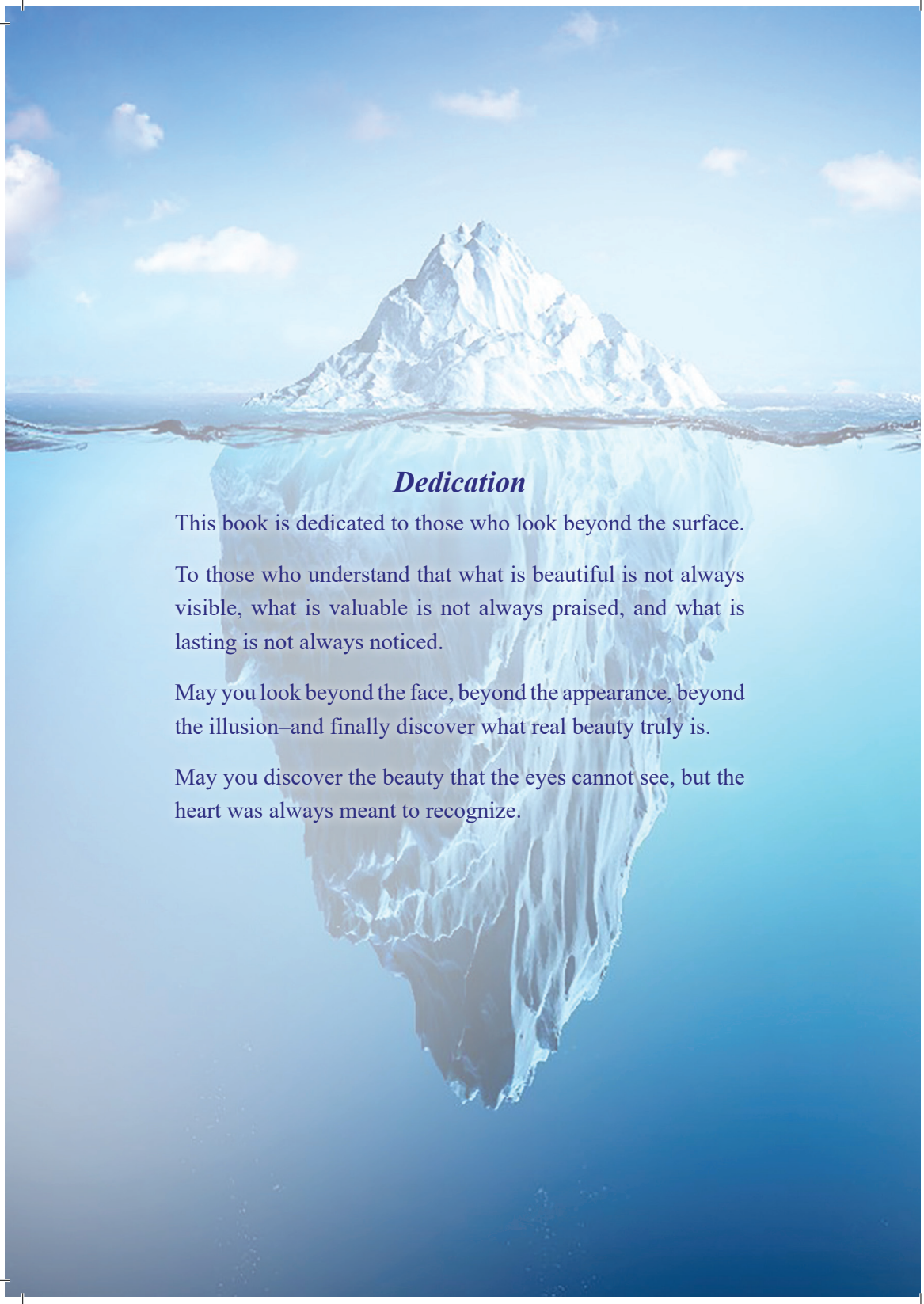

DISCOVER
ITS BEAUTY
Have You Discovered
its Real
Beauty?
Dr. Naji Ibrahim

Have You Discovered its Real Beauty?

Dr. Naji Ibrahim



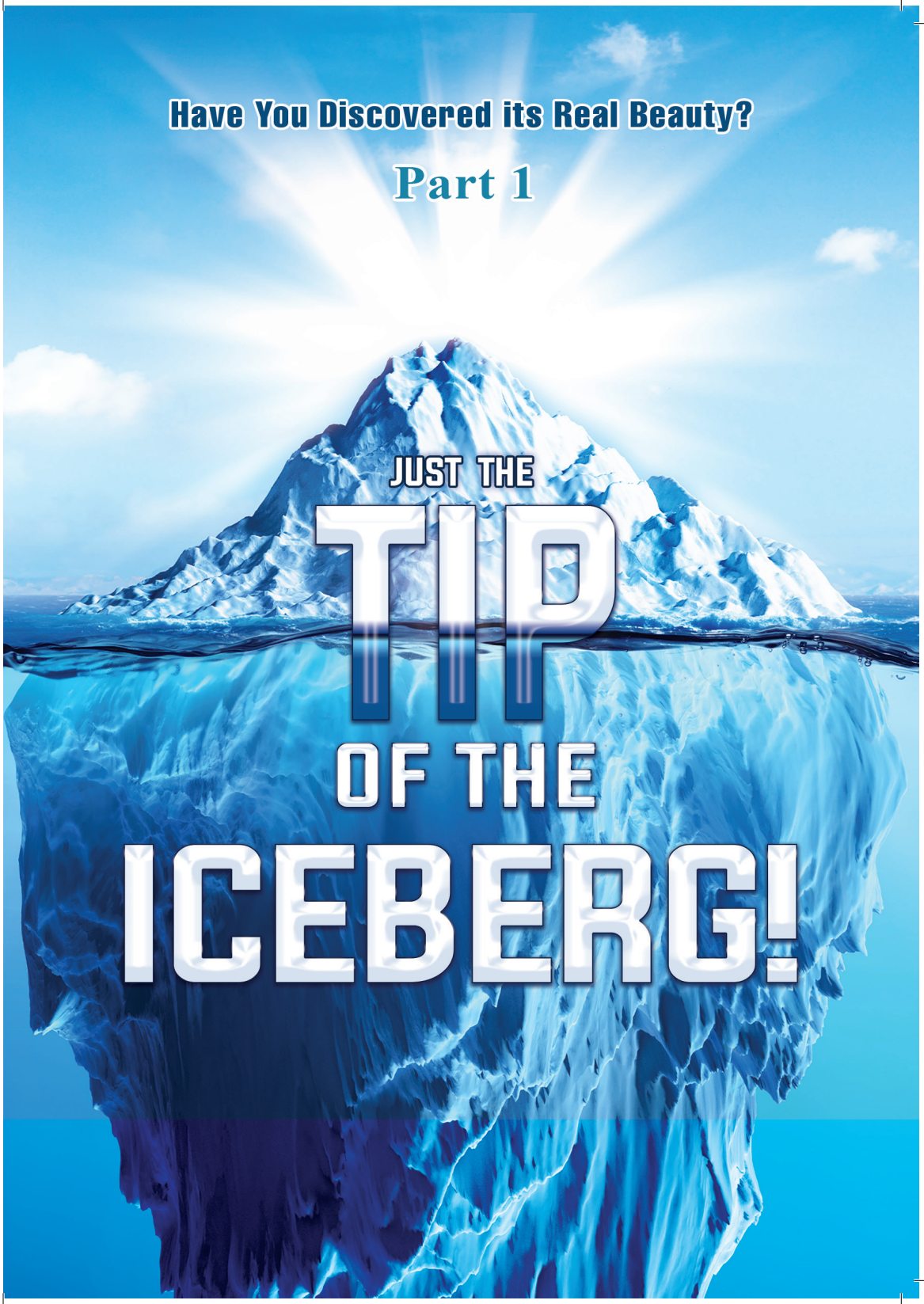
Dedication

This book is dedicated to those who look beyond the surface.

To those who understand that what is beautiful is not always visible, what is valuable is not always praised, and what is lasting is not always noticed.

May you look beyond the face, beyond the appearance, beyond the illusion–and finally discover what real beauty truly is.

May you discover the beauty that the eyes cannot see, but the heart was always meant to recognize.


Have You Discovered its Real Beauty?
Part 1
JUST THE
TIP
OF THE
ICEBERG!



Just the Tip of the Iceberg

- It inspires pure intentions, positivity, and compassion for others.
- It teaches us to forgive others and to love for them what we love for ourselves.
- It encourages us to smile sincerely and to live with hope, optimism, and gratitude.
- It guides us to treat every person with kindness and respect.
- It calls us to uphold good manners and noble character.
- It teaches us to show mercy to animals, care for all living creatures, and protect the environment.
- It teaches us to honor our parents, respect our elders, and care for our spouses, children, and families.

Curious about what 'It' is? There's even more… 'It' also…

- encourages us to help, feed, and support those who are poor, vulnerable, needy, or living with disabilities.
- inspires us to be generous, charitable, cooperative, and eager to serve and assist others.
- motivates individuals to improve their communities through volunteer work.
- teaches us that the best people are those who are most beneficial and useful to others.
- reminds us that true honor belongs to those who are mindful of God, righteous in their conduct, and whose hearts are free from envy, pride, arrogance, greed, deceit, selfishness, and deception.
- encourages us to think, reflect, seek knowledge, use reason, and base our beliefs and judgments on evidence and truth.

Can you guess what 'It' is?

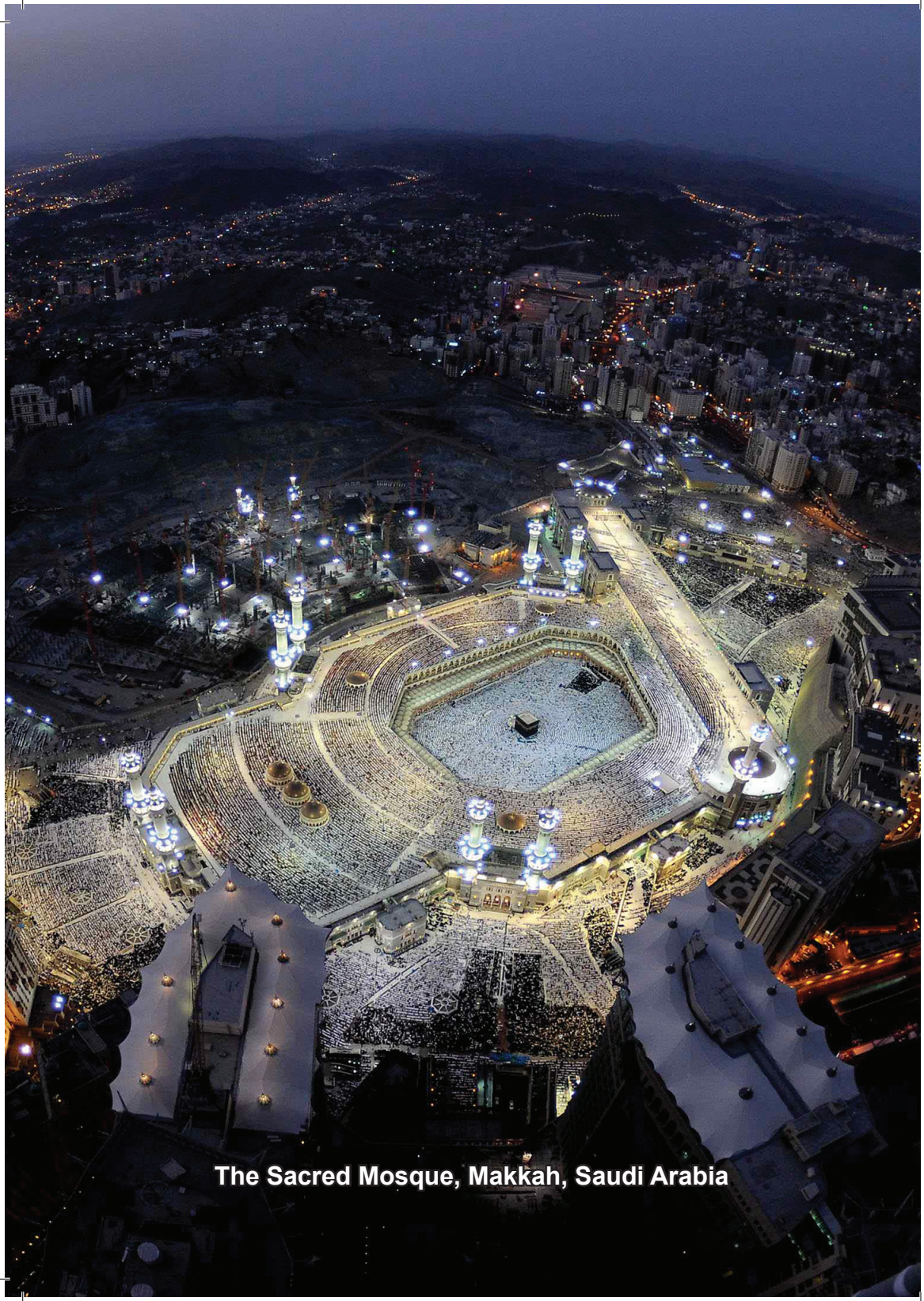


Before I reveal the secret, let me share a little more. 'It' also…

- teaches that all human beings are equal in dignity, regardless of race, colour, ethnicity, or nationality.
- rejects every form of racism, apartheid, prejudice, social class, and discrimination.
- calls us to promote peace, maintain security and stability, and live together in harmony.
- forbids injustice, oppression, theft, and violating the rights or property of others.
- prohibits the killing of innocent people, as well as treachery, deception, and the breach of agreements.
- teaches us to avoid hatred, hostility, and resentment.
- It teaches us to refrain from hurting, ridiculing, mocking, insulting, backbiting, or belittling others.
- commands us to be truthful, honest, trustworthy, just, humble, generous, kind, and compassionate.
- guides us to nurture a healthy relationship with our Creator, with ourselves, and with those around us.
- teaches us to believe in Allah–the One True God, the Creator of all things–and to worship Him alone.
- teaches us to believe in Allah's Messengers, including Adam, Noah, Abraham, Moses, Jesus, and Muhammad (peace be upon them).

Indeed, it guides us to the ultimate truth and to a life of lasting success and fulfillment. It brings peace to the heart, genuine happiness to the soul, and the hope of salvation and eternal life.

Now, let me tell you what 'it' is…



The Sacred Mosque, Makkah, Saudi Arabia

It is Islam!

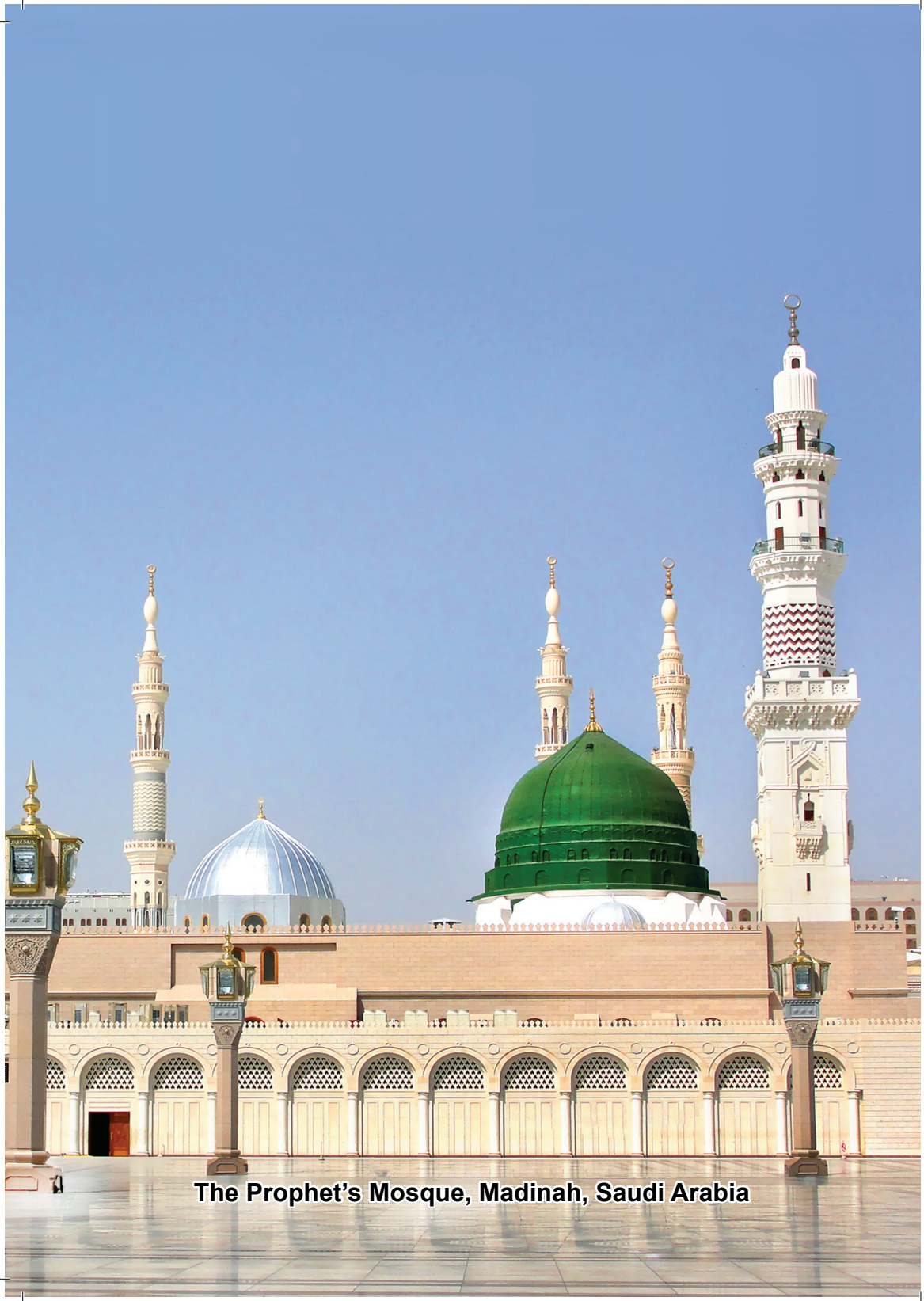
When minds are captive to prejudice or narrow-mindedness, they cannot fully appreciate the beauty or recognize the truth of Islam.

Some readers may already have preconceived or negative impressions of Islam. Perhaps they have encountered only the image presented by certain media outlets, which often focus on extremists who falsely claim to represent Islam. Or perhaps their understanding of Islam has been shaped by inaccurate, biased, or unreliable sources.

If you are sincerely seeking authentic and reliable information about Islam, I warmly invite you to read this book with an open mind, a sincere heart, and a genuine desire to discover the truth. This book explores the beauty, wisdom, beliefs, values, and purpose of Islam through its true teachings, while addressing important questions with clarity and reliable guidance, including:

- How did the universe and humankind come into existence?
- Who is Allah, the One True God and Creator?
- What are Allah's beautiful names and attributes?
- Why were we created, and what is the true purpose of life?
- What is the true meaning and purpose of worship?
- What is our responsibility toward our Creator, ourselves, others, and the world around us?
- How can we find real happiness, inner peace, and lasting success?
- What happens after death, and what awaits us in the Hereafter?
- What is the path to salvation and eternal success?

May your journey through these pages be enlightening, inspiring, and rewarding.



The Prophet's Mosque, Madinah, Saudi Arabia

Islam Answers Humanity's Most Important Questions

Islam answers humanity's most important questions, such as:

- Why do we exist at all?
- Who gave us life?
- What is the ultimate truth behind our existence?
- Who set the laws of nature?
- Can something create itself?
- Can nothing produce something?
- Who created us?
- Is there a God?
- Who is the One True God?
- Why are we here?
- Who are we?
- Whom should we worship?
- Who is God's final Prophet?
- What happens after we die?
- What will the next life be like?
- What is our final destination–Paradise or Hellfire?
- How can we attain true peace of mind, happiness, & real success?
- How can we attain eternal life in Paradise?
- What gives our lives meaning beyond wealth and appearance?



Islam addresses these fundamental questions with clear, rational, and satisfying answers–calling humanity to know its Creator, understand its purpose, live according to divine guidance, and prepare for the eternal life to come.



London Central Mosque, UK

Conclusion

The more you learn about Islam from authentic and reliable sources, the more you will discover that it is the original religion revealed by Allah to Adam, and to all the Prophets who came after him, until the final Prophet, Muhammad (may Allah's blessings and peace be upon him).

Islam is simple, logical, clear, practical, and comprehensive. Its beauty is limitless because it comes from the Infinite Creator, Allah, the One True God. Allah says in the Glorious Qur'an:

> ***This day I have perfected for you your religion and completed My favor upon you, and have approved for you Islam as your religion.*** (5:3)

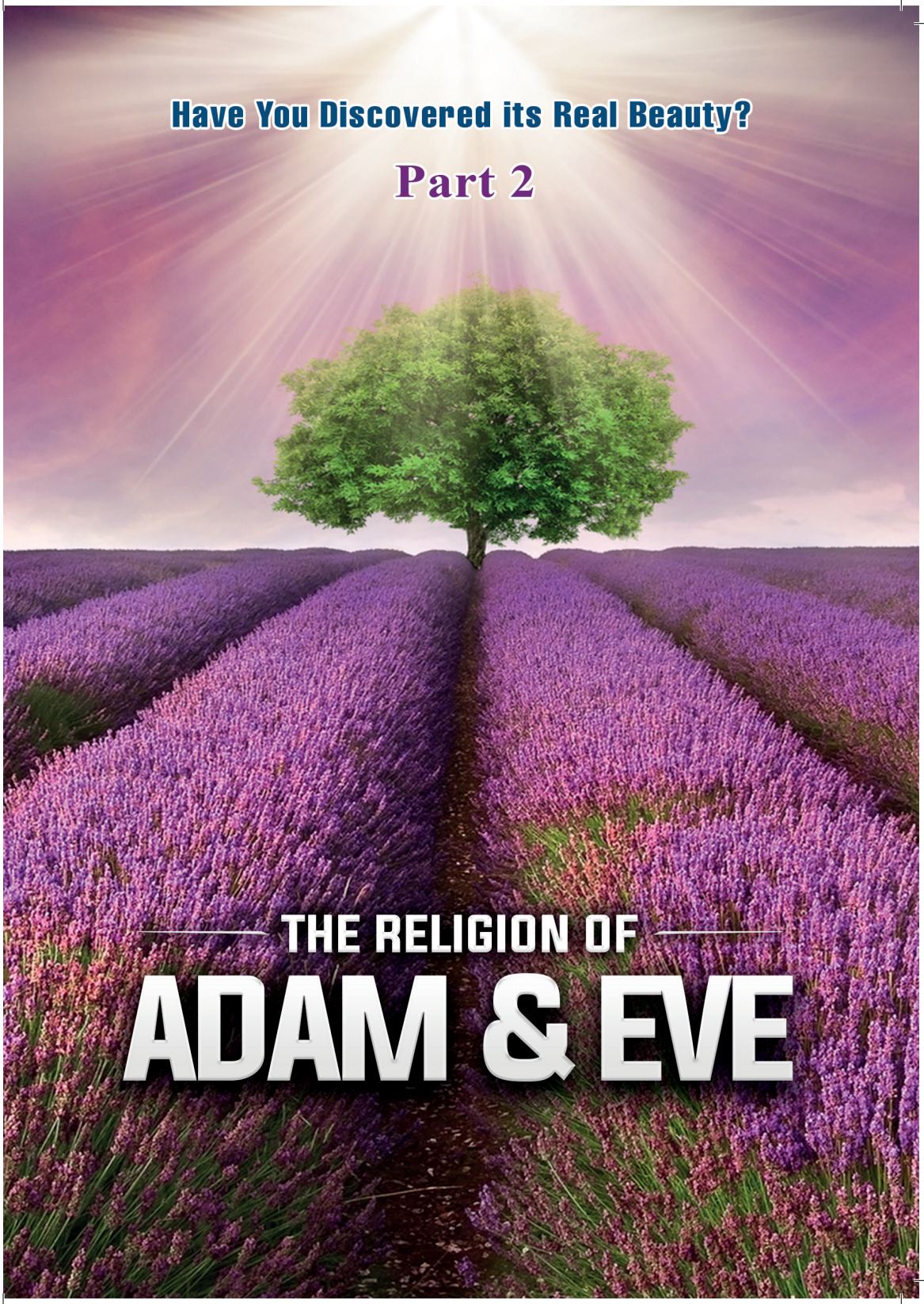
The same One True God, Allah, tells us that Muhammad (may Allah's blessings and peace be upon him) is His final Messenger, sent as a mercy and guidance to all humankind–regardless of religion, culture, race, or background.

