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Islam or Muslim

Muhammed teaches Submission To The Will Of God

Name & Date:

Islam (Meaning “Submission) 571 -584 AD?

1. Family name of Prophet:

Not known.

He was orphaned early and raised by his clan, the Banu Hashim.

2. Holy Name:

Muhammed

3. Name for God:

Allah – which is simply Arabic for “God”.

4. Name for the Promised One:

The Great Announcement, Illustrious Messenger

81 When Allah made (His) covenant with the prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter) ? They answered: We agree. He said: Then bear ye witness. I will be a witness with you.

(The Qur'an (Pickthall tr), Sura 3 - The Family Of Imran)

81:10 And when the leaves of the Book shall be unrolled, And when the Heavens shall be stripped away, And when Hell shall be made to blaze, And when Paradise shall be brought near, Every soul shall know what it hath produced.

It needs not that I swear by the stars of retrograde motions Which move swiftly and hide themselves away, And by the night when it cometh darkening on, And by the dawn when it

brighteneth, 19 That this is the word of an illustrious Messenger, 81:20 Endued with power, having influence with the Lord of the Throne, Obeyed there by Angels, faithful to his trust, Sura 81, the folding up, verse 19

5. Birth legends & Life:

Much is written by witnesses of the time (see below).

Information is taken from the

Hadith of Muhammed ibn Ishaq of Medina.)

The birth and early life of Mohammed:

“Muhammed was born into the Quraysh. This tribe from Mecca controlled trade among many Arabian tribes including the area where the Ka’ba stood. According to tradition the ancient Ka’ba stood on the spot where Abraham’s son Ishmael was saved from dying of thirst because God caused a spring to gush forth out from the desert. God said not to fear for God promised Ishmael’s descendents would become the rulers of great nations. The ancient monotheistic Faith of Abraham had, by this time, deteriorated into a pantheon of polytheistic deities.

In this setting Muhammed became an orphan. As his clan was of minor importance he was left destitute. As a young man he was employed by Khadija, a widow of a rich merchant, as a caravan leader. Muhammed proved to be trustworthy and just in his business dealings. His later marriage to Khadija was unusual. First, a woman of wealth was rare and second, the woman made the proposal. Also, Khadija was fifteen years his senior. Muhammed fathered several children (four daughters) and lived comfortably.”

The rise of Islam:

“After his revelation Khadija was the first to believe in him. She went to her cousin Waraqa, a Christian, and described what Muhammed had experienced. He then believed Muhammed had received the Spirit of Moses; that he was the prophet for these people.

Soon more believers come into the fold.

One of the main proofs to many was the beautiful poetic verses of the Qu’ran.

After the death of both Khadijah and Abu Talib, the first male believer, Muhammed lost much of his political standing within his home tribe in Mecca and was heavily persecuted. He found a new haven with the people of Yathrib (Medina). Upon introduction to the Qu’ran many became Moslems.

After a period of conflict the remaining followers of Moses and Muhammed eventually came to live in peaceful fellowship as Muhammed recognized all as the followers of the same God. Jews and Christians were described as “people of the Book hence they all worshipped the same God”. The Qu’ran is simply a continuing revelation of the Bible which was revealed by God in stages to establish an ever-growing relationship between God and mankind.

The establishment of the Muslim community in Medina marks the Hijra, the first year of the Islamic calendar.

One of the main tasks Muhammed took on was to return the ancient faith of Abraham to monotheism. The Ka'ba, the traditional site of the fountain that saved Ishmael and the site of decadent polytheism and waywardness from the Divine Teachings of Abraham was brought under control. This was a result of Muhammed, using a skillful combination of military, economic and political pressure to reinstate himself and become accepted in Mecca. In the end Mecca and Medina became willing partners. The Ka'ba was cleansed of its idols and was rededicated as the center of the Islamic world. “

The Sunni- Shia split:

“Muhammad’s death in 632 marked the first great crises for the Moslem community for there was no provision for a successor. No one could reach agreement on how to select an heir or govern.

According to Sunni thought, Muhammed died without appointing a successor to lead the Muslim community. After an initial period of confusion, a gathering of Muslims at Saqifah accepted Abu Bakr, Muhammad's father-in-law, as the first Caliph.

