

Questions of Non-Muslims

By
Sheikh Fawzy Mohammed Abuzeid

(82)

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Introduction

In the Name of God, The Most Gracious, The Most Merciful.

Praise be to God Who did us a favor by granting us belief, completed the pillars of Islamic law in the Koran and sealed his apostles by our sir Prophet Mohammed, blessing and peace be upon our sir Mohammed from a believer who confess his favor, his prophecy and his message at all times.

God grants us at this age a blessed truthful group of brothers touring the internet seeking to spread Islam, the religion of God, make people love this religion and to repel the suspicions of challengers and obsessions of disbelievers.

Those blessed youths presented me some questions they were asked on their sites by challengers and suspicious people; they asked me to answer them perfectly to be able to repel those dubieties and slanders.

They also want to translate those questions with the answers to other languages starting with English to publish them on those sites so that they are available for those who can't understand Arabic.

When we started answering these questions and dictating this to Mr. Ahmed Said Abd-El-Aal Taha, senior teacher at the experimental secondary school in Zagazig Sharkia, I noticed that some questions need a separated book to answer them in details, so we answered in brief, though it is enough as man in this age tend to short useful matters not long detailed ones or big references.

We sustained the answers by rational reasons because most of those challengers and suspicious people never admit anything from Koran or Sunna as a proof, we only mentioned Koran and Sunna after rational proofs referring to the miraculous nature of this religion as modern sciences verify what mentioned in its sources long time ago.

We supplicate God to make this booklet, *Questions of*
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Non-Muslims useful to everyone who reads it, publishes it or translates it, and to make it guide to His right path and wise law.

May God's blessing and peace be upon the last prophet and apostle, our sir Mohammed, his family and his companions and upon those who support his call to the day of judgment, and make us among them by Your bounty and Your generosity O God The most Merciful of all those who have mercy.

Fawzy Mohammed Abuzeid

*Al-Gemmeiza, Saturday evening,
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Questions

of Non-Muslims

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1- The causes of war in Islam

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Question: If Islam is the religion of peace, why did Apostle Mohammed wage war against other religions?

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The apostle started war against other religions for these reasons:

1- As for non heavenly religions as Buddhism, Magianism and others, because those religions were invented by man not revealed by heavenly divine revelation, so their orders and rules were confused and they were not suitable for people at different places or times, mature minds also couldn't accept what they order.

Whereas Jewish and Christians people who follow truth and keep to it, they believe in him and follow him as mentioned in those religions and recommended by their apostles.

But those who only seek benefits of this life and priesthood or clerical positions changed and distorted their religions to suit their desires, they also told their followers untrue sayings about Islam and its prophet, different from the facts they know and mentioned in their religions.

2- As the apostle was sent by truth from God to all people

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as mentioned in the Koran:

34:28. “We have not sent you but as a universal (Messenger) to people, giving them glad tidings, and warning them (against sin),”

So he had to make the facts of religion illustrated by God clear to all people, and everyone prevent him from expounding this he should dislodge him so as to be able to do the mission instructed by God.

3- If we return to the facts of history, we see that the apostle didn't declare war against such people but they incited their kings and their followers to collect armies to fight him. Their bishops and rabbis carried out the morale war to mislead and beat his religion, so he (peace be upon him) was just defending himself and declaring the orders, morals and principles he got from his Lord. We see the time proved and still proving that they are the most useful for mankind at all times and everywhere.

Humanity need this badly now, that's why the English writer Bernard Shaw said after the second world war in which more than 30 million people were killed: If Mohammed was among us now, he would solve all the problems of humanity, while he is having a cup of coffee.

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2- The proof of prophecy and mission

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Question: What is the proof that Prophet Mohammed was an apostle from God?

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The proof that Prophet Mohammed was an apostle from God is cleared by following points:

1- The glad tidings narrated about him in torah and the gospel after prophets Moses and Jesus. Abdullah Ibn-Amr Ibn-Al-Aas read and perused the previous scriptures, he said that the prophet was described in the torah and the gospel the same as he was described in the Koran.

Then he mentioned the text he found in them: (*O Prophet! truly We have sent you as a witness, a bearer of glad tidings, and a Warner, you are My servant and My apostle, I called you Al Motawakel* (the one who put his trust in God in everything), *he is not severe or harsh or roaring in markets, he doesn't repel evil by evil but he forgives and pardons, I won't end his life until I reform by him the crooked religion, so that they say La Ilaha Illa Allah* (There is no God but Allah), *and by him I open blind eyes and deaf ears*)¹. There are so many texts narrated about that, whoever wants to see more he should go to the books mentioned that and they are so many.

2- What Heracles the Roman emperor mentioned in the dialogue between him and Abu-Sofyan, when the prophet sent

1 Saheeh Al-Bukhari. after Ataa Ibn Yasaar.

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him a message calling him to Islam, it said: (*In the name of God the most gracious the most merciful, from Mohammed the apostle of God to Heracles the emperor of the Romans, be a Muslim and you will be safe, God will double you your favor, if you shun then you are responsible for your followers*).

The Koran says:

3:64. "Say: "O People of the Book! Come to common terms as between us and you, that we all worship none but God, that we associate no partners with him; that we erect not from among ourselves Lords and patrons other than God." If then they turn back, say you: "Bear witness that we (at least) are Muslims (bowing) to God's Will."

When he got this message he asked his followers if there were any of his family in Jerusalem, they searched its markets and found Abu-Sofyan Ibn-Harb with few people from Mecca, and Abu-Sofyan was the leader of the people of Mecca and their leader in the fight against the apostle of God. Heracles asked them to enter and asked about their leader, they pointed to Abu-Sofyan, he told them to stand behind him and pointed him as a liar if he said anything untrue, then he asked him through a translator:

Heraclius: Has anyone of his family alleged this thing before? Abu-Sofyan: No.

Heraclius: Has his family lost a reign or dominion and he seeks it back? Abu-Sofyan: No.

Heraclius: What is his ancestry?

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Abu-Sofyan: He is moderate (middle class) amongst us.

Heraclius: Was he a liar amongst you? Abu-Sofyan: No.

Heraclius: Who follow him? The rich or the poor?

Abu-Sofyan: The poor.

Heraclius: Do his followers increase or decrease?

Abu-Sofyan: They increase., Heraclius: Does any of them return and leave him after following him?

Abu-Sofyan: No., Etc.

Then Heraclius said: You told me that he never lied to you, so he never to let lying to you and lie to God, you said that his followers are the poor and those are the followers of prophets, you said that no one of his followers leaves him and this is the truth when it touches hearts and you said that there was not reign in his family so he seeks it back.

If you are truthful then this is the prophet Jesus mentioned to us, lest the people around me, I would go and wash his feet and God will support him until he owns what is below my feet.

3- What was narrated after priests, rabbis and monks who were alive when he was born or they told about him before he was born and this is mentioned a lot in books and references talked about him (blessing and peace of God be upon him).

4- What modern technology proved about the miraculous nature of his words and his phrases, and also what is mentioned in the holy Koran as both Koran and Sunna agree with the latest theories and scientific rules unlike torah and gospel because they not agree with true modern science. This

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was mentioned in many researches and books such as: "The Bible, The Qur'an and Science by Morris Bokay".

5- Abstaining from everything the human nature seeks such as, desires, wishes, position, honor, food, drinks, clothing, residence, vehicle, women, etc, though he needs such things badly, only a prophet's soul can give up such things.

6- His great effect upon those around him, he formed a perfect talented group for the humanity in all fields and all ages. History has never seen a true love from one person to another as Abu-Bakr loved him (Blessings and peace of God be upon him). There has never been in history a just and fair ruler as Omar. Genius in leading armies gets humble if compared with Khalid Ibn-Al-Waleed. It's so rare among people to find intuition in fatwa as that of Imam Ali Ibn-Abi-Taleb. There are so many of those perfect followers of the prophet in all fields this is admitted by enemies before friends.

7- Throughout history, there has never been a superpower or an empire but they depend on moral values and human principles mentioned in his call even if they not taking this directly from him.

We see modern civilization depends mainly on the values he calls for such as hard work, sincerity, truthfulness in work, giving more attention to time and other good values, this shows that what he gets is suitable and useful for humanity at all times and everywhere.

As he has never been educated at universities or scientific institutions nor accompanied any philosophers or scholars, so this was the true evidence that what he got was just a

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revelation from God and that he is a prophet from God.

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3- Disagreement between Sunnis and Shiites

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Question: Why the Sunnis fight with the Shiites if Islam is the religion of peace?

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God afflicted Muslims as He afflicted others by some flatterers or adulators who seek this life, leadership, reputation and fame, those can do anything to reach their goals. The pure essence of Islam has no disputes among all Muslims if they are truthful, the dispute comes when someone adopts a personal view in a verse from the book of God, a hadith of the apostle of God or an order of Sharia of God. Religion encourages such view on condition that it has no fanaticism that gets him to keep to his opinion thinking that he is the right one and that others are wrong.

This inferior view to the verses of the book of God, the hadiths of the apostle of God and the rules of religion of God is the cause of separation of Muslims. When such a person adopts an idea, though he is not infallible, he does his best to prove that he and his followers are right and that others are wrong. He sometimes attack those who are different from him, defame them and even fight them to support the view he follows, so God says:

3:103. “And hold fast, all together, by the rope of God (He stretches out for you), and be not divided among yourselves”.

God also says about the group we mentioned:

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6:159. “As for those who divide their religion and break up into sects, you have no part in them”

The prophet (Blessings and peace of God be upon him) said: (**That who calls for fanaticism is not one of us.**)² It is a fact that Shiites love Imam Ali and his family and this is what all Muslims do, but if a group of them go far beyond this to fight other companions of the apostle of God such as Abu-Bakr or Omar or Othman, this is what the Sunnis and the mass reject.

Shiites follow the doctrine of Imam Ja'far in jurisprudence and that is not wrong, but they don't have to think that he is the only right one and that all the other doctrines are wrong. They should do as the Sunnis and the mass do, they admit the four juristic doctrines Maleky, Hanafy, Shafey and Hanbaly. They shouldn't differentiate among them but let each Muslim free to choose anyone to follow on condition that he never attacks or fights others.

So if we see that there is a dispute that leads to division and fight between Sunnis and Shiites then this is not because of the doctrines and their Islamic principles but because of desire, fanaticism partiality and other sectarianisms Islamic religion annihilates.

They awakened them after death, the prophet (Blessings and peace of God be upon him) said: (**A Muslim is brother to a Muslim, he never oppresses him, he never lets him down, he never despises him, piety is here** (he refers to his chest three times), **enough of doing sin for a Muslim if he scorns his Muslim brother, all the Muslim is inviolable to the Muslim his blood, his wealth and his honor.**)³

2 Sonan Abi-Dawood after Jobayr Ibn-Mot'am.

3 Saheeh Al-Bukhary and Muslim after Abi-Horayra.

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4- The punishment of apostate

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Question: Why does Islam punish the apostate by killing?

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Islam admits freedom in religion for all those who are under Muslims' authority, God says:

18:29. “Say, “The truth is from your Lord” Then whoever wills let him believe, and whoever wills let him disbelieve,”

It shows that calling non-Muslims to Islam is only by wisdom and good preaching; it prohibits violence, severity, force, compelling and obligation in calling to religion, because it wants the Muslim to control his heart, so it doesn't concern the appearance of man but concentrate on calling his interior and this only comes by his choice.

If we force someone apparently and caused him to do something, we can't affect his heart, if he agrees with us apparently and disagree by his heart this is called hypocrisy. Islam prohibits hypocrisy and scold hypocrites, so we see when Islam calls disbelievers or sons or daughters or wives it mainly depends on what God says:

2:256. “Let there be no compulsion in religion”

The call is only by proof, logic and inference, Islam gives man the chance to believe in any religion he chooses and only announces being a Muslim after persuasion, assurance and evidence. Once he becomes a Muslim by persuasion and when he apostatizes he seduces other Muslims around him, so Islam takes a position towards him so as not to affect other people around him and they also reverse.

This is the opinion of some Muslim scholars, but our

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opinion as most modern Muslim scholars such as the former Sheikh of Al-Azhar Sheikh Mohammed Sayed Tantawy and others, they see that killing the apostate is not a must in Sharia but only in some situations in which the apostate himself turns to be a fighter and a disputant against Islam.

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5- *The secrets of the prophet's polygamy*

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Question: If Islam allows a Muslim to marry four wives, why did it allow Prophet Mohammed more than that?

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God allowed the prophet (Blessings and peace of God be upon him) to marry more than four wives because He knew that the prophet (Blessings and peace of God be upon him) didn't marry them for his desire. He stayed till the age of fifty with one wife only, she is lady Khadeeja.

He married the other women after the age of fifty, this was as a settlement for his call and for strengthening the relations between him and his companions. It was and still affinity is the most important thing that increases unity and cooperation between people, so we see that there is a useful effect for the religion of God and a legal reason for every marriage.

He married Aa'esha daughter of Abu-Bakr and Hafsa daughter of Omar caring and to support the relation between him and his dear companions.

He married Zainab Bent Jahsh to start by himself fulfilling the order of God to abolish adoption and the rules of adopted son's wife. He married Ramla daughter of Abu-

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Sufyan because her husband became Christian after he immigrated to Ethiopia and left her alone with no supporter, and her father was the prophet's strongest enemy at that time, so he had to marry her to keep her religion.

He married Om-Salama when she lost her breadwinner and had many young children in order to help her bringing up her children, and so on we see that every marriage has legal reasons not for desire. So God allowed him those marriages because they were for legislative purposes and they also help to prevail Islam.

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6- Islam and domestic violence

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Question: Does Islam allow home violence like beating wife and children?

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Islam made the basis of marital relationship upon love and mercy, God says:

30:21. “And among His Signs is this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts)”

The basis of marital relationship is love, cordiality and mercy, and the basis of bringing up children is passion, tenderness, kindness and benefaction. As for organizing the matters of the family, as Islam is the religion of general arrangement in all fields of life, it makes a leader for every house to take decisions after consulting the members, so the leadership is to the man and he is also the breadwinner.

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We know that to be successful, the leader should be resolute sometimes as it was said: (*He got strict so that they fear him, and whoever steady should sometimes be strict with whom he is merciful*).

Islam gives man limited authority sometimes when there is disobedience, dispute or rebellion, God says:

4:34. “As to those women on whose part you fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance),”.

The verse is clear, an obedient woman who agrees with her husband and lives with him properly, he has no way to use any harshness with her. But a woman who is ill by the illness of disobedience and dispute, God set him a plan to treat her starting by preaching and advising her in a lenient way. If this means is not successful then he abandon her in bed, they sleep in the same room but he never does sex with her. He shouldn't sleep in another room and leave her lest the dispute gets bigger. If this means is not successful then he pretends that he is going to beat her, beating here is as Imam Abu-Haneefa said: (*He knots a handkerchief made of cloth and hit her by it.*)

As the handkerchief doesn't hurt or leave any effect, so it was clear that the aim is just to threaten and prevent her, it is not real beat. The prophet (Blessings and peace of God be upon him) made it more clear and forbade beating on the face or to leave any sign on the body.

We see that beating is with that who is ill by the illness of recalcitrance. The same thing should be done with children, it is just threatening by the punishment, and using it properly as mentioned in Koran and Sunna when necessary to

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straighten the crooked and reforming the bad, but no such thing is allowed with a good woman and good children.

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7- *The aim of men circumcision*

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Question: What is the aim of circumcision of men in Islam?