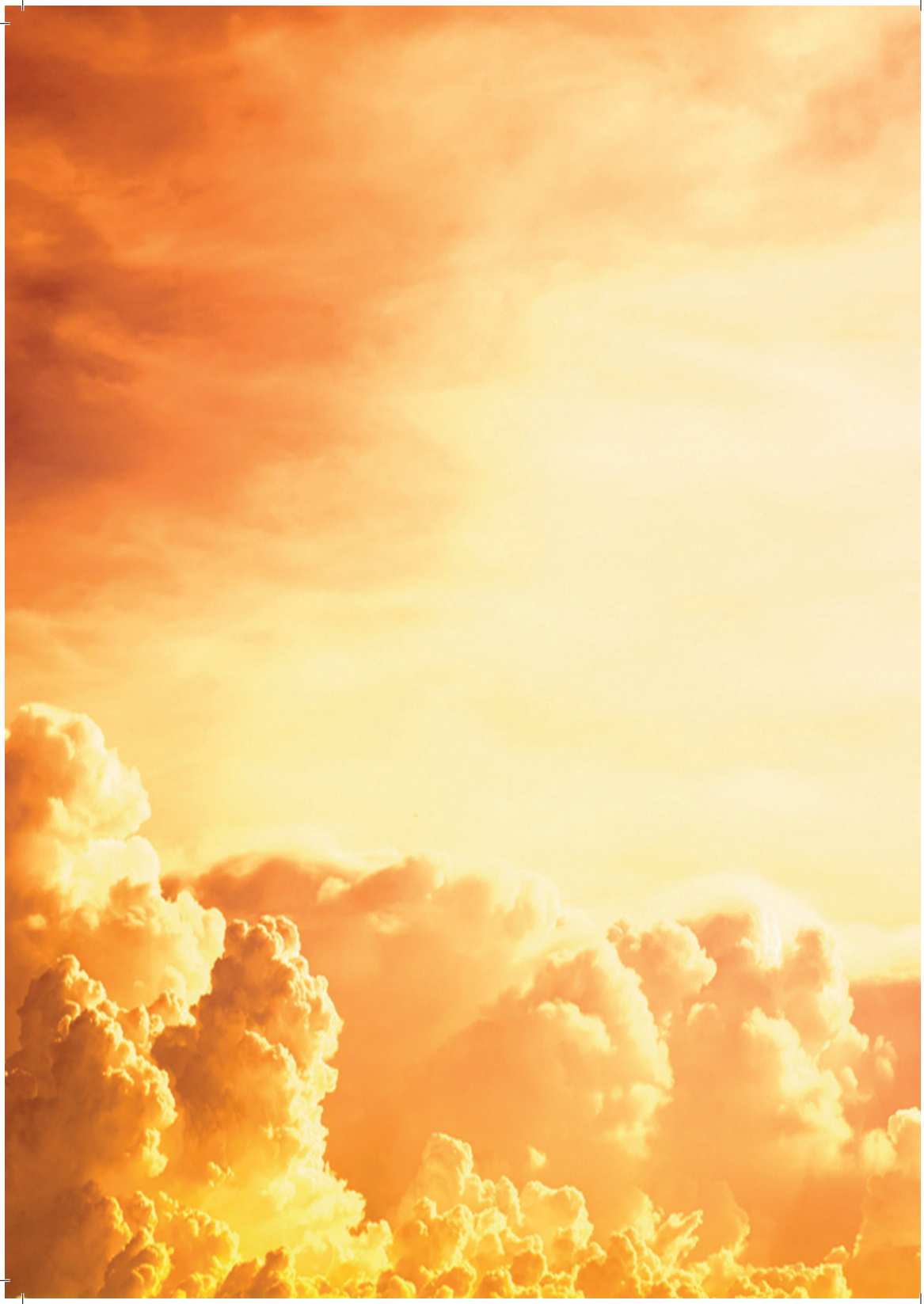
Allah offers His guidance and light to everyone. He shows us the path to true peace, contentment, and success in this life and eternal happiness in the Hereafter.

Islam teaches us to seek the truth with sincerity, honesty, wisdom, humility, objectivity, and an open mind. I pray that Allah guides every sincere seeker to His light and to the path of everlasting success.



Sultan Ahmet Mosque, Istanbul, Turkey


Have You Discovered its Real Beauty?
Part 2
THE RELIGION OF
ADAM & EVE



Just One Message

Since the creation of Adam and Eve, throughout history, just one original message has been delivered repeatedly to humankind. To command people to believe in their Creator and worship Him alone, to remind them of it, and to get them back on track, many Prophets and Messengers including Adam, Noah, Abraham, Moses, Jesus, and Muhammad were sent by the Only True God, Allah the Creator. Their one essential and universal message was:

YOUR TRUE GOD, ALLAH, IS ONE. WORSHIP HIM ALONE.

These Prophets and Messengers all preached the same essential message. Therefore, the religion they preached, in its essential meaning, was the same. They all called people to worship Allah alone and submit to Him. This submission to Allah is the essence of their message, and it is expressed by the Arabic word Islam, which means submission to Allah. So, their fundamental religion and message were the same: submission to Allah. The Qur'an confirms that submission to God, or ***'Islam'***, is the true religion of Adam and all God's Prophets and Messengers.

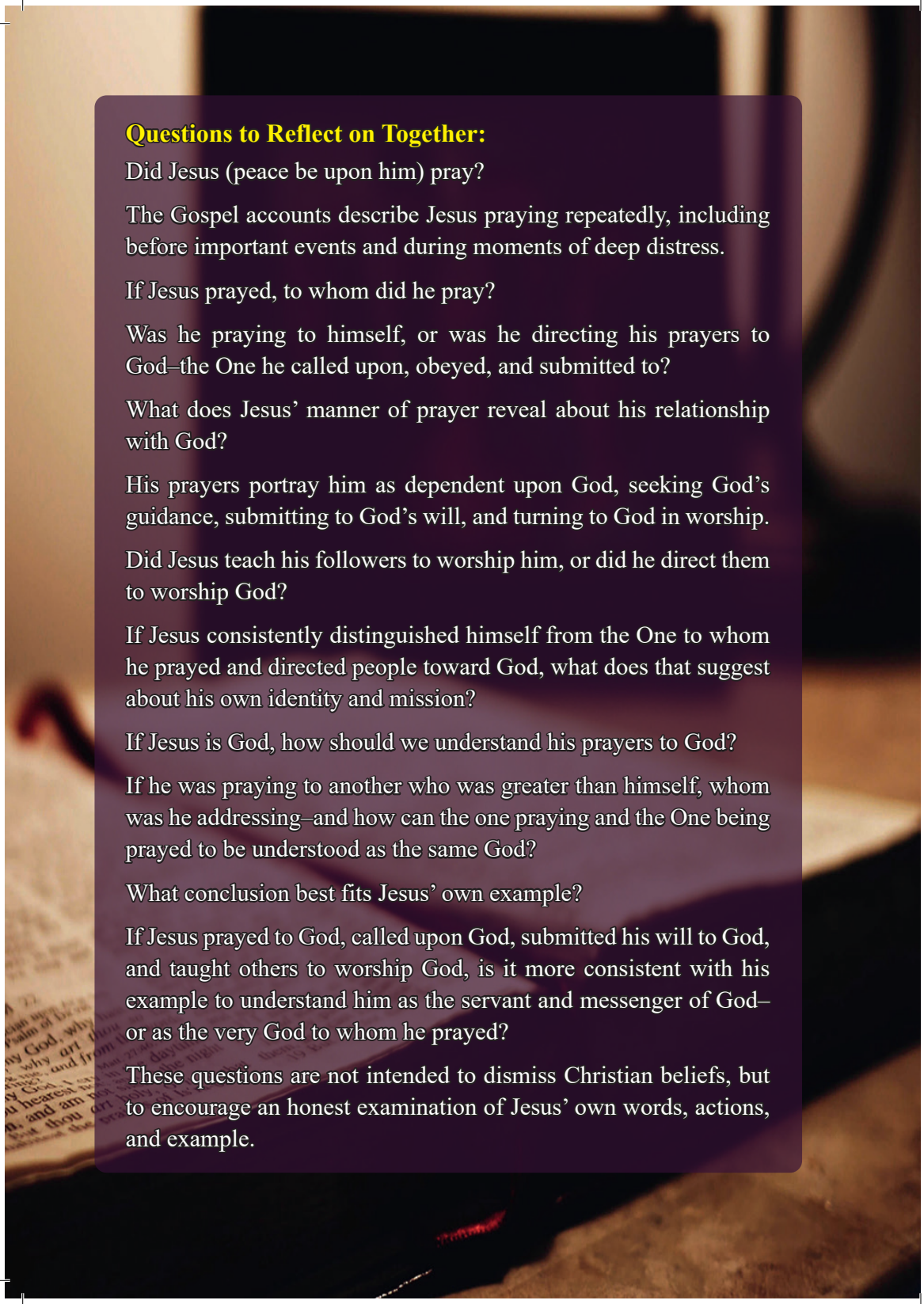
The Bible mentions many statements in which Jesus teaches his followers to do the Will of God and to keep His commandments. Similarly, the Bible reports that these words which refer to the meaning of Islam (submission to God) stating: ***"Submit yourselves therefore to God."*** (James 4:7)

The word ***'Muslim'*** means a person who submits his or her will to Allah, the One True God. Muslims are true followers of Adam, Noah, Abraham, Moses, Jesus, Muhammad, and the rest of the Prophets.



The One True God in the Bible
(The Old Testament)

- ***"Hear, O Israel: The LORD our God is one LORD."***
  — Deuteronomy 6:4 (KJV)
- ***"For I am God, and there is none else; I am God, and there is none like me."***
  — Isaiah 46:9 (KJV)
- ***"Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears."***
  — 2 Samuel 7:22 (KJV)
- ***"Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no saviour."***
  — Isaiah 43:10–11 (KJV)
- ***"O LORD, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears."***
  — 1 Chronicles 17:20 (KJV)
- ***"Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God."***
  — Isaiah 44:6 (KJV)
- ***"...and there is no God else beside me; a just God and a Saviour; there is none beside me."***
  — Isaiah 45:21–23 (KJV)



Questions to Reflect on Together:

Did Jesus (peace be upon him) pray?

The Gospel accounts describe Jesus praying repeatedly, including before important events and during moments of deep distress.

If Jesus prayed, to whom did he pray?

Was he praying to himself, or was he directing his prayers to God–the One he called upon, obeyed, and submitted to?

What does Jesus' manner of prayer reveal about his relationship with God?

His prayers portray him as dependent upon God, seeking God's guidance, submitting to God's will, and turning to God in worship.

Did Jesus teach his followers to worship him, or did he direct them to worship God?

If Jesus consistently distinguished himself from the One to whom he prayed and directed people toward God, what does that suggest about his own identity and mission?

If Jesus is God, how should we understand his prayers to God?

If he was praying to another who was greater than himself, whom was he addressing–and how can the one praying and the One being prayed to be understood as the same God?

What conclusion best fits Jesus' own example?

If Jesus prayed to God, called upon God, submitted his will to God, and taught others to worship God, is it more consistent with his example to understand him as the servant and messenger of God–or as the very God to whom he prayed?

These questions are not intended to dismiss Christian beliefs, but to encourage an honest examination of Jesus' own words, actions, and example.

The One True God in the Bible
(The New Testament)

- ***"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God."***
  — Matthew 19:16–17 (KJV)

- ***"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."***
  — John 17:3 (KJV)

- ***"Thou shalt worship the Lord thy God, and him only shalt thou serve."***
  — Matthew 4:10 (KJV)

- ***"And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."***
  — Mark 12:29–31 (KJV)

- ***"And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he."***
  — Mark 12:32 (KJV)

- ***"Jesus answered them, My doctrine is not mine, but his that sent me."***
  — John 7:16 (KJV)



The One True God in the Qur'an
(Allah's Final Revelation to Humanity)

- ***"And your God is one God. There is no deity [worthy of worship] except Him, the Most Compassionate, the Most Merciful."***
  — Qur'an 2:163

- ***"Say, 'He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.'"***
  — Qur'an 112:1–4

- ***"…There is no deity except Me, so worship Me."***
  — Qur'an 21:25

- ***"That is Allah, your Lord; there is no deity except Him, the Creator of all things. So worship Him. And He is Disposer of all things."***
  — Qur'an 6:102

- ***"Is there a deity with Allah? High is Allah above whatever they associate with Him."***
  — Qur'an 27:63

- ***"Is there a deity with Allah? Say, 'Produce your proof, if you should be truthful.'"***
  — Qur'an 27:64

- ***"Allah–there is no deity except Him, the Ever-Living, the Sustainer of all. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, and they encompass nothing of His knowledge except what He wills..."***
  — Qur'an 2:255



The Prophet's Mosque, Madinah, Saudi Arabia

Conclusion

All God's Prophets and Messengers including Adam, Noah, Abraham, Moses, Jesus, and Muhammad (peace be upon them all) were sent by the same God, Allah the Creator, to convey the same message:

The True God, Allah, is only ONE. Worship Him ALONE.

Across the pages of the Old Testament, the New Testament, and the Qur'an, one profound declaration stands at the heart of their message: **God is One**.

When these passages are placed side by side, a common theological affirmation emerges: the Creator is One, the Lord is One, and worship belongs to Him alone.

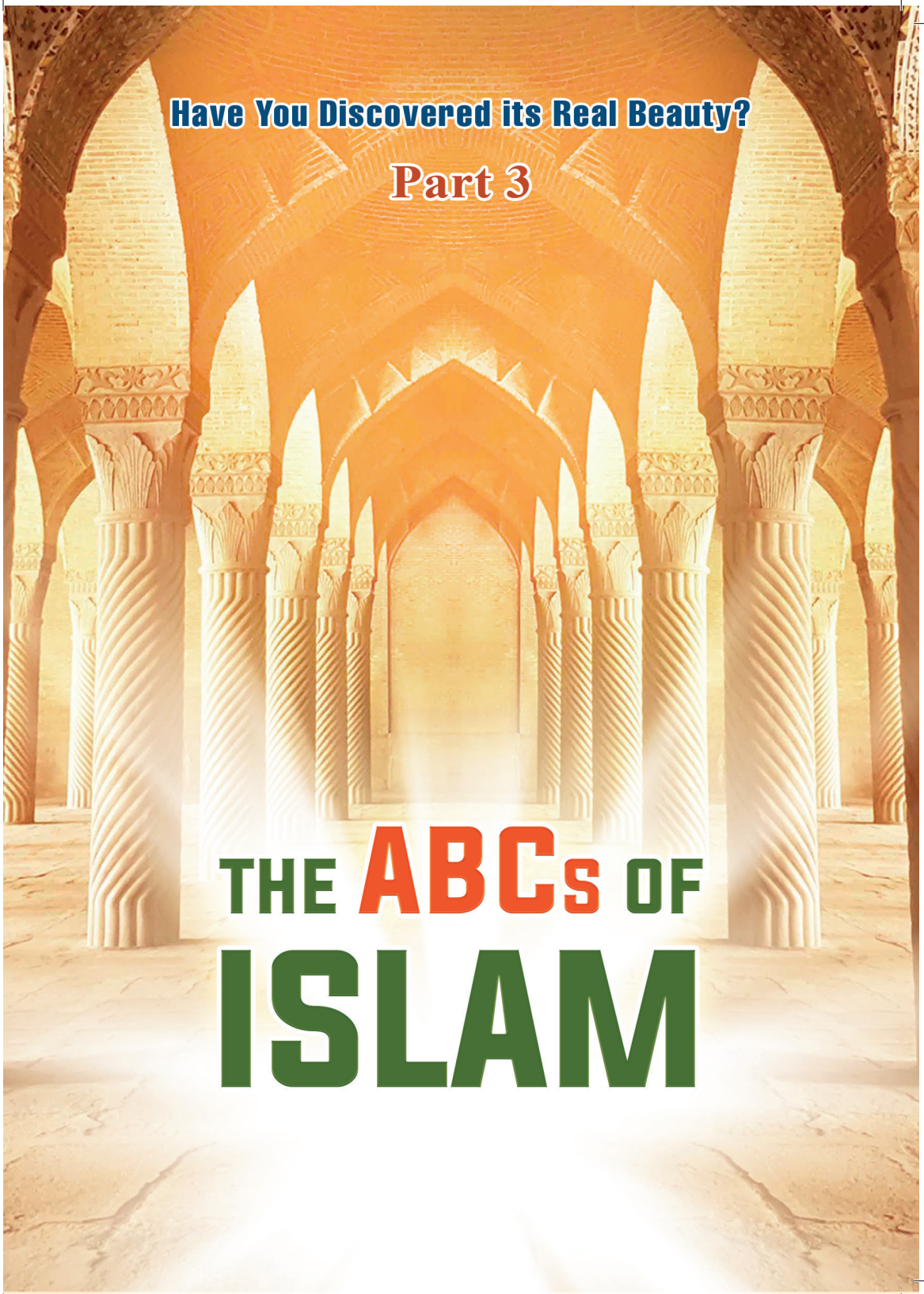
Since these Prophets and Messengers all preached the same message, their religion must be the same! Submission to the Will of God is the essence of their message.

In Arabic, **"Islam" (الإسلام)** means ***"submission"*** –not a submission born of weakness or compulsion, but a willing submission to Allah, rooted in faith, trust, and devotion.

The Qur'an confirms that **"Islam"** is the way of submission to Allah embraced by His Prophets and their followers throughout human history, from Adam and Eve and their descendants to the Day of Judgment.

This is the gateway to a happy and eternal life!




Have You Discovered its Real Beauty?
Part 3
THE ABCs OF
ISLAM



The ABCs of Islam

Islam teaches us that the gateway to a happy, content, and eternal life is through believing in Allah the One True God and His final Prophet Muhammad ﷺ (may Allah's blessings and peace be upon him).

Islam also tells us that believing in God and His Prophets and Messengers is not enough to gain peace of mind, happiness, and salvation!

We must also carry out the Will of Allah by worshipping Him **ALONE,** obeying His commandments, following His guidance, fulfilling our responsibilities, treating others with kindness and justice, avoiding what He has forbidden, and striving to do good deeds that please Him.

Furthermore, Allah informs us in the Glorious Qur'an about the forgiveness, reward, and Paradise that He has prepared for those who believe and do good deeds:

- **"*And those who believe and do righteous deeds–they are the companions of Paradise; they will abide therein forever.*"** (2:82)
- **"*Allah has promised those who believe and do righteous deeds [that] for them there is forgiveness and great reward.*"** (5:9)
- **"*Indeed, those who have believed and done righteous deeds–they will have the Gardens of Paradise as a lodging.*"** (18:107)



The Meaning of Islam

Islam means ***submission*** to the Will of Allah the One True God. Thus, believing in the Oneness of God ***(Tawheed),*** worshipping Him alone, obeying His commandments, and submitting to His Will are the essence of Allah's message sent to all His Prophets and Messengers.

Since the Prophets and Messengers of Allah (God) all preached the same message, their religion must be the same! The Qur'an confirms that ***'Islam' (submission to Allah)*** is the true religion of Adam and Eve and their descendants until the Day of Judgment. The Qur'an states:

- **"*Indeed, the religion in the sight of Allah is Islam (submission to God).*"** (3:19)
- **"*Say, 'Indeed, the guidance of Allah is the true guidance; and we have been commanded to submit to the Lord of the worlds.'*"** (6:71)
- **"*So is it other than the religion of Allah (Islam, submission to God) they desire? And to Him have submitted [all] those within the heavens and earth, willingly or unwillingly, and to Him they will be returned.*"** (3:83)
- **"*Say, [O believers], 'We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the Prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.'*"** (2:136)



The Meaning of Islam in the Bible

Interestingly, the concept behind the word Islam – ***submission to God*** – is also found in the Bible. It states:

- **"*Submit to God and be at peace with him; in this way prosperity will come to you.*"** (Job 22:21)
- **"*Submit yourselves therefore to God.*"** (James 4:7)

In a manner similar to the teachings and tenets of Islam, which emphasize that faith in God alone–without good deeds and righteous works–is insufficient for salvation and eternal life (Paradise), the Bible likewise teaches:

- **"*I, the Lord, search the heart and examine the mind, to reward each person according to their conduct, according to what their deeds deserve.*"** (Jeremiah 17:10)
- **"*In the same way, faith by itself, if it is not accompanied by action, is dead.*"** (James 2:17)
- **"*You see that a person is justified by works and not by faith alone... For as the body without the spirit is dead, so faith without works is dead also.*"** (James 2:24–26)
- **"*Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.*"** (Matthew 7:21)
- **"*God will repay each person according to what they have done. He will give eternal life to those who keep doing good and seek glory, honor, and immortality.*"** (Romans 2:6–7)

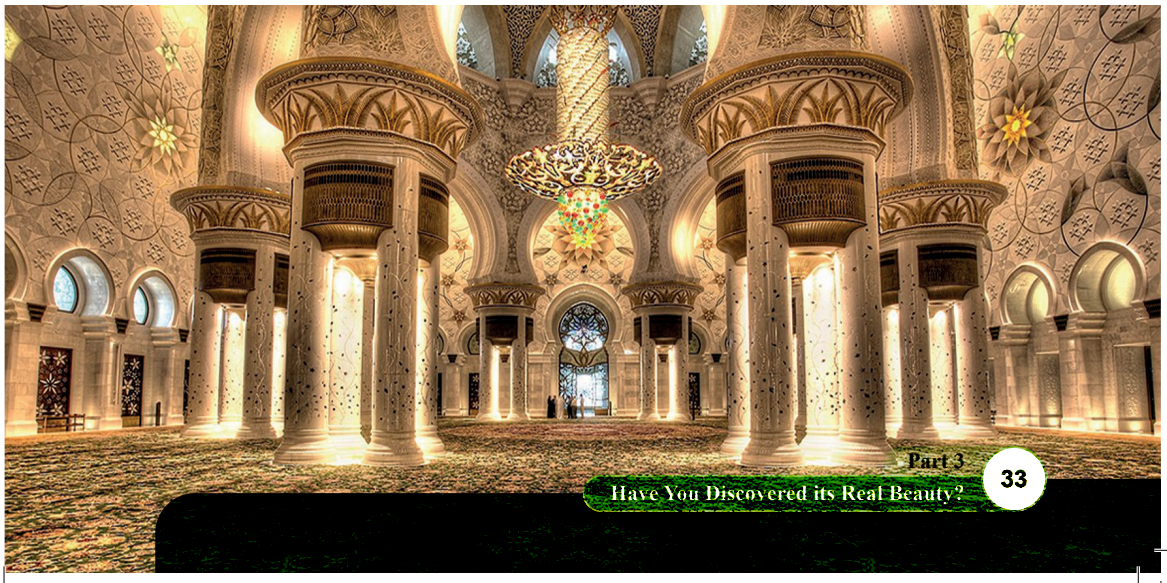


Practicing Muslims

Indeed, Muslims do not only have faith in Allah (the One True God), but also do good deeds. They obey the commandments that Moses, Jesus, Muhammad, and all of the Prophets taught and obeyed, such as believing in One True God, praying, kneeling down, and prostrating in worship, fasting, giving alms and charity, saying **"if God wills *(Insha Allah)*"** for something in the future, and using the greeting of the Prophets, **"Peace be upon you *(Assalamu Alaikum).*"**

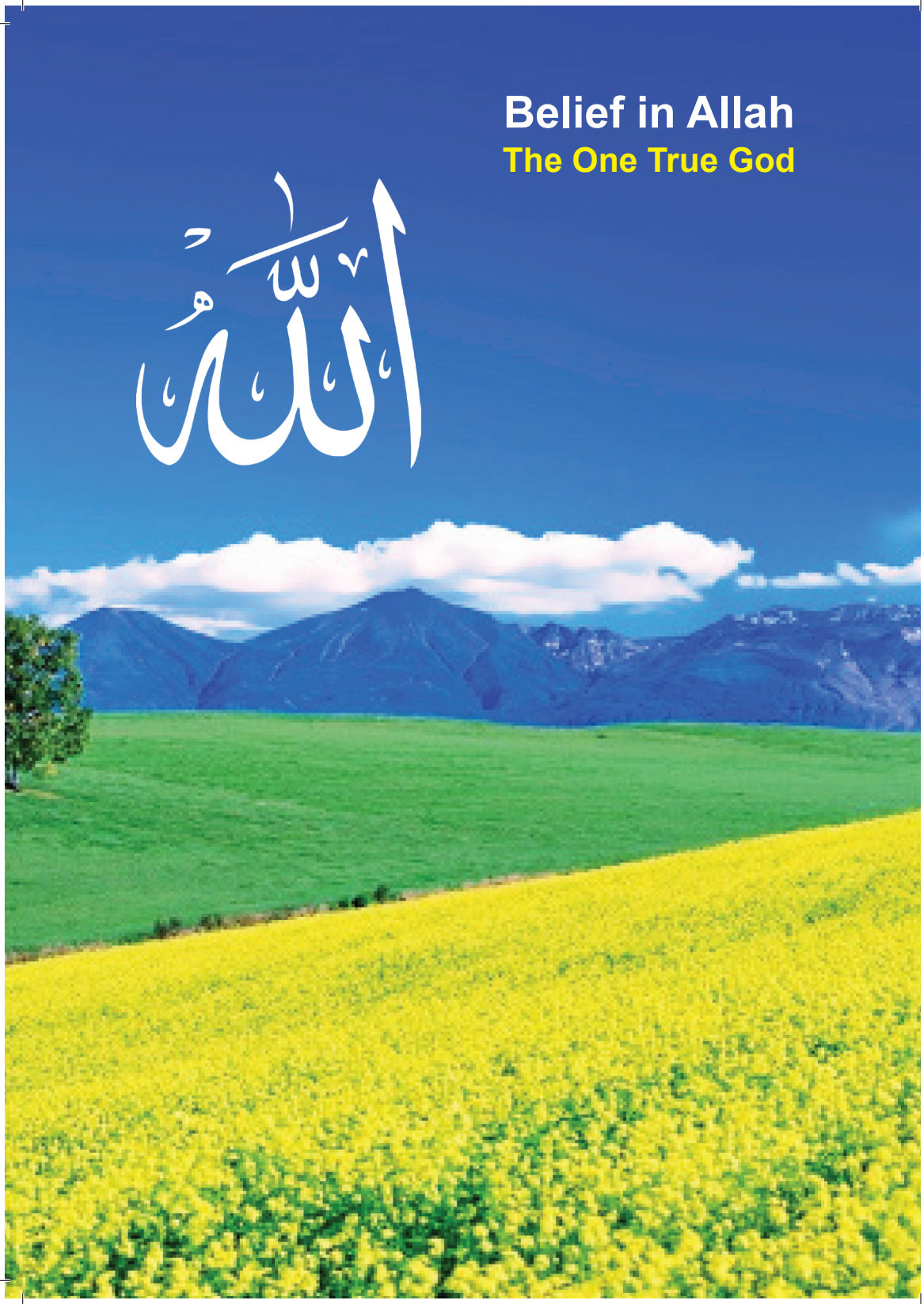
These are just a few examples and pieces of evidence that clearly demonstrate the truth, unity, and universality of this magnificent and beautiful religion of all the Prophets of Allah: ***'Islam' (submission to Allah)***.