The second major sect, the Shia, believe that the Prophet had appointed his son-in-law Ali ibn Abi Talib as his successor years earlier during an announcement at Ghadir Khom. Shi'a regard the election of Abu Bakr as illegitimate and accuse the companions involved of ulterior motives ranging from enmity towards Ali to outright hypocrisy. At the present time, perhaps 80% of Moslems are Sunni.”

6. Manner of Revelation:

Muhammed was forty years old, and it was the fifth consecutive yearsince his annual retreats, when one night towards the end of the month of Ramadan, an angel (Gabriel) came to visit him, and announced that God had chosen him as His messenger to all mankind.”

Above texts taken from “ “Islam” edited by John Alden Williams, BRAZILLER 1962

In the Qu’ran Surah 96 God calls Muhammed to,”

1: Proclaim! (or Read!) In the name of thy Lord and Cherisher, Who 2: Created man, out of a (mere) clot of congealed blood:

3: Proclaim! And thy Lord is Most Bountiful. 4: He Who taught (the use of) the Pen --

5: Taught man that which he knew not.

7. Revealed Book:

Holy Qu’ran

8. Established Civilization: **Medina and Andalusia**

Here is a slice of history from an Islamic perspective. It is quite different from what is traditionally taught in non-Moslem countries such as the U.S.

Concerning the Islamic invasion of Spain **W. Montgomery Watt** in “A History of Islamic Spain” states:

“It is a common misapprehension that the holy war meant that the Muslims gave their opponents a choice "between Islam and the sword". This was sometimes the case, but only when the opponents were polytheist and idol-worshippers. For Jews, Christians and other "People of the Book", that is, monotheists with written scriptures - a phrase that was very liberally interpreted - there was a third possibility, they might become a "protected group", paying a tax or tribute to the Muslims but enjoying internal autonomy. The case of Spain is therefore not exceptional and that is due to the very essence of Islam.

The Prophet Muhammad never pretended to create a new religion: '*Say: I am no bringer of a new-fangled doctrine among the Messengers*' (45:9); and '*Nothing is said to thee that was not said to the messengers before thee*' (41:43). He came to remind the people of the Primordial Religion: '*Say ye: We believe in God, and the revelation given to us, and to Abraham, Ishmael, Isaac, Jacob, and the tribes, and that given to Moses and Jesus, and that given to all the Prophets from their Lord: we make no difference between one and another of them: and we bow to God* (in Islam).' (2:136).

Islam came to confirm the previous messages, to purify them from historical alterations to which they were subjected and to complete them. The Qur'an says: '*If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee.*' (10:94).

The Muslim community was then opened, without distinction to all those who believe in the unity and transcendence of God.”

Presented next is a different view of the Council of Nicea. Knowledge of this event is sadly lacking among many Orthodox Christians.

W. Montgomery Watt in “A History of Islamic Spain” continues:

“The Christian Council of Nicea is symptomatic of a religious split and dogmatic oppression:

In the Iberian Peninsula there raged a civil war between Trinitarian Christians, who accepted the Trinity and the divinity of Jesus, and Arian Christians, who saw Jesus not as God but as a Prophet inspired by God. The Council of Nicea in 325, invoked by the emperor Constantine in order to unify ideologically his empire, imposed the dogma of Trinity and condemned the teachings of Anus of Alexandria who refused these dogmas. The conflict erupted, when in 709, the Trinitarian Christians declared Roderick as king. The archbishop

of Seville opposed him and the inhabitants of present Andalusia (Bétique) revolted against his rule. When Roderick invaded Andalusia, the inhabitant of the latter looked south for help. The able Berber General Tariq ibn Ziyad crossed to Algeciras and a battle in Guadalete, near Cadiz took place. The Bishop of Seville as well as that of Toledo rallied to the Muslim army.

The peasants had a very difficult time, were ill-treated and reduced to the status of slaves. Poverty, corruption, ignorance and instability were the order of the day. Even the free men felt themselves to be underprivileged. There was much discontent, and many ordinary people looked on the Muslims as liberators and gave them all the assistance they could. The Jews who have been persecuted for a long time under the Visigoth rule (e.g. a special decree in 694 enslaved all those who did not accept baptism), opened the gates of many cities. So deep and widespread was the satisfaction given to all classes that during the whole of the eight century there was not a single revolt of the subjects.