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The aims of circumcision of men in Islam are:

Firstly, to distinguish Muslim men from others; this is an important sign to know someone's religion even after his death. If he is circumcised, then he is a Muslim so Muslims carry out washing him, shrouding him, perform prayers upon him and burying him in Muslims' graves. Circumcision preserves his rights as a Muslim after his death; this happens mostly during accidents and wars so they know the religion by circumcision.

Secondly, the prophet (Blessings and peace of God be upon him) said that the description of the people of paradise where we all hope to go, is that they are circumcised, so circumcision is a glad tiding that a Muslim will go to paradise.

Thirdly, modern medicine also mentioned the medical benefits for circumcision for men; they said that viruses, microbes and germs collect around the foreskin which is cut and this leads to infection and diseases like cancer, so some European countries tend to men circumcision lately after realizing the medical benefits.

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8- Women circumcision

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Question: If Islam honors woman and gives her rights to her, why it allows circumcising her and cutting part of her organs?

Islam doesn't impose women circumcision, there is no obligation to do, but it is just preferable if a doctor sees it, the prophet (Blessings and peace of God be upon him) said: ***(Circumcision is a Sunna (rubric) for men and honor for women.)***⁴

The matter is that women are not the same about this i.e. the length of clitoris, the organ from which a part is cut when necessary, if there is an abnormal woman who has a long clitoris near man's organ, only the doctor can decide this, then Islam allows cutting small part done by the doctor so she can be moderate and not over lustful, because if she is over lustful she can harm herself, her family and her society.

So the apostle of God said to Om-Ateya, who used to do women circumcision at that time: (*O Om-Ateya, lower don't wear out.*)⁵ When Islam allows women circumcision, it is only for few abnormal ones who are different from normal women, not for normal moderate women.

However, our modern scholars tend to the idea that women circumcision is an old habit maybe only related to pharaohs, because circumcision is found only in Muslim African countries, but in Asia even in Saudi Arabia where

⁴ Mosnad Al-Imam Ahmed and Sonan Al-Bayhaki Al-Kobra after Ibn Abbas.

5 Sonan Al-Bayhaki Al-Kobra after Ad'dahak Ibn-Kays.

? b? ' ? l? m? e?? w? G??K?L?Y?%o?í ?b ' ???K?L?Y?%o? l?

? K?L?y?%o?b?i? l? m? e?? w? G??K?L?y?%o?i ?b?i???K?L?y?%o? i?

Islam started, there is no women circumcision, so it is pre-Islamic habit and Islam just adjusted and modified it.

The American researcher Marry Stews says in her book (The guide in sexual relations): Among the best habits Muslims do is women circumcision as some women has clitoris nearly as long as man's penis, such a woman whenever her clitoris scratches her under clothes she becomes sexually aroused.

? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ?b?i? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ?b?i? l?

9- Islam and peoples of other religions

? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ?b?i? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ?b?i? l?

Question: How does Islam see peoples of other religions?

? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ?b?i? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ?b?i? l?

Islam sees peoples of other religions as they are as human as us, we should respect them, appreciate them, deal with them, benefit from them, benefit them and treat them properly. It was narrated that the apostle of God (Blessings and peace of God be upon him): (*A funeral procession passed him, he stood up, people said: O apostle of God, he is a Jewish, the prophet said: Isn't it a soul?*)⁶

The more astonishing is that it happened when he (Blessings and peace of God be upon him) was in war with the people of Mecca, there was starvation there, as a human he sent them a caravan of camels loaded with foods and five hundred golden dinar. Among his most human situations also (Blessings and peace of God be upon him), that he used to forbid killing women, children and old people in wars, he ordered soldiers to kill warriors only, he also forbade them to fire

6 Saheeh Al-Bukhari after Abd-El-Rahman Ibn-Abi-Layla.

? b?i? l? m? e?? w? G??K?L?y?%o?i ?b?i???K?L?y?%o? i?

? K?L?y?%oo?b? ' ? l? m? e?? w? G??K?L?y?%oo?i ?b? ' ???K?L?y?%oo? l ?

plants, destroy houses or to stain non-Muslims' hermitages, monasteries and churches, God says about all this:

60:8. “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.”

? l? m? e? d? w? G??K?L?y?%oo?i ?b? ' ? l? ? ? b? ' ? l? m? e? d? w? G??K?L?y?%oo?i ?b? ' ? l? ? ? b? ' ? l?

10 The secrets of slaughtering animals in Islam

? l? m? e? d? w? G??K?L?y?%oo?i ?b? ' ? l? ? ? b? ' ? l? m? e? d? w? G??K?L?y?%oo?i ?b? ' ? l? ? ? b? ' ? l?

Question: Why did Islam criminate and forbid choking animals to death, stunning them or shocking them, and only allows slaughtering them to be Halal (legal)?

? l? m? e? d? w? G??K?L?y?%oo?i ?b? ' ? l? ? ? b? ' ? l? m? e? d? w? G??K?L?y?%oo?i ?b? ' ? l? ? ? b? ' ? l?

Islam orders to do everything in the best proper way even slaughtering, the prophet (Blessings and peace of God be upon him) said: (*If you slaughter, do it well, and you should sharpen your knife and ease your animal.*)⁷

To do this he ordered to give water to the animal at first, to sharpen the knife so as to cut quickly, not to sharpen the knife in front of the animal, not to slaughter the animal in front of other animals, to pat on its back and lay it gently on the right side, to hold the animal tightly and say the name of God first so that the animal submits to him and easily slaughtered.

On the other hand, modern technology proved that blood is the store of bacteria, germs and microbes in the body. If the animal dies in any other way without bloodshed, blood

7 Narrated by Imam Ahmed, At'termedhy and Al-Bayhaky in his Sonan after Shad'dad Ibn-Aws.

? b? ' ? l? m? e?? w? G??K?L?y?%oo?i ?b? ' ???K?L?y?%oo? l ?

? K?L?Y?%oo?بِ؟ لَمْ يَرَهُ الْمُنَافِكُونَ

leaks into its flesh with the harmful substances in it, then if we cook this meat, there is still some germs, microbes and bacteria that affect the eater badly because they were not completely died.

But if we shed the blood as in Islam, the blood get out completely with the harmful substances, only too little things remain in the flesh after washing which can easily be died in the normal boiling temperature as it is being cooked, then man can eat it safely.

? لَمْ يَرَهُ الْمُنَافِكُونَ

11- Woman and public jobs

? لَمْ يَرَهُ الْمُنَافِكُونَ

Question: The apostle of God (Blessings and peace of God be upon him) said: (*They never be successful those who have a woman as their leader.*) Does this Hadeeth have a general meaning? However, we saw examples in the past and the present of successful leading women such as Balkees (The queen of Yemen).

? لَمْ يَرَهُ الْمُنَافِكُونَ

The prophet (Blessings and peace of God be upon him) said this Hadeeth in a certain occasion, when they told him that the Persian king died and that the Persians chose his daughter as his successor, then he (Blessings and peace of God be upon him) said this Hadeeth: (*They never be successful those who have a woman as their leader.*)⁸ He meant that the Persians wouldn't be successful anymore, and he was right as their kingdom vanished.

8 Saheeh Al-Bukhary after Abi-Bakr.

? بِ؟ لَمْ يَرَهُ الْمُنَافِكُونَ

? K?L?y?%o?b?i? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? i ?

Some scholars limit themselves to the apparent verbal meaning of the Hadeeth and forbid woman from any leading position even if she has suitable scientific qualifications or leading practical successes.

Other scholars follow the Hanafy doctrine that this Hadeeth only relates to the highest leadership which is the presidency or the caliphate, but she can do other available jobs including judgeship which needs her experience about the matters connected to women.

Most modern scholars agree with this last opinion, they verified this by the great successes Muslim woman achieved in all fields. Some scholars opened all leading jobs to her even presidency as in Pakistan and Bangladesh.

There is not a leading position banned for a woman unless it is not suitable for her nature or her character. The prophet (*Blessings and peace of God be upon him*) said: (*Women are men's full sisters*).⁹

9 Narrated by Imam Ahmed, At'termedhy and Abi-Dawood after A'isha.

?b?i? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? i ?

? K?L?y?%o?b?i? l? m? e?? w? G??K?L?y?%o?i? b?i? ???K?L?y?%o? i?

? ? l? m? e? d? w? G??K?L?y?%o?i? b?i? ? ? b?i? l? m? e? d? w? G??K?L?y?%o?i? b?i? ? ? b?i? ?

12- Compassion to animals

? ? l? m? e? d? w? G??K?L?y?%o?i? b?i? ? ? b?i? ? ? b?i? l? m? e? d? w? G??K?L?y?%o?i? b?i? ? ? b?i? ?

Question: Are there any orders in Islam urges to be compassionate to animals?

? ? l? m? e? d? w? G??K?L?y?%o?i? b?i? ? ? b?i? ? ? b?i? l? m? e? d? w? G??K?L?y?%o?i? b?i? ? ? b?i? ?

The orders of Islam urge to be merciful and compassionate to humans, animals and all creatures, for example:

1- The prophet (Blessings and peace of God be upon him) prohibited sitting on animals as people talking to each other, he ordered them to get off the animals and talk then ride again and go, he said: (*Don't make your animals' backs as chairs.*)¹⁰

2- (Blessings and peace of God be upon him) forbade locking any animal and getting it to starve. He said that if anyone did this, he will go to hell, he (Blessings and peace of God be upon him) said: (*A woman was tortured because she imprisoned a cat to death so she gone to hell, she never gave it food or water when she imprisoned it, nor she let it eat from the vermin on land.*)¹¹

3- He (Blessings and peace of God be upon him) said that the favor of being beneficent to any animal is to go to paradise, he (Blessings and peace of God be upon him) said: (*As a dog was circling a well dying of thirst, a whore saw it, she took off her shoe and got him water to drink, she was forgiven for this.*)¹²

10 Narrated by Imam Ahmed from the Hadeeth of Mo'az.

11 Narrated by Al-Bukhary and Muslim after Ibn-Omar.

12 Narrated by Muslim in Saheeh after Abi-At'taher and narrated by Al-Bukhary

? b?i? l? m? e?? w? G??K?L?y?%o?i? b?i? ???K?L?y?%o? i?

? K?L?y?%o?b?i? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? i ?

4- The prophet (Blessings and peace of God be upon him) prohibited to set fire in the place of ants and said to his companions: (**Don't torture by fire, only God tortures by it.**)¹³

5- He prohibited inciting animals i.e. encouraging them to fight, like bullfighting that we see nowadays, it was narrated after Ibn-Abbas: (**The apostle of God prohibited inciting animals.**)¹⁴

There are many other prophetic recommendations that make Muslims beneficent and compassionate to their animals. When Abu-Dharr was at his deathbed, he talked to his camel and said: O camel, don't complain me to your God at the Day of Judgment, I didn't make you starve or bear you more than your ability.

There is also an amazing incident narrated after Amr Ibn-Al-Aas, when he entered Egypt and located his tent at Al-Fostat (a place in Cairo now). He wanted to fold the tents to move to Alexandria when he knew that the Romans collected there.

They told him that two doves made a nest and laid their eggs on his tent, he ordered them to let that tent so as not to frighten the two doves or break their eggs, and they went to Alexandria without it.

Is there any compassion and mercy to animals more than this?

after Said Ibn-Taleed.

13 Mosanaf Ibn-Abi-Shayba after Abdullah Ibn-Mas'ood.

14 Sonan At'termedhy.

? b?i? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? i ?

? K?L?y?%o?b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b? ' ???K?L?y?%o? ! ?

? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l?

13- The need to belief and religion

? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l?

Question: In rich countries where the income average is high and there are all means of good life, entertainment and luxury, man doesn't feel he needs religion or believing in God, what can urge man to look for God or be religious at those countries?

Question: What does man need in the west in addition to scientific progress that gives him all his needs?

? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l?

In rich countries where people find all the needs of tangible life, man feels psychological troubles, impatience. There are many psychological diseases and there are also many suicide accidents. Statistics show that the richest countries are the Scandinavian countries, Sweden, Norway and Denmark, they have the most suicide average in the world, and this is because man is dual configuration.

Everything in those countries is just to satisfy the needs of the body but there is nothing to satisfy the heart, the feelings or the soul. This only comes by religion and believing in God, believing in God gives confidence to the soul, tranquility to the heart, expands the breast. Belief makes the spirit gets higher and inspire the body to be satisfied with God and feel His support, His guidance and His care.

This is the equilibrium or the evenness to man, God says about this in the Koran:

16:97. “Whoever works righteousness, man or

? b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b? ' ???K?L?y?%o? ! ?

وَمَنْ يُنْهَىٰ عَنِ الْهُدَىٰ فَمَا لَهُ مِنْ هُدَىٰ ۖ

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

وَمَنْ يُنْهَىٰ عَنِ الْهُدَىٰ فَمَا لَهُ مِنْ هُدَىٰ ۖ

14- *The life of disbelievers*

وَمَنْ يُنْهَىٰ عَنِ الْهُدَىٰ فَمَا لَهُ مِنْ هُدَىٰ ۖ

Question: What does man miss if he doesn't believe in God or worship Him?

وَمَنْ يُنْهَىٰ عَنِ الْهُدَىٰ فَمَا لَهُ مِنْ هُدَىٰ ۖ

If man doesn't believe in God or seek His support, then only this life is his greatest hope and nothing beyond, so he only seeks his desires by all means. He gets happy if this life comes to him and he gets sad and sorry if he misses his desires or his hopes. If he wishes to get something and he misses it, he might get despaired or hopeless or get a shock or a crisis or get physical illness. If he hasn't got the least amount of belief he might commit suicide or do anything of disbelief and ingratitude.

Then he misses satisfaction and gets away from contentment with God. He doesn't feel the taste of happiness because he thinks happiness means to get his desires in this life. As nothing in this life is permanent or perfect, so one day he will surely miss the feeling of being happy.

The biggest evil of a disbeliever is that he is selfish and egocentric; he cuts and breaks social relationships and ties of kinship with relatives and he lives alone. He only knows those who are useful to him or utilize him, as a result we see human principles melt and vanish like being dutiful, loyalty,

وَمَنْ يُنْهَىٰ عَنِ الْهُدَىٰ فَمَا لَهُ مِنْ هُدَىٰ ۖ

? K?L?y?%o?b? ' ? l? m? e? w? G??K?L?y?%o?i ?b? ' ???K?L?y?%o? l ?

magnanimity, and others.

The U.A.E Manar Al-Islam magazine mentioned this strange story, during a celebration at the Islamic centre in Paris, suddenly a French woman came in with her young son. She told them that she wanted her son to be a Muslim and asked them to teach him the orders of Islam. They asked her if she was a Muslim, she said: "No." They asked her why she wanted her son to be a Muslim; she told them that she wanted him to deal with her beneficially when she is old as the North African Muslims do to their parents not as the French do.

? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l ?

15- The reality of happiness

? l? m? e? d? w? G??K?L?y?%o?i ?b? ? l? ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l ?

Question: Can man be happy without knowing God or believing in Him?

Question: Does happiness mean having the means of good life, means of entertainment, fun, social and physical health?

Question: Why don't Non-Muslims feel happiness and we see them always leave religion to life to get themselves busy?

Question: Can science achieve happiness? What is happiness?

? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l ?

Happiness is the feeling of uninterrupted pleasure. If we look at what man does to seek happiness in this life, we find that such things just give him temporary pleasure and soon finish.

? b? ' ? l? m? e? w? G??K?L?y?%o?i ?b? ' ???K?L?y?%o? l ?

