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Willful Submission

Nonsense or common sense ?

- Integrity Editions - 2021 -

In the name of Allah, Most Gracious, Most Merciful
"No reward do I ask of you for it
My reward is only from the Lord of the Worlds."
(Qur'an 26:109, 127, 145, 164)

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Summary

Page 5	<i>Foreword : Testify, that's all</i>
Page 9	<i>Divine Creation is Demonstrated</i>
Page 12	<i>For What Purpose and for What Finality ?</i>
Page 16	<i>Heaven and Happiness or Hell and Damnation ?</i>
Page 18	<i>Predestination, Freewill and Responsibility</i>
Page 22	<i>GOD is Unique and Incomparable</i>
Page 25	<i>Human Messengers, the Prophets</i>
Page 28	<i>Invisible Beings and The Paranormal</i>
Page 31	<i>The Subterfuges of the Devil</i>
Page 33	<i>Can We Trust Everything That Looks Good ?</i>
Page 36	<i>How is Christianity Doubtful ?</i>
Page 40	<i>Only One Religion Approved By GOD</i>
Page 43	<i>The Authenticity of The Sacred Texts</i>
Page 46	<i>The Advent of Muhammad's Islam</i>
Page 50	<i>A Religion Only For Arabs ?</i>
Page 52	<i>The So-Called Muslim Fatalism</i>
Page 55	<i>Miracles, Science and Qur'an</i>
Page 59	<i>Feel GOD With The Heart</i>
Page 62	<i>Faith and Total Surrender to GOD</i>
Page 65	<i>Pure Worship Without Any Intermediaries</i>
Page 68	<i>The Framework and Creed of Islam</i>
Page 71	<i>The Islamic Faith Testimony</i>
Page 74	<i>Prayer Offices</i>
Page 77	<i>The Ramadan Fast</i>
Page 80	<i>Zakat Tax, Charity and Hospitality</i>
Page 83	<i>The Pilgrimage to Mecca</i>
Page 86	<i>Do We Have To Add Some ?</i>
Page 89	<i>Necessary Obligations and Prohibitions</i>
Page 91	<i>Order of Importance, Pride and Critical Thinking</i>
Page 94	<i>Good Intentions, Actions and Endurance</i>

Page 98	<i>Facilitate As Much As Possible</i>
Page 101	<i>Tolerance, To What Extent ?</i>
Page 105	<i>Uses, Concessions and Exemptions</i>
Page 108	<i>Taking Equality to Fraternity</i>
Page 111	<i>Kindness and Gentle Manners</i>
Page 115	<i>Can One Rely On You ?</i>
Page 119	<i>Human Laws or LAWS of GOD ?</i>
Page 122	<i>Justice, Forgiveness and Repentance</i>
Page 126	<i>Secular Correctness ?</i>
Page 129	<i>Hard Democracy or Soft Dictatorship ?</i>
Page 132	<i>Missionary Activity and Conversions</i>
Page 134	<i>Disparity Within the Community</i>
Page 136	<i>Fundamentalism, Extremism, Fanaticism, Jihadism</i>
Page 141	<i>Treachery, Espionage and Apostasy</i>
Page 144	<i>The Gradual Emancipation of Slaves</i>
Page 146	<i>Pre and Post Islamic Status of Women</i>
Page 149	<i>Is Woman Equal to Man ?</i>
Page 152	<i>Facilitating Compatible Marriages</i>
Page 155	<i>Sexual Mixite and Unlawful Relations</i>
Page 160	<i>The Veil and The Dress</i>
Page 163	<i>Polygamy Under Strict Conditions</i>
Page 166	<i>The Couple In All His Forms</i>
Page 169	<i>Divorce and Repudiation are Regulated</i>
Page 172	<i>Justified Dietary Restrictions</i>
Page 175	<i>Alcohol, Drugs, Games of Chance, Usury</i>
Page 178	<i>Hygiene and Good Body Practices</i>
Page 181	<i>Art and Entertainment</i>
Page 185	<i>Ecological Imperatives</i>
Page 188	<i>Health, Illness and Death</i>
Page 192	<i>Islam Beyond Muslims</i>
Page 196	<i>Author's Biography.</i>

Foreword: Testify, that's all

Praise be to *Allah*, Lord and Sustainer of the Worlds, Who provides for all needs, Who admonishes about the futilities of this world and Who guides towards what is worthwhile, Who grants to whom He wants the required abilities to excel and Who arouses intentionally friendships and enmities. I dedicate this book to all those who supported me in every way, and especially to my late Master, Professor *Muhammad Hamidullah*¹, whose erudition, beliefs and extraordinary behavior influenced me so deeply and indelibly in thought and action. Perpetuating his work is the only homage that he would have consented to, he who loathed flattery, honors and vanity. May *GOD* be pleased with him and reward him!

This book is for neophytes and it confines to answer the « why ? » of *Islam* by addressing aspects that are often glossed over :

- Undoubtedly *GOD* is; He is at the origin of our existence as that of all that surrounds us and He is entitled to put an end to it whenever He so wishes.
- *Islam* is the last updating of divine guidance to humanity that is intended to warn human beings and help them on their journey on Earth.

To set myself apart from usual clichés and demonstrate that *Islam* is THE ideal path and the ultimate *GOD*'s religion, which is approved by both science and rationality, I referred, beyond religious, literary or scientific quotes, to the most elementary logic.

¹ An eminent Muslim historian, researcher and scholar (1909-2002), (رحمة الله عليه) who came from Hyderabad (a Sultanate that had been annexed to India in 1947). As a dignitary in exile, *Doctor Hamidullah* stayed fifteen years in France, and voluntarily kept his status of political refugee. As the author of a considerable polyglot of Islamic literature that was original and influential, he was an ardent practitioner at the expense of his personal comfort.

« *But teach (thy Message) for teaching benefits the Believers.*² ». I count on the indulgence of Muslim readers who should excuse the liberty I have taken with the standards of respect and will restore them. For easier reading, I have understated polite and courteous forms that are due to *GOD*³, Messengers of *GOD*⁴, the Companions and Wives of Prophet Muhammad⁵, the Scholars and the honorably departed.⁶ Therefore, as not to confuse anyone, and at the risk of not being considered as a scholar, I translated technical terms (*Salat, Zakat, Hajj, Djiziya*, and so on.) and did not keep them in their original state. I have deliberately opted for western names used for *GOD (ALLAH)* and Prophets (*Abraham* and not *Ibrahim*, *Moses* and not *Moussa*, *Jesus* and not *'Isa*, and so on.), except for *Muhammad* for whom the sobriquet *Mahomet* (used in France only) upsets Muslims. I have done the same for the Holy places that are better known as *Mecca (Makkah)*, *Medina (Madinah)* and *Jerusalem (Al Qods)*...

Consensual and hypocritical speeches are legion and mystify only their promoters. I will therefore deliberately be partisan, militant and uncompromising, at the risk of displeasing the evolutionists, the democrats, the seculars, “identitarians”, the homosexuals, the feminists, the Buddhists, the Hindus, the Jews, the Christians or Muslims by accident, and be qualified as a low-birth fundamentalist.

Everyone is free to subscribe or not to Faith. So we have to be more caring with those who are not sensitive to it and treat them accordingly. Those who are already convinced and want to share it with others should be aware that what is evident for them is not necessarily for others. The exercise is as difficult as to describe a sunset to a blind person or a bird singing to a deaf person.

² **Qur'an 51:55.**

³ *The Almighty!*

⁴ *Peace be upon them!*

⁵ *May Allah be pleased with them!*

⁶ *May Allah be merciful to them!*

Most people consider religion lightly while it determines their life in this world and their eternal future in the hereafter. Some neglect all spirituality when others turn to the dead or statues that are unable to answer them. In general, parents' beliefs and ancestral traditions prevail, even when others are more plausible.⁷

Since no one is boycotting money on the pretext that there is counterfeit money in circulation, religions should not be incriminated because of the hypocrites who claim to be a part of them. It is peremptory to affirm « *one recognizes the tree by its fruits* »⁸ and more correctly to say that « *The clothes does not make the monk, but help to enter the monastery* ».⁹ The only admissible criticisms should therefore relate only to the religious texts and the behavior of the prophets.¹⁰

In many countries – even those where tolerance and freedom are supposedly erected in principles – too strict observance of religious teachings is considered alienating and a threat. A belief can provoke questioning or rejection, but animosity towards its followers is inexcusable. History is full of conservatives who have tried in vain to neutralize the heralds (or heroes) of fundamental truths.¹¹

There are always well intentioned people ready to turn the « *phile* » into « *phobe* » and see in the « *ists* » only negative

⁷ «When it is said to them: "Follow what Allah hath revealed:" They say: "Nay! We shall follow the ways of our fathers." What! even though their fathers were void of wisdom and guidance?» (Qur'an 2:170).