Practically speaking, a Muslim, or a person who would like to embrace Islam, must believe in the articles and fundamentals of faith in Islam.



Belief in Allah

The One True God



The Six Articles of Faith in Islam

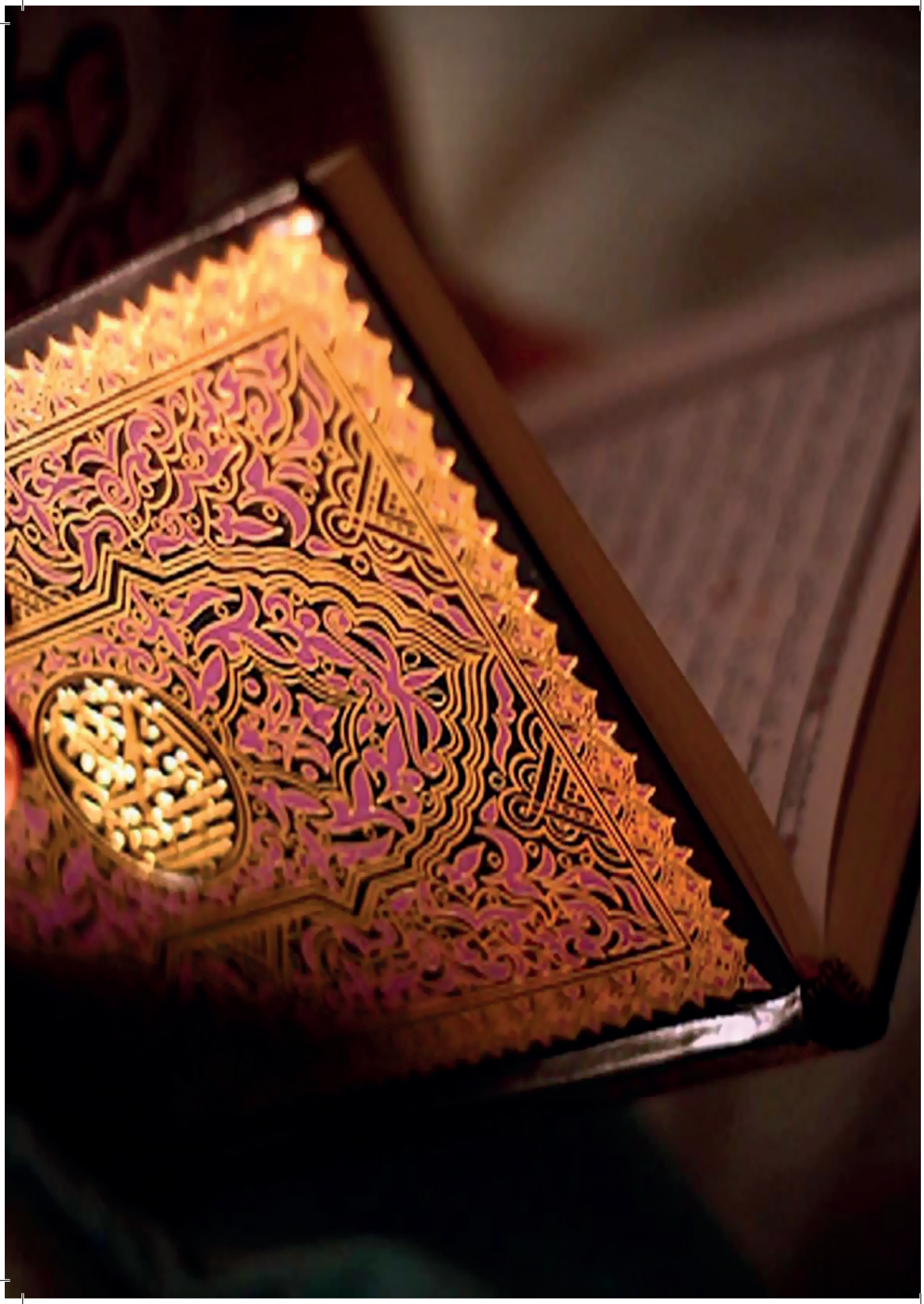
1. Belief in Allah (God) – to believe in His existence and absolute Oneness (***Tawheed***), to acknowledge Him as the sole Creator and Lord, to affirm His unique names and attributes, and to recognize that He alone is worthy of all worship.

The Glorious Qur'an and Prophet Muhammad (may Allah's blessings and peace be upon him) taught us about the names and attributes of Allah, the One True God.

We can never comprehend the greatness of Allah, but the more we know about Him, the better we can love and worship Him. The following are just some of His great names and attributes:

Allah (the proper name of God in Arabic), The **Lord,** The **One True God,** The **Compassionate,** The **Merciful,** The **Creator,** The **Sovereign Lord,** The **Most Holy,** The **Pure,** The **Source of Peace and Perfection,** The **Judge,** The **All-Knowing,** The **All-Seeing,** The **All-Hearing,** The **Great One,** The **All-Forgiving,** The **Most High,** The **Sublime,** The **Most Loving,** The **Most Kind,** The **Provider,** and The **Truth**, The **Almighty,** The **Originator,** The **Bestower,** The **Provider,** The **All-Aware,** The **Sustainer,** The **All-Wise.**

Prophet Muhammad (may Allah's blessings and peace be upon him) said, ***"The absolute qualities of beauty and perfection belong to Allah. Indeed, Allah loves beauty."***



The Six Articles of Faith in Islam (cont.)

2. Belief in Allah's Angels, whom He created to praise Him and to obey Him by carrying out His orders.

3. Belief in Allah's Books (Revelations), including the original Words of Allah revealed to Abraham, David, Moses, and Jesus. The Glorious Qur'an is the final, pure, and authentic Word of God, sent to Prophet Muhammad ﷺ (peace be upon him).

4. Belief in Allah's Messengers, including Adam, Noah, Abraham, Moses, John the Baptist, Jesus, and Muhammad (peace be upon them all). Indeed, a Muslim cannot be a true believer without believing in Moses, Jesus, and all the other Prophets sent by Allah, the One True God and Creator of all.

5. Belief in the Last Day – the Day when every human being will stand before Allah, the One True God, to be judged with perfect justice according to their faith and deeds.

On that Day, nothing will be hidden, forgotten, or overlooked. Every person will be held accountable for what they believed and what they did. Those who believed in Allah, worshipped Him alone, and lived righteously will, by His mercy, be admitted into Paradise – an eternal life of peace, happiness, and everlasting reward.

But those who rejected Allah and persisted in disbelief, wrongdoing, and disobedience to His commandments will face the punishment of Hellfire.

May Allah save us from the Hellfire, forgive our sins, accept our good deeds, and grant us His mercy and eternal life in Paradise.

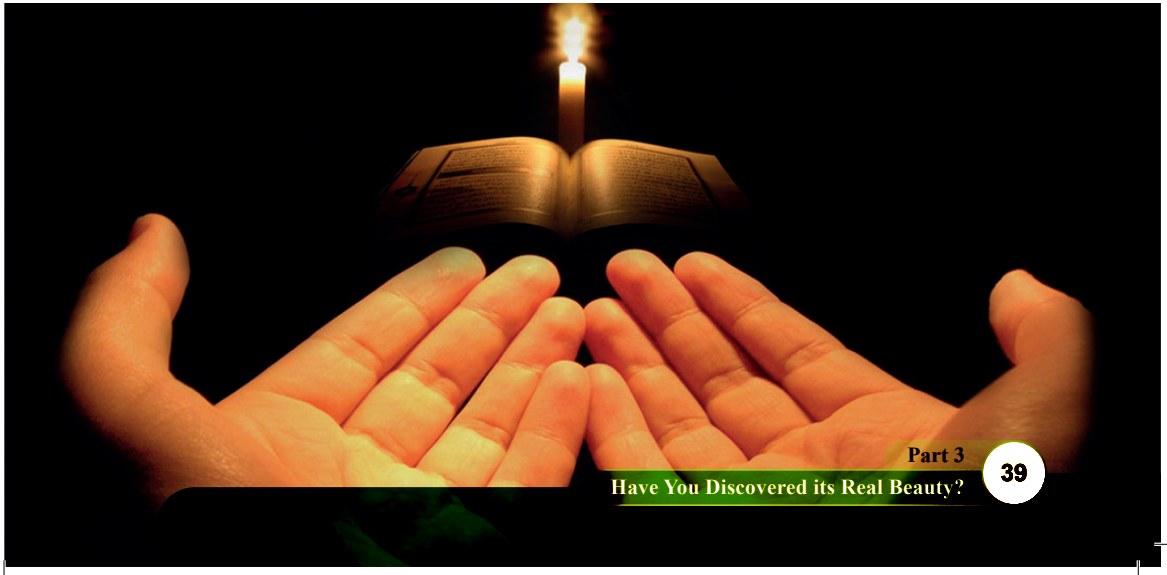


The Six Articles of Faith in Islam (cont.)

6. Belief in Allah's Divine Decree (Qadar) – trusting in His perfect knowledge and wisdom, and believing that everything occurs according to His decree.

Since the believers trust in Allah, they are satisfied, content, and confident with whatever Allah decrees for them, whether they perceive it as good or bad. They try not to despair or to become depressed, hopeless, or despondent when crises or difficulties strike. Instead, they do all that they can to improve their situation but ultimately turn to Allah for help, support, and reward.

This beautiful faith in Allah and His decree brings Muslims peace of mind and contentment in spite of all the calamities and afflictions that befall them; or the aggression, invasions, occupations, and exploitation of their land, oil, and wealth that are taking place in the world today, and in spite of the injustice, bias, discrimination, and defamation they face or suffer from.





The Five Pillars of Islam

Islam teaches that faith is not merely a belief held in the heart; it is a conscious relationship with the Creator that transforms the way we understand ourselves, our purpose, and the world around us. Faith is expressed through our words, our actions, our character, and the way we live our lives.

At the foundation of this faith are the Five Pillars of Islam. The first and most fundamental of these is the *Shahadah*.

1. *Shahadah* – The Testimony of Faith

A person who sincerely embraces Islam declares this *Shahadah*:

"I testify that there is no god but Allah, and I testify that Muhammad is the Messenger of Allah."

In Arabic transliteration:

ASH-HADU ALLA ILAHA ILLA ALLAH,
WA ASH-HADU ANNA MUHAMMADAN RASOOLU ALLAH.

These words are short, but their meaning is profound. They express the central message of Islam: there is only One True God, Allah, and He alone deserves our worship.

The first part of the *Shahadah*–**"There is no god but Allah"**–calls the human being to turn away from every form of worship directed toward creation and to devote worship exclusively to the Creator. It is a declaration of freedom: freedom from submitting to anything or anyone besides the One who created us.

The second part–**"Muhammad is the Messenger of Allah"**–means accepting that Muhammad was chosen and sent by Allah to convey His final revelation and to teach humanity how to worship Allah and live according to His guidance.



The Five Pillars of Islam (cont.)

2. *Salat* (Prayer):

Performing the five daily, mandatory prayers. These ritual prayers include standing, bowing, and prostrating; reciting parts of the Qur'an; praising and remembering Allah; and asking for His mercy, forgiveness, and Paradise.

The beauty and power of prayer nurture our spiritual growth and provide psychological comfort, support, and relief. They bring tranquility and contentment to our souls, minds, and hearts. The way the prayers are distributed throughout the day and night ensures that we are continually reminded of Allah (God), keeping our hearts connected to Him and guiding us throughout our daily lives.

What adds to the beauty of prayer is the fact that God's Prophets–including Adam, Noah, Abraham, Moses, Jesus, and Muhammad–also prayed and prostrated to the same One True God, Allah. In other words, Muslims are following in the footsteps of those Prophets and Messengers of God.

Furthermore, many other beautiful concepts, such as love of God, submission and surrender to Him, supplication, unity, equality, sincerity, patience, humility, and meekness are manifested in and learned from prayer.

Indeed, sincere prayer to Allah, ***thikr*** (remembrance of Allah), ***istighfar*** (seeking forgiveness), and ***du'a*** (supplication) – to Allah alone – are profound and wonderful keys to peace of mind, tranquility, and blessings.



The Five Pillars of Islam (cont.)

3. *Zakat* (Almsgiving):

Zakat is the obligatory giving of a prescribed portion of one's wealth to those who are poor and in need. It is an act of worship through which we purify our wealth and, by Allah's permission, purify our hearts from greed, selfishness, and attachment to worldly possessions.

Zakat reminds us that what we possess is a blessing and a trust from Allah–not something to be hoarded, but something through which we can do good.

By giving from what Allah has entrusted to us, we learn gratitude, generosity, compassion, and sincere care for others.

It brings hearts closer together, restoring dignity to those in need and fostering love, mercy, and mutual respect between people. It teaches a community that no one should be forgotten or left to struggle alone.

Through Zakat, wealth becomes more than something we own–it becomes a means of mercy, a source of blessing, and a path to the pleasure of Allah.

In this way, Zakat strengthens the bonds of compassion, cooperation, and solidarity, helping build a society where people care for one another and share in each other's well-being.



The Five Pillars of Islam (cont.)

4. *Sawm* (Fasting):

Sawm, or fasting, means abstaining from all food and drink, as well as marital relations, from dawn until sunset throughout the Islamic month of Ramadan. Beyond abstaining from physical needs, fasting is a profound act of worship that nurtures self-discipline, strengthens faith, cultivates gratitude, and deepens our awareness of Allah (God). Some of the beautiful benefits and lessons of fasting include:

- **Spiritual benefits:** We develop *taqwa* (piety) and sincerity. The fasting month of Ramadan offers an excellent opportunity for us to attain God's mercy and forgiveness, be saved from the Hellfire, and obtain eternal life in Paradise.
- **Moral and emotional benefits:** In the school of Ramadan, we acknowledge and experience the hunger that millions of people in different parts of the world experience involuntarily. This inspires us to share, to empathize, and to be generous and kind.
- **Educational benefits:** Fasting teaches us many lessons; for example, we see that it is possible to change or to quit bad habits such as excessive eating. Fasting disciplines our behavior and trains us to be patient and self-restrained. Also, it reminds us that God's Prophets, like Muhammad, Moses, and Jesus, used to fast, too.
- **Health benefits:** Fasting gives the body a period of rest and renewal, encourages the use of stored fat for energy, and supports healthy metabolic processes. It has been described as a natural *rubbish-burner* and *curative therapy,* promoting physical well-being and balance.


Namirah Mosque
Mosquée De Namira
Nemire Mesidi

The Five Pillars of Islam (cont.)

5. *Hajj* (Pilgrimage):

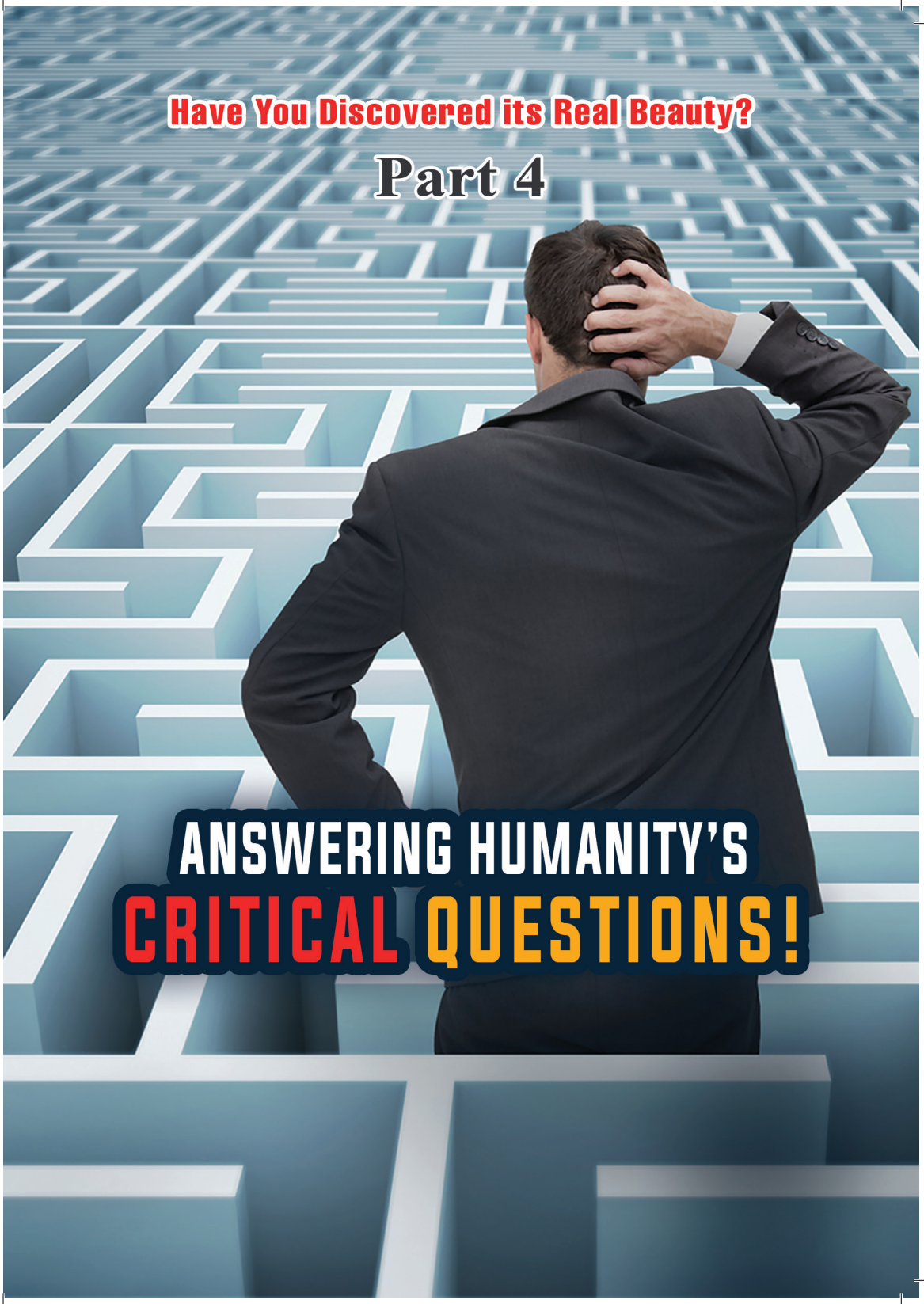
Hajj is the sacred pilgrimage to Makkah that every Muslim is required to undertake once in their lifetime, provided they have the physical and financial means to do so.

As with the other pillars and teachings of Islam, the beauties, lessons, and benefits of Hajj are profound and far-reaching. Each year, millions of believers from every race, color, nationality, and culture gather in Makkah, answering the call of Prophet Ibrahim (Abraham). His life, together with that of his wife Hajar (Hagar) and son Isma'il (Ishmael), is deeply connected to many of the rites of Hajj.

Hajj brings timeless principles to life: submission and obedience to Allah, unity, brotherhood and sisterhood, patience, sacrifice, prayer, charity, and fasting. It is a remarkable gathering in which believers from every background stand together as equals, worshipping one God and united by one faith.

For Malcolm X, a prominent African American Muslim leader and civil rights advocate whose pilgrimage to Makkah profoundly influenced his understanding of true Islam, this extraordinary experience revealed to him the profound beauty of Islamic brotherhood, equality, and human unity. He wrote: "My pilgrimage broadened my scope. It blessed me with a new insight. In two weeks in the Holy Land, I saw what I never had seen in thirty-nine years here in America. I saw all races, all colors – blue-eyed blonds to black-skinned Africans – in true brotherhood! In unity! Living as one! Worshipping as one!" – *The Autobiography of Malcolm X.*


الله
وقناعة أبناء الثغور


Have You Discovered its Real Beauty?
Part 4
ANSWERING HUMANITY'S
CRITICAL QUESTIONS!



Islam Answers Humanity's critical Questions

Islam addresses the deepest and most fundamental questions of human existence, including:

- What is the ultimate truth?
- Does God exist, and who is our true Creator?
- Who created the universe and everything within it?
- Why were we created?
- Who are we, and what is the true purpose of our lives?
- Why are we here, and where are we ultimately going?
- Has God revealed guidance for humanity?
- Who are God's Prophets, and who is His final Prophet?
- Whom should we worship, and how should we worship Him?
- What is the meaning of faith, life, and death?
- Is death the end, or is there a life beyond this world?
- What happens after we die?
- Will we be resurrected and held accountable for our deeds?
- What will the Day of Judgment be like?
- What are Paradise and Hellfire?
- What determines our ultimate destiny?
- How can we distinguish truth from falsehood?
- How should we live, and what makes a life truly meaningful?
- How can we attain inner peace, lasting success, and happiness?
- How can we prepare for the eternal life to come?
- How can we attain the pleasure of Allah and eternal life in Paradise?

With your mind and heart set on discovering the truth, please read honestly and judge for yourself.


TRUTH
TRUTH TRUTH TRUTH
TRUTH TRUTH TRUTH
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What is the Truth?