? K?L?y?%o?b?i? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? i?

It might get problems after losing it, e.g. the pleasure of money is in getting it but if it is lost by gambling, theft, women, stock markets or any other means, we see such people who lose money soon get sick with serious diseases doctors can't cure and they always suffer this pain all over their lives.

The desire in women either in sex or just talking to them is not permanent because man either gives up women as he gets older and weaker or they forsake him because of his old age.

The desire of food and gobbling it can be followed by great pain if man exceeds the limits and it is difficult to digest it, moreover, doctor might prohibit certain types of food after exceeding the proper bounds, as we see some people are not allowed to eat sugars, others are not allowed to eat meats, others are not allowed to eat fats, etc.

The pleasure of position and high rank never continues because any position or high job will for sure either leave man or man leaves it, so if he leaves his job and someone he hates takes it after him, he will suffer sadness and sorrow.

So we see the permanent happiness is only in fearing God and obeying him, as it was said: (*I don't think that happiness is in collecting money, but the pious is the one who is really happy.*)

Fearing God reassures man's heart, tranquilizes his soul and makes him confident and satisfied with what God grants him in his life. He is also contented with what goes on in his life.

He doesn't feel sorrow for things he misses because he knows they don't belong to him. He doesn't get over pleased with what he gets unless he is guided to use it in doing the orders of God. He fears that any grant in this life might be an

? b?i? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? i?

? K?L?y?%o? b?'? l? m? e?? w? G??K?L?y?%o? l? b'???K?L?y?%o? l?

affliction gets him far away from the right path.

The pious one is always happy even if he only has enough food for one day. He is contented with God because God granted him safety home, the prophet (Blessings and peace of God be upon him) mentioned the specifications of happiness and the one who is happy.

He (Blessings and peace of God be upon him) said: (**Whoever amongst you enters upon morning while he is safe at home, has healthy body and has enough food for his day, it is as if he owns the whole world.**)¹⁵

'? |? m? e? d? w? G??K?L?Y?‰?í ?|? ?|? ?|? m? e? d? w? G??K?L?Y?‰?í ?|? ?|? ?|? ?|?

16- *The motive for being religious*

Question: Is there in man a natural instinct urging him to be religious and to look for God?

Question: Does man need a God?

Wise people, philosophers and researchers agree that being religious is an instinct in man. Man has a hidden natural power inside him pushes him to resort to the hidden power that he can't recognize to interpret the matters he can't realize or achieve in his life.

This is what urged primitive man to search for God, as the ancient Egyptians, Chinese, Indians, Persians and others did. They all searched for the hidden power they felt by their nature even if some of them went astray and followed the wrong way without guidance by prophets and apostles.

15 Narrated by At'hermedhy after Abdullah Ibn-Mohsan.

? þ? ' ? l? m? e?? w? G??K?L?ý?‰?í ?þ ' ???K?L?ý?‰? l?

? K?L?y?%o?b?*? l? m? e?? w? G??K?L?y?%o?i ?b?*??K?L?y?%o? l?

Some of them thought this power is a celestial body like the sun, the moon or any other star. Others thought it is a tangible power man can't resist like fire. Others made it as a physical figure like an idol, an image or a statue.

Those people went astray, they couldn't realize this power because they didn't follow the guidance of heavenly missions. They all sought this hidden power and attributed to it creating the universe and creatures, achieving their wishes and saving happiness for them in the hereafter.

But true monotheism that truthful people of heavenly religions reached was by the revelation of heavens upon those prophets and apostles chosen by God. So the Koran says about disbelievers:

31:25. “If you ask them, who it is that created the heavens and the earth, they will certainly say, (Allah)”.

? l? m? e? d? w? G??K?L?y?%o?i ?b?*? l? ? ? b?*? l? m? e? d? w? G??K?L?y?%o?i ?b?*? l? ? ? b?*? l?

17- *Islam is a heavenly religion*

? l? m? e? d? w? G??K?L?y?%o?i ?b?*? l? ? ? b?*? l? m? e? d? w? G??K?L?y?%o?i ?b?*? l? ? ? b?*? l?

Question: How can I know that Islam is a heavenly religion?

? l? m? e? d? w? G??K?L?y?%o?i ?b?*? l? ? ? b?*? l? m? e? d? w? G??K?L?y?%o?i ?b?*? l? ? ? b?*? l?

Islam is a religion addressing the mind and the intellect, so any mature mind or proper intellect looking by neutrality and using modern scientific methods with the orders of Islam, he will know for sure that it is a true heavenly religion comes from God.

Tell me how the prophet of Islam got the best practical and social theories, the most recent legislative rules of life and

? b?*? l? m? e?? w? G??K?L?y?%o?i ?b?*??K?L?y?%o? l?

? K?L?y?%o?b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b ' ???K?L?y?%o? ! ?

the best economical systems. Humanity in our age discovered that these systems and laws are suitable for our age. If they were just human ideas, they would surely have any kind of shortage or defects because they were in an age different from our age in thinking, progress and civilization.

As they are so convenient to this age after so many tests, they even exceeded and failed all the intellectual theories and social and economical opinions by the most famous scientists of this age who have much knowledge and mature thinking. Contemporary scientists can't find any law or a system or a way in all fields of life suitable for this age but what Islam gets. This proves that Islam is a heavenly religion came by divine revelation more than fourteen centuries ago.

Moreover, Islamic theories convoy and go with the most recent modern sciences though they were not found when the Koran was revealed, this shows that the Koran is the words of God the most Gracious because it anteceded the inspiration of man in this age.

Islamic system also includes all the fields of life appeared in our modern life, it is the religion of divine perfection that includes everything man invented or will invent in potentials, societies, technology, sciences and others.

? b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b ' ???K?L?y?%o? ! ?

? K?L?y?%o?p?'? l? m? e?? w? G??K?L?y?%o?i ?p '???K?L?y?%o? l?

? l? m? e? d? w? G??K?L?y?%o?i ?p '? l? ? p?'? l? m? e? d? w? G??K?L?y?%o?i ?p '? l? ? p?'? l?

18- Islam and underage females' marriage

? l? m? e? d? w? G??K?L?y?%o?i ?p '? l? ? p?'? l? m? e? d? w? G??K?L?y?%o?i ?p '? l? ? p?'? l?

Question: Does Islam encourage getting married to underage females?

? l? m? e? d? w? G??K?L?y?%o?i ?p '? l? ? p?'? l? m? e? d? w? G??K?L?y?%o?i ?p '? l? ? p?'? l?

This is a wrong understanding said by those who looked at some lustful contemporary Arab Muslims who get married to young females and see that this is a good thing, but nothing was narrated in Koran or Sunna urges to do this. The prophet (Blessings and peace of God be upon him) himself only married one virgin woman she is lady A'isha, all his other wives were not virgin. Islam stipulates that a woman who is going to be married must have the ability to carry out responsibility, as she will be responsible for her husband, her house and her children in addition to her work if she has a job, the prophet (Blessings and peace of God be upon him) said: ***“And a woman is a shepherd at her husband’s house and she will be accountable for her flocks.”***¹⁶

This means that we shouldn't allow a girl to get married unless we are sure she can do her responsibilities. If she is unable to do, we wait until she is ready psychologically, physically, lively and intellectually for marriage so that she can be a good wife as the prophet (Blessings and peace of God be upon him) said: ***“The best that a man can amass is a good wife, if he looks at her, she gets him happiness, if he orders her, she obeys him, and if he is not with her she keeps herself for him.”***¹⁷

16 Narrated by Al-Bukhary after Ibn-Omar.

17 Narrated by Abu-Dawood and Al-Hakem in Al-Mostadrak after Ibn-Abbas.

? p?'? l? m? e?? w? G??K?L?y?%o?i ?p '???K?L?y?%o? l?

? K?L?y?‰?b? ' ? l? m? e?? w? G??K?L?y?‰? f? b? ' ???K?L?y?‰? l? ?

But the narration that orientalists repeat and keep to it because it is narrated in Al-Bukhary and Muslim books of Hthat when the prophet (Blessings and peace of God be upon him) was fifty years old he got married to A’isha who was six years old and consummated marriage when she was nine years old. This narration differs with the Koran and true Sunna, it also differs with mind, logic, customs, habits and the timeline of the incidents of the prophet’s mission.

Referring to the original books of history concerned with the prophet’s mission, such as Al-Kamel, Tareekh Damascus, Seyar A’lam Annobala’, Tareekh Attabarey, Al-Bedaya Wannehaya, Tareekh Baghdad, Wafeyat Al-A’yan and others, they nearly agree to the timeline of the prophet’s mission as follows:

The prophet’s mission continued for 13 years in Mecca and 10 years in Medina, it began in 610 AD. Emigration to Medina was in 622 AD i.e. after 13 years in Mecca, and the prophet’s death was in 632 AD after 10 years in Medina.

The historical resources we mentioned before says that Asmaa’ was 10 years older than A’isha, they also agree that Asmaa’ was born 27 years before emigration, i.e. she was 14 years old when the mission began in 610 AD if we consider 13 years of the mission in Mecca before emigration. As Asmaa’ was 10 years older than A’isha, this means that A’isha was 4 years old when the mission began, i.e. she was born 4 years before the mission began i.e. in 606 AD. This means when the apostle married her in the 10th year of the mission she was 14 years old as she was born in 606 AD and married the prophet in 620 AD. He consummated the marriage after 3 years and few months in 624 AD, so she was 18 years old when the prophet got married to her.

? b? ' ? l? m? e?? w? G??K?L?y?‰? f? b? ' ???K?L?y?‰? l? ?

? K?L?y?%o?b?'? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? l? ?

This is also assured if we calculate A’isha’s age according to the death of her sister Asmaa’. References agree that Asmaa’ died after a famous known incident, after her son Abdullah Ibn-Azzubayr was killed by Al-Hajjaj in 73 Hijri and she was exactly 100 years old, so at the time of emigration she was 27 years old and A’isha was 17 years old at that time of emigration because Asmaa’ is 10 years older than her, as the prophet consummated marriage at the end of the first year of emigration, so she was 18 years old. This is also assured by what Attabarany narrated in Tareekh Al-Omam that all the children Of Abu-Bakr were born before Islam. So it is clear that the narration of Al-Bukhary is weak because A’isha was born 4 years before the mission.

? l? m? e? d? w? G??K?L?y?%o?i ?b '? l? ? b?'? l? m? e? d? w? G??K?L?y?%o?i ?b '? l? ? b?'? l?

19- Islam contributions to humanity

? l? m? e? d? w? G??K?L?y?%o?i ?b '? l? ? b?'? l? m? e? d? w? G??K?L?y?%o?i ?b '? l? ? b?'? l?

Question: What did Islam add to humanity?

Question: What are the new things Islam got and the previous heavenly religions didn’t get?

? l? m? e? d? w? G??K?L?y?%o?i ?b '? l? ? b?'? l? m? e? d? w? G??K?L?y?%o?i ?b '? l? ? b?'? l?

Islam added to humanity so many things, if we followed, all humanity will be happy:

1- Equality between all people, there is no difference between an Arab and a non Arab or between a white and a black except by piety and good deeds.

2- Prevailing fair and justice among people even among rulers and the public, and taking right from the strong to the weak and from the rich to the poor so that people have equal opportunities, the prophet (Blessings and peace of God be

? b?'? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? l? ?

? K?L?y?%o?b?i? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? i ?

upon him) said: “*By That who owns my soul (God), if Fatima daughter of Mohammed stole, I would cut her hand.*”¹⁸

3- Fighting man enslaving man and ending slavery by all means, Islam has the biggest deal about this for all humanity. The first freer of slaves is Mohammed (Blessings and peace of God be upon him).

4- Honoring woman and giving her own financial rights to her same as man. The prophet (Blessings and peace of God be upon him) said: “**Women are men's full sisters.**”¹⁹

5- Setting man's rights at all the stages of his life and at all his conditions in a practical way. The first document of human rights is the prophet's Khotbat Al-Wadaa' (The farewell preach).

6- Islam established the ruling system based on consultation and democracy to provide free perfect life.

7- Islam got the legislations and rules that achieve social just and make vouch among all people in society by the rules of heritage, Zakat, charity, expiation, beneficence and others.

8- Islam was the first to honor science and scientists and urged to encourage genius and innovation in different fields of science and life.

9- The first that led a campaign to preserve and regenerate heritage by building public libraries, encouraging private libraries and encouraging translation in different fields of knowledge from other languages is Islam, the caliph Al-Ma'moon used to give anyone who translates a book of knowledge its weight in gold, this was in the Abbasi era. The Greek, Roman, Indian and Chinese heritages were only

18 Narrated by Al-Bukhary and Muslim after A'isha.

19 Narrated by Imam Ahmed, At'termedhy And Abu-Dawood after A'isha.

? b?i? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? i ?

? K?L?y?%o?b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b ' ???K?L?y?%o? ! ?

transmitted to the world by Muslim scholars after they translated and explained them elaborately.

10- Islam has the leadership of human civilization in medicine, precaution, surgery, anesthetization, treatment by single and compound medicines and inventing medical instruments needed. The Canon of Medicine by Avicenna was the only book taught in universities of Europe for 6 centuries, and so Al-Hawee (The Virtuous Life) by Al-Razes and also the books of Ibn-Zahr Al-Andalusy.

11- Muslims were the first to devise Algebra science and developing mathematics after adding zero to the numbers, Al-Khwarizmi is considered the founder of Algebra science.

12- The first who founded the basis and theories of Physics are the Arabs, no doubt that Al-Hassan Ibn-Al-Haytham (Alhazen) is the founder of physics.

13- Ibn-Khaldun founded the basis and rules of sociology upon scientific basis.

14- The first laws that concern social dimension, correct human behavior and achieve social security and safety are the laws of Islamic Sharia. The French took them after the Maleky doctrine in Spain and they called them the Roman laws lest their people do not get angry if they were attributed to Islam, now they are called the father of laws, all laws of the world are derived from this law which is originally Islamic.

We can never count or limit the contributions of Islam and Muslims to human civilization. Whoever wants more he should go to references and encyclopedias talking about this and they are so many.

? b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b ' ???K?L?y?%o? ! ?

? K?L?y?%o?b?i? l? m? e?? w? G??K?L?y?%o?i? b?i? ???K?L?y?%o? i?

? ? l? m? e? d? w? G??K?L?y?%o?i? b?i? l? ? ? b?i? l? m? e? d? w? G??K?L?y?%o?i? b?i? l? ? ? b?i? l?

20- The fact of death in Islam

? ? l? m? e? d? w? G??K?L?y?%o?i? b?i? l? ? ? b?i? l? m? e? d? w? G??K?L?y?%o?i? b?i? l? ? ? b?i? l?

Question: What is the explanation of Islam to the fact of death?

? ? l? m? e? d? w? G??K?L?y?%o?i? b?i? l? ? ? b?i? l? m? e? d? w? G??K?L?y?%o?i? b?i? l? ? ? b?i? l?

Islam sees that death is transition from an abode or a house or a life to another, transition from this life to the hereafter and from the life of extinction to the life of duration. Man transits from human life to intervallic spiritual life where he is prepared to move after that to the eternal life in the hereafter, as God says:

89:21 to 24. “No! When the earth is pounded to powder, And your Lord comes, and His angels, rank upon rank, And Hell, that Day, is brought (face to face), on that Day will man remember, but how will that remembrance profit him? He will say: "Ah! Would that I had sent forth (good deeds) for my Life!"

God described the hereafter here as it is the real life, this is assured again as God says:

29:64. “But verily the Home in the Hereafter, that is life indeed, if they but knew.”