⁸ **The Gospel according to Matthew 7:16-20 and 12:33.**

⁹ Proverb of mediaeval latin.

¹⁰ «Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah. » (Qur'an 33:21).

¹¹ «Those who resist Allah and His Messenger will be humbled to dust, as were those before them: for We have already sent down clear signs. And the unBelievers (will have) a humiliating penalty,-» (Qur'an 58:5).

aspects. In writing this book my intentions are philanthropic and I deny anyone the right to doubt my intentions. I will therefore ignore the ostracism of the polemist with blocked minds, subjugated by current events, cheap orientalism and questionable thinkers.¹²

« *GOD is the most learned* », besides *Him* no one is perfect.¹³ This book will certainly include inadequacies, typos and errors that will not escape the most meticulous. Suggestions and criticism are welcome and will feed any re-editions, inshaALLAH...

**«Praise be to ALLAH,
The Cherisher and Sustainer of the worlds ... »¹⁴**

¹² «*This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.* » (Qur'an 5:3).

¹³ «*Glory to Thee, of knowledge we have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom.* » (Qur'an 2:32).

¹⁴ Qur'an 1:1 – 6:45 – 10:10 – 27:8 – 37:182 – 39:75 – 40:64-65.

Divine Creation is Demonstrated

Since the beginning of time, GOD has clearly manifested himself to humankind through His creation and organization of the universe. To justify their ingratitude to the Creator, atheists exonerate themselves with theories of evolution and other fanciful fantasies.

GOD has empowered everyone with the ability to think and experiment before finally accepting anything. Since the world is world, He has exhorted His creatures to be intelligent, to understand the meaning of their existence. The organization of the world and the prodigious manifestations observed in the universe, from the infinitely large to the infinitely small, should be enough to convince those who have a little bit of clairvoyance and honesty, but it is clear that it is not so. In spite of the evidence and to avoid being indebted, many people refuse to admit that GOD created the universe and to consider the origin of life on earth anything other than accidental.¹⁵

In order to give oneself a clear conscience and to not submit, unBelievers repeat the most fantastic theses; the supposedly

¹⁵ *“Verily your Lord is Allah, who created the heavens and the earth in six days, and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is Allah your Lord; Him therefore serves ye: will ye not receive admonition? To Him will be your return - of all of you. The promise of Allah is true and sure. It is He Who beginneth the process of creation, and repeateth it, that He may reward with justice those who believe and work righteousness; but those who reject Him will have draughts of boiling fluids, and a penalty grievous, because they did reject Him. It is He Who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her; that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (Thus) doth He explain His Signs in detail, for those who understand. Verily, in the alternation of the night and the day, and in all that Allah hath created, in the heavens and the earth, are signs for those who fear Him”.* (Qur’an 10:3-6) *“And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect.”* (Qur’an 45:13) *“Say: “Behold all that is in the heavens and on earth”; but neither Signs nor Warners profit those who believe not.”* (Qur’an 10:101).

scientific postulate that they advance on the origin and perpetuation of the universe are more aberration than erudition. These mystifiers will not be surprised, therefore, that their Creator will hold them accountable to have deliberately misled the weak-minded.¹⁶

Rather than enter into endless debates, let us reason with the absurd by examining their most sophisticated hypothesis. The designers of the so-called theory of evolution presume that pre-existing planets (which come from *GOD* knows where?) would have telescoped in a galaxy of the Milky Way, by the greatest of coincidences. They would have occasioned prodigious “sparks” (big bang?) from where (miraculously) sprang proton or atom (male or female?). This one would have reproduced (how and with whom or what?) And transformed into a kind of hybrid fish which would have grown legs to allow him to go on land and to then morph into a kind of mutant monkey (qualified as a missing link) of which the human race would be the culmination. History does not say how this cell was kept alive without oxygen, without water and without food (which can moreover be altered) and, supreme coincidence, how all these various molecules appeared spontaneously, simultaneously and prodigiously.¹⁷

Even for the most stupid and the most primitive of individuals this spontaneous generation, that is to say, to create oneself out of nothing (to be clear, without the intervention of *GOD*),¹⁸ is absolutely not plausible since man, who prides himself on being the most accomplished entity and the most intelligent on the planet, is unable to produce anything autonomous that is

¹⁶ *“The unBelievers spend their wealth to hinder (man) from the path of Allah, and so will they continue to spend; but in the end they will have (only) regrets and sighs; at length they will be overcome: and the unBelievers will be gathered together to Hell.” (Qur’an 8:36).*

¹⁷ *“Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: Yet most men understand not.” (Qur’an 40:57).*

¹⁸ *“But does not man call to mind that We created him before out of nothing?” (Qur’an 19:67).*

superior to him. Even computers, whose functionality exceeds the skills of their designers, cannot move and organize themselves by their own will (without human intervention) and mechanically follow specific programs.¹⁹

Human beings cannot emanate from a being who would be inferior to them since they themselves are unable to create anything independent or capable to surpass them.²⁰ Whatever His name “*GOD*”, “*Nature*”, “*Force*”, “*Destiny*”, there is bound to be a *Supreme Creator*. However, to be in no way indebted to the “*Watchmaker*” of the universe, the “*deniers*” of divine creation attribute the benefits they enjoy to an intelligent “*mother nature*”, to chance or to inferior beings.

Even if their beliefs sometimes leave something to be desired, for the three fifths of humanity and for the some hundred billion inhabitants who have succeeded each other in the four corners of the globe, the existence of *GOD* is indisputable. He receives “*democratically*” the majority of votes.

¹⁹ “*O men! Here is a parable set forth! Listen to it! Those on whom, besides Allah, ye call, cannot create (even) a fly, if they all met together for the purpose! And if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition! No just estimate have they made of Allah. For Allah is He Who is strong and able to carry out His Will*” (Qur’an 22:73-74).

²⁰ “*Say: “The Truth has arrived, and Falsehood neither creates anything new, nor restores anything.”* (Qur’an 34:49).

For What Purpose and for What Finality?

In order to know their true worth, all souls have formally accepted to be confronted with trials here below. To facilitate their journey and to be rewarded by GOD, they must demonstrate their attachment to the Creator, recognize His benefits, and be loyal to Him.

Apart from the mentally deficient and the artists, in any field whatsoever, scientific, economic, political, social, cultural, sporting, men generally do not accomplish anything without reason. A *Higher Entity*, which by definition has no need for distraction,²¹ must have had serious reasons to conceive and organize, in a meticulous, attractive and ephemeral universe, the most diverse synopses, temptations and trials²² that will reveal the aptitudes of the different protagonists.²³

To pass a test, an examination or a competition, one must satisfy requirements, abide by the rules of the game and abide by the decisions of the Judge, Referee or Examiner. All creatures have accepted to participate in the challenges of this world and for *GOD* to adjudicate their actions at the end of their earthly journey. On the day of Resurrection and of the Last Judgment, *He* will reward in all fairness, rewarding some

²¹ « Not for (idle) sport did We create the heavens and the earth and all that is between! If it had been Our wish to take (just) a pastime, We should surely have taken it from the things nearest to Us, if We would do (such a thing)! » (Qur'an 21:16,17).

²² « That which is on earth we have made but as a glittering show for the earth, in order that We may test them - as to which of them are best in conduct. » (Qur'an 18:7). « Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere, Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return": - They are those on whom (Descend) blessings from Allah, and Mercy, and they are the ones that receive guidance. » (Qur'an 2:155-157).

