: {you have not been sent, O Muhammad, except to the whole of humanity, as a warner, as the one bringing glad tidings. And most of the human beings, they simply don’t know} [34:28] As such, Muhammad ﷺ is the finality of the great prophets and messengers before him.

What is the “Qur’an”?

Now, we will find out some background information regarding the Qur’an. First of all, the Qur’an makes a claim that it is a divine revelation – that is, it was sent down from The Almighty God to Muhammad ﷺ through inspiration. And Allah says: {Muhammad, he is not speaking from himself, his own ideas, his own ambitions, his own emotions or feelings. But this is a revelation (Qur’an) which has been revealed to him.} [53:3-4]

Therefore, if we are to convince you or anyone else of the authenticity of the Qur’an, we must provide evidence

1) That it was impossible for Muhammad ﷺ to produce such a book

2) We must prove that this is above any human’s capability or creativity.

Let us think about this. The Qur’an makes the statement: {And we created the human beings from a hanging clot that was clinging to the wall of the womb.} How did Prophet Muhammad ﷺ know that the embryo started out as a clot, hanging and clinging to the wall of the uterus of the mother? Did he have a telescope? Did he have a microscope? Did he have some kind of X-ray vision? How did he obtain this knowledge, when this was discovered only 47 years ago? How did he know that the ocean and rivers have a barrier between them to separate the salt and the fresh water? How did he know that? How did he know that the sun and the moon and the planets are all swimming in an orbit that has been ordered for them? How did he know these facts when they have just been discovered 25 or 30 years ago?

Technology and science, the sophistication of which you and I know well, have just discovered these facts. How did Muhammad ﷺ know them over fourteen hundred years ago? An uneducated shepherd who could not read
What is the Purpose of our Life?

or write, a man raised in the desert, how could he say something like this? How could he produce something like this? How could anyone else living with him, before or after him, produce something that has been only discovered recently? Impossible! How could a man who had never left the Arabian Peninsula, a man who had never sailed on a ship, give such clear and astounding descriptions that were discovered recently, in the latter half of the 20th century? Also, if this is not enough, let me mention, that the Qur’an has 114 chapters, over 6000 verses, and there were hundreds of people at the time of Prophet Muhammad ﷺ who had memorized this book entirely.

Were they a kind of genius? How did that happen? Did anyone, at the time of Jesus or after him, memorize any of the gospels? Did anyone at the time of Moses or after him, memorize the Torah? The Psalms? The Old and the New Testament? Nobody, not even the Pope himself. But there are millions of Muslims today, who have memorized the entire book. This is the ambition of every Muslim. Not some, but every Muslim. How many Christians have you met in your life who have memorized the Bible? You have never met any Christian who has memorized the Bible, because you have never met a Christian who even knew what words constitute the whole Bible. This is because the Christians themselves have over 700 different denominations, and there are around 39 different versions of the Bible, each with different books and different versions, with different amount of verses and different amount of chapters and they don’t agree about which one is the true Bible. So, how could they even memorize what they don’t agree about?

The proof of that is simple, if all the Christians of the world, all the churches, all the congregations, and all the individuals agreed one day to take all their books and threw them in the oceans, and the Muslims do the same and threw all the Qur’an in the oceans. The Christians will not be able to produce another Bible, because they don’t even agree about one unique and genuine version of the Bible. But there are millions of Muslims who have memorized the entire Qur’an, so even if we threw all of the Qur’ans, we can bring ten Muslims from ten different countries, who didn’t know each others, they can all stand together and start reciting from the beginning to the last Surah. The first and the last and the 112 Surahs in between and they will all agree about the same amount of words, phrases, paragraphs and then the Qur’an will be right back again, the same unique and genuine one as the original one.
Finally, this book, Qur’an, has been universally preserved without the slightest alternation of any kind for over fourteen centuries. Note: Each of the million of Muslims who have memorized the Qur'an have memorized the same words exactly, a fact which is testified, when one receives a certificate that one has memorized the Qur’an well from any Sheikh, it is written on the certificate that this person memorized from this Sheikh, who memorized from another Sheikh, who memorized from so-and-so, right until the chain of transmission reaches Prophet Muhammad himself ﷺ. Any certificate that this Sheikh gives to any-one has the same names in the chain that goes back to the Prophet Muhammad (Peace be upon him). And what they had memorized corresponds to what it actually written in all the Qur’ans in the world.

If all of these are true, and it is all true, would you agree that this book is quite profound and unique, to say the least? Would you be honest enough to say that? Of course you would, if you are honest.

The Basic subjects in the Qur’an

Let us now turn to another subject matter – The Basic subjects in the Qur’an.

It talks about the Supreme Oneness of Almighty God, which includes His Names, Attributes, the relationships between The Almighty and His creatures and how man should maintain this relationship. It also talks about the affiliation of the prophets and their lives, their messages and their overall mission. It insists upon following the final and universal example Muhammad ﷺ, the seal of the prophets and messengers (Peace and blessings on them all).

It reminds the human beings of the shortness of this life and calls them towards the eternity of the life in the hereafter. After you leave this place, you are going somewhere. After you die, you are also going somewhere, whether you accept it or know about it or not. You are going there and you are responsible, because you have been told about it, even if you reject it. The object of this life is not to sit here and do nothing without any effect. Every cause has an effect. And you came into this life for a cause and a purpose, so there must be an effect. You don’t go to school to stay there. You don’t go to work not to get paid. You don’t build a house and don’t move into it. You don’t get a suit made and don’t wear it. You don’t grow up as a child not to become an adult. You don’t work without expecting a
What is the Purpose of our Life?

reward. You cannot live without expecting to die. You cannot die without the expectancy of the grave, and you cannot expect that the grave is the end. Because that would mean God has created you for a foolish purpose. And you have not gone to school or worked or chose a wife for a foolish purpose. So, how can you assign to God something less than you expect from yourself?

In an attempt to capture and convince the imagination and faculties of reasoning, the Qur’an goes through great length and beauty to expound upon the oceans and rivers, the trees and plants, the birds and insects, the wild and domestic animals, the mountains and valleys, the expansion of the heavens, the celestial bodies and the universe, the fish and the aquatic lives, the human anatomy and biology, the human civilization and history, the description of paradise and hell, the evolution of the human embryo, the mission of all the prophets and the purpose of life on earth.

How could a man, born in the desert and who could not read, expound upon things which he was never exposed to? The most unique aspect of the Qur’an, however, is that it confirms the previously revealed scriptures and that if you should decide to become a Muslim, you do not have to consider yourself as one who has to change one’s religion.

If you lost some weight and you had a suit and you really liked that suit; you don’t have to throw that $500 suit away. Do you? No. You go to the tailor and tell him to make it smaller for you.

Your belief, your honor, your virtue, your love of Jesus Christ, your attachment to God, your worship, your truthfulness and your dedication to Almighty God – you don’t change that and throw it away. You hold onto that, but you make alterations about some points after you know the truth of what has been revealed to you. You just have to be honest enough to know that you have lost some weight, and you need to make some adjustments.

Islam is simple, my dear Brothers and Sisters. Bear witness that there is none to be worshipped except Almighty God. If I ask any of you to bear witness that your father is your father, how many of you would say yes, my father is my father? My son is my son – my wife is my wife – I am who I am- then how comes you hesitate to bear witness that Almighty God is One, only One, and Almighty God is your Lord and your Creator? Why? Are you arrogant? Do you possess something that God does not possess? Do you have some secret that you want to share with us? Or are you confused?
What is the Purpose of our Life?

That’s the question that you have to ask yourself. If you thought that you would die tonight and in front of you was paradise and behind you hellfire – and you had the chance to put matters straight with God, and ask God to accept the best of your deeds – if you had that chance to do that before you die, then you would not hesitate to bear witness that there is only One God. You would not hesitate to bear witness that Muhammad ﷺ is a messenger of God. You would not hesitate to bear witness that you are one of those who would like to be written down in the book of God as those who submit to Him.

You would not hesitate. But you think you are going to live a little while longer. You want to enjoy some more. You want to drink a little bit more scotch. You want to have fun with few more girls. You want to wear a few more fancy suits in front of your admirers. You want to dance a little bit more. You want to sing a little bit more. And of course, you are not ready to pray everyday. That’s because you think you are going to live a little while longer. But how much is ’a while’? Some of us have baldhead. How much is a little while? How long was it that you had a full head of hair? How long was it when you had all black hair? You get aches and pains in your knees, elbows and other places. How long ago was it when you were just a child? How long was it? It was yesterday. And you are going to die tomorrow. Then how long do you want to wait?

Islam is to bear witness that Almighty God is God, the Only God, the Only One without any partners. Islam is to acknowledge the existence of the angels, who were sent with the duty of conveying the revelation to the prophets – carrying the message to the prophets - controlling the winds, the oceans and the mountains and taking the lives of people at the time God ordered them to die. Islam is to acknowledge that all the prophets and messengers were righteous men and they were all sent by The Almighty God. It is to acknowledge the fact that there will be a final day of judgment for all creatures, that all matters in this world (and the next) have been proportioned and set according to the Wisdom of The Almighty God and that there will definitely be a resurrection after death.
The fundamental duties incumbent upon every Muslim are simple – they are five main duties.

Islam is like a big house. And every house has to be built with pillars and a foundation. And you have to build a house with some rules. The pillars are the rules. And when you build a house, you must follow all the rules. The five rules of Islam are:

1) Bearing witness that there is none to be worshipped except Allah and Muhammad ﷺ is the messenger of Allah.

2) The performance of the prayer – praying 5 times a day – based on the order of The Almighty Allah. Somebody might say, why do we have to pray 5 times a day? Well, if I said to you, listen – we will give you a job and will pay you 5 times a day. You have to wash yourself, line up and get paid. Would you have any problems with this? No you wouldn’t. When the bell rings, you would be the first one to wash yourself, line up and get paid, because you know the benefits of it. The Prophet Muhammad ﷺ told us that if any of you had a house with a stream in front of you – if you went into that stream and washed 5 times a day, would there be any dirt on you? Of course you would reply, 'No'. This parable is the same as one who prays five times a day.

The purpose of the prayer is to keep you pure, clean and to remind you about Allah. And how long does a prayer take? It takes less than 10 minutes. It takes you longer to smoke a cigarette, it takes you longer to call your wife, it takes you longer to drink some juice, it takes you longer to talk some foolishness in the street.

You mean the One whom you worship, the One who created the heavens and earth, the One whom you believe in, you are not willing to stop, what you are doing, five times a day and just ask Him for forgiveness? Praise Him? Worship Him? Be grateful towards Him for ten minutes? Of course not. This is what the prayer is for. So the idea is to keep you pure, clean, honest, to remind you and to always keep you conscious that you are a Muslim, and to remind you all the time that Allah is your God.
What is the Purpose of our Life?

When ordering your sons and daughters, to be at home at 8:00 o’clock. You don’t think at 8:15 they are going to become a pumpkin. But you want them to get accustomed to respecting the house-rules and to coming at 8:00. So it is the same thing with the prayer. Allah wants you to get accustomed to remembering him. Allah does not need your prayer. You need it. But he ordered us to pray because it is a blessing. That’s why a Muslim has such great blessings, because these five prayers a day have positive effects on his mind, his psychology, his physiology and his social posture. Every thing in his life revolves around these prayers.

3) Zakat (charity) – the word “zakat” means to grow, to prosper, to benefit. When you give something from the wealth which you have saved up (i.e. money that you are not using for everyday living and only saving it in the bank) to the poor – Allah purifies your wealth.

those people who are less fortunate – don’t they deserve a portion of your wealth? And if Allah did not order us to give it, would we give it? No, we wouldn’t. So Zakat is for the poor and it purifies your wealth, as wealth tends to make one greedy and selfish.

4) Fasting – Fasting during the month of Ramadan is to discipline ourselves. It’s to learn self-control. If you can’t fast from sunrise to sunset – if you can’t control your tongue – if you can’t stay away from the desire of your wife – if you can’t stop thinking lustful thoughts – if you can’t control your anger – if you can’t keep away from food – if you can’t keep away from these for 12-14 hours, then what kind of a person are you? How resolute are you?

And after that fasting period, you can eat, go unto your wife and do all things that are normally allowed the rest of the year. While fasting these few hours, you get an idea how those people are feeling in Somalia, Ethiopia, India and other parts of the world, who are fasting involuntarily – everyday!

Through fasting, you get an idea of how they feel. You become more humble, you do more righteous deeds, you become aware of your responsibility as a Muslim, you think more about The Almighty God – and as a result of that, you become more pious.

5) Hajj- (The Pilgrimage) – It’s the journey to the Ka’aba (a house located in Mecca that was built by Abraham and his son, Ishmael, to commemorate the worship of The One God). As a Muslim, you can go to Mecca, visit the
What is the Purpose of our Life?

Ka’aba and make the lesser pilgrimage called “Umrah”. And then, when the time of Hajj comes, you make the greater pilgrimage. You will discover and see the power of this Islamic brotherhood.

You will never see it, never witness it, never sense it and never know it, unless you make this pilgrimage.

Malcolm X said in one of his letters: “Never have I witnessed such sincere hospitality and an overwhelming spirit of true brotherhood as is practiced by people of all colors and races here, in this ancient Holy Land, the home of Abraham, Muhammad and all the other Prophets of the Holy Scriptures. For the past week, I have been utterly speechless and spellbound by the graciousness I see displayed all around me by people of all colors”

Think about the purpose of life! Think about The One God! Think about the essence of all the main religions! Think about how pure the last religion is and how it purifies us! Think about Islam!

One may ask the question – isn’t that difficult?

No, my friend, it is not. Not to those who open their mind and their heart, and accept the truth.

I put the matter before you – and you choose for yourself. You make the decision and take the consequences that you want.

Choose for yourself peace and paradise, or choose for yourself confusion, frustration, hellfire and punishment.
Chapter Two

Islam from A to Z

The purpose of this chapter is to present the authentic teachings of Islam. We do not present any specific version or a unique interpretation of Islam. We present Islam as it is, without sugarcoating, and we allow it to stand on its own merits. There is only one Islam and only one example of how it is to be lived — that of the Prophet Muhammad ﷺ. Our intention is to provide a basic overview of the main tenets of Islam as given in the Qur’an and as exemplified by the Prophet ﷺ.

1-The Articles of Faith

- **THE BELIEF IN ALLAH**

The Pillars of faith, six in total, must be based on a very sound foundation of knowledge; and what is a more solid foundation than the Last of Divine revelations: the Qur’an and the inspired saying of the Prophet Muhammad ﷺ.
What is the Purpose of our Life?

The first among the six major elements of faith in orthodox Islam the belief in Allah, the one and only true God.

It is necessary to affirm all of what is found in the Qur'an and authentic sayings of Allah’s Messenger Muhammad ﷺ concerning Allah’s names and attributes. Some of His attributes are actions (like "He created") and some of them are characteristics (like "He is Great"), others are descriptive of Him ("His Face") etc. All of these are to be affirmed without the following four pitfalls:

- Distortion - That is to distort its obvious meaning, insinuating the belief that the attribute or name means something other than that which is reported.
- Denial - That is to deny its meaning, either outright, or by way of interpretation.
- Qualification - That is to claim the how of it.
- Likening - That is to claim that is like this thing, or to claim that is similar to a description of a created thing.

Allah, has revealed to His Messenger Muhammad ﷺ that: He is Alone, He is the One who is turned to in repentance, ever Eternal and Perfect, absolutely faultless. He did not give birth, nor was He born. There is no valid deity other than Him. (The term deity implies a worshipped object; so there is no one worthy of worship except for Him, even though many people worship others.) He is Alive, Ever-Living; He Sustains and Protects all that exists. He does not tire or become weary; He is the Owner and complete Sovereign of all.

His Knowledge encompasses everything; and He is completely Knowledgeable about a thing even before He creates it, knowing the how of the thing and all of its conditions and stipulations, including its duration of existence. He has complete control over everything and nothing happens except by His Permission. His Footstool extends over the heavens and the earth; His Throne is over His Footstool; and He is Above His Throne. He is the High and the Mighty.

He is the First, the Last, the Highest, the Nearest, and the Know of all things. He is Ever-Living, without end. He is the Wise, the Well Acquainted. With Him are the keys to all knowledge beyond human reach, and none knows them except Him. Nothing happens at all except that He
What is the Purpose of our Life?

has written it in a Clear Book. He is Capable of everything. He is the Possessor of Strength, the Unbreakable. He Has no likeness. He is the Hearing and the Seeing, always. He Loves the doer of good, the just, the upright, and the pious. He Loves the repentant and those who purify themselves. He Loves those who fight for His Cause. He Loves those who Follow His Messenger Muhammad ﷺ. He is the Forgiving, the Loving, and the Loved.

He is the Merciful, the Mercy-Giver. He has encompassed everything with His Mercy and He is Ever-Merciful with the Believers. He has prescribed mercy for Himself; He is the Coverer of sins, the Best Protector, and Most Merciful to those who show Mercy.

He is Pleased with the Believers, and they will be the inhabitants of His Paradise. He is Angry with whomever kills a faithful believer intentionally, and He curses him. He takes Vengeance on those whom He is angry with, and He punishes them. He dislikes and considers some things hateful, like the act of enjoining a thing which one does not do.

He will come, and He will arrive on the Day of Judgment in a manner that befits His Majesty. He Descends to the lowest heaven at the last third of the night answering the calls of his supplicants. He is the Possessor of Majesty and Generosity, and His Face is Everlasting. He is the Lord. He has two Hands and He has claimed that He created Adam (peace be upon him) with His own two Hands. Both of His Hands are spread wide and He spends according to His Will. He is our Lord who rears his servants under His Eyes. Allah Hears all things constantly; He Sees; and is Looking at all things constantly.

He is the Best Plotter, the Best Planner. Others may plan or plot, but His is the way that will be. He is Pardoning, Capable. He is the Might. He is Unique; the Possessor of Majesty and Nobility. He is without namesake, equal, rival, partner, son, daughter, offspring. He is the Creator of everything and He has measured all.

We say as He said: that He is above His Throne. He is Above all. The belief that He is above all does not imply that He is overshadowed by, or inside of, or part of anything at all.

Rather, He is above all things. He is the sender of the tornado, the hurricane, the earthquake, and all calamities. He is with you wherever you are, as He explains; He hears and sees. The belief that He is with you
What is the Purpose of our Life?

wherever you are does not imply that He is everywhere. Rather, it implies that He knows, hears, and sees all, having complete control over existence.

He speaks, and narrates, and He spoke directly to Moses (peace be upon him). He has sent the Qur’an whose words are His. He is happy with the true repentance of the faithful believer. He Laughs. He will Speak to His servants directly, on the Day of Resurrection, and in the Hereafter, He will be seen by the believers whom He grants this blessing to.

Belief in Allah also implies singling out Allah alone in worship and in all of the characteristics which have been mentioned in this booklet. The opposite of this is associating god with Allah. Association (shirk) is the gravest sin - it is a sin which Allah has stated He will not forgive. Likewise, denying any of the attributes of Allah is a heretical act of disbelief which may lead one to become an apostate. Belief in Allah necessitates believing in all that He has claimed about Himself, praise be to Him.

• BELIEF IN THE ANGELS

The angels are usually hidden from the senses of man, though sometimes they may be visible. Their existence is recognizable through reason, and it is proven by Divine Revelation. The following are some of the many characteristics of the angels:

Angels are shy and behave modestly; similar to people, they become annoyed by that which they dislike (like foul odors etc.). They flock to those who remember Allah and worship Him alone. Angels are created from light; they are free of the weaknesses of the flesh from which humans suffer, such as hunger, disease, illness, slumber, exhaustion, etc.,

{They celebrate His praises night and day, without exhaustion.} [21:20]

However, at the end of time, even the angels will pass away:

{And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except whom Allah wills. Then it will be blown a second time and behold, they will be standing, looking on (waiting).} [39:68]

Angels are in awe with their Lord, as Allah mentions in the Qur’an:

{And to Allah prostrate all that is in the heavens and all that is in the earth of living creatures and the angels, and they
What is the Purpose of our Life?

(angełowie) są szlachetni, tak straszyci ich Pana ponad nimi i uczestniczą w jego narządzanym. [16:49-50]

{Oni nie mogą wstawić intercydów dla niego, którego on jest content. And they stand in fear of Him.} [21:28]

The angels never disobey Allah: {Who disobey not the commands they receive from Allah, but do that which they are commanded.} [66:6]

{They are but honored servants; they speak not until He has spoken; and they act by His command.} [21:26-27]

Angels possess the ability to love and to show love. They supplicate to their Lord:

{Those who bear the Throne and those around it celebrate the praises of their Lord, and believe in Him, and ask for forgiveness for those who believe (They say): ‘Our Lord, you comprehend all thing in Your Mercy and Knowledge, so forgive those who repent and follow Your way and save them from the torment of the blazing Fire.} [40:77].

They cures whomever their Lord curses, as He said:

{Indeed those who disbelieve and die while they are disbelievers, for them is the curse of Allah and the angels and humanity combine} [2:161-162]

The angels are great in their stature, some are larger than others:

{All praise is Allah's, the Originator of the heavens and the earth, the Maker of the angels - messengers flying on wings: two, three, and four. He increases in the creation what He will. Surely, Allah Has power over all things.} [35:1]

Certain angels are assigned specific functions; for example, Jibreel (Gabriel) is entrusted with delivering Allah’s Revelation to the Prophets and Messengers (peace be upon them). Mika’eel (Michael) is in charge of rain and plantation, Israfeel is in charge of blowing the Trumpet at the time of Resurrection, and Malik is the Keeper of Hell.

Some of the angels have specific tasks, but their names may be unknown, such as the one who takes the soul at the time of death. Some are in charge of them embryo in the mother’s womb, others are responsible for protecting the human beings, and still others record their deeds:
"When the two angels receive (his deed), one sitting on the right and one on the left, he utters not a word but an observer is near him." (The Qur’an 50:18)

Two angels come to each person in his grave and ask him about his Lord, his religion, and his prophet.

**BELIEF IN THE DIVINE REVELATIONS**

Allah has guided and helped the human race in many ways. One of these ways was to reveal a book containing the laws prescribed for a particular people though their Prophets. Each of the Prophets who received a divinely revealed Book also received a wisdom enable them to explain and teach their people how to best implement the divinely revealed Books.

These Books explain to the people that Allah was the only one worthy of worship, and that true success in this life and the Hereafter would only be reached by worshiping Him alone, without any partners or associates. They explained laws and codes for the people to follow; they informed of life in the Hereafter, giving glad tidings to those who obeyed the Messengers, and warning of severe punishment for those who rejected their guidance.

We learn that Ibrahim (Abraham, peace be upon him) received Divine Book as well as the wisdom: *(But We had already given the house of Ibrahim the Book and the Wisdom, and conferred upon them a great kingdom.)* [4:54] Today, the most famous among the Prophets are those whom Allah sent to the Israelites: *(And We bestowed upon him (Ibrahim) Ishaq and Yaqub (Isaac and Jacob) and ordained among his offspring Prophethood and Revelation...)* [29:27]

From this lineage of Prophets, we are aware of the following Books: the Suhuf (Scrolls) revealed to Ibrahim (Abraham), the Zaboor revealed to Dawud (David), the Tawrah (Torah) revealed to Musa (Moses), the Injeel (Gospel) revealed to Isa (Jesus), and the Qur’an revealed to Muhammad (peace be upon them all).

Though there were many Prophets and Messengers sent to mankind, a relatively small number of them have been mentioned to us by name. These Prophets and their Books are to be believed in, although today humanity
What is the Purpose of our Life?

does not possess the actual Books that the Prophet received from Allah nor the advice that each Prophet gave to his followers.

For example, we know that the Torah was altered through time. This fact is easily accessible to all who desire to find it: \textit{Indeed We did reveal the Torah, therein was guidance and light, by which the Prophet's, who surrendered to Allah's Will, judged the Jews; and the Rabbis and the Priests (who judged also), for to them was entrusted the protections of Allah's Book, and they were witness to it; therefore fear not men but fear Me and sell not My Signs for a miserable price. And who-so-ever odes not judge by what Allah has revealed, such are disbelievers.} [5:44] and: \{Then woe to those who write the Book with their own hands and then say, 'This is from Allah', to earn for it a cheap price! Woe to them for what their hands have written...\} [2:79] and: \{But the transgressors changed the word from that which was sent to them to another, so We sent a wrath form the heavens upon the wrongdoing...\} [2:59].