It means it is the real life, death in Islam is like a big sleep, the same as we sleep every night this is the small sleep. The prophet (Blessings and peace of God be upon him) said about this: **“By That Who owns my life (God), you will die as you sleep and you will be resurrected as you wake up.”²⁰** The

20 Narrated in Aseera Al-Halabeya and Ketab Noor Al-Yakeen fe Seerat Sayed Al-Morsaleen and narrated after Kays Ibn-Sa'eda.

? b?i? l? m? e?? w? G??K?L?y?%o?i? b?i? ???K?L?y?%o? i?

? K?L?y?%o?b?*? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? l ?

Koran combined the two deaths and the two sleeps the big and the small as God says:

39:42. “He is God That takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed.”

Death is a life but for the spirit and the hidden facts except the soul and the body which are the means to contact and enjoy this apparent worldly life. Man tastes and enjoys the hereafter by his interior facts, such as the spirit, the secret, the hidden, the most hidden and the true heart which is the real picture of man. Imam Al-Ghazali said about this to those who were crying when he was on his death bed: (*Tell brothers who see me dead, by God I m not dead. I am a bird and this (body) is my cage, I leave it and fly to the home of happiness. Don't fear when death is coming, it is only a transition from here.*)

? l? m? e? d? w? G??K?L?y?%o?i ?b ? l ? ? b?*? l? m? e? d? w? G??K?L?y?%o?i ?b ' ? l ? ? b?*? l ?

21- The effect of belief on man's mental and physical health

? l? m? e? d? w? G??K?L?y?%o?i ?b ? l ? ? b?*? l? m? e? d? w? G??K?L?y?%o?i ?b ' ? l ? ? b?*? l ?

Question: What is the effect of belief on man's mental and physical health?

? l? m? e? d? w? G??K?L?y?%o?i ?b ? l ? ? b?*? l? m? e? d? w? G??K?L?y?%o?i ?b ' ? l ? ? b?*? l ?

It is known that man is dual configuration; he consists of exterior which is the body and interior which is the facts that control this body such as the heart, the mind and the

? b?*? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? l ?

spirit. If the interior and the exterior are balanced inside man, he feels tranquility, security, confidence, loving the good for others, being useful to them and working for the good of the whole group. Then the body looks quiet and secure, his face looks satisfied and wise, he behaves calmly and wisely either he is alone or with people or with family or at work.

Psychological balance between exterior and interior as we said only happens when man responds to the caller of belief inside him. Only belief can reform his life and achieve harmony and correlation between exterior and interior, and then there is stability and happiness in life.

If his interior doesn't respond to the caller of belief, there will be aversion and schism between his exterior and his interior. Then you see him easily get angry and raged, feels weariness, boredom, reckless and thoughtless in his behaviors, he is always worried and bored, this makes him feel inside that he is not happy in his life though he has all the apparent means of happiness and entertainment which only satisfy the desires of the body.

'? |? m? e? d? w? G??K?L?y?%oo?í ?p '? |? ? p? ? |? m? e? d? w? G??K?L?y?%oo?í ?p '? |? ? p? ? |?

22- *The way to happiness and psychological comfort*

'? !? m? e? d? w? G??K?L?ý??‰?í ?þ '?! ? ? þ?"? !? m? e? d? w? G??K?L?ý??‰?í ?þ '?! ? ? þ?"? !?

Question: How can man reach happiness and psychological comfort through the problems and difficulties of life?

‘? l? m? e? d? w? G??K?L?ý??%?í ?þ ' ? | ? ? þ?" ? l? m? e? d? w? G??K?L?ý??%?í ?þ ' ? | ? ? þ?" ? l?

If man wants to reach the highest happiness and perfect mental comfort, he should consolidate his heartily relation with God, so that he tranquilizes and trusts His

? b? ' ? l? m? e?? w? G??K?L?y?%o? l? ?b? ' ???K?L?y?%o? l?

? K?L?y?%oo?b?i? l? m? e?? w? G??K?L?y?%oo?i ?b '???K?L?y?%oo? i ?

promises, fears His warnings, observes Him day and night and knows for sure that He is the one who arranges and plans and that He does whatever He wills. Then he does his best in following reasons and preparing good intentions before deeds to obtain God's satisfaction, he is also careful that those reasons are legal not banned by the book of God or the Sunna of the apostle of God.

He also gets sure that the ways he follows to achieve them are legal not against divine legislations. He follows reasons because this is what God orders but at the same time he knows for sure that the doer in fact is God, He can do with reasons or without.

If reasons get him what he wants, he thanks God properly then he deserves more grants, but if reasons don't get him what he wants after doing his best, he realizes that this happens for a hidden purpose God knows, so he is not sad about what he misses and he never gets angry about what he can't achieve, so he is as described by God in His book:

57:23. “In order that you may not despair over matters that pass you by, nor exult over favors bestowed upon you.”

This is the degree of satisfaction gained by belief for the people who follows the right path among believers. They are the happiest people in this life, the apostle of God (Blessings and peace of God be upon him) says about them: **“O Abu-Hurayra, be satisfied by what God willed for you and you will be the richest among people.”²¹**

They do their best following reasons either at work to get legal subsistence or going to Doctors and taking medicine to recover from illnesses or other things and they

21 Narrated by At'tabarany in As'sagheer after Abu-Hurayra.

? b?i? l? m? e?? w? G??K?L?y?%oo?i ?b '???K?L?y?%oo? i ?

? K?L?y?%oo?b? ' ? l? m? e?? w? G??K?L?y?%oo?i ?b? ' ???K?L?y?%oo? l? ?

wait the result accompanied by God's guidance and His care. They know for sure that God, by His great mercy and pity upon believers, chooses for them the best and the most useful in this life and in the hereafter. So they are satisfied by what He wills, the greatest happiness only comes by satisfaction.

? ? l? m? e? d? w? G??K?L?y?%oo?i ?b? ' ? ? ? b? ? ? l? m? e? d? w? G??K?L?y?%oo?i ?b? ' ? ? ? b? ? ?

23- *Principles the western civilization needs*

? ? l? m? e? d? w? G??K?L?y?%oo?i ?b? ' ? ? ? b? ? ? l? m? e? d? w? G??K?L?y?%oo?i ?b? ' ? ? ? b? ? ?

Question: What does the western civilization need?

? ? l? m? e? d? w? G??K?L?y?%oo?i ?b? ' ? ? ? b? ? ? l? m? e? d? w? G??K?L?y?%oo?i ?b? ' ? ? ? b? ? ?

The western civilization was set upon science and technological progress, they reached high degrees in physical development and prosperity but it needs basic principles found in Islam so that it can be mature and prevail its benefits, such as:

1- The western civilization reached assured facts without doubt, but western people don't follow or apply them though they trust those facts, such as the harms of wine, all medical and scientific researches proved that there are harmful effects of wine and drinking alcohol on both the individual and the society. Though they trust this, all the laws, rules and initiatives failed to stop this bad habit and plague, they need to apply what God says:

61:2, 3. “O you who believe! Why say you that which you do not? Grievously odious is it in the sight of God that you say that which you do not.”

2- The western civilization claims that it concerns and keeps human rights but it contradicts this practically. Those countries spend most of their budgets in making ordinary, chemical, germinal, atomic and other weapons.

? b? ? ? l? m? e?? w? G??K?L?y?%oo?i ?b? ' ???K?L?y?%oo? l? ?

? K?L?y?%o?b? ' ? l? m? e?? w? G??K?L?y?%o?i ? b? ' ???K?L?y?%o? ! ?

Those weapons are only made to destroy man; they also fabricate wars among people for fragile reasons or even for no reasons so that they can sell their weapons or test them, though they know how destructive and ruinous are those weapons to humanity.

If they spend small amount of their investments in weapons on what humanity needs, in agriculture, food or medicine, all humanity will be happy and there will be no poor or ill people on earth.

3- They claim they are merciful to animals and they manage different associations for this. They also attack human bad behaviors against animals, but we see them not merciful towards man. The cruelty and savagery in their wars at this age exceed the cruelty and savagery of last ages of the Romans, the Mongols and the barbarians everywhere, as if they think that the man who needs rights, duties and care is only the western man. Their behaviors imply that they treat other people as if they are lower than animals.

4- Most modern inventions need to be accompanied by Islamic morals especially in the field of propagation and giving birth. If surrogacy, sperm banks and artificial insemination work without Islamic moral regulations, they will result in many afflictions that menace the destruction of humanity as lineage will mix, origins will vanish and venereal diseases will spread especially AIDS. Consequently this leads to moral putridity. Any society leaves morals will certainly loose its civilization, as God says:

17:16. “When We decide to destroy a population, We (first) send a definite order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: then (it is) We destroy them utterly”.

? b? ' ? l? m? e?? w? G??K?L?y?%o?i ? b? ' ???K?L?y?%o? ! ?

? K?L?y?%o?b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b? ' ???K?L?y?%o? ! ?

5- Physical western civilization only cares for its people's physical and worldly needs. It destroys passion, cooperation and beneficence in them, they only seek physical utility from people they deal with. Even their aids to poor countries have conditions that those countries follow their policies and orders and whoever does not follow them even if he had to do, they deprive him and stop their support. They even throw butter, wheat and corn in oceans because it's expensive to store them and they want their products to be more expensive instead of giving them to the poor. This mere physical attitude needs to be reformed and treated by adding doing the good and benefaction for God's sake and for the hereafter, this only comes from heavenly religions revealed from God.

6- Western civilization provided its peoples with all the physical constituents of this life such as work, salary, dwelling, food, nourishment and medicine, but it neglected social needs such as honoring one's parents, being kind to one's children, friendship and cordiality among neighbors and colleagues. So they are exposed to mental and psychological diseases that cost them so much to get rid of.

If we know that mental hospitals and insane asylums in those western countries are much more than other hospitals, this is so dangerous and may lead to the destruction of this western physical civilization, because man is the basis of civilization, man invent equipments and benefits from them so man's safety should be the first aim of this civilization apparently, interiorly, mentally, physically and socially, this only happens when we take these social Islamic ways of life.

? b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b? ' ???K?L?y?%o? ! ?

? K?L?y?%o?b?i? l? m? e?? w? G??K?L?y?%o?i ?b?i???K?L?y?%o? i?

? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ?b?i? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ?b?i? l?

24- The cause of Muslims' retardation

? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ?b?i? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ?b?i? l?

Question: If Islam urges to labor and doesn't contradict with science, why we see Muslim societies the most retarded ones?

? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ?b?i? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ?b?i? l?

Some westerners attribute the retardation of Muslim countries in physical civilization, in inventions, manufactures, agricultures and other things to Islam, and this is a false accusation and fake idea because the modern European civilization itself depended mainly on the achievements of Islamic civilization.

This happened through Spain, Sicily island and what they took during crusade wars. Honest Europeans admit this. In fact, the causes of this retardation are:

1- The long period, during which the Turkish ruled the Islamic world, they spread ignorance, poverty, disease and myths.

2- Directly after the Turkish occupation, the Islamic world was occupied by Europeans who only wanted to use the raw materials of those peoples and making them just a market to sell their products after the industrial revolution in Europe.

3- The Europeans were and still eager to keep all scientific results as secrets so that Muslims don't know them so that they keep controlling everything. Or how we understand the cruel wars against any Muslim country tries to get or reach some scientific secrets though the westerners have more developed secrets. We see the crisis of Iran as it tries to own

? b?i? l? m? e?? w? G??K?L?y?%o?i ?b?i???K?L?y?%o? i?

? K?L?y?%o?b? ' ? l? m? e?? w? G??K?L?y?%o?i ? b? ' ???K?L?y?%o? ! ?

nuclear power, those who fight Iran have the same power, they ignore and encourage Israel at the same time, they only want such weapons to be only with them and so on.

4- The Europeans in their renaissance took the honored morals of labor in Islam such as working hard, mastering, sincerity, honesty and managing time perfectly. When they occupied the Muslim countries, they were eager to prevail negativity, isolation and laziness among Muslims. They even incited some Muslim scholars to spread among Muslims that the prophet (Blessings and peace of God be upon him) was poor and that he lived and died as a poor man. They concentrated on certain verses and certain weak Hadiths that encourage poverty and urge people to be poor, all this is against what our Muslim ancestors used to be.

5- The colonists encouraged constructing modern schools and universities to spread modern knowledge and they stuffed this with theoretical subjects and allowed very few practical sciences which are the basis of modern technology.

6- The western and American people followed young Arab people in different stages of education, whenever they see a brilliant and excellent ones, they allure them after graduation to go to their countries and provide them with all potentialities and benefit from their genius to make scientific discoveries and inventions which they use to control others. Trusted statistics mentioned that there are one hundred thousand Arab scientist live in European countries and America. 30% of brilliant doctors in the UK are

? b? ' ? l? m? e?? w? G??K?L?y?%o?i ? b? ' ???K?L?y?%o? ! ?

? K?L?y?‰?b? ' ? l? m? e?? w? G??K?L?y?‰?i ?b ' ???K?L?y?‰? ! ?

originally Egyptians, so we can easily say that the American civilization that is so called the best in the world was and still be constructed by scientists from all over the world and there are just few Americans amongst them.

7- The westerners were desirous to divide the Islamic world to smaller countries occupied by wars amongst themselves for reigns. So they spent their money in wars and weapons or in self benefits and desires of the rulers and nothing remained to spend in education and scientific research.

8- The western and American intelligence agencies planted Islamic calling groups and provided them with money to attract modern youths to religion and teaching them to keep to religion apparently and fight for this, they left what is more important to Islam and Muslims which is development and following modern technology. After those groups got bigger they encouraged them to fight between each other and between them and their governments in their Islamic countries. So Muslims become victims of riots, strifes, disputes, conflicts, plots and troubles encouraged by the west who provide fighters with money and weapons so that they still control and overcome all of them.

9- The westerners are doing their best to keep the Muslim countries as consumer markets for their different products, so they encouraged Muslims to produce crude materials needed for industry such as oil and metals. They took them, manufacture them and then return the products to them in high prices to get the profits and keep Muslims as their followers. They

? b? ' ? l? m? e?? w? G??K?L?y?‰?i ?b ' ???K?L?y?‰? ! ?

? K?L?y?%o?b?'? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? l?

even encouraged them to store their extra money in their banks to invest them in their great projects and deprive the Muslim peoples from this. To achieve this they interfered to make the people who are loyal to them responsible for political decisions at those countries to do what they ask.

We think that Muslims are aware of this heedlessness nowadays. They started to be open to the world to take the most modern ways, and we will see the result of this in all aspects of their lives soon.

? l? m? e? d? w? G??K?L?y?%o?i ?b?'? l? ? ? b?'? l? m? e? d? w? G??K?L?y?%o?i ?b?'? l? ? ? b?'? l?

25- *The evidence of the existence of God*

? l? m? e? d? w? G??K?L?y?%o?i ?b?'? l? ? ? b?'? l? m? e? d? w? G??K?L?y?%o?i ?b?'? l? ? ? b?'? l?

Question: What is the evidence that God is there?

Question: Is there evidence that there is a creator for this universe?

Question: How can we prove the existence of God?

? l? m? e? d? w? G??K?L?y?%o?i ?b?'? l? ? ? b?'? l? m? e? d? w? G??K?L?y?%o?i ?b?'? l? ? ? b?'? l?

No rational man can imagine a manufacture without a manufacturer, if we look at anything in life that is formed after it wasn't there; we realize that it must be invented by a scientist and made by a worker or an engineer, or how can we imagine a building without a builder?