²³ « Yea, to Allah belongs all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best. » (Qur'an 53:31).

and chastising others, taking into account commitments, motivations and achievements.²⁴

Souls must become aware of their propensity for good or evil²⁵ before settling in a suitable environment in the long term. To bring out these dispositions, *GOD* has elaborated the complex universe in which we live, which He organizes and maintains to a fixed term,²⁶ like a sieve.²⁷

*« All the world's a stage; And all the men and women merely players; They have their exits and their entrances, And one man in his time plays many parts».*²⁸ This metaphor sums up the situation of this world where *GOD* has designed a setting (the universe), characters (the creation)²⁹ and a scenario (the situations encountered).³⁰ The "actors" have every interest in applying themselves to play the roles assigned to them, big or small, and to follow scrupulously the requirements and the recommendations of the Director in order not to discontent him.³¹

²⁴ **Qur'an 39:67-75.**

²⁵ *« Souls are like recruited troops: Those who are like qualities are inclined to each other, but those who have dissimilar qualities, differ. » (Bukhary 60/2/1).*

²⁶ *« Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection)! » (Qur'an 30:8).*

²⁷ *« Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee; so fear Allah, O ye that understand; that (so) ye may prosper." » (Qur'an 5:100).*

²⁸ **« As you like it » (1599) William Shakespeare.**

²⁹ *« It is He Who hath created for you all things that are on earth; » (Qur'an 2:29).*

³⁰ *« Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth, - the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace, - None can raise to honour: for Allah carries out all that He wills. » (Qur'an 22:18).* *« Say: "Everyone acts according to his own disposition: But your Lord knows best who it is that is best guided on the Way." » (Qur'an 17:84).*

³¹ *« I have only created Jinns and men, that they may serve Me. » (Qur'an 51:56).* *« " ... but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!" » (Qur'an 40:60).*

Before coming into the world, souls made a solemn covenant with *GOD*³² and committed themselves to follow His recommendations. Those who consider them while behaving appropriately will be led and those who disdain them by giving free reign to their selfishness will be misled.³³ Believers therefore invoke and venerate their Lord so that He plainly shows them the Truth and the errors not to commit, and that He directs their destiny to what He pleases.³⁴

At the end of their earthly journey, all creatures will taste death³⁵ and will be resurrected on a solemn day of retribution. They will bear witnesses against themselves³⁶ and receive the reward or punishment they deserve.³⁷ The rules of the game

³² « When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?"- They said: "Yea! We do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful": » **(Qur'an 7:172)**. « While you were in the backbone of Adam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides me. » **(Bukhary 60/1/9)**. « We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish;» **(Qur'an 33:72)**.

³³ «Those whom Allah (in His plan) willeth to guide,- He openeth their breast to Islam; those whom He willeth to leave straying,- He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe. This is the way of thy Lord, leading straight: We have detailed the signs for those who receive admonition. » **(Qur'an 6:125-126) and 7:182 – 17:84 – 18:56-57 – 39:22-23 – 64:11 – 45:21-23 – 92:4-13)**.

³⁴ « When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way. » **(Qur'an 2:186)**. « "Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure. » **(Qur'an 3:8)**.

³⁵ « Every soul shall have a taste of death: and We test you by evil and by good by way of trial. to Us must ye return. » **(Qur'an 21:35)**. « Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this world is but goods and chattels of deception. » **(Qur'an 3:185)**.

³⁶ « That Day shall We set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did. » **(Qur'an 36:65 and 41:20-22)**.

³⁷ « One Day every soul will come up struggling for itself, and every soul will be recompensed (fully) for all its actions, and none will be unjustly dealt with. »

having been expressly approved in advance, and the verdict of the *Supreme Judge* omniscient and incorruptible being unquestionable, good and bad behavior, strictly counted, will be judged fairly and without appeal.³⁸ Everyone will join the paradisiacal or infernal environment deserved, corresponding to its true nature.

(Qur'an 16:111) and Qur'an 2:281 – 39:70-74. « *Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it.* » **(Qur'an 99:7-8).**

³⁸ « *The Prophet said: "There will be none among you but his Lord will speak to him, and there will be no interpreter between them nor a screen to screen Him."*» **(Bukhary 97/24/8).** « *"On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you (To remember) Himself. And Allah is full of kindness to those that serve Him."*» **(Qur'an 3:30).**

Heaven and Happiness or Hell and Damnation?

Gates of eternity are supervised by GOD, who is the Supreme and impartial Judge of everyone's deeds. Heaven will be granted to those who have complied with His recommendations. Hell will be the punishment for those who have transgressed them and preferred the frivolities of this World.

Man lives more or less a hundred years on earth and, even though the seekers of eternal life long to prolong his existence, his death remains unavoidable.³⁹ Real life is not here below where everything is illusory and temporary⁴⁰ but far beyond our sensory perception. However, the earthly journey is not to be taken lightly since the eternal becoming is at stake. As it is obvious that *GOD* cannot promise Paradise to those who despise Him, the demagogic slogan "*we will all go to Heaven*" is more about fraud than welfare designed to attract the weak minded and some religions and philosophies have nevertheless hypocritically made it their business model.

In general, whether at home, at school, at work, in everyday life and even while driving, everyone hopes to succeed (to be rewarded) and fears to fail (to be sanctioned). It is according to this same logic that the evildoers will be punished by *GOD* in

³⁹ « Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this world is but goods and chattels of deception. » (**Qur'an 3:185**).

⁴⁰ « And on the Day that the unBelievers will be placed before the Fire, (It will be said to them): "Ye received your good things in the life of the world, and ye took your pleasure out of them: but today shall ye be recompensed with a Penalty of humiliation: for that ye were arrogant on earth without just cause, and that ye (ever) transgressed." » (**Qur'an 46:20**).

proportion to their faults and the benevolent rewarded beyond their merits.⁴¹

Popular imagery portrays Paradise and Hell in a simplistic way, such as a kindergarten and a crematorium, to the point that some even make fun of it. The descriptions of Eden and Gehenna in the Sacred Texts, embellished with strong allegorical, ravishing or frightening details, seem above all intended to strike the minds, to excite the imagination and to incite good behavior. In reality, stays of delights or tortures involve many levels of the physical and psychic, ranging from good to best and bad to worse, which are much more subtle and refined than ordinary people could imagine.⁴²

Whatever the final destination, it will be each one for oneself, the responsibilities and consequences of acts will be individual.⁴³ There will be no question either of an arrangement with the Enforcement Judge to avoid or alleviate them, to redeem his insufficiencies⁴⁴ or to return to earth to achieve a better course.⁴⁵

⁴¹ « But to those who believe and do deeds of righteousness, He will give their (due) rewards, - and more, out of His bounty: But those who are disdainful and arrogant, He will punish with a grievous penalty; Nor will they find, besides Allah, any to protect or help them. » (Qur'an 4:173 and 47:12). « Allah hath promised to Believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss. But the greatest bliss is the good pleasure of Allah, that is the supreme felicity. » (Qur'an 9:72).

⁴² « Now no person knows what delights of the eye are kept hidden (in reserve) for them - as a reward for their (good) deeds. » (Qur'an 32:17). « I have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or imagined by a human being." If you wish, you can recite this Verse from the Holy Qur'an: --"No soul knows what is kept hidden for them, of joy as a reward for what they used to do. » (Bukhary 65/S32/1/1,2 – 59/8/5).

⁴³ « Who receiveth guidance, receiveth it for his own benefit: who goeth astray doth so to his own loss: No bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an apostle (to give warning). » (Qur'an 17:15 and 2:48, 123 – 6:164-165 – 13:11 – 17:7 – 29:12-13 – 35:18, 39 – 34:25 – 39:7, 41 – 42:15 – 45:15 – 52:21 – 53:38).

⁴⁴ « As to those who reject Faith, and die rejecting, - never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For such is (in store) a penalty grievous, and they will find no helpers. » (Qur'an 3:91 and 4:173) « Leave

Predestination, Freewill and Responsibility

Is man the master of his own initiative or fatally predestined? The souls who pass through the earthly World previously accepted what they thought they could master. At the end of their earthly journey, they will be rewarded for their good and bad behavior according to their intentions.