The great Spanish writer Blasco Ibanez in *Dans l'ombre de la cathédrale* talks about a 'civilizational expedition' coming from the south rather than a conquest. To Ibanez, it was not an invasion imposing itself by arms, it was a new society whose vigorous roots were sprouting from everywhere. Describing the conquering Muslims, he says: 'The principle of freedom of conscience, cornerstone of the greatness of nations, was dear to them. In the cities they ruled, they accepted the church of the Christian and the synagogue of the Jew.'

History, therefore makes it clear that the legend of fanatical Muslims sweeping through Spain and forcing Islam at the point of the sword is an absurd myth. The expansion of Islam in Spain was not a military conquest, but a liberation.

The Meaning of Life in Andalusia

“The meaning of life and its goal in Andalusia at the time of its Islamic renaissance, directed each act of day to day life, as well as scientific and technical research. The spiritual giants like the Muslims Ibn Rushd (i (1126-1198) known in the West as Averroës and Ibn Arabi (1165-1240), or the Jewish philosopher Maimonides (1135-1204), are some of the men who put across most brilliantly the message of Andalusia. This spirit lay behind all the scientific and technical progress of those golden centuries.

Science was not set apart from wisdom and faith, and nothing can express this fact better than Ibn Rushd when he writes, “Our philosophy would serve for nothing if it were not able to link these three things which I have tried to join in my 'Harmony of science and religion'.” A Science, founded on experience and logic, to discover reasons. A Wisdom, which reflects on the purpose of every scientific research so that it serves to make our life more beautiful.

It is thus evident that the stories of “heathen conquests” of Christians and “conversions by the sword” are mostly untrue. Indeed, the flourishing of Islamic arts and sciences had a very positive influence in awaking medieval Europe from the church imposed Dark Ages.

Arabia and the Middle East:

Harun al-Rashid came to the caliphate in 786. His reign is now the most famous in the annals of the 'Abbasids - partly because of the fictional role given him in The Thousand and One Nights (portions of which probably date from his reign), but also because his reign and those of his immediate successors marked the high point of the 'Abbasid period. As the Arab chronicles put it, Harun al-Rashid ruled when the world was young, a felicitous description of what in later times has come to be called the Golden Age of Islam.

The Golden Age was a period of unrivaled intellectual activity in all fields: science, technology, and (as a result of intensive study of the Islamic faith) literature - particularly biography, history, and linguistics.

During the Golden Age Muslim scholars also made important and original contributions to mathematics, astronomy, medicine, and chemistry. They collected and corrected previous astronomical data, built the world's first observatory, and developed the astrolabe, an instrument that was once called "a mathematical jewel." In medicine they experimented with diet, drugs, surgery, and anatomy, and in chemistry, an outgrowth of alchemy, isolated and studied a wide variety of minerals and compounds.

Important advances in agriculture were also made in the Golden Age. The 'Abbasids preserved and improved the ancient network of wells, underground canals, and waterwheels, introduced new breeds of livestock, hastened the spread of cotton, and, from the Chinese, learned the art of making paper, a key to the revival of learning in Europe in the Middle Ages.

The Golden Age also, little by little, transformed the diet of medieval Europe by introducing such plants as plums, artichokes, apricots, cauliflower, celery, fennel, squash, pumpkins, and eggplant, as well as rice, sorghum, new strains of wheat, the date palm, and sugarcane.

Many of the advances in science, literature, and trade which took place during the Golden Age of the 'Abbasids and which would provide the impetus for the European Renaissance reached their flowering during the caliphate of al-Mamun, son of Harun al-Rashid and perhaps the greatest of all the 'Abbasids.

The Ottoman Empire:

I personally believe the Ottoman Empire, beginning its militaristic conquest some 700 years after the time of Muhammed in 1326, does not seem to have been part of the true Golden Age of Islam but was, perhaps, a sign of the deterioration of Mohammed's teaching at the hands of man. Though ruled by Islamic Sultans, the literalistic applications of the Quran would be typical in the timeline after Muhammed. The Empire appears generally to have been more a shadow of ancient Rome than anything approaching Andalusia.