Can we imagine any tool or machine like a car or a plane or a cell phone or a television or even a pen without a maker made it or an inventor invented it?

And the same with everything we use at our homes or our societies or our laboratories or our hospitals or our wars and so on, it's an endless list, no one ever can count.

? b?'? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? l?

? K?L?y?%o?b?*? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? l? ?

This marvelous universe with all its galaxies, orbits, stars, air, water, people, animals, birds, insects, fish, plants and all other creatures, can a wise man attribute all this just to coincidence? What is a coincidence? And how can a coincidence invent and innovate things?

These organized continuous creatures is the biggest evidence that there is a creator created this universe and formed its creatures and pictured them. He is God, Glory to Him, who created all things from nothing, He has no equivalent and nothing is like Him. He is not mixed with anything, He is as He described Himself in the Koran:

42:11. “There is nothing whatever like unto Him, and He is the One that hears and sees (all things)”.

? l? m? e? d? w? G??K?L?y?%o?i ?b '? l? ? b?*? l? m? e? d? w? G??K?L?y?%o?i ?b '? l? ? b?*? l?

26- God creates man

? l? m? e? d? w? G??K?L?y?%o?i ?b '? l? ? b?*? l? m? e? d? w? G??K?L?y?%o?i ?b '? l? ? b?*? l?

Question: How did God create man?

? l? m? e? d? w? G??K?L?y?%o?i ?b '? l? ? b?*? l? m? e? d? w? G??K?L?y?%o?i ?b '? l? ? b?*? l?

God created man from the elements of the earth, different substances found in the earth. According to modern discoveries they are more than one hundred elements and science still searching for more. Those elements get to man through plants, animals, fruits, vegetables and food, they are the medium or the carrier of those elements to man after changing them to delicious food eaten by man.

God made all those facts of man get out their charity which is extra things to the blood, the blood collects all this to the spinal cord in the backbone of man to form a very tiny man having all the features of man, his genes, his height, his

? b?*? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? l? ?

? K?L?y?%o?b? ' ? l? m? e?? w? G??K?L?y?%o?i ? b? ' ???K?L?y?%o? ! ?

picture and his color, but he is only seen by electronic microscopes, and so the blood takes these facts to the ribs of the woman to form the ovum that carries all her genes, God says about this:

86:5 to 7. “Now let man but think from what he is created. He is created from a drop emitted. Proceeding from between the backbone and the ribs.”

If God wills to create a man, of course He has the ability, He paved the way for the man to meet the woman, then he sends an emission containing millions of sperms into the semen, we can say about each one of them that he is a very tiny man, and in the other side an ovum comes into the uterus of the female. The sperms find their way and only one of them wins and penetrates (pollinates) the ovum, then they start to form man in his mother uterus in a very accurate stages, the Koran mentioned this and modern technology stood powerless in front of this accuracy.

A great scientist in embryology in Canada, Kent Moore said when he listened to this description by a Muslim scientist at a scientific conference: This description of the Koran to the stages of embryo formation in mother's uterus, modern technology can only confess that it is true without any doubt, it can't even exchange a word of this description as it is so accurate as God says:

23:12 to 14. “Man We did create from a quintessence (of clay); Then We placed him as (a drop of) sperm in a place of rest, firmly fixed; Then We made the sperm into a clot of congealed blood; then of that clot We made a (fetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another

? b? ' ? l? m? e?? w? G??K?L?y?%o?i ? b? ' ???K?L?y?%o? ! ?

? K?L?y?%o?b?*? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? l?

creature. So blessed be God, the best to create.”

These stages last one hundred and twenty days, then the spirit is breathed in him and start formation of his apparent and hidden organs. When he is completely ready he is born, these are the stages, they need much time to detail them but whoever seeks details he can find that from references.

? ? l? m? e? d? w? G??K?L?y?%o?i ?b ' ? l? ? b?*? l? m? e? d? w? G??K?L?y?%o?i ?b ' ? l? ? b?*? l?

27- *The spirit*

? ? l? m? e? d? w? G??K?L?y?%o?i ?b ' ? l? ? b?*? l? m? e? d? w? G??K?L?y?%o?i ?b ' ? l? ? b?*? l?

Question: Where is the spirit in man’s body?

? ? l? m? e? d? w? G??K?L?y?%o?i ?b ' ? l? ? b?*? l? m? e? d? w? G??K?L?y?%o?i ?b ' ? l? ? b?*? l?

The spirit is the secret, by which man is alive, acts, sees, hears, moves, learns and works. If the soul leaves the body partially, most human body’s systems stop and only few ones continue working to keep his life like the heart and respiratory system. This happens when man is asleep, but if the soul leaves the body totally, all human body’s systems stop and man dies.

In spite of this great importance of the spirit, modern technology, scientists, wise people, philosophers and others are unable to realize the fact of the spirit and even its place in the human body.

We can say that the spirit is from abstract divine facts that we can realize its effects but we can’t realize its real being. As man is alive and can move then this is the evidence that the soul is inside him, when his systems and organs stop working and he can’t move then this means that his spirit left, but what does it look like? What is its nature? And where is it in the human body? This is only known by its creator, so the Koran says:

? b?*? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? l?

? K?L?y?%o?b?i? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? i?

17:85. "They ask you concerning the Spirit (of inspiration). Say: "The Spirit (comes) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)"

We can see examples of the spirit from tangible life and our invisible world too. In tangible life we see the effect of electricity when we run machines or light the bulbs but no one can see electricity itself. In invisible or abstract world we see the effect of love and hatred in people's behaviors but we can't see them actually.

Then the spirit is a hidden secret that means life to man as this secret is from God, He says:

38:72. "And (I) breathed into him of My spirit,"

So it is a luminous fact not seen by apparent organs or tangible machines, imam Abul-Aza'em says about this: (*The spirit is the picture of its Lord and its innovator, how can my body recognize it? If higher angels see its lights, they will fall prostrating for it longing for my grants. If the spirit appears when it is clear to the universe for a breath, it can hide it by its luminosity.*)

? l? m? e? d? w? G??K?L?y?%o?i ?b 'i? l? ?b?i? l? m? e? d? w? G??K?L?y?%o?i ?b 'i? l? ?b?i? l?

28- What after death

? l? m? e? d? w? G??K?L?y?%o?i ?b 'i? l? ?b?i? l? m? e? d? w? G??K?L?y?%o?i ?b 'i? l? ?b?i? l?

Question: What is after death?

Question: Is death extinction or there is another life?

How is that life?

? l? m? e? d? w? G??K?L?y?%o?i ?b 'i? l? ?b?i? l? m? e? d? w? G??K?L?y?%o?i ?b 'i? l? ?b?i? l?

When man dies, his soul vanishes and then his body is perished and decayed because it is from physical elements so when the abstract facts which is the spirit and what its

? b?i? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? i?

? K?L?y?%o?b? ' ? l? m? e?? w? G??K?L?y?%o?l? ?b? ' ???K?L?y?%o? l? ?

attaches leave it, its physical elements soon decay and return again to its origin which is dust, as God says:

20:55. “From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again.”

The spirit never dies or gets extinct but it goes to a spiritual world called the interval world, God says about this:

23:100. “Before them is a Partition till the Day they are raised up.”

The interval is the partition between two things, so the partition world is the abstract spiritual world between this life and the hereafter. Spirits meet there and live an interval abstract life because after spirits get rid of the body which is intense and thick because it is from the elements of the earth, now there is only the spirit and its attachments which are from the world of light which is mild.

Everything in the world of partition is mild and can see us but we can't see them. We can only realize facts about this world by revelation and prophecy or by the science of vision or apocalypse or by truthful dreams of righteous people.

This world continues until this life gets to an end and no creatures will be there, then everything starts to get ready for resurrection and questioning at the hereafter.

The hereafter, the interval and the Day of Judgment are all unseen and hidden worlds that believers who follow prophets and apostles must believe in them, God says about them:

2:2 and 3. “This is the Book; in it is guidance sure, without doubt, to those who fear God. Who believe in the Unseen,”

? b? ' ? l? m? e?? w? G??K?L?y?%o?l? ?b? ' ???K?L?y?%o? l? ?

? K?L?y?%o?b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b? ' ???K?L?y?%o? l ?

? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l ? ? b? ? l ?

29- The beginning of life and its aim

? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l ? ? b? ? l ?

Question: How did life begin on earth and what's its aim?

? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l ? ? b? ? l ?

Life started on the earth when God first created the earth and filled it with water, air, different types of food, and everything its inhabitants need from clothing, residence, medicine and other things. I.e. God prepared everything man needs, then He created the first man who is Adam from the elements of the earth, then He breathed in him from His spirit and created Eve from him. After He lodged them in paradise to see different types of favor and bounties God prepared for righteous people among his offspring, He willed that they come down to the earth to inhabit it.

So the aim of their life on the earth was to dwell it by what God likes of useful deeds, good morals and good dealings. They also breed and propagate and teach their children and grandchildren to keep and fulfill their covenant to God by obeying Him, remembering Him, being thankful to Him and worshipping Him properly.

Whoever keeps to this, he is the guided and the happy one, God makes his life a good one and makes him happy in the hereafter by His favor in paradise. And whoever disobeys Him and follows his desires and wishes spoiling and corrupting this life, destroying crops and cattle though he knows that God doesn't like mischief, such a man is a disbeliever in God's bounties and not keeping his covenant to God, so God despises him, scorns him and gets him in Hell on

? b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b? ' ???K?L?y?%o? l ?

? K?L?y?%o? b?'? l? m? e?? w? G??K?L?y?%o? l? b'???K?L?y?%o? l?

the Day of Judgment to face torture as he is a disbeliever and ungrateful.

? l? m? e? d? w? G??K?L?Y?%?I ?p? ?l? ?p? ?l? m? e? d? w? G??K?L?Y?%?I ?p? ?l? ?p? ?l?

30- Relation between man and the universe

Question: What is the relation between man and the universe?

? l? m? e? d? w? G??K?L?Y?%?I ?p? ?l? ?p? ?l? m? e? d? w? G??K?L?Y?%?I ?p? ?l? ?p? ?l?

God created the universe and made it all employed to man, and He made man employed to obey God The Most Gracious. As the creator knows His manufacture so a wise man should follow instructions and guidance set by the maker. What if the maker sent a book with these instructions and sent an engineer with it, he is the prophet or the apostle who explains, demonstrates and details these instructions.

Man should inhabit the universe, work, make things, grow plants, eat, drink and enjoy with other people by grants and favors of God in life on condition that he accurately and properly follows the instructions and guidance showed by God the Creator of the universe.

If God tells us that He made day as a means of subsistence and night as a covering, in order to succeed in life and be happy at the hereafter man should follow this as possible except if there is a necessity, because necessities make banned things legal.

If he eats or drinks intending to be able to work in life, enjoy the taste and help him in his life, he should leave the foods and drinks God banned in the verses of the Koran. If he wants to fulfill his sexual desire and have good

? b?'? l? m? e?? w? G??K?L?ý?‰?í ?b '???K?L?ý?‰? l ?

? K?L?y?‰?b?'? l? m? e?? w? G??K?L?y?‰?i ?b?'??K?L?y?‰? l?

descendants, he should follow the divine legal way which is marriage by legal conditions and be far from satanic inclined ways, and so with everything. God says about that who follows His orders and deals with the universe by the orders of Sharia:

16:97. “Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions.”

? l? m? e? d? w? G??K?L?y?‰?i ?b?'? l? ? ? b?'? l? m? e? d? w? G??K?L?y?‰?i ?b?'? l? ? ? b?'? l?

31- Recognizing the unseen

? l? m? e? d? w? G??K?L?y?‰?i ?b?'? l? ? ? b?'? l? m? e? d? w? G??K?L?y?‰?i ?b?'? l? ? ? b?'? l?

Question: How can man recognize the unseen?

? l? m? e? d? w? G??K?L?y?‰?i ?b?'? l? ? ? b?'? l? m? e? d? w? G??K?L?y?‰?i ?b?'? l? ? ? b?'? l?

God grants man means to achieve available knowledge and sciences. As there are apparent tangible types of knowledge and hidden types of knowledge that can't be recognized by senses, so God made a certain suitable means for every type of knowledge, God says about them all:

17:36. “For every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).”

Understanding tangible natural phenomena and collecting knowledge and sciences of this life is by watching, seeing, reading or perusing and this can be got by sight. Or by receiving knowledge from scientists, experience from experts and wisdom from wise men and this can be got by hearing.

These two senses, sight and hearing, are the basis of getting all types of knowledge of this life. The unseen is what

? b?'? l? m? e?? w? G??K?L?y?‰?i ?b?'??K?L?y?‰? l?

? K?L?y?%o?b? ' ? l? m? e?? w? G??K?L?y?%o? f? ?b? ' ???K?L?y?%o? l? ?

we can't see by the naked eye or hear by the ear or touch as all the senses are unable to recognize it but the heart. Only the heart by God's support can realize such divine invisible secrets.

The heart has an eye sees the divine unseen secrets, it also has an ear that can hear the sounds of spiritual meanings, it has a tongue by which it talks to the divine highest facts. If man responds to the apostle sent by God, chastens his soul and purifies his heart by remembrance of God, the mist is removed away from the eye of his heart. Then he can see by the light of God what we can't see. God says about this:

22:46. "Truly it is not their eyes that are blind, but their hearts which are in their breasts."

God also can remove the cloudiness away from his inner ear so that it becomes an aware ear that listens to the sounds of superior facts. God says about such people:

41:30 to 32. "In the case of those who say, "Our Lord is God," and, further, stand straight and steadfast, the angels descend on them (from time to time): "Fear you not!" (They suggest), "Nor grieve! But receive the Glad Tidings of the Garden (of Bliss), which you were promised! "We are your protectors in this life and in the Hereafter: therein shall you have all that your souls shall desire; therein shall you have all that you ask for! "A hospitable gift prepared by (God) The Most-Forgiving The Most Merciful!"

Seeing the unseen starts by the good vision during sleep then followed by inspiration from God (Glory to Him), then the light of insight, then revealing secrets, watching and others.

? b? ' ? l? m? e?? w? G??K?L?y?%o? f? ?b? ' ???K?L?y?%o? l? ?

? K?L?y?%o?b?i? l? m? e?? w? G??K?L?y?%o?i? b?i? ???K?L?y?%o? i? ?

! ? l? m? e? d? w? G??K?L?y?%o?i? b?i? ? b?i? l? m? e? d? w? G??K?L?y?%o?i? b?i? ? b?i? l? b?

32- Hidden power in man

! ? l? m? e? d? w? G??K?L?y?%o?i? b?i? ? b?i? l? m? e? d? w? G??K?L?y?%o?i? b?i? ? b?i? l? b?

Question: Is there in man powers other than the mind?

! ? l? m? e? d? w? G??K?L?y?%o?i? b?i? ? b?i? l? m? e? d? w? G??K?L?y?%o?i? b?i? ? b?i? l? b?

There are great hidden powers in man, no one can count or detail or explain them because this is higher than minds' awareness. Man usually believes in what his apparent senses can sense, but those are hidden and unseen powers, apparent senses never have authority over them.

The mind is one of them including memory, thinking, illusion, imagination, recognition, innovation and other mental abilities and intellectual specialties the mind carries out whenever and the way we wish.

The spirit is one of those powers as we mentioned before. The secret is also one of those powers; it is a world about which God says:

20:7. “For verily He knows what is secret and what is yet more hidden.”

And so the luminous heart in which there is belief and its opposite, love and its opposite, passions and emotions.