Islam teaches that all souls have previously consented to come down to earth to fulfill a role and submit to various trials by following the directions of their Creator. Even though it is *GOD* who organizes and maintains the universe and all that it contains, from the infinitely large to the infinitely small,⁴⁶ souls have subscribed to the broad outlines of their destiny.⁴⁷

alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah. if it offered every ransom, (or reparation), none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous: for they persisted in rejecting Allah. » (Qur'an 6:70).

⁴⁵ *(In Falsehood will they be) Until, when death comes to one of them, he says: "O my Lord! send me back (to life),- "In order that I may work righteousness in the things I neglected." - "By no means! It is but a word he says."- Before them is a Partition till the Day they are raised up. (Qur'an 23:99-100).*

⁴⁶ « ... "He (the Holy Prophet) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil. » (Muslim1/1/1 – Nawawy /40 Hadiths/ 2). « Verily, all things have We created in proportion and measure. » (Qur'an 54: 49). « ... No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah. In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you. For Allah loveth not any vainglorious boaster, (Qur'an 57:22-23 and 6:59 – 10:61 – 27:75 – 34:3).

⁴⁷ « We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish;-» (Qur'an 33:72). « "Verily the creation of each one of you is brought together in his mother's womb for forty days in the form of a nutfah (a drop), then he becomes an alaqah (clot of blood) for a like period, then a mudghah (morsel of flesh) for a like period, then there is sent to him the angel who blows his soul into him and who is commanded with four matters: to write down his rizq (sustenance), his life span, his actions, and whether he will be happy or unhappy (i.e., whether or not he will enter Paradise). By the One, other than Whom there is no deity,

Possessing in their heart the notion of good and evil, which they are reminded of by the Prophets,⁴⁸ all their deeds will be appreciated according to the circumstances and their motives. Moreover, since some situations look good to some and bad to others - rain being termed "bad weather" by vacationers and blessing by farmers, for example - the only judge of the value of the actions will be the One who promulgated the rules of the "game".⁴⁹

verily one of you performs the actions of the people of Paradise until there is but an arm's length between him and it, and that which has been written overtakes him, and so he acts with the actions of the people of the Hellfire and thus enters it; and verily one of you performs the actions of the people of the Hellfire, until there is but an arm's length between him and it, and that which has been written overtakes him and so he acts with the actions of the people of Paradise and thus he enters it.» (Nawawy /40Hadiths/4 – Bukhary 60/1/7,8,9 – 59/6/2 – 82/1/1 – 97/28/2). « *When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?"- They said: "Yea! We do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful":»* (Qur'an 7:172). « *Allah will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes.' Then Allah will say, 'While you were in the backbone of Adam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides me.' »* (Bukhary 60/1/9). « *And the Trumpet shall be blown: that will be the Day whereof Warning (had been given). And there will come forth every soul: with each will be an (angel) to drive, and an (angel) to bear witness. (It will be said:) "Thou wast heedless of this; now have We removed thy veil, and sharp is thy sight this Day!"»* (Qur'an 50:20-22).

⁴⁸ « *Who receiveth guidance, receiveth it for his own benefit: who goeth astray doth so to his own loss: No bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an apostle (to give warning).* » (Qur'an 17:15 and 2:48, 123 – 6:164-165 – 13:11 – 17:7 – 29:12-13 – 35:18, 39 – 34:25 – 39:7, 41 – 42:15 – 45:15 – 52:21 – 53:38).

⁴⁹ « *... No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah. (Qur'an 57:22). "O Allah's Messenger)! Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person?" The Prophet said, "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Verses: -- "As for him who gives (in charity) and is Allah-fearing And believes in the Best reward from Allah. " Qur'an (92:5-6)» (Bukhary 23/83/1 and 65/S92/3, 5, 6, 7, 8). « *"Wherever ye are, death will find you out, even if ye are in towers built up strong and high!" If some good befalls them, they say, "This is from Allah.; but if evil, they say, "This is from thee" (O Prophet). Say: "All things are from Allah." But what hath come to these people, that they fail to understand a single fact? Whatever good, (O man!) happens to thee, is**

Ingratitude is inexcusable⁵⁰ and deserves punishment,⁵¹ and yet there are those who imagine that if they do well around them the *Creator* will not hold them to the point of disobedience.⁵² Can a boss appreciate employees who are not doing their job, even if they are nice to their colleagues? As long as they are caring with their families and friends, should thieves and criminals not be considered outlaws?

The logic is that everyone is held responsible for his actions and owes his merit to his personal efforts, not to what he has inherited or obtained from third parties. As a result, the love of those who neglect the divine teachings and the supplications addressed to *GOD* in their favor by others will be utterly vain if they persist in neglecting *GOD*'s recommendations.⁵³ To console those who feel guilty about the misconduct of their loved ones, the Qur'an mentions the setbacks that GODGODGOD's prophets, considered to be the best of the

from Allah. but whatever evil happens to thee, is from thy (own) soul. and We have sent thee as an apostle to (instruct) mankind. And enough is Allah for a witness. » (Qur'an 4:78,79). « How then, when they are seized by misfortune, because of the deeds which they hands have sent forth? **(Qur'an 4:62).**

⁵⁰ « if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good). » **(Qur'an 5:5 and 3:85 – 4:13,14 – 14:18 –24:39,40 – 27:4,5).** «If ye reject ((Allah)), Truly Allah hath no need of you; but He liketh not ingratitude from His servants: if ye are grateful, He is pleased with you. No bearer of burdens can bear the burden of another. In the end, to your Lord is your Return, when He will tell you the truth of all that ye did (in this life). for He knoweth well all that is in (men's) hearts. » **(Qur'an 39:7 and 2:152 – 41:51 - 45:23 – 47:1 –59:19).**

⁵¹ « Yet have they taken, besides him, gods that can create nothing but are themselves created; that have no control of hurt or good to themselves; nor can they control death nor life nor resurrection. » **(Qur'an 25:3 and 17:56-57 –35:3).**

⁵² « "(Namely) those whose lives the angels take in a state of wrong-doing to their own souls." Then would they offer submission (with the pretense), "We did no evil (knowingly)." (The angels will reply), "Nay, but verily Allah knoweth all that ye did; "So enter the gates of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant." » **(Qur'an 16:28-29).**

⁵³ « It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire. » **(Qur'an 9:113).** « It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance. » **(Qur'an 28:56).**

human race, had with their family members, such as *Adam* with his sons *Abel* and *Cain*,⁵⁴ between *Noah* and his son, between *Loth* and his wife,⁵⁵ between *Abraham* and his father *Azar*,⁵⁶ between *Muhammad* and his uncle *Abou Talib*.⁵⁷

⁵⁴ **Qur'an 5:27-30 - Genesis 4.8.**

⁵⁵ **Qur'an 11:45-46 – 66: 10 – 15:57-60.**

⁵⁶ **Qur'an 6:74 - 9:114.**

⁵⁷ **Bukhary 63/40/2.**

GOD is Unique and Incomparable

GOD is beyond all that exists in the universe and especially primitive representations imagined by degenerate beliefs. If His unequaled attributes inspire the respect of the Believers, they exacerbate the annoyance of disBelievers, ungrateful and devoid of common sense.

GOD is the Lord of the worlds and *He alone* is worthy of worship. Existing and subsistent by *Himself*, He does not beget and has not been begotten,⁵⁸ and to compare *Him* to whom or whatever is gravely offensive. Having neither beginning nor end, *He* knows and controls the past, the present and the future, and is at the origin of everything, from the infinitely large to the infinitely small. All that is in heaven and on earth is from *Him* and must show *Him* obedience and gratitude. Nothing and no one has a hold on *Him* and everyone must be accountable to Him. *He* reigns over everything without exception, even beyond the heavens and on the earth, without being precisely localizable⁵⁹ and intervenes when needs be in the affairs of

⁵⁸ « To Allah belong the east and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all-Pervading, all-Knowing. They say: "(Allah) hath begotten a son": Glory be to Him.-Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him. To Him is due the primal origin of the heavens and the earth: When He decreeth a matter, He saith to it: "Be," and it is. » (Qur'an 2:115-117). « I. Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him » (Qur'an 112:1-4). « No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah. (He is free) from the (sort of) things they attribute to Him! He knows what is hidden and what is open: too high is He for the partners they attribute to Him! » (Qur'an 23:91-92).