To keep focused on the positive aspects of Islam more in line with what Mohammed showed by example in life and Qu'ranic teachings, the Ottoman Empire will not be discussed here. More information on the Ottoman Empire is readily available elsewhere.

8. Basic Teachings:

There is no God but Allah (Arabic for God). Mohammad is His messenger. The word “Islam” means “submission” so followers submit fully in obedience to Allah and live according to the example of Mohammed and teachings of the Holy Qur’an.

Qu’ran Sura 2: says: **255** *“Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.*

God’s greatest gift is free will and independent investigation whereby we can, in our own hearts, distinguish truth from falsehood: **256** *“There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.*

(The Qur'an (Pickthall tr), Sura 2 - The Cow)

Truthfulness is another Commandment: **70** *“O ye who believe! Guard your duty to Allah, and speak words straight to the point”.*

Obediance to God and his Messenger is paramount: **71** *“He will adjust your works for you and will forgive you your sins. Whosoever obeyeth Allah and His messenger, he verily hath gained a signal victory.”*

The Word has been revealed by God for the true benefit of all. Yet the essence of the true meaning becomes shrouded as limited traditional interpretation is assumed to be the actual Word. This leads to fear, tyranny and foolishness. Yet God is merciful and will pardon believers. **72** *“Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool. 73 So Allah punisheth hypocritical men and hypocritical women, and idolatrous men and idolatrous women. But Allah pardoneth believing men and believing women, and Allah is ever Forgiving, Merciful.*

(The Qur'an (Pickthall tr), Sura 33 - The Allies)

Here are more “Commandments from the Qu’ran. Justice coupled with compassion seems to be the standards. **31** *Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is great sin. 32 And come not near unto adultery. Lo! it is an abomination and an evil way. 33 And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped.*

Deal fairly with one another. *34 Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! of the covenant it will be asked. 35 Fill the measure when ye measure, and weigh with a right balance; that is meet, and better in the end.*

Knowledge, learning and sincerity are important. Do not follow blindly, in other words do not accept only because it is proper. *36 “(O man), follow not that whereof thou hast no knowledge. Lo! the hearing and the sight and the heart - of each of these it will be asked.*

Humility is essential. Realize we are but limited. We are not the master but the servant. *37 And walk not in the earth exultant. Lo! Thou canst not rend the earth, nor canst thou stretch to the height of the hills. 38 The evil of all that is hateful in the sight of thy Lord.*

39 This is (part) of that wisdom wherewith thy Lord hath inspired thee (O Muhammad). And set not up with Allah any other god, lest thou be cast into hell, reprov'd, abandoned.

The treatment and role of women in Islam is a matter of much debate, misunderstanding, and media attention.

It is of interest that Khadija, a woman, was the first to believe in Muhammad's status as a Messenger of God. Yet, traditional Arab culture often treats women as objects not to be looked upon and subordinate to men. The Qur'an says both are of God and should be treated as such.

Khadija broke with tradition on two counts. First, she was independently wealthy, second, she was the one to ask Mohammed her hand in marriage. This lends credence to the high potential inherent in women.

Due to the interest and controversy of the treatment of women in Islam I feel it prudent to address this important issue now by researching the Qur'an itself.

Sura 30 “(The Romans) Illustrates the essential unity of diversities in language and culture; male and female; all were ordained by God.

20: And of His signs is this: He created you of dust, and behold you human beings, ranging widely!

Men and women are helpmates of love and mercy.

21: And of His signs is this: He created for you helpmates from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo! Here in indeed are portents for folk who reflect.

The diversity of humanity is but a sign of the wondrous manifest reality we live in.

22: And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Lo! Here in indeed are portents for men of knowledge.

The opening of Sura 4 makes it clear men and women should honor one another. If the entire verse 3 is read it states clearly **only one wife is better for you.**

1: O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over you.

2: Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! that would be a great sin.

3: And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice.

This next verses concerning women state clearly a tribesman may not forcibly obtain widows from kinsmen. They must be loved and respected. In Arabic society woman were usually dependent on men for sustenance hence, tribal traditions often would be followed in this matter.

19: O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good.