Similarly, though we believe in the Injeel (Gospel) that was revealed to Jesus (peace be upon him), we know that it and some of the wisdom that Allah revealed to him have been confused and lost to the extent that today people worship him. \{And (remember) when Allah will say, 'O Jesus, son of Mary! Did you say to men, 'Worship me and my mother as two gods besides Allah'? He will say, 'Glory be to you! It was not my place to say what I had no right to say. If I said such a thing, You would surely have known it. You know what in my self though I know not what in Yours. Truly, You, only You are the All-Knower of the unknown. I never said anything to them but You commanded me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them only while I dwelt among them, but when You took me away, You were a watcher over them, and You are witness to all things.\} [4:116-7]

The Last Revelation The Qur'an is the Last of the Revealed Books. It is preserved in the exact original form that the Prophet Muhammad Ṣ.stopPropagation(1950) uttered. This is a fact attested to by the majority of scholars and historians. The following are some important facts about the Qur'an:

Allah's Messenger Muhammad Ṣ.stopPropagation(1950) who was not able to read and write, received the first revelation from the Qur'an in the Cave of Hira in the year 610.
The Qur’an was revealed to Muhammad in sections - some large than others- delivered by the Angel Jibreel (Gabriel, peace be upon him) over a twenty-two year period.

The revealed portion were immediately memorized and written on parchment and stone under the supervision of the Prophet (peace be upon him).

The Qur’an was collected into one book only after the passing of Allah’s Messenger (peace be upon him). Abu Bakr, the first Caliph, who live only two years longer than Allah’s Messenger Muhammad, had the Qur’an compiled in book-form during his own life.

The tradition of learning the Qur’an by heart in its original language, and protecting its memorization continued until today, so that in many cities of the world, there are numerous people who have memorized its 114 chapters of 6,236 verses.

In summary, Muslims believe in all of the Divine Revelations which were revealed to every Prophet who ever lived. However, we do not adhere to any former revelation as we have been commanded by Allah to follow His Last Messenger Muhammad, and to believe in and implement the Qur’an and the Wisdom which was revealed to him.

**BELIEF IN THE MESSENGERS**

_{O People of the Scripture! Now Our Messenger has come to you explaining to you much of that which you used to hide from the Scripture, and passing over much of it. Indeed there has come to you from Allah a Light and a Clear Book.}_ [4:15].

_{Surely they are in disbelief, those who say that Allah is the Messiah, son of Mary. Say, “Then who has the most power against Allah if He wishes to destroy the Messiah, son of Mary, his mother, and all of those who are on the earth together?” And to Allah belongs the domain of the heavens and the earth and what is between them. He creates what He wills. And Allah is able to do all things.”}_ [4:17].

Allah has chose Messenger from among His own creatures. He has sent all of the Messengers with the same Message, delivering this Message to all people; "Surely We have sent to each nation a Messenger (saying)
{Worship Allah and abandon the false gods.} [16:36] These Messenger were sent to invite their people to worship Allah alone, abandoning all false deities. Beside the first objective of inviting to the worship of Allah alone, the Messengers also were commissioned with warning people of the torment in the next life for those who did not worship Allah alone; as well as delivering glad tidings to those who worship Allah. By this, mankind will have no excuse on the Day of Resurrection. Allah the Mighty and Majestic said, {Surely We have sent to each nation a Messenger (saying) ‘Worship Allah and abandon the false gods.’} [16:36] and: "We would not punish (a people) until we send a Messenger (to them)." [17:15].

The Messengers were worshipers of Allah whom Allah honored with the position of Prophet hood and Messengership. They were indeed the greatest men who ever lived and the best example, Allah says about Nuh (Noah, peace be upon him); {Indeed he was a great worshiper.} [17:3] and about Ibrahim, Ishaq and Yaqub (Abraham, Isaac, and Jacob, peace be upon them): {Recall Our worshipers, Ibrahim, Ishaq and Yaqub, who were loyal worshipers and well versed in religion.} [38:45]. Regarding Yusuf (Joseph, peace be upon him): {Surely he was one of Our chosen worshipers.} [12:24]. Regarding Dawud (David, peace be upon him): {Recall Our worshiper Dawud, a loyal servant...} [38:17]. Regarding Sulaiman (Solomon, peace be upon him): {How excellent a worshiper, indeed he was loyal in repentance to Us.} [33:44]. Concerning Ayub (Job, peace be upon him): {How excellent a servant.} [38:44]. Concerning Muhammad ﷺ: {Blessed be He who revealed the Criterion to His worshiper.} [25:1]; and concerning Isa (Jesus, peace be upon him) Allah said, {He was but a worshiper upon whom Webestowed favors, and We made him example for the children of Israel.} [43:59].

The Last of all of the Prophet and Messengers was Muhammad ﷺ. He was, in fact, sent for all of mankind: {Say: O mankind! Surely I am the Messenger of Allah unto all of you...} [7:158].

The Legislation that was revealed to Muhammad ﷺ is the religion of Islam. This is the religion that Allah is please with for His worshipers. He does not accept from them other than His religion, saying, {This day I have perfected your Religion for you, completed My Favor upon you, and have chosen for you Islam, as your way of life.} [5:3] and: {Whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be of the losers.}
What is the Purpose of our Life?

[3:85] and: {Every time a group is cast in (Hell) its custodians will ask, ‘Did a warner not come to you?’ They will respond, ‘Certainly a warner came to us, but we denied him and said, “Allah never revealed anything, you have greatly erred.”’ And they will say, ‘If we only listened, or used reason, we would not be among the inhabitants of the blazing fire.’} [67:8-10].

The first of the Messengers was Nuh (Noah), and the last of them was Muhammad. The best of them were, Nuh, Ibrahim, Musa (Moses), Isa and Muhammad. We also believe that the Law revealed to Muhammad completes and override the Law received by previous Prophets.

{But, no! By your Lord, they do not have (absolute) faith until they make you (Muhammad) a judge of that which has become a matter of disagreement between them, then they find no tightness in their hearts for it, and they submit with entire submission.} [5:65].

The Messengers were men, descendants of Adam. None of them possessed the qualities of divinity that would warrant worshipping them, (as nothing is worthy of worship but Allah) {Their Messengers said to them, ‘We are no more than human beings like yourselves...’} [14:11], and Allah told Muhammad to, {Say: I am but a human being like yourselves; it has been revealed to me that your god is one God.} (The Qur’an 41:6) and {Say: Glory be to my Lord! Am I anything but a human, a Messenger?} [17:93].

It is an essential element of faith in Islam to believe in all of the Messengers, and that whosoever denied Muhammad, then he has denied all of the Messengers of Allah (peace be upon them) and he, therefore, does not have faith in Allah: {And We have sent you (Muhammad) as a Messenger to Mankind...} (The Qur’an 5:79) and: {And Nuh’s people when they denied the Messengers...} [25:37]. Allah informs us that not only did the people of Nuh reject him (peace be upon him), but they rejected all of the Messengers, because they rejected the institution of Messengership altogether when they rejected Nuh, who was the first of the Messengers.

There are no Prophets after Muhammad: {...but he is the Messenger of Allah and the Seal of the Prophets.} [33:40].
What is the Purpose of our Life?

- BELIEF IN THE HEREAFTER

Among the six major elements of faith in orthodox Islam is the belief in the Hereafter. The following discussion is based upon information derived from the Qur’an - the Last of Divine Revelation and the Tradition of the Prophet Muhammad ﷺ to whom the Qur’an was revealed, explaining and elaborating upon the Qur’an.

The Last Hour and its Signs: There are many future events for the earth, foretold in the Qur’an and Traditions of Muhammad ﷺ. Among the major events is the arrival of the Dajjal, or the Great Liar, who will perform miracles so tremendous that most people will believe that he is God. A great righteous leader known as the Mahdi, who will be a descendent of Muhammad ﷺ, will wage war against the armies of the Great Liar. However, the Great Liar will not be defeated until Jesus, son of Mary, return to the earth to slay him. Some of the other signs of the Last Hour are; the Beast of the Earth, the reappearance of Gog and Magog, and finally the sunrise from the west, after which faith will not longer be accepted from those who did not believe before these signs.

Life in the Grave: After death, each person will endure a real trial in his grave. About some who have passed away, the Almighty One says: \( \text{The \ Fire: they are exposed to it morning and afternoon...} \) [40:46]. Allah’s Messenger Muhammad ﷺ said, ”The grave is either a garden from the gardens of Paradise, or it is a pit from the pits of Hell.”

The First Blowing of the Trumpet: After the duration of the earth’s existence has ended, Allah will command the angel Israfeel to blow the Trumpet. Upon the first blowing, all of the inhabitants of the heavens and the earth will fall unconscious, except for those whom Allah wills otherwise. Then the earth will be flattened and the mountain ranges will be turned into floating sand dunes. Then, Allah will command the skies to pour rain for a period of forty days. This rain will resemble the sperm of men. Then all people who ever lived will be resurrected from their graves. The process of resurrection begins with the reformation of each person’s vertebral column base. Reformation continues until each person is complete in his original earthly form.

The Second Blowing of the Trumpet: Allah will command Israfeel to blow the Trumpet for a second time, upon which all people who ever lived will rise from their graves. Those who had true faith in the Almighty One will say, \( \text{This is what the Most Merciful has promised , and the messengers spoke the truth!} \) [36:53].
What is the Purpose of our Life?

The Gathering: The angels will herd everyone, bare-foot, naked, and uncircumcised, to the place of Gathering. The first person to be clothed on that Day will be the Prophet Ibrahim (Abraham, peace be upon him). At the place of Gathering, the sun will be drawn near to the heads of the people and their sweat will engulf them. Some will be standing in sweat up to their ankles, some up to their knees or their chests, and still others will be submerged up to their necks in sweat. The depth of the sweat will be a result of the deeds which they performed during their earthly life.

The Shade of the Throne: Some people will be spared many of the sufferings on the Day of Resurrection under the shade of Allah’s Throne.

The Beginning of Judgment: When the conditions become unbearable for people, and their fear increases, they will ask Allah to allow the Messengers and the Prophet to intercede on their behalf and to save them from their distress. Each of the Prophets or Messenger will direct the people to the Prophet who came after them, until they come to Muhammad ﷺ. He will be granted the intercession, after which Allah will begin the Judgment.

The Scales upon which the deeds are weighed: The Scales will be erected, and everyone’s deeds will be weighed. These Scales will be real with real pans. Allah, the Exalted and Glorified, will give the deeds of each creature a material existence. Good deeds will be placed in one an of the Scale, and evil deeds in another, as Allah has informed, {And We shall set up the Scales of Justice on the Day of Resurrection, then none shall be wronged in any matter. If the weight of a mustard seed exists, We shall manifest it...} [21:47].

The Records of each person’s deeds: The weighing of deeds will be followed by a disclosure of each person’s record. The one who receives his record in his right hand will have an easy reckoning. He will return to his family gleaming with leisure. However, he who receives his record offered to him from behind his back, in his left hand, will wish only for death on that Day. He will be thrust into the Fire of Hell.

Judgment: Then Allah will Judge His creation. He will remind them of their good and evil deeds. All of what they did will be recorded, though they may have forgotten it, {Then to their Lord is their return, and He shall inform them of all that they used to do!} [6:108]. Allah’s Messenger Muhammad ﷺ said, "Allah will bring His believing servant close to Him; put a veil over him; and present his deeds to him privately - making him acknowledge his sins. Allah will say to him, ‘Haven’t you done this on this particular day?’ The servant will acknowledge his sin and feel certain of
What is the Purpose of our Life?

destruction. The Allah will say, ‘I have covered your sins during your life, and today I forgive you.’ {As for those who disbelieve in Allah, their deeds will be of no avail: "And We shall turn to whatever deeds they have done, and We shall render them scattered, floating dust particles." (The Qur’an 25:23). "The parable of those who disbelieve in their Lord is that their deeds are like ashes upon which the wind blows furiously on a stormy day; they will not benefit or all from what they have done.} [14:18]. A disbeliever will receive the benefits from his good deeds in this life, so when he is resurrected on the Day of Judgment, he will find his book of good deeds to be blank.

The Pond of Allah’s Messenger: The Pond of Allah’s Messenger will be the largest body of water; its water will be sweeter than honey and whiter than milk; it will be equipped with drinking utensils as numerous as the stars, to accommodate its large number of visitors. The length and width of this Pond will be the distance of a month’s journey each way, and anyone who drinks once from this Pond shall never thirst again.

The Bridge that extends over Hell: The Bridge will be extended over the length of the Fire of Hell, reaching Paradise. Allah’s Messenger Muhammad ﷺ has described it as thinner than a hair and sharper than a sword. People will pass over the Bridge at different speeds according to their deeds; some at the blinking of an eye, some at the speed of quick running horses, others as running camels, while others will cross at a normal walking pace. There will also be some who can barely crawl over it. They will be grabbed by iron hooks and thrust into the Fire of Hell. He who crosses the Bridge shall be at the threshold of Paradise.

The Plateau between Paradise and Hell: Those who cross the Bridge will be assembled at a place between Paradise and Hell. Here their mutual debts will be settled until they are all accounted for. Then, they will be permitted to enter the Garden of Paradise.

The Intercession granted to the Prophets and the Righteous: The Door of Paradise will first be opened for the Prophet Muhammad ﷺ: "I will be the leader of the children of Adam on the Day of Judgment, though I do not boast of it. I will be the first to be resurrected from the grave, though I do not boast of it. I will be the first to turn the handle of the Door to Paradise, entering it along with the poor of my nation." Allah will only allow intercession form those to whom He grants it. The first to intercede is Allah’s Final Messenger Muhammad ﷺ. His first intercession shall take
place at the place of the Gathering, where he intercedes for the Judgment to begin. This is the Great Intercession that Allah has saved for him. The second form of intercession granted to Allah’s Messenger Muhammad ﷺ will be to gain permission from Allah for the people of Paradise to enter it. They will not enter Paradise until he has interceded for that. Among the forms of intercession that other Prophets share with the Last Messenger Muhammad ﷺ is to save some people from Hell who are about to enter it, and to take out of it some people who have already entered it. Finally, Allah the All-Merciful dispenser of grace, will take some people out of Hell by virtue of His infinite Mercy and Bounty upon His creatures. After all who shall enter Paradise have entered it, there will still be some room left in it. Allah will then create a special group of inhabitants to dwell in Paradise.

The Eternal Hell Fire: Hell is a pale of unending torture, existing now, prepared for the arrogant who reject faith in the Almighty, as well as those sinners who do not repent. If one were to love in the Fire of Hell for only an instant, he would experience in that instant, more pain, suffering and torture than he could ever imagine. Allah warns His creatures, {Therefore I have warned you of the Flaming Fire.} [92:14]. It is a fire that is incomparable to the fire of this life. Hell is referred to by Allah as: The Hell-fire, the unfathomably deep Pit, the fierce blazing Abyss, a place where the bodies and souls are melted, unceasingly burning, and the consuming Pit. {...Scorching wind and scalding water and a shadow of black smoke, neither cool nor refreshing...} [56:41-45] and: {Indeed it throws up sparks (as huge) as castles.} (The Qur’an 77:32) The people of Hell are given: {...Boiling water to drink, which lacerates their bowels.} [47:15] {And if they ask for showers, they will be showered with water like molten lead which burns their faces...} [18:29].

The Eternal Paradise: Now existing, Paradise is prepared for those who serve Allah alone, and who are repentant. It is, what no eye has seen and no ear has heard and that which has never occurred in a human heart. In it are,

{Gardens of perpetual bliss - they shall enter them, as well as the righteous among their fathers, their spouses and their offspring. And angels shall enter upon them from every gate.} [13:23] {...For the righteous is a beautiful place of final return - gardens of eternity, whose doors will always be open.} [38:49-50] {In it are rivers of water, incorruptible; rivers of wine, delicious to those who drink; and rivers of honey, pure and clear, In it, there are for them all kinds of fruits, and forgiveness
Allah has mentioned many other things about Paradise, but most importantly, it is never ending; and it will be for those whom Allah addresses saying, "I shall cause my favor to descend upon you, after which I shall never be displeased with you." And that is the greatest achievement.

- **BELIEF IN THE DIVINE WILL**

The last of the six major elements of faith in orthodox Islam is the belief in the Divine Will. The Divine Will encompasses all things and events that occur, whether they be good or evil. Belief in the Divine Will is not complete unless it contains the following elements:

Belief that Allah’s Knowledge is all inclusive and Complete, that He is most aware of every creature’s qualities and innermost feelings, of the results of their actions, as well as what action they will perform before they perform them, and what actions they may have performed had He willed them to perform otherwise. He is aware of all of this without burden, and there is no contradiction between His encompassing Will and the free will and choice of the creatures.

{He is fully aware of you when He brings you into being out of dust, and when you are still in your mothers’ wombs.} [53:32]
and {...so that you may come to know that Allah has power over all things, and that Allah encompasses all things with His Knowledge.} [65:12]

Allah has recorded every event that will ever occur. He has referred to the Preserved Tablet, upon which the happenings of all of creation are inscribed,

{Know you not that Allah knows all that is in the heavens and on the earth? Indeed it is (all) in the Book.} [22:70]

Paramount to belief that Allah predestined the outcome of all creatures, is the following Tradition of Allah’s Messenger Muhammad ﷺ:

"The first thing which Allah created was the Pen. Then He commanded it to write. The Pen asked; ‘My Lord! What shall I write?’ He said, ‘Write the measure of each thing until the (final) Hour.'"
What is the Purpose of our Life?

Allah’s Messenger Muhammad ﷺ said,
"...Whatever befalls you could never have passed you by, and whatever has missed you could never have befallen you. The pens have been raised and the scrolls have dried."

All thing that occur do so according to the Divine Plan.

{Did you not know that Allah knows (all) that is in the heavens and the earth? It is (all) in a record. Surely that is easy for Allah.} [22:70]

{No calamity befalls on the earth or in yourselves but it is inscribed in a Book before We bring it into existence. Surely, that is easy for Allah.} [57:22]

The Divine Will is both detailed and general, as for the details, Allah’s Messenger Muhammad ﷺ described the fetus in the womb and said,
"...He (Allah) sends an angel to it and commands it to write four words: his sustenance, life span, actions, and whether he will be blessed or wretched."

Whatever Allah wills, then it shall be.

{Truly, when He intends a thing, His command is ‘Be’, and it is!} [36:82].

All of the actions of the creatures, whether good or bad, occur according to obey Him, and He has forbidden them to behave disobediently. He loves the just and pious people and He is please with their good deeds. He is displeased with those who disbelieve and perform evil. He does not wish disbelief for His creatures; He warns them from it; yet He allows them to stray of they so desire.

His Wisdom is unique in that it may not be understandable to human intellect. So we believe that He allows evil and disobedience even though He encourages good from His creatures. It is only due to His Wisdom, not a frustration of His Will, that one will disobey and commit evil acts.

Allah created all things, be they matter or events,

{Allah has created you and what you do.} [37:96]
What is the Purpose of our Life?

{All praise is due to Allah, who created the heavens and the earth, the brought into being deep darkness as well as light.} [6:1]

{O mankind! Fear your Lord who created you from a single person (Adam), and out of him He created his mate (Eve), and out of the two, scattered a multitude of men and women.} [4:1]

Human beings have some control over their actions and they have a limited type of will. The Will of Allah is not frustrated by the fact that He gave humans the freedom to choose.

{...To whomever of you wills to follow the Straight Path. But you have no will unless Allah, the Lord of the Universe, so wills.} [81:28-9]

Allah’s Messenger Muhammad ﷺ said,

"He who is from the successful, then the deeds of the successful are made easy for him."

The ancient Greek philosophers claimed that good comes from God, but evil comes from others besides Him. This is what is common among their teachings and what led them to declare that either,

(a). Allah things are good and evil in a relative sense, or,

(b). All evil exists because of another agent (either man himself, or other deities). This concept led the philosophers to debate endlessly over the matter.

However, one should recognize the truth in what we have mentioned, for the belief in one God includes the true concept that there is only one Creator, and He alone created everything, whether good or evil.

2-Cleanliness in Islam

Islam places great emphasis on cleanliness, in both its physical and spiritual aspects. On the physical side, Islam requires the Muslim to clean his body, his clothes, his house, and the whole community, and he is rewarded by God for doing so. Prophet Muhammad ﷺ said, for example:
"Removing any harm from the road is charity (that will be rewarded by Allah)." [Bukhari]

While people generally consider cleanliness a desirable attribute, Islam insists on it, making it an indispensable fundamental of the faith. A Muslim is required to be pure morally and spiritually as well as physically. Through the Qur'an and Sunnah Islam requires the sincere believer to sanitize and purify his entire way of life.

In the Qur'an Allah commends those who are accustomed to cleanliness:

{Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.} [2: 22]

In Islam the Arabic term for purity is Taharah. Books of Islamic jurisprudence often contain an entire chapter with Taharah as a heading.

Allah orders the believer to be tidy in appearance:

{Keep your clothes clean.} [74:4]

The Qur'an insists that the believer maintain a constant state of purity:

{Believers! When you prepare for prayer wash your faces, and your hands (and arms) to the elbows; rub your heads (with water) and (wash) your feet up to the ankles. If you are ritually impure bathe your whole body.} [5: 6]

Ritual impurity refers to that resulting from sexual release, menstruation and the first forty days after childbirth. Muslims also use water, not paper or anything else to clean themselves after eliminating body wastes.

Prophet Muhammad  advised the Muslims to appear neat and tidy in private and in public. Once when returning home from battle he advised his army:

"You are soon going to meet your brothers, so tidy your saddles and clothes. Be distinguished in the eyes of the people." [Abu Dawud]
On another occasion he said: "Don't ever come with your hair and beard disheveled like a devil." [Al-Tirmidhi]

And on another: "Had I not been afraid of overburdening my community, I would have ordered them to brush their teeth for every prayer." [Bukhari]

Moral hygiene was not ignored, either, for the Prophet (pbuh) encouraged the Muslims to make a special prayer upon seeing themselves in the mirror: "Allah, You have endowed me with a good form; likewise bless me with an immaculate character and forbid my face from touching the Hellfire." [Ahmad]

And modesty in dress, for men as well as for women, assists one in maintaining purity of thought.

Being charitable is a way of purifying one's wealth. A Muslim who does not give charity (Sadaqah) and pay the required annual Zakah, the 2.5% alms-tax, has in effect contaminated his wealth by hoarding that which rightfully belongs to others:

{Of their wealth take alms so that you may purify and sanctify them.} [9:103]

All the laws and injunctions given by Allah and His Prophet (pbuh) are pure; on the other hand, man-made laws suffer from the impurities of human bias and other imperfections. Thus any formal law can only be truly just when it is purified by divine guidance - as elucidated by the Qur'an and the Sunnah - or if it is divinely ordained to begin with - the Shari'ah.

3-Human Rights in Islam

Islam has been from its inception very concerned with issues of human rights. Privacy, freedom, dignity and equality are guaranteed in Islam. The holy Qur'an states clearly: {There is no compulsion in religion.} [2:265]

And there are no reliable reports to confirm the old accusations that when the Muslim armies were expanding into Asia, Africa and Europe the people were put to the sword if they failed to convert to Islam. The best proof is
that not only did the Christians, Jews, Zoroastrians and Hindus in those areas not perish or otherwise disappear, they actually flourished as protected minority communities, and many individuals rose to prominent positions in the arts, sciences, even in government.

The lives, property and privacy of all citizens in an Islamic state are considered sacred, whether or not the person is Muslim. Non-Muslims have freedom of worship and the practice of their religions, including their own family law and religious courts. They are obliged to pay a different tax (Jizyah) instead of the Zakah, and the state is obligated to provide both protection and government services. Before the modern era it was extremely rare to find a state or government anywhere in the world that was as solicitous of its minorities and their civil rights as the Islamic states.

In no other religion did women receive such a degree of legal and moral equality and personal respect. Moreover, racism and tribalism are incompatible with Islam, for the Qur'an speaks of human equality in the following terms:

"Mankind! We created you from a single soul, male and female, and made you into nations and tribes, that you may come to know one another. Truly, the most honored of you in God's sight is the greatest of you in piety."  