⁵⁹ « Allah. There is no god but He,-the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory). » (Qur'an 2:255 and 10:3 – 13:2 – 25:58,59 and 32:4-6).

the world without anything or anyone escaping *Him*. Without His approval, there can be no knowledge⁶⁰ or intercession⁶¹ for anyone.

GOD has manifested *Himself* to the worlds under various names but in an ultimate revelation, as if to emphasize *His* unique and consubstantial status, it is under the name of *ALLAH* – invariable denomination in Arabic and by definition indeclinable in Goddess (feminine) or in gods (plural) – that it manifested itself to the last Prophet to date, *Muhammad*.

The *Qur'an* evokes the high divine qualities that no one fully apprehends.⁶² For *Islam*, giving associates to *GOD The Unique* or representing *Him* physically are unforgivable offenses to His Majesty. Statues, icons, so-called holy pictures, and

⁶⁰ «They said: "Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom." (Qur'an 2:32).

⁶¹ « Whatever is in the heavens and on earth,- let it declare the Praises and Glory of Allah. for He is the Exalted in Might, the Wise. To Him belongs the dominion of the heavens and the earth; It is He Who gives Life and Death; and He has Power over all things. He is the First and the Last, the Evident and the Immanent: and He has full knowledge of all things. He it is Who created the heavens and the earth in Six Days, and is moreover firmly established on the Throne (of Authority). He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it. And He is with you wheresoever ye may be. And Allah sees well all that ye do.. To Him belongs the dominion of the heavens and the earth: and all affairs are referred back to Allah. He merges Night into Day, and He merges Day into Night; and He has full knowledge of the secrets of (all) hearts. » (Qur'an 57:1-6). « "If Allah touch thee with affliction, none can remove it but He; if He touch thee with happiness, He hath power over all things. "He is the irresistible, (watching) from above over His worshippers; and He is the Wise, acquainted with all things." » (Qur'an 6:17,18 and 10:107 – 35:2). « O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass! » (Qur'an 55:33).

⁶² « The most beautiful names belong to Allah. so call on him by them; but shun such men as use profanity in his names: for what they do, they will soon be required. » (Qur'an 7:180). « Allah is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah. (High is He) above the partners they attribute to Him. He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise. » (Qur'an 59:22-24). « "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise." » (Bukhary 54/18/1 – 80/68/1 – 97/12/1).

figurative anthropomorphist representations are therefore a relic of paganism that true monotheisms can only condemn.⁶³

ALLAH is above the disrespectful representations of a bearded old man, a crucified corpse, or an old, paunchy sage, presented by the simple-minds of degenerate beliefs or jokers of bad taste. At all times, it was at their own peril that unconscious provocateurs took malicious pleasure in abusing *GOD* and His Envoys by invoking the right to blasphemy or freedom of speech. The Law of *Moses*, which punished them with death, was in this respect rather dissuasive⁶⁴, but the "civilized" considered the punishment disproportionate. Notwithstanding, in order not to encourage intercommunity hatred, Muslims will avoid mocking other cults, no matter how stupid their rites are.⁶⁵

⁶³ « *You shall have no other gods before[a] me. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. 5 You shall not bow down to them or serve them, for I the Lord your GOD am a jealous GOD, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me,* » (**Exodus 20:3-5**). « *Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed.* » (**Qur'an 4:48**). « *I never used to leave in the Prophet house anything carrying images or crosses but he obliterated it.* » (**Bukhary 77/90/1 – Abu Dawud 31/44**). « *Um Habiba and Um Salama mentioned a church they had seen in Ethiopia and in the church there were pictures. When they told the Prophet of this, he said, "Those people are such that if a pious man amongst them died, they build a place of worship over his grave and paint these pictures in it. Those people will be Allah's worst creatures on the Day of Resurrection.* » (**Bukhary 63/37/1 – 8/48/1 – 8/54/1 – 23/71/1**).

⁶⁴ « *Anyone who blasphemes the name of the Lord is to be put to death. The entire assembly must stone them. Whether foreigner or native-born, when they blaspheme the Name they are to be put to death.* » (**Leviticus 24:16**).

⁶⁵ « *Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.* » (**Qur'an 6:108**).

Human Messengers, the Prophets

In order to remind humanity of what it owes him and commit itself to behave well in the universe at his disposal, GOD has missioned thousands of exceptional men, the Prophets. Muhammad is the last and ultimate Envoy, a model of incomparable excellence.

For each people to have a reminder of *His* recommendations and for no one to be able to claim to have neglected them by ignorance, *GOD* has dispatched thousands of Envoys throughout the times and nations.⁶⁶ As many people are keen to use *His* teachings to improve their earthly life and prepare for the future, so many others give free rein to their inclinations, without hope of hereafter, living in carelessness or even disbelief.⁶⁷ Islamic sources corroborate Biblical genealogy by mentioning among others *Adam, Noah, Enoch, Abraham, Isaac, Ishmael, Jacob, Joseph, Moses, David, Solomon, Job, Jonah, Zechariah, John the Baptist, Jesus* and quoting *Muhammad* as the last and ultimate example.⁶⁸ The magisterium of most of them has been exercised locally, generally in the East, but the mission of some of them is universal in scope.⁶⁹

⁶⁶ 124 000 Prophets (Musnad Ibn Hanbal 5/266 – Ibn Kathyr - Bidayah – 2/251,252).

⁶⁷ «We send the apostles only to give good news and to warn: so those who believe and mend (their lives),- upon them shall be no fear, nor shall they grieve. But those who reject our signs,- them shall punishment touch, for that they ceased not from transgressing. » (Qur'an: 6:48-49).

⁶⁸ « "The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number." The people asked, "O Allah's Messenger! What do you order us (to do)?" He said, "Obey the one who will be given the pledge of allegiance first. Fulfil their (i.e. the Caliphs) rights, for Allah will ask them about (any shortcoming) in ruling those Allah has put under their guardianship."» (Bukhary 60/50/3). « Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things. » (Qur'an 33:40).

⁶⁹ « Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you an apostle, confirming what is with you; do ye believe in him

There have always been great men who referred to a supreme being to whom they have submitted in order to promote progress, security and high moral values. Most of them were modest men in whom *GOD* breathed His knowledge and placed extraordinary skills to convince others. In order that their teachings may be taken into consideration, perpetuated and relayed by their disciples, they exposed tirelessly manifest evidence emanating from their *Lord*,⁷⁰ taught wisdom to strengthen the faith of their followers, and established rites to support the worship to the *Master of the worlds*. Even though some Envoys are more famous than others are,⁷¹ Muslims are bound to revere them in the same way, without any differentiation or favoritism.⁷²

and render him help." Allah said: "Do ye agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses." » (Qur'an 3:81). « And remember We took from the prophets their covenant: As (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant: » (Qur'an 33:7). « We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms. Of some apostles We have already told thee the story; of others We have not;- and to Moses Allah spoke direct;- Messenger. who gave good news as well as warning, that mankind, after (the coming) of the apostles, should have no plea against Allah. For Allah is Exalted in Power, Wise. » (Qur'an 4:163-165). « Verily We have sent thee in truth, as a bearer of glad tidings, and as a warner: and there never was a people, without a warner having lived among them (in the past). And if they reject thee, so did their predecessors, to whom came their apostles with Clear Signs, Books of dark prophecies, and the Book of Enlightenment. » (Qur'an 35:24-25). « We sent thee not, but as a Mercy for all creatures. » (Qur'an 21:107). « We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not » (Qur'an 34:28).

⁷⁰ « We did aforetime send apostles before thee: of them there are some whose story We have related to thee, and some whose story We have not related to thee. It was not (possible) for any apostle to bring a sign except by the leave of Allah. but when the Command of Allah issued, the matter was decided in truth and justice, and there perished, there and then those who stood on Falsehoods. (Qur'an 40:78).

⁷¹ « Those apostles We endowed with gifts, some above others: To one of them Allah spoke; others He raised to degrees (of honor) ». (Qur'an 2:253).

