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# ISLAM: SHORT ARTICLES



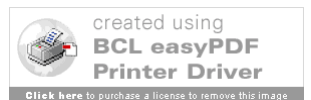
By:

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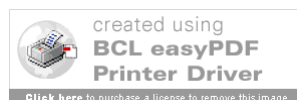
**A NON COMMERCIAL ENDEAVOUR****THE AUTHOR & BOOKS:**

Brigadier Aftab Ahmad Khan (Retired), is an ardent student of Semitic religions. After retirement from military he is dedicated to research and writing with broader and pragmatic perspective. A graduate of Command & Staff College Quetta and Pakistan Air War College also attended a course in USA. He has held various command, staff and instructional appointments. In the quest for knowledge he completed Masters in Business Administration as well in Political Science. After retirement from military he also served in corporate sector in multinational environments. He closely observed various cultures during his world wide travels which include North America, Europe, Middle East, China, Far East and Australia. His articles are regularly published ([www.defencejournal.com](http://www.defencejournal.com)). The research work has been compiled in the form of following books, being published in same sequence, freely made available for the benefit of humanity for the people of all faiths & cultures:

1. The Creator
2. The Creation
3. The Guidance
4. Islam: The Broader Perspective
5. The Final Messenger & Scripture
6. The Last Prophet (pbuh) [selected articles]



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7. Islam: A General Introduction (*edited and updated translation of: Tarif-e-Aam Bi-Din Il-Islam by: Sheikh Ali al-Tantawi*).
8. Significance of Knowledge
9. Philosophy & Impact
10. Jesus: Christianity & Bible
11. Islam- Jews & Christians (People of the Book)
12. The Fundamentals of Islam
13. Metaphysics [*Invisible world, predestination*]
14. Modern Challenges
15. Islam and Society
16. The Infallible Imamate

## 17. Short Articles

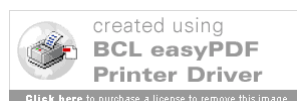
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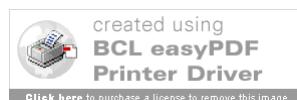


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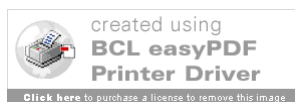
## ARTICLES

# PEACE

Word **سَلَام** *Salaam* in Arabic, *Shalom* (שׁוֹלוֹם) in Hebrew and *Shel-awm* in Armaic literally means peace and are cognates of each other, derived from the Semitic Triconsonantal of *Ś-L-M* (realized in Hebrew as -L-M and in Arabic as S-L-M). In Greek *eirene* *i-ray-nay* (εἰρήνη) means peace. The word ISLAM, derived from Arabic root S-L-M, means **PEACE** or submission. In religious context Islam means ; *Attainment of peace through complete submission to the will of God or his laws*; correspondingly, Islam denotes *self-surrender to God*. Thus the term Muslim signifies *one who surrenders himself to God*: ..your God is the One and Only God: hence, surrender yourselves un to Him (in Islam) (Qur an;22:34). Both these terms are applied in the Qur an to all who believe in the One God and affirm this belief by an unequivocal acceptance of his revealed messages preached by all the messengers of God: ..He has chosen you and has not laid upon you in religion any hardship; the creed of your forefather Abraham. He has named you in bygone times as well as in this (Scripture) those who surrender themselves to God (Muslims).....(Qur an;22:78); Abraham was not a Jew nor yet a Christian but he was true in faith and bowed his will to God s (which is Islam) and he was not of the idolaters.(Qur an:3:67); And who, unless he be weak of mind, would want to abandon Abraham s creed, seeing that We have indeed raised him high in this world,



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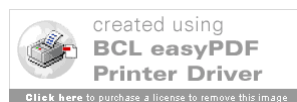
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and that, verily, in the life to come he shall be among the righteous? When his Sustainer said to him, Surrender thyself unto Me! -he answered, I have surrendered myself unto [Thee,] the Sustainer of all the worlds. And this very thing did Abraham bequeath unto his children, and [so did] Jacob: when he said: O my sons! God has chosen for you this way of life (*Deen*), therefore, die not unless you have surrendered yourself un to Him. Nay, but you [yourselves, O children of Israel,] bear witness that when death was approaching Jacob, he said unto his sons: Whom will you worship after I am gone? They answered: We will worship thy God, the God of thy forefathers Abraham and Ishmael and Isaac, the One God; and unto Him w1ll we surrender ourselves. (Qur an;2:130-133).

It is mentioned in Bible: Moreover I (GOD) will make a Covenant of Peace [*shaw-lome*  $\text{לֵוַיְשַׁלְּמֵם}$ , **سَلَام** *Salaam* in Arabic] with them; it shall be an everlasting covenant with them: . (Ezekiel;37:26); And the work of righteousness shall be  $\text{לֵוַיְשַׁלְּמֵם}$ , *shaw-lome* (peace); and the effect of righteousness quietness and assurance forever (Isaiah;32:17); You shall not add unto the word which I command you, neither shall you take away from it, that you may keep the commandments of the LORD your God which I command you (Deuteronomy;4:2, 12:32); These are the statutes and judgments, which you shall observe to do in the land, which the LORD God of your fathers gives you to possess, all the days that you live upon the earth (Deuteronomy;12:1). Obedience to God, His commandments and covenant has also been emphasized at Deuteronomy;13:4 and Exodus;19:5. Depart from evil, and do good; Seek peace, and pursue it (Psalms;34:14). Prophet Jesus (peace be upon him) was the last Hebrew prophet, who was sent by God to preach the implementation of the Law of Moses to the Jews



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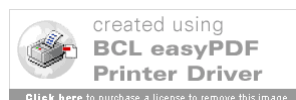


(Mathew;5:17-20), he said; I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I SEEK NOT MINE OWN WILL, BUT THE WILL OF HIM THAT SENT ME. (John;5:30), Thy will be done (Mathew;6:10,26:42). Hence Prophet Jesus (peace be upon him) like all the other prophets from Adam, Noah, Abraham, Jacob, Isaac, Ishmael - - - Muhammad (peace be upon them all) being a true Muslim, surrendered to the will of God. The religion from God has always been submission to His will (Islam) (Qur an;3:19). God says; If anyone desires a religion other than Islam (submission to God) never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good). (Qur an;3:85); Mankind was once just one nation; later on they became divided through inventing different creeds. If your Lord had not already given His word (specified time for the life of mankind on Earth), the matters in which they differ would have certainly been decided. (Qur an;10:19).

***Salam & Shalom*** is frequently used to express greetings, salutation by Hebrews and Muslims. It is evident from the Bible (Genesis;43:23, Exodus;4:18) that the Israelites used to greet as Prophet Jesus (peace be upon him) is reported to have greeted in Hebrew *Sholam alai kum* (Luke;24:36, John;20:21 & 26), this is similar to the Islamic greeting in Arabic: *Salaamu alai kum*, both meaning Peace be on you. The word peace occurs at about 400 places in the Bible (Old Testament:296, New Testament:104). There is no peace, says my God, to the wicked (Isaiah;57:21). Jesus said: Blessed are the peacemakers: for they shall be called the children of God (figuratively closer to God) (Matthew; 5:9). While Christians have discarded, the Muslims strictly adhere to this salutation, as God says: When those who believe in Our revelations, come to you, say *Salaamu alai kum*



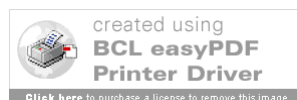
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(Peace be upon you). Your Lord has decreed mercy upon Himself (Qura n;6:54, also emphasized at 24:27, 61 & 37:181). This salutation has a spiritual connotation comprising the concepts of ethical soundness, security from all that is evil and, therefore, freedom from all moral conflict and disquiet by seeking the Mercy of God. The greeting of dwellers of paradise (righteous believers) therein will be: **سَلَامٌ** *Salaam* (Qura n;10:10, 14:23,19:62).



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## THE OBLIGATION OF MUSLIMS IN DISSEMINATION OF THE MESSAGE OF ISLAM

### Allah Says:

We have given the Book as an inheritance to those of Our servants (Muslims) whom We have chosen.. (Qur an;35:32)

Thus have We made of you a community (Ummah) justly balanced that ye might be witnesses over the nations and the Apostle a witness over yourselves (Qur an;2:143)

..exhort one another to the truth and exhort one another to patience. (Qur an;103:3)

Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knows best who have strayed from His Path and who receive guidance. (Qur an;16:126)

Strive against them (unbelievers) with the utmost strenuousness (Jihaad-an-Kabera) with the Qur an. (Qur an;25:51-52)

There shall be no coercion in matters of faith (Qur an;2:256)

And Our duty is only to proclaim the clear Message. (Qur an;36:17).