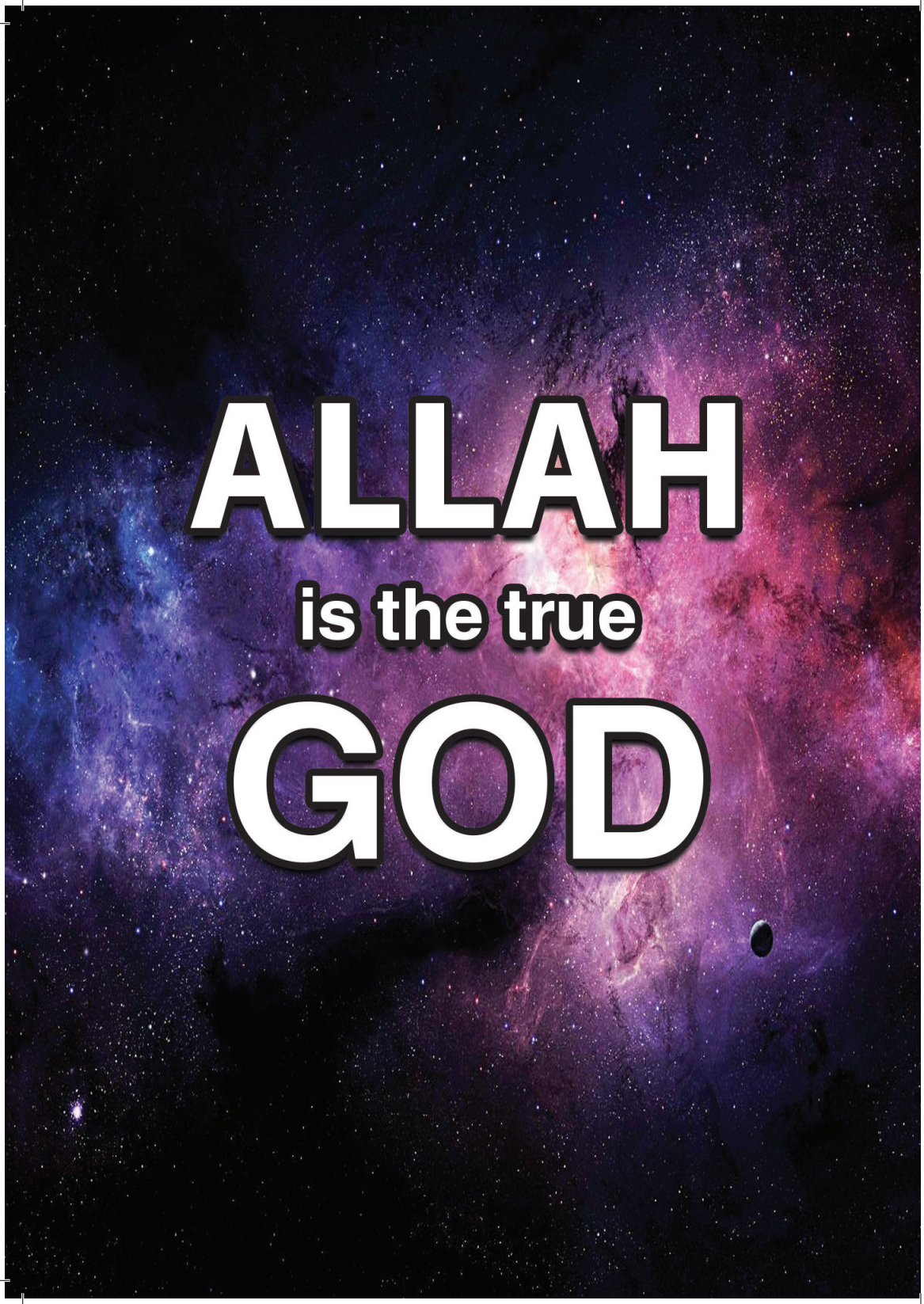
Islam tells us that Allah the One True God has created the entire creation. It is only this great God who made all humans and animals; the earth and its mountains, oceans and rivers, plants and forests; the sun and the moon, galaxies and orbits; and days and nights. All other objects, including those we know of and those that have not yet been discovered, are aspects of His infinite creation.

Allah created all life on Earth, and He created the entire universe with its time, space, energy, and matter. Allah (God) sustains the universe and everything in it, and He controls all that happens in this universe.

However, some people attribute their existence to *"chance"* or *"nature."* But what do they actually mean by nature? Scientifically, nature refers to the physical universe and the laws and processes that govern it. Science can describe how these processes operate, but does "nature" itself explain why we exist?
Likewise, *"chance"* may describe randomness within a process, but does it explain the origin of that process–or why human beings exist at all? These questions invite us to look beyond merely describing how things happen and ask the deeper question of why we exist in the first place.

The Glorious Qur'an beautifully tells us:

- **"*O humankind, worship your Lord, who created you and those before you, that you may become righteous.*"** (2:21)
- **"*He (God) created the Heavens and Earth in truth.*"** (39:5)
- **"*It is He Who created the night and the day, and the sun and the moon.*"** (21:33)


ALLAH
is the true
GOD

The Qur'an repeatedly draws our attention to the signs of creation and invites us to reflect upon the world around us. But when some people attribute our existence to *"nature,"* an important question arises: What exactly is meant by *"nature"*?

Nature encompasses the physical world around us: plants and animals; planets, orbits, and galaxies; mountains and valleys; oceans and rivers; the Earth, Sun, Moon, stars, and countless other forms of matter and energy. Yet can these things be the ultimate explanation for our existence? Did they create themselves? Did the Earth, Sun, stars, or galaxies create human beings? If nature consists of the very things whose existence we seek to explain, can it, by itself, provide the ultimate answer to why we exist?

This also raises another fundamental question: Must everything that is real be directly visible or physically tangible? Some people reject belief in God because He cannot be seen, touched, or subjected to direct experimental observation. But the assumption that only what can be directly perceived by the senses can be rationally known is itself open to question.

Much of what we reasonably accept is known indirectly, through its effects, causes, or implications. We do not see electricity itself, yet we recognize its reality through its observable effects. Likewise, love, consciousness, thoughts, and other mental realities are not physical objects that can simply be seen or weighed, yet their reality is not dismissed merely because they cannot be directly observed.

This does not, by itself, prove the existence of God. Rather, it establishes an important philosophical point: **the fact that something cannot be directly seen or touched is not sufficient grounds for concluding that it does not exist.**



The question, therefore, is not merely whether God can be seen, but whether there are sound reasons and evidence for believing in His existence.

By the same logic, just because we cannot observe God (with our limited faculties and senses, which cannot comprehend His greatness), this should not make us deny His existence.

God's existence is evident and easily traceable in the unlimited signs and proofs manifested in the creation of innumerable atoms, cells, tissues, muscles, and in everything He has created.

Thousands of God's Prophets (only some of whose names we know), as well as billions of their followers throughout human history, have confirmed the existence of God. Is it rational or logical to disregard the testimony of these countless people and signs, in favour of 'science' alone, when in fact scientific theories only describe the universe and do not ask what or who has created this universe and made it the way it is?

In fact, the scientific evidence indicates that the odds of our universe having arisen by *'chance'* are truly mind-bogglingly small, yet *'chance'* is the only explanation that some atheists can come up with for the existence and nature of the universe; according to them, 'it just happens to be this way'.

Given all this, which belief is truly more logical: that everything ultimately comes from blind, purposeless chance, or that the universe–with its existence, order, laws, and extraordinary precision–was intentionally created and is continuously governed by Allah (God)? When we follow the reasoning to its conclusion, belief in an intelligent Creator provides a far more coherent explanation of why the universe exists and why it possesses such profound order than the claim that everything ultimately rests on blind chance.



Beyond What We Can See

A couple of years ago, in Oregon, USA, my elderly neighbour came over to visit me. We were sitting together over tea, talking about life, when somehow the conversation turned to God. He was quite certain that God did not exist. He tapped the tea table in front of him and said, with some emotion, "Look, I believe in this table. I can touch it. I can feel it. I can see it. But God? I can't see Him."

I pointed toward the lamp beside us and asked him, "Do you believe in electricity?"

"Of course," he replied.

I asked, "Have you ever actually seen electricity?"

He paused for a moment and answered, "Well... no. But I know it's there. I can see what it does."

"Exactly," I said. "You don't see electricity itself; you observe its effects and have reason to infer its presence."

He nodded and said, "Okay, but that's different. We know electricity exists."

"That's fair," I replied. "But I'm pointing to a more fundamental principle: the fact that something cannot be directly seen does not, by itself, prove that it does not exist. We accept the existence of many things we cannot directly observe because we have other reasons to believe they are real. So the real question isn't simply, 'Can we see it?' but rather, 'Are there sufficient reasons or evidence to believe that it exists?'"

I continued, "What about the air you're breathing right now? Can you see it?"



He shook his head. “No.”

I asked, “What about your thoughts, your feelings, or your consciousness? Can you see them? What colour are they? What shape do they have? How much do they weigh?”

He smiled and admitted, “I can’t see any of those things.”

I continued, “And what exactly is sleep? You know it is real because you experience it and observe its effects, but can you put sleep on this table and show it to me?”

He laughed softly. “No, I suppose I can’t.”

I replied, “Exactly. So the question should not simply be, ‘Can I see it?’ The better question is, ‘What evidence is there for it?’”

And that is the crucial distinction. These examples illustrate a broader principle of reasoning: our knowledge of reality is not confined to what we can directly see, hear, or touch. We routinely reason from effects to causes and from observable evidence to realities that are not themselves directly observable.

The unseen, therefore, cannot simply be dismissed on the grounds that it is unseen. The relevant question is not merely, “Can I physically observe it?” but rather, “What evidence and reasoning should we consider when determining whether something is real?” Our understanding of reality extends beyond what is immediately accessible to our senses, and conclusions should be based on the totality of relevant evidence rather than on direct physical observation alone.

That brings us to the deeper question: What ultimately explains the universe itself?

We observe a universe that exists, follows consistent and intelligible laws, exhibits remarkable mathematical order, and contains conditions under which complex structures and



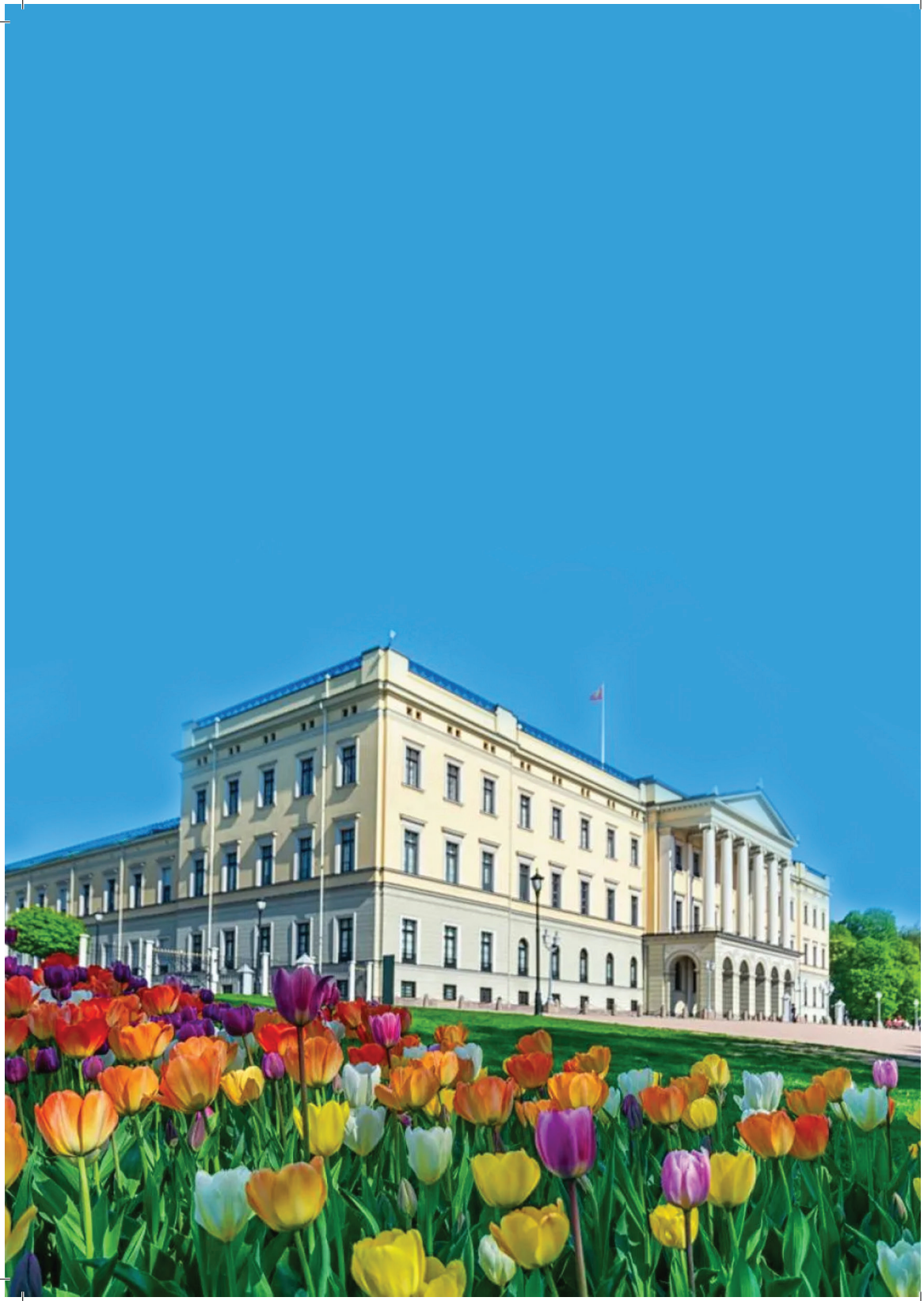
conscious life can arise. Science can investigate how the universe behaves and how it developed, but describing those mechanisms does not necessarily answer the ultimate questions: Why does anything exist at all? Why does the universe have these particular laws? Why is reality intelligible to rational minds?

Simply saying, **"It is all chance,"** does not automatically answer those questions. Chance can describe probabilistic events within an existing framework; it does not, by itself, explain why that framework exists in the first place, why it has these laws, or why there is a universe capable of producing order and conscious observers.

This is where the Islamic conception of Allah offers a profound and coherent explanation. The universe is not self-existent or independent. It is contingent, created, ordered, and continuously dependent upon Allah–the Eternal Creator and Sustainer. Allah is not proposed as another object within the universe that requires a prior cause. Rather, He is understood as the ultimate ground of contingent existence–the One upon whom everything else depends, while depending upon nothing Himself.

So, in the end, the question is much bigger than "Can I see God?" The more fundamental question is: What best explains the reality we can see?

If the universe is contingent, ordered, intelligible, and governed by consistent laws, then it is reasonable to ask whether its ultimate explanation is blind, purposeless chance–or the Originator and Creator of all things. From the Islamic perspective, the answer is clear: the universe is not an unexplained accident. It is a creation, and behind that creation stands Allah–its Creator, its Owner, its Sustainer, and the ultimate reason why anything exists at all.



The Question Chris Had Never Been Asked

On another occasion, I met a young man named Chris and his wife at a hotel in Oslo, Norway. We were having a relaxed and friendly conversation when I asked Chris, almost casually, "So, Chris, what do you think is the purpose of life?"

Chris looked at me with genuine surprise.

"Wow... I've never actually been asked that before," he said. After a moment, he thought about it and added, "Honestly, I don't think my life has any real purpose."

I then asked him, "And do you believe in God?"

"No," Chris replied.

I asked, "Why not?"

He thought for a moment before answering, "I just haven't seen God."

I smiled and glanced at his wife before turning back to Chris.

"Chris, do you love your wife?"

He immediately smiled.

"Of course I do!" he replied.

I asked him, "Can you actually see that love?"

Chris laughed. "No."

I continued, "Can you touch it? What colour is your love? What shape does it have? How much does it weigh?"



His wife smiled, and Chris laughed too, realizing where my questions were leading.

"Okay, I get your point," he said. I replied, "And that is the point I want us to examine carefully. We recognize many realities without being able to see them with our eyes or place them on a scale. Love is one example. We cannot hold love in our hands or measure it like we measure the weight of an object, yet we do not dismiss it as unreal. We recognize it through its effects, expressions, and the way it shapes our lives.

So perhaps the real question is not simply, 'Can I see it?' but, 'What reasons do I have to accept that it is real?' If we limit reality only to what our senses can directly perceive, we may be imposing a restriction on reality itself rather than discovering the true limits of what exists.

The unseen, therefore, should not be rejected merely because it is unseen. It should be approached with an open mind, sound reasoning, and careful consideration of the evidence."

We recognize love through its expressions, experiences, consequences, and effects, even though love itself is not a physical object that can be placed on a scale. In the same way, "I haven't seen God" is not, by itself, an argument against God's existence. The absence of direct physical perception does not establish the absence of a reality that may be beyond our senses. The real question is whether there are rational grounds and evidence for believing in a Creator.

But Chris's first statement–"I don't think my life has any real purpose"–raises an even deeper question. If there is no Creator, then ultimately there is no objective source of purpose behind our existence.



According to Islam, Allah created us intentionally, gave us the capacity to reason and distinguish right from wrong, and placed us in this world as a test and preparation for the life to come.

That is why the question "What is the purpose of life?" is not merely an abstract philosophical question. It is one of the most important questions a human being can ask. If there is no Creator, we may construct purposes for ourselves; but if Allah created us, then our ultimate purpose is not something we invent–it is something we were created for.

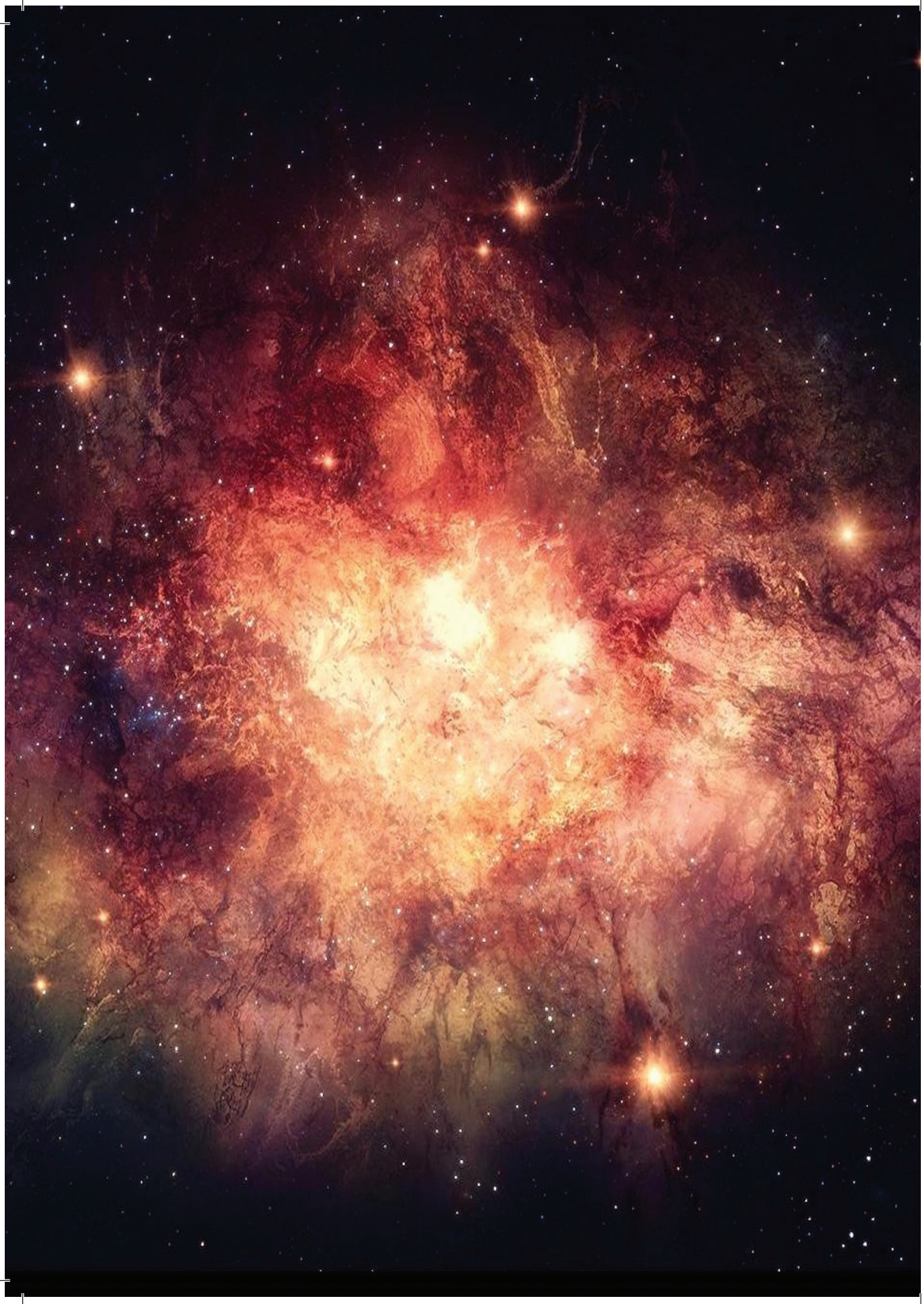
And the Qur'an gives that purpose with remarkable clarity:

- ***"I did not create jinn and humans except to worship Me."*** (Qur'an 51:56)

We may not be able to see Allah with our eyes, just as we cannot see love as a physical object. But not seeing something directly is not evidence that it does not exist. What matters is the evidence and the explanation that best accounts for reality.

So the question I would leave with Chris–and with all of us–is this: If we did not create ourselves, who gave us existence? If the universe is not self-created, why does it exist? And if our lives have such a profound capacity for reason, morality, love, and the search for meaning, are we really justified in concluding that our existence has no ultimate purpose?

If Allah is our Creator, then our purpose is not an illusion and life is not a meaningless accident. We are here because we were created to be here. We were given life for a reason, given guidance for a reason, and ultimately we will return to the One who gave us life in the first place. The purpose of life is therefore not something we must invent–it is something we were created to discover, live, and fulfil.



Consider These Questions:

- **Is the universe the result of an a wise Creator, or did it materialize by blind chance?**
- **Does science disprove the existence of God? And does the theory of evolution provide evidence against His existence?**

The truth in Islam is simple. There is only One God, the Creator and Sustainer of the universe (blessed and exalted is He).

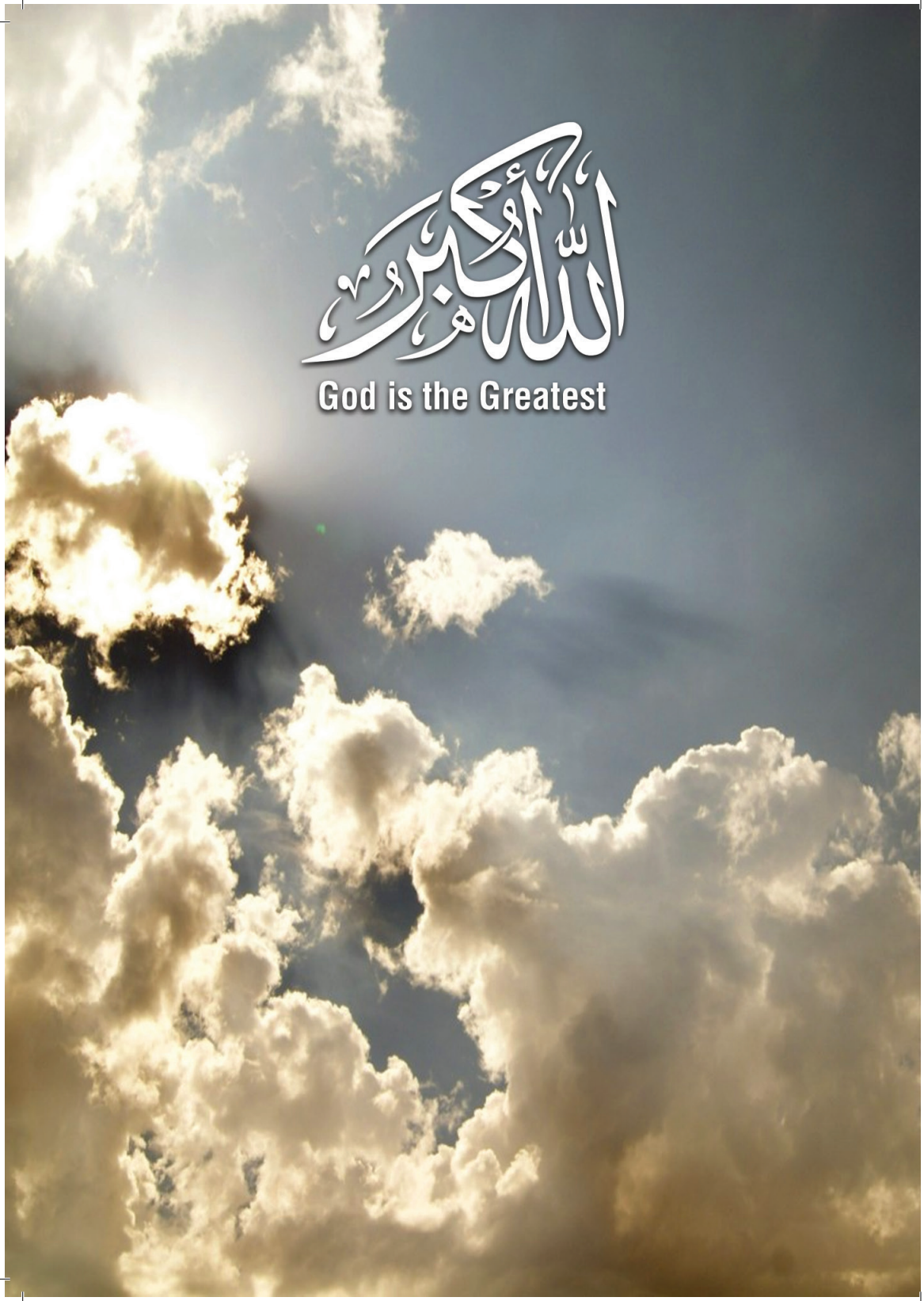
We must not consider anyone or anything to be above or even equal to Him. Allah the One True God has created us to know and worship Him alone.