Verse 34 in Sura 4 seems harsh in the treatment of women but no worse than what is found in Leviticus or Deuteronomy in the Bible. Muhammed was in the process of uniting warring independent tribes into one civilized whole so Laws to govern them were, as in the time of Moses, harsh. Yet, in a very real sense this verse seems to apply only to those who are supported by another. It is good to remember Muhammed himself accepted a proposal of marriage from Khadija whom he loved dearly and treated with the greatest of respect. Also, **verses 35-37** exhort all people to consult, deal justly with one another and act according to the wishes of an All-Merciful, All-Seeing God. This points out the extreme importance of not taking Scripture piecemeal nor out of social or textual context or possibly even mistranslation.

34: Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.

35: And if ye fear a breach between them twain (the man and wife), appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware. 36: And serve Allah. Ascribe no thing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful, 37: Who hoard their wealth and enjoin avarice on others, and hide that

which Allah hath bestowed upon them of His bounty. For disbelievers We prepare a shameful doom;

(The Qur'an (Pickthall tr), Sura 4 - Women)

Sura 2 (The Qu'ran on divorce)

226: Those who forswear their wives must wait four months; then, if they change their mind, lo! Allah is Forgiving, Merciful. 227: And if they decide upon divorce (let them remember that) Allah is Hearer, Knower.

228: Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it is not lawful for them that they should conceal that which Allah hath created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire a reconciliation. And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise.

231: When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that ye transgress (the limits). He who doeth that hath wronged his soul. Make not the revelations of Allah a laughing-stock (by your behaviour), but remember Allah's grace upon you and that which He hath revealed unto you of the Scripture and of wisdom, whereby He doth exhort you. Observe your duty to Allah and know that Allah is Aware of all things.

(The Qur'an (Pickthall tr), Sura 2 - The Cow)

(Woman's apparel and modesty:)

In verses 30- 31 Surah 24, there is no mention of obliging women to cover their faces with a veil as is so customary in some Islamic traditions. Instead, women are to be modest, as are men, and, "draw their veils over their bosoms," - much the same modesty as is desired by the Christian West.)

30: Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is aware of what they do. 31: And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters' sons, or their women, or their slaves, or male attendants who lack vigour, or children who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed.

(The Qur'an (Pickthall tr), Sura 24 - The Light)

Surah 24 The Light, Mohammed proclaims himself to be as a lamp lit by the Word of God.

35: Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things.

(The Qur'an (Pickthall tr), Sura 24 - The Light)

Below are some selections from the Quran which some interpret as a call to arms against non-believers as sanctified by God. Yet, if read completely and combined with other parts of this Book, which strongly condemns aggression and killing, it becomes apparent the “fight” is not a military one but rather, a spiritual charge to change the hearts of all. One must sacrifice his life by turning away from attachments to the temporary and become representatives of the eternal. War is to be avoided except in self defense, and then, only as a last resort.

Be righteous. Even if the legions be armed against you and may seemingly slay you, victory is in being steadfast to the will of God. God! Not a political movement or other destructive activity assigned to a particular name for God.

Sura 4

74: Let those fight in the way of Allah who sells the life of this world for the other. Whoso fighteth in the way of Allah; be he slain or be he victorious, on him We shall bestow a vast reward.

We must fight for and protect the poor and weak. All forms of oppression must cease.

75: How should ye not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town of which the people are oppressors! Oh, give us from thy presence some protecting friend! Oh, give us from Thy presence some defender!

The fight between blind imitative man-made traditions (idols) contrasts with open-mindedness, detachment and humble acceptance. Only the latter leads to discernment of God

76: Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil. Lo! the devil's strategy is ever weak.

Do not put your own desires above God. Sacrifice in the path of God leads to the peace of heaven. Be firm and steadfast.

77: Hast thou not seen those unto whom it was said: Withhold your hands, establish worship and pay the poor their due, but when fighting was prescribed for them behold! a party of them fear mankind even as their fear of Allah or with greater fear, and say: Our Lord! Why hast Thou ordained fighting for us? If only Thou wouldst give us respite yet a while! Say (unto them, O Muhammad): The comfort of this world is scant; the Hereafter will be better for him who wardeth off (evil); and ye will not be wronged the down upon a date-stone.

Fear not, for even with the utmost protection and safety death will come. Followers praise God for good things but blame Mohammed for what is amiss.