### Prophet Muhammad (PBUH ), in his Farewell Sermon said:

O People, no prophet or apostle will come after me and no new faith will be born. All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly .

### Obligation of Muslims:

Hence besides the scholars, it is obligatory for every Muslim to learn, understand, believe, obey and disseminate or assist in dissemination of the message of Qur an according to the capabilities & resources, for the over all benefit of humanity and own self.

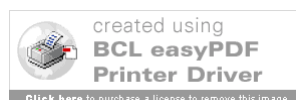
How can you do it? Please ponder, and make your own choice! May also consider making endeavor for peace , by passing on the message to maximum people.

### Remember:

**No bearer shall bear the burden of another on the  
Day of Judgment. (Qur an;17:15,35:18)**



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## THE TITLE OF BOOK



Combination of Arabic Salam (سَلَامٌ) Hebrew Shalom (שָׁלוֹם) and English **PEACE** is being used as a **SYMBOL OF PEACE**, the spirit of Islam, in broader perspective. The star of David, Cross, Crescent and Basic Atomic structure are symbolically representing Judaism, Christianity, Islam and Knowledge (of universe, science & technology) respectively. The combination of these five symbols at the title of this and other books reflects the integration of wide variety of subjects.

Hence humanity in general and all claimants of **legacy of Prophet Abraham (peace be upon him)** should Endeavour Peace for the overall benefit of mankind. One of the ways is, sharing knowledge to clear concepts & remove misunderstandings.

Books on **ISLAM: THE BROADER PERSPECTIVE** is a humble effort by Aftab Ahmad Khan. These books can be obtained **FREE** of any cost at your doorstep within Pakistan by sending your name & postal address through: E Mail: [endeavour.peace@gmail.com](mailto:endeavour.peace@gmail.com) or SMS@+923004443470.

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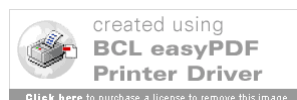
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# RELIGION AND SCIENTIFIC REASONING

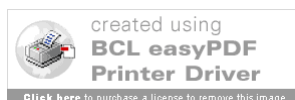
[Short articles by Maulan Waheed-ud-din Khan]

Many people are under the impression that religious truths cannot be proved scientifically. But inferring truths from things, as religion does, is the very reasoning which scientists employ in their everyday deductions. In ancient times water was just water. Then, in the 19th century, the microscope was invented. When water was looked at under a microscope, it was discovered that water was not just water; it also contained countless live bacteria. In the same way man used to think that there were no more stars in the sky than those which can be seen with the naked eye. But in modern times the sky has been examined with telescopes and many more stars than can be seen with the naked eye have been discovered. These two examples show the difference between ancient and modern times. Modern research has shown with certainty that there are many more realities than man had previously thought when he was limited to the sphere of simple observation. But these new discoveries so excited those who were making them that they made another claim: that reality is that which can be directly observed; that which we can not experience or observe is mere hypothesis, and does not exist.

In the nineteenth century this claim was made with great enthusiasm. It was most damaging to religion. Religious creeds are based on belief in the unseen; they cannot be directly observed or experienced. For this reason many people came to think of religion as hypothetical and unreal. Twentieth century research has completely changed this



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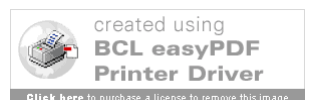
state of affairs. Advanced study has shown that there is more to life than meets the eye: all the great realities of life lie beyond our comprehension. According to **Bertrand Russell** there are two forms of knowledge: Knowledge of Things and Knowledge of Truths . Only Things can be directly observed: "Truths" can only be understood by indirect observation, or, in other words, inference. The existence of light, gravity, magnetism and nuclear energy in the universe is an undisputed fact, but man cannot directly observe these things. He knows them only by their effects. Man discovers certain "Things" from which he infers the existence of "Truths".

This change in the concept of knowledge which occurred in the twentieth century changed the whole situation radically. Man was forced to accept the existence of things which he could not directly see, but only indirectly experience. With this intellectual revolution the difference between seen and unseen - reality disappeared. Invisible objects became as important as visible objects. Man was compelled to accept that the indirect, or inferential argument, was academically as sound as direct argument. This change in the concept of knowledge has, in the present age, made divine reasoning truly scientific. For instance, the greatest argument for religion is what philosophers call the argument from design. Nineteenth century scholars, in their zeal, did not accept this reasoning. To them it was an inferential argument which could not be accepted academically. But in the present age this objection has been invalidated. Nowadays man is compelled to infer the existence of a designer of the universe from the existence of a design in the universe, just as he accepts the theory of the flow of electrons from the movement of a wheel.

A statement of Bertrand Russell throws some light on this matter. In the preface to his book; Why I Am Not a



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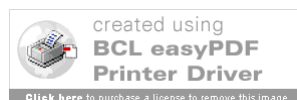


Christian he writes: I think all the great religions of the world-Buddhism, Hinduism, Christianity, Islam and Communism both untrue and harmful. It is evident as a matter of logic that, since they disagree, not more than one of them can be true. With very few exceptions, the religion which a man accepts is that of the community in which he lives, which makes it obvious that the influence of environment is what has led him to accept the religion in question. It is true that Scholastics [*Adhering rigidly to scholarly methods; pedantic, Characterized by a narrow, often ostentatious concern for book learning and formal rules*] invented what professed to be logical arguments proving the existence of God, and that these arguments, or others of a similar tenor, have been accepted by many eminent philosophers, but the logic to which these traditional arguments appealed is of an antiquated Aristotelian sort which is now rejected by practically all logicians except such as are Catholics. There is one argument that is purely logical. I mean the argument from Design. This argument, however, was destroyed by Darwin; and in any case, could only be made logically acceptable at the cost of abandoning God's omnipotence [*Having unlimited or universal power, authority, or force; all-powerful.*]."

Arguing the existence of a Designer from Design is, as Russell admits, a scientific argument in itself. It is the very argument which science uses to prove anything. Russell then rejects this argument by citing Darwin's theory of evolution. This rejection would only be (considered) acceptable if Darwin's theory was itself scientifically established. But scientific research has proved Darwinism to be mere hypothesis, rather than established scientific fact. [*Even if hypothetically Darwin's theory of evolution is accepted, the argument of Design is not negated, because*



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*the Evolution could be part of His Design of Creation*]. Thus it is Russell's first statement, therefore, concerning the validity of the argument from Design that must prevail. His rejection of that argument on the basis of Darwinism is groundless.

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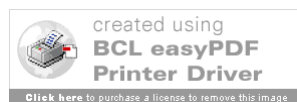
### **Religion: A Divine, Not a Social Phenomenon:**

If nuclear energy is taken to be an American social phenomenon, it will be taken to mean the manufacture of lethal weapons which destroy life. One is bound, in that case, to be opposed to it. But if nuclear energy is taken to be a natural phenomenon, it will be considered on its own merit. It will not matter how America or any other military power uses it. In spite of being opposed to the atom bomb, one will continue to support atomic energy. No one makes the mistake of thinking of nuclear energy as a social phenomenon of any nuclear power. But there are many who make this mistake in the study of religion. Religion is essentially divine truth. But anthropology usually treats it as a social phenomenon. For this reason, people have formed a mistaken concept of religion. Worst of all this method of study prevents students being able to distinguish between theory and practice.

Many people think of the practice of most of Muslim nations, for instance, as the true Islam. It is this method of study which has led people to write books like *The Dagger of Islam* and *Militant Islam* in recent years. The authors of these books saw that Muslims are habitually "daggers drawn" and militant in their demands. So, according to their concept of religion, they came to the conclusion that these were the features that made up Islam. But if one thinks of religion as a truth revealed by God and preserved in the text of Qur'an and Hadith, then Islam ceases to be a social phenomenon and becomes an ideology. Now one begins to look at Islam in



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the light of Qur an and Hadith instead of in the light of the practice of some Muslims. If one wishes to understand Islam, one must look at it apart from the some ignorant non practicing Muslims. One must think of it as a divine belief, rather than as a social phenomenon. Only then can an accurate and fair picture of Islam be formed.