In Islam, those who sincerely worship Allah alone, believe in Him and His messengers, and strive to follow His guidance and commandments will, by Allah's mercy, be granted eternal life in Paradise.

On the other hand, those who disobey God, following their sinful lusts and desires, exploiting and oppressing others, will be taken to... Well, where do you expect?

We can attain genuine happiness and peace of mind only by believing in and submitting to Allah the One True God.




الله أكبر
God is the Greatest

Who is the True God?

Islam answers this crucial question clearly and beautifully, and it reveals details about the unique nature and qualities of the One True God. The Glorious Qur'an states:

- ***"Say: He is Allah (God) [Who is] One, Allah (God), the Eternal Refuge; He neither begets nor is born, nor is there to Him any equivalent."*** (112:1–4)

The above is a complete chapter of the Glorious Qur'an. This wonderful chapter briefly and concisely conveys the ultimate truth about Allah the One True God and His true nature; it clearly answers important questions that puzzle millions of people.

Some of the qualities that distinguish Allah the True God from other beings who claim (or are claimed) to be God are:

- This True God is the Creator; He is neither created nor born.
- This True God is only ONE. He has no partners or equals.
- This One True God is invisible to us in this life.
- This True God is not manifested or incarnated in any physical forms of His creation.
- This One True God is eternal; He does not die or change. He will always be there for us.
- This One True God is not in need of anything or anyone, such as a mother, a wife, or a son; nor does He require food, drink, or any kind of help. It is others who need Him.
- This One True God is unique in His names and attributes. Nothing is like Him, and nothing can be compared to Him. He is the Creator, while everything besides Him is His creation; therefore, He is not subject to the limitations or characteristics of His creation.



How Can We Attain Peace of Mind?

Indeed, Islam speaks to the deepest realities of our human nature and provides clear answers to the questions within us. It nurtures both the soul and the intellect, fulfilling our spiritual needs and guiding our innate inclinations. Allah, who knows what lies within our hearts and minds, has revealed the truth that brings tranquility to our souls, guidance to our minds, and contentment to our hearts. In turning to Him, we find the guidance and peace for which we were created.

These are some keys and secrets to help us attain peace of mind:

- Know your One True God, the Creator.
- Believe in Him alone.
- Follow His will and obey Him.
- Believe in His true Prophets (including Prophet Muhammad).
- Remember Him.
- Seek His forgiveness.
- Worship Him alone.
- Wish for others what you wish for yourself.
- Be generous to others and try to make them happy.
- Be sincere and pious.





Conclusion

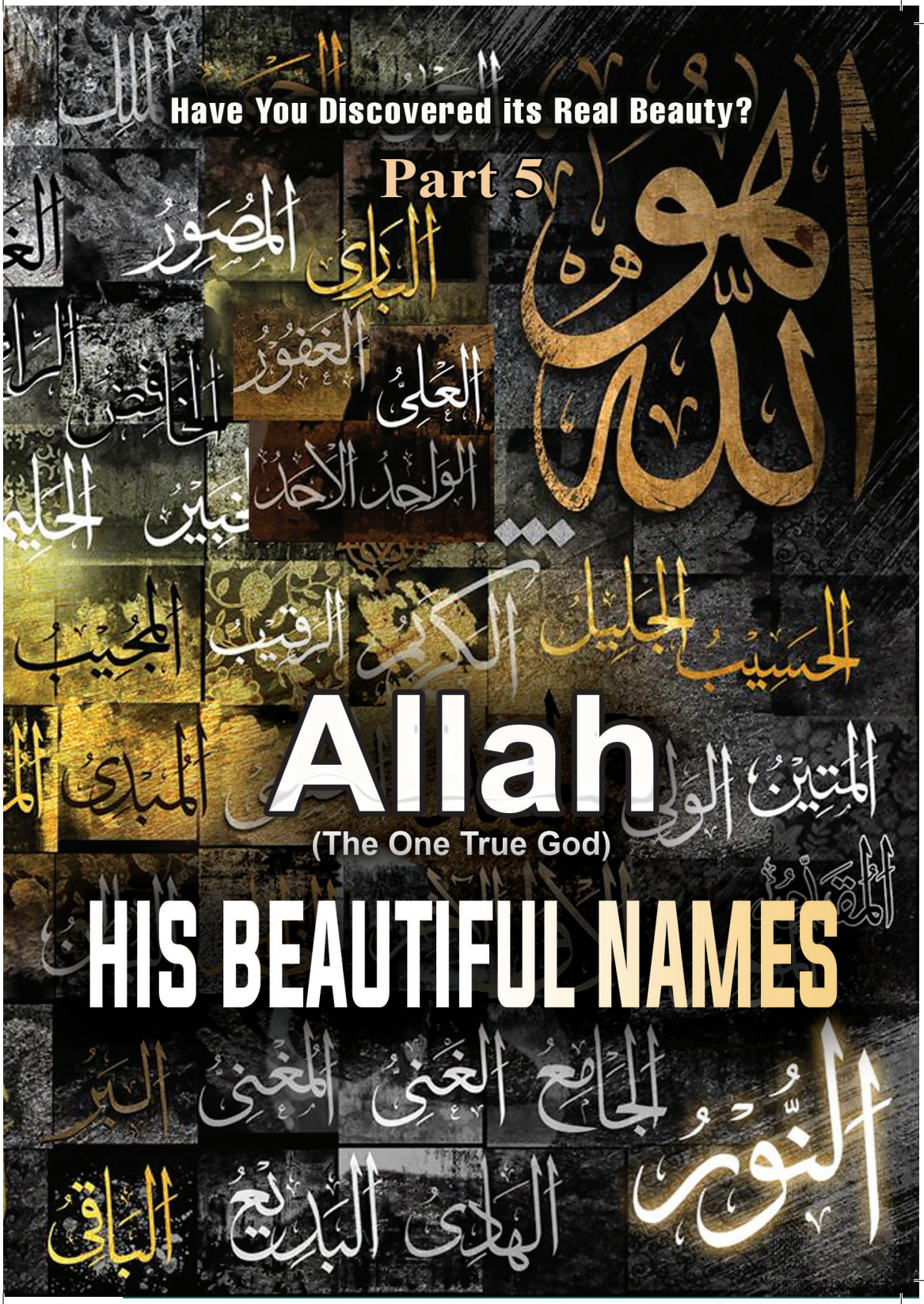
The Glorious Qur'an and the authentic teachings of the Prophet Muhammad ﷺ contain profound guidance for attaining the peace, tranquility, and contentment that every human soul seeks. They provide the keys not only to inner peace, but also to righteous relationships, harmonious societies, and a more peaceful world. These are among the greatest and most precious treasures of divine guidance–revealed by Allah for the guidance, well-being, and salvation of humanity.

In conclusion, Islam provides clear answers to humanity's most profound and essential questions. Through its two primary sources–the Glorious Qur'an and the authentic teachings of the Prophet Muhammad ﷺ–it teaches that true peace, lasting happiness, and ultimate salvation are found in knowing, believing in, and sincerely worshipping Allah, the One True God, with willing hearts and complete devotion.

Islam also calls us to believe in all of Allah's true Prophets and Messengers, including Prophet Muhammad ﷺ, and to follow the guidance and teachings they conveyed. This is the path of submission to Allah, the path of truth, and the way to genuine peace and salvation.






Have You Discovered its Real Beauty?
Part 5
Allah
(The One True God)
HIS BEAUTIFUL NAMES



In the Name of Allah,
the Most Gracious, the Most Merciful

Allah (The One True God):

His Beautiful Names

The Glorious Qur'an and the teachings of Prophet Muhammad teach us about the beautiful names and perfect attributes of Allah, the One True God. The Qur'an states:

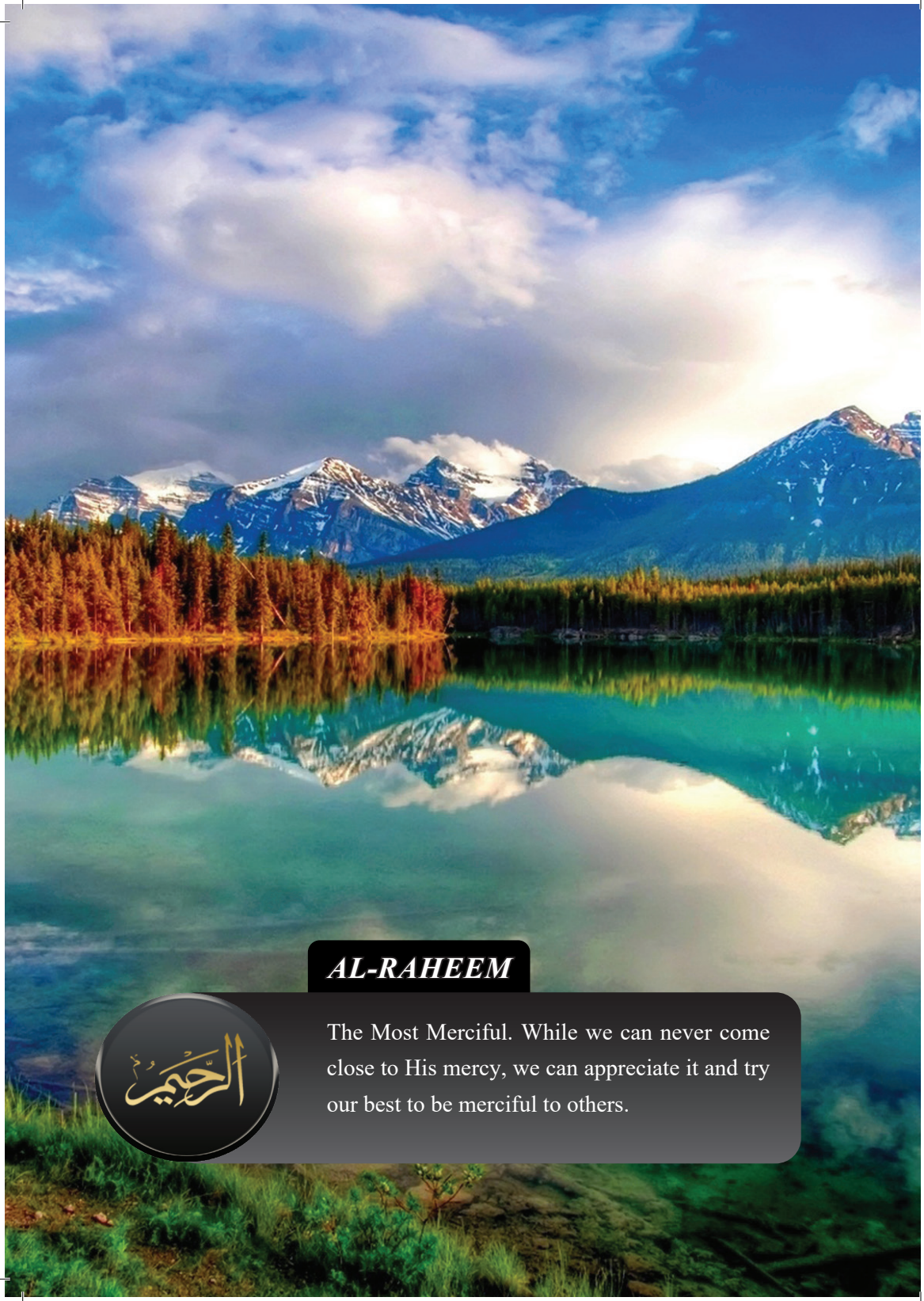
- ***"And to Allah belong the Most Beautiful Names, so call upon Him by them."*** (Qur'an 7:180)

When we supplicate to Allah, we are encouraged to call Him by His beautiful names or by the relevant name that is related to our request or need. For example, if our request concerns our provision in life, we might call out to Al-Razzaq, The Provider. These names do not indicate that Allah is more than one being; they are names that describe the different attributes that belong to Allah, the One True God.

We human beings can never comprehend the greatness of Allah, but the more we know about Him and what pleases Him, the better we can love and worship Him.

Thus, learning about Allah–by studying and understanding His names and attributes–brings peace and tranquility to our hearts in this life and the next. It reminds us that everything is in His hands and that everything happens according to His will.

Because Allah's names and attributes belong uniquely to Him, a human being should not take a name that implies sharing in His divinity. This is why many Muslims have names beginning with "Abd," meaning "servant of," followed by one of Allah's names.


AL-RAHEEM
الرَّحِيمُ
The Most Merciful. While we can never come close to His mercy, we can appreciate it and try our best to be merciful to others.

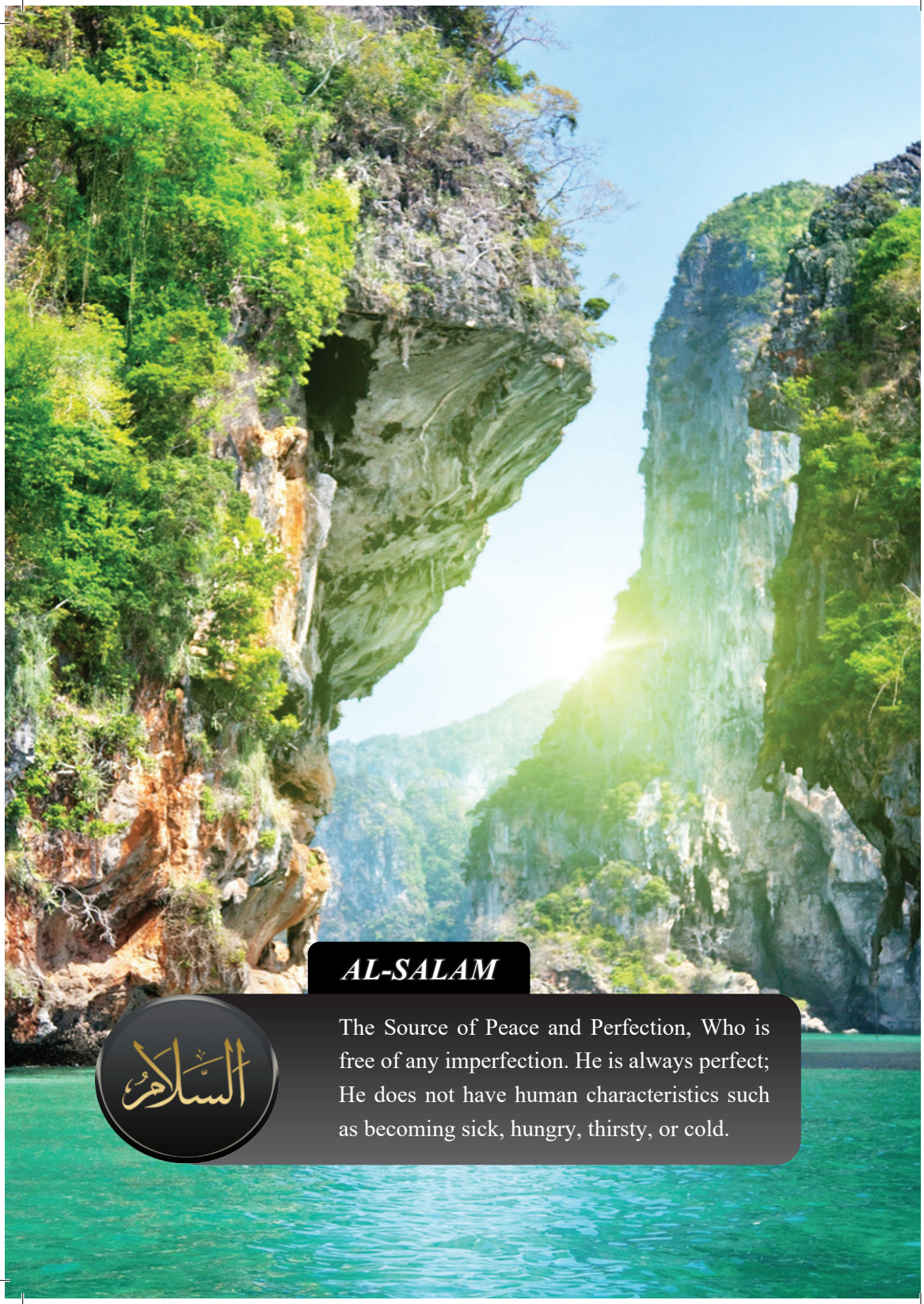
For example, Abdullah means "*servant of Allah*," while Abdul-Rahman means "*servant of Al-Rahman*" (The Most Merciful), and so on.

Knowing more about the names of Allah, our True God, and believing truly in Him and His attributes, leads us to bear in mind, whenever we act or interact with others, that Allah is: The Compassionate, The Most Beneficent, The Most Gracious, The Most Merciful, The Judge, The All-Knowing, The All-Seeing, The All-Forgiving, The Most Kind, The Truth, etc.

It is beautiful to embody the values reflected in these names and attributes in our own lives, as much as our human nature and abilities allow.



Now, let's learn more about the names of Allah


AL-SALAM
السَّلَامُ
The Source of Peace and Perfection, Who is free of any imperfection. He is always perfect; He does not have human characteristics such as becoming sick, hungry, thirsty, or cold.

The Beautiful Names of Allah

These are some of the beautiful names of Allah in Arabic and their meanings in English:

Allah: The proper name of the One True God.

Al-Rahman: The Compassionate, The Most Beneficent, and The Most Gracious, Who has mercy on all creatures.

Al-Raheem: The Most Merciful. While we can never come close to His mercy, we can appreciate it and try our best to be merciful to others.

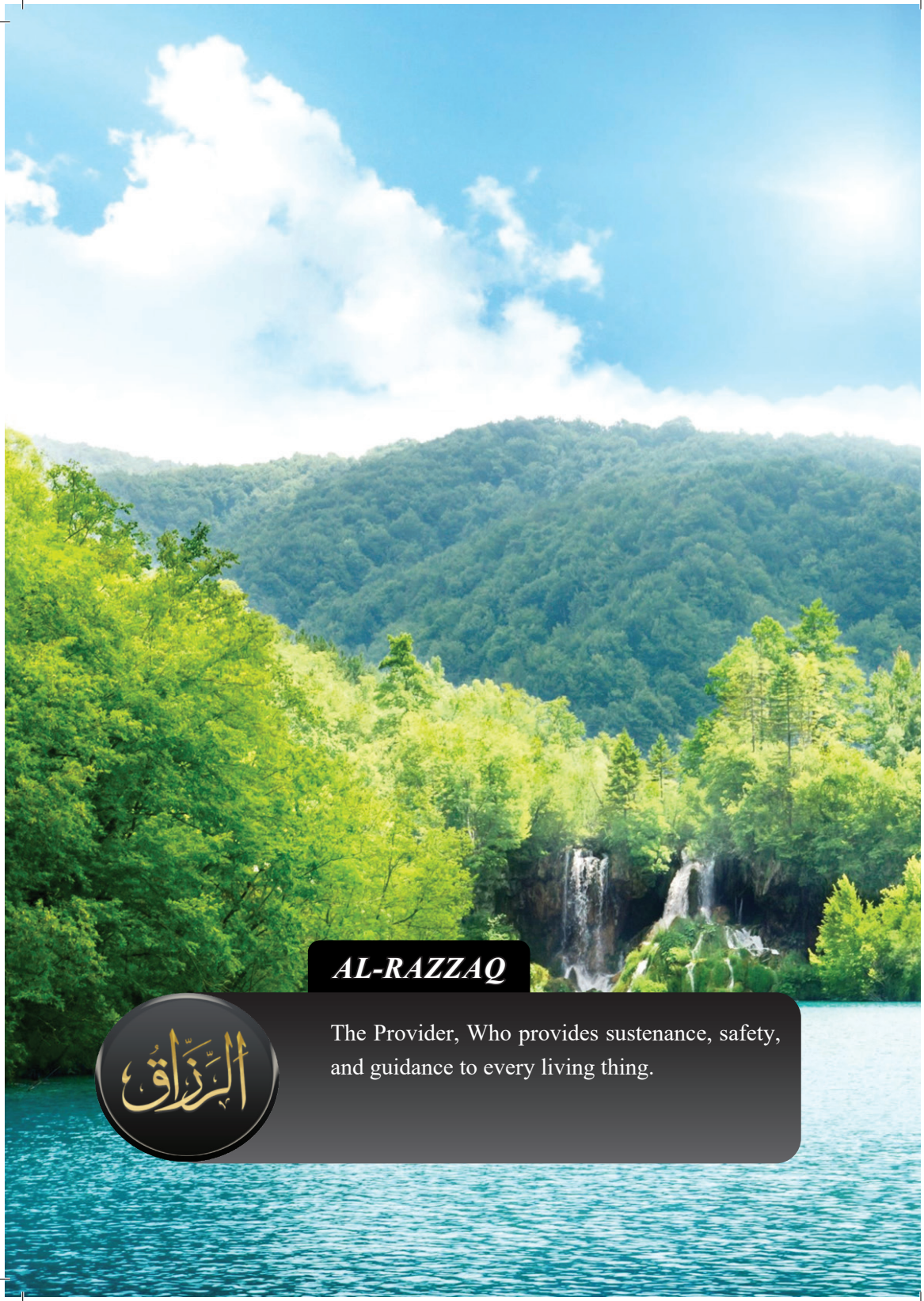
Al-Malik: The Sovereign Lord, Who has authority over all the Heavens and Earth.

Al-Noor: The Light, Who illuminates and guides us. In a chapter called Al-Noor, the Qur'an tells us, ***"Allah is the Light of the heavens and the earth."*** (Qur'an 24:35)

Al-Quddoos: The Holy, The Pure, The Blessed.

Al-Salam: The Source of Peace and Perfection, Who is free of any imperfection. He is always perfect; He does not have human characteristics such as becoming sick, hungry, thirsty, or cold.

Al-Baseer: The All-Seeing, Who sees all that goes on in the entire universe.


AL-RAZZAQ
الرَّزَّاق
The Provider, Who provides sustenance, safety, and guidance to every living thing.

The Beautiful Names of Allah (cont.)

As-Samee: The All-Hearing, Who hears everything. When we call or pray to Him, He hears us.

Al-Adheem: The Great One, Who is greater than anything or anyone in His creation.

Al-Ghafoor: The All-Forgiving, Who constantly forgives those who repent and return to Him.

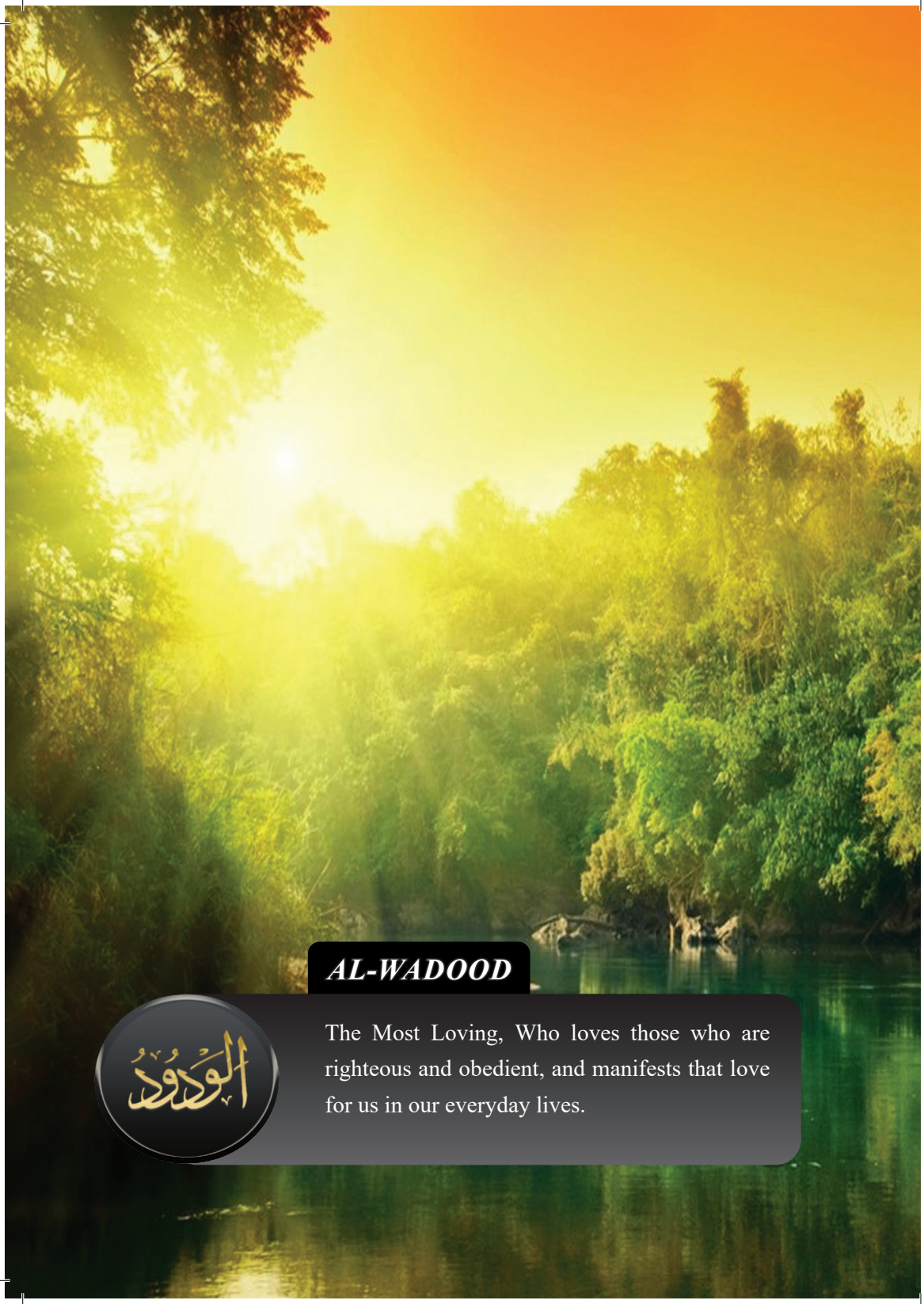
Al-Tawwab: The One Who accepts repentance. Allah loves for sinners to repent to Him, and He continuously welcomes and accepts our sincere repentance.