⁷² « How many of the prophets fought (in Allah's way), and with them (fought) Large bands of godly men? but they never lost heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in. And Allah Loves those who are firm and steadfast » (Qur'an 3:146). « That was the reasoning about Us, which We gave to Abraham (to use) against his people: We raise whom We will, degree after degree: for thy Lord is full of

The Prophets have endeavored to demonstrate the divine origin of their teachings, to demystify pagan customs and practices and to encourage their contemporaries to follow their example. If they were assuredly exceptional men with extraordinary capacities and models of perfection, using miracles when needed, they nonetheless remained, all without exception, mere mortals. This is why we must make serious reservations about the integrity of certain beliefs, whose alteration is flagrant, which refer to infallible, immortal semi-gods with great powers. Incarnations and other divine filiations are incongruous and unforgivable stupidities which are less a matter of religion than of mythology or science fiction, and whose promoters will be held accountable in Higher Places.⁷³

wisdom and knowledge. We gave him Isaac and Jacob: all (three) guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good: And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous: And Isma'il and Elisha, and Jonas, and Lot: and to all We gave favor above the nations: (To them) and to their fathers, and progeny and brethren: We chose them, and we guided them to a straight way. » (Qur'an 6:83-87 and 2:136 – 3:84). « The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." » (Qur'an 2:285). « Do not prefer some prophets to others. » (Bukhary 60/35/3 –87/32/1,2).

⁷³ « O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His apostles. Say not "Trinity": desist: it will be better for you: for Allah is one Allah. Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. (Qur'an 4:171).

Invisible Beings and The Paranormal

GOD has conceived a multitude of creatures, some of whom, like angels, jinns and devils, evolve in parallel universes as mere witnesses or reprehensible temptations. It is not easy to spontaneously believe, yet it is integral part of faith.

Men are aware of not being the only intelligent beings to evolve within the universe, even if it remains to be demonstrated. On Earth alone, millions of species have been counted and observed, whether with the naked eye or with adapted equipment, and new varieties are being inventoried. The *Qur'an* abounds in this sense by evoking parallel worlds, visible and invisible.⁷⁴

To communicate with men, *GOD* uses Angels as intermediaries. They are beings of light that common mortals cannot, like acoustic or electric waves, detect the presence of, with any of its five senses (hearing, sight, smell, taste, touch). They manifest themselves to "the chosen" in various forms, including human, in order to deliver divine messages.⁷⁵

⁷⁴ «Praise be to Allah, the Cherisher and Sustainer of the worlds;» (Qur'an 1:1 – 6:45 – 10:10 – 27:8 - 37:182 – 39:75 – 40:64-65). « Then Praise be to Allah, Lord of the heavens and Lord of the earth,- Lord and Cherisher of all the Worlds! » (Qur'an 45:36). « Allah is He Who created seven Firmaments and of the earth a similar number. Through the midst of them (all) descends His Command: that ye may know that Allah has power over all things, and that Allah comprehends all things in (His) Knowledge. » (Qur'an 65:12). « Such is He, the Knower of all things, hidden and open, the Exalted (in power), the Merciful;- ». (Qur'an 32:6).

⁷⁵ « Praise be to Allah, Who created (out of nothing) the heavens and the earth, Who made the angels, messengers with wings,- two, or three, or four (pairs): He adds to Creation as He pleases: for Allah has power over all things. » (Qur'an 35:1). Allah chooses messengers from angels and from men for Allah is He Who hears and sees (all things). » (Qur'an 22:75). « Umar ibn al-Khattab, told me: One day we were sitting in the company of Allah's Apostle (peace be upon him) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us

Outside of this mission, *GOD* has entrusted the Angels with other tasks such as prosecution or defense witnesses, compilers of human actions or recovering the souls of the dead. Still others will call for resurrection, reassure the benefactors, or torment the evil doers.⁷⁶

Even though humans can sometimes see a glimpse of the invisible worlds, *GOD* has forbidden them to cross borders and to meet with dark forces. In the state of current knowledge, where there are still many unexplained phenomena, the best protection is not to expose oneself to danger. To avoid any inconvenience, Islam formally forbids magic, the invocation of jinns and devils, casting spells, the evil eye, the occult sciences, chiromancy and cartomancy. Traditional medicine and psychiatry prove to be quite ineffective against the diseases of the soul and the supernatural, whereas in this particular field the divine protection and the recourse to exorcisms prove to be profitable.⁷⁷ However, charlatans in this area are more common than true experts.

recognized him. ... He (the Prophet) then, said to me: Umar, do you know who this inquirer was? I replied: Allah and His Apostle knows best. He (the Holy Prophet) remarked: He was Gabriel (the angel). He came to you in order to instruct you in matters of religion. ". (Muslim1/1/1 – Nawawy /40 Hadiths /2)

⁷⁶ *« For each (such person) there are (angels) in succession, before and behind him: They guard him by command of Allah. » (Qur'an 13:11), « Or do they think that We hear not their secrets and their private counsels? Indeed (We do), and Our messengers are by them, to record. » (Qur'an 43:80 and 10:21 - 50:16-18 - 45:29), « And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! what a Book is this! It leaves out nothing small or great, but takes account thereof!" They will find all that they did, placed before them: And not one will thy Lord treat with injustice. » (Qur'an 18:49). « Say: "The Angel of Death, put in charge of you, will (duly) take your souls: then shall ye be brought back to your Lord." » (Qur'an 32:11 and 47:27-28). « O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded. » (Qur'an 66:6 and 74:31).*

⁷⁷ *« We created man from sounding clay, from mud molded into shape; And the Jinn race, We had created before, from the fire of a scorching wind. » (Qur'an 15:26-27). « They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers Were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught*

In the West, Angels are considered as mythological characters and their evocation is often a pretext for mockery,⁷⁸ just like ghosts, zombies and other undead, relayed by a slew of incredible horror movies. The outlandish biblical representations and wacky tales that depict them as rebellious, fallen, or decked with imperfections and vices have contributed to ridicule these great servants of *GOD*. These nonsenses are most insulting to those perfect creatures who vow an unwavering obedience to *GOD*.⁷⁹ Unlike unBelievers who believe only what they see, Believers are bound to believe in the Angels.⁸⁰

anyone (Such things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew! » (Qur'an 2:102). « "Avoid the seven great destructive sins." They (the people!) asked, "O Allah's Apostle! What are they?" He said, "To join partners in worship with Allah; to practice sorcery; to kill the life which Allah has forbidden except for a just cause (according to Islamic law); to eat up usury (Riba), to eat up the property of an orphan; to give one's back to the enemy and fleeing from the battle-field at the time of fighting and to accuse chaste women who never even think of anything touching chastity and are good Believers."» (Bukhary 86/44/1 –76/48/1 – 55/23/1). « But sorcerers will not prosper. » (Qur'an 10:77). « One day will He gather them all together, (and say): "O ye assembly of Jinns! Much (toll) did ye take of men." Their friends amongst men will say: "Our Lord! we made profit from each other: but (alas!) we reached our term - which thou didst appoint for us." He will say: "The Fire be your dwelling-place: you will dwell therein for ever, except as Allah willeth." for thy Lord is full of wisdom and knowledge. » (Qur'an 6:128 and 41:29). « Say: I seek refuge with the Lord of the Dawn. From the mischief of created things; From the mischief of Darkness as it overspreads; From the mischief of those who practise secret arts; And from the mischief of the envious one as he practices envy. » (Qur'an 113:1-5)

⁷⁸ « Those who believe not in the Hereafter, name the angels with female names. But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against Truth. » (Qur'an 53:27-28 and 43:19).

⁷⁹ « And thou wilt see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, "Praise be to Allah, the Lord of the Worlds!" » (Qur'an 39:75). « But is the (unBelievers) are arrogant, (no matter): for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag (nor feel themselves above it). » (Qur'an 41:38 and 40:7 – 42:5).

⁸⁰ « The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles. » (Qur'an 2:285).

The Subterfuges of the Devil

The Devil is the implacable enemy of man whom he makes responsible for his disgrace with the Lord. The only bulwark against his insidious temptations is to seek protection from GOD who has banished him for eternity.