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### **The Ascendancy of Islamic Thought:**

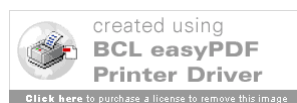
Among the prophecies in the New Testament regarding the coming of the Prophet of Islam is this one: And out of his mouth goeth a sharp sword that with it he should smite nations (Revelations;19:15). This means that the religion of the Final Prophet (peace be upon him) will be supported by the sword of words; it will be the ideological ascendancy of Islam which will vanquish nations; the main strength of the Prophet of Islam (peace be upon him) will be words which man utters rather than metals which are extracted from the earth. This is a great prophecy. It means that the followers of the Final Prophet (peace be upon him) will never be defenseless or empty-handed. They will, potentially, have supreme might at their command, even when they seem powerless. The secret of the strength of Islam is the ascendancy of its thought and that is something which can never be taken away from it. This prophecy was fulfilled entirely during the life of the Prophet (peace be upon him). The Word of God that was revealed to him had taken most of the known world by storm. Today also the power of the word of God can work wonders, on the condition that the followers of the Prophet (peace be upon him) convey it as he and his companions did.

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### **Belief in God**



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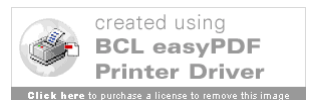
God is the source of all goodness. He can be seen everywhere in the universe. His power is evident in the form of light and heat. He converts matter into greenery and flowing water. His glory is made manifest in colour, taste and fragrance. Motion and magnetism are evidence of His strength. Belief in a God of such perfection is more than just a dogma. It illuminates man's soul and enraptures his heart. If one relishes a delicious fruit, and goes into ecstasy on hearing a tuneful melody, how then can one fail to be moved by the discovery of God, who is the fountainhead of all goodness.

When one truly discovers God, He becomes like a fragrance which one savors, a delicious taste which one relishes, a spectacle which captivates one's vision, a melody which never ceases to thrill. God has created all these exquisite delights: His being is their treasure house. Drawing close to God is like entering paradise. It is like dwelling in a garden of exquisite beauty and fragrance, or being in the neighborhood of the source of all light.

[*Courtesy, The Mothly Tazkeer , Lahore Pakistan*]



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## A SUMMARY-JESUS CHRIST IN THE BIBLE

### Trinity:

The idea of Trinity was started by Paul but it was given a final shape by Athanasius in about 325C.E. Trinity is not mentioned in Bible. The Catholic Encyclopedia says "The Trinity is the term employed to signify the central doctrine of Christian religion ... in the unity of Godhead there are three persons, the Father, the Son, and the Holy Spirit, these three Persons being truly distinct one from another. Thus in the words of Athanasian Creed; the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three but one God.

This doctrine was not clearly grasped even by Athanasius. He says at another place that whenever he forced his understanding to mediate on the divinity of Jesus his toilsome and unavailing efforts recoil on themselves, that the more he wrote the less capable was he of expressing his thoughts. This confusion is explained away as "Mystery", yet the Bible says "God is not the author of confusion" (1Corinthians;14:33)

True Gospel of Jesus by his disciple and apostle Barnabas; Christ was a new prophet sent by God to the world. According to the, apostle of Jesus the Nazarene, called Christ, to all them that dwell upon the earth desireth peace and consolation. Dearly beloved the great and wonderful God hath during these past days visited us by his prophet



Jesus Christ in great mercy of teaching and miracles, by reason whereof many, being deceived of Satan, under presence of piety, are preaching most impious doctrine, calling Jesus son of God, repudiating the circumcision ordained of God for ever, and permitting every unclean meat: among whom also Paul hath been deceived, whereof I speak not without grief; for which cause I am writing that truth which I have seen and heard, in the intercourse that I have had with Jesus, in order that ye may be saved, and not be deceived of Satan and perish in the judgment of God. Therefore beware of every one that preacheth unto you new doctrine contrary to that which I write, that ye may be saved eternally. The great God be with you and guard you from Satan and from every evil. Amen .(Barnabas: Opening).

"Jesus, having received this vision, and knowing that he was a prophet sent to the house of Israel, revealed to Mary his mother, telling her that he needs must suffer great persecution for the honor of God, and that he couldn't any longer abide with her to serve her." (Barnabas:10)

"And when he had said this, the crowd drew high, and when they knew him they began to cry out: 'Welcome to thee, O our God!' and they began to do him reverence, as unto God. Whereupon Jesus gave a great groan and said: 'Get ye from before me, O mad men, for I fear lest the earth should open and devour me with you for your abominable words!' Whereupon the people were filled with terror and began to weep."(Barnabas:92)

"Then Jesus, having lifted his hand in token of silence, said: 'Verily ye have erred greatly, O



Israelites, in calling me, a man, your God. And I fear that God may for this give heavy plague upon the holy city.....I confess before heaven, ....that I am stranger to all that ye have said; seeing that I am man, born of a mortal woman, subject to the judgment of God, suffering the miseries of eating and sleeping, of cold and heat, like other men,.. Where upon when God shall come to judge, my words like a sword shall pierce each one (of them) that believe me to be more than a man," (Barnabas:93)

### **Begotten Son of God:**

- a) Jesus is said to be the *only* begotten Son of God.(John;3:18).
- b) About David the Bible says "The Lord has said unto me Thou art my Son, this day have I begotten thee."(Psalm;2:3).

### **Son of God:**

- a) It is claimed that Jesus was one of the Trinity because he was the only son of God, but there are other sons of God mentioned in Bible.
- b) Thus says the Lord that, Israel is my son even, my *first born* .(Exodus;4:22).
- c) Blessed are the peacemakers: for they shall be called the Children of God .(John;5:9).
- d) But as many as received him, to them gave he the power to become the sons of God .(John;1:12).
- e) Seth which was the son of Adam which was the Son of God .(Luke;4:41)



## God as a Husband:

- a) For thy Maker is thy husband; the Lord of hosts is his name and thy Redeemer the holy one of Israel .(Isaiah;54:5).
- b) The Church is known as the Bride of Christ.

## Other Relations of God:

And he stretched forth his hand towards his disciples and said; Behold my mother and my brethren! For whosoever shall do the will of my Father which is in the heaven, the same is my brother and sister and mother (Matthew;12:49,50)

## Joint-Heirs with Christ:

For as many as are led by the Spirit of God they are the sons of God. . . . The Spirit itself bears witness with our Spirit, that we are the children of God: and if children," then heirs: heirs of God, and *joint-heirs with Christ*; if so be that we suffer with him, that we may also be *glorified together*,(Romans 8:16-17).

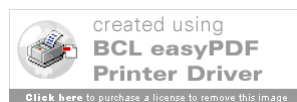
## Jesus Rebukes the Devils:

Devils also came out of many, crying out, and, saying Thou art Christ the Son of God, And he rebuked him and suffered them not to speak .(Luke;4:41)

## Jesus was not Crucified, but Raised Up:

The contradictions in the crucifixion and resurrection claims have also been clarified in Gospel of Jesus according to disciple Barnabas:

- a. ".Then God seeing danger of his servant, commanded Gabriel, Michael, Rafael and Uriel, his ministers, to take Jesus out of the world. The holy angels came and took Jesus out by the window that looketh toward the



- South..." (Brnabas:215).
- b. "Judas truly did nothing else but cry out: 'God, why hast thou forsaken me, seeing the malefactor hath escaped and I die unjustly?' Verily I say that the voice, the face, and the person of Judas were so alike to Jesus, that his disciples and believers entirely believed that he was Jesus; wherefore some departed from the doctrine of Jesus; believing that Jesus had been a false prophet, and that by art magic he had done the miracles which he did: for Jesus had said that he should not die till near the end of the world; for that at that time he should be taken away from the world."(Brnabas:217)

### **Belief Manifest:**

#### **Jesus- The Prophet (Messenger) of God:**

1. Father is greater than I (John;14:28).
2. ..Who is this? and the multitude said, This is Jesus the Prophet of Nazareth of Galilee (Matthew;21:11).
3. And they glorified God saying, that a great *Prophet* is risen up among us (Luke;7:16,9:8, 9:19).
4. And they said unto him, concerning Jesus of Nazareth, which was a *Prophet* mighty in deed and word before God .(Luke;24:19).
5. We know that thou a *teacher* come from God (John;3:2).
6. Then these men, when they had seen the miracle, said This of truth is that *Prophet* that should come into the world .(John;6:14,7:40).

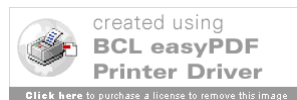


## **Relations of God; Metaphorical Not Physical:**

All the human relations of God mentioned in the Bible, if taken in a metaphorical sense then there is no confusion. On the other hand if taken in a physical sense then it does not lead to Trinity but to Polytheism.



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## WHAT IS ISLAM?