4-Islamic Law

Islamic law is derived only from the Qur'an and the Sunnah of the Prophet Muhammad ﷺ. Like the Qur'an, the Sunnah is inspired by revelation from God. Islamic law covers all aspects of life. It deals with how to worship God and how to deal with others. God commands the believers to do certain things and bans them from doing others. God alone, The All Knowing, The Just, has the right to make some things lawful and other things sinful and forbidden. An Islamic society can legislate any laws for the improvement of life (e.g., traffic laws) as long as they are not in contradiction to Islamic law. God, The Guide and The Director, encourages some things without commanding them and discourages some behaviors without prohibiting them outright. All of these injunctions, taken together, form the law of Islam. When we add the fact that there are issues that Islamic law considers simply permissible, this makes five basic rulings for every human action:


Islamic law is of divine origin. The reason we obey these laws is because God
commands us to do so. We are encouraged to understand the wisdom behind the law, yet we are expected to obey even when we do not fully understand the reasons why. Understanding is an added gift. For example, eating pork is forbidden because God said so. We refrain from eating it for that reason, and not because we also happen to know scientifically that it contains unique diseases and is the least healthy meat. Even if scientists were able to genetically breed pigs to be a disease-free and most nutritious food, it would still be forbidden to eat pork. (However, someone may eat pork to save his or her life if there are no other options left, and there would be no sin in doing so.)

The sources of Islamic law are the Qur’an and Sunnah. God considers it polytheism to allow a religious leader to change God’s command by making lawful what God has made forbidden, or by making forbidden what God has made lawful. In this world, God alone determines what is good and what is sinful. In the Hereafter, God alone has the power and wisdom to reward those who do good and punish those who do evil.  

5-Jesus

Islam honors all the prophets who were sent to mankind. Muslims respect all prophets in general, but Jesus in particular, because he was one of the prophets who foretold the coming of Muhammad ﷺ. Muslims, too, await the second coming of Jesus. They consider him one of the greatest of Allah's prophets to mankind. A Muslim does not refer to him simply as "Jesus," but normally adds the phrase "peace be upon him" as a sign of respect.

No other religion in the world respects and dignifies Jesus as Islam does. The Qur’an confirms his virgin birth (a chapter of the Qur’an is entitled "Mary"), and Mary is considered to have been one of the purest women in all creation.

The Qur’an describes Jesus’ birth as follows:

{Behold! the Angel said, God has chosen you, and purified you, and chosen you above the women of all nations. Mary, God gives you good news of a word from Him, whose name shall be the Messiah, Jesus son of Mary, honored in this world and in the Hereafter, and one of those brought near to God. He shall speak to the people from his cradle and in maturity, and he shall be of
What is the Purpose of our Life?

the righteous. She said: "My Lord! How shall I have a son when no man has touched me?" He said: "Even so; God creates what He will. When He decrees a thing, He says to it, 'Be!' and it is." [3:42-47]

Muslims believe that Jesus was born immaculately, and through the same power which had brought Eve to life and Adam into being without a father or a mother.

{Truly, the likeness of Jesus with God is as the likeness of Adam. He created him of dust, and then said to him, 'Be!' and he was.} [3:59]

During his prophetic mission, Jesus performed many miracles. The Qur'an tells us that he said:

{I have come to you with a sign from your Lord: I make for you out of clay, as it were, the figure of a bird, and breathe into it and it becomes a bird by God's leave. And I heal the blind, and the lepers, and I raise the dead by God's leave.} [3:49]

Muhammad and Jesus “Peace and blessings on them all”. as well as the other prophets, were sent to confirm the belief in one God. This is referred to in the Qur'an where Jesus is reported as saying that he came:

{To attest the law which was before me, and to make lawful to you part of what was forbidden you; I have come to you with a sign from your Lord, so fear God and obey me.} [3:50]

Prophet Muhammad emphasized the importance of Jesus by saying:

"Whoever believes there is no god but Allah, alone without partner, that Muhammad is His messenger, that Jesus is a servant and messenger of God, His word breathed into Mary and a spirit emanating from Him, and that Paradise and Hell are true, shall be received by God into Heaven. [Bukhari]"
6-Knowledge

Islam urges people to read and learn on every occasion. The verses of the Qur’an command, advise, warn, and encourage people to observe the phenomena of nature, the succession of day and night, the movements of stars, the sun, moon, and other heavenly bodies. Muslims are urged to look into everything in the universe, to travel, investigate, explore and understand them, the better to appreciate and be thankful for all the wonders and beauty of God’s creations. The first revelation to Muhammad showed how much Islam cares about knowledge.

{Read, in the name of your Lord, Who created...} [96:1]

Learning is obligatory for both men and women. Moreover, education is not restricted to religious issues; it includes all fields of knowledge, including biology, physics, and technology. Scholars have the highest status in Islam, second only to that accorded to prophets “Peace and blessings on them all”.

Almost from the very beginnings of the Islamic state Muslims began to study and to master a number of fields of so-called secular learning, beginning with linguistics and architecture, but very quickly extending to mathematics, physics, astronomy, geography, medicine, chemistry and philosophy. They translated and synthesized the known works of the ancient world, from Greece, Persia, India, even China. Before long they were criticizing, improving and expanding on that knowledge. Centuries before the European Renaissance there were Muslim Renaissance men; men who were simultaneously explorers, scientists, philosophers, physicians and poets, like Ibn Sina (Avicenna), Umar Khayyam, and others.

7-Mary

No faith or holy book has honored Virgin Mary and held her in high esteem as did Islam and the Holy Qur’an, not even the Bible. A full-chapter of the Qur’an was titled Maryam (Arabic of Mary). You would also find that simply many Muslims love to call their daughters Maryam out of love and respect.

The Holy Qur’an portrays the character and merits of the Virgin Mary since her birth till her miraculous pregnancy and birth of Jesus Christ (peace be upon him). In doing so, the Qur’an, which is a divinely revealed book, does
not give much emphasis on detailing the events. This is typical of human authors, as it is outlining the significance, wisdom and lessons learnt.

Thus the virtues, high status and moral excellence of the Virgin Mary are exposed: a chaste and pious human woman who was chosen, purified, and preferred over all of the women of creation to be the one to give birth to the Messenger Jesus, peace be upon both of them, through the command of God. This is without any father whatsoever.

The following are quotations from the English interpretations of some Qur’anic verses, which narrate the story of the Virgin Mary. These citations, if read in their original Arabic text - with its inimitable divine eloquence and superb rhetoric - are so moving that they bring tears to the eyes of Arab listeners, Muslims and Christians alike.

Chapter 66, verse 12: {...and Mary, daughter of `Imran, who attended to her private parts [guarded her chastity, so We breathed in it of Our Spirit (Gabriel)], and she sincerely believed in the Words of her Lord, and His Books; and she was one of the devout.}

Chapter 3, verses 42 – 43: {And [remember] when the angels said: O Mary! Verily, Allah has chosen you, purified you, and chosen you above the women of the worlds. O Mary! Submit yourself with obedience to your Lord [Allah] and prostrate yourself, and bow down along with those who bow down [for Him].}

Chapter 19 - named after her name: Maryam, verses 16 - 31: {And mention in the Book Mary, when she withdrew in seclusion from her family to a place facing east. She placed a screen from them; then We sent to her Our Spirit [Gabriel], and he appeared before her in the form of a man in all respects. She said: Verily, I seek refuge with the Most Gracious [Allah] from you, if you do fear Allah. He said: I am only a messenger from your Lord, [to announce] to you the gift of a righteous son.

She said: How can I have a son, when no man has touched me, nor am I unchaste? He said: So [it will be], your Lord said: ‘That is easy for Me [Allah]’. And [We wish] to appoint him as a sign to mankind and a mercy from Us [Allah], and it is a matter [already] decreed [by Allah].}
What is the Purpose of our Life?

So she conceived him, and she withdrew with him to a remote place. And the pains of childbirth drove her to the trunk of a date palm. She said: “Would that I had died before this, and had been forgotten and out of sight!” Then (one) cried from beneath her, saying: “Grieve not: your Lord has provided a water stream under you. And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you. So eat and drink and be glad. And if you see any human being, say: 'Verily, I have vowed a fast unto the Most Gracious [Allah] so I shall not speak to any human being this day.'"

Then she brought him [the baby] to her people, carrying him. They said: “O Mary! Indeed you have brought a fabricated thing. O sister [i.e. the like] of Aaron! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.” Then she pointed to him. They said: “How can we talk to one who is a child in the cradle?” He (Jesus) said: “Verily, I am a slave of Allah, He has given me the Scripture and made me a Prophet; And He has made me blessed wheresoever I be, and has enjoined on me prayer, and zakat (alms), as long as I live.”

Also Prophet Muhammad Ṣהۢیۡل has pointed out to the status of Virgin Mary in Islam when he said: “The best of the world's women is Mary.”

He also said: “Among women none attained perfection except Mary the daughter of ʿImran, and Asiya the wife of Pharaoh.”

As for the Bible, the Virgin Mary was mentioned mainly in Matthews 1: 15 - 25 and Luke 1: 26 – 57. This was in the context of narrating the story of the birth of Jesus Christ (peace be upon him). This can give you a comparative appreciation - bearing in mind my previous remark on the original Arabic Qurʾan - of the status of Virgin Mary in Islam and Christianity.

8-Moral system of Islam

Among the Prophet's (peace and blessings be upon him) authentic supplications are:

"O Allah, guide me to good character, none guides to good character but You...." [Recorded by Muslim]
"O Allah, I seek refuge in you from bad a character, deeds, and desires." [Recorded by Tirmidhi.]

"O Allah, You perfectly created me, so perfect my character." [Recorded by Ahmad]

"O Allah, I seek refuge in you from disability and laziness; from cowardice and avarice; from decrepitude and harshness; from negligence and impoverishment from lowness and humiliation. And I seek refuge in You from poverty and disbelief; from sinfulness, disunity and hypocrisy; from notability and riyya' [show]..." [Recorded by Hakim]

Perfecting Moral Integrity

Morality occupies one of the greatest positions in Islam, so great that the Prophet (peace and blessings be upon him) said, "I have only been sent to perfect moral integrity." [Ahmad, Malik, From Abu Hurairah].

As if he (peace and blessings be upon him) restricted the duty with which he was commissioned to this matter alone...

If we look at morality as a transaction between the servant and Allah, and between people, then the matter becomes clear. This is the whole religion. How do you deal with the Creator? How do you worship Him, profess belief in His oneness, and avoid His wrath? How do you deal with created beings including the angels, the Prophets, the righteous, the close relatives who posses the rights of love and affection? Including also the different categories of demons, those who hide the truth, sinners and hypocrites.

If we understand morality with an exclusive meaning, a transaction with the people only, then the hadeeth (The Prophet's sayings) demonstrates the greatness of genuine morality, and its high position in the religion. As well as the hadeeth: "The religion is sincere advice." [Muslim] That does mean the whole religion is restricted to sincere advice. But that sincere advice holds a lofty position in the religion. Therefore, in this hadeeth, there is no uncertainty of these two meanings, and both of them emphasize the greatness of morality in Islam. 12
Astronomy

Muslims have always had a special interest in astronomy. The moon and the sun are of vital importance in the daily life of every Muslim. By the moon, Muslims determine the beginning and the end of the months in their lunar calendar. By the sun the Muslims calculate the times for prayer and fasting. It is also by means of astronomy that Muslims can determine the precise direction of the Qiblah, to face the Ka'bah in Makkah, during prayer. The most precise solar calendar, superior to the Julian, is the Jilali, devised under the supervision of Umar Khayyam.

The Qur'an contains many references to astronomy.

{The heavens and the earth were ordered rightly, and were made subservient to man, including the sun, the moon, the stars, and day and night. Every heavenly body moves in an orbit assigned to it by God and never digresses, making the universe an orderly cosmos whose life and existence, diminution and expansion, are totally determined by the Creator.} [30:22]

These references, and the injunctions to learn, inspired the early Muslim scholars to study the heavens. They integrated the earlier works of the Indians, Persians and Greeks into a new synthesis. Ptolemy's Almagest (the title as we know it is Arabic) was translated, studied and criticized. Many new stars were discovered, as we see in their Arabic names - Algol, Deneb, Betelgeuse, Rigel, Aldebaran.

Astronomical tables were compiled, among them the Toledan tables, which were used by Copernicus, Tycho Brahe and Kepler. Also compiled were almanacs - another Arabic term. Other terms from Arabic are zenith, nadir, albedo, azimuth.

Muslim astronomers were the first to establish observatories, like the one built at Mugharrah by Hulagu, the son of Genghis Khan, in Persia, and they invented instruments such as the quadrant and astrolabe, which led to advances not only in astronomy but in oceanic navigation, contributing to the European age of exploration.
Geography

Muslim scholars paid great attention to geography. In fact, the Muslims' great concern for geography originated with their religion. The Qur'an encourages people to travel throughout the earth to see God's signs and patterns everywhere. Islam also requires each Muslim to have at least enough knowledge of geography to know the direction of the Qiblah (the position of the Ka'bah in Makkah) in order to pray five times a day. Muslims were also used to taking long journeys to conduct trade as well as to make the Hajj and spread their religion. The far-flung Islamic empire enabled scholar-explorers to compile large amounts of geographical and climatic information from the Atlantic to the Pacific.

Among the most famous names in the field of geography, even in the West, are Ibn Khaldun and Ibn Batuta, renowned for their written accounts of their extensive explorations.

In 1166, Al-Idrisi, the well-known Muslim scholar who served the Sicilian court, produced very accurate maps, including a world map with all the continents and their mountains, rivers and famous cities. Al-Muqdishi was the first geographer to produce accurate maps in color.

It was, moreover, with the help of Muslim navigators and their inventions that Magellan was able to traverse the Cape of Good Hope, and Da Gama and Columbus had Muslim navigators on board their ships.

Humanity

Seeking knowledge is obligatory in Islam for every Muslim, man and woman. The main sources of Islam, the Qur'an and the Sunnah (Prophet Muhammad's traditions), encourage Muslims to seek knowledge and be scholars, since this is the best way for people to know Allah (God), to appreciate His wondrous creations and be thankful for them. Muslims were therefore eager to seek knowledge, both religious and secular, and within a few years of Muhammad's mission, a great civilization sprang up and flourished. The outcome is shown in the spread of Islamic universities; Al-Zaytunah in Tunis, and Al-Azhar in Cairo go back more than 1,000 years and are the oldest existing universities in the world. Indeed, they were the models for the first European universities, such as Bologna, Heidelberg, and
the Sorbonne. Even the familiar academic cap and gown originated at Al-Azhar University.

Muslims made great advances in many different fields, such as geography, physics, chemistry, mathematics, medicine, pharmacology, architecture, linguistics and astronomy. Algebra and the Arabic numerals were introduced to the world by Muslim scholars. The astrolabe, the quadrant, and other navigational devices and maps were developed by Muslim scholars and played an important role in world progress, most notably in Europe's age of exploration.

Muslim scholars studied the ancient civilizations from Greece and Rome to China and India. The works of Aristotle, Ptolemy, Euclid and others were translated into Arabic. Muslim scholars and scientists then added their own creative ideas, discoveries and inventions, and finally transmitted this new knowledge to Europe, leading directly to the Renaissance. Many scientific and medical treatises, having been translated into Latin, were standard text and reference books as late as the 17th and 18th centuries.

**Mathematics**

It is interesting to note that Islam so strongly urges mankind to study and explore the universe. For example, the Holy Qur'an states:

{We (Allah) will show you (mankind) Our signs/patterns in the horizons/universe and in yourselves until you are convinced that the revelation is the truth.} [14:53]

This invitation to explore and search made Muslims interested in astronomy, mathematics, chemistry, and the other sciences, and they had a very clear and firm understanding of the correspondences among geometry, mathematics, and astronomy.

The Muslims invented the symbol for zero (The word "cipher" comes from Arabic sifr), and they organized the numbers into the decimal system - base 10. Additionally, they invented the symbol to express an unknown quantity, i.e. variables like x.

The first great Muslim mathematician, Al-Khawarizmi, invented the subject of algebra (al-Jabr), which was further developed by others, most notably Umar Khayyam. Al-Khawarizmi's work, in Latin translation, brought the
What is the Purpose of our Life?

Arabic numerals along with the mathematics to Europe, through Spain. The word "algorithm" is derived from his name.

Muslim mathematicians excelled also in geometry, as can be seen in their graphic arts, and it was the great Al-Biruni (who excelled also in the fields of natural history, even geology and mineralogy) who established trigonometry as a distinct branch of mathematics. Other Muslim mathematicians made significant progress in number theory.

Medicine

In Islam, the human body is a source of appreciation, as it is created by Almighty Allah (God). How it functions, how to keep it clean and safe, how to prevent diseases from attacking it or cure those diseases, have been important issues for Muslims.

Prophet Muhammad (PBUH) himself urged people to "take medicines for your diseases", as people at that time were reluctant to do so. He also said,

"God created no illness, but established for it a cure, except for old age. When the antidote is applied, the patient will recover with the permission of God."

This was strong motivation to encourage Muslim scientists to explore, develop, and apply empirical laws. Much attention was given to medicine and public health care. The first hospital was built in Baghdad in 706 AC. The Muslims also used camel caravans as mobile hospitals, which moved from place to place.

Since the religion did not forbid it, Muslim scholars used human cadavers to study anatomy and physiology and to help their students understand how the body functions. This empirical study enabled surgery to develop very quickly.

Al-Razi, known in the West as Rhazes, the famous physician and scientist, (d. 932) was one of the greatest physicians in the world in the Middle Ages. He stressed empirical observation and clinical medicine and was unrivaled as a diagnostician. He also wrote a treatise on hygiene in hospitals. Khalaf
Abul-Qasim Al-Zahrawi was a very famous surgeon in the eleventh century, known in Europe for his work, Concessio (Kitab al-Tasrif).

Ibn Sina (d. 1037), better known to the West as Avicenna, was perhaps the greatest physician until the modern era. His famous book, Al-Qanun fi al-Tibb, remained a standard textbook even in Europe, for over 700 years. Ibn Sina's work is still studied and built upon in the East.

Other significant contributions were made in pharmacology, such as Ibn Sina's Kitab al-Shifa' (Book of Healing), and in public health. Every major city in the Islamic world had a number of excellent hospitals, some of them teaching hospitals, and many of them were specialized for particular diseases, including mental and emotional. The Ottomans were particularly noted for their building of hospitals and for the high level of hygiene practiced in them.

10-Other Religions

Islam is the religion of all prophets “Peace and blessings on them all”. Muslims believe that all the prophets were sent to their respective peoples from God (Allah). They all had the same mission and message - guiding people to the right path.

The three revealed, monotheistic religions, Islam, Christianity, and Judaism, go back to Abraham. The prophets of these religions were directly descended from him - Moses, Jesus and others from Isaac, but Muhammad from Ismail. It was Prophet Abraham who had established the settlement which today is the city of Makkah, and with his son Ismail built the Kaabah, which Muslims all over the world face when they pray.

Christians and Jews hold a special place in Islam. They are called the People of the Book (Ahl al-Kitab), since the original Torah and Gospel were also divinely revealed and they shared in the prophetic tradition. Islamic states have nearly always shown their religious minorities tolerance and respect and those communities flourished under Islamic rule. God says:

 {... Those who believe (in the message of Islam), and the Jews, the Sabaeans, and the Christians - all those who believe in Allah and the Last Day, and act righteously - no fear shall come upon them...} [5:69]
"Whoever oppresses any Dhimmi (non-Muslim citizen of the Islamic state), I shall be his prosecutor on the Day of Judgment."

In setting up the Islamic state, Prophet Muhammad made it inclusive of the Arabian Jews and Christians. Their persons, properties, churches and synagogues were protected, freedom of worship was guaranteed, and they controlled their own community affairs with their own civil and religious laws and courts. For most of the first century of the Islamic state, in fact, the majority of the citizens were Christians, enjoying peace and liberty such as they had not had even under Christian Rome or Byzantium.

The Jews, from the very beginning in Madinah, and later everywhere else, were lifted from the burden of being clients of individual Arab tribes to being citizens of the state, thus freeing them to focus on their Jewishness. When the Islamic state expanded outside Arabia the Jews of other lands were treated for the first time as liberated citizens. Judaism flourished as never before, with Jews even serving in Muslim armies and administrations while their culture bloomed in the arts, sciences, medicine and philosophy. This knowledge they transmitted to their brethren in the hostile climate of Christian Europe. Even Jewish mysticism originated under the influence of sufism and spread to northern Europe.

When Islam reached Persia the concept of People of the Book was extended to the Zoroastrians as well. Later, when the Muslims conquered parts of India and encountered Buddhists and Hindus, who appeared to worship idols, the question was referred to the ulema (council of scholars), who judged that even they could have the same protected status as the Jews and Christians, so long as they did not fight Islam and they paid the Jizyah tax (community tax).

11-Peace

"Peace" is the most common word on a Muslim's tongue. Whenever two people meet, they exchange greetings, wishing each other peace: "Peace be upon you." But peace cannot prevail except through justice. Since the concept of justice may differ from one man to another, or from one society
to another, Muslims believe that real justice is that which is specified by Allah (God).

Islam permits fighting in self-defense, in defense of the religion, or by those who have been expelled forcibly from their homes. At the same time, Islam requires one to treat one's enemy mercifully. It lays down strict rules of combat which include prohibitions against harming civilians and against destroying crops, trees, and livestock. Islam also requires that if an enemy declares his desire to end hostilities and seek peace, the Muslims must do the same.

The concept of Jihad (struggling in the cause of Allah) is stated in the Qur’an. Allah said:

\[
\text{Fight in the cause of God those who fight you, but do not transgress limits. God does not love transgressors.}\] [2:19]

Jihad is never to be waged to force anybody to choose a particular religion. On the contrary, it is to waged to protect his right to choose freely. Therefore, if there is a force in the world that tries to prevent a person from practicing this right, Jihad may lead to fighting the force that is trying to prevent him from exercising free will.  

**12-Relevance**

Since Islam is the last religion revealed by Allah, it possesses some elements that make it unique. One of these is its relevance for human beings regardless of place and time.

This means that Islam - submission to God - is a comprehensive institution which includes all the guidelines necessary for all aspects of life. Therefore, the best way to understand Islam is to look at it as more than a religion - as a complete way of life. In other words, it is a system which regulates every aspect of life, dealing with all issues - social, economic, educational, judicial, health, and even military. Thus, it is suitable for all human beings and for all times, since it is the final religion. Islamic law aims to achieve five goals for human beings in life: protecting the religion, protecting one's self, protecting one's possessions, protecting one's mind, and protecting one's offspring.
Therefore, God (Allah) decided on two main domains of law:

1. If the domain always requires change and progress, Allah legislated comprehensive yet flexible rules and gave people the chance to create and develop the necessary laws to satisfy the specific needs of a certain period of time. For example, in the rule of consultation (Shura), Allah decided that it should be the general rule for any government; however, its form and style are left open for people to choose and decide according to their needs.

2. If the domain does not require or lend itself to change or progress, Allah legislated fixed and detailed laws that govern all issues related to a specific area. Thus, there is no way for man to change or develop those laws, which were made for the welfare of all mankind. For example, the area of worshipping God contains fixed details which cannot be changed at all. These regard prayer, fasting, making pilgrimage, etc. Another example is in family matters, such as the laws of marriage, divorce, and inheritance. To show how Islam cares for the environment, one can cite the many laws that protect the environment. About fourteen hundred years ago. Prophet Muhammad ﷺ said:

"The world is green and beautiful, and Allah has appointed you as His stewards over it. He sees how you acquit yourselves."

Muhammad ﷺ showed how important plants and trees are by saying: "Whoever plants a tree and looks after it with care until it matures and becomes productive will be rewarded in the Hereafter." Even in the territory of an enemy, Islam's care for plants, animals, and trees is profound. Abu Bakr, the first Caliph, or successor, to Muhammad ﷺ, instructed his troops that he was sending into battle not to cut down any trees or kill any animals except for food.

These are but a few examples of how Islam remains relevant in the modern world. 16

13-Sin and Repentance

Sin is willfully and knowingly disobeying God. The greatest of all sins is polytheism, though any intentional violation of the commandments of God is a sinful act. God, The Preventer, has prohibited a number of things that are harmful to the individual or to society. Murder, assault, theft, fraud,
usury, fornication, adultery, sorcery, consumption of alcohol, eating pork, and the use of illicit drugs are all examples of sinful acts.

Islam rejects the doctrine of original sin. No soul shall bear the burden of another, as this would be a great injustice because God, The Most Merciful, is The Just. Each of us is accountable before God, The All Seeing, for our own deeds. However, if one person encourages another to commit a sin, both are punishable. One of them deserves punishment for actually committing the sin; the other deserves punishment for encouraging it.

When a person commits a sin, he or she is deserving of God’s punishment. Fortunately, God is The Most Compassionate and The Oft-Forgiving. God acts out of infinite knowledge and justice. Muslims do not believe that Jesus, the son of Mary, peace upon both, had to die for the sins of mankind. God, The Most Compassionate, forgives whomever He chooses. To believe that it was necessary for Jesus (pbuh) to suffer and die in order to have our sins forgiven denies God’s infinite power and justice. God is unlimited in His mercy.