In contrast, human beings, even those who are closest to us, eventually tire of accepting our mistakes and of welcoming us back afterwards with the same enthusiasm.

Al-Ali: The Most High, The Sublime, Who is high above all His creation.

Al-Wadood: The Most Loving, Who loves those who are righteous and obedient, and manifests that love for us in our everyday lives. We should show gratitude for His love, and we should love others by wishing for them what we wish for ourselves.

Al-Hakam: The Judge, Whose judgment is perfectly just and cannot be escaped.


AL-WADOOD
الودود
The Most Loving, Who loves those who are righteous and obedient, and manifests that love for us in our everyday lives.

The Beautiful Names of Allah (cont.)

Al-Aleem: The All-Knowing, Who knows all that is apparent and all that is hidden; in the past, present, and future. ***"Not a leaf falls but that He knows it."*** (Qur'an 6:59)

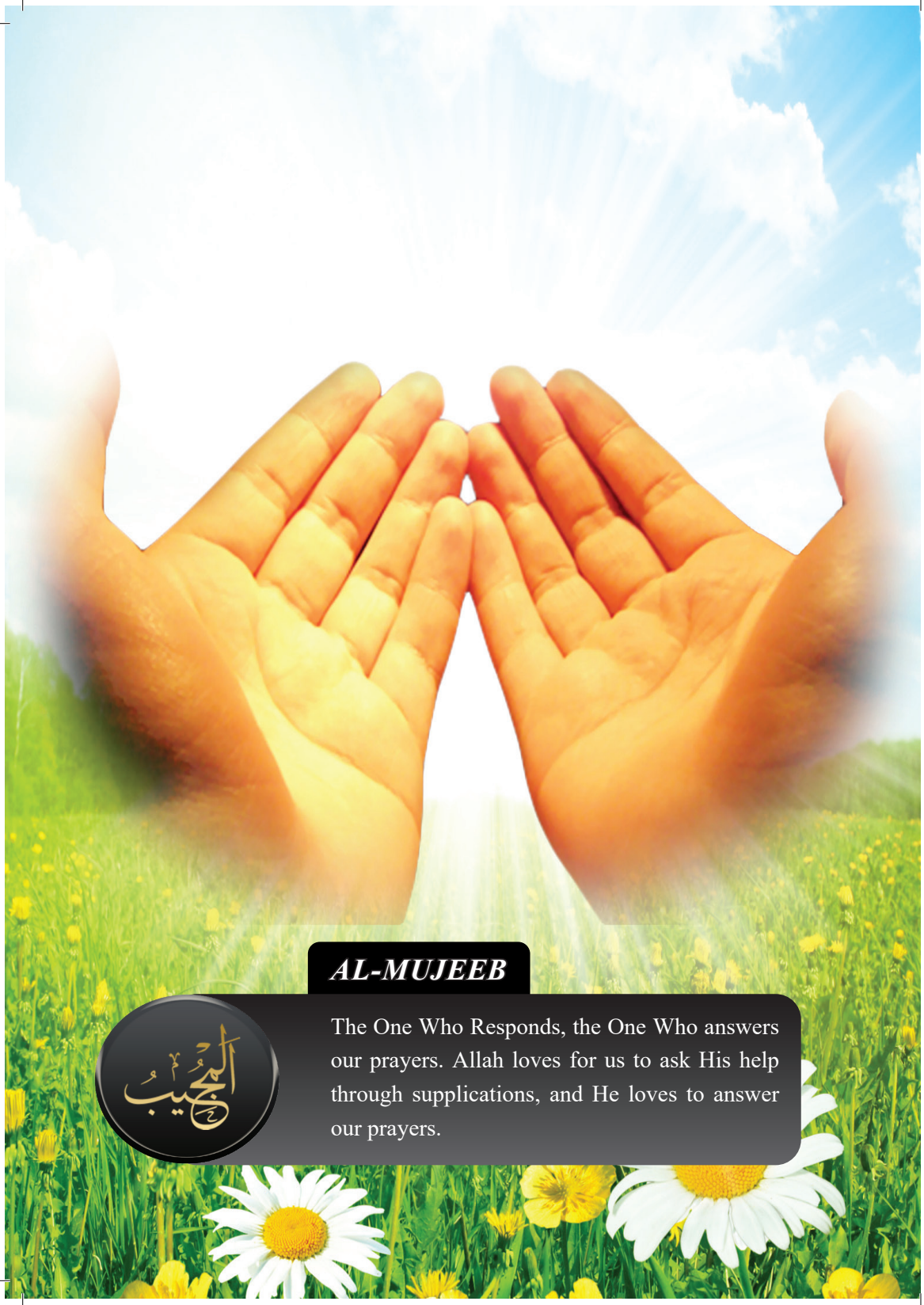
Al-Raoof: The Most Kind, Whose tenderness, gentleness, pity, and mercy are limitless.

Al-Razzaq: The Provider, Who provides sustenance, safety, and guidance to every living thing. Each of us will receive the provision that has been written for us, but we must work for it – in permissible ways, though, not by fraud or corruption.

Al-Haqq: The Truth, the True God, Whose words are the truth. Knowing that He is the antithesis of falsehood, we must strive to discover and uphold the truth in all we say and do – whether that truth is for us or against us.

Al-Haleem: The Forbearing – Allah is infinitely patient and forbearing. He does not hasten to punish, even those who sin, wrong others, or reject Him. Instead, He gives them time to repent and return to Him. Recognizing Allah's forbearance should inspire us to be more patient and forgiving with others. Just as Allah overlooks our shortcomings, we should strive to overlook the shortcomings of those around us.

So seek Allah. Learn His names. Reflect upon His attributes. Call upon Him. Turn to Him.


AL-MUJEEB
المجيب
The One Who Responds, the One Who answers our prayers. Allah loves for us to ask His help through supplications, and He loves to answer our prayers.

Attributes and Qualities of Allah (God)

Throughout history, many have been worshipped as gods, and some have claimed to be divine. But who is the True God?

Allah is distinguished from all others by His perfect names, attributes. and qualities. Let us explore some of His beautiful names and attributes and come to know Him better:

- The One true Allah (God) is unique in terms of His attributes. No one is like Him, and no human or animal characteristics can be attributed to Him.
- This True God is the Creator; He is neither created nor born.
- The One true Allah (God) has created us to worship Him alone. When we worship God only, we are liberated from the worship of idols, saints, celebrities, money, or anything else.
- The true Allah (God) is ONE, not three or more! He has no partners or equals.
- Allah (God) cannot be seen by human beings or other creatures in this life.
- Allah (God) is not manifested or incarnated in any physical forms of His creation.
- Allah (God) is eternal; He does not die or change.
- Allah the Creator is not in need of anything or anyone such as a mother, a wife, or a son; nor does He require food, drink, or any kind of help. It is others who need Him. These criteria, along with other qualities that belong to Allah alone, can help us evaluate any claim that someone or something is truly Allah.


المؤمن
المهيمن
العزيز
الجبار
الرزاق
الفتاح
السميع
البصير
الغفور
الشكور
العلي
الكبير
الودود
المجيد
الباعث
الشهيد
الحق
الحي
القيوم
الواجد
الماجد
الواحد
الأحد
الصمد
العفو
الرؤف
مالك الملك
المانع
الضار
النافع
الوارث
الرشيد

Have You Discovered its Real Beauty?

Part 6

THE LAST REVELATION





The Last Revelation

The Glorious Qur'an is the Final Revelation (the Last Testament), revealed by Allah (God) to Prophet Muhammad (may Allah's blessings and peace be upon him).

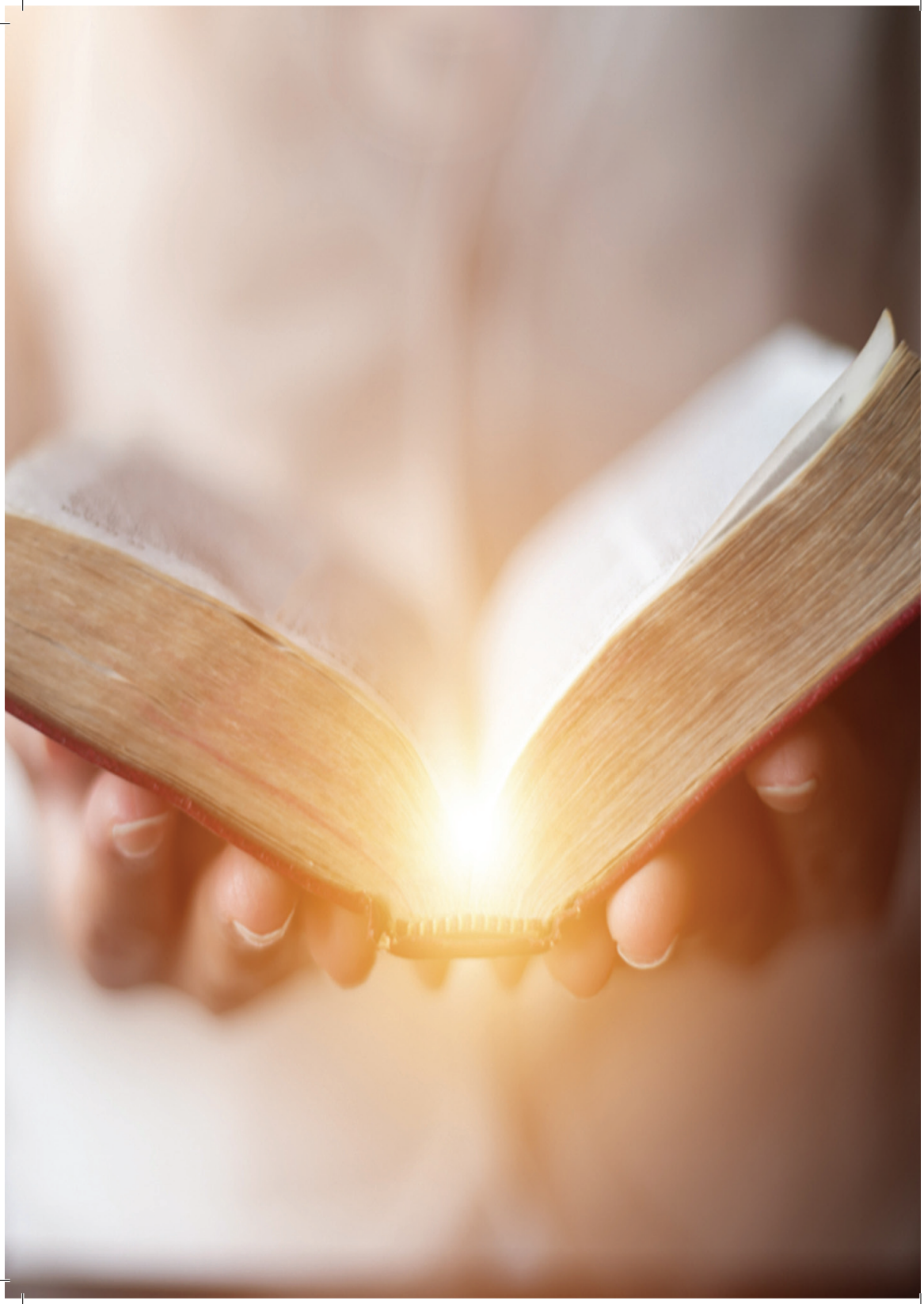
The Qur'an is a divine revelation from Allah, providing guidance and principles to govern and enrich every aspect of human life.

It speaks with the perfect knowledge of the Creator about His creation. It reveals the truth and invites humankind to the way of that truth. It contains important information about human destiny. It educates and raises people to the highest spiritual, moral, intellectual, and social levels as they strive to comprehend it and apply its teachings.

The Qur'an is an enduring miracle given to the final Prophet, Muhammad, as a sign of his prophethood. In this respect, Muslims regard it as unique and incomparable. Although it was revealed more than fourteen centuries ago, Muslims have preserved its original Arabic text and continue to recite it throughout the world. Indeed, Allah declares in the Glorious Qur'an that He Himself has revealed this divine message and has taken upon Himself its preservation (Qur'an 15:9).

Also, Allah states in the Qur'an:

- **"*Say: If mankind and the jinn were to unite to produce the like of this Qur'an, they could never produce its like, even if they were to aid one another.*"** (17:88)



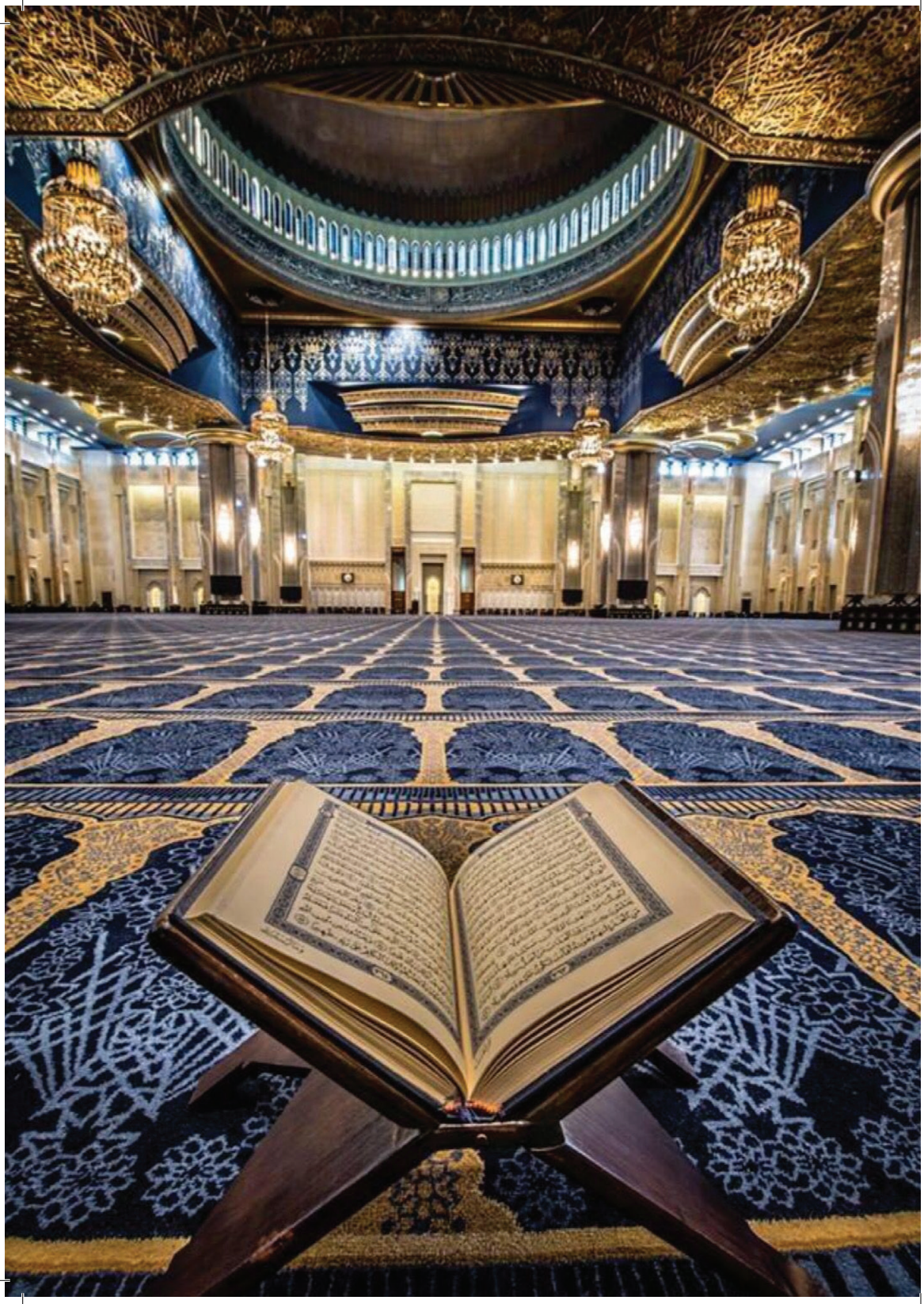
Beautiful Qur'anic Verses

In this section, I would like to share with you some beautiful verses from the infinite ocean of God's Word and wisdom–the Glorious Qur'an.

To discover more of these beautiful and profound treasures from the Word of Allah, the One True God, I invite you to read the Qur'an for yourself. Seek out a reliable and authentic translation, and take the time to read and reflect upon its message. You may also access a translation online through a reliable Islamic website. Please see the recommended Islamic websites listed at the end of this book.

For Muslims, every verse of the Qur'an is the Word of Allah. Let us therefore read and reflect upon some magnificent passages from the Glorious Qur'an that illuminate important teachings and concepts in Islam, including:

- **The Oneness of Allah, the One True God (*Tawheed*)**
- **Forgiveness and Salvation**
- **Justice**
- **Equality**
- **The Universality and Unity of the Message**
- **Allah and His Messenger**
- **Tranquillity and Paradise**
- **Men and Women in Islam**
- **Great Teachings and Moral Guidance**
- **What is Permitted and What is Forbidden**
- **Remembrance of Allah and Peace of Mind**



The Oneness of Allah (God) in the Qur'an

- **"*Allah - there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement?*"** (4:87)
- **"*O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded?*"** (35:3)
- **"*And He is Allah; there is no deity except Him. To Him is [due all] praise in the first [life] and the Hereafter. And His is the [final] decision, and to Him you will be returned.*"** (28:70)
- **"*And your god is One God. There is no deity [worthy of worship] except Him, the Most Compassionate, the Most Merciful.*"** (2:163)
- **"*Say, 'He is Allah, [Who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.'*"** (112:1-4)
- **"*And they were not commanded except to worship One God; there is no deity except Him. Exalted is He above whatever they associate with Him.*"** (9:31)

Indeed, the pure and crystal-clear concept of the Oneness of God–known in Arabic as *Tawheed*–is a central and essential theme of the Qur'an.



Forgiveness and Salvation in the Qur'an

- ***"Say, 'O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah.' Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."*** (Qur'an 39:53)

  When a soul repents and turns back to Allah, Allah receives His servant with acceptance and forgiveness. Yes, Allah forgives sins when we return to Him sincerely and repent with genuine hearts. What a beautiful promise of mercy and hope!

- ***"Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."*** (Qur'an 2:222)

  In Islam, Allah is the Source of peace, mercy, forgiveness, and guidance. He calls humanity away from hatred and wrongdoing and toward His light; away from sin and toward repentance; and away from despair and toward hope.

  The path to salvation is beautifully simple yet profoundly meaningful: turn back to Allah, believe in Him alone, sincerely repent for your sins, and strive to live a life of faith and righteous deeds. Islam teaches that no innocent person needs to be crucified or killed to bear the sins of others. Rather, every soul is responsible for its own deeds, while the door of Allah's mercy remains open to everyone who sincerely turns back to Him.

  This is the beautiful message of forgiveness and salvation in Islam: a message that gives the sinner hope, brings comfort to the broken heart, and offers the searching soul a path back to its Creator.



Justice in the Qur'an

- ***"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do."*** (Qur'an 5:8)

  Islam teaches us to uphold justice with everyone, whether friend or foe, at all times and under all circumstances, whether in times of peace or conflict. It calls us to conduct ourselves with justice and moral integrity, rather than allowing personal desires, prejudice, or changing circumstances to determine what is right and wrong.

- ***"Indeed, Allah commands you to render trusts to whom they are due, and when you judge between people, to judge with justice."*** (Qur'an 4:58)

  As a practical manifestation of its principles of mercy, justice, and human well-being, Islam calls for the protection of what Muslim scholars commonly refer to as **'the Five Necessities'**:

- **Religion**
- **Life**
- **Mind**
- **Honor and dignity**
- **Wealth and property**

These necessities represent fundamental aspects of human life that Islamic law seeks to preserve and protect. Their protection reflects the broader Islamic emphasis on justice, human dignity, responsibility, and the well-being of society.



Justice in the Qur'an (cont.)

The Glorious Qur'an emphasizes the sanctity of human life. Regarding the taking of an innocent life, it states:

- **"*It is as if he had killed humankind entirely. And whoever saves one – it is as if he had saved humankind entirely.*"** (5:32)

Concerning freedom of faith, the Glorious Qur'an states:

- **"*There is no compulsion in religion...*"** (2:256)

Thus, Islam teaches respect for human dignity and rejects compelling anyone to embrace the faith by force. This principle reflects the Islamic emphasis on faith, justice, mercy, kindness, and peaceful coexistence in dealing with others, including those who do not share the Islamic faith.

- **"*And do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.*"** (Qur'an 5:8)

Nevertheless, Islam and Muslims have sometimes been portrayed in ways that Muslims regard as unfair or inconsistent with Islamic teachings. Some writers, commentators, political or religious figures, and media outlets have characterized Islam or Muslims in connection with terrorism or have presented the historical spread of Islam primarily through the idea of forced conversion. Muslims have also objected to depictions that they consider offensive toward Allah–the One True God–or toward His final Messenger, Muhammad.

Such portrayals should not be confused with the principles found in Islam's primary sources. To understand Islam fairly, it is important to examine its teachings through its authentic sources: the Glorious Qur'an and the teachings and example of the Prophet Muhammad.



Consider These Questions:

- Is this what is meant by freedom–particularly freedom of speech? Does the treatment of Islam and Muslims sometimes reveal a double standard?
- Why are expressions such as "Christian terrorism," "Jewish terrorism," "Hindu terrorism," or "Buddhist terrorism" comparatively uncommon in public discourse, while terrorism is sometimes associated specifically with Islam or Muslims?
- Why is violence committed by some individuals who identify as Muslims sometimes described in explicitly religious terms, while violence committed by individuals from other religious or ideological backgrounds may be described differently? Terrorism is a crime, not a religion, and it should be condemned regardless of who commits it.
- Does freedom of speech give anyone the right to insult, curse, or deliberately demean other people, their beliefs, or their sacred figures? And where should society draw the line between freedom of expression and the responsibility to respect the dignity of others?
- Is this the understanding of civilization, democracy, freedom, and mutual respect that we want to pass on to younger generations through our schools, colleges, communities, and societies?
- And if Islam was truly spread simply by the sword, as is sometimes claimed, how do we explain the many people around the world who independently study Islam and subsequently choose to embrace it? There are numerous books, articles, personal accounts, websites, videos, and other resources in which people who have embraced Islam describe their journeys, their questions, and the reasons that led them to Islam.



Equality in the Qur'an

- **"*O humankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah (God) is the most righteous of you. Indeed Allah (God) is Knowing and Acquainted.*"** (49:13)

Confirming this ideal concept of equality in Islam, Prophet Muhammad declared in his Farewell Sermon:

- **O people, your God is one, and your father is one. You are all from Adam, and Adam is from dust. An Arab is not superior to a non-Arab, and a non-Arab is not superior to an Arab. A white has no superiority over a black, nor does a black have superiority over a white. You are all equal. No one has superiority over others except through piety and good action.**

- Islam teaches us not to hate or disparage others based on their race, skin tone, or nationality.
- Islam is a practical remedy for the scourge of racial conflict which the world witnesses.

In Islam, blacks and whites are brothers and sisters in the same human race. We are all descended from the same father, Adam, who was created from dust; thus we are all from the earth and we will all go back to the earth and turn into dust again.

This important lesson is derived from the above quotes from the Qur'an and the Prophet's last sermon. So why do some people feel false pride or act arrogantly toward others?