### WHAT MUSLIMS BELIEVE IN?

Islam is attainment of peace through total surrender to the Will and Commandments of God . It is the faith preached by all the prophets from Adam, Noah, Abraham, Moses, Jesus Christ and lastly by Muhammad (peace be upon them all). It is essential, in order to be accepted in the fold of Islam, that a man/woman declares his faith by pronouncing (*Shahadah*): *I bear witness that there is no one worthy of worship except Allah (God) and I bear witness that Muhammad is the Prophet of God.*" Then he performs the worship, in four forms; daily five times prayers, Charity (*Zakat*) annually, Fasting (*Soum* one month in a year), Hajj (pilgrimage to Mecca once in life if can afford).The perfect Muslim believes in the basic; principles of the Islamic faith which are:

- ❖ **Faith (*Iman*) in God (ALLAH)**
- ❖ **The Oneness of God**
- ❖ **Faith in the Day of Judgment**
- ❖ **Faith in Predestination**
- ❖ **Faith in the Unseen (Metaphysics)**
- ❖ **Faith in the Prophets**
- ❖ **Faith in the Scriptures**

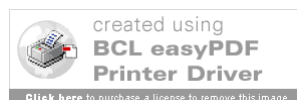
### Manifestation of Faith

The marks of perfect faith are displayed clearly in the actions and behavior of the believer.

**The Islamic law** (Shari'a) has ordained that man should first adopt all possible means and methods and should , then pray to Allah for positive results of his efforts.



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**Reliance** (*Tawakkul*) does not consist in sitting idle and setting aside the use of all methods and the laws of nature fashioned by Allah.

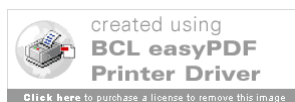
The believer's point of view is that **religious ties are stronger than the blood ties** and the bond of creed is more vital than the bond of lineage.

More over the Muslims believe in what is stated in the Holy Qur'an regarding the creation of the paradise, earth and man. His behaviour and conduct in everyday life should reflect such a belief. A Muslim will therefore accept and abide by the Holy Qur'an, the authenticity of which he has no doubt. He will not be satisfied with reading it unless he can understand it, nor by reciting it melodiously without grasping its meaning. In fact he adopts it as a book of codes with which he can govern his daily life. He accepts what is declared to be lawful and refrains from what is forbidden. He acts on what it instructs, and abstains from what is not permitted. Other religions may be confined to their respective places of worship. Islam however is not confined to the mosque. In fact its impact and influence pervades all places the mosque, the home, the streets and government offices. It is a religion to be observed at times of war as well as peace. Islam is an unalienable factor in the life of every Muslim. He is guided by its teachings on every aspect of life. It informs him of what is lawful and what is forbidden.

All actions of a Muslim can be classified under one of the following five categories: **Lawful, Recommended, Obligatory, Forbidden and Reprehensible.** Whereas other religions may only include forms of worship and may not include politics and acquisition of knowledge that is not the case with Islam. Besides being a religion of worship, Islam also contains a set of civil and criminal codes of law; it includes international law, rules and regulations of administration, principles



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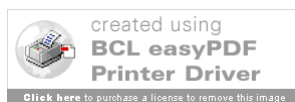
**of ethics and the science of politics. You can open any book on Islamic Jurisprudence and you will find these topics discussed.**

**Worship** in some religions may only take the form of prayer. But Islam includes every action done for the good of the people, with the intention of dedication to God in addition to prayer and fasting. If religion is thought to be separate from the realm of knowledge, then **Islam can be described as a religion of learning** - because the very first word of Divine Revelation was "Read" (Recite). It did not say, "Fight" nor did it say, "Accumulate money and possessions" or, "Renounce the world". "Read" was the first word revealed in the Holy Qur an, followed by a discourse on knowledge. **The biggest gift God has granted to mankind is the gift of knowledge**, knowledge of what man did not know. No other blessing can match it - be it in the form of wealth, physical strength or fame and glory.

It is necessary for every member of an Islamic society, with in his capability to acquire every area of knowledge needed. **No other religion on earth except Islam considers the acquisition of knowledge as a religious duty. It therefore exhorts its followers to learn the sciences of chemistry, medicine, aviation, etc.** Islam is also **the religion of riches'**. God has described wealth as *khair* - 'good'. But man's attachment to wealth is described as follows: And violent is he in his love of wealth. (Qur an;100:7). **Muslims should therefore seek to be rich, but they should acquire their wealth lawfully, and this wealth should not become an obsession.** Every Muslim should understand that wealth and everything else in this universe are at his disposal. He may seek to derive good from everything he finds around him. However, he should not become attached to what he finds and seek to glorify himself through it. If he does so, he



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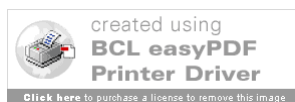
will **become a slave of wealth and consequently he will worship it besides God.** God has made wealth as a means of benefit. But if you hoard your wealth, you become a slave and a captive of it, Our Prophet (peace be upon him) says, "miserable is the slave of money."

As for clothes, **Islam considers all garments as a means of covering the body to protect it from different weather conditions.** But, as with wealth, if you glorify your clothes and hoard them without wearing them, you become their slave. Our Prophet (peace be upon him) says, "Miserable is the person who is obsessed with his clothing." **Islam is also a religion of might and splendor** but it does not permit cruelty to anybody. It is also a religion of this world and the life hereafter: Our Lord! Give us good in this world and good in the hereafter. (Qur an;2:201). **Islam enjoins on its followers to be true to their faith and follow Divine guidance, while, at the same time, being the most advanced, sophisticated, strong, rich and well informed people in the world.**

Besides all this, every Muslim should be aware of another duty he should perform: to **convey the Message of Islam to others,** and to call others to the path of God with wisdom and beautiful preaching. He should not compel or force anyone to accept Islam: Let there be no compulsion in religion. (Qur an;2:256). He should present the salient features of Islam in a way that appeals to both the head and the heart. Muslims should be living examples of the glorious principles of Islam. **They should not present a perverted and distorted picture of Islam.** The Muslim missionary should be a man or woman of intellectual qualities and one who understands the needs and response, mood and wavelength of those to whom he is talking.



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**It must be kept in mind that Islam is not afraid of debate on any issue and it does not avoid discussions on intellectual plane. Islam has arguments and proofs for all matters. It also demands proof and argument from its opponents:**

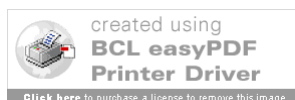
Say, "Bring forth your argument if you are telling the truth. (Qur an;2:111); Whoever invokes another god besides Allah - about whose divinity he has no proof thereof.. Qur an;23:117). It is impossible to give proof against the Oneness of God.

If such Muslim missionaries take up the task, the whole world will accept the religion of God. For God has revealed this religion and He will preserve it: We have without doubt, sent down the message; and We will assuredly guard it (from corruption). (Qur an;15:9). Islam will continue to exist, the future is for Islam (presently Islam is the fastest growing religion in Europe and North America, women are leading the men). However, it is now up to us Muslims to seek the privilege of spreading the Message of Islam and thus attain reward in this world and in the life hereafter. If we fail to do so God may assign this task to others who will come into the fold of Islam and take up the mission of preaching (*dawah*). May God the Almighty make us worthy of our religion and grant us success in our task. And may He pardon us and grant mercy to us. In conclusion our prayer is; All praise be to God, Lord of all the Worlds!

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## SUMMARY

### Do s & Don ts

#### WHAT IS NOT DEMANDED BY ISLAM!

1. Islam does not demand form a Muslim to give up the world altogether.
2. Islam does not expect Muslims (men and women) to be ignorant, lacking in knowledge of their faith and other branches of knowledge.
3. Nor does it require one to make the mosque a permanent abode, never to leave it.
4. Islam also does not insist that one should live in a cave or monastery and spend his whole life there ---- NOT AT ALL.

#### WHAT ISLAM EXPECTS FROM THE MUSLIMS!

1. To dwell in their best civilization and matchless culture in a manner that they surpass all the civilized nations of the world.
2. They should be the most prosperous of all as far as the different branches of knowledge are concerned.
1. Invite the humanity towards Islam, by conveying the message with wisdom, peacefully, in a logical and convincing way. They should argue with them in ways that are best and most gracious.
2. Do not use coercion against non Muslims for conversion to Islam.
3. The right of retaliation, granted against injustice or oppression is to be used with equity, forgiveness and patience is however preferable.



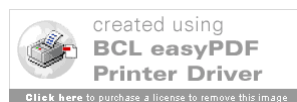
4. Not to kill the innocent people of any faith (including own self-suicide) except by law, they don't have to create mischief on earth by creating anarchy or disturbing the peace.
5. Warfare against injustice and oppression and in self defense is permissible, to be declared by the Islamic State but the rules laid down for its conduct by Shari'a (Islamic Law) be strictly adhered to. Those who surrender or do not fight or remain neutral are not to be disturbed. The prisoners are to be protected and provided peace and security.
6. Fulfill all bilateral and international accords (like UN Charter) for peace and stability of humanity.
7. To treat all members of society with equality, fairness and justice.
8. Non Muslims in the Islamic society enjoy complete protection and freedom to practice their faith.
9. The places of worship of other religions are to be protected.
10. Do not abuse or degrade the god/ gods of non Muslims.