The Devil and his henchmen are not a legend and it is enough to look around to be convinced that so much of what surrounds us is diabolical. Most religions evoke *Satan or Lucifer*,⁸¹ as a fallen angel according to Judeo-Christian tradition or jinn created from fire according to the *Qur'an*. The most important thing is to remember that *GOD* banished him and cursed him because of his excessive pride, his disobedience and his perfidy and that, to avenge himself, he wants to drag mankind into his degradation and his loss.⁸²

Satan holds man responsible for his fall and his banishment and devotes an implacable hate towards him. *GOD* warns us against his ploys,⁸³ yet allows him to exercise his demonic "talents" on

⁸¹ *Ibliss or Chaytane, according to Islamic terminology.*

⁸² «Behold, thy Lord said to the angels: "I am about to create man from clay: "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him." So the angels prostrated themselves, all of them together: Not so Iblis: he was haughty, and became one of those who reject Faith. ((Allah)) said: "O Iblis! What prevents thee from prostrating thyself to one whom I have created with my hands? Art thou haughty? Or art thou one of the high (and mighty) ones?" (Iblis) said: "I am better than he: thou createdst me from fire, and him thou createdst from clay." ((Allah)) said: "Then get thee out from here: for thou art rejected, accursed. "And My curse shall be on thee till the Day of Judgment." (Iblis) said: "O my Lord! Give me then respite till the Day the (dead) are raised." ((Allah)) said: "Respite then is granted thee- "Till the Day of the Time Appointed." (Iblis) said: "Then, by Thy power, I will put them all in the wrong,- "Except Thy Servants amongst them, sincere and purified (by Thy Grace)." ((Allah)) said: "Then it is just and fitting- and I say what is just and fitting- "That I will certainly fill Hell with thee and those that follow thee,- everyone."» **(Qur'an 38:71-85 and 7:11-18 – 15:28-43 – 17:61-65 – 18:50).**

⁸³ «O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy. » **(Qur'an 2:208).** «O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the

those who believe in his false promises⁸⁴ and depart from the right path. Clearly, those who neglect the divine reminder have a good chance of being associated with the demons⁸⁵ while those who sincerely invoke their *Lord* will be protected from their devilry.⁸⁶

Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without faith. » (Qur'an 7:27).

⁸⁴ *«I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created by Allah." Whoever, forsaking Allah, takes Satan for a friend, hath of a surety suffered a loss that is manifest. Satan makes them promises, and creates in them false desires; but Satan's promises are nothing but deception. They (his dupes) will have their dwelling in Hell, and from it they will find no way of escape. » (Qur'an 4:119-121). «And Satan will say when the matter is decided: "It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a grievous penalty." » (Qur'an 14:22).*

⁸⁵ *«If anyone withdraws himself from remembrance of ((Allah)) Most Gracious, We appoint for him an evil one, to be an intimate companion to him. Such (evil ones) really hinder them from the Path, but they think that they are being guided aright! » (Qur'an 43:36-37).*

⁸⁶ *«When thou dost read the Qur'an, seek Allah's protection from Satan the rejected one. No authority has he over those who believe and put their trust in their Lord. His authority is over those only, who take him as patron and who join partners with Allah. » (Qur'an 16:98-100). «If a suggestion from Satan assail thy (mind), seek refuge with Allah. for He heareth and knoweth (all things). Those who fear Allah, when a thought of evil from Satan assaults them, bring Allah to remembrance, when lo! they see (aright)! But their brethren (the evil ones) plunge them deeper into error, and never relax (their efforts). » (Qur'an 7:200-202 and 41:36). «And say "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones. "And I seek refuge with Thee O my Lord! lest they should come near me." » (Qur'an 23:97-98). «Say: I seek refuge with the Lord and Cherisher of Mankind, The King (or Ruler) of Mankind, The Allah (for judge) of Mankind,- From the mischief of the Whisperer (of Evil), who withdraws (after his whisper),- (The same) who whispers into the hearts of Mankind,- Among Jinns and among men. » (Qur'an 114:1-6).*

Can We Trust Everything That Looks Good?

Buddhists, Hinduists, Jews, Christians, Muslims, all claim to hold THE Truth. Some religions may have been valid at the time but are now outdated or even erroneous. Nevertheless, to ensure freedom of worship and social peace, their texts, religious symbols and followers must be respected.

Buddhism, Hinduism, Judaism, Christianity and Islam, there are only five major religions and philosophies in the world if we ignore the insignificant avatars and sects that ensue. Although they contain meritorious precepts and may have had a plausible divine origin in the past, some of these beliefs are now obsolete and illegitimate.⁸⁷ However, in order to spare the sensibilities and preserve the cordial understanding between the communities, the Muslims will take care to respect all the cults, including the most contradictory and the wackiest.⁸⁸

⁸⁷ « *The Religion before Allah is Islam (submission to His Will)*» (Qur'an 3:19). «*If anyone desires a religion other than Islam (submission to Allah, never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good).* » (Qur'an 3:85). « *if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good)*» (Qur'an 5:5). « *It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness.* » (Qur'an 48:28). « *Their intention is to extinguish Allah's Light (by blowing) with their mouths: But Allah will complete (the revelation of) His Light, even though the unBelievers may detest (it). It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it).* » (Qur'an 61:8,9)

⁸⁸ « *Reville not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance.* » (Qur'an 6:108). « *And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)." ».* (Qur'an 29:46).

*Buddhism*⁸⁹ is not a religion but a philosophy devoid of *GOD* that provides no explanation for the creation of the universe or the process of reincarnation that is unique to it. Its followers are bound to adopt an exemplary behavior not to be reincarnated in inferior creatures during successive lives, which forces the bonzes to renounce more or less the material world.

*Hinduism*⁹⁰ (*Vedism, Brahmanism*) is a primitive, polytheist and idolatrous lifestyle, which is devoided of prophets and dogma and built on visions. The unfairness of this religion is that the (higher and lower) castes are assigned at birth and that it does not allow conversions.

*Judaism*⁹¹ is the monotheistic cult of the descendants of Prophet *Jacob (Israel)* to whom *GOD* once gave prominence⁹² and then cursed those of them who rebelled against *His* commandments.⁹³ One is Jewish only if one proceeds from a

⁸⁹ From the teachings of *Siddhartha Gautama* who is known as *Buddha*, dating from the sixth century *BC*.

⁹⁰ *Hinduism* appeared about three thousand years before *Christ*. *Brahma, Vishnu* and *Shiva* are among the major deities of *Hinduism* which avatars are countless. Brahmins are those who have religious and magical powers.

⁹¹ *Judaism* is revealed by *GOD* to many prophets, including *Moses*, from the lineage of *Isaac*, the second son of the *Patriarch Abraham*.

⁹² « *you seed of Abraham, his servant, you children of Jacob, his chosen ones.* » (**Psalm 105:6**). « *What one nation in the earth is like your people Israel, whom GOD went to redeem to himself for a people, to make you a name by great and awesome things, in driving out nations from before your people, whom you redeem out of Egypt?* » (**1 Chronicles 17:21**). « *Children of Israel! call to mind the (special) favor which I bestowed upon you, and that I preferred you to all other (for My Message).* » (**Qur'an 2:47**). « *Remember Moses said to his people: "O my people! Call in remembrance the favor of Allah unto you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples."* (**Qur'an 5:20**).

⁹³ « *Yes, he loved cursing, and it came to him. He didn't delight in blessing, and it was far from him.* » (**Psalm 109:17**). « *but this thing I commanded them, saying, Listen to my voice, and I will be your GOD, and you shall be my people; and walk in all the way that I command you, that it may be well with you. But they didn't listen nor turn their ear, but walked in [their own] counsels [and] in the stubbornness of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt to this day, I have sent to you all my servants the prophets, daily rising up early*

Jewish mother or if the rabbinical courts concede it, derogatory and exceptional. The elitism of this faith makes it inaccessible to the majority.