These are all realms in man, only prophecy, following it and doing what is revealed from Sharia of God can decode them.

? b?i? l? m? e?? w? G??K?L?y?%o?i? b?i? ???K?L?y?%o? i? ?

? K?L?y?%o?b?i? l? m? e?? w? G??K?L?y?%o?i? b?i? ???K?L?y?%o? i?

? ? l? m? e? d? w? G??K?L?y?%o?i? b?i? l? ? ? b?i? l? m? e? d? w? G??K?L?y?%o?i? b?i? l? ? ? b?i? l?

33- Islam and older people

? ? l? m? e? d? w? G??K?L?y?%o?i? b?i? l? ? ? b?i? l? m? e? d? w? G??K?L?y?%o?i? b?i? l? ? ? b?i? l?

Question: How does Islam see older people?

? ? l? m? e? d? w? G??K?L?y?%o?i? b?i? l? ? ? b?i? l? m? e? d? w? G??K?L?y?%o?i? b?i? l? ? ? b?i? l?

Islam exalts older people and orders to honor, respect, and venerate them. This starts by the most important ones for man, father and mother, God addresses man everywhere and at all times:

17:23. “Don’t say to them a word of contempt, nor repel them, but address them in terms of honor.”

The prophet recommended caring about all people of old age, he (Blessings and peace of God be upon him) said: **“He is not one of us (Muslims) that who doesn’t respect the olds amongst us or have mercy upon our young.”²²** So the prophet (Blessings and peace of God be upon him) called to respect and venerate the old.

He addressed young people by tactful intelligent words to make them eager to exalt old people, he (Blessings and peace of God be upon him) said: **“Whenever a young man venerates an old man for his age, God gets him someone to venerate him when he is old.”²³**

Among the great signs of Islam as it perfectly keeps others’ rights, it orders to care about old people of all religions, once Omar Ibn-Al-Khat'tab saw a Jewish old man begging people, he asked him why he does this, he said: **(Tax and old age)**, Omar got angry and called the keeper of exchequer and told him to free that man and other older

22 Narrated by Abu-Ya’ly and At’tabarany in Al-Awsat after Anas Ibn-Malek.

23 Narrated by At’termedhy after Anas Ibn-Malek.

? b?i? l? m? e?? w? G??K?L?y?%o?i? b?i? ???K?L?y?%o? i?

? K?L?y?%o?b?i? l? m? e?? w? G??K?L?y?%o?i ?b?i??K?L?y?%o? i?

people from the tax and to give them a constant salary. He said to him: (*We never be just with him if we take his tax when he is young and not care about him when he is old.*). This was the first social assurance for old people in history.

? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l?

34- The duty of children towards parents

? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l?

Question: What is the duty of children towards fathers and mothers in Islam?

? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l?

Islam imposes different duties upon children towards fathers and mothers, such as:

1- Respecting them, they shouldn't utter a word that can get them angry, nor oppress them nor do anything that gets them sad,

17:23. “Don’t say to them a word of contempt”

2- Islam prohibits talking loudly of any insult, curse, scold, rebuke, admonishment or blame in front of them,

17:23 “nor repel them”

3- Islam puts the basis to deal with them by good words and honorable phrases,

17:23. “but address them in terms of honor”

4- Islam urges sons to spend their money for parents, to obey their orders and to fulfill their wishes without any grumble or complaint. The prophet (Blessings and peace of God be upon him) said: **“You and your wealth are your parents!.”²⁴**

5- Islam recommends a Muslim not to take any important decision in his life such as travel, marriage or business

24 Narrated by Ibn-Hebban and Al-Bayhaki after A’isha.

? b?i? l? m? e?? w? G??K?L?y?%o?i ?b?i??K?L?y?%o? i?

? K?L?y?%oo?b? ' ? l? m? e?? w? G??K?L?y?%oo?l? ?b? ' ???K?L?y?%oo? l? ?

without consulting them and getting their agreement, their agreement is essential for such deeds to be right and successful.

6- Islam makes honoring parents that means doing good to them, obeying their orders and fulfilling their wishes the first thing a Muslim should care about after doing the rights of God, God says:

17:23. “Your Lord has decreed that you worship none but Him, and that you be kind to parents.”

7- Islam warns sons from disobeying parents and makes such thing leads to bad end of one's life, and promises someone who disobeys parents that he will be punished for this sin in particular during his life before his death. The prophet (Blessings and peace of God be upon him) said: **“God delays what He wills from all sins to the Day of Judgment except disobeying parents, God hastens it to the doer in life before death.”²⁵**

Man's honoring and obeying parents in Islam is not only during their lifetime, but Islam makes them also have right after their death. A man asked the prophet: (Is there still anything by which I obey and honor my parents after their death?) The prophet said: **“Yes, praying for them, asking forgiveness for them, fulfilling their covenant, honoring their friends and keeping in touch with the kinship from their sides.”²⁶**

25 Narrated by Al-Hakem in Al-Mostadrak Ala Assaheehayn after Abu-Bakra.

26 Mentioned by Al-Bukhary in Ketab Al-Adab after Abu-No'aym.

? b? ' ? l? m? e?? w? G??K?L?y?%oo?l? ?b? ' ???K?L?y?%oo? l? ?

? K?L?y?%o?b?*? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? ! ?

? ? l? m? e? d? w? G??K?L?y?%o?i ?b ' ? l? ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b ' ? l? ? ? b? ? l?

35- Islam and Jesus

? ? l? m? e? d? w? G??K?L?y?%o?i ?b ' ? l? ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b ' ? l? ? ? b? ? l?

Question: How does Islam see Jesus?

? ? l? m? e? d? w? G??K?L?y?%o?i ?b ' ? l? ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b ' ? l? ? ? b? ? l?

Islam sees Jesus by the actual look accepted by mind and intellect, he is God's servant, he can be alive and dead, he can be healthy and ill, he can be weak and strong, i.e. he can experience all things that happen to man at different stages of his life. But God chose him, purified him and gave him prophecy and mission, God says:

19:30 to 33. “He (Jesus) said: I am indeed a servant of God, He has given me revelation and made me a prophet. And He has made me blessed wherever I be, and has enjoined on me Prayer and Charity as long as I am alive. He has made me kind to my mother, and not overbearing or miserable. So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again).”

It was narrated that when Ja'far Ibn-Abi-Taleb emigrated to Ethiopia with some Muslims, the people of Mecca sent Amr Ibn-Al'Aas with a delegation and gifts to the king of Ethiopia to get Ja'far and the other Muslims back. They told the king that those Muslims say bad things about Jesus; the king called Ja'far and the other Muslims with him and called his bishops and rabbis, then he asked Ja'far what they say about Jesus.

Ja'far recited those verses we mentioned from Surat Mariam, the king and the monks wept and the king said: By

? b?*? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? ! ?

? K?L?y?%o?b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b? ' ???K?L?y?%o? l?

God, this (Koran) and what Jesus got come from the same source. He scolded Amr and the people with him and he announced his protection for Ja'far and the other Muslims in his kingdom.

? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l?

36- Recognizing God

? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l?

Question: How can we think about God and recognize Him?

? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l?

Islam showed the right way to recognize God by contemplating the signs of His power and His innovation in the surrounding horizons around us and in our souls and bodies, God says:

41:53. “Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth.”

The highest type of worship in Islam is contemplation in the creatures of God, so the Koran is full of verses calling to this, God says:

3:190 and 191. “Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding, Men who celebrate the praises of God, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): “Our Lord! not for naught has You created (all) this!

? b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b? ' ???K?L?y?%o? l?

? K?L?y?%o?b?i? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? i?

Glory to You! Give us salvation from the penalty of the Hell.”

God urges us to look deeply at creatures, He says:
10:101. “Say: Behold all that is in the heavens and on earth”.

He also says:

80:24 to 32. “Then let man looks at his food, (and how We provide it). For that We pour forth water in abundance. And We split the earth in fragments. And produce therein corn. And Grapes and nutritious plants. And Olives and Dates. And enclosed Gardens, dense with lofty trees. And fruits and fodder. For use and convenience to you and your cattle.”

He also says:

86:5 to 7. “Now let man but think from what he is created! He is created from a drop emitted. Proceeding from between the backbone and the ribs.”

He blames those who don't learn a lesson when they look at creatures, He says:

12:105. “And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them!”

He also says:

88:17 to 20. “Do they not look at the Camels, how they are created? And at the Sky, how it is raised high? And at the Mountains, how they are fixed firm? And at the Earth, how it is spread out?”

Islam limited the mind in a certain circle that it can think about, and it prohibits man to go beyond this, the

? b?i? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? i?

prophet said: *“Think about everything except God’s essence.”*²⁷

He also said: *“Think about God’s signs but not about God Himself.”*²⁸

It urges thinking in a readable book which is the Qur'an, and in a detailed wider and bigger visible book which is the universe, from the throne to the ground, and an abbreviated small book which is man. Man is a small universe and the universe is a big man. Man can't reach beyond that so he should stop searching beyond it.

67. *Th* 68. *Th*

Question: What is the essence of God?

Modern sciences assure that the universe was created from nothing. The beginning of things to be alive and the essence of human mind can't be explained by absolute nature. There must be a creator who is alive, intelligent, innovator and fashioner of shapes.

The nature of the universe, life and human mind are so complicated that we can't explain their constant existence and their doing their activities only by plain rules of nature, there must be a powerful and sustainer of life, God (Glory to him).

Modern science mentions five dimensions refer to God The Creator:

1- The universe has a beginning and it was created

27 Abu-Ashaykh fel'Azama after Ibn-Abbas.

28 Narrated by At'tabarany in Al-Awsat after Ibn-Omar.

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? K?L?y?%o? b?'? l? m? e?? w? G??K?L?y?%o? l? b'??K?L?y?%o? l?

from nothing.

- 2- There are fixed correlated rules for nature.
- 3- Cosmogony and the accuracy of creatures that they have a goal and an aim in common though they were created from non lively substances.
- 4- The universe with its beings and laws perfectly pave the way for man to live there.
- 5- Exceptional abilities of the mind are only available for man.

As this universe must have an innovator who created it, it is not logical to think about the origin of this innovator, there is not a rational plea. Logic refuses this question because it is not rationally or actually right.

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38- He is God

'? l? m? e? d? w? G??K?L?V?‰?í ?b '?|? ?b '?|? m? e? d? w? G??K?L?V?‰?í ?b '?|? ?b '?|? l?

Question: Where is God?

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Whoever contemplates how the universe was formed and the laws running it, the human body and the facts inside it, he will realize that this universe was formed in a way that makes it perfectly suitable for the existence of life and people.

The universe requires accurate adjustment for millions of steady facts and universal phenomena because any defect in those facts won't allow this universe or life on it to be stable. The natural features of the earth were set accurately to match the requirements of continuity of life and the existence of man.

The establishment of the universe and the earth, to be

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? K?L?y?%o? b?'? l? m? e?? w? G??K?L?y?%o? l? b'??K?L?y?%o? l?

suitable for life and man, requires that God must be acquainted with the sustenance of His deeds and the continuity of His characteristics in everything inside or around us from God's innovation and its permanency in life. God is always there by His deeds' qualities, the facts of His ability and His clear will about everything we see inside or around us, God says:

41:53. "Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth."

If you ask: where (is God), this question is about the place, and He is above place and capability because He is the Creator of place. If you say: in, it is for the time and He is before and after time as He is the Creator of time and place. If you say: before, He is before the before and nothing was there before Him. If you say: after, He is after the after and nothing will be there after Him. Every thought comes to your mind has an end and God is different from this because He is perfect.

'? !? m? e? d? w? G??K?L?y?‰?í ?p'?'!??p?'? !? m? e? d? w? G??K?L?y?‰?í ?p'?'!??p?'? !?

39- Preferring Islam to other religions

'? l? m? e? d? w? G??K?L?y?‰?í ?p '? l? ?p '?'? l? m? e? d? w? G??K?L?y?‰?í ?p '? l? ?p '?'? l?

Question: Why do we choose Islam from amongst all religions?

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If we investigate the legislations and divine books of heavenly religions, we see that Islam is the purest and the most perfect amongst them all in all aspects and fields.

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? K?L?y?%oo?b? ' ? l? m? e?? w? G??K?L?y?%oo?i ?b ' ???K?L?y?%oo? l ?

religions mentioned.

1- It has the purest faith because it assures the pure monotheism and it keeps God away from all human features or residing in man or immanentism or uniting with any creature or lack of ability to behave, and attributes to Him every perfection that is suitable for His divine essence such as glorification, highness, ability, majesty and others.

2- Islam described all prophets that they are chosen and perfect people and they have great amount of intelligence, cleverness, eloquence, fluency, honesty and intuition, despite all of this they are still people, their highest degree is as God says:

18:110. “Say: I am but a man like yourselves, (but) the inspiration has come to me”

3- Islam is the only one amongst heavenly religions that set perfect balanced legislations that organize working in this life and good deeds that lead to happiness in the hereafter. A Muslim is a moderate man, he works for his life to dwell it as if he is living forever, and he also prepares good deeds for the hereafter as if he is going to die tomorrow.

4- Islam doesn't order Muslims by monasticism or to abandon working in this life or to become engrossed totally in this life and forget death and the hereafter but it asks them to be moderate in all the works of this life and the hereafter, God says:

2:143. “Thus, have We made of you an Ummat (nation) justly balanced”.

5- The divine book of Muslims which is the noble Koran is the only book that is protected from any changes or distortions, God says:

?b? ' ? l? m? e?? w? G??K?L?y?%oo?i ?b ' ???K?L?y?%oo? l ?

? K?L?y?%o?þ? ' ? l? m? e?? w? G??K?L?y?%o?þ? ?þ ' ???K?L?y?%o?þ? ! ?

15:9. “We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)”.

But the other books of other heavenly religions were changed and perverted by their people, so now we see the four bibles authorized by the church were chosen from four hundred different bibles.

6- Islam made a Muslim directly connected to his Lord, he doesn't need an intercessor like clergymen or monks or bishops. A Muslim can also worship his God at any place and any time, the prophet (Blessings and peace of God be upon him) said: “*The ground has been made a mosque and pure for me.*”²⁹ Good deeds and acts of worship not only done at hermitages or temples or monasteries or churches as in other religions.

7- If a Muslim did a sin or something wrong and he wants to repent, he goes directly to his Lord and no human can decide to accept his repentance or not.

8- Islam is the only legislation that mentions what man needs all over his life, in personal status, in inheritance, in dealings, in international politics, even the simplest things he needs, everything is mentioned in details.

For all those reasons and others we see that Islam has more general principles, more inclusive legislations and more perfect acts of worship than all other religions so we chose it.

29 Narrated by Imam Ahmed, Al-Bayhaky and Ibn-Maja after Abu-Horayra.

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? K?L?y?%o?b?*? l? m? e?? w? G??K?L?y?%o?i ?b?*??K?L?y?%o? l?

? ? l? m? e? d? w? G??K?L?y?%o?i ?b?*? l? ? b?*? l? m? e? d? w? G??K?L?y?%o?i ?b?*? l? ? b?*? l?

40- *The Noble Koran*

? ? l? m? e? d? w? G??K?L?y?%o?i ?b?*? l? ? b?*? l? m? e? d? w? G??K?L?y?%o?i ?b?*? l? ? b?*? l?

Question: What is the Koran? And who wrote it?