**QUESTION arises that, if this is what is Islam all about? Then; what should it be called which is happening in the world at present in the name of Islam?**

**It's a complex issue. Please PONDER and find your answers, the books and articles at the web sites/blogs mentioned here, may facilitate you in this endeavour.**



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# JIHAD

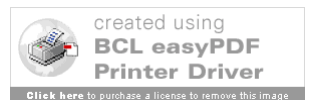
## THE MYTH & REALITY

By: Brigadier Aftab Ahmad Khan(®)  
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Jihad is derived from the Arabic word *Juhd*, which means effort, struggle, endeavour. The verb *Jahida* means to be tried as a result of exerting an effort or energy; making endeavor; so Jihad is to contend with difficulties and to work continually. Strenuous Efforts (Jihad) made sincerely for advancement of the cause of God, though not included among five pillars of Islam; but it is an important element of the Faith (*ayman, Belief*). God says: The true believers are those who believe in God and His Messenger, then never doubt; and make Jihad (exert their efforts) with their wealth and their persons in the cause of Allah. Such are the ones who are truthful in their claim to be the believers. (Qur an;49:15). The Prophet (peace be upon him) said, "The head of



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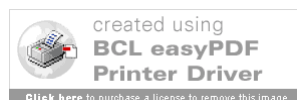
the matter is Islam, its pillar is the prayer, and the top of its hump is striving (Jihad) in the way of God."(Fiqh As-Sunnah: 1.75).

Jihad has wider meanings, it does not necessarily mean armed struggle against oppression and self defence only but other peaceful means are also included. The specific word used exclusively for warfare is *Qitaal* (Qur an;2:216-217) or *Qatelu, wa-Qatalu* (Qar an;4 89-91). Muslims are urged to conduct the Bigger Jihad (*Jihad Kabira*), through Qur an. Allah says: therefore, do not yield to the unbelievers, and make Jihad (strive) against them with this Qur'an, a mighty Jihad. (Qur an;25:52). The scholars have identified three main forms of Jihad, the First and foremost Jihad is to; Strive against Selfish Desires (*Nafs ammarah*), to purify the heart, so that the faith (*Ayman*) of Islam is deeply rooted in the heart, to become fully subservient to the commands of God. Jihad is a life-long mission for the Muslims as a community to struggle against all evils, socio-economic, cultural, educational, political dogmas; superstitious and mythological concepts; and directing the Muslims towards obedience to God, enlightenment, refinement, progress, dignified character and honest actions.

Second category of Jihad is, making strenuous efforts (Jihad) to convey the Last message of God (Islam) to the humanity(*Dawah*) using all means, sacrificing wealth or self being for the cause of God. Allah says: Thus We have appointed you (Muslims) a middle nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you. (Qur an;2:143); We have given the Book as



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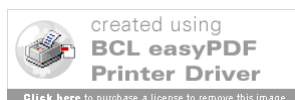
an inheritance to those of Our servants (Muslims) whom We have chosen .(Qur an;35:32). The Prophet (peace be upon him) in his last sermon said: O People, no prophet or apostle will come after me and no new faith will be born. All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly . As true followers of Prophet Muhammad (peace be upon him), it is the obligation of Muslims to pass on the Guidance and the Religion of Truth (Islam) to the humanity. This is a great responsibility so Muslims have to gain knowledge of Islam, practice it and then convey it to the humanity. The true believers may expect reward for their good deeds and salvation.

The third and top noblest form of Jihad is to fight in self defense, against oppression. Allah says:

Fight in the cause of God with those who fight against you, but do not exceed the limits. God does not like transgressors. Kill them wherever they confront you in combat and drive them out of the places from which they have driven you. Though killing is bad, creating mischief is worse than killing. Do not fight them within the precincts of the Sacred Mosque unless they attack you there; but if they attack you put them to the sword; that is the punishment for such unbelievers. If they cease hostility, then surely God is Forgiving, Merciful. Fight against them until there is no more disorder and Allah's supremacy is established. If they desist, let there be no hostility except against the oppressors. (Qur an;2:190-193). Islam urges the believers to show kindness and equity to non



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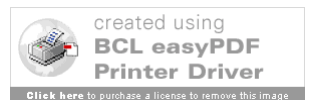




aggressor non Muslims: Allah says: *As for such of the unbelievers who do not fight against you on account of your faith, and neither drive you forth from your homelands, God does not forbid you to show them kindness and to behave toward them with full equity. Indeed God loves those who act equitably. God only forbids you to make friendship with those who fought you on account of your faith and drove you out of your homes and backed up others in your expulsion. Those who will take them for friends are indeed the wrongdoers* (Qur an;60:8-9). The tyrant rulers of the old, (especially in Arabia and around) did not allow Muslims to preach and those who embraced Islam were oppressed, killed or expelled; such people had to be subdued. According to traditional Islamic scholars, the world was divided into three zones: the House of Islam (*Dar-ul-Islam*), where Muslims are ascendant; the House of Peace(*Dar-ul-Aman*), those powers with whom Muslims have peace agreements; and the House of War(*Dar-ul-Harab*), the rest of the world. God says: Permission to fight back is hereby granted to the believers against whom war is waged and because they are oppressed (before this revelation, Muslims were not allowed to fight even for self defence); certainly God has power to grant them victory- those who have been unjustly expelled from their homes only because they said, "Our Lord is Allah." Had not God repelled some people by the might of others, the monasteries, churches, synagogues, and mosques in which God's praise is daily celebrated, would have been utterly demolished. God will certainly help those who help His cause; most surely God is Mighty,



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Powerful. (Qur an;22:39-40); Warfare (*Qitaal*) is ordained for you, though it is hateful unto you; but it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. God knows, ye know not. (Qur an;2:216); And what reason do you have not to fight in the cause of God, to rescue the helpless oppressed old men, women, and children who are crying: "Our Lord! Deliver us from this town whose people are oppressors; send us a protector by Your grace and send us a helper from Your presence? (Qur an;4:75). In the present world all the nations are members of United Nations Organization and signatory to its charter of peaceful coexistence and basic human rights, whereby every human being is free to adopt and practice any faith. Hence now whole world may be termed as House of Peace (*Dar-ul-Aman*) except some zones where people are oppressed.

According to the traditional procedure of Allah, if a Messenger (*Rasool*) himself delivers the message of guidance to the community or nations, and they became rebellious by refusing to accept it: then those nations and communities were entitled to divine punishment. (Qur an; 5:33-34, 11:117, 13:32, 28:59, 65:8, 73:15-16). Allah says: But those who disobey Allah and His Messenger and transgress His limits will be admitted to a fire, to abide therein: and They shall have a humiliating punishment. (Qur an;4:14). Besides punishment in hereafter, the punishment in this world is either through the followers of the messenger if they are strong enough, but if they are weak in numbers and strength then the Divine punishment befalls upon them through natural calamities

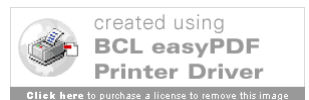


resulting in their destruction. The example of Divine punishment to the nations of Noah, Aad, Samood and Lot (peace be upon them) in the form of destruction through natural calamities like floods, earthquakes, tornados etc are well recorded in Bible and Qur an. Prophet Muhammad (peace be upon him), prior to his death (632 C.E) had invited the rulers of neighboring powers to Islam through epistles and emissaries. Those who responded negatively, they were entitled for Divine punishment as per the tradition of God. After Prophet (peace be upon him), this pending task was accomplished by his successors by subduing the Byzantine and Persian empires. It is no more applicable now. Apart from Divine punishment the object of *Jihad* was not to coerce them to accept Islam, but to ensure that freedom of choice is provided to the people of neighboring areas to choose between truth (*Haqq*) and falsehood (*Batil*), forced conversion is prohibited by Qur an (2:256). The non Muslims always enjoyed freedom of faith as protected citizens under Muslim rule. It is incorrect to consider every war fought by Muslims as Jihad. Jihad is the struggle only for the cause of God (*jihad-fi-sabilillah*): the concept of *Jihad* was nevertheless, used by some medieval Muslim rulers (even presently by some groups) to justify wars motivated by self power, sectarianism, geographical and economic ambitions.