78: Wheresoever ye may be, death will overtake you, even though ye were in lofty towers. Yet if a happy thing befalleth them they say: This is from Allah; and if an evil thing befalleth them they say: This is of thy doing (O Muhammad). Say (unto them): All is from Allah. What is amiss with these people that they come not nigh to understand a happening? 79: Whatever of good befalleth thee (O man) it is from Allah, and whatever of ill befalleth thee it is from thyself. We have sent thee (Muhammad) as a messenger unto mankind and Allah is sufficient as Witness.

Surah 9 “Repentance” The holy war is fought against Truth and the cause of God.

(Verses 30-34 describe who some of the other “unbelievers” are. Jews and Christians make claims of God having a son. They have taken lords beside God. Their rituals are but imitations. This is hypocrisy for God is one. (This very much echoes what Jesus said to the Pharisees so long ago when he called them hypocrites.)

30: And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah (Himself) fighteth against them. How perverse are they!

31: They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One God. There is no God save Him. Be He Glorified from all that they ascribe as partner (unto Him)! 32: Fain would they put out the light of Allah with their mouths, but Allah disdaineth (ought) save that He shall perfect His light, however much the disbelievers are averse. 33: He it is Who hath sent His messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religion, however much the idolaters may be averse. 34: O ye who believe! Lo! many of the (Jewish) rabbis and the (Christian) monks devour the wealth of mankind wantonly and debar (men) from the way of Allah. They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Muhammad) of a painful doom,

Sura 73 Muhammed shows mercy to one who is ill. God knows the true heart.

20: Lo! thy Lord knoweth how thou keepest vigil sometimes nearly two-thirds of the night, or (sometimes) half or a third thereof, as do a party of those with thee. Allah measureth the night and the day. He knoweth that ye count it not, and turneth unto you in mercy. Recite, then, of the Qur'án that which is easy for you. He knoweth that there are sick folk among you, while others travel in the land in search of Allah's bounty, and others (still) are fighting for the cause of Allah. So recite of it that which is easy (for you), and establish worship and pay the poor-due, and (so) lend unto Allah a goodly loan. Whatsoever good ye send before you for your souls, ye will find it with Allah, better and greater in the recompense. And seek forgiveness of Allah. Lo! Allah is Forgiving, Merciful.

(The Qur'an (Pickthall tr), Sura 73 - The Mantled One)

Sura 49. Fight that which does wrong. This is not necessarily a person but “that” which does wrong. God loves peace and agreement.

9: And if two parties of believers fall to fighting, then make peace between them. And if one party of them doeth wrong to the other, fight ye that which doeth wrong till it return unto the ordinance of Allah; then, if it return, make peace between them justly, and act equitably. Lo! Allah loveth the equitable.

(The Qur'an (Pickthall tr), Sura 49 - The Chambers)

(Sura 2 mentions Muhammed’s Truth was revealed by the angel Gabriel.

97: Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who hath revealed (this Scripture) to thy heart by Allah's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers; 98: Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is an enemy to the disbelievers.
(The Qur'an (Pickthall tr), Sura 2 - The Cow)

Here the Qu'ran mentions the idea of a "train" of prophets or progressive revelation. We must be ever watchful. Many times the prophets are persecuted or killed. These are acts against God!

Sura 2 The Cow 87-89: *And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the Holy spirit. Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay ? 88: And they say: Our hearts are hardened. Nay, but Allah hath cursed them for their unbelief. Little is that which they believe. 89: And when there cometh unto them a scripture from Allah, confirming that in their possession - though before that they were asking for a signal triumph over those who disbelieved - and when there cometh unto them that which they know (to be the truth) they disbelieve therein. The curse of Allah is*

Muhammed points out the differences between Jews & Christians even though they read the same scripture. We do not understand but God is in all things. Belief in God is important, not whether you are a Christian or Jew. To forbid entry of the people of one faith into the sanctuary of another, to consider their name for God a false doctrine, is itself false.

Sura 2 111-115.