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The noble Koran is the book of God revealed by the angel Gabriel to prophet Mohammed (Blessings and peace of God be upon him). It is the word of God to his apostle (Blessings and peace of God be upon him) including everything a Muslim needs in his life, describing everything will happen to him in the hereafter, showing the great favors prepared for believers and the great torture prepared for disbelievers, the Koran is as God says:

41:42 “It is sent down by One Full of Wisdom, Worthy of all Praise (God)”.

The apostle (Blessings and peace of God be upon him) used to get it by revelation and when it was coming to him he felt a sentimental status seen by all people around him. After that he says the verses revealed to him by God. Soon the people who could read and write amongst his companions receive them and write them down on pieces of leather or bones or stones and add them to each other according to his orders (Blessings and peace of God be upon him), following the instructions of Gabriel, he used to tell him the places of verses when revealed to him.

He used to recite all revealed Koran upon him once a year in Ramadan, in the year he died he recited the whole Koran twice upon him in the month of Ramadan, this is among the secrets by which God protects His book.

Some people allege that Prophet Mohammed wrote the

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? K?L?ý?‰?þ?'? l? m? e?? w? G??K?L?ý?‰?í?þ '??K?L?ý?‰? l?

Koran by himself, this is a weak plea, it doesn't depend on a single true evidence. The prophet was an illiterate man, he didn't know how to read or write, he wasn't educated in a university or by teachers. He only left Mecca twice to trade in Syria, he never gone to universities or to learn at nearby towns.

Then how did he get the history of previous nations and the news of the following ages and these great legislations that astonish modern scientists as they match the modern actual life? How did he know the most recent scientific theories only discovered nowadays? How did he analyze the human soul and mention emotions and obsessions inside man whereas psychology and its theories only appeared at this modern time?

Many other things also assure that these words are the talk of The Creator and The All Powerful (God).

41- *Circumambulating (Tawaf) Ka'ba and throwing pebbles*

Question: Why do Muslims go around Ka'ba, kiss stones and throw them? Aren't these pagan rituals?

God ordered Muslims to circumambulate Ka'ba when doing the rituals of Hajj. God says:

22:29. "And (again) circumambulate the Ancient House (Ka'ba)."

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? K?L?y?%oo?þ? ' ? l? m? e?? w? G??K?L?y?%oo?þ? þ? ' ???K?L?y?%oo?þ? ? ?

This is done for a great lesson mentioned in the book of God and clarified by the apostle of God (Blessings and peace of God be upon him). When God told the angels that He is going to create Adam and make him His successor on earth, they showed that they are dissatisfied with this, God says:

2:30. “Behold, your Lord said to the angels: I will create a vicegerent on earth. They said: Wilt Your place therein one who will make mischief therein and shed blood? Whilst we do celebrate Your praises and glorify Your holy (name)? He said: I know what you know not.”

Then they regretted as they hastily showed their dissatisfaction. They asked God for repentance, God set Al-Bayt Al-Ma'moor (inhabited house) and ordered them to go round it seven times to accept their repentance. When they finished their circumambulation and He forgave them, He ordered them to descend to the earth and build a house for His people, if they do sins as angels did, they come to it and circumambulate it as they did and then He forgives them as He forgave angels, then angels built Ka'ba about which God says:

3:96. “The first House (of worship) appointed for men was that at Bakka (Mecca): Full of blessing and of guidance for all kinds of beings.”

When Adam did the sin and was descended from paradise, he regretted his disobedience to His God. Then Gabriel came to him and ordered him to go to Mecca where the sacred house built by angels and circumambulate it.

Adam walked from India where he was descended to the place of Ka'ba and he circumambulated it saying:

(O God, You know my secret and my openness so accept my apology, You know what is inside my soul so

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? K?L?y?%o?b?*? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? l?

forgive my sin, O God, I beg You a belief touches my heart so I never want to delay what You hasten nor hasten what You delay, verily, over all things you have power.)

God revealed to him:

'O Adam, you invoked Us by supplications and We accepted you, anyone from your offspring comes to this house and circumambulates it and invoked by these supplications We forgive his sins, take away poverty from between his eyes, make his richness inside his heart and trade for him better than any trader.' This was the principle of the legislation of circumambulating Ka'ba as a duty and a pillar of performing hajj.

Circumambulation is also the worship of all stars and planets in the universe, God says:

21:33. "All (the celestial bodies) swim along, each in its rounded course."

Man imitates planets in his circumambulation as they go round the star which is their origin.

As for throwing the pebbles, this is to perpetuate Prophet Abraham, his son prophet Ishmael and his wife Hagar, Ishmael's mother. When God ordered him in his dream to slaughter his son Ishmael and his dream was repeated, he called his son and said to him as in the Koran:

37:102. "O my son! I see in vision that I offer you in sacrifice: Now see what is your view? (The son) said: O my father! Do as you are commanded: you will find me, if God so wills one practicing patience and constancy."

They took a knife and a rope pretending they were going to Mina to collect firewood, Satan came to Abraham to get him not to fulfill God's order, he said to him: O Abraham,

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? K?L?y?%o?b?'? l? m? e?? w? G??K?L?y?%o?í ?b '???K?L?y?%o? l ?

you are killing your only son for a dream? Abraham took pebbles from the ground and threw him so he went away from him.

Then Satan went to Ishmael and said to him: O Ishmael, you believe what your father saw in his dream? It might be a dream from Satan, talk to him and don't obey him. He did the same as his father did, he took some pebbles and threw him so he went away from him.

Then he went to Hagar and said to her: O Hagar, do you know where Abraham and your son Ishmael gone? He took him to slaughter him though he just saw this in his dream and he went far away so you can't stop him, go to him quickly and stop him. She also took pebbles from the ground and threw him.

When it was assured that they all surrendered to the order of God, God ransomed the boy by a momentous sacrifice Gabriel got from the heavens, God says:

37:103 to 107. "So when they had both submitted their wills (to God), and he had laid him prostrate on his forehead (for sacrifice). We called out to him: O Abraham. You have already fulfilled the vision, thus indeed do We reward those who do right. For this was obviously a trial. And We ransomed him with a momentous sacrifice."

God eternized their reminiscence, He made among the rituals of Hajj to throw Satan at the three places where Abraham, Ishmael and Hagar threw him.

Where is this from paganism? Paganism is to worship stones whereas Hajj is to worship The One and The Almighty Lord.

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42- The secret of wars against Muslim countries

? ? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ? b?i? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ? b?i? l?

Question: Why do we see wars only in Muslim countries?

Question: Why is Islam among all other religions exposed to wars and distortion?

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As human soul always tend to contradiction, denial and stubbornness, and it never leaves this unless the light of belief shines on it and it is guided to the religion of God. We see this in our lives, we see everyone who believes deals with others peacefully, he never does anything wrong or harm anyone.

But those who frighten people by different crimes such as bloodshed, robberies, rapes, cheat and others, such people have no feelings and their souls become dark as they are not guided to the light of belief.

So we see as Islam is the true religion and as Muslims are truthful and they fear God and obey Him, they never to cause any harm or evil or distress to any of God's creatures.

But we see disbelievers, atheists, those people of manned religions, those of heavenly religions but they changed and distorted their religions, those who worship Satan and those who only seek this life, they all gather and collect against Islam because it is the only religion that obstacle and stops their desires and their low aims in this life.

So they declare war against Islam and they make it a

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violent war to destroy Islam. As they failed to destroy Islam themselves though they are humanly devils, they do their best to set war, sedition, riots and separation among Muslims. They even encourage wars among them to part them and make them destroy themselves, then they can easily destroy Islam wholly.

Look at humanity, you never see any religion stops the soul from its desires such as adultery, drinking alcohol, illegal enjoyments and doing sins and prevents them all except Islam.

By God, will those who follow their desires and enjoy all kinds of sins love Islam? They usually don't like advisers, guiders to the right path or those who prevent their wishes and desires. If man desires a worldly wish and anything stops him to do it either a human or anything, he can be so raged that he might kill that human or get rid of this obstacle in order to get his desire.

This is what made the Jews unite the people of Europe, America and others, though they have different aims, to collect together to dominate and control Muslims and try to destroy them or to separate them or weaken them, but God will disappoint them all at the end as He says:

61:8. “Their intention is to extinguish God’s Light (by blowing) with their mouths: But God will complete (the revelation of) His Light, even though the Unbelievers may detest (it).”

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? K?L?y?%o?b?i? l? m? e?? w? G??K?L?y?%o?i? b?i? ???K?L?y?%o? i?

l? l? m? e? d? w? G??K?L?y?%o?i? b?i? l? l? m? e? d? w? G??K?L?y?%o?i? b?i? l? l? b?

43- High moral values

l? l? m? e? d? w? G??K?L?y?%o?i? b?i? l? l? m? e? d? w? G??K?L?y?%o?i? b?i? l? l? b?

Question: What are the high manners? And who define and determine them?

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Philosophers talked about high moral values and said that they are: Truth, goodness and beauty, but those manners they mentioned differ from one person to another.

High manners are those got by religions, they were set and recommended by God who knows the good for His creatures. The high manners got by Islam are those that if they are fulfilled at any age or any place, surely this age and this place will be happy. They are freedom, fair, equality, truthfulness, magnanimity and honesty. For example, God set in the Koran the principle of goodness and reforming societies in two of those moral values, He says:

4:58. “God does command you to render back your Trusts to those to whom they are due; and when you judge between man and man, that you judge with justice,”

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? K?L?y?%o?b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b? ' ???K?L?y?%o? l ?

? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l ? ? b? ? l ?

44- Woman's rights in Islam

? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l ? ? b? ? l ?

Question: Islam makes a woman's testimony equals half of a man's testimony, her inheritance equals half of his, banned her from leading public jobs and doesn't allow her to travel without her husband's permission, how does this go with woman's rights?

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Islam gives woman all the rights she deserves. If there are some rights in which she doesn't equal man, this is because they have different characteristics and potentials about this. For example, Islam makes a woman's testimony half of a man's testimony in issues that need clear and attentive mind, because a woman naturally becomes forgetful after being pregnant and giving birth, God says about a woman's testimony:

2:282. “And get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as you choose, for witnesses, so that if one of them errs, the other can remind her.”

To err means to forget, as she naturally does after being pregnant and giving birth.

As for leading public jobs, we discussed it in details in the eleventh question entitled (Woman and public jobs).

As for not allowing her to travel without her husband's permission, this illustrates that Islam concerns her

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? K?L?y?%o?b?'? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? l?

safety very much. Islam doesn't want her to be exposed to dangers as she is weak and can't face this on her own. We see Imam Al-Shafey allows a woman to travel alone to perform the duty of Hajj on condition that she accompanies other good women.

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45- Neighbor's rights in Islam

? l? m? e? d? w? G??K?L?y?%o?i ?b '? l? ? ? b?'? l? m? e? d? w? G??K?L?y?%o?i ?b '? l? ? ? b?'? l?

Question: What are the neighbor's rights in Islam?

? l? m? e? d? w? G??K?L?y?%o?i ?b '? l? ? ? b?'? l? m? e? d? w? G??K?L?y?%o?i ?b '? l? ? ? b?'? l?

Islam sets different rights for a neighbor, they are so important that he might be considered as one of the family members, the prophet (Blessings and peace of God be upon him) said: ***"Gabriel keeps recommending me to care for neighbor until I thought he was going to give him a share of inheritance."***³⁰

Islam divided neighbors into three types:

1- A Muslim relative neighbor, he has three rights, as a Muslim, as a relative and as a neighbor.

2- A Muslim but not a relative neighbor, he has the rights of a neighbor and the rights of a Muslim.

3- Non-Muslim and non relative neighbor, he has the rights of a neighbor.

The rights of a neighbor due to the three types above is to help him if he needs help, to ask about him if he is absent,

30 Narrated by Muslim after A'isha.

? b?'? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? l?

? K?L?y?%o?b?*? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? ! ?

to visit him if he is ill, to congratulate and share him on happy occasions, to console and share him his grieves and to take care of his children if he travels.

You shouldn't make anything in your house that hurts him, if you cook food that he could smell and you know that he loves it, you should ladle some to him, if you give your children food or fruit or sweets and they went out to play with your neighbor's children, you should give them as you give your children. You shouldn't spy upon him. You should keep his privates (defects or secrets), you should keep his cordiality and not to stop your support or your help to him.

It was narrated after Abdullah Ibn-Amr Ibn-Al-Aas that the apostle of God said: *“Do you know what the right of a neighbor is? If he asks your support, you should support him. If he asks you for money, you should lend him. If he is poor, you should help him. If he is ill, you should visit him. If he has a happy occasion, you should congratulate him. If an affliction happened to him, you should console him. If he dies, you should follow his funeral. You should never get your house taller than his and prevent air stream without his permission. You should never let the smell of your food to reach him unless you ladle him some.*

If you buy fruit, gift him from it, if you don't do, get it to your house secretly and don't let your children go out with it to enrage his children. Do you know what the right of a neighbor is? By That who owns my life (God), very few people among those who have God's mercy can do the right of a neighbor, he still recommends them about the rights of a neighbor until they thought he was going to give him a share as a heir.

Then the apostle of God said: *Neighbors are three, some have three rights, others have two rights, and others*

? b?*? l? m? e?? w? G??K?L?y?%o?i ?b '???K?L?y?%o? ! ?

؟ K?L?y?‰?ب؟'؟ l? m? e?? w? G??K?L?y?‰?ا؟ ب؟'؟؟؟K?L?y?‰؟ ا؟

have one right, those who have three rights are Muslim relative neighbors, they have the right of neighborhood, the right of Islam, and the right of kinship, those who have two rights are Muslim neighbors, they have the right of neighborhood and the right of Islam, and those who have one right are Non-Muslim neighbors, they have the right of neighborhood.”³¹

؟ l? m? e? d? w? G??K?L?y?‰?ا؟ ب؟'؟ ا؟ ب؟'؟ l? m? e? d? w? G??K?L?y?‰?ا؟ ب؟'؟ ا؟ ب؟'؟ l?

46- Islam and widows and orphans

؟ l? m? e? d? w? G??K?L?y?‰?ا؟ ب؟'؟ ا؟ ب؟'؟ l? m? e? d? w? G??K?L?y?‰?ا؟ ب؟'؟ ا؟ ب؟'؟ l?

Question: How does Islam see widows and orphans?

؟ l? m? e? d? w? G??K?L?y?‰?ا؟ ب؟'؟ ا؟ ب؟'؟ l? m? e? d? w? G??K?L?y?‰?ا؟ ب؟'؟ ا؟ ب؟'؟ l?

Islam appreciates and values widows especially those who keep bringing up their children, the prophet (Blessings and peace of God be upon him) promised such women to be with him at his degree in paradise, he (Blessings and peace of God be upon him) said: **“Me and a lively woman like these two (fingers) at the Day of Judgment, (he pointed by the middle finger and the forefinger), a woman who becomes a widow after her husband while she has a good position and still pretty and keeps herself bringing up her children until they grow up or die.”³²**

It is well-known that among the reasons why Islam encourages polygamy is to urge men to marry the widows of martyrs who died defending Islam to help them bringing up their children and also brothers' widows to help bringing up their nephews properly.

31 Narrated by Al-Khara'ety Fe Makarem Al-Akhlaq.

32 Narrated by Imam Ahmed after Awf Ibn-Malek.

؟ ب؟'؟ l? m? e?? w? G??K?L?y?‰?ا؟ ب؟'؟؟؟K?L?y?‰؟ ا؟

? K?L?y?%o?b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b? ' ???K?L?y?%o? ! ?

As for orphans, God honors them so much as He made just rubbing an orphan's head softens one's heart, and supporting an orphan deserves nothing but paradise, God urges to keep the rights of orphans and He warns people from taking their wealth, He says:

4:10 “Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!”