The Universality and Unity of the Message

Muslims believe in and deeply honor all of Allah's Prophets and Messengers, from Adam, Noah, Abraham, Ishmael, Isaac, Jacob, Moses, and Jesus to the final Prophet, Muhammad ﷺ. They do not reject one prophet while accepting another; rather, they believe that all were chosen by Allah and sent to guide humanity to the same fundamental truth: worship the One True God and submit to Him.

The Qur'an beautifully declares:

"*Say, 'We believe in Allah and what has been revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and what was given to Moses, Jesus, and the prophets from their Lord. We make no distinction between any of them, and to Him we submit.'*" (Qur'an 2:136)

Prophet Muhammad ﷺ further affirmed this profound bond among the Prophets, saying: **"I am the nearest of all people to Jesus, son of Mary. There was no prophet between him and me. The Prophets are brothers; their mothers are different, but their religion is one."**

Across different ages, nations, and lands, the Prophets carried the same timeless truth. Their names and circumstances were different, but their message was one: One Creator. One truth. One chain of Prophets. One call to every heart: **worship Allah alone**.



Other Beautiful Verses to Think About

The beauty, sweetness, and purity of the Glorious Qur'an are limitless. So, rather than offering commentary, let me simply share a selection of Qur'anic verses. I invite you to ponder them deeply, reflect upon their meanings, and allow their words to speak to you. Perhaps, as you reflect, you will discover for yourself even more of the treasures contained within the Final Testament–the Qur'an.

Allah and His Messenger:

- **"*It is He (Allah) who sent His Messenger (Muhammad) with guidance and the religion of truth...*"** (48:28)
- **"*Muhammad is not the father of any of your men, but (he is) the Messenger of Allah and the last of the Prophets. And ever is Allah, of all things, Knowing.*"** (33:40)

Tranquillity and Paradise:

- **"*It is He (Allah) who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith... That He may admit the believing men and the believing women to gardens beneath which rivers flow, to abide therein eternally and remove from them their misdeeds – and ever is that, in the sight of Allah, a great attainment.*"** (48:4-5)
- **"*O reassured soul, return to your Lord, well-pleased and well-pleasing [to Him], and enter among My [righteous] servants and enter My Paradise.*"** (89:27-30)
- **"*Surely in the remembrance of Allah do hearts find comfort.*"** (Qur'an 13:28)



Other Beautiful Verses to Think About (cont.)

Men and Women in Islam:

- "***Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so – for them Allah has prepared forgiveness and a great reward.***" (33:35)
- "***And whoever does righteous deeds, whether male or female, while being a believer – those will enter Paradise...***" (4:124)

Great Teachings:

- "***And hasten to forgiveness from your Lord and a garden [i.e., Paradise] as wide as the Heavens and Earth, prepared for the righteous, who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people – and Allah loves the doers of good; and those who, if they commit an immorality or wrong themselves, remember Allah and seek forgiveness for their sins – and who can forgive sins except Allah? – and [who] do not persist in what they have done while they know. Those – their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally. Excellent is the reward of the [righteous] workers.***" (3:133–136)



Other Beautiful Verses to Think About (cont.)

Do's and Don'ts:

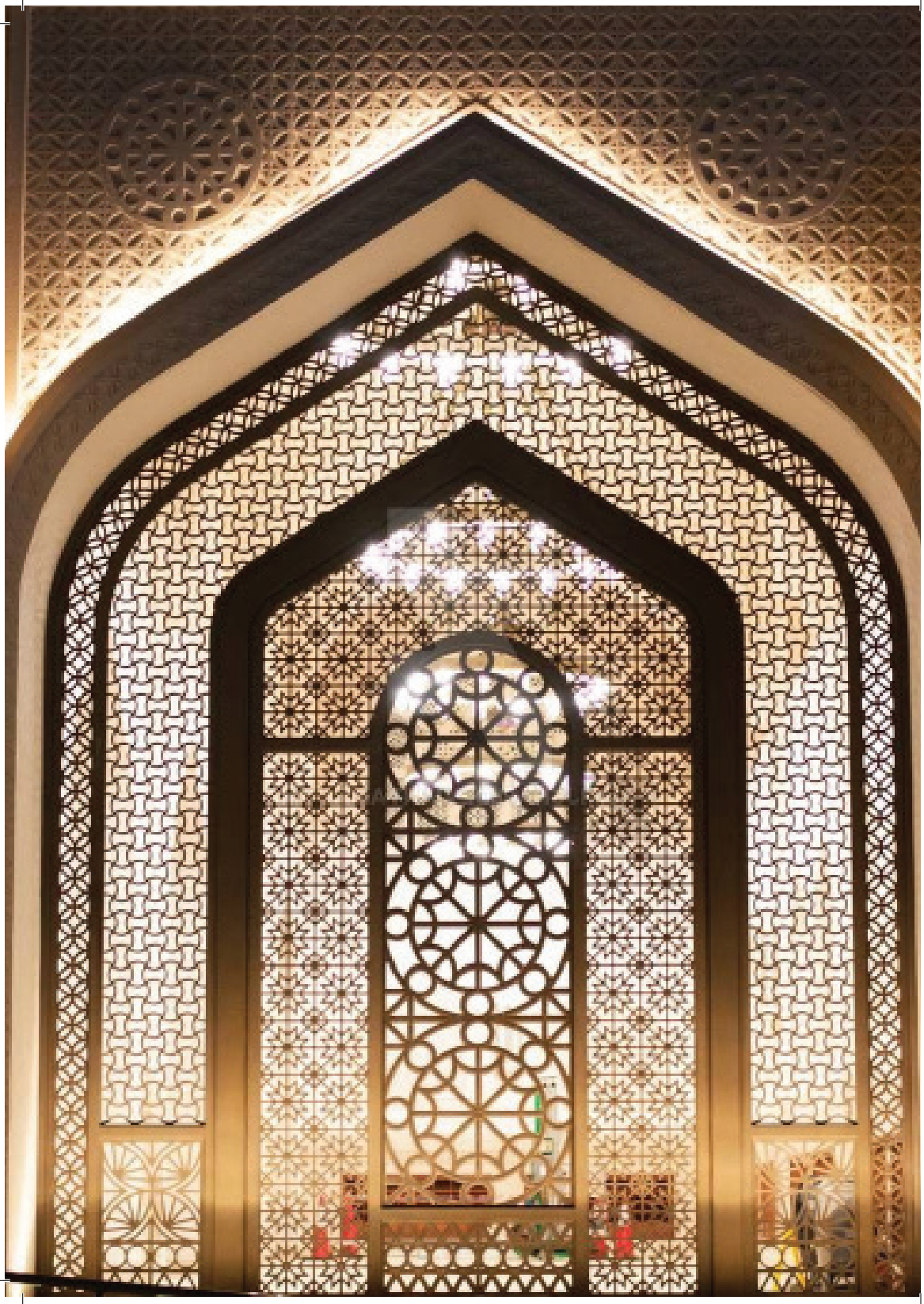
- **"*Do not worship other than Allah, and to parents do good and to relatives, orphans, and the needy, and speak to people good words...*"** (2:83)

Remembrance of Allah and Peace of Mind:

- **"*Those who believe and whose hearts find tranquility in the remembrance of Allah. Surely, in the remembrance of Allah do hearts find tranquility.*"** (13:28)

Indeed, the truths, guidance, benefits, and wonders of the Glorious Qur'an are inexhaustible. Its depths cannot be fully fathomed, nor can its treasures ever be exhausted. The more we read it, the more we discover; and the more deeply we reflect upon it, the more it reveals to us. Remarkably, its verses can speak to us in new ways at every stage of our lives, as though we were encountering them for the very first time. This is one of the enduring wonders of the Qur'an: its words remain timeless, yet their meaning and impact continue to unfold, inviting us again and again to read, reflect, and discover.

There are many other fascinating dimensions of the Qur'an that I have not explored here, including the miracles that testify to its authenticity, the extraordinary excellence of its language, and the remarkable insights it contains concerning the natural world and healing. These subjects, among many others, deserve a much fuller treatment, but I have intentionally left them aside for now in order to keep this section concise and focused.




Have you Discovered its Real Beauty?
Part 7
THE FINAL
MESSENGER



The Final Messenger

Muhammad ﷺ, the son of Abdullah, was born in Makkah around 570 CE. From an early age, he was known among his people as **Al-Ameen**–"the Trustworthy"–a title that reflected the integrity, honesty, and trustworthiness for which he was widely respected. At the age of forty, Muhammad ﷺ received the first revelation from Allah through the Angel Gabriel (Jibreel). In the beginning, he was instructed to call those closest to him to Islam, including his beloved wife, Khadijah. As the revelation continued, Allah commanded him to proclaim His message openly and to convey it to all humankind.

For the remainder of his life, Prophet Muhammad ﷺ devoted himself to conveying the message entrusted to him. He taught through both his words and his actions, embodying the principles he preached and providing humanity with an exemplary model of faith, character, mercy, justice, and devotion to Allah. In 632 CE, after a life devoted to conveying the divine message, Prophet Muhammad ﷺ passed away in Madinah at the age of sixty-three.

Prophet Muhammad is called **"*the Seal of the Prophets*."** As the final Prophet, he was sent to confirm all the truth that had been revealed before him, including the original Gospel of Jesus. The Glorious Qur'an testifies that **"*Muhammad is the Messenger of Allah and last of the Prophets.*"** (33:40)

Confirming the link between Jesus and him, Prophet Muhammad promised, **"If a man believes in Jesus and then believes in me, he will get a double reward." He also stated, "I am the nearest of all the people to Jesus, the son of Mary, for there was no prophet between him and me."** These Prophetic sayings show us how Muhammad honored Jesus عليه السلام (peace be upon them).



Muhammad's Distinguished Personality

Muhammad ﷺ–from the time of his childhood and youth, through the years of his prophethood, and up until his death–has been recognized by fair-minded people throughout history as a special and noble personality with a unique character and morals. He was merciful, honest, sincere, kind, and humble. Every detail of not only his public utterances but also his private life has been authentically documented and faithfully preserved up to the present day.

In his book, *Muhammad: The Prophet of Islam,* Professor Ramakrishna Rao says: Muhammad was a Prophet, a Messenger, a religious teacher, a social reformer, a moral guide, a leader, a statesman, a faithful friend, a wonderful companion, a devoted husband, and a loving father.

Professor Rao explains: The personality of Muhammad, it is most difficult to get into the whole truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes! There is Muhammad, the Prophet. There is Muhammad, the Warrior; Muhammad, the Businessman; Muhammad, the Statesman; Muhammad, the Orator; Muhammad, the Reformer; Muhammad, the Refuge of Orphans; Muhammad, the Protector of Slaves; Muhammad, the Emancipator of Women; Muhammad, the Judge; Muhammad, the Saint. In all these magnificent roles and in all these departments of human activity, he is equally heroic. He concludes that Muhammad is a **"perfect model for human life"**.



Muhammad's Distinguished Personality (cont.)

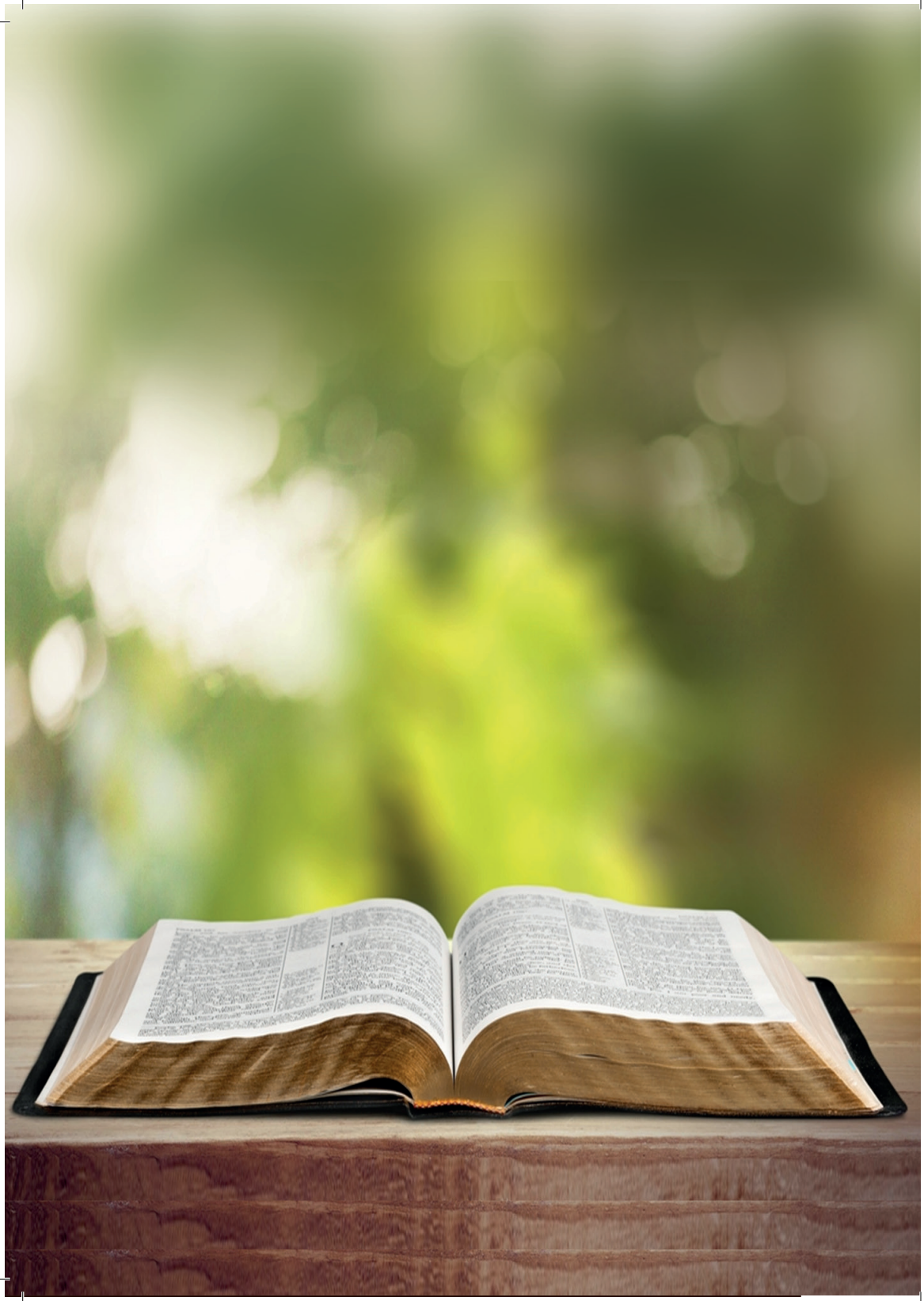
Historically, in the astonishingly brief span of just twenty-three years of his prophethood, Prophet Muhammad brought about a transformation of the Arabian Peninsula so profound that it stands as one of the most remarkable chapters in human history.

- **He transformed a people–from paganism and idolatry to submission to Allah, the One True God…**
- **From tribal rivalries, feuds, and relentless warfare to brotherhood, solidarity, and social cohesion…**
- **From drunkenness, indulgence, and moral decadence to sobriety, self-restraint, and piety…**
- **From lawlessness and anarchy to order, discipline, and a life governed by divine guidance…**
- **And from deep moral and spiritual decline to a standard of character and moral excellence that would leave an enduring mark on civilization.**

The magnitude of this transformation is difficult to comprehend. An entire society was reshaped–not merely in its beliefs, but in its values, conduct, relationships, laws, and way of life.

Human history offers few, if any, examples of a transformation so comprehensive taking place within such a remarkably short period.

And perhaps most astonishing of all is this: **All of this unfolded in little more than two decades**.



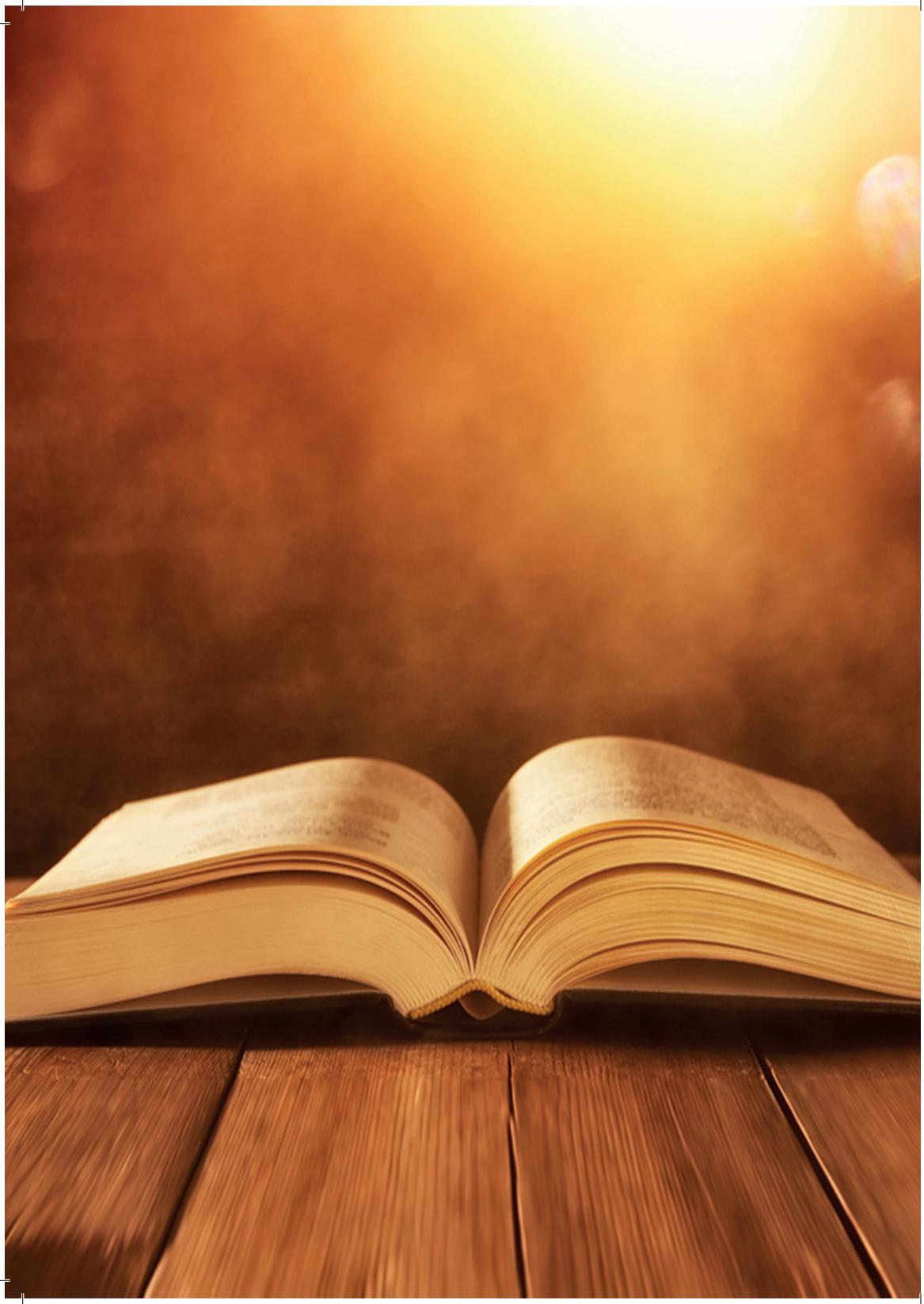
Prophet Muhammad in the World's Scriptures

Although a detailed examination of all the prophecies and references concerning the coming of Prophet Muhammad ﷺ in the scriptures and religious writings of other traditions lies beyond the scope of this book, Muslim scholars have identified significant passages that they understand as pointing to his coming and mission. Such references have been discussed not only in Jewish and Christian scriptures, but also in Hindu, Buddhist, and other religious traditions.

This is a substantial field of study, documented in numerous books, scholarly works, articles, and other sources. The examples presented here are only a glimpse of a much broader body of research and are intended to encourage the reader to explore the evidence more deeply.

In his book *Muhammad in the Bible*, Professor Abdul-Ahad Dawud (formerly the Reverend David Benjamin) notes that "the Bible foretells the advent of a prophet who is 'like unto' Moses. We read the following words in the Book of Deuteronomy, Chapter 18, Verse 18: **'*I will raise them up a Prophet from among their brethren, like unto thee; and I will put my words in his mouth.*'** If these words do not apply to Muhammad, then they remain unfulfilled. Jesus himself never claimed to be the Prophet alluded to... Jesus, according to Christian beliefs, will appear as a Judge and not as a law-giver, but the promised one has to come with **'*a fiery law in his right hand.*'"** (Deut. 33:2)

Muslim scholars assert that this prophecy applies to none other than Muhammad because Moses and Muhammad are alike in



many ways. Their names begin with the same letter; they are alike in their normal births, marriages, missions, and normal deaths; both were Prophets, rulers, leaders, and statesmen; and both brought a ***"fiery law."*** On the other hand, Jesus is unlike Moses in his birth, mission, and end; Jesus did not get married, nor did he rule his people or fight wars as Moses did.

It is worth mentioning that **"*a Prophet from among their brethren*"** means a Prophet from the brothers of the Israelites (namely the Ishmaelites, who were the Arabs), not from the Israelites themselves.

In the existing version of the New Testament, Jesus prophesies the coming of another Comforter, declaring, **"*and he shall give you another Comforter.*"** (John 14:16)

Jesus is also recorded as speaking of a coming messenger whom he called the *"Comforter"* and the *"Spirit of truth"*:

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment... I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me..." (John 16:7–14)

These words have been understood by Muslim scholars as referring to the coming of the Prophet Muhammad. The description is particularly significant: Jesus speaks of one who would come after him, guide humanity to the truth, speak what he hears, and convey what is given to him.



Who is this "Another Comforter"?

From an Islamic perspective, the prophecy concerning the coming of the Comforter finds its fullest fulfillment in the Prophet Muhammad for several reasons. Among the most significant are the following:

- Jesus' reference to ***"another Comforter"*** cannot mean the Holy Spirit. (Many Christians believe in a Trinity consisting of God the Father, God the Son, and God the Holy Spirit). According to the Bible, the Holy Spirit was there before and during the mission of Jesus, while the Comforter was to come after!
- Muhammad came to warn people against sinning and to command them to be righteous. He was a ruler and a judge, with a ***"law"*** in ***"his right hand"***.
- Muhammad guided people to the ultimate truth concerning the One True God, the purpose of this life, the Hereafter and eternal life, and many other truths.
- Muhammad informed us of things to come, through the many prophecies and miracles given to him by the One Who sent him, Allah the Creator.
- Muhammad was a Prophet who did not ***"speak of himself; but whatsoever he shall hear, that shall he speak."*** (John 16:13)

  He was the instrument through whom God revealed His Word, the Glorious Qur'an, which he recited in the name of Allah. The Bible prophesied that ***"he shall speak in My name..."*** (Deut. 18:19). In fact, the chapters of the Glorious Qur'an are preceded by this phrase: ***"In the Name of Allah (God)"***.


رسول الله

Who is "That Prophet"?

Far from diminishing Jesus, Prophet Muhammad ﷺ and the Glorious Qur'an honor and exalt him as one of Allah's greatest Prophets and Messengers. Muslims love and revere Jesus (Isa) and his noble mother, Mary (Maryam). Indeed, many Muslim families proudly give their children the names Isa and Maryam, the Arabic names of Jesus and his mother. Maryam holds such an honored position in Islam that an entire chapter of the Qur'an bears her name.

Against this background, another passage in the Gospel of John invites reflection. When the Jewish leaders questioned John the Baptist about his identity, he explicitly denied being the Christ and then denied being Elijah. They then asked him a third question: ***"Are you that Prophet?"*** John answered, ***"No."*** The passage reads:

"And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No." (John 1:19–21)

The wording is striking: the question about ***"that Prophet"*** is presented separately from the questions about the Christ and Elias (Elijah). This naturally raises an important question: Who was the Prophet they were expecting, and whom did they have in mind when they asked John about ***"that Prophet"***?



Who is "That Prophet"? (cont.)

Let us pause and reason together: Who is the Prophet referred to in this Biblical passage?

"Are you that Prophet?" And he answered, "No." – (John 1:21)

John the Baptist explicitly denied being ***"that Prophet,"*** just as he denied being the Christ. So who, then, was this promised Prophet whom John said he was not?

At this point, every sincere seeker of truth should pause and ask with an open heart: Who is ***"that Prophet"***? Who came after John and Jesus to reaffirm the original call of the Prophets–to worship the One True God, Allah, alone?

The answer, according to Islam, is Prophet Muhammad–the final Messenger of Allah, who came not to reject Jesus or the Prophets before him, but to confirm their original message and call humanity once again to the pure worship of the One True God.