God, The Answerer, promises us that He will forgive us if we turn to Him in sincere repentance. Repentance is a serious matter. It is the way a person can attain salvation by the mercy of God. Repentance cannot be taken lightly. Sincere repentance has the following conditions:

1. The person must recognize and acknowledge that he or she has committed a sin and must truly regret having done so.
2. The person must humbly turn to God for forgiveness.
3. The person must have a sincere resolve not to commit the sin again.
4. If the sin caused harm to someone else, the person must make every possible attempt to remedy the harm.

This does not mean that if the person returns to the same sin in the future, his or her former repentance is annulled. What is needed is a serious commitment in the heart not to sin again. Because we do not know what the future holds, the door to repentance is always open. God, The Oft-Pardoning, is pleased when the children of Adam turn to Him for His abundant forgiveness. Repentance is a form of worship.

No one can forgive sins except God. It is forbidden for a Muslim to seek divine forgiveness for sin through or by turning to anyone else, as Muslims believe this would be considered polytheism.
What is the Purpose of our Life?

14-Tolerance

Freedom of belief is guaranteed in Islam. It should be very clear that Islam tolerates not only other faiths but even its enemies. This is stated clearly in the Qur’an:

\[
\text{God forbids you not with regard to those who fight you not for (your) faith, nor drive you out of your homes, from dealing kindly and justly with them, for God loves those who are just.} \] [60:8]

It is one function of Islamic law to protect the privileged status of minorities, and this is why non-Muslim places of worship have flourished all over the Islamic world. Islamic law also permits non-Muslim minorities to set up their own courts to implement family laws drawn up by the minorities themselves and to govern their own affairs.

History provides many examples of Muslim tolerance towards other faiths. When the great leader and second Caliph, Umar, entered Jerusalem in the year 634, Islam guaranteed freedom of worship to all religious communities in the city. In fact, so careful was Umar in setting an example for his people that he not only went to a church to pray, he prayed outside in the courtyard, lest his followers after his death be tempted to convert the church into a mosque.

Islam teaches that the closest to Allah and the most beloved of Allah are those who are the best in piety. Thus all people, male and female, and regardless of race, color, nationality or ethnicity, are considered and treated as equal before Allah and before the law. This concept of tolerance did not reach the West even in theory until the 18th century, and in practice not until the 20th century. 18

15-Universality

In the Qur’an, Allah says: \{We have sent you (Muhammad) as a mercy for all nations.\} [21:107]

Thus Islam is not restricted to any particular race or nation, as many other religions are, but is universal, meaning that its message applies to all humanity, at all times, in all places.
Since Prophet Muhammad ﷺ was the last prophet and messenger, his message applies to all future generations. All previous prophets, from Adam, Noah and Abraham to Moses and Jesus “Peace and blessings on them all”, were also Muslims:

*{Not a single messenger did We send before you without this inspiration sent by Us to him that there is no god but I, therefore worship and serve Me.} [21:25]*

Since the Qur'an is the final testament, with every word and every letter unadulterated and unchanged, and protected by Allah from any change or tampering, it is the final revelation, and no other law will ever supersede it.

It applies, moreover, to every aspect of one's daily life, including personal, social, legal, economic, political, even military. Furthermore, Islam affects every part of the individual - physical, mental, emotional, and spiritual.

**16-Women in Islam**

At a time when the rest of the world, from Greece and Rome to India and China, considered women as no better than children or even slaves, with no rights whatsoever, Islam acknowledged women's equality with men in a great many respects. The Qur'an states:

*{And among His signs is this: that He created mates for you form yourselves that you may find rest, peace of mind in them, and He ordained between you love and mercy. Lo, herein indeed are signs for people who reflect.} [30:21]*

Prophet Muhammad ﷺ said:

"The most perfect in faith amongst believers is he who is best in manners and kindest to his wife." [Abu Dawud]

Muslims believe that Adam and Eve were created from the same soul. Both were equally guilty of their sin and fall from grace, and both were forgiven by Allah. Many women in Islam have had high status; consider the fact that the first person to convert to Islam was Khadijah, the wife of Muhammad ﷺ, whom he both loved and respected. His favorite wife after Khadijah's death, Aeisha, became renowned as a scholar and one of the greatest
sources of Hadith\textsuperscript{20} literature. Many of the female Companions accomplished great deeds and achieved fame, and throughout Islamic history there have been famous and influential scholars, jurists and mystics.

With regard to education, both women and men have the same rights and obligations. This is clear in Prophet Muhammad’s saying:

"Seeking knowledge is mandatory for every believer." [Ibn Majah]

This implies men and women.

A woman is to be treated as God has endowed her, with rights, such as to be treated as an individual, with the right to own and dispose of her own property and earnings, enter into contracts, even after marriage. She has the right to be educated and to work outside the home if she so chooses. She has the right to inherit from her father, mother, and husband. A very interesting point to note is that in Islam, unlike any other religion, a woman can be an imam, a leader of communal prayer, for a group of women.

A Muslim woman also has obligations. All the laws and regulations pertaining to prayer, fasting, charity, pilgrimage, doing good deeds, etc., apply to women, albeit with minor differences having mainly to do with female physiology.

Before marriage, a woman has the right to choose her husband. Islamic law is very strict regarding the necessity of having the woman's consent for marriage. A marriage dowry (money) is given by the groom to the bride for her own personal use. She keeps her own family name, rather than taking her husband's. As a wife, a woman has the right to be supported by her husband even if she is already rich. She also has the right to seek divorce and custody of young children. She does not return the dowry, except in a few unusual situations.

Despite the fact that in many places and times Muslim communities have not always adhered to all or even many of the foregoing in practice, the ideal has been there for 1400 years, while virtually all other major civilizations did not begin to address these issues or change their negative attitudes until the 19th and 20th centuries, and there are still many contemporary civilizations which have yet to do so.\textsuperscript{21}
WHAT DO THEY SAY ABOUT ISLAM?

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

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

(1) Jean L’heureux:

“Islam had the power of peacefully conquering souls by the simplicity of its theology, the clearness of its dogma and principles, and the definite number of the practices which it demands. In contrast to Christianity which has been undergoing continual transformation since its origin, Islam has remained identical with itself.”

Etude sur L’Islamisme P.35

(2) Duncan Greenless:

“The nobility and broad tolerance of this creed, which accepts as God-inspired all the real religions of the world, will always be a glorious heritage for mankind. On it could indeed be built a perfect world religion.”

M.A. (Oxon.), The Gospel of Islam, Adyar 1948, p.27

(3) Sir William Muir:

“There can be no question but that, with its pure monotheism, and a code founded in the main on justice and humanity, Islam succeeds in raising to a higher level races sunk in idolatry and fetishism, like those of Central Africa, and that in some respects, notably in that of temperance, it materially improves the morality of such peoples.”

Mohamed and Islam, London, 1895 p.246
(4) W. Montgomery Watt:

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


(5) G. B. Shaw:

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


(6) Serojini Naidu:

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

Lectures on "The Ideal of Islam" see Speeches and Writings of Serojini Naidu, Madras, 1918, p. 167.

"It was the first religion that preached and practiced democracy; for in the mosque, when the call for prayer is sounded and worshippers are gathered together, the democracy of Islam is embodied five times a day when the peasant and king kneel side by side and proclaim: 'God Alone is Great'? I have been struck over and over again by this indivisible unity of Islam that makes man instinctively a brother."

Ideals of Islam, video Speeches and Writings, Madras, 1918, p.169
“But above all—and herein is its supreme importance in the missionary history of Islam—it ordains a yearly gathering of believers, of all nations and languages, brought together from all parts of the world, to pray in that sacred place towards which their faces are set in every hour of private worship in their distant homes. No stretch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of brotherhood in the bonds of faith. Here, in a supreme act of common worship, the Negro of the West coast of Africa meets the Chinaman from the distant East; the countrified and polished Ottoman recognises his brother Muslim in the wild islander from the farthest end of the Malayan Sea. At the same time throughout the whole Muhammedan world the hearts of believers are lifted up in sympathy with their more fortunate brethren gathered together in the sacred city, as in their own homes they celebrate the festival of ‘Eed al-Ad-haa’ or (as it is called in Turkey and Egypt) the feast of Bayram.”

“Besides the institution of the pilgrimage, the payment of the legal alms is another duty that continually reminds the Muslim that ‘the faithful are brothers’ (XLIX-10) – religious theory that is very strikingly realised in Muhammedan society and seldom fails to express itself in acts of kindness towards the new convert. Whatever be his race, colour or antecedents he is received into the brotherhood of believers and takes his place as an equal among equals.”


(8) Edmund Burke:

“The Muhammedan Law which is binding on all -- from the crowned head to the meanest subject is a law interwoven with a system of the wisest, the most learned and the most enlightened jurisprudence that ever existed in the world.”

*In his Impeachment of Warren Hastings*
(9) Marquis of Dufferin and Ava:

“It is to Mussulman science, to Mussulman art and to Mussulman literature that Europe has been in a great measure indebted for its extrication from the darkness of the Middle Ages.”

Speeches Delivered in India, London, 1890, p. 24

(10) Charles R. Watson:

“It may be boldly asserted that no people in the world give the impression of being so religious-minded as do Moslems. All of life is saturated with the consciousness of God.”

What is this Moslem World? London, 193, pp. 38-39

(11) De Lacy O’Leary:

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


(12) A. M. L. Stoddard:

“The rise of Islam is perhaps the most amazing event in human history. Springing from a land and a people like previously negligible, Islam spread within a century over half the earth, shattering great empires, overthrowing long-established religions, remoulding the souls of races, and building up a whole new world - world of Islam. The closer we examine this development the more extraordinary does it appear. The other great religions won their way slowly, by painful struggle and finally triumphed with the aid of powerful monarchs converted to the new faith. Christianity had its Constantine, Buddhism its Asoka, and Zoroastrianism its Cyrus, each lending to his chosen cult the mighty force of secular
authority, Not so Islam. Arising in a desert land sparsely inhabited by a nomad race previously undistinguished in human annals. Islam sallied forth on its great adventure with the slenderest human backing and against the heaviest material odds. Yet Islam triumphed with seemingly miraculous ease, and a couple of generations saw the Fiery Crescent borne victorious from the Pyrenees to the Himalayas and from the desert of Central Asia to the deserts of Central Africa."

quoted in Islam - The Region of All Prophets, Begum Bavani Waqf, Karachi, Pakistan p. 56

(13) O. Houdes:

“The Jihaad was not really obligatory except against peoples who had no revealed religion or who menace the existence of Islam... Jihaad had to be waged to defend Islam against aggressions... Once the war was terminated, the Muslims always displayed a great tolerance towards the conquered peoples leaving them their legislation and religious beliefs.”

La Grade Encyclopaedia, 1894, Tome 20, p. 1006

(14) E. Alexander Powell:

“No other religion in history spread so rapidly as Islam... The West has widely believed that this surge of religion was made possible by the sword. But no modern scholar accepts that idea, and the Quran is explicit in support of the freedom of conscience. The evidence is strong that Islam welcomed the peoples of many diverse religions, so long as they behaved themselves and paid extra taxes. Muhammad constantly taught that Muslims should co-operate with the ‘People of the Book’ (Jews and Christians).

“True, there were often wars between Muslims and either Christians or Jews (sometimes because the older religions insisted on battle), and the Quran contains passages of primitive violence relating to those wars. But testimony is overwhelming that “followers of the Book” were usually given
decent treatment, sanctuary and freedom to worship as they wished.

“Many Westerners, accustomed by their history books to believe that Muslims were barbarous infidels, find it difficult to comprehend how profoundly our intellectual life has been influenced by Muslim scholars in the field of science, medicine, mathematics, geography and philosophy. Crusaders who invaded the Holy Land to fight Muslims returned to Europe with new ideas of love, poetry, chivalry, warfare and government. Our concept of what a university should be was deeply modified by Muslim scholars, who perfected the writing of history and who brought to Europe much Greek learning.

“Although Islam originated in Arabia, today only a small percentage (7 percent) of the world’s Muslims are Arabians, and less than a quarter (20 percent) speak Arabic as their native language.

“More than most religions, Islam preaches the brotherhood of all races, colours and nations within its fold. Muhammad himself probably had exactly the same skin colouring as Jesus – a very suntanned white – but today his followers embrace all colours: black men from Africa, yellow men from China, brown men from Malaya, white men from Turkey.

“Islam permits no priesthood, and because Muhammad had to fight so bitterly against idols, his religion discourages portraiture. Mosques are decorated with geometrical patterns only.”


“In their wars of conquest, however, the Muslims exhibited a degree of toleration which puts many Christian nations to shame.”

The Struggle for Power in Muslim Asia. New York 1923, p.48
What is the Purpose of our Life?

Islam is the Fastest Growing Religion in the World

USA TODAY:

“Moslems are the world’s fastest-growing group...”

The population reference bureau, Feb. 17, 1989, p.4A

MIKE WALLACE:

“The religion of Islaam is growing faster than any other religion in the world.”

60 MINUTES

CNN:

“The second-largest religion in the world after Christianity, Islam is also the fastest-growing religion. In the United States, for example, nearly 80 percent of the more than 1,200 mosques have been built in the past 12 years.”

April 14, 1997

HILLARY RODMAN CLINTON

“Islam is the fastest-growing religion in America, a guide and pillar of stability for many of our people...”


Rajeev Syal and Christopher Morgan:

“The nation’s claim to be a Christian country is about to meet its first challenge: the number of practicing Muslims is set to overtake Anglican Christians.... There have also been a number of high-profile conversions to Islaam from Christianity. These include Mike Tyson, the former world champion boxer; Chris Eubank, the British middleweight boxing champion, who has
changed his name to Hamdan; and Cat Stevens, the pop musician, who calls himself Yousef Islaam.... Prince Charles courted controversy earlier this year when he reaffirmed his claim that when he succeeds the throne, he does not wish to be the defender of only the Christian faith.”

Sunday Times (London, U.K.)

By Stephen Magagnini:

“There are now as many as 7 million Muslims in the United States -- half of them American-born. In recent years, Americans of African, European, Southeast Asian, Latin American and American Indian descent have left their parents' spiritual paths to follow Islam, a religion that includes more than 1 billion believers from nearly every country.”

Bee Staff Writer, (Published July 1, 2001)
How Can Muslims Be Assured That The Qur’an Is The Word Of God?

Muslims are assured for several reasons that the Qur'an is indeed the Word of God. Here are eight reasons:

1. Physical incapacity:

The prophet was physically incapable to write the Qur'an. History has him as an unlettered man who could not write anything. How could he write a book like the Qur'an?
What is the Purpose of our Life?

Allah says:

{And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then (i.e., otherwise) the falsifiers would have had (cause for) doubt.} [29: 48]

2. Sincerity:

The prophet was morally constrained to tell the truth about the origin of the Qur’an. He was noted to be so honest and trustworthy that even his enemies called him al-Amin (the trustworthy). Moreover, he suffered persecution, refused offers to compromise, and maintained his message for a period of twenty-three years. Historians of religion have to conclude that he was sincere.

3. Psychology:

The Qur’an speaks to the prophet, commands him, and even criticizes him. Such contents do not point to the prophet as the self-conscious author. On the other hand, the author declares himself to be the creator of the heavens and the earth.

For Example Allah Says:

{O Prophet! Why do you forbid (for yourself) that which God has allowed to you, seeking to please your wives? And God is Oft-Forgiving, Most Merciful.} [66:1]

The Prophet (pbuh) abstained from eating honey, due to the behavior of some of his wives. God then admonished him because he forbade upon himself what God deemed lawful.

{The Prophet frowned and turned away. Because there came to him the blind man. And how can you know that he might become pure from sins? Or he might receive admonition, and the admonition might profit him?} [80:1-4]

Abdullah b. Umm Maktoom, who was blind, came to the Prophet (pbuh) while he was preaching to one or some of the Quraish leaders, and the Prophet (pbuh) frowned and turned away - and God admonished him on account of that.
Therefore, were the Prophet (pbuh) an imposter, these verses would not be found in the Qur'an.22

How can it be that a rationale person can condemn himself and mention his own shortcomings in a book that he gives to his followers?

Also in the Quran, There is a chapter named Surah Maryam (CHAPTER MARY) named in honor of Mary, the mother of Jesus Christ. In fact, in one of the verses in the Quran says..

{Behold! The angels said "O mary! Allah has chosen you and purified you, chosen you above the women of all nations.} [3: 42]

Such an honor is not to be found given to Mary in any of The Christian Bible. If Muhammad was the author of the Quran, then he would not have failed to include in it with Maryam (Mary), his own mother - Aminah, his dear wife - Khadijah, or his beloved daughter - Fatima. But NO! This can never be. Why? Because The Quran is not his handiwork!

4. History:

The prophet was incapable of writing the Qur’an. The Qur’an details items of history which were not known to the prophet or his contemporaries. And independent studies confirm that the Qur’an was true in what it said.

For Example:

The Biblical version of Pharaoh’s story states that he was drowned in the pursuit of Prophet Moses (Exodus 14:28-29). Unkown to the world till only of late, the Holy Qur’an made a definite prediction about the preservation of the body of that same Pharaoh of Moses’ time 10:90-92:

{This day We shall save you in your body so that you may be a sign for those that come after you} [10:92] The body was discovered in the tomb of Amenhotep II in 1898. [23,24]

5. Consistency: The Qur’an challenges skeptics to find errors in it, which, if found, would disprove its divine claim. But no one has yet been able to point to a real error in it.
What is the Purpose of our Life?

Allah Says:

{Then do they not reflect upon the Qu’ran? If it had been from [any] other than Allah, they would have found within much contradiction. } [4:82]

{This is the Book about which there is no doubt, a guidance for those conscious of Allah} [2:2]

6. Inimitability:

A unique feature of the Qur’an is that no one is able to produce a book that would match its beauty, eloquence and wisdom. The Qur’an itself challenges humankind to produce even a chapter (Surah) like it. But no one has been able to do it.

Allah Says:

{And if you are in doubt about what We have sent down [i.e., the Qur’an] upon Our Servant [i.e., Prophet Muhammad (ﷺ)], then produce a surah the like thereof and call upon your witnesses [i.e., 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, whose fuel is men and stones, prepared for the disbelievers. And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide with therein eternally. } [2:23-25]

{Say, ‘if mankind and the Jinn gathered together to produce the like of this Qur’an, they could not produce the like thereof, even though they should help one another.} [17:88]

7. Prophecy:

The Qur’an speaks prophetically, detailing what the future holds. Then the future unfolds exactly as foretold. Who could author such a book?
One example of the events foretold in the Quran is the victory of the Romans over the Persians.

Within three to nine years after the Romans were defeated by the Persians, God has said in the Quran:

\[ \text{The Romans have been defeated in the nearest land (to the Arabian Peninsula), and they, after their defeat, will be victorious within bedd’ (three to nine) years.} \] \[30:2-4\]

Let us see what history tells us about these wars. A book entitled *History of the Byzantine State* says that the Roman army was badly defeated at Antioch in 613, and as a result, the Persians swiftly pushed forward on all fronts.\(^\text{26}\) At that time, it was hard to imagine that the Romans would defeat the Persians, but the Quran foretold that the Romans would be victorious within three to nine years. In 622, nine years after the Romans’ defeat, the two forces (Romans and Persians) met on Armenian soil, and the result was the decisive victory of the Romans over the Persians, for the first time after the Romans’ defeat in 613.\(^\text{27}\) The prophecy was fulfilled just as God has said in the Quran.\(^\text{28}\)

Another prophecy occurs in Surah 111 of the Qur’an:

\[ \text{May the hands of Abu Lahab be ruined, and ruined is he.} \] \[111:1-5\]

That Surah states that a certain man and his wife will perish as unbelievers. This was uttered at a time when no one but God could say who will or will not become believers later on. Many of the most severe opponents in the early days became devoted followers in later days. But not this couple. They tried everything to oppose, ridicule, and disprove the Qur’an. One would expect that they would also pretend to become believers just to throw doubt on the accuracy of the Qur’an. But they did not apply this obvious strategy. What prevented them, if not the power of God and the truth of His word?

There are also many other verses in the Quran and sayings of the Prophet Muhammad \(ﷺ\) that mention future events which later came to pass.
8. Science:

The Quran, which was revealed fourteen centuries ago, mentioned facts only recently discovered or proven by scientists. This proves without doubt that the Quran must be the literal word of God, revealed by Him to the Prophet Muhammad ﷺ, and that the Quran was not authored by Muhammad ﷺ or by any other human being. This also proves that Muhammad ﷺ is truly a prophet sent by God. It is beyond reason that anyone fourteen hundred years ago would have known these facts discovered or proven only recently with advanced equipment and sophisticated scientific methods. Some examples follow: 31,32

A) The Quran on Human Embryonic Development:

In the Holy Quran, God speaks about the stages of man’s embryonic development:

\{ We created man from an extract of clay. Then We made him as a drop in a place of settlement, firmly fixed. Then We made the drop into an alaqah (leech, suspended thing, and blood clot), then We made the alaqah into a mudghah (chewed substance)... \} [23:12-14]

Literally, the Arabic word alaqah has three meanings: (1) leech, (2) suspended thing, and (3) blood clot.

In comparing a leech to an embryo in the alaqah stage, we find similarity between the two33 as we can see in figure 1. Also, the embryo at this stage obtains nourishment from the blood of the mother, similar to the leech, which feeds on the blood of others.34

The second meaning of the word alaqah is “suspended thing.” This is what we can see in figures 2 and 3, the suspension of the embryo, during the alaqah stage, in the womb of the mother.
**Figure 1:** Drawings illustrating the similarities in appearance between a leech and a human embryo at the alaqah stage. (Leech drawing from Human Development as Described in the Quran and Sunnah, Moore and others, p. 37, modified from Integrated Principles of Zoology, Hickman and others. Embryo drawing from The Developing Human, Moore and Persaud, 5th ed., p. 73.)

**Figure 2:** We can see in this diagram the suspension of an embryo during the alaqah stage in the womb (uterus) of the mother. (The Developing Human, Moore and Persaud, 5th ed., p. 66.) (Click on the image to enlarge it.)
The third meaning of the word alaqah is “blood clot.” We find that the external appearance of the embryo and its sacs during the alaqah stage is similar to that of a blood clot. This is due to the presence of relatively large amounts of blood present in the embryo during this stage.35 (see figure 4). Also during this stage, the blood in the embryo does not circulate until the end of the third week.36 Thus, the embryo at this stage is like a clot of blood.
So the three meanings of the word alaqa’h correspond accurately to the descriptions of the embryo at the alaqa’h stage.

The next stage mentioned in the verse is the mudghah stage. The Arabic word mudghah means “chewed substance.” If one were to take a piece of gum and chew it in his or her mouth and then compare it with an embryo at the mudghah stage, we would conclude that the embryo at the mudghah stage acquires the appearance of a chewed substance. This is because of the somites at the back of the embryo that “somewhat resemble teethmarks in a chewed substance.”

How could Muhammad have possibly known all this 1400 years ago, when scientists have only recently discovered this using advanced equipment and powerful microscopes which did not exist at that time? Hamm and Leeuwenhoek were the first scientists to observe human sperm cells (spermatozoa) using an improved microscope in 1677 (more than 1000 years after Muhammad). They mistakenly thought that the sperm cell contained a miniature preformed human being that grew when it was deposited in the female genital tract.
Figure 5: Photograph of an embryo at the mudghah stage (28 days old). The embryo at this stage acquires the appearance of a chewed substance, because the somites at the back of the embryo somewhat resemble teeth marks in a chewed substance. The actual size of the embryo is 4 mm. (The Developing Human, Moore and Persaud, 5th ed., p. 82, from Professor Hideo Nishimura, Kyoto University, Kyoto, Japan.)

Figure 6: When comparing the appearance of an embryo at the mudghah stage with a piece of gum that has been chewed, we find similarity between the two.

A) Drawing of an embryo at the mudghah stage. We can see here the somites at the back of the embryo that look like teeth marks. (The Developing Human, Moore and Persaud, 5th ed., p. 79.)

B) Photograph of a piece of gum that has been chewed.
Professor Emeritus Keith L. Moore is one of the world’s most prominent scientists in the fields of anatomy and embryology and is the author of the book entitled *The Developing Human*, which has been translated into eight languages. This book is a scientific reference work and was chosen by a special committee in the United States as the best book authored by one person. Dr. Keith Moore is Professor Emeritus of Anatomy and Cell Biology at the University of Toronto, Toronto, Canada. There, he was Associate Dean of Basic Sciences at the Faculty of Medicine and for 8 years was the Chairman of the Department of Anatomy. In 1984, he received the most distinguished award presented in the field of anatomy in Canada, the J.C.B. Grant Award from the Canadian Association of Anatomists. He has directed many international associations, such as the Canadian and American Association of Anatomists and the Council of the Union of Biological Sciences.