111: And they say: None entereth paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of what ye state) if ye are truthful. 112: Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve. 113: And the Jews say the Christians follow nothing (true), and the Christians say the Jews follow nothing (true); yet both are readers of the Scripture. Even thus speak those who know not. Allah will judge between them on the Day of Resurrection concerning that wherein they differ. 114: And who doth greater wrong than he who forbiddeth the approach to the sanctuaries of Allah lest His name should be mentioned therein, and striveth for their ruin. As for such, it was never meant that they should enter them except in fear. Theirs in the world is ignominy and theirs in the Hereafter is an awful doom.

115: Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing.

The book of God leads those of true understanding from darkness into light. Muhammed talks of the true reality of Moses, Noah, Thamud, Abraham and others. He gives a brief synopsis of their stories and mentions how all were rejected by the current rulers and authorities. Included is a promise of a time when the earth will be a different earth.

Surah 14: 4-15 Ibrahim (Abraham)

In the name of Allah, Most Gracious, Most Merciful.

4: We sent a Messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power, Full of Wisdom.

5: We sent Moses with Our Signs (and the command), "Bring out thy people from the depths of darkness into light, and teach them to remember the Days of Allah." Verily in this there are Signs for such as are firmly patient and constant -- grateful and appreciative.

6: Remember! Moses said to his people: "Call to mind the favor of Allah to you when He delivered you from the people of Pharaoh: They set you hard tasks and punishments, slaughtered your sons, and let your womenfolk live: therein was a tremendous trial from your Lord." 7: And remember! your Lord caused to be declared (publicly): "If ye are grateful, I will add more (favours) unto you; but if ye show ingratitude, truly My punishment is terrible indeed."

8: And Moses said: "If ye show ingratitude, ye and all on earth together -- yet is Allah free of all wants, worthy of all praise. 9: Has not the story reached you, (O people!), of those who (went) before you? -- of the people of Noah, and 'Ad, and Thamud? -- and of those who (came) after them? None knows them but Allah. To them came Messengers with Clear (Signs); but they put their hands up to their mouths, and said: "We do deny (the mission) on which ye have been sent, and we are really in suspicious (disquieting) doubt as to that to which ye invite us."

10: Their Messengers said: "Is there a doubt about Allah, the Creator of the heavens and the earth? It is He Who invites you, in order that He may forgive you your sins and give you respite for a term appointed!" They said: "Ah! ye are no more than human, like ourselves! Ye wish to turn us away from the (gods) our fathers used to worship: then bring us some clear authority."

11: Their Messengers said to them: "True, we are human like yourselves, but Allah doth grant His grace to such of His servants as He pleases. It is not for us to bring you an authority except as Allah permits. And on Allah let all men of faith put their trust. 12: "No reason have we why we should not put our trust on Allah. Indeed He has guided us to the Ways we (follow). We shall certainly bear with patience all the hurt you may cause us: for those who put their trust should put their trust on Allah."

13: And the Unbelievers said to their Messengers: "Be sure we shall drive you out of our land, or ye shall return to our religion." But their Lord inspired (this Message) to them: "Verily We shall cause the wrongdoers to perish! 14: "And verily We shall cause you to abide in the land, and succeed them. This for such as fear the time when they shall stand before My tribunal -- such as fear the punishment denounced." 15: But they sought victory and decision (there and then), and frustration was the lot of every powerful obstinate transgressor.

Sura 14: 35- 40 continues on Abraham

35: Remember Abraham said: "O my Lord! make this city one of peace and security: and preserve me and my sons from worshipping idols. 36: "O my Lord! they have indeed led astray many among mankind: he then who follows my (ways) is of me, and he that disobeys me -- but thou art indeed Oft-Forgiving, Most Merciful. 37: "O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by thy Sacred House; in order, O our Lord, that they may establish regular prayer: so fill the hearts of some among men with love towards them, and feed them with Fruits: so that they may give thanks. 38: "O our Lord! truly Thou dost know what we conceal and what we reveal: for nothing whatever is hidden from Allah, whether on earth or in heaven.

39: "Praise be to Allah, who hath granted unto me in old age Isma'il and Isaac: for truly my Lord is He, the Hearer of Prayer! 40: "O my Lord! make me one who establishes regular Prayer, and also (raise such) among my offspring, O our Lord! and accept Thou my Prayer.

This is much like Revelations in the Bible. Note here the earth is not destroyed but changed to a different earth.