The only universal, egalitarian and conceivable religions remaining are *Christianity* and *Islam*, and deciding between them, highlighting certain contradictions is necessary.

and sending them: yet they didn't listen to me, nor inclined their ear, but made their neck stiff: they did worse than their fathers. You shall speak all these words to them; but they will not listen to you: you shall also call to them; but they will not answer you. You shall tell them, This is the nation that has not listened to the voice of Yahweh their GOD, nor received instruction: truth is perished, and is cut off from their mouth. » (Jeremiah 7:23-28). « Woe to you, scribes and Pharisees, hypocrites! » **(Matthew 23:13)**, « We gave Moses the Book and followed him up with a succession of apostles; We gave Jesus the son of Mary Clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you an apostle with what ye yourselves desire not, ye are puffed up with pride?- Some ye called impostors, and others ye slay! They say, "Our hearts are the wrappings (which preserve Allah's Word: we need no more)." Nay, Allah's curse is on them for their blasphemy: Little is it they believe. » **(Qur'an 2:87-88 and 4:155)**. « We took the covenant of the Children of Israel and sent them apostles, every time, there came to them an apostle with what they themselves desired not - some (of these) they called impostors, and some they (go so far as to) slay. » **(Qur'an 5:70)**. « Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses. Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did. » **(Qur'an 5:78-79)**.

How is Christianity Doubtful ?

By being continuously rearranged by unauthorized personnel, the original Christianity was completely corrupted and became unrecognizable. The deification of the Prophet Jesus is a grotesque outrage to the divine majesty.

Original Christianity, by confirming the Decalogue (the Ten Commandments) revealed by *GOD the Unique* to Moses and the Tribes of Israel, was supposed to confirm the pure monotheism of Judaism from which *Jesus came from*.⁹⁴ If some ambiguous verses of the *Gospel*⁹⁵ metamorphose *Christ* into a demi-god born of a carnal union between a deity and a mortal, others are more explicit and distinguish him completely from *GOD* the incomparable.⁹⁶ To maintain that

⁹⁴ «Hear, O Israel! The LORD is our GOD, the LORD is one! (Deuteronomy 5:6 – 6:4 – 6:13-15 – Matthew 4:10 – Luke 4:8). « Then the devil led Him up to a high place and showed Him in an instant all the kingdoms of the world “I will give You authority over all these kingdoms and all their glory,” he said. “For it has been relinquished to me, and I can give it to anyone I wish. So if You worship me, it will all be Yours. But Jesus replied, “It is written: ‘Worship the Lord Your GOD and serve Him only» (Luke 4:5-8 – Matthew 4:8-10).

⁹⁵ « My Father who has given them to Me is greater than all. No one can snatch them out of My Father’s hand.. I and the Father are one. (John 10:30). « As it is written in the second Psalm: ‘You are My Son, today I have become Your Father’. » (Acts 13:33), « you are the Christ, the Son of GOD » (John 11:27).

⁹⁶ « At that time Jesus declared, “I praise You, Father, Lord of heaven and earth, because You have hidden these things from the wise and learned, and revealed them to little children. » (Mathew 11:25 and Luke 10:21). « At that time Jesus went with His disciples to a place called Gethsemane, and He told them, “Sit here while I go over there and pray.” » (Mathew 26:36 – Marc 15:34 and Luke 6:12 – 9:28 – 22:41 – 23:41). « About the ninth hour, Jesus cried out in a loud voice, “Eli, Eli, lema sabachthani?” which means, “My GOD, My GOD, why have you forsaken Me?” » (Mathew 27:46 – Mark 15:34). « If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. » (John 14:28). « therefore Jesus said to them, “If GOD were your father, you would love me, for I came out and have come from GOD. For I haven’t come of myself, but he sent me. » (John 8:42 – 7:28). « For I spoke not from myself, but the Father who sent me, he gave me a commandment, what I should say, and what

Jesus is the son or incarnation of the *Lord of the Universe*, as in the Greco-Roman and Hindu mythologies that attribute women and children to Zeus / Jupiter and other Brahma, is an unacceptable and unforgivable absurdity.⁹⁷

Curiously, the Bible has described as « *gods* », « *son of GOD* » or “*children of GOD*” - clearly in the sense of followers of *GOD* - the Prophets *David*, *Solomon*, the people of *Israel* and all those who faithfully conformed to the divine will.⁹⁸ These terms cannot under any circumstances legitimize any form of polytheism or justify that *Jesus*, who relativized this qualification, be deified.⁹⁹ Even though *Christ* performed miracles and was miraculously born of the virtuous *Mary* who had never approached any man, he must not be more idolized, nor should *Adam* and *Eve* who were

I should speak. » (John 12:49 and 10:18 – 14:10). « *Nevertheless, not my will, but yours, be done.* » (Luke 22:42). « *So then the Lord, after he had spoken to them, was received up into heaven, and sat down at the right hand of GOD.* » (Mark 16:19 – Luke 20:42 – Mathew 22:44 – Hebrews 1:3 and 10:12).

⁹⁷ « *O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His apostles. Say not "Trinity": desist: it will be better for you: for Allah is one Allah. Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. Christ disdaineth nor to serve and worship Allah, nor do the angels, those nearest (to Allah.: those who disdain His worship and are arrogant,-He will gather them all together unto Himself to (answer).* » (Qur'an 4:171-172 and 5:72-76 – 116,117 – 9:30,31 – 6:101 – 10:68 – 19:88-93 – 3:79-80).

⁹⁸ « *I will tell of the decree. Yahweh said to me, "You are my son. Today I have become your father.* » (Psalm of David 2:7 and 89:26-27 – 2Samuel 7:14 – 1Chronicles 17:13 and 22:10). « *I said, "You are gods, all of you are sons of the Most High.* » (Psalm of David 82:6 – John 10:35). « *Behold, how great a love the Father has bestowed on us, that we should be called children of GOD! For this cause the world doesn't know us, because it didn't know him. Beloved, now we are children of GOD, and it is not yet revealed what we will be. But we know that, when he is revealed, we will be like him; for we will see him just as he is.* » (1 John 3:1-2).

⁹⁹ « *Jesus answered them, "Isn't it written in your law, 'I said, you are gods'? If he called them gods, to whom the word of GOD came (and the Scripture can't be broken),* » (John 10:34,35).

created without father or mother.¹⁰⁰ The Prophet *Moses* also performed miracles by rendering his leprous hand healthy and changing his walking stick into a snake, changing the water into blood, causing invasions of frogs, mosquitoes, vermin, grasshoppers, boils, the plague of cattle, hail, darkness, the death of the firstborn, the opening and closing of the Red Sea to engulf the armies of the Pharaoh of Egypt¹⁰¹ and was not divinized.

GOD is right and just and does not condemn the innocent instead of the guilty.¹⁰² As such, the Christian doctrine based on the original sin of *Adam* and *Eve* being expiated by all humankind and that the crucifixion of *Jesus* redeems the faults of all humanity is inadmissible.¹⁰³ Many works have methodically highlighted the anachronisms and improbabilities of Christianity,¹⁰⁴ showing that it is only a gross counterfeit of the true divine religion. Its inconsistencies are grossly concealed behind an alleged and textually contradicted philosophy based on unconditional

¹⁰⁰ « *The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be". And he was.* » (Qur'an 3:59).

¹⁰¹ Cf. **The Bible: Exodus 4: 7-11** and **Qur'an 2:60 – 7:103, 117, 160 – 17:101 – 20:77-78 – 26:32, 63-67.**

¹⁰² « *Chacun n'acquiert qu'à ses dépens: pas un porteur ne porte le port d'autrui.* » (Qur'an 6:164 – 17:15 – 35:18 – 39:7 – 53:38). « *If any one does a righteous deed, it ensures to the benefit of his own soul; if he does evil, it works against (his own soul). In the end will ye (all) be brought back to your Lord.* » (Qur'an 45:15 and 39:41– 42:15 – 52:21).

¹⁰³ « *Therefore, as sin entered into the world through one man, and death through sin; and so death passed to all men, because all sinned. For until the law, sin was in the world; but sin is not charged when there is no law. Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who was to come. But the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of GOD, and the gift by the grace of the one man, Jesus Christ, abound to the many...» (Romans 5:12-15).* « *Now it was not written that it was accounted to him for his sake alone, but for our sake also, to whom it will be accounted, who believe in him who raised Jesus, our Lord, from the dead, who was delivered up for our trespasses, and was raised for our justification.* » (Romans 4:23-25 and Revelation 1:5 – 1 John 1:7, 4:10 – 1 Corinthians 15:3).

¹⁰⁴ Especially works of *Ahmed Deedat*, muslim writer, theologian and preacher.

love of ones neighbor,¹⁰⁵ which promises Paradise to all, including those who do not conform to the divine teachings and refrain from any form of worship. One can always dream...

¹⁰⁵ « *But