In 1981, during the Seventh Medical Conference in Dammam, Saudi Arabia, Professor Moore said: “It has been a great pleasure for me to help clarify statements in the Quran about human development. It is clear to me that these statements must have come to Muhammad ﷺ from God, because almost all of this knowledge was not discovered until many centuries later. This proves to me that Muhammad ﷺ must have been a messenger of God.”

Consequently, Professor Moore was asked the following question: “Does this mean that you believe that the Quran is the word of God?” He replied: “I find no difficulty in accepting this.”

During one conference, Professor Moore stated: “....Because the staging of human embryos is complex, owing to the continuous process of change during development, it is proposed that a new system of classification could be developed using the terms mentioned in the Quran and Sunnah (what Muhammad ﷺ said, did, or approved of). The proposed system is simple, comprehensive, and conforms with present embryological knowledge. The intensive studies of the Quran and hadeeth (reliably transmitted reports by the Prophet Muhammad’s companions of what he said, did, or approved of) in the last four years have revealed a system for classifying human embryos that is amazing since it was recorded in the seventh century A.D. Although Aristotle, the founder of the science of embryology, realized that chick embryos developed in stages from his studies of hen’s eggs in the fourth century B.C., he did not give any details about these stages. As far as
it is known from the history of embryology, little was known about the staging and classification of human embryos until the twentieth century. For this reason, the descriptions of the human embryo in the Quran cannot be based on scientific knowledge in the seventh century. The only reasonable conclusion is: these descriptions were revealed to Muhammad from God. He could not have known such details because he was an illiterate man with absolutely no scientific training."  

B) The Quran on Mountains:

A book entitled *Earth* is a basic reference textbook in many universities around the world. One of its two authors is Professor Emeritus Frank Press. He was the Science Advisor to former US President Jimmy Carter, and for 12 years was the President of the National Academy of Sciences, Washington, DC. His book says that mountains have underlying roots. These roots are deeply embedded in the ground, thus, mountains have a shape like a peg (see figures 7, 8, and 9).

This is how the Quran has described mountains. God has said in the Quran:

\[\text{Have We not made the earth as a bed, and the mountains as pegs? } \] [78:6-7]

*Figure 7:* Mountains have deep roots under the surface of the ground. (*Earth, Press and Siever, p. 413.*)
Modern earth sciences have proven that mountains have deep roots under the surface of the ground (see figure 9) and that these roots can reach several times their elevations above the surface of the ground. So the most suitable word to describe mountains on the basis of this information is the word ‘peg,’ since most of a properly set peg is hidden under the surface of the ground.
Mountains also play an important role in stabilizing the crust of the earth. They hinder the shaking of the earth. God has said in the Quran:

\[\text{And He has set firm mountains in the earth so that it would not shake with you...}\] [16:15]

Likewise, the modern theory of plate tectonics holds that mountains work as stabilizers for the earth. This knowledge about the role of mountains as stabilizers for the earth has just begun to be understood in the framework of plate tectonics since the late 1960’s.

Could anyone during the time of the Prophet Muhammad have known of the true shape of mountains? Could anyone imagine that the solid massive mountain which he sees before him actually extends deep into the earth and has a root, as scientists assert? A large number of books of geology, when discussing mountains, only describe that part which is above the surface of the earth. This is because these books were not written by specialists in geology. However, modern geology has confirmed the truth of the Quranic verses.

C) The Quran on Deep Seas and Internal Waves:

God has said in the Quran:

\[\text{Or (the unbelievers’ state) is like the darkness in a deep sea. It is covered by waves, above which are waves, above which are clouds. Darknesses, one above another. If a man stretches out his hand, he cannot see it...}.\] [24:40]

This verse mentions the darkness found in deep seas and oceans, where if a man stretches out his hand, he cannot see it. The darkness in deep seas and oceans is found around a depth of 200 meters and below. At this depth, there is almost no light (see figure 15). Below a depth of 1000 meters there
is no light at all. Human beings are not able to dive more than forty meters without the aid of submarines or special equipment. Human beings cannot survive unaided in the deep dark part of the oceans, such as at a depth of 200 meters.

**Figure 15:** Between 3 and 30 percent of the sunlight is reflected at the sea surface. Then almost all of the seven colors of the light spectrum are absorbed one after another in the first 200 meters, except the blue light. (Oceans, Elder and Pernetta, p. 27.)

Scientists have recently discovered this darkness by means of special equipment and submarines that have enabled them to dive into the depths of the oceans.

We can also understand from the following sentences in the previous verse, “...in a deep sea. It is covered by waves, above which are waves, above which are clouds....”, that the deep waters of seas and oceans are covered by waves, and above these waves are other waves. It is clear that the second set of waves are the surface waves that we see, because the verse mentions that above the second waves there are clouds. But what about the
first waves? Scientists have recently discovered that there are internal waves which “occur on density interfaces between layers of different densities.”

(see figure 16). The internal waves cover the deep waters of seas and oceans because the deep waters have a higher density than the waters above them. Internal waves act like surface waves. They can also break, just like surface waves. Internal waves cannot be seen by the human eye, but they can be detected by studying temperature or salinity changes at a given location.

**Figure 16**: Internal waves at interface between two layers of water of different densities. One is dense (the lower one), the other one is less dense (the upper one). (Oceanography, Gross, p. 204.)
D) The Quran on the Origin of the Universe:

The science of modern cosmology, observational and theoretical, clearly indicates that, at one point in time, the whole universe was nothing but a cloud of ‘smoke’ (i.e. an opaque highly dense and hot gaseous composition). This is one of the undisputed principles of standard modern cosmology. Scientists now can observe new stars forming out of the remnants of that ‘smoke’ (see figures 10 and 11). The illuminating stars we see at night were, just as was the whole universe, in that ‘smoke’ material. God has said in the Quran:

{ Then He turned to the heaven when it was smoke... } [41:11]

Because the earth and the heavens above (the sun, the moon, stars, planets, galaxies, etc.) have been formed from this same ‘smoke,’ we conclude that the earth and the heavens were one connected entity. Then out of this homogeneous ‘smoke,’ they formed and separated from each other. God has said in the Quran:

{Have not those who disbelieved known that the heavens and the earth were one connected entity, then We separated them?...} [21:30]

Dr. Alfred Kroner is one of the world’s renowned geologists. He is Professor of Geology and the Chairman of the Department of Geology at the Institute of Geosciences, Johannes Gutenberg University, Mainz, Germany. He said: “Thinking where Muhammad came from . . . I think it is almost impossible that he could have known about things like the common origin of the universe, because scientists have only found out within the last few years, with very complicated and advanced technological methods, that this is the case.”

Also he said: “Somebody who did not know something about nuclear physics fourteen hundred years ago could not, I think, be in a position to find out from his own mind, for instance, that the earth and the heavens had the same origin.”
What is the Purpose of our Life?

**Figure 10:** A new star forming out of a cloud of gas and dust (nebula), which is one of the remnants of the ‘smoke’ that was the origin of the whole universe. (*The Space Atlas*, Heather and Henbest, p. 50.)

**Figure 11:** The Lagoon nebula is a cloud of gas and dust, about 60 light years in diameter. It is excited by the ultraviolet radiation of the hot stars that have recently formed within its bulk. (*Horizons, Exploring the Universe*, Seeds, plate 9, from Association of Universities for Research in Astronomy, Inc.)
The scientific evidences of the Qur’an clearly prove its Divine Origin. No human could have produced a book, fourteen hundred years ago, that would contain profound scientific facts, to be discovered by humankind centuries later. The Qur’an, however, is not a book of Science but a book of Signs. These signs invite Man to realize the purpose of his existence on earth, and to live in harmony with Nature. The Qur’an is truly a message from Allah, the Creator and Sustainer of the universe. It contains the same message of the Oneness of God, that was preached by all prophets, right from Adam, Moses, Jesus to Muhammad (peace be upon them).54

These eight reasons (Physical incapacity, Sincerity, Psychology, History, Consistency, Inimitability, Prophecy, and Science) together form a strong cumulative case in favor of the Qur’an’s divine origin. Hence Muslims can be confident that the belief of Islam, which is based on the Qur’an, is true.
What is the Purpose of our Life?

What do they say about Qur'an?

Without necessarily agreeing completely with their statements, we would like to quote some of the opinions of important non-Muslim scholars who have studied the Qur'an. Such comments show that the non-Muslim world is taking a more serious view of the Qur'an and that it is beginning to appreciate its truth. We appeal to all people who are seeking spiritual truth to study the Qur'an in light of the aforementioned points. Cast your preconceived notions aside and listen to what these people have to say.

(1) Goethe:

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


(2) G. Margoliouth, M. Rodwell's:

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

**What is the Purpose of our Life?**

(3) Dr. Steingass:

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


(4) Maunce Bucaille:

“The above observation makes the hypothesis advanced by those who see Muhammad as the author of the Qur'an untenable. How could a man, from being illiterate, become the most important author, in terms of literary merits, in the whole of Arabic literature? How could he then pronounce truths of a scientific nature that no other human being could possibly have developed at that time, and all this without once making the slightest error in his pronouncement on the subject?”

The Bible, the Qur'an and Science, 1978, p 125.

(5) Dr: Steingass:

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

Quoted in Hughes' Dictionary of Islam, p. 528.
(6) Arthur J Arberry:

“In making the present attempt to improve on the performance of my predecessors, and to produce something which might be accepted as echoing however faintly the sublime rhetoric of the Arabic Koran, I have been at pain to study the intricate and richly varied rhythms which—apart from the message itself—constitute the Koran's undeniable claim to rank amongst the greatest literary masterpieces of mankind ... This very characteristic feature—"that inimitable symphony" as the believing Pickthall described his Holy Book, "the very sounds of which move men to tears and ecstasy"—has been almost totally ignored by previous translators; it is therefore not surprising that what they have wrought sounds dull and net indeed in comparison with the splendidly decorated original.”


(7) Dr. Yoshihide Kozai

Dr. Yoshihide Kozai is Professor Emeritus at Tokyo University, Hongo, Tokyo, Japan, and was the Director of the National Astronomical Observatory, Mitaka, Tokyo, Japan. He said:

“I am very much impressed by finding true astronomical facts in [the] Quran, and for us the modern astronomers have been studying very small pieces of the universe. We've concentrated our efforts for understanding of [a] very small part. Because by using telescopes, we can see only very few parts [of] the sky without thinking [about the] whole universe. So, by reading [the] Quran and by answering to the questions, I think I can find my future way for investigation of the universe.”

(8) Professor Tejatat Tejasen

Professor Tejatat Tejasen is the Chairman of the Department of Anatomy at Chiang Mai University, Chiang Mai, Thailand. Previously, he was the Dean of the Faculty of Medicine at the same university. During the Eighth Saudi Medical Conference in Riyadh, Saudi Arabia, Professor Tejasen stood up and said:
“During the last three years, I became interested in the Quran . . . . From my study and what I have learned from this conference, I believe that everything that has been recorded in the Quran fourteen hundred years ago must be the truth, that can be proved by the scientific means. Since the Prophet Muhammad could neither read nor write, Muhammad must be a messenger who relayed this truth, which was revealed to him as an enlightenment by the one who is eligible [as the] creator. This creator must be God. Therefore, I think this is the time to say La ilaha illa Allah, there is no god to worship except Allah (God), Muhammadur rasoolu Allah, Muhammad is Messenger (Prophet) of Allah (God). Lastly, I must congratulate for the excellent and highly successful arrangement for this conference . . . . I have gained not only from the scientific point of view and religious point of view but also the great chance of meeting many well-known scientists and making many new friends among the participants. The most precious thing of all that I have gained by coming to this place is La ilaha illa Allah, Muhammadur rasoolu Allah, and to have become a Muslim.”
Chapter Four

Muhammad

A Brief Biography of Prophet Muhammad

Muhammad was an illiterate but wise and well-respected man who was born in Makkah in the year 570 C.E., at a time when Christianity was not yet fully established in Europe. His first years were marked by the deaths of his parents. Since his father died before his birth, his uncle, Abu Talib, from the respected tribe of Quraysh, raised him. As Muhammad grew up, he became known for his truthfulness, generosity and sincerity, so that he was sought after for his ability to arbitrate in disputes. His reputation and personal qualities also led to his marriage, at
the age of twenty-five, to Khadijah, a widow whom he had assisted in business. Thenceforth, he became an important and trusted citizen of Makkah. Historians describe him as calm and meditative.

Muhammad never felt fully content to be part of a society whose values he considered to be devoid of true religious significance. It became his habit to retreat from time to time to the cave of Hira', to meditate near the summit of Jabal al-Nur, the "Mountain of Light", near Makkah.

At the age of 40, while engaged in one such meditative retreat, Muhammad received his first revelation from God through the Angel Gabriel. This revelation, which continued for twenty-three years, is known as the Qur'an, the faithful recording of the entire revelation of God. The first revelation read:

\[
\text{Recite: In the name of your Lord Who created man from a clot (of blood). Recite: Your Lord is Most Noble, Who taught by the pen, taught man what he did not know.} \] [96:1-5]

It was this reality that he gradually and steadily came to learn and believe, until he fully realized that it is the truth.

His first convert was his wife Khadijah, whose support and companionship provided necessary reassurance and strength. He also won the support of some of his relatives and friends. Three basic themes of the early message were the majesty of the one, unique God, the futility of idol worship, the threat of judgment, and the necessity of faith, compassion and morality in human affairs. All these themes represented an attack on the crass materialism and idolatry prevalent in Makkah at the time. So when he began to proclaim the message to others the Makkans rejected him. He and his small group of followers suffered bitter persecution, which grew so fierce that in the year 622 C.E., God gave them the command to emigrate. This event, the Hijrah (migration), in which they left Makkah for the city of Madinah, some 260 miles to the north, marked the beginning of a new era and thus the beginning of the Muslim calendar. During his suffering, Muhammad drew comfort from the knowledge revealed to him about other prophets, such as Abraham, Joseph, and Moses, each of whom had also been persecuted and tested.

After several years and some significant battles, the Prophet and his followers were able to return to Makkah, where they forgave their enemies
and established Islam definitively. By the time the Prophet died, at the age of 63, the greater part of Arabia had accepted Islam, and within a century of his death, Islam had spread as far west as Spain and as far east as China. It was clear that the message was not limited to Arabs; it was for the whole of humanity.

The Prophet's sayings (Hadith), are also believed to be revelation. The number of sayings collected by his followers and scholars is about 10,000. Some typical examples of his sayings are as follows:

"To pursue knowledge is obligatory on every believing (man and woman)." [Ibn Majah]

"Removing a harmful thing from the road is charity." [Bukhari, Muslim]

"Those who do not show tenderness and love cannot expect to have tenderness shown to them." [Bukhari]

"Adore Allah (God) as though you see Him; even if you do not see Him, He nonetheless sees you." [Bukhari, Muslim]

Although Muhammad is deeply loved, revered and emulated by Muslims as God’s final messenger, he is not an object of worship.
What is the Purpose of our Life?

MUHAMMAD ﷺ IN THE BIBLE

{Those who follow the Apostle, the unlettered Prophet, Whom they find mentioned in their own Scriptures, in the Torah and the Gospel... } [7: 157]

Bible Prophecies about the Advent of Muhammad ﷺ

Abraham is widely regarded as the Patriarch of monotheism and the common father of the Jews, Christians and Muslims. Through His second son, Isaac, came all Israelite prophets including such towering figures as Jacob, Joseph, Moses, David, Solomon and Jesus. May peace and blessings be upon them all. The advent of these great prophets was in partial fulfillment of God's promises to bless the nations of earth through the descendents of Abraham (Genesis12:2-3). Such fulfillment is wholeheartedly accepted by Muslims whose faith considers the belief in and respect of all prophets an article of faith.

Blessings of Ishmael and Isaac

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

1) Genesis 12:2-3 speaks of God's promise to Abraham and his descendants before any child was born to him.

2) Genesis 17:4 reiterates God's promise after the birth of Ishmael and before the birth of Isaac.

3) In Genesis, ch. 21. Isaac is specifically blessed but Ishmael was also specifically blessed and promised by God to become "a great nation" especially in Genesis 21:13, 18.

4) According to Deuteronomy 21:15-17 the traditional rights and privileges of the first born son are not to be affected by the social status of his mother (being a "free" woman such as Sarah, Isaac's mother, or a "Bondwoman" such as Hagar, Ishmael's mother). This is only consistent with the moral and humanitarian principles of all revealed faiths.
5) The full legitimacy of Ishmael as Abraham's son and "seed" and the full legitimacy of his mother, Hagar, as Abraham's wife are clearly stated in Genesis 21:13 and 16:3. After Jesus, the last Israelite messenger and prophet, it was time that God's promise to bless Ishmael and his descendants be fulfilled. Less than 600 years after Jesus, came the last messenger of God, Muhammad, from the progeny of Abraham through Ishmael. God's blessing of both of the main branches of Abraham's family tree was now fulfilled. But are there additional corroborating evidence that the Bible did in fact foretell the advent of prophet Muhammad?

Muhammad: The Prophet Like unto Moses

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

In Deuteronomy 18:18, “I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him. If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account.” (Deuteronomy 18:18-19).

Moses spoke of the prophet to be sent by God who is:

1) From among the Israelite's "brethren", a reference to their Ishmaelite cousins as Ishmael was the other son of Abraham who was explicitly promised to become a "great nation".

2) A prophet like unto Moses. There were hardly any two prophets, who were so much alike as Moses and Muhammad. Both were given comprehensive law code of life, both encountered their enemies and were victors in miraculous ways, both were accepted as prophets/statesmen and both migrated following conspiracies to assassinate them. Analogies between Moses and Jesus overlooks not only the above similarities but other crucial ones as well (e.g. the natural birth, family life and death of Moses and Muhammad but not of Jesus, who was regarded by His followers as the Son of God and not exclusively a messenger of God, as Moses and Muhammad were and as Muslim belief Jesus was).

The table below is self-evident that the Prophet God promised to send Christians and the Prophet they should acknowledge and regard as their
What is the Purpose of our Life?

leader is Prophet Muhammad ﷺ. It shows that not only were Moses and Muhammad ﷺ very much alike in many respects, it shows also that Prophet Jesus does not fit this particular prophecy 59.

<table>
<thead>
<tr>
<th>Area of Comparison</th>
<th>Moses</th>
<th>Muhammad</th>
<th>Jesus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Birth:</td>
<td>Usual</td>
<td>Usual</td>
<td>Unusual</td>
</tr>
<tr>
<td>Family Life:</td>
<td>Married, children</td>
<td>Married, children</td>
<td>Single, No children</td>
</tr>
<tr>
<td>Death:</td>
<td>Usual</td>
<td>Usual</td>
<td>Unusual</td>
</tr>
<tr>
<td>Career:</td>
<td>Prophet/Statesman</td>
<td>Prophet/Statesman</td>
<td>Prophet</td>
</tr>
<tr>
<td>Forced Emigration (in adulthood):</td>
<td>To Median</td>
<td>To Madinah</td>
<td>None</td>
</tr>
<tr>
<td>Encounter with Enemies:</td>
<td>Hot pursuit</td>
<td>Hot pursuit/Battles</td>
<td>No similar encounter</td>
</tr>
<tr>
<td>Results of Encounter:</td>
<td>Moral/Physical victory</td>
<td>Moral/Physical victory</td>
<td>Moral victory</td>
</tr>
<tr>
<td>Writing down of Revelation:</td>
<td>In his lifetime (Torah)</td>
<td>In his lifetime (Qur'an)</td>
<td>After him</td>
</tr>
<tr>
<td>Nature of Teachings:</td>
<td>Spiritual/Legal</td>
<td>Spiritual/Legal</td>
<td>Mainly spiritual</td>
</tr>
<tr>
<td>Acceptance of his Leadership (by his people)</td>
<td>Rejected, then accepted</td>
<td>Rejected, then accepted</td>
<td>Rejected (by most Israelites)</td>
</tr>
</tbody>
</table>

The Awaited Prophet Was To Come From Arabia

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

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

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

Muhammad's migration from Mecca to Medina:

Prophecied in the Bible?

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

Indeed the incident of the migration of the prophet and his persecuted followers is vividly described in Isaiah 21:13-17. That section foretold as well about the battle of Badr in which the few ill-armed faithful miraculously defeated the "mighty" men of Ke'dar, who sought to destroy Islam and intimidate their own folks who turned to Islam.

The Qur'an (koran) foretold in the bible?

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

Was it a coincidence that the prophet "like unto Moses" from the "brethren" of the Israelites (i.e. from the Ishmaelites) was also described as one in whose mouth God will put his words and that he will speak in the name of God, (Deuteronomy 18:18-20). Was it also a coincidence the "Paraclete" that Jesus foretold to come after Him was described as one who "shall not speak of himself, but whatsoever he shall hear, that shall he speak (John 16:13)
Was it another coincidence that Isaiah ties between the messenger connected with Ke'dar and a new song (a scripture in a new language) to be sang unto the Lord (Isaiah 42:10-11). More explicitly, prophesies Isaiah "For with stammering lips, and another tongue, will he speak to this people" (Isaiah 28:11). This latter verse correctly describes the "stammering lips" of Prophet Muhammad  reflecting the state of tension and concentration he went through at the time of revelation. Another related point is that the Qur'an was revealed in piece-meals over a span of twenty three years. It is interesting to compare this with Isaiah 28:10 whichspeaks of the same thing.

**That Prophet- Paraclete- Muhammad**

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

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

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

It was Prophet Muhammad  who was the Paraclete, Comforter, helper, admonisher sent by God after Jesus. He testified of Jesus, taught new things which could not be borne at Jesus' time, he spoke what he heard (revelation), he dwells with the believers (through his well-preserved teachings). Such teachings will remain forever because he was the last
messenger of God, the only Universal Messenger to unite the whole of humanity under God and on the path of PRESERVED truth. He told of many things to come which "came to pass" in the minutest detail meeting, the criterion given by Moses to distinguish between the true prophet and the false prophets (Deuteronomy 18:22). He did reprove the world of sin, of righteousness and of judgement (John 16:8-11)

Was the shift of religious leadership prophecied?

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

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

Out of context coincidence?

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

One of the signs of the prophet to come from Paran (Mecca) is that he will come with "ten thousands of saints" (Deuteronomy 33:2 KJV). That was the number of faithful who accompanied Prophet Muhammad ﷺ to Paran (Mecca) in his victorious, bloodless return to his birthplace to destroy the remaining symbols of idolatry in the Ka'bah.
What is the Purpose of our Life?

Says God as quoted by Moses:

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. (Deuteronomy 18:19)
What do they say about Prophet Muhammad ﷺ?

(1) In the Encyclopedia Britannica it is stated that:

"....a mass of detail in the early sources show that he was an honest and upright man who had gained the respect and loyalty of others who were like-wise honest and upright men."

Encyclopedia Britannica (Vol. 12)

(2) John Austin says:

"In little more than a year he was actually the spiritual, nominal and temporal rule of Medina, with his hands on the lever that was to shake the world."


(3) John William Draper says:

"Four years after the death of Justinian, A.D. 569, was born at Mecca, in Arabia the man who, of all men exercised the greatest influence upon the human race . . . Mohammed . . ."


(4) Mahatma Gandhi, speaking on the character of Muhammad, (pbuh) says in (Young India):

"I wanted to know the best of one who holds today's undisputed sway over the hearts of millions of mankind....I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for his pledges, his intense devotion to this friends and followers, his intrepidity, his fearlessness, his
absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the 2nd volume (of the Prophet’s biography), I was sorry there was not more for me to read of the great life."

(5) Thomas Carlyle in his (Heroes and Heroworship), was simply amazed as to:

"How one man single-handedly, could weld warring tribes and wandering Bedouins into a most powerful and civilized nation in less than two decades."

(6) Diwan Chand Sharma wrote:

"Muhammad was the soul of kindness, and his influence was felt and never forgotten by those around him."


(7) In the words of Prof. C. Snouck Hurgronje:

"The league of nations founded by the prophet of Islam put the principle of international unity and human brotherhood on such universal foundations as to show candle to other nations." He continues: "The fact is that no nation of the world can show a parallel to what Islam has done towards the realization of the idea of the League of Nations."