The warfare for the cause of Allah (*Qital*) has always been permissible, and as such mentioned in the previous scriptures, God says: Lo! God hath bought from the believers their lives and their wealth because the Garden will be theirs: they



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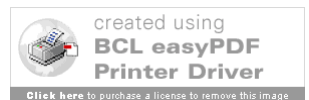


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shall fight in the way of God and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur an. Who fulfills His covenant better than God? Rejoice then in your bargain that ye have made, for that is the supreme triumph. (Qur an;9:111 also mentioned likewise at 2:54, 5:21-22, 5:26,2:251). The Bible declares; And you shall chase your enemies, and they shall fall before you by the sword. Five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword. (Leviticus;26:7-8); Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. (1Samel;15:3); slay utterly the old man, the young man and the virgin, and little children and women; but come not near any man upon whom is the mark: and begin at my sanctuary. Then they began at the old men that were before the house. (Ezakhel;9:6). Also mentioned at Psalm;149:6-9, Hebrews;11:32-34, Numbers; 31:17-18, 31:35, Joshua;6:21, 10:28. In the New Testament the Jesus Christ (peace be upon him) says: But as for these enemies of mine, who did not want me to reign over them, bring them here and slay them before me. (Luke;19:27), Don't think that I came to send peace on the earth. I didn't come to send peace, but a sword. Mathew;10:34); Do you think that I have come to give peace in the earth? I tell you, no, but rather division. (Luke;2:51); "I came to throw fire on the earth. I wish it were already kindled. (Luke;12:49); Suppose ye that I am come to give peace on earth? I tell you, nay; but rather



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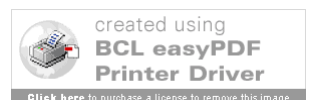


division. (Luke;12:51). And, behold, one of those who were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priests, and cut off his ear. (Mathew;26:51).

Killing of Muslims brothers on sectarian or other people due o their different beliefs, is terrorism; it is not correct to malign Jihad in such heinous activities because the menace of sectarianism is totally rejected by Islam: Allah says: Surely those who divide the religion into sects and identify themselves as a sect, O Muhammad, you have nothing to do with them. Their case will be called to account by God Himself, He will inform them as to what they did. (Qur an;6:159); Be not like those who became divided into sects and who started to argue against each other after clear revelations had come to them. Those responsible for division and arguments will be sternly punished (Qur an;3:105); In fact, your religion is one religion, and I am your only Lord: so fear Me Alone. Yet people have divided themselves into factions and each faction rejoices in its own doctrines - well! Leave them in their heedlessness for an appointed time. Do they think that, in giving them wealth and children, We are eager for their welfare? By no means! They do not understand the reality of the matter. (Qur an;23:52-56); those who divide their religion into sects and become separate groups, each group rejoicing in its own circle. When an affliction befalls the people, they turn in prayer to their Lord in repentance. But when He let them taste a blessing from Him, lo! Some of them begin to ascribe other powers a share in their Sustainers divinity, showing no gratitude for What We have



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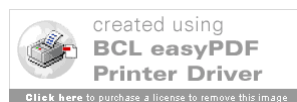


given them. Enjoy yourselves; soon you will find out your folly. (Qur an;30:32-34). Reconciliation among Muslims brothers in conflict, is to be done with fairness and Justice: Allah says: If two parties among the believers fall into mutual fighting, make peace between them. Then if one of them transgresses against the other, fight the one who has transgressed until he returns to the commands of Allah. Then, if he returns, make peace between them with justice and be fair; for God loves those who are fair and just. The believers are brothers to one another, therefore, make reconciliation between your brothers and fear God, so that you may be shown mercy. (Qur an;49:9-10).

In the 20th century the concept of jihad inspired Muslims in their struggle against Western colonialism, which still continues in different forms. While the theological legality of armed struggles (commonly referred as Jihad) being conducted by various armed groups against oppression and foreign occupation may have justification, but the mode of conduct of warfare in violation of principles set forth in Islam remains a hot topic of intense debate and controversies among Muslim and non Muslim thinkers. Killing of innocent people is strictly prohibited; human life of Muslims and non Muslims alike, has a very high place in Islam, Allah says: whoever kills a person, except as a punishment for murder or mischief in the land (through judiciary), it will be written in his book of deeds as if he had killed the mankind and whoever will save a life shall be regarded as if he gave life to all the mankind. (Qur an;5:32); Killing



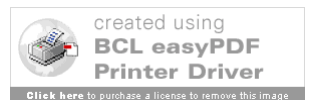
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of religious people, women, children, aged, sick people, animals and even cutting of trees is prohibited.(Al Muwata Hadith. Number;21.10). *Suicide is not permissible* (Qur an;4:29, Sahih Al Bukhari Hadith Numbr:8.126). Killing by burning is not allowed (Sahih Al Bukhari, Hadith, Number.4.260); mutilation of the dead bodies is prohibited (Sahih Muslim Hadith.804); safe conduct: is to be fulfilled: (Al Muwata Hadith, Number.21.12). Islam is the faith of Peace, the peace offer has to be accepted: If the enemy is inclined towards peace, do make peace with them, and put your trust in God. He is the One Who hears all, knows all. (Qur an;8:61), Grant of asylum is allowed: If one amongst the Pagans ask Thee for asylum, grant it to him, so that He may Hear the word of God and then escort Him to where He can be secure. That is because they are men without knowledge. (Qur an;9:6). Creating mischief on the earth by killing innocents on the name of Jihad amounts to malign the noble concept. God does not like mischief, He says : .. and do not seek mischief in the land, for God does not love the mischief makers. (Qur an;28:77); When it is said to them: "Do not make mischief on earth," they say: "We make peace. Be aware! They are the ones who make mischief but they do not realize it. (Qur an;2:11-12 similarly also at 2:60, 206, 3:63, 7:56). Allah says: The punishment for those who wage war against God and His Apostle and strive to create mischief in the land is death or crucifixion or the cutting off their hands and feet from opposite sides or exile from the land based on the gravity of their offense. This will be their humiliation in this



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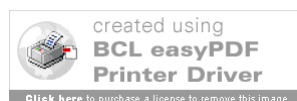


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world and in the Hereafter they will have grievous punishment, (Qur an;5:33). It is generally agreed that on failure of peace efforts, Jihad (for the cause of Allah Only) be declared by the Caliph or the Muslim ruler in consultation with the religious scholars keeping all the factors in view so that there is no deviation from the command of God and His Apostle (peace be upon him). The principles of warfare laid down by Islam must be adhered to. The noble concept of Jihad as defined by Qur an has nothing to do with the terrorism, as practiced by some groups maligning Islam.



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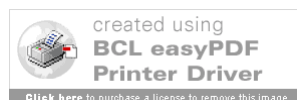
## QUR AN: TRANSLATION & REFERENCES

Qur an is the word of God, directly revealed to the last Messenger Muhammad (peace be upon him) during 23 years of his Apostolic mission about fourteen centuries ago. It was instantly preserved by putting in to writing and memorization by his companions. God says: Surely this is a Glorious Qur an, inscribed on an Imperishable Tablet. (Qur an;85:21-22). God has taken responsibility to guard it against corruption: Surely We have revealed the reminder (Qur an) and We will most certainly guard it (from corruption). (Qur an;15:9). During all ages, millions of Muslim of all age groups memorize Qur an comprising over 6000 verses; a unique distinction which makes Qur an, THE ONLY BOOK IN HUMAN HISTORY to have been continuously PRESERVED through this method along with the written form. No other scripture or book can rival this claim. Hence, since its revelation the Qur an is being transferred in its ORIGINAL REVEALED FORM, continuously (*twatar*) from generation to generation.