Islamic legislation as being more caring and concerning, put a perfect great law concerning all the orphans' issues. No other international law ever matches the Islamic law for orphans until they are mature and can keep and be responsible for their own properties.

? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ' ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ' ? l?

47- The proper man

? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ' ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ' ? l?

Question: How can I be a proper man?

Question: How can I become psychologically balanced?

? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ' ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ' ? l?

The proper man is that who is in harmony with himself and with people around him. He satisfies his own needs on condition that he doesn't affect others. He keeps all the rights of people around him, his parents, his wife, his children, his relatives, his neighbors, his colleagues and all people in the society, the way they like and accepted by customs, society and Sharia. He is tolerant about his own rights upon them.

If one of them keeps his duty towards him, he is

? b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b? ' ???K?L?y?%o? ! ?

? K?L?y?%o?b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b ' ???K?L?y?%o? ! ?

grateful to him, and whoever doesn't keep his rights, he always finds him an excuse and he never deserts him or disputes with him or stops his supply or benefaction for him. A wise man said about this: (*Treat people in a way that if you are alive they long for you and if you die they grieve after you.*)

A proper man also equalizes his worldly desires and wishes, he gets them in legal ways accepted by Sharia. He never gets completely occupied by them in a way that makes him forgetful to get ready to the permanent life in the hereafter after his death.

He neither deprives himself from this life nor forgets doing good deeds that make him happy in the hereafter. He is not introvert or isolated from society or over socialized in a way that makes him not keeping his or other people's duties. Islam sets the right way for that as God says:

17:97. “Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions.”

? b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b ' ???K?L?y?%o? ! ?

? K?L?y?%o?b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b? ' ???K?L?y?%o? ! ?

? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l?

48- Islam and reinforcing spirit

? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l?

Question: Does Islam develop and reinforce the spiritual side in man?

? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ? l?

Spirit is from the world of divine perfection, so it tends to its origin. It tends to be near God and enjoy holy words revealed by God. It feels happy when listening to what makes it obedient to God. It gets pleased when being in a place where God is remembered.

It is attracted when mentioning high degrees and superior positions near God. It likes to be praised by good manners endeared by God, recommended by the book of God and done by the apostle of God (Blessings and peace of God be upon him).

Islam calls his followers and the believers to all this and urges them to get more and more of this. So Islam for sure reinforces the inside of man and develops his spiritual life as it occupies him by remembrance of God, doing acts of worship for His sake, obeying Him and seeking His proximity.

All the Islamic acts of worship and good manners of belief are just spiritual exercises strengthen man's intention and develop his internal powers especially if he tastes some spiritual favors and gifts such as seeing true visions while he is asleep, or getting divine inspiration while he is awake, or his internal becomes so clear and pure that he can see by the light of God, or his spirit flies, soars and informed by some hidden divine secrets from God's highest kingdom.

? b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b? ' ???K?L?y?%o? ! ?

? K?L?y?%o?b?*? l? m? e?? w? G??K?L?y?%o?i ?b?*??K?L?y?%o?+?

? ? l? m? e? d? w? G??K?L?y?%o?i ?b?*? l? ? b?*? l? m? e? d? w? G??K?L?y?%o?i ?b?*? l? ? b?*? l?

49- Balance between spirit and body

? ? l? m? e? d? w? G??K?L?y?%o?i ?b?*? l? ? b?*? l? m? e? d? w? G??K?L?y?%o?i ?b?*? l? ? b?*? l?

Question: Does Islam keep balance between the requirements of spirit and body, life and the hereafter?

Question: How can I keep balance between the requirements of spirit and body?

? ? l? m? e? d? w? G??K?L?y?%o?i ?b?*? l? ? b?*? l? m? e? d? w? G??K?L?y?%o?i ?b?*? l? ? b?*? l?

Islam is a religion that achieves perfect balance among all the facts in man. As man consists of spirit, body, heart, mind and soul, and as he has two lives a worldly life in which he lives now and a life after his death, so Islam guarantees happiness for all the facts in man, and satisfaction of his desires in a perfect precise balance so that no fact exceeds or dominate another.

Early Muslims honored by being contemporary with the light of revelation knew this great perfect method. When the prophet (Blessings and peace of God be upon him) fraternized between Abid'dardaa' and Salman Al-Faresy, once Salman was out of Medina. When he came back he went to the house of his brother Abid'dardaa' to visit and see him. He found his wife Omod'dardaa' not caring about herself, he asked her: What's wrong? She said: Your brother Abid'dardaa' only want to get ready for the hereafter and he deserted life.

When Abid'dardaa' came back and food was served and he asked Salman to eat, but Salman said: I won't eat until you eat with me, Abid'dardaa' said: I am fasting, but Salman swore that he must eat with him, they ate and slept. Whenever

? b?*? l? m? e?? w? G??K?L?y?%o?i ?b?*??K?L?y?%o?+?

? K?L?y?%oo?b?i? l? m? e?? w? G??K?L?y?%oo?i ?b '???K?L?y?%oo? i ?

Abid'dardaa' wanted to get up to pray at night, Salman ordered him to sleep again until it was near dawn, they both got up, did ablution and went to pray the dawn prayer with the apostle of God (Blessings and peace of God be upon him).

When Salman saw his brother angry (because he didn't let him pray at night), he said to him: Your God has a duty upon you, your wife has a duty upon you and your body has a duty upon you, give each one of them his due right. Abid'dardaa' went to the apostle of God and complained what Salman did with him hoping that the apostle of God would support him.

The apostle of God (Blessings and peace of God be upon him) said: ***“Salman is right, Your God has a duty upon you, your soul has a duty upon you and your family has a duty upon you, so give each one his proper right.”***³³

So we see Islam asks a Muslim to give his own body what it needs from food, drink, wife, residence and other things it needs. A Muslim can marry the most beautiful woman, eat the most tasteful food, drink the best drinks and dwells the most splendid houses on condition that:

1- He gets all this by legal ways accepted by God, and he gets away from prohibited or illegal ways because God says:

2:57. “Eat of the good things We have provided for you,”

2- He gets away from squander and exceeding the proper limits in doing all this, as God says:

7:31. “Eat and drink: But waste not by excess, for God loves not the wasters,”

3- He also gets away from boast pride and arrogance,

33 Narrated by Al-Bukhary after Abu-Johayfa.

? b?i? l? m? e?? w? G??K?L?y?%oo?i ?b '???K?L?y?%oo? i ?

? K?L?y?%oo?b? ' ? l? m? e?? w? G??K?L?y?%oo?l? ?b? ' ???K?L?y?%oo? l? ?

as God says:

31:18 “For God loves not any arrogant boaster.”

The prophet (Blessings and peace of God be upon him) mentioned the two things together and said: **“Eat, give charity and wear clothes but away from squander and boast.”³⁴**

4- He should thank God properly after enjoying every favor from God to deserve more from God’s bounty as He promised to grant His grateful servants, He says:

14:7. “If you are grateful, I will add more (favors) unto you,”

God also urges man to be careful about the needs of spirit such as remembrance, contemplation, obedience, worship and approximation to God. All that should be after satisfying the needs of the body and man’s needs in this life. God decided this, even to His perfect apostle and the last of His prophets our master Mohammed (Blessings and peace of God be upon him). He said to him and to us at the same time:

94:7 and 8. “Therefore, when you are free (from your immediate task), still labor hard. And to your Lord turn (all) your attention.”

I.e. when man finishes his duties for himself and for people around him, he shouldn’t tend to amusement, heedlessness and entertainment, but he should hasten to the needs of the spirit by getting nearer and closer to God.

He can also have some amusement for his soul on condition that he gets this from legal things accepted by Sharia and be far away from illegal things, the prophet (Blessings and peace of God be upon him) said: **“Revive hearts time after time because if souls get bored they get blind.”³⁵**

34 Narrated by Imam Ahmed, An’nassa’ey and Al-Mostadrak after Ibn Amr.

35 Mosnad Ashehab after Anas.

? b? ' ? l? m? e?? w? G??K?L?y?%oo?l? ?b? ' ???K?L?y?%oo? l? ?

? K?L?y?%o?b?*? l? m? e?? w? G??K?L?y?%o? l? b?*?K?L?y?%o? l?

Reviving is by legal singing, meaningful music, non-violent sports, innocent entertainment with friends, joking with wife and children, going for a picnic to meditate in God's creatures in plants, orbits, stars, animals, birds, insects and others, on condition that he performs duties at their due times and not commit sins that get God angry.

? l? m? e? d? w? G??K?L?y?%o? l? b?*? l? ? b?*? l? m? e? d? w? G??K?L?y?%o? l? b?*? l? ? b?*? l?

50- *The fact of man*

? l? m? e? d? w? G??K?L?y?%o? l? b?*? l? ? b?*? l? m? e? d? w? G??K?L?y?%o? l? b?*? l? ? b?*? l?

Question: Does man consist of spirit and body or body and mind?

? l? m? e? d? w? G??K?L?y?%o? l? b?*? l? ? b?*? l? m? e? d? w? G??K?L?y?%o? l? b?*? l? ? b?*? l?

As we mentioned before man is dual configuration, he consists of an apparent fact which is the body and an interior fact hidden in this body and contains all the unseen facts in man, such as the spirit, the abstract heart, the mind, the hidden, the most hidden and the secret.

All the unseen facts in man have a role in serving this entity. Man is a big wide kingdom predominates all the universes of God. He has a symbol dealing with apparent life which is the body and it is formed from the elements of the earth. He has a symbol from the kingdom of God which is from light and it is also made from light, it is the spirit. He has a symbol that changes, alternates and turns over and over in the worlds of divine names and descriptions, it is the heart. He has a scale made by God to control the exterior facts of this world, it is the mind.

So we see man has exterior and interior facts and all are vital to him, imam Ali said about this: (*You think you are*

? b?*? l? m? e?? w? G??K?L?y?%o? l? b?*?K?L?y?%o? l?

? K?L?y?%o?b?i? l? m? e?? w? G??K?L?y?%o?i ?b?i??K?L?y?%o?i ? ?

a small creature whereas the whole world is wrapped in you. Your medicine is inside you but you don't see and your disease is from you but you don't know.)

? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ?b?i? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ?b?i? l?

51- The philosophy of polygamy in Islam

? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ?b?i? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ?b?i? l?

Question: What is the philosophy of polygamy in Islam?

? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ?b?i? l? m? e? d? w? G??K?L?y?%o?i ?b?i? l? ?b?i? l?

Islam allows polygamy, i.e. a man can marry up to four wives at the same time. It doesn't allow a woman to marry more than one man at a time so as not to mingle or mix lineages. If she marries two men at the same time and gets pregnant, she doesn't know whose baby is this. There are many reasons for allowing it for man such as:

1- Man might have strong desire whereas sometimes he is not allowed to do sex with his wife, when she has her period or postpartum. This may be hard for him and his desire might lead him to illegal ways to satisfy it. So God allows him to marry another one if one wife can't satisfy his needs and at the same time he can financially and physically afford having two or three or four, and no man ever can afford more than this.

2- Man might marry a woman and she is sterile and can't give birth. At the same time he loves her and doesn't want to divorce her, but the nature of loving to have his own children controls him. Then he can marry another wife and have them both at the same time to have children from the second one and still live with the first one as he also

?b?i? l? m? e?? w? G??K?L?y?%o?i ?b?i??K?L?y?%o?i ? ?

? K?L?y?%oo?þ?i? l? m? e?? w? G??K?L?y?%oo?i? þ?i? ???K?L?y?%oo?i? ?

loves her.

3- The wife might be ill and doctors prohibit husband to make love with her, they might be in love and don't want to leave each other. Then he can marry another one to satisfy his needs legally and keep his first wife at the same time as being faithful to her.

4- In wars as most soldiers are men, sometimes lots of them are killed in wars, then the proportion of women gets bigger. If it is only allowed to marry one wife, then there will be lots of women without husbands. There is no way out of this problem except by allowing a man to marry more than one wife as long as he can afford this physically and financially. The same thing happened in Germany after the First and Second World Wars, most of the youths were killed and the number of women grew rapidly, so the governments at that time discussed allowing polygamy to face this dangerous social problem. This gets some people in our modern society to encourage polygamy, they noticed that the number of women exceeds the number of men and also the number of spinsters gets bigger in our society.

5- We see in our society and also in modern societies that many women lose their husbands while they are still young and they have young children. Young men don't agree to marry them, at the same time they are humans and they have sexual needs, so they can only marry a man who has another wife, so that they get satisfied. We see that God grants man what he needs to do this, by this way they don't need illegal ways to satisfy their needs. There will be chasteness and virtue in society instead of corruption which will die soon.

So we see Islam orders to marry one wife and only allows polygamy in few cases as we mentioned, on condition

? þ?i? l? m? e?? w? G??K?L?y?%oo?i? þ?i? ???K?L?y?%oo?i? ?

؟ K؟L؟y؟%o؟p؟'؟ l؟ m؟ e؟؟ w؟ G؟؟K؟L؟y؟%o؟f ？p '؟؟؟K؟L؟y؟%o؟ l؟

that man can afford this considering sex, expenses, residence and being just among wives, God says about this:

4:3. “Marry women of your choice, Two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one.”

So we see that God stipulates polygamy to being just in expenses, residence, rights and duties.

Blessings and peace of God be upon our master Mohammed, his family and his companions.

؟ l؟ m؟ e؟ d؟ w؟ G؟؟K؟L؟y؟%o؟f ？p '؟ l؟ p؟'؟ l؟ m؟ e؟ d؟ w؟ G؟؟K؟L؟y؟%o؟f ？p '؟ l؟ p؟'؟ l؟

؟ p؟'؟ l؟ m؟ e؟؟ w؟ G؟؟K؟L؟y؟%o؟f ？p '؟؟؟K؟L؟y؟%o؟ l؟

? K?L?y?%o?b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b? ' ???K?L?y?%o? ! ?

Biography of the writer

Sheikh Fawzy Mohammed Abu-Zeid

? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ' ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ' ? l?

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? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ' ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ' ? l?

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2. He cruises all over Egypt to prevail Islamic call and for the revival of manners by wisdom and fair preaching.

3. In addition to the Islamic writes to revive the Islamic glory.

4. In addition to recorded tapes and other means of multimedia for his sermons and meetings on tapes and CDs.

5. Also through his internet site:

[www.fawzyabuzeid.com.](http://www.fawzyabuzeid.com)

HIS CALL:

? ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ' ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? ? ? b? ' ? l?

1. He calls to discard fanaticism and disagreement among Muslims, for collecting Muslims, the revival of the spirit of Islamic brotherhood and throwing away envy, spite, selfishness and other diseases of the ego.

? b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b? ' ???K?L?y?%o? ! ?

? K?L?y?%o?b? ' ? l? m? e?? w? G??K?L?y?%o?i ?b? ' ???K?L?y?%o? ! ?

2. He keeps teaching his lovers pure spiritual education after purifying their souls and clarifying their hearts.

3. He works for purifying Sufism from what is against the spirit of religion and for reviving the practical Sufism based on the Koran, the deeds of the apostle of God (May the blessings and peace of God be upon him) and his noble companions.

• **HIS AIM:**

? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? m? e? d? w?

Restoration of Islamic glory by reviving the spirit of belief, prevailing the Islamic manners and establishing the principles of the Koran.

May the blessings and peace of God be upon our prophet
Mohammed, his family and his companions.

? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? m? e? d? w? G??K?L?y?%o?i ?b? ' ? l? m? e? d? w?

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