(8) Prof. Ramakrishna Rao says:

"The personality of Muhammad, it is most difficult to get into the whole truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes! There is Muhammad, the Prophet. There is Muhammad, the Warrior; Muhammad, the Businessman; Muhammad, the Statesman; Muhammad, the Orator; Muhammad, the Reformer; Muhammad, the Refuge of Orphans; Muhammad, the Protector of Slaves; Muhammad, the Emancipator of Women; Muhammad, the Judge; Muhammad, the Saint. All in all these magnificent roles, in all these departments of human activities, he is alike a hero."
(9) Lamartine says:

"If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls... his forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversations with God, his death and his triumph after death; all these attest not to an imposture but to a firm conviction which gave him the power to restore a dogma. This dogma was twofold, the unity of God and the immateriality of God; the former telling what God is, the latter telling what God is not; the one overthrowing false gods with the sword, the other starting an idea with words.

"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?"

(10) Annie Besant says:

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


(11) Dr Annie Besant, the Prophet Muhammad's (SAW) Marriages:

"But do you mean to tell me that the man who in the full flush of youthful vigour, a young man of four and twenty (24), married a woman much his senior, and remained faithful to her for six and twenty years (26), at fifty years of age when the passions are dying married for lust and sexual passion? Not thus are men's lives to be judged. And you look at the women whom he married, you will find that by every one of them an alliance was made for his people, or something was gained for his followers, or the woman was in sore need of protection."

Dr Annie Besant (Dr. Annie Besant in 'The Life and Teachings of Mohammad,' Madras, 1932)

(12) Bosworth Smith says:

"He was Caesar and Pope in one; but he was Pope without Pope's pretensions, Caesar without the legions of Caesar: without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammed, for he had all the power without its instruments and without its supports."

(13) Michael H. Hart says:

"My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level."


(14) A noted British author has observed:

"No great religious leader has been so maligned as Prophet Mohammed. Attacked in the past as a heretic, an impostor, or a sensualist, it is still possible to find him referred to as "the false prophet." A modern German writer accuses Prophet Mohammed of sensuality, surrounding himself with young women. This man was not married until he was twenty-five years of age, then he and his wife lived in happiness and fidelity for twenty-four years, until her death when he was forty-nine. Only between the age of fifty and his death at sixty-two did Prophet Mohammed take other wives, only one of whom was a virgin, and most of them were taken for dynastic and political reasons. Certainly the Prophet's record was better than the head of the Church of England, Henry VIII."

Geoffrey Parrinder, Mysticism in the World's Religions (New York: Oxford University Press, 1976, pg. 121)

(15) W. Montgomery Watt says:

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

What is the Purpose of our Life?

(16) James A. Michener says:

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

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

"In all things Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumours of God's personal condolence quickly arose. Whereupon Muhammad is said to have announced, "An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human being." "At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: "If there are any among you who worshipped Muhammad, he is dead. But if it is God you worshipped, He lives forever."

(17) George Bernard Shaw said about him:

"He must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness."

[The Genuine Islam, Singapore, Vol. 1, No. 8, 1936]

(18) Edward Gibbon and Simon Ocklay says:

"It is not the propagation but the permanency of his religion that deserves our wonder, the same pure and perfect impression which he engraved at Mecca and Medina is preserved, after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran. . . The Mahometans have uniformly withstood the temptation of reducing the object of their faith an devotion to a level with the senses and imagination of man. 'I believe in One God and Mahomet the Apostle of God' is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honours of the prophet have never transgressed the measure of human virtue, and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion."

Edward Gibbon and Simon Ocklay, HISTORY OF THE SARACEN EMPIRE, London, 1870, p. 54

The least you could do as thinking and concerned human being is to stop for a moment and ask yourself: Could these statements sounding so extraordinary and revolutionary be really true? And supposing they really are true and you did not know this man Muhammad ﷺ or hear about him, isn't it time you responded to this tremendous challenge and put in some effort to know him?

It will cost you nothing but it may prove to be the beginning of a completely new era in your life.
Chapter Five

Most common Misconceptions about Islam

Have you ever wondered why a nun can be covered from head to toe and she’s respected for devoting herself to God, but when a Muslim woman covers, she’s viewed as “oppressed”? Or why a Jew can grow a beard and he’s just practising his faith, and when a Muslim does that, he’s an “extremist”?

People in the west seem to have many misconceptions about Muslims and Islam. Many believe that the western world is advanced, enlightened and liberated, while Islam is just the opposite: primitive, ignorant and oppressed. One reason for this belief is that the media has time and again portrayed the Muslims in a way contrary to Islamic teachings. The key to understanding Islam and Muslims is to resist stereotypes and examine each situation according to Islamic teachings, and NOT some Muslims’ actions. For this reason, we have felt it our duty to address the most common misconceptions about Islam and Muslims.
Misconception 1

In Islam, women are inferior to men because:

A) A man can marry up to 4 wives, a woman can marry only one man.
B) A man's share of inheritance is bigger than a woman's.
C) A two witnesses who are women, equivalent to only one witness who is a man?
D) Women must wear the veil

a) A man can marry up to 4 wives; a woman can marry only one man.

The only religious book that says: "... then marry only once" is the Quran, the holy book of the Muslims. This injunction is not found in the Christian Bible in the Hindu Geeta, or in the Jewish holy book etc. In the Bible there are so many references to various prophets and kings who had numerous wives. Abraham had three wives, while King Solomon had seven hundred wives, etc. In the Hindu literature the various gods have hundreds of wives. Krishna had one thousand women and concubines. Similarly, the Jews used to marry more than once, till as late as the 1950s. None of these faiths regulated the number of wives a man could have at a time. Only Islam limits the wives to four.

The monogamy that the Christians, the Hindus, and Jews practice today, is not from their religion, but from their government. So the issue of monogamy has no religious significance; it is a man-made rule. Monogamy was the result of an act of parliament, not their faith. Example: The Indian Parliament in 1954 passed the Hindu Marriage Act prohibiting the Hindu male from taking up more than one wife. The Jewish Rabbis in the 10th Century AD made monogamy a rule, although it was not enforced till as late as the 1950s. Similarly, the European countries and the American government passed laws to make monogamy the rule in their lands some time ago. Mormons still marry more than once.
In Surah Nissah God allows a Muslim to marry, one, two, three or four women as long as he can do justice between them. If the man can't do justice, the exhortation for him is: "... then marry only once".

Marrying more than once is not compulsory, but only an option to tide over unique circumstances that societies face from time to time. You will find in many societies today that the ratio between females and males is not 50:50. There are more females than males in Europe, USA and elsewhere. On the other hand, in India, because of the rampant female fetus abortions, the number of females is dropping, and a crisis is in the making, as not enough number of females will be available for Hindu men to marry a few years from now.

The option for women in countries with a bigger female ratio than male is to share a husband with another woman, to remain single, or to become public property. "Become public property" is a decent phrase I'm using for what it really means. Ask any woman who cannot find an unmarried man to marry, if it is a better choice to share a husband with another woman, to remain single, or to become a mere mistress. As a lawfully wedded wife she will get the same right as the first wife, get legal status for herself and her children, get inheritance rights for herself and her children, and most importantly, get respect and dignity. Becoming a mistress is no choice. In the West becoming a mistress or a girlfriend is no problem, but becoming a second wife is totally unacceptable. The government will come after you, the society will come after you...

Polyandry

Islam does not approve of polyandry, i.e., a woman taking up more than one husband. It is the male whose children the women bear. If a woman had multiple husbands, it would not be easy to know who is the biological father of the child. When a child is conceived, God puts love and affection in the hearts of the parents so that they can bring up the child. Without this love, life cannot be sustained. But if there was dispute about who really has fathered the child, there would be no love in the heart of the fathers. Psychologists say that children who grow up without knowing who their father is, are lacking in stability and maturity. These days because of scientific progress in DNA testing, one can say who the father is; but these tests were not available for mankind till now. Islam has historically provided for peace and stability in the family, not discord. 61
b) A man's share of inheritance is bigger than a woman's

1. Inheritance in the Qur'an

The Glorious Qur'an contains specific and detailed guidance regarding the division of the inherited wealth, among the rightful beneficiaries. The Qur’anic verses that contain guidance regarding inheritance are:

* Surah Baqarah, chapter 2 verse 180 and 240
* Surah Nisa, chapter 4 verse 7-9, 19 and 33
* Surah Maidah, chapter 5 verse 106-108

2. Specific share of inheritance for the relatives

There are three verses in the Qur'an that broadly describe the share of close relatives i.e. Surah Nisah (chapter 4) verses 11, 12 and 176.

1. **Female sometimes inherits the same or more than male:**

   In most of the cases, a woman inherits half of what her male counterpart inherits. However, this is not always the case. In case the deceased has left no ascendant or descendent but has left a uterine brother and sister, each of the two inherits one sixth.

   If the deceased has left children, then parents, the mother and father also get an equal share and inherit one sixth each. In certain cases, a woman can also inherit a share that is double that of the male. If the deceased is a woman who has left no children, brothers or sisters and is survived only by her husband, mother and father, the husband inherits half the property while the mother inherits one third and the father the remaining one sixth.

   In this particular case, the mother inherits a share that is double that of the father.

4. **Female usually inherits half the share of that of the male:**

   It is true that as a general rule, in most cases, the female inherits a share that is half that of the male. For instance in the following cases:

   1. Daughter inherits half of what the son inherits.
   2. Wife inherits 1/8th and husband 1/4th if the deceased has no children.
   3. Wife inherits 1/4th and husband 1/2 if the deceased has children
   4. If the deceased has no ascendant or descendent, the sister inherits a share that is half that of the brother.
5. Male inherits double than the female because he financially supports the family.

In Islam a woman has no financial obligation and the economic responsibility lies on the shoulders of the man. Before a woman is married it is the duty of the father or brother to look after the lodging, boarding, clothing and other financial requirements of the woman. After she is married it is the duty of the husband or the son. Islam holds the man financially responsible for fulfilling the needs of his family. In order to be able to fulfill the responsibility, men get double the share of the inheritance.

*For example*, if a man dies leaving about $150,000.00 for the children (i.e one son and one daughter), the son inherits $100,000.00 and the daughter only $50,000.00. Out of the $100,000.00 that the son inherits, because of his duty towards his family he may have to spend on them almost the entire amount and thus in reality he has a smaller percentage of inheritance left for him. On the other hand, the daughter, who inherits $50,000.00, is not bound to spend a single penny on anybody. She can keep the entire amount for herself. **Would you prefer inheriting one hundred thousand and spending almost all on the family from it, or inheriting fifty thousand and having the entire amount to yourself?**

**c) A two witnesses who are women, equivalent to only one witness who is a man?**

It is not true that two female witnesses are always considered as equal to only one male witness. It is true only in certain cases. There are about five verses in the Qur’an that mention witnesses, without specifying male or female. There is only one verse in the Qur’an, that says two female witnesses are equal to one male witness. This verse is Surah Baqarah, chapter 2 verse 282. This is the longest verse in the Qur’an and deals with financial transactions. It says:

*{Oh! ye who believe! When ye deal with each other, in transactions involving future obligation in a fixed period of time reduce them to writing and get two witnesses out of your own men and if there are not two men, then a man and two women, such as ye choose, for witnesses so that if one of them errs the other can remind her.}* [2:282]

This verse of the Qur’an deals only with financial transactions. In such cases, it is advised to make an agreement in writing between the parties and
take two witnesses, preferably both of which should be men only. In case you cannot find two men, then one man and two women would suffice.

For instance, suppose a person wants to undergo an operation for a particular ailment. To confirm the treatment, he would prefer taking references from two qualified surgeons. In case he is unable to find two surgeons, his second option would be one surgeon and two general practitioners who are plain MBBS doctors.

Similarly in financial transactions, two men are preferred. Islam expects men to be the breadwinners of their families. Since financial responsibility is shouldered by men, they are expected to be well versed in financial transactions as compared to women. As a second option, the witness can be one man and two women, so that if one of the women errs the other can remind her. The Arabic word used in the Qur'an is 'Tazil' which means 'confused' or 'to err'. Many have wrongly translated this word as 'to forget'. Thus financial transactions constitute the only case in which two female witnesses are equal to one male witness.

However, some scholars are of the opinion that the feminine attitude can also have an effect on the witness in a murder case. In such circumstances a woman is more terrified as compared to a man. Due to her emotional condition she can get confused. Therefore, according to some jurists, even in cases of murder, two female witnesses are equivalent to one male witness. In all other cases, one female witness is equivalent to one male witness. There are about five verses in the Qur'an which speak about witnesses without specifying man or woman.

While making a will of inheritance, two just persons are required as witnesses. In Surah Maidah chapter 5 verse 106, the Glorious Qur'an says:

\[
\{\text{Oh you who believe! When death approaches any of you, (take) witnesses among yourself when making bequests.}\}\]
\[5:106]\]

\[
\{\text{Two just persons of your own (brotherhood) or other from outside if you are journeying through the earth and the chance of death befalls you.}\}\]
\[65:2]\]
**What is the Purpose of our Life?**

*Two persons endued with justice in case of talaq. "Four witnesses are required in case of charge against chaste women, [24:4]*

There are some scholars who are of the opinion that the rule of two female witnesses equal to one male witness should be applied to all the cases. This cannot be agreed upon because one particular verse of the Qur’an from Surah Noor chapter 24, verse 6 clearly equates one female witness and one male witness:

*{And those who launch a charge against their spouses, and have (in support) no evidence but their own - their solitary evidence can be received.} [24:6]*

Hazrat Ayesha (RA) hadith narrated of one witness

Many jurists agree that even one witness of a woman is sufficient for the sighting of the crescent of the moon. Imagine one woman witness is sufficient for one of the pillars of Islam, i.e. fasting and the whole Muslim community of men and women agree and accept her witness! Some jurists say that one witness is required at the beginning of Ramadaan and two witnesses at the end of Ramadaan. It makes no difference whether the witnesses are men or women.

Some incidents require only female witness and that of a male cannot be accepted. For instance, in dealing with the problems of women, while giving the burial bath i.e. ‘ghusl’ to a woman, the witness has to be a woman.

The seeming inequality of male and female witnesses in financial transactions is not due to any inequality of the sexes in Islam. It is only due to the different natures and roles of men and women in society as envisaged by Islam.

**d) Women must wear the veil**

If you look at history, to ancient civilizations, you will find that women were the oppressed people. They had no individual merit. The Babylonians used to punish the woman for her husband’s mistakes. The ancient Egyptians did the same. Ancient Arabs buried their newly born daughters.
It was Islam that uplifted the status of women. It gave women rights they
never had before. Surah Nissah exhorts believing men to lower their gaze if
a lady is passing by. Similarly, there are exhortations for women to lower
their gaze if strange men are around. The Quran also speaks about the hijab
for men and women to protect the modesty. The hijab for men is to cover
their bodies minimally from their navel to the knees. The hijab for women is
to cover their whole bodies except for their faces and hands below their
wrists. There are descriptions for a female hijab, that it should cover the
endowments including head, not be tight, not be transparent, not be like the
clothes of non-believers, and not be like the clothes of the other gender, etc.
Women got the right to own, inherit property, and to dispose it of at will.

Let me ask you a question: Suppose two identical twin sisters are walking
down a street, and one of them is dressed in revealing clothing, while the
other one is wearing a hijab. Who will be boys in the street whistle at or
tease: the one who is scantily dressed in a mini-skirt, or the one who is
modestly attired? The answer is obvious. The hijab is designed to prevent
women from being molested. It brings peace to society and prevents
mischief.63
What is the Purpose of our Life?

**Misconception 2**

*Islam is not a religion of peace because:*

A) Islam spread by the sword

B) Most of the Muslims fundamentalists and terrorists

a) Islam spread by the sword

Many non-Muslims, when they think about Islam, picture religious fanatics on camels with a sword in one hand and a Qur’an in the other.

This myth, which was made popular in Europe during the Crusades, is totally baseless.

First of all, the Holy Qur’an clearly says:

\[
\text{\{Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trust worthy hand-hold, that never breaks. And Allah heareth and knoweth all things.\}} \quad [2:256]
\]

In addition to this, Islam teaches that a person’s faith must be pure and sincere, so it is certainly not something that can be forced on someone. In debunking the myth that Islam was “spread by the sword”, the (non-Muslim) historian De Lacy O’Leary wrote: “History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever accepted.” (Islam at the Crossroads, London, 1923, p. 8.).

Mark Glenn a Christian Activist says *Christians and Muslims were not “converted by the sword” as is commonly taught and believed. Christians and Jews were allowed to keep and practice their religion within those areas where the Muslims had gained hegemony.* (Junk History)

It should also be known that Muslims ruled Spain for roughly 800 years. During this time, and up to when they were finally forced out, the non-Muslims there were alive and flourishing. Additionally, Christian and
Jewish minorities have survived in the Muslim lands of the Middle East for centuries. Countries such as Egypt, Morocco, Palestine, Lebanon, Syria and Jordan all have Christian and/or Jewish populations. If Islam taught that all people are supposed to be killed or forced to become Muslims, how did all of these non-Muslims survive for so long in the middle of the Islamic Empire?

Additionally, if one considers the small number of Muslims who initially spread Islam from Spain and Morocco in the West to India and China in the East, one would realise that they were far too few to force people to become converts of a religion against their will. Additionally, the great empire and civilisation established by the Muslims had great staying power, its citizens were proud to be part of it.

The spread of Islam stands in contrast to the actions of the followers of Christianity, who since the time of the Emperor Constantine have made liberal use of the sword - often basing their conduct on Biblical verses. This was especially true of the colonisation of South America and Africa, where native peoples were systematically wiped-out or forced to convert. It is also interesting to note that when the Mongols invaded and conquered large portions of the Islamic Empire, instead of destroying the religion, they adopted it. This is a unique occurrence in history - the conquerors adopting the religion of the conquered! Since they were the victors, they certainly could not have been forced to become Muslims! Ask any of the over one billion Muslims alive in the world today whether they were forced! The largest Muslim country in the world today is Indonesia — and there were never any battles fought there! So where was the sword? How could someone be forced to adhere to a spiritually rewarding and demanding religion like Islam?

The Truth About Jihad

While Islam in general is misunderstood in the western world, perhaps no other Islamic term evokes such strong reactions as the word ‘jihad’. The term ‘jihad’ has been much abused, to conjure up bizarre images of violent Muslims, forcing people to submit at the point of the sword. This myth was perpetuated throughout the centuries of mistrust during and after the Crusades. Unfortunately, it survives to this day.

The word Jihad comes from the root word jahada, which means to struggle. So jihad is literally an act of struggling. The Prophet Muhammad said that the greatest jihad is to struggle with the insidious suggestions of one’s
own soul. Thus jihad primarily refers to the inner struggle of being a person of virtue and submission to God in all aspects of life.

Secondarily, jihad refers to struggle against injustice. Islam, like many other religions, allows for armed self-defense, or retribution against tyranny, exploitation, and oppression. The Glorious Qur’an says: “And why should ye not fight in the cause of God and of those who, being weak, are ill-treated (and oppressed)? - Men, women, and children, whose cry is:

{Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!} [4:75]

Thus Islam enjoins upon its believers to strive utmost, in purifying themselves, as well as in establishing peace and justice in the society. A Muslim can never be at rest when she sees injustice and oppression around her. As Martin Luther King Jr. said: “We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people.”

Islam enjoins upon all Muslims to work actively to maintain the balance in which God created everything. However, regardless of how legitimate the cause may be, the Glorious Qur’an never condones the killing of innocent people. Terrorizing the civilian population can never be termed as jihad and can never be reconciled with the teachings of Islam. 65

b) Most of the Muslims fundamentalists and terrorists.

What is the definition of the word fundamentalist? The dictionary says anyone who understands the basics of a discipline is a fundamentalist. Can you call yourself a mathematician if you can’t understand the fundamentals of mathematics? No! Similarly, to be called a scientist, you must understand the fundamentals of science. There can be a positive fundamentalist and a negative fundamentalist. A thief/robber who is an expert at the fundamentals of robbing is bad; but a doctor who knows the fundamentals of healing is good. I submit that no fundamentals of Islam are against humanity. How can you be a good Muslim if you do not understand the fundamentals of Islam? How can you practice Islam? According to the Webster’s dictionary, the word fundamentalist was first used on Christians; however, the new Oxford dictionary lists Muslims as fundamentalists.
The word fundamentalist is open to wide interpretation, just like the word freedom fighter. In olden days, the British would label those Indians fighting for India's freedom as terrorists; while for the Indians, these were freedom fighters.\textsuperscript{66}
What is the Purpose of our Life?

Misconception 3

Islam is well-suited only to the Arabs because:

A) Most Muslims are Arabs
B) The Qur'an is in Arabic Language

a) most Muslims are Arabs

The first reason for this misconception is far from the truth. Of the more than one billion Muslims around the world, only 18% are Arab. The most populous Muslim country in the world is Indonesia. The second most populous Muslim country is Bangladesh. Neither of these countries is Arab.

Islam is the fastest growing major religion in the world (Encyclopedia Britannica). It has adherents on all the populated continents, and is accessible to Arabs and non-Arabs alike. In the United States, Muslims are expected to become the largest religious minority around the turn of the century, outstripping the Jews.

The universal appeal of Islam to Arabs and non-Arabs comes in spite of the Qur'an being in Arabic. Allah states in the Qur'an that this way of life called Islam is for all people (translation follows),

\[\text{And We (Allah) have not sent you (Muhammad ) but as a mercy to the worlds.}\] \[\text{[21:107]}\]

\[\text{We have not sent you but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.}\] \[\text{[34:28]}\]

Moreover, the Creator does not use the color or mother tongue of people to judge them, be they Arab or not. Instead, it is the level of their awareness of Allah which is the criterion,

\[\text{O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other).}\]
Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).)” [49:13]

b) the Qur'an is in Arabic

We must first say that the human race does not possess a single universal language that everyone shares as a medium of understanding and comprehension. Therefore, it is completely natural that the Qur'an must be in one of those languages by which human beings communicate. Also, it is only befitting that the Qur'an be revealed in the language of the prophet that received it and in the language of those being addressed by it. Allah says:

{And We did not send any messenger except (speaking) in the language of his people to state clearly for them...} [14:4]

Having said that, the reasons for the Qur'an being revealed in Arabic are that:

(1) The Arabic language has established principles and systematic rules that have been unchanged for thousands of years.
(2) The Arabic language is the most comprehensive of languages and has the most precise and effective method of communication through its ocean of vocabulary. For this reason, you may find that a page of another language may be required to translate two lines of Arabic.

For this reason, the Qur'an contains a message that is known by all those who have read it. This is a message that touches the soul and takes it into the world of parables and the horizons of spirituality. To fall upon this wonder, the individual is not asked for anything except to sever him/herself from materialistic attachments and previously acquired notions and to read or even hear the Qur'an. Upon doing so with an interested and unbiased approach, he/she will be instantaneously affected by its language and elegance. Allah says:

{And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah (i.e., the Qur'an).} [9: 6]
All that is asked is that you hear and ponder the words of Allah, especially as Allah has facilitated its recitation. Allah says:

{So, (O Muhammad), We have only made it (i.e., the Qur’an) easy in your tongue...} [19: 97] 68
Misconception 4

Islam is not the best religion, because:

A) Many of the Muslims dishonest, unreliable, and involved in activities such as cheating, bribing, dealing in drugs, etc.?

B) The Faith of Islam responsible for the backwardness of some Muslim nations?

a) Many of the Muslims dishonest, unreliable, and involved in activities such as cheating, bribing, dealing in drugs, etc.?

1. Media maligns Islam

Islam is without doubt the best religion but the media is in the hands of the westerners who are afraid of Islam. The media is continuously broadcasting and printing information against Islam. They either provide misinformation about Islam, misquote Islam or project a point out of proportion, if any.

When any bomb blasts take place anywhere, the first people to be accused without proof are invariably the Muslims. This appears as headlines in the news. Later, when they find that non-Muslims were responsible, it appears as an insignificant news’ item.

If a 50 year old Muslim marries a 15 year old girl after taking her permission, it appears on the front page but when a 50 year old non-Muslim rapes a 6 year old girl, it may appear in the news in the inside pages as ‘Newsbriefs’. Everyday in America on an average 2,713 cases of rape take place but it doesn’t appear in the news, since it has become a way of life for the Americans.69

2. Black sheep in every community:

I am aware that there are some Muslims who are dishonest, unreliable, who cheat, etc. but the media projects this as though only Muslims are involved in such activities. There are black sheep in every community. I know
What is the Purpose of our Life?

Muslims who are alcoholics and who can drink most of the non-Muslims under the table.