48: One day the Earth will be changed to a different Earth, and so will be the Heavens, and (men) will be marshalled forth, before Allah, the One, the Irresistible; 49: And thou wilt see the Sinners that day bound together in fetters 50: Their garments of liquid pitch, and their faces covered with Fire; 51: That Allah may requite each soul according to its deserts; and verily Allah is Swift in calling account.

52: Here is a Message for mankind: let them take warning therefrom, and let them know that He is (no other than) One Allah: let men of understanding take heed.

(The Qur'an (Yusuf Ali tr), Surah 14)

Surah 81 1-22 Al Takwir (The Folding Up

The Qu'ran foretells of a time when the sun of truth is folded up and stars, or authority figures, lose their luster; a world full of crime, licentiousness and greed; setting the stage for a reawakening. A time when the scrolls or books are open to understand.)

Al Takwir (The Folding Up)

In the name of Allah, Most Gracious, Most Merciful.

1: When the sun (with its spacious light) is folded up;

2: When the stars fall, losing their lustre;

3: When the mountains vanish (like a mirage);

4: When the she-camels, ten months with young, are left untended;

5: When the wild beasts are herded together (in human habitations);

6: When the oceans boil over with a swell;

7: When the souls are sorted out (Being joined, like with like);

8: When the female (infant), Buried alive, is questioned 9: For what crime she was killed;

10: When the Scrolls are laid open;

11: When the World on High is unveiled:

12: When the Blazing Fire is kindled to fierce heat;

13: And when the Garden is brought near 14: (Then) shall each soul know what it has put forward.

15: So verily I call to witness the planets -- that recede, 16: Go straight, or hide;

17: And the Night as it dissipates 18: And the Dawn as it breathes away the darkness --

19: Verily this is the word of a most honorable Messenger, 20: Endued with Power, with rank before the Lord of the Throne, 21: With authority there, (and) faithful of his trust.

22: And (O people!) your companion is not one possessed; 23: And without doubt he saw him in the clear horizon. 24: Neither doth he withhold Grudgingly a knowledge of the Unseen. 25: Nor is it the word of an evil spirit accursed.

Surah 92 Al Layl (The Night) Charity is ordained for is it not better to separate from that which is temporary for that which is eternal? Also just business dealings are commanded.

In the name of Allah, Most Gracious, Most Merciful.

1: By the Night as it conceals (the light);

2: By the Day as it appears in glory;

3: By (the mystery of) the creation of male and female 4: Verily, (the ends) ye strive for are diverse.

5: So he who gives (in charity) and fears (Allah), 6: And (in all sincerity) testifies to the Best 7: We will indeed make smooth for him the path to Bliss. 8: But he who is a greedy miser and thinks himself self-sufficient. 9: And gives the lie to the Best 10: We will indeed make smooth for him the Path to Misery; 11: Nor will his wealth profit him when he falls headlong (into the Pit).

12: Verily We take upon Ourselves to guide. 13: And verily unto Us (belong) the End and the Beginning. 14: Therefore do I warn you of a Fire blazing fiercely; 15: None shall reach it but those most unfortunate ones 16: Who give the lie to Truth and turn their backs.

17: But those most devoted to Allah shall be removed far from it 18: Those who spend their wealth for increase in self-purification, 19: And have in their minds no favor from anyone for which a reward is expected in return, 20: But only the desire to seek for the countenance of their Lord Most High. 21: And soon will they attain (complete) satisfaction.

Surah 97 Al Qadr (The Night of Power or Honour) This time is the “Night Of Power” but “the rise of Morn!” is promised.)

In the name of Allah, Most Gracious, Most Merciful.

1: We have indeed revealed this (Message) in the night of Power:

2: And what will explain to thee what the Night of Power is?

3: The Night of Power is better than a thousand Months.

4: Therein come down the angels and the Spirit by Allah's permission, on every errand:

5: Peace!..This until the rise of Morn!

(The Qur'an (Yusuf Ali tr), Suras 81, 92, 97)

This is a good place to end, *with “Peace!...This until the rise of Morn!”*

Allah 'u' Akbar!

“home site” <http://onenessbecomesus.com>

Resource sites: <http://www.islamicity.com> <http://www.muhammad.net>