The Qur an was revealed in Arabic, the language of Prophet, peace be upon him (and his clan *Quraish* of Makka). The translation (*Tarjama*) of the Qur an means the expression of the meaning of its text in a language different from the language of the Qur an, for understanding by those not familiar with Qur anic Arabic. It is customary to quote the original Arabic Qur anic text (*ayah*, verses) along with the translation, however this require special handling due to reverence of the sacred text, hence in this book for the convenience of handling by all categories of the readers, only the translation is given, which should also be handled with due respect. It is more appropriate for the reader to also consult the original Arabic Qur an. Here mostly the



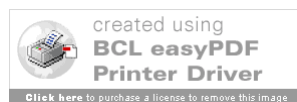
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translation of verses from Qur an by Abdullah Yousaf Ali, M.Pickthall, Muhammad Asad and F.Malik have been given at various places. There is agreement among Muslim scholars that it is humanly impossible to transfer the meanings of original Qur an word by word in an identical mode into another language. This is due to several reasons: firstly the Qur an itself is a miracle and cannot be imitated by man. As a consequence of this, THE TRANSLATION OF QUR AN IS NOT CONSIDERED AS QUR AN. The translations of the Qur an; e.g. into English, French, German and Urdu, etc, in principle are regarded as paraphrases. These translations can not be used in place of original Arabic Qur an for ritual purposes. Secondly the words of different languages do not express all the shades of meanings of their original Arabic word, though they may express specific concepts. Hence narrowing down the meaning of the Qur an to specific concepts in a foreign language would mean missing out other important dimensions. While reading the translations of Qur an these aspects must always be kept in view. The example of verse: *wa- huwa alladhe khalaqa as- samaawaat wa- al- ard. fe sittah* *AYYAAM..* (Qur an;11:7) is considered here. The word *AYYAAM* in Arabic means; days or long periods or eons or epoch . The four translations being given here differ in their understanding: And it is He who has created the heavens and the earth in SIX EONS (M.Asad); He is the One Who created the heavens and the earth in SIX PERIODS (F.Malik); And He it is Who created the heavens and the earth in SIX DAYS (Pickthall); He it is Who created the heavens and the earth in SIX DAYS (Yousaf Ali). The translation of *AYYAAM* as EONS appears more scientific and accurate. Hence if some contradictions appear, it is due to the limitations of translation, not of Qur an.



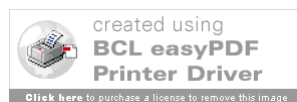
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The Qur'an comprises 114 chapters, called *Surahs*, of very unequal length and each *Surah* comprises number of verses. In this book the translation of references from Qur'an are mostly given within brackets xyz followed by reference of *Surah* and *Ayah* in bracket i.e. : Praise be to Allah the Cherisher and Sustainer of the Worlds. (Qur'an;1:2). It implies that the translation is from *Surah* (chapter) Number 1 and verse number 2 of the same *Surah*. The name of Chapter (*Surahs*) can be found from the Appendix II. In this case the name of *Surah* Number 1 as given in *Surah* Index is *Al-Fatiha* meaning The Opening. The names of Chapters (*Surahs*) in Qur'an, in most of the cases have no special relation to the subject of the *Surah* but has been used merely as a symbol to distinguish it from other *Surahs*. The name comprise of a word used some where in the *Surah*. Taking example of 2<sup>nd</sup> *Surah* *AL-BAQARAH* (the Cow), which has been so named from the story of the Cow occurring in this *Surah* (verse number 67-73). Although this *Surah* is an invitation to the Divine Guidance and all the stories, incidents etc. revolve round this central theme. As this *Surah* has particularly been addressed to the Jews, many historical events have been cited from their own traditions to admonish and advise them that their own good lies in accepting the Guidance revealed to the Holy Prophet. It has not, however, been used as a title to indicate the subject of the *Surah*. It will, therefore, be as wrong to translate the name *Al-Baqarah* into The Cow or The Heifer as to translate any English name, say Baker, Rice, Wolf etc., into their equivalents in other languages or vice versa, because this would imply that the *Surah* dealt with the subject of The Cow. Many more chapters (*Surahs*) of the Qur'an have been named in the same way because no comprehensive words exist in Arabic (in spite of its richness) to denote the wide scope of the subject discussed in them. As a matter of fact all human



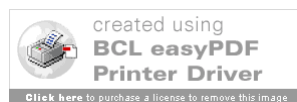
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languages suffer from the same limitation. However in some cases the name of Chapters (*Surahs*) indicate the subject matter i.e. the first *Surah Al-Fatihah*, which means that which opens a subject or a book or any other thing or in other words, *Al-Fatihah* is a sort of Preface. Similarly *Surah Al Yousaf* (Joseph) *Surah* number 12, is related with the story of Prophet Joseph (PBHH).

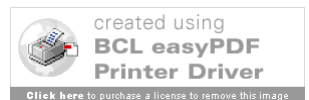


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2	Al-Baqara	The Cow	43	Az-Zukhruf	Ornaments of Gold
3	Al-i Imran	The Family of Imram	44	Ad-Dukhan	The Smoke
4	An-Nisaa	The Woman	45	Al-Jathiya	The Crouching
5	Al-Maida	Table Spread	46	Al-Ahqaf	The Sand Dunes
6	Al-An am	The Cattle	47	Muhammad	Muhammad
7	Al-A raf	The Heights	48	Al-Fat-h	The Victory
8	Al-Anfal	The Spoils of War	49	Al-Hujurat	Private Apartments
9	At-Tauba	The Repentance	50	Qaf	Letter Q
10	Yunus	Jonah	51	Az-Zariyat	Winnowing Winds
11	Hud	Hood	52	At-Tur	Tur
12	Yusuf	Joseph	53	An-Najm	The Star
13	Ar-Ra d	Thunder	54	Al-Qamar	The Moon
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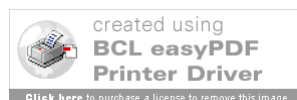
## QUR AN SURAH (CHAPTERS) INDEX

<u>Surah /Chapter Name</u>		<u>Surah /Chapter Name</u>			
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	<u>English</u>		<u>English</u>		
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86	At-Tariq	The Morning Star	102	AtTakathur	The Rivalry
87	Al-A la	The Most High	103	Al-Asr	The Declining Day
88	Al-Gashiya	The Overwhelming	104	Al-Humaza	The Traducer
89	Al-Fajr	The Dawn	105	Al-Fil	The Elephant
90	Al-Balad	The City	106	Quraish	The Tribe Quraish
91	Ash-Shams	The Sun	107	Al-Ma un	Small Kindness
92	Al-Lail	The Night	108	Al-Kauthar	Abundance
93	Adh-Dhuha	Morning Hour	109	Al-Kafirun	The Disbelievers
94	Al-Sharh	Solace	110	An-Nasr	Succor
95	At-Tin	Fig	111	Al-Lahab	Palm Fiber
96	Al-Alaq	The Clot	112	Al-Ikhlaas	The Unity
97	Al-Qadr	The Power	113	Al-Falaq	The Daybreak
98	Al-Baiyina	The Clear Proof	114	An-Nas	The Mankind
99	Al-Zalzalah	The Earthquake			

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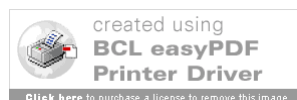
Genesis	1 Samuel	Isaiah	Obadiah	Psalms
Exodus	2 Samuel	Jeremiah	Jonah	Proverbs
Leviticus	1 Kings	Lamentations	Micah	Habakkuk
Numbers	2 Kings	Ezekiel	Nahum	Zephaniah
Deuteronomy	1 Chronicles	Daniel	Ezra	Haggai
Joshua	2 Chronicles	Hosea	Nehemiah	Zechariah
Judges	Ecclesiastes	Joe	Esther	Malachi
Ruth	Song of Solomon	Amos	Job	

### NEW TESTAMENT 27 Books

Gospels According to:	1 Corinthians	2Thessalonians	1 Peter
Matthew	2 Corinthians	1 Timothy	2 Peter
Mark	Galatians	2 Timothy	1 John
Luke	Ephesians	Titus	2 John
John	Philippians	Philemon	3 John
The Acts	Colossians 1	Hebrews	Jude
Romans	1Thessalonians	James	Revelation



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## ISLAM: THE BROADER PERSPECTIVE BOOKS AT GLANCE

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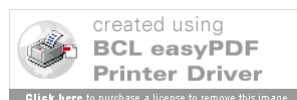
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## THE BEAUTIFUL NAMES OF GOD