3. Muslims best as a whole:

Inspite of all the black sheep in the Muslim community, Muslims taken on the whole, yet form the best community in the world. We are the biggest community of tee-totallers as a whole, i.e. those who don't imbibe alcohol. Collectively, we are a community which gives the maximum charity in the world. There is not a single person in the world who can even show a candle to the Muslims where modesty is concerned; where sobriety is concerned; where human values and ethics are concerned.

4. Don’t judge a car by its driver:

If you want to judge how good is the latest model of the "Mercedes" car and a person who does not know how to drive sits at the steering wheel and bangs up the car, who will you blame? The car or the driver? But naturally, the driver. To analyze how good the car is, a person should not look at the driver but see the ability and features of the car. How fast is it, what is its average fuel consumption, what are the safety measures, etc. Even if I agree for the sake of argument that the Muslims are bad, we can’t judge Islam by its followers? If you want to judge how good Islam is then judge it according to its authentic sources, i.e. the Glorious Qur'an and the Sahih Hadith.

5. Judge Islam by its best follower i.e. Prophet Mohammed (pbuh):

If you practically want to check how good a car is put an expert driver behind the steering wheel. Similarly the best and the most exemplary follower of Islam by whom you can check how good Islam is, is the last and final messenger of God, Prophet Muhammad ﷺ. Besides Muslims, there are several honest and unbiased non-Muslim historians who have acclaimed that prophet Muhammad ﷺ was the best human being. According to Michael H. Hart who wrote the book, 'The Hundred Most Influential Men in History', the topmost position, i.e. the number one position goes to the beloved prophet of Islam, Muhammad ﷺ. There are several such examples of non-Muslims paying great tributes to the prophet, like Thomas Carlyle, La-Martine, etc.
b) The Faith of Islam is the responsible for the backwardness of some Muslim nations?

1. History verifies the fact that Islam was able to establish a great civilization in a very short period after its advent. This civilization was one of the most lasting civilizations in history. Proof of this can still be witnessed in the various branches of the Islamic heritage, which is manifested in the arts and literature that exist up to this very day. Libraries all over the world exhibit thousands of Islamic manuscripts written in Arabic, which illustrate the extent of the great civilization that was inspired by the Faith of Islam and which extends from the Eastern boundaries of Persia bordering on India in the East to Andalusia, which is known as Spain in the West.

The influence of the grandeur of the Islamic civilization in Spain can still be seen and cannot be denied. In the twelfth and thirteenth centuries Europe initiated an organized movement of translating Islamic works in all subjects, and these works which were the outcome of the Islamic civilization, formed the foundation upon which Europe’s modern civilization was established.

2. The Qur’an contains many verses which express the greatest respect for knowledge and those who acquired knowledge. The Qur’anic verse urge Muslims to look at the Universe and meditate upon creation and how the earth was prepared for habitation. The very first verse five verses inspired to the Prophet emphasized the importance of knowledge, reading and meditation. This matter was understood by the Muslims to be of the greatest significance and they accordingly followed the Divine Command.

3. The backwardness of some Muslims today cannot be blamed on Islam, since Islam is against all forms of backwardness. When Muslims fail to understand the true spirit and teachings of Islam they will be unable to keep pace with the progress of the world that increases daily. The reason of this situation was explained by the famous Algerian intellectual, the late Malik Ibn Nabi, who said that the backwardness Muslims suffer today in not in any way caused by Islam but is a penalty deservedly inflicted by Islam upon Muslims for forsaking its teachings, and not adhering to it, as is believed by many people who are ignorant of the truth of the matter. Thus there is absolutely no connection between Islam and the backwardness of some Muslims.

4. Islam keeps pace with every aspect of the development of civilization and will continue to do so for the benefit of mankind. When Muslims search for
the real cause of their backwardness, they will realize that in no way Islam is to blame. There are many other factors which date back to the aftermath of colonization, which hindered the development and progress of the Islamic world. This factor, in addition to the internal problems of these lands, let the Muslims to neglect and forget the constructive elements that are essential for development and progress as advocated by Islam.

5. Under no circumstances should Islam be held responsible for the backward state of some Muslim countries in the world of today. This can be considered a stage in the history of these nations which will not continue forever. Likewise, Islam cannot be accused of being responsible for the backwardness of Latin America.

Academic objectivity in judging Islam’s attitude towards civilization should be based on a fair and unbiased study of the principles of Islam and not on rumours, false allegations, and preconceived opinions that have no bearing whatsoever on the truth of the matter.70

So many untruths have been directed at Islam which try to make Islam look like something strange and foreign to Westerners. In deciding upon what to make of Islam, remember this: Would you agree to adopt this fastest growing religion if it was a harsh and inhumane way of life?
Misconception 5

When a Muslim is allowed to marry a maximum of four wives; why did Prophet Muhammed (pbuh) MARRY eleven wives?

In Surah Nisa, chapter 4, the Qur’an states that a Muslim male is allowed to marry a maximum of up to four wives. However at the same time there are certain stringent criteria that have to be followed if he wishes to do so. The following verse in the Qur’an makes Prophet Muhammed (pbuh) an exception to this rule.

{It is not lawful for thee (Muhammed) (to marry more) women after this, nor to change them for (other) wives, even though their beauty attract thee, except any thy right hand should possess (as hand maidens) and Allah doth watch over all things.} [33: 52]

This verse clearly grants Prophet Muhammed (pbuh) permission to keep all his wives who are the mothers of the believers “Ummul-Mumineen” but prohibits him to marry any more except those that his right hand possessed. People falsely accuse the Prophet (pbuh) of being hypersexual because he had eleven wives. If one studies the life history of the Prophet (pbuh), only two of his marriages, one with Khadija (r.a), and the other, with Ayesha (r.a) were marriages in the normal course. All his other marriages were contracted as a necessity and were based on various considerations.

The 1st marriage of the Prophet (pbuh) took place when he was 25 years of age and he married Lady Khadija (r.a) who was twice widowed and was 40 years old. If the Prophet (pbuh) were hypersexual, why would he marry (his first marriage) a woman who was 15 years older than himself and already twice widowed? As long as his first wife, Lady Khadija (r.a) was alive; he never took a second wife. Lady Khadija (r.a) passed away when the Prophet (pbuh) was approximately 51 years of age, and only after this did he remarry. If he married eleven wives for sexual reasons, he should have had multiple wives during his youth. Contrary to this, history records that all his remaining ten marriages took place when he was between the age of 53 and 59 years. He passed away at the age of 63 years.
Nine of his wives were between the ages of 36 to 50 years. His importance in becoming known as a Messenger of Almighty Allah had spread in the whole of Arabia and also into the neighboring countries. The *rulers of those countries and the chieftains of the different tribes asked the Prophet’s hand in marriage* for their daughters or sisters. So out of necessity to foster closer ties with the other countries and tribes the Prophet accepted the proposals. If these malicious charges were true, then he would have easily got younger and lovelier girls to marry. He was the ruler of the whole of the Arabian Peninsula yet his life was so plain and simple that when the emissaries of the foreign kings and emperors came to pay him homage and allegiance they were shocked at the simplicity of his living conditions and that of all of his wives.

During that period of time in Arabia, nobody could carry out the work of reform and upliftment unless he belonged to, or was related to some specific tribe. Thus in the interest of his mission, the Prophet needed good inter-tribal relationships, and he had to weld the quarreling tribal and clannish factions into one Muslim ummah, as brethren in faith (Ikhwan fi’d-din) by accepting the proposals from those quarters.

For instance, his wife **Juwayriyya (r.a)** belonged to the Banu Mustaliq clan that was very powerful. The entire clan was a bitter enemy of Islam from the beginning until they were defeated in military campaign. But when the Prophet (pbuh) married Juwayriyya (r.a), the Muslims released all their prisoners, as they could not keep the Prophet’s relatives in bondage. It was due to this marriage that the whole clan of Banu Mustaliq accepted Islam and became peaceful and obedient to the laws of the new Islamic state.

**Maymunah (r.a)** also came from a very powerful and recalcitrant clan from Najd and was the sister of the wife of the chief of the clan. It was this clan that had brutally murdered seventy members of an Islamic missionary deputation. The Prophet’s (pbuh) marriage with Maymunah (r.a) changed the whole atmosphere and Najd accepted Madinah Munawwarah’s authority under the leadership of the Prophet (pbuh).

**Umm Habibah (r.a)** was the daughter of the Quraysh chief, Abu Sufyan. It was after the Prophet’s (pbuh) marriage to Umm Habibah that Abu Sufyan never fought against the Prophet (pbuh). This marriage was largely responsible for the conquest of Makkah. Furthermore, Umm Habibah was first married to a certain Ubaydullah and immigrated with him to Abyssinia, where Ubaydullah became a Christian and a drunkard, and excessive consumption of wine killed him. It was a double shock to her that her husband had become a Christian and a drunkard and later died. Yet the Prophet married her for the sake of bringing peace between the clans.
Safiyyah (r.a) was the daughter of a very prominent Jewish chief, Huyyah ibn Aktab. In consideration of her family status, she could not be merged into an ordinary household. So the Prophet (pbuh) himself married her. After this marriage, the Jews did not revive their opposition to the Prophet (pbuh) and his mission.

It was also the Prophet’s (pbuh) desire to bind in relationship with those of his great companions (sahabah) who were trained for future leadership. He married Abu Bakr’s daughter, Ayesha. In turn the prophet married one of his daughters to Uthman and another daughter to Ali. Umar could not be kept outside this wide circle of relationship; so by marrying Umar’s daughter, Hafsah, the Prophet forged a strong bond of relationship within the Islamic movement thus strengthening the pillars of the ummah.

The Prophet had arranged a marriage between Zaynab his first cousin, and Zayd ibn Haritha (his freed slave) whom he had adopted as his son. This marriage of Zaynab with Zayd was intended to break the family and social barriers but the marriage did not prove to be successful and ended in divorce. When the Prophet realized that Zaynab was left alone, he felt his responsibility in the matter. He also had to break another pre-Islamic convention according to which an adopted son became a real son. This difficult problem was solved by the Prophet’s marriage to Zaynab (as mentioned in the Qur’an, in Surah Ahzab, chapter no: 33 verse 37) to annul that pre-Islamic conception and promulgate an Islamic law instead.

Another lady, also with the name Zaynab was the daughter of Khuzayma ibn Al-Haith, who belonged to the Hawazin clan. Her husband was killed in the battle of Uhud, and to rescue her from her pathetic and financially difficult situation, the Prophet took her as his wife.

After the revelation of the verse in Surah Ahzab, chapter 33, v, 52, the Prophet married Mary the Copt only, who was sent as a present by the Emperor Muqauqas of Egypt. Since the Emperor of Egypt, (a Christian) had sent Prophet Muhammed a slave girl as a present he could not refuse this gift, as a refusal would have disturbed the political alliance. The Prophet could not keep her as a slave girl either, since he preached that slaves should be freed. The only option left open to him was to marry her as the Qur’an gave him permission to do so, and to set a practical example for all time that Islam prohibits slavery.

There are hundreds of unbiased Christian scholars and historians who have written volumes in praise of the Prophet of Islam over the centuries.
Misconception 6

Why Prophet Muhammad (PBUH) marriage A‘ishah while his age was 6 years?

The issue of `A’ishah bint Abi Bakr has arisen purely around the fact that she married Prophet Muhammad (peace and blessings be upon him) when she was young and as you said, “Do we know what her true age was?” The problem is that we are dependent on reports of information. Even with accurate reporting, it is difficult to sustain that level of accuracy 100% of the time, all the time.

The true records that are referred to by Muslims for guidance are the Qur’an and the Hadiths (traditions) of Prophet Muhammad, the essence of both of which is the religion of Islam. They are not sociology textbooks although Islam covers all aspects of life. One of the foremost records depended upon is the collection of hadiths of Prophet Muhammad in the Sahih of Al-Bukhari. From the translation of Dr. Amin Al-Masri of Cambridge University, England and Head of Shari`ah and Islamic Studies in Makkah, we are informed:

`A'ishah reported that the Prophet wrote the marriage contract with her when she was six years old and he consummated his marriage when she was nine years old. Hisham said: “I have been informed that `A'ishah remained with the Prophet for nine years (i.e., till his death).” (Al-Bukhari 7: 65)

The Prophet wrote the (marriage contract) with `A'ishah while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years (i.e., till his death). (Al-Bukhari 7: 88)

Islamic scholar Maulana Muhammad Ali was one of the first to challenge `A'ishah’s age. In his books Muhammad, the Prophet and Living Thoughts of the Prophet Muhammad, he states:

A great misconception prevails as to the age at which `A'ishah was taken in marriage by the Prophet. Ibn Sa`d has stated in the Tabaqat that when Abu Bakr (father of `A'ishah) was approached on behalf of the Prophet, he
replied that the girl had already been betrothed to Jubair and that he would have to settle the matter first with him. This shows that `A'ishah must have been approaching maturity at the time.

Again, the *Isaba*, speaking of the Prophet’s daughter Fatimah, says that she was born five years before the Call and was about five years older than `A'ishah. This shows that `A'ishah must have been about ten years at the time of her betrothal to the Prophet, and not six years as she is generally supposed to be.

This is further borne out by the fact that `A'ishah herself is reported to have stated that when the fifty-fourth chapter [i.e., surah] of the Qur’an entitled “The Moon” [Al-Qamar] was revealed, she was a girl playing about and remembered certain verses then revealed. Now the fifty-fourth chapter was undoubtedly revealed before the sixth year of the Call. All these considerations point to but one conclusion, viz., that `A'ishah could not have been less than ten years of age at the time of her *nikah*, which was virtually only a betrothal.

And there is one report in the *Tabaqat* that `A'ishah was nine years of age at the time of *nikah*. Again it is a fact admitted on all hands that the *nikah* of `A'ishah took place in the tenth year of the Call in the month of Shawwal. This is while there is also preponderance of evidence as to the consummation of her marriage taking place in the second year of Hijrah in the same month, which shows that full five years had elapsed between the *nikah* and the consummation. Hence, there is not the least doubt that `A'isha was at least nine or ten years of age at the time of betrothal, and fourteen or fifteen years at the time of marriage.

If we dig deeper, we find that the great Islamic historian Ibn Jarir At-Tabari in his *History* iterated:

In the time before Islam, Abu Bakr married two women. The first was Fatila daughter of `Abdul `Uzza, from whom `Abdullah and `Asmaa’ were born. Then he married Umm Ruman, from whom `Abdur-Rahman and `A’ishah were born. These four were born before Islam.

Looking at `A'ishah’s impressions of her early life, we can indeed see that she was born before the Call:

Since I reached the age when I could remember things, I have seen my parents worshiping according to the right faith of Islam. Not a single day passed but Allah’s Messenger visited us both in the morning and in the evening. When the Muslims were persecuted, Abu Bakr set out for Ethiopia as an emigrant. When he reached a place called Bark Al-Ghimad, he met Ibn...
What is the Purpose of our Life?

Ad-Daghna, the chief of the Qara tribe, who asked Abu Bakr, “Where are you going?” Abu Bakr said, “My people have turned me out of the country and I would like to tour the world and worship my Lord.” Ibn Ad-Daghna said, “A man like you will not go out, nor will he be turned out, as you help the poor earn their living, keep good relations with your kith and kin, help the disabled (or the dependents), provide guests with food and shelter, and help people during their troubles. I am your protector. So, go back and worship your Lord at your home.”

Ibn Ad-Daghna went along with Abu Bakr and took him to the chiefs of Quraysh saying to them, “A man like Abu Bakr will not go out, nor will he be turned out. Do you turn out a man who helps the poor earn their living, keeps good relations with kith and kin, helps the disabled, provides guests with food and shelter and helps the people during their troubles?” (Al-Bukhari 3: 37 #494)

570 CE: Prophet Muhammad born
595 CE: Married Khadijah, his first wife
610 CE: Received the revelation that led to his Call to Islam
613 CE: Started preaching publicly
615 CE: His daughter Fatimah born
622 CE: Left Makkah for Madinah
623 CE: ‘A’ishah entered the household of Prophet Muhammad
625 CE: Battle of Uhud

The famous classical commentator on the Qur’an, Ibn Kathir, wrote in Al-Bidayya wan-Nihaya: “Asmaa’ died in 73 AH at the age of one hundred years. She was ten years older than her sister ‘A’ishah.”

It might be worth noting that pubescence is characterized by the proliferation of sex cells which begins with the menarche, or first menstruation, in girls. Research has noted that the average age at which the menarche begins has been decreasing among Western European girls and apparently among girls of the United States and Canada, as well, since as far back as 1976. What this means is that we should try to avoid generalizations about when menstruation begins; this differs from culture to culture as well as epoch to epoch. If you want to take this further: puberty comes from the Latin word *pubertas*, which means “adult”. The Qur’an states what means:
What is the Purpose of our Life?

{And when the children among you have attained to puberty, let them seek permission as those before them sought permission; thus does Allah make clear to you His communications, and Allah is Knowing, Wise} [24: 59]

It all depends on what one wishes to recognize, the laws of nature or the social laws constructed by man. ‘A’ishah married willingly under circumstances that supported that marriage, whichever argument one chooses to follow.
Misconception 7

Why is alcohol forbidden in Islam?

In these days, countries that allow alcohol are suffering from it and the number of alcoholics is increasing rapidly. In the U.S.A., for example, the number of alcoholics has increased from four million in the 1960s to ten million in the 1970s. In Britain, the number of alcoholics has increased from half a million to one million. In some European countries, the percentage of alcoholics is 8% of the population!

Alcoholic drinks are the only poison that is licensed in those countries. However, Islam took a clear attitude towards alcoholic drinks more than 1400 years ago. Islam prohibits such drinks. Any drink that causes drunkenness is prohibited in Islam regardless of the matter it is made from and regardless of the quantity.

According to Islam, if too much of a drink causes drunkenness, then any small quantity of this drink is prohibited, because all alcoholics start with small quantities, then they become the slaves of alcohol.

Islam does not only prohibit drinking alcoholic drinks, but also prohibits making them. Islam also prohibits carrying, selling, or buying such drinks. According to Islam, if something is prohibited, all means to it are also prohibited. The reason is that it is no use to forbid something and allow the means leading to it at the same time. If alcoholic drinks are prohibited, all means to them should be prohibited; Islam prohibits the making, transporting, importing exporting, buying, and selling and selling of such drinks.

However there are some illusions that many people falsely believe about alcohol. In this article we will try to discuss and refute them to show the wisdom of prohibiting alcohol in Islam. We will also prove that Islam does not prohibit a thing unless it is harmful and dangerous.

Illusions and Facts:

1- Alcohol and Appetite: It was believed that alcoholic drink function as appetizers, but this is against confirmed scientific facts. Alcoholic drinks function as appetizers for the first week or month only, then soon the
What is the Purpose of our Life?

stomach and other parts of the digestive system become inflamed. Infections and ulcers begin to show up; vomiting starts; all appetite is lost.

2- Alcohol and False Warmth: It was also believed that alcoholic drinks cause warmth in the human body. But facts proved that it is only a false warmth caused by the widening of outer blood vessels. But if the drunkard is exposed to cold weather, he loses all his warmth and energy and may die of cold thinking he is enjoying warmth.

3- Alcohol and the sexual drive: Alcoholic drinks increase the sexual desire and thus may lead the drunkard to commit strange crimes under the influence of alcohol because his brain cannot function normally and in this case social values are trespassed. However, continuous drinking of alcoholic drinks ends up with sexual impotency. This shows us the wisdom of prohibiting alcohol in Islam.

Alcohol and Health:

Alcoholic drinks, which are prohibited by Islam, have a destructive effect on the nervous system through the direct toxic effect. Besides, alcohol may lead to alcoholism with its psychological and mental troubles such as convulsions and hallucination. Further, alcohol leads to malnutrition caused by inflammations in the digestive system, repeated vomiting, loss of appetite, and bad absorption in the digestive system. To add, some alcohols may cause complete blindness and heat failure owing to their severe toxicity.

An alcoholic becomes careless, selfish, easily provoked, and suspicious. He may suffer paranoia. He becomes sexually impotent. He is hated by his wife and children. He suffers from melancholy. He may end up committing suicide. An alcoholic may suffer from hallucinations: he may think he sees unreal ghosts or hear unreal voices or smell unreal scents.

Alcohol causes decay in the cells of the brain and the cortex. This may cause alcoholic psychosis and loss of memory. In this stage, an alcoholic loses the ability to distinguish the concrete from the abstract and the real from the unreal. He cannot even know the day or the place. An alcoholic loses the ability to calculate, to add or substract the easiest numbers. An alcoholic cannot remember the most recent incidents in his life.

An alcoholic may become unable to stand up without losing his balance. When he walks, he staggers. When he speaks, he slurs. He may suffer from
the clubbing and swelling of his fingers. A male alcoholic develops female qualities and female alcoholic develop male qualities such as the stoppage of menstruation and the complete loss of the sexual motive.

An alcoholic suffers continual nightmares, where he sees and hears terrible things. All his life becomes a series of delusions and hallucinations. He may faint and lose consciousness any time.

The body of an alcoholic soon loses resistance to microbes and thus becomes an easy prey to any microbe. He has troubles in the kidneys, albumin in the urine, fatal blood acidity, which may end tragically with heart failure.

An alcoholic does not usually care for buying food. If he buys food, he has no appetite to eat it. If he eats it, he vomits what he has eaten. If he does not vomit, his digestive system cannot function well or absorb well. Thus an alcoholic soon goes into malnutrition and lack of vitamins; especially vitamin B. further, this Vitamin B is consumed by alcohol in the process of oxidization.

As a result of the lack of Vitamin B and malnutrition, the alcoholic may suffer paralysis in the hands, feet, and legs. He may have infections in the brain. He may have decay in cortex cells, which leads to madness. He may have infection in eye nerves, which ends up with blindness. Alcohol is simply a poison.

A drunkard may fall down under the influence of wine. This fall may cause a brain shock, a brain pressure, and a breakage in the backbone, bone breakage, or bleedings.
Why is pork forbidden in Islam?

The fact that consumption of pork is prohibited in Islam is well known. The following points explain various aspects of this prohibition:

1. Pork prohibited in Qur’an

The Qur’an prohibits the consumption of pork in no less than 4 different places. It is prohibited in 2:173, 5:3, 6:145 and 16:115.

\[
\text{Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah.} \ [5:3]
\]

The above verses of the Holy Qur’an are sufficient to satisfy a Muslim as to why pork is forbidden.

2. Pork prohibited in the Bible

The Christians are likely to be convinced by their religious scriptures. The Bible also prohibits the consumption of pork, as stated in the book of Leviticus.

“And the swine, though he divide the hoof, and be cloven footed, yet he cheweth not the cud; he is unclean to you”.

“Of their flesh shall ye not eat, and their carcass shall ye not touch, they are unclean to you.” [Leviticus 11:7-8]

Pork is also prohibited in the Bible in the book of Deuteronomy.

“And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you. Ye shall not eat of their flesh, nor touch their dead carcass.” (Deuteronomy 14:8)
A similar prohibition is repeated in the Bible in the book of Isaiah chapter 65 verse 4- ... “which eat swine’s flesh, and broth of abominable things is in their vessels”.

3. Consumption of pork causes many diseases:

Non-Muslims and atheists will agree only if convinced through reason, logic and science. Eating of pork can cause no less than seventy different types of diseases. A person can have various helminthes like roundworm, pinworm, hookworm, etc. One of the most dangerous is Taenia Solium, which in layman’s terminology is called tapeworm. It harbours in the intestine and is very long. Its ova i.e. eggs, enter the blood stream and can reach almost all the organs of the body. If it enters the brain it can cause memory loss. If it enters the heart it can cause heart attack, if it enters the eye it can cause blindness, if it enters the liver it can cause liver damage. It can damage almost all the organs of the body. Another dangerous helminthes is Trichura Tichurasis. A common misconception about pork is that if it is cooked well, these ova die. In a research project undertaken in America, it was found that out of twenty-four people suffering from Trichura Tichurasis, twenty-two had cooked the pork very well. This indicates that the ova present in the pork do not die under normal cooking temperature.

4. Pork has over 90% fat building material

This fat gets deposited in the blood vessels and causes hypertension and heart attacks. It is not surprising that over 50% of Americans suffer from hypertension.

5. Pig is one of the filthiest animals on earth

It lives and thrives on muck, faeces and dirt. It is the best scavenger on earth. In the villages they don’t have modern toilets and the villagers excrete in the open air, which is very often cleared by pigs. Some may argue that in advanced countries like Australia, pigs are bred in very clean and hygienic conditions. Even in these hygienic conditions the pigs are kept together in sties. No matter how hard you try to keep them clean they are filthy by nature. They eat and enjoy their own as well as their neighbour’s excreta.
Misconception 9

Why the Islamic code of punishment is brutal?