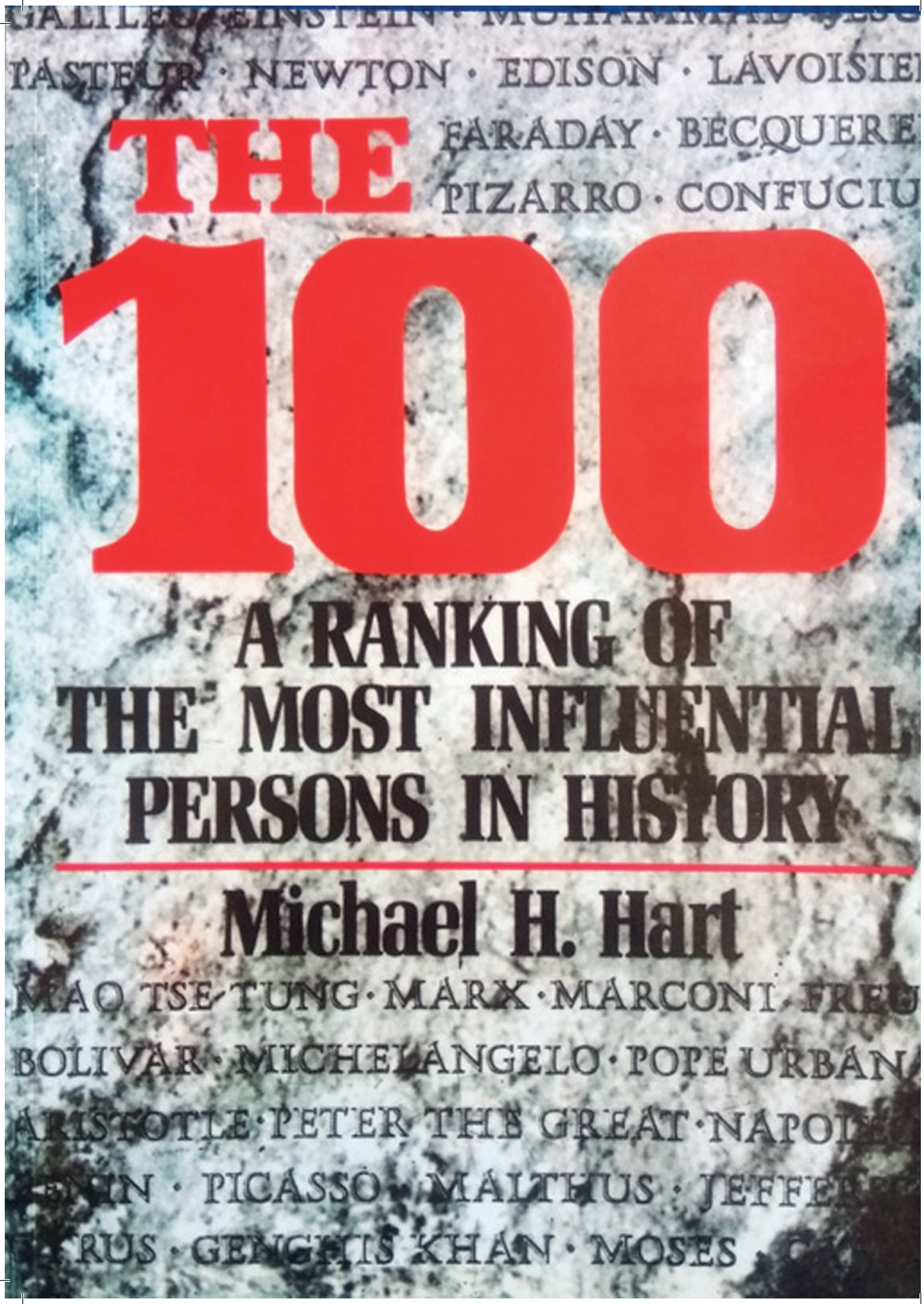
So, the question remains: **Who is *"that Prophet"*?**

Could it be the Prophet Muhammad?

The answer deserves to be discovered through sincere reflection, careful examination, and an open-minded search for the truth.



Muhammad in Arabic Calligraphy


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THE
100
A RANKING OF
THE MOST INFLUENTIAL
PERSONS IN HISTORY
Michael H. Hart
MAO TSE-TUNG · MARX · MARCONI · FREU
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PICASSO · MALTHUS · JEFFE
GENGHIS KHAN · MOSES

What They Have Said About Prophet Muhammad

A great deal of literature has been written about Prophet Muhammad (may Allah's blessings and peace be upon him). Below are just a few statements from well-known figures.

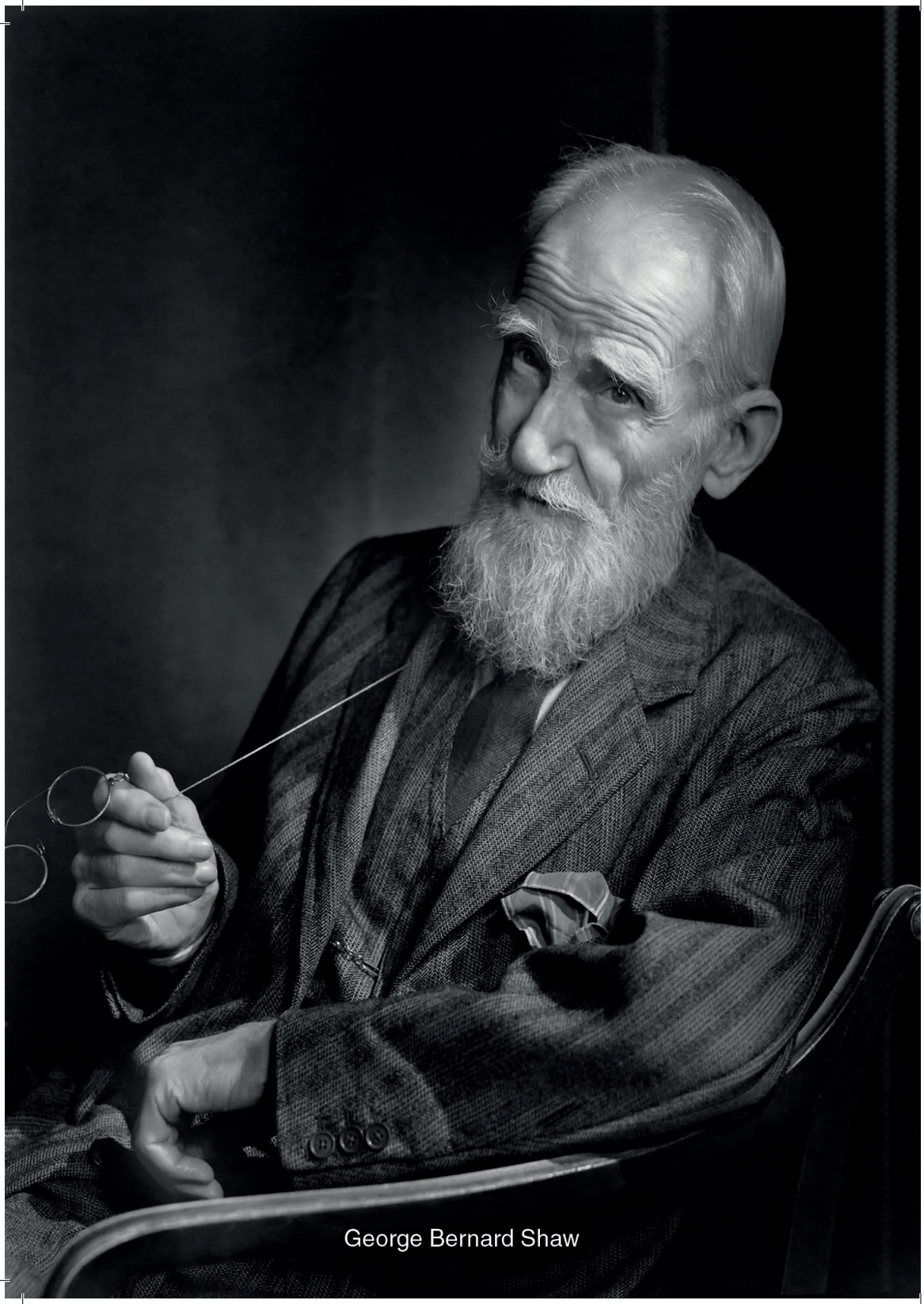
Lamartine (a famous historian) asked: "If greatness of purpose, smallness of means and outstanding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad?"

Lamartine concluded: "As regards all the standards by which Human Greatness may be measured, we may well ask, Is there any man greater than he?" *(Histoire de la Turquie,* Paris, 1854, Vol. II, pp. 276-277)

In his book, *The 100: A Ranking of the Most Influential Persons in History*, Michael H. Hart stated: "My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels."

Recognizing the extraordinary breadth of Muhammad's influence, historian Michael H. Hart concluded: "It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad to be considered the most influential single figure in human history."

Similarly, George Bernard Shaw, in his book *The Genuine Islam,* wrote: "I believe that if a man like him were to assume the leadership of the modern world he would succeed in solving its problems in a way that would bring to this world much needed peace and happiness."



George Bernard Shaw

Shaw added: "He was by far the most remarkable man that ever set foot on this earth. He preached a religion, founded a state, built a nation, laid down a moral code, initiated numerous social and political reforms, established a powerful and dynamic society to practice and represent his teachings and completely revolutionized the worlds of human thought and behavior for all times to come."

Mahatma Gandhi explained: "I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission." *(Young India Newspaper)*

Wolfgang Goethe (a famous European poet) believed that: "He is a prophet and not a poet and therefore his Koran is to be seen as a divine law and not as a book of a human being, made for education or entertainment."

The *Encyclopaedia Britannica* cited: "A mass of detail in the early sources show that he was an honest and upright man who had gained the respect and loyalty of others who were like-wise honest and upright men... Muhammad is the most successful of all Prophets and religious personalities." (Vol.12)

Thomas Carlyle stated in *Heroes and Hero Worship*: "How one man single-handedly could weld warring tribes and wandering Bedouins into a most powerful and civilized nation in less than two decades... The lies (Western slander) which well-meaning zeal has heaped round this man (Muhammad) are disgraceful to ourselves only."



John Esposito (a professor of religion and international affairs, Georgetown University, USA) pointed out in his book, *Islam: The Straight Path:* "Muhammad was among those great religious figures, prophets and founders of religions, whose remarkable character and personality inspired uncommon confidence and commitment."

He added: "His phenomenal success in attracting followers and creating a community-state that dominated Arabia could be attributed not only to the fact that he was a shrewd military strategist but also to the fact that he was an unusual man... Muhammad's followers found him righteous, trustworthy, pious, honest and compassionate." He also pointed out that "Muhammad was not the founder of Islam; he did not start a new religion."

Esposito concluded: "Islam brought a reformation; it was the call once again to total submission (Islam) to Allah and the implementation of His will as revealed in its complete form one final time to Muhammad, the last, or 'seal,' of the prophets. Thus, for Muhammad, Islam was not a new faith but the restoration of the true faith."

W. Montgomery Watt (a non-Muslim professor of Arabic and Islamic Studies at the University of Edinburgh), wrote in his book *Muhammad at Mecca*: "His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement–all argue his fundamental integrity."

W. Montgomery Watt wrote: "To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad." – W. Montgomery Watt, *Muhammad at Mecca* (Oxford University Press, 1953), p. 52.



Beautiful Sayings by Prophet Muhammad

The following are a few beautiful selections from the sayings of the Prophet Muhammad ﷺ. Though brief and simple, they carry profound meaning and wisdom. They offer a glimpse into the beauty of his character and the compassion, mercy, and guidance at the heart of his teachings:

- **"A good word is charity."**
- **"A sincere smile is charity."**
- **"The best of you are the best in character."**
- **"Removing a harmful thing from the path is charity."**
- **"The best aspect of faith is patience and tolerance."**
- And when the Prophet Muhammad ﷺ was asked, **"Which aspect of Islam is best?" he replied: "To feed others and to greet those you know and those you do not know."**

Moreover, the Prophet Muhammad ﷺ said:

- **"The Compassionate One has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in Heaven will show mercy to you."**
- **"None of you truly believes until he loves for his brother what he loves for himself."**
- **"He who eats his fill while his neighbor goes to bed without food is not a believer."**
- **"The powerful is not he who knocks the other down; indeed the powerful is he who controls himself in a fit of anger."**
- **"The best of you is he who is best to his family, and I am the best among you to my family."**



- **“The best of you are those who are best to their women.”**
- **“The best of Islam is to behave with gentleness and tolerance.”**
- **“The best people are those most beneficial to [other] people.”**

These are just some examples of the Prophet’s wise, wonderful, and golden sayings.

In these few words, the Prophet ﷺ teaches that goodness does not belong only to grand acts or to those who have great wealth or power. It can be found in the smallest gestures of everyday life: a kind word when someone is discouraged, a genuine smile that makes another person feel seen, patience when we are tested, generosity toward someone in need, or simply removing an obstacle from another person’s way.

Even greeting a stranger is presented as an expression of goodness. Feeding another person is not merely an act of generosity; it is an expression of human dignity and care. And good character is not treated as something secondary to faith–it is presented as one of its finest expressions.

This is one of the beautiful features of the Prophet’s teachings: they transform ordinary moments into opportunities for goodness. A smile can become charity. A kind word can become charity. Helping someone can become charity. Showing patience can become an act of faith.

The message is both simple and profound: you do not have to be wealthy to give, powerful to make a difference, or extraordinary to do good. Every person, in every circumstance, has the ability to bring a little more kindness into the lives of others.

Perhaps this is part of what makes the Prophet Muhammad’s ﷺ teachings so enduring. They invite us to look at our everyday interactions differently–to see kindness not as a small or

insignificant virtue, but as something capable of transforming both the giver and the recipient.

In a world that can often feel hurried, divided, and impersonal, these teachings offer a gentle reminder: a better world can begin with something as simple as a good word, a sincere smile, a helping hand, or a gesture of generosity toward someone we may not even know.

Prophet Muhammad also practiced what he taught; his dealings and behavior toward others reflected his special and unique personality in his morals, mercy, honesty, sincerity, kindness, truthfulness, humbleness, generosity, forgiveness, patience, tolerance, and many other virtues.

The stories of the Prophet's magnificent personal attributes are too numerous to mention here, so let us take just one example.

- After his Makkan opponents rejected him and refused his message of Islam...
- After they persecuted and mistreated him, trying to kill him...
- After they tortured and killed many of his followers and friends...
- After they fought him and his companions, driving them out of their homes and seizing their properties and land...

How did Prophet Muhammad (may Allah's blessings and peace be upon him) treat these enemies when he entered Makkah and liberated it from idolatry and paganism?

In the wake of this momentous victory for Prophet Muhammad and the Muslims, at the climax of their joy, rapture and happiness at coming back home to the sacred city of Makkah, Prophet Muhammad ﷺ gathered the Makkans, who were afraid that he would harm or even kill them in revenge for their past abuse and killing of Muslims. The Prophet Muhammad then asked them,

"What do you think I am going to do with you?"

They replied, "You are a generous brother and the son of a generous brother."

Despite all that had happened, the Prophet did not respond with anger or revenge. Instead, he chose forgiveness. With mercy, dignity, and compassion, he said: **"No harm will come to you. Go, for you are free."**

In that moment, forgiveness was not merely spoken of–it was lived. Those who had once opposed him stood before him at a time when he had every opportunity to seek retribution, yet he chose mercy over revenge and reconciliation over punishment. This was the character of Muhammad ﷺ: a man who taught forgiveness not only with his words, but through his actions. His response reminds us that true strength is not always found in the power to punish, but sometimes in the ability to forgive when one has the power to do otherwise.

Describing this unprecedented historic event, Professor John Esposito stated: "Eschewing vengeance and the plunder of conquest, the Prophet instead accepted a settlement, granting amnesty rather than wielding the sword toward his former enemies. For their part, the Meccans converted to Islam."

In contrast, are you aware of the atrocities committed by various 'superpower' nations throughout human history, when they unjustly attacked, invaded, and tortured others?

The more we discover about Muhammad's life, the more we come to realize his excellent conduct and character, and that he was ***"sent as a mercy to the worlds."*** (Qur'an 21:107)

Prophet Muhammad said, **"I have been sent to perfect the noble traits of character."**

Confirming this fact, Allah tells him in the Glorious Qur'an:

- ***"Indeed, you are of a great moral character."*** (68:4)

Key Islamic Names and Terms

Allah: Allah is the Arabic name of the One True God, the Creator of everything. Islam teaches that Allah is the God of all humankind. Arabic-speaking Jews and Christians also use the name Allah to refer to God, and it is the word used for God in Arabic-language Bibles.

Muhammad ﷺ (may Allah's blessings and peace be upon him): The final Messenger of Allah, the One True God. Muhammad was sent to all humankind to convey God's final message.

The Glorious Qur'an: the final revelation and eternal Word of Allah, revealed to His beloved Messenger, Prophet Muhammad (may Allah's blessings and peace be upon him), as a timeless source of guidance, wisdom, mercy, and light for all of humanity..

Islam: Submission to the will of Allah, the One True God.

Muslim: A person who submits to Allah, the One True God, and worships Him alone.

Mosque (*Masjid*): A clean place of worship where Muslims gather mainly to pray and worship Allah.



Allah
in Arabic
Calligraphy



Muhammad
in Arabic
Calligraphy



A Muslim
Prays to Allah, and
Worships Him Alone



The Qur'an
The Final Word of
Allah, the True God

Shahadah: The Testimony of Faith
(The Gateway to Islam)

***Shahadah* – The Testimony of Faith**

A person who sincerely embraces Islam declares this *Shahadah*:

"I testify that there is no god but Allah, and I testify that Muhammad is the Messenger of Allah."

In Arabic transliteration:

ASH-HADU ALLA ILAHA ILLA ALLAH,
WA ASH-HADU ANNA MUHAMMADAN RASOOLU ALLAH.



Please feel free to listen to this testimony in Arabic.

Scan or tap the QR code to open the link.

This declaration of faith is known as the *Shahadah* (Testimony of Faith). It is the first and most fundamental pillar of Islam. Whoever sincerely believes these words and declares them embraces Islam.

The *Shahadah* beautifully summarizes the essence of Islam: belief in Allah alone as the One True God, who alone is worthy of worship, and belief that Muhammad (may Allah's blessings and peace be upon him) is His final Messenger. It reflects the truth, beauty, clarity, and simplicity of the Islamic faith.

Are You Curious?

If you are curious about Islam and would like to discover more, we warmly invite you to continue your journey of learning and exploration.

If you are sincerely looking for answers and seeking to understand Islam more deeply, we warmly invite you to explore further, ask questions, and discover more at your own pace.

And if your journey leads you to consider embracing Islam, we would be honored to hear from you and offer whatever guidance and support we can.

To learn more, explore additional resources, or get in touch with us, please visit:

www.discoveritsbeauty.com

Scan or tap the QR code to open the link.

May your sincere search for truth lead you to the One True God, bring you closer to your Creator, and guide you toward the truth, peace, and purpose you seek.

Final Remarks

After reading this book, you may find yourself reflecting on some of the most important questions about your life, your Creator, and the purpose of your existence:

Who is the One True God? Why were you created? What does your Creator ask of you? And where can you find the truth?

Despite the negative portrayals of Islam and Muslims that you may have encountered in some media and public discourse, Islam continues to attract people around the world and is widely reported as one of the world's fastest-growing religions. What are they discovering? What questions are they finding answers to? What is it about the Qur'an and its message that continues to speak to people across cultures and generations?

These questions deserve more than assumptions, stereotypes, or second-hand impressions. They deserve sincere reflection and honest examination. So, if you are sincerely looking for answers, I invite you to discover Islam for yourself. Explore the Qur'an with an open mind and an open heart. Consider its message about the One True God. Reflect upon the life and teachings of Prophet Muhammad. Consider what Islam teaches about worship, forgiveness, justice, mercy, human dignity, and the purpose of life.

You do not have to begin with every answer. You only need the willingness to ask sincere questions and to follow the truth wherever it leads.

And if you are searching for the truth, you might simply turn to the One True God and ask Him to guide you. A sincere search for truth can begin with a single question, a moment of reflection, or a simple prayer.

Perhaps the most important step is to encounter the message itself–not merely what others have said about it.

Read. Reflect. Explore. And seek the truth with sincerity.

A Note About the Contents

You may have noticed that the Contents section appears at the end of this book rather than at the beginning. This was intentional.

I wanted to invite you to begin this journey without knowing exactly where it would lead. I wanted the pages to unfold naturally, allowing the questions, reflections, and discoveries to reveal themselves along the way.

Now that you have reached the end, you will find the complete Contents–an overview of the journey you have just taken.

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Useful Islamic Websites:

http://www.allahsquran.com
http://www.quranexplorer.com
http://www.islamhouse.com
http://www.edialogue.org
http://www.islamreligion.com
http://www.newmuslimguide.com
http://www.guidetoislam.com/en/
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Other Books by the Author

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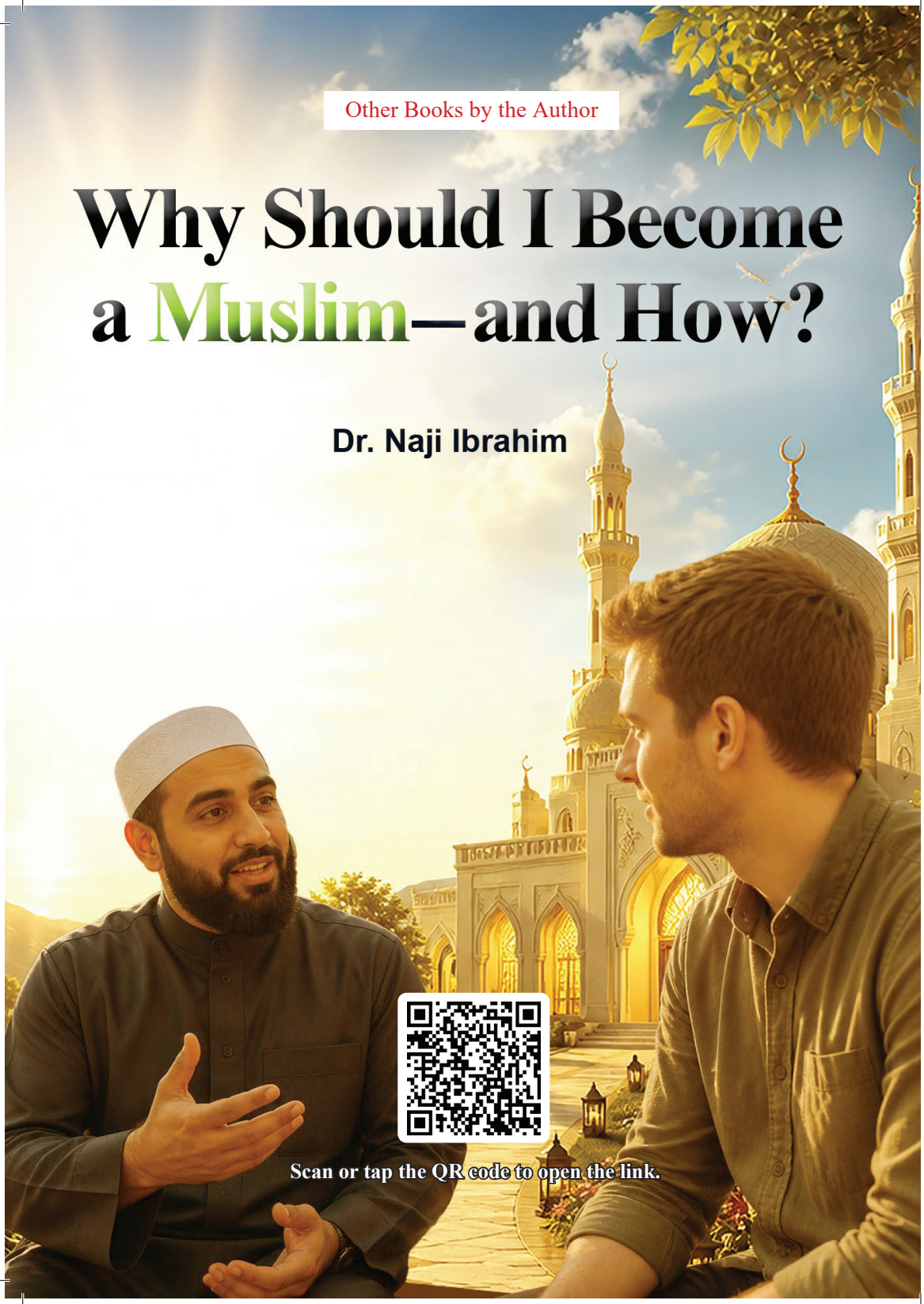
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Why Should I Become a Muslim—and How?

Dr. Naji Ibrahim



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