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الْمُهَيَّمِنُ	الْعَزِيزُ	الْجَبَّارُ	الْمُتَكَبِّرُ	الْخَالِقُ	الْبَارِئُ
الْمُصَوِّرُ	الْغَفَّارُ	الْقَهَّارُ	الْوَهَّابُ	الرَّزَّاقُ	الْفَتَّاحُ
الْعَلِيمُ	الْقَابِضُ	الْبَاسِطُ	الْخَافِضُ	الرَّافِعُ	الْمُعِزُّ
الْمُذِلُّ	السَّمِيعُ	الْبَصِيرُ	الْحَكَمُ	الْعَدْلُ	اللَّطِيفُ
الْحَسِيرُ	الْحَلِيمُ	الْعَظِيمُ	الْعَفُورُ	الشَّكُورُ	الْعَلِيُّ
الْكَبِيرُ	الْحَفِيفُ	الْمُقِيتُ	الْحَسِيبُ	الْجَلِيلُ	الْكَرِيمُ
الزَّيْتَبُ	الْمُجِيبُ	الْوَاسِعُ	الْحَكِيمُ	الْوَدُودُ	الْمُجِيدُ
الْبَاعِثُ	الشَّهِيدُ	الْحَقُّ	الْوَكِيلُ	الْقَوِيُّ	الْمَتِينُ
الْوَالِيُ	الْحَمِيدُ	الْمُحِصِي	الْمُبْدِي	الْمُجِيدُ	الْمُحِي
الْمُؤَيَّدُ	الْحَيُّ	الْقَيُّومُ	الْوَاحِدُ	الْمَاجِدُ	الْوَاحِدُ
الرَّاحِدُ	الضَّمَدُ	الْقَادِرُ	الْمُقْتَدِرُ	النَّقِيعُ	الْمُؤَجَّرُ
الْأَوَّلُ	الْآخِرُ	الظَّاهِرُ	الْبَاطِنُ	الْوَالِي	الْتَّعَالِي
الْبَرُّ	التَّوَابُ	الْمُنْعِمُ	الْمُنْتَقِمُ	الْعَفُوفُ	الرَّءُوفُ
إِلَادُ الْمَلِكِ	وَأَنْجَارُ الْأَكْرَامِ	الرَّبُّ	الْمُقْسِطُ	الْجَامِعُ	الْعَسِيُّ
الْمُعْنَى	الْمُعْطَى	الْمَانِعُ	الضَّارُّ	الْمَنَافِعُ	الْمُؤَمَّرُ
الْمُهَادِي	الْبَدِيعُ	الْبَاقِي	الْوَارِثُ	الْمُرْشِدُ	الْمُصَوِّرُ

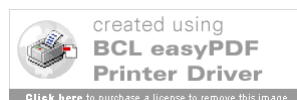
## **ISLAM: THE BROADER PERSPECTIVE e BOOKS**

By: Brigadier Aftab Ahmad Khan(R),  
MBA,MA, LADSC(USA)

1. THE CREATOR
2. THE CREATION
3. THE GUIDANCE
4. ISLAM: THE BROADER PERSPECTIVE
5. THE FINAL MESSENGER & SCRIPTURE
6. THE LAST PROPHET (PBUH) [Three Articles]
7. ISLAM: A GENERAL INTRODUCTION *(Edited and updated translation of: Ta rif-e-Aam bi-Din il-Islam By: Shaikh Ali Al-Tantawi).*
8. SIGNIFICANCE OF KNOWLEDGE
9. PHILOSOPHY & IMPACT
10. JESUS, EVOLUTION OF CHRISTIANITY & BIBLE
11. ISLAM AND THE PEOPLE OF THE BOOK(Jews & Christians)
12. THE FUNDAMENTALS OF ISLAM
13. METHAPHISICS [*The Unseen, Predestination & Salvation*]
14. MODERN CHALLENGES
15. ISLAM AND SOCIETY
16. THE INFALLIBLE IMAMATE
17. SHORT ARTICLES



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**TITLE GOSPEL OF BARNABAS**

**THE  
GOSPEL OF BARNABAS**

EDITED AND TRANSLATED FROM  
THE ITALIAN MS. IN THE IMPERIAL  
LIBRARY AT VIENNA

BY

LONSDALE and LAURA RAGG

Published by Oxford University Press-1907

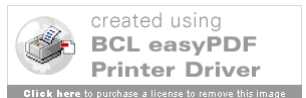
GOSPEL OF BRANABAS  
COPY OF ORIGINAL PAGE 132

Date sabio quanto ser ammore di Dio • Order  
 siate pigri nel dire le date quello che avete  
 del migliore per ammore di Dio • Ditemi uelle  
 fausi in uelle ch'essa ueruna da die ch'ati u  
 no certo ho potuerbe canere • ad onque ch'op  
 bauate fede in uia sed arete ch'essa ueruna ch  
 tua per ammore di Dio • Meglio saria non da  
 re niente ch'ed are ch'essa ch'adua per che non d  
 do bauere te qualche scupa se ch'ondo il mond  
 • mandando ch'essa trista se seruando per uoi il  
 mitgiove giulle sera la cusa be questo be qua  
 to uo da dire circa la penitente • Ri spose ban  
 to lameo quanto tempo deua durate la penite  
 re • Ri spose i lu mentre che lo homo se instate  
 di peccato de ba sempre penitire se faria peni  
 tente onde siccome la uita humana sempre pe  
 che di lu sempre deue fare penitente • Sena  
 non uoliate pare in ch'into delle scarpe uostre ch  
 della anima uostre potcia che ogni uolta che  
 rono po quelle uoite raboriate •

MAY THE LIGHT OF THE GOSPEL OF BARNABAS ILLUMINATE THE  
HEARTS OF ALL THOSE WHO CARE TO READ IT. AMEN.



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HELIOS PARAKLYTOS ηε

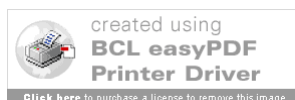
## How Gospel of Jesus By Barnabas Survived?

The Gospel of Jesus according to Barnabas, though banned by the Paulian Christians (Trinitarians) since 325 C.E, still survives and is considered by the scholars and historians as the most authentic Gospel available today. [The references form the Gospel according to Barnabas are being mentioned here just for the information of reader to arrive at their own unbiased judgment. However the pragmatic discussion on doctrines of Christianity in this book are primarily based upon the canonized Bible].It contains most of the teachings of Jesus Christ. The brief history of survival of Gospel of Barnabas is enumerated below:-

1. The Gospel of Jesus According to Barnabas was accepted as a Canonical Gospel in the Churches of Alexandria till 325 C.E.
2. Iranaeus (130-200 C.E.) wrote in support of pure monotheism and opposed Paul for injecting into Christianity doctrines of the pagan Roman religion and Platonic philosophy. He had quoted extensively from the Gospel of Barnabas in support of his views. This shows that the Gospel of Barnabas was in circulation in the first and second centuries of Christianity.
3. In 325 C.E, the Nicene Council was held, where it was ordered that all original Gospels in Hebrew script should be destroyed. An Edict was issued that anyone in possession of these Gospels will be put to



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- death.
4. In 383 C.E, the Pope secured a copy of the Gospel of Barnabas and kept it in his private library.
  5. In the fourth year of Emperor Zeno (478 C.E.), the remains of Barnabas were discovered and his own hand written copy of the Gospel of Barnabas was found on his breast. (Acia Sanctorum Boland Junii Tom II, Pages 422 and 450. Antwerp 1698). The famous Vulgate Bible appears to be based on this Gospel.
  6. Pope Sixtus (1585-90 C.E) had a friend, Fra Marino. He found the Gospel of Barnabas in the private library of the Pope. Fra Marino was interested because he had read the writings of Iranaeus where Barnabas had been profusely quoted. The Italian manuscript passed through different hands till it reached "a person of great name and authority" in Amsterdam, "who during his life time was often heard to put a high value to this piece". After his death it came in the possession of J. E. Cramer, a Councillor of the King of Prussia.
  7. In 1713 C.E Cramer presented this manuscript to the famous connoisseur of books, Prince Eugene of Savoy. In 1738 C.E along with the library of the Prince it found its way into Hofbibliothek in Vienna. There it now rests.
  8. Toland, in his "Miscellaneous Works" (published posthumously in 1747 C.E), in



Vol. I, page 380, mention that the Gospel of Barnabas was still extant. In Chapter XV he refers to the Glasian Decree of 496 C.E where "Evangelium Barnabe" is included in the list of forbidden books. Prior to that it had been forbidden by Pope Innocent in 465 C.E and by the Decree of the Western Churches in 382 C.E.

9. Barnabas is also mentioned in the Stichometry of Nicephorus Serial No. 3, Epistle of Barnabas . . . Lines 1, 300. Then again in the list of Sixty Books Serial No. 17: Travels and teaching of the Apostles, Serial No. 18: Epistle of Barnabas, Serial No. 24: Gospel According to Barnabas.
10. A Greek version of the Gospel of Barnabas is also found in a solitary fragment. The rest is burnt. A copy of the fragment is given below.

*Βαρνάβας ὁ ἀπόστολος εἶφη· ἐν ἡμίλλαις ποτηραῖς ἀθλιωτέρων  
ὁ νικῆσας, διότι ἀπέρχεται πλὴν ἐξωσ τῆς ἁμαρτίας*

11. The Latin text was translated into English by Mr. and Mrs. Ragg and was printed at the Clarendon Press in Oxford. It was published by the Oxford University Press in 1907. This English translation mysteriously disappeared from the market. Two copies of this translation are known to exist, one in the British Museum and the other in the Library of the Congress, Washington, which forms the source of most of authentic copies available in the market.

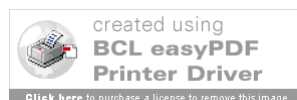


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