1. Islam is not a religion that advocates brutality. On the contrary it calls for mercy, clemency, and toleration. Nevertheless, it insists on establishing law and order in the community so as to safeguard the freedom and the rights of its members, and to protect their lives, beliefs, wealth possessions, and families. When Islam imposes a certain punishment for a specific sin, it takes into consideration two factors.

   a) Man is not infallible, but is constantly exposed to temptation. Thus the door of repentance is always open to those who regret having committed sins and repent and desire to atone.

   b) Every member of the community is entitled to live a life of safety and to feel that he, his family, and his property are not exposed to any kind of danger. Thus the depraved or corrupted behaviour of criminals should be dealt with accordingly, so that the peace-loving members of the community would not live in a state of fear and apprehension.

2. Although Islam has made laws to punish crimes, it requires decisive proof of the guilt of the accused person before passing a sentence on him and does not enforce the punishment if there is any doubt concerning his guilt. Also if any guilty person repents sincerely of his sin, the sentence can be suspended if the judge is convinced of the sincerity of the accused. The Prophet said:

   “Try to prevent enforcing the penalty on Muslims wherever it is possible to do so, and should there be the slightest doubt as to the guilt of the accused person, set him free. It is far better that a judge errs in remitting the penalty than erring in enforcing it.”

   Such an authentic Saying from the Traditions of the Prophet is the essence of mercy and tolerance.

3. The penalty of adultery in Islam depends on a certain condition that makes it almost impossible to enforce. The condition is that the act of adultery must be witnessed by four people who must swear that they saw
the act committed. Accordingly, the two incidents in the history of Islam when this penalty was enforced were the result of the confession of the guilty parties and not of the evidence of witness. The Prophet did his best to try and persuade the guilty person to change their statements in which they confessed their guilt but they confirmed them and the Prophet was accordingly compelled to order enforcing the penalty, in spite of his profound grief. In view of condition stipulated and the extreme difficulty of fulfilling it, such a punishment never occurred again in the history of Islam.

4. Islam does not cut off the hand of a starving person who steals to feed himself or to feed his starving children. Islam punishes the thief who steals the money or possessions of hard-working people who earn their living honestly. Such a thief spreads evil in the community and deserves no sympathy and mercy from anybody for he himself had no mercy or sympathy for the people he robbed. In fact the victim might have been in dire need of the money stolen from him, and every community is entitled to have laws that are enforced to ensure its safety and stability.

When this penalty was imposed in Islamic communities, the crime of theft occurred so infrequently that merchants left their goods unguarded and people did not lock the doors of their houses. On the other hand, theft is widespread and rampant in communities where lenient measures are taken against it, with the result that theft has become a serious problem in many communities {Al-Ghazali, Muhammad. One Hundred Questions about Islam. Vol. 2. P.41}.

5. The reason for imposing the penalty for theft is to ensure social justice and to abolish poverty, which would prevent people from resorting to theft. It is significant to note that the second Rightly-Guided Caliph, ‘Omar Ibn Al-Khattab, suspended the penalty incurred by theft in the year that famine struck the Islamic states.

During the last years of ‘Omar Ibn Al-Khattab’s reign, the penalty for theft was justly enforced with the result that the crime of theft and highway robbery were so rare that the people who traveled from Makkah to Syria were perfectly safe and feared no one but God Almighty, and the possibility that their sheep might be attacked by wolves. The state of stability existed because every thief knew that the punishment would be and thought a thousand times before committing the crime of theft or any other crime, with the result that punishment for theft was rarely enforced.
Which then is preferable, a law-abiding community that lives in peace without fear even if a few criminals are punished, or a community that lives in fear while its prisons are crowded with criminals? With whom should we sympathize? The criminals or the members of the community?
What is the Purpose of our Life?

Misconception 10

When Islam is against idol worship, why do Muslims worship and bow down in prayer to the Kaaba?

No religion is more vocal in condemning idol worship than Islam. The Muslims do not worship Kabah, only God, or Allah. While circumambulating the Kabah they chant La Illa Ha Ill-lal-lah (There is no Deity worthy of worship other then Allah (God)).

The Kabah is for unifying Muslims at prayer. It would be chaotic if Muslims prayed in any direction they chose. The Kabah provides a chance to unify in prayer as all Muslims face one spot, the Kabah. Throughout the globe people from various countries face North, South, East and West only to face the Kabah. When the Arabs drew the map of the globe, they put Makkah in the center; but when the Western people gained power, they put Greenwich in the center. But if you look at the map, Makkah continues to be in the center of the globe even today. Alhamdulillah!

Some accuse Muslims to be idol worshippers because they kiss the black rock at Kabah. This they do only because they saw the prophet do it. The black stone has no power to benefit or harm you. In olden times, the call to prayer was given by standing on the top of Kabah. If Muslims were idol worshippers, would they stand on top of their ‘idol’ and call people to pray. Does a Hindu or a Christian stand on top of their idols and call others to join in the worship?
Chapter Six

6

From Darkness to light

How I came to Islam

By the former pop singer Cat Stevens

(Cat Stevens was one of the most successful singer/songwriters of the first half of the '70s, and several of his soft, romantic, and sometimes mystical singles were Top 10 hits........)

The Rolling Stone Encyclopedia of Rock & Roll (Simon & Schuster, 2001)

"..Under the name "Cat Stevens", he has sold over 60 million albums around the world since the late 1960s..." wikipedia.com
All I have to say is all what you know already, to confirm what you already know, the message of the Prophet (Sallallahu alaihi wa sallam - May Allaah’s Peace and Blessings be upon him) as given by God - the Religion of Truth. As human beings we are given a consciousness and a duty that has placed us at the top of creation. Man is created to be God's deputy on earth, and it is important to realize the obligation to rid ourselves of all illusions and to make our lives a preparation for the next life. Anybody who misses this chance is not likely to be given another, to be brought back again and again, because it says in Qur'an Majeed that when man is brought to account, he will say, "O Lord, send us back and give us another chance." The Lord will say, "If I send you back you will do the same."

My early religious upbringing

I was brought up in the modern world of all the luxury and the high life of show business. I was born in a Christian home, but we know that every child is born in his original nature - it is only his parents that turn him to this or that religion. I was given this religion (Christianity) and thought this way. I was taught that God exists, but there was no direct contact with God, so we had to make contact with Him through Jesus - he was in fact the door to God. This was more or less accepted by me, but I did not swallow it all.
I looked at some of the statues of Jesus; they were just stones with no life. And when they said that God is three, I was puzzled even more but could not argue. I more or less believed it, because I had to have respect for the faith of my parents.

**Pop star**

Gradually I became alienated from this religious upbringing. I started making music. I wanted to be a big star. All those things I saw in the films and on the media took hold of me, and perhaps I thought this was my God, the goal of making money. I had an uncle who had a beautiful car. "Well," I said, "he has it made. He has a lot of money." The people around me influenced me to think that this was it; this world was their God.

I decided then that this was the life for me; to make a lot of money, have a 'great life.' Now my examples were the pop stars. I started making songs, but deep down I had a feeling for humanity, a feeling that if I became rich I would help the needy. (It says in the Qur'an, we make a promise, but when we make something, we want to hold onto it and become greedy.)

So what happened was that I became very famous. I was still a teenager, my name and photo were splashed in all the media. They made me larger than life, so I wanted to live larger than life and the only way to do that was to be intoxicated (with liquor and drugs).

**In hospital**

After a year of financial success and 'high' living, I became very ill, contracted TB and had to be hospitalized. It was then that I started to think: What was to happen to me? Was I just a body, and my goal in life was merely to satisfy this body? I realized now that this calamity was a blessing given to me by Allah, a chance to open my eyes - "Why am I here? Why am I in bed?" - and I started looking for some of the answers. At that time there was great interest in the Eastern mysticism. I began reading, and the first thing I began to become aware of was death, and that the soul moves on; it does not stop. I felt I was taking the road to bliss and high accomplishment. I started meditating and even became a vegetarian. I now believed in 'peace and flower power,' and this was the general trend. But what I did believe in particular was that I was not just a body. This awareness came to me at the hospital.
One day when I was walking and I was caught in the rain, I began running to the shelter and then I realized, 'Wait a minute, my body is getting wet, my body is telling me I am getting wet.' This made me think of a saying that the body is like a donkey, and it has to be trained where it has to go. Otherwise, the donkey will lead you where it wants to go.

Then I realized I had a will, a God-given gift: follow the will of God. I was fascinated by the new terminology I was learning in the Eastern religion. By now I was fed up with Christianity. I started making music again and this time I started reflecting my own thoughts. I remember the lyric of one of my songs. It goes like this: "I wish I knew, I wish I knew what makes the Heaven, what makes the Hell. Do I get to know You in my bed or some dusty cell while others reach the big hotel?" and I knew I was on the Path.

I also wrote another song, "The Way to Find God Out." I became even more famous in the world of music. I really had a difficult time because I was getting rich and famous, and at the same time, I was sincerely searching for the Truth. Then I came to a stage where I decided that Buddhism is all right and noble, but I was not ready to leave the world. I was too attached to the world and was not prepared to become a monk and to isolate myself from society.

I tried Zen and Ching, numerology, tarot cards and astrology. I tried to look back into the Bible and could not find anything. At this time I did not know anything about Islam, and then, what I regarded as a miracle occurred. My brother had visited the mosque in Jerusalem and was greatly impressed that while on the one hand it throbbed with life (unlike the churches and synagogues which were empty), on the other hand, an atmosphere of peace and tranquillity prevailed.

The Qur'an

When he came to London he brought back a translation of the Qur'an, which he gave to me. He did not become a Muslim, but he felt something in this religion, and thought I might find something in it also.

And when I received the book, a guidance that would explain everything to me - who I was; what was the purpose of life; what was the reality and what would be the reality; and where I came from - I realized that this was the true religion; religion not in the sense the West understands it, not the type
What is the Purpose of our Life?

for only your old age. In the West, whoever wishes to embrace a religion and make it his only way of life is deemed a fanatic. I was not a fanatic, I was at first confused between the body and the soul. Then I realized that the body and soul are not apart and you don't have to go to the mountain to be religious. We must follow the will of God. Then we can rise higher than the angels. The first thing I wanted to do now was to be a Muslim.

I realized that everything belongs to God, that slumber does not overtake Him. He created everything. At this point I began to lose the pride in me, because hereto I had thought the reason I was here was because of my own greatness. But I realized that I did not create myself, and the whole purpose of my being here was to submit to the teaching that has been perfected by the religion we know as Al-Islam. At this point I started discovering my faith. I felt I was a Muslim. On reading the Qur'an, I now realized that all the Prophets sent by God brought the same message. Why then were the Jews and Christians different? I know now how the Jews did not accept Jesus as the Messiah and that they had changed His Word. Even the Christians misunderstand God's Word and called Jesus the son of God. Everything made so much sense. This is the beauty of the Qur'an; it asks you to reflect and reason, and not to worship the sun or moon but the One Who has created everything. The Qur'an asks man to reflect upon the sun and moon and God's creation in general. Do you realize how different the sun is from the moon? They are at varying distances from the earth, yet appear the same size to us; at times one seems to overlap the other.

Even when many of the astronauts go to space, they see the insignificant size of the earth and vastness of space. They become very religious, because they have seen the Signs of Allah.

When I read the Qur'an further, it talked about prayer, kindness and charity. I was not a Muslim yet, but I felt that the only answer for me was the Qur'an, and God had sent it to me, and I kept it a secret. But the Qur'an also speaks on different levels. I began to understand it on another level, where the Qur'an says, "Those who believe do not take disbelievers for friends and the believers are brothers." Thus at this point I wished to meet my Muslim brothers.
Conversion

Then I decided to journey to Jerusalem (as my brother had done). At Jerusalem, I went to the mosque and sat down. A man asked me what I wanted. I told him I was a Muslim. He asked what was my name. I told him, "Stevens." He was confused. I then joined the prayer, though not so successfully. Back in London, I met a sister called Nafisa. I told her I wanted to embrace Islam and she directed me to the New Regent Mosque. This was in 1977, about one and a half years after I received the Qur'an. Now I realized that I must get rid of my pride, get rid of Iblis, and face one direction. So on a Friday, after Jumma' I went to the Imam and declared my faith (the Kalima) at this hands. You have before you someone who had achieved fame and fortune. But guidance was something that eluded me, no matter how hard I tried, until I was shown the Qur'an. Now I realize I can get in direct contact with God, unlike Christianity or any other religion. As one Hindu lady told me, "You don't understand the Hindus. We believe in one God; we use these objects (idols) to merely concentrate." What she was saying was that in order to reach God, one has to create associates, that are idols for the purpose. But Islam removes all these barriers. The only thing that moves the believers from the disbelievers is the salat (prayer). This is the process of purification.

Finally I wish to say that everything I do is for the pleasure of Allah and pray that you gain some inspirations from my experiences. Furthermore, I would like to stress that I did not come into contact with any Muslim before I embraced Islam. I read the Qur'an first and realized that no person is perfect. Islam is perfect, and if we imitate the conduct of the Holy Prophet (Sallallahu alaihi wa sallam) we will be successful.

May Allah give us guidance to follow the path of the ummah of Muhammad ﷺ. Ameen! -- Yusuf Islam (formerly Cat Stevens)
The things related in this book are more important than anything else in your life. Perhaps you have so far failed to give due consideration to the importance of this subject or perhaps you may never have even thought about it before. However, be assured that to recognize Allah, Who has created you, is more important and urgent than anything else you can do.

Think about what He has granted you: you live in a world subtly-planned down to its slightest detail and created specially for you. You had no part in this process. You opened your eyes one day and found yourself amidst countless blessings. You can see, you can hear, you can feel...

And it is so because He willed such a creation. In a verse it is said:

\textit{(It is He Who brought you forth from the wombs of your mothers when you knew nothing; and He gave you hearing and sight and intelligence and affections: that you may give thanks (to Allah)). [16. 78]}

As stated in the verse, it is none but Allah Who has given you everything you own and Who created the universe you live in. Therefore, come and submit your whole self to Allah and be grateful to Him for all the blessings He has endowed you with and thereby earn an eternal reward.
We all know that death is the final destiny of every living being, the crucial question is: what happens after death? Muslims like all believers in scriptures believe in the Resurrection after death wherein all will meet just rewards or punishments in an eternal life, either in the bliss of Gardens of Paradise or the blazing fires of Hell. As for those who sincerely accept Islam as a way of life, they surely took the safe path that leads to happiness and the bliss after death. As for those who commit evil acts in this world against innocent people and without any just basis, they would be punished and penalized for what they have committed against innocent people. However, if one commits any act of disobedience against the Commandments of Allah, the Almighty; it is totally up to the Will and Mercy of Allah. If He Wishes to torture the evildoer by His justice, there is no one to intercede on his behalf unless Allah permits. And if Allah wishes to pardon such an evildoer, He would do so out of His Mercy and Generosity.

As for those who turn away from Islam, or turn their backs to it and die as non-Muslims, we do believe that such people would stay in the Fire of Hell eternally.

Therefore, we urge every sensible, thoughtful and respective human being to seek true salvation for his soul by correct actions and based on the Mercy of Allah, Most Merciful. We encourage every person to seek the Right and Straight Path that leads to Paradise; that is the Path of Allah; the Path of Islam; the total submission to Allah. This is the Path that leads to happiness for eternity. Allah the Almighty says of those enemies who spread false propaganda against Islam:

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\text{Their intention is to extinguish Allah's Light by their mouths: but Allah will complete (the revelation of) His Light, even though the disbelievers may detest (it).} \} [61:8]

The Messenger of Allah (pbuh) said:

\text{“By the One in Whose Hand the soul of Muhammad is! No member of this nation (to be called), no Jew or Christian who hears of me and does not believe in what I was sent with, but he will be of the people of the Fire.”} \ (Muslim)^{81}

Finally we will conclude this book with the statements of two people who embraced Islam.
What is the Purpose of our Life?

F. Filweas asserts:

“The West is suffering from a great spiritual void which no principle or faith could fill and bring about happiness. Despite the affluence, the so-called economic prosperity, and the satisfaction of the physical needs of people, the Western man still has a sense of worthlessness of his life. He wonders: Why am I alive? Where am I heading? Why? No one as of yet has given him a satisfactory response. Unfortunately, he has no idea that this remedy is found in the right religion about which he knows nothing more than doubts and misconceptions. However, the rays of light have started to shine and dawn has started to appear after groups of Westerners, even if they be a few, have started to embrace Islam and the Western man began to see with his own eyes, both men and women implementing Islam and living up to its teachings. Everyday some people embrace the true Religion, and it is just the beginning...”

Deborah Potter asserts:

“Islam, which is the Law of God, is evident in nature around us. Mountains, oceans, planets and star move in orbit by Allah’s command. They are in a state of submission to the command of Allah, their Creator, as are characters in a story, and to Allah is the best example. They do not speak nor act except with what the author decides for them. Like this, every atom in this universe, even of inanimate objects, is also in a state of submission. However, humans are an exception to this rule, for Allah has granted him the freedom to choose. He has the option to submit to the command of Allah, or to lay down his own laws and Religion he pleases. Unfortunately, he has chosen the second option most of the time. People in Europe and America are embracing Islam in large numbers because they are thirsty for peace of mind and spiritual security. Rather, even a number of Christian Orientalists and preachers, who originally commenced their work in order to destroy Islam and bring out its alleged shortcomings, have themselves become Muslims. This is because the evidence of the truth is decisive; there is no way to refute it.”
What is the Purpose of our Life?

FOOTNOTES

1 Standard Arabic word for God, The origin of the word is elah, and all that are worshipped are so called, but only the truly worshipped God is named Allah.

Muslims prefer calling Allah by His name as He revealed it in the Glorious Qur’an. The Arabic word ‘Allah’ is pure and unique. There is no other word like it. The English word ‘God’, in comparison, has been, and can be played around with, in many ways. For example:

a. God + s = Gods: There is no plural of Allah
b. God + dess = Goddess: Allah has no gender.
c. God + Father = Godfather: There is nothing like ‘godfather’ in Islam.
d. God + Mother = Godmother: There is nothing like ‘godmother’ in Islam.
e. Tin + God = Tin god: There is nothing like ‘tin god’ in Islam.

Allah is a Unique word, Therefore Muslims prefer calling God, ‘Allah’. But sometimes, while speaking to non-Muslims we may also have to use the inappropriate word ‘God’, for Allah instead.

2 These Arabic words mean “May God exalt his mention and protect him from imperfection.”

3 What is the purpose of life lecture with some editing, Shaykh Khalid Yaseen delivered this lecture in Saudi Arabia in 1994, which resulted in 43 persons accepting Islam on that very night.

4 Source missionislam.com
5 Islam Is... Pete Seda.
6 Compiled from the books and tapes of Dr. Abu Ameenah Bilal Philips.
7 Compiled from the books and tapes of Dr. Abu Ameenah Bilal Philips.
8 Islam is... Pete Seda.
9 Compiled from the books and tapes of Dr. Abu Ameenah Bilal Philips.
10 Compiled from the books and tapes of Dr. Abu Ameenah Bilal Philips.
12 By Shaykh Salman al-`Awdah.
13 Compiled from the books and tapes of Dr. Abu Ameenah Bilal Philips.
14 Compiled from the books and tapes of Dr. Abu Ameenah Bilal Philips.
15 Compiled from the books and tapes of Dr. Abu Ameenah Bilal Philips.
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Islam is...Pete Seda.

Compiled from the books and tapes of Dr. Abu Ameenah Bilal Philips.

Hadith (The Prophet’s sayings).

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Muhammad, the messenger of Allah, by Abdurrahman al-Sheha.

The Bible, the Qur'an & Science, by Dr. Maurice Bucaille, American Trust Publications.

Moses and Pharaoh: The Hebrews in Egypt, Dr. Maurice Bucaille, NTT Mediascope Inc., Japan, 1994

i.e., its meanings and its objective.

History of the Byzantine State, Ostrogorsky, p. 95.


A Brief illustrated guide to understanding Islam.

Abu Lahab (the Prophet’s uncle), who was an enemy of Islam.

She used to put thorns in the Prophet’s path and slander him (). The word “firewood” was used by the Arabs to allude, to slander and backbiting.

A Brief illustrated guide to understanding Islam.

For more scientific evidences in the Qur’an please visit www.thisistruth.org

The Developing Human, Moore and Persaud, 5th ed., p. 8.

Human Development as Described in the Quran and Sunnah, Moore and others, p. 36.

Human Development as Described in the Quran and Sunnah, Moore and others, pp. 37-38.

The Developing Human, Moore and Persaud, 5th ed., p. 65.

The Developing Human, Moore and Persaud, 5th ed., p. 8.

The Developing Human, Moore and Persaud, 5th ed., p. 9.

The source of this comment is This is the Truth (videotape). Visit www.islam-guide.com/truth for a copy of this videotape or to view the video clips of Professor Keith Moore’s comments online.
What is the Purpose of our Life?

40 This is the Truth (videotape).
41 This is the Truth (videotape). See footnote no. 9. p. 100
42 Earth, Press and Siever, p. 435. Also see Earth Science, Tarbuck and Lutgens, p. 157.
43 The Geological Concept of Mountains in the Quran, El-Naggar, p. 5.
44 The Geological Concept of Mountains in the Quran, p. 5.
45 The Geological Concept of Mountains in the Quran, pp. 44-45.
46 The Geological Concept of Mountains in the Quran, p. 5.
47 Oceans, Elder and Pernetta, p. 27.
48 Oceanography, Gross, p. 205.
49 Oceanography, Gross, p. 205.
50 The First Three Minutes, a Modern View of the Origin of the Universe, Weinberg, pp. 94-105.
51 The source of this comment is This is the Truth (videotape). Visit www.islam-guide.com/truth for a copy of this videotape or to view the video clips of Professor Alfred Kroner’s comments online.
52 This is the Truth (videotape).
53 A Brief illustrated guide to understanding Islam
54 Qur’an and modern Science
55 What do they say about Qur'an by Wamy
56 This comment has been taken from the videotape entitled This is the Truth. Please visit www.islam-guide.com/truth for a copy of this videotape.
57 This comment has been taken from the videotape entitled This is the Truth. Please visit www.islam-guide.com/truth for a copy of this videotape.
58 Compiled from the books and tapes of Dr. Abu Ameenah Bilal Philips
59 Muslim Christian Dialogue, H. M. Baagil, M.D.
60 Muhammad in the Bible, Dr. Jamal Badawi
61 Summary of the lecture delivered by Dr. Zakir Naik of Bombay, India, November 26, 1999.
62 Summarized from Most Common Questions Asked By Non-Muslims, Dr. Zakir Naik.
63 Summary of the lecture delivered by Dr. Zakir Naik of Bombay, India, November 26, 1999.
64 Daniel Masters, Isma’il Kaka and AbdurRahman R. Squires.
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Summary of the lecture delivered by Dr. Zakir Naik of Bombay, India, November 26, 1999.

Ten Misconceptions About Islam by usc.edu/dept/MSA

Introduction of English Translation Of The Meanings Of The Holy Qur’an Translated by Saheeh International and Edited by The Message International – USA.

Misconceptions about Islam by Dr. Zakir Naik.

Islamic Facts Refuting Allegations against Islam by Mahmoud Hamdy Zakzouk.

The prophet’s hand was sort in marriage, not the other way around

This Zaynab was known as ‘Umm al Masakin’ meaning Mother of the poor and helpless

The Prophet had freed Zayd who was also given as a slave to him

Islamweb.net

Misconceptions about Islam by Dr. Zakir Naik.

Islamic Facts Refuting Allegations against Islam by Mahmoud Hamdy Zakzouk.

Summary of the lecture delivered by Dr. Zakir Naik of Bombay, India, November 26, 1999.

The Institute of Islamic Information and Education (III&E).

A Call to the Real Salvation by By Soliman H Albuthi.

Allah Is Known Through Reason by Harun Yahia.

Islam is The Religion of Peace by Abdurrahman al-Sheha.

A British Naval officer who participated in World War One and World War Two. He was raised in a Christian environment and its culture was deeply engrained in him. In spite of this fact, he embraced Islam after having come across the Noble Qur’an and various Islamic literature in they Year 1924 CE. Taken from the book “What they say about Islam”, by Imad-ud-Deen Khaleel.

Born in 1954 CE in Traverse, Michigan, she graduated from the University of Michigan in the filed of Journalism. Taken from the book “What they say about Islam”.

The Message of Islam by Abdurrahman al-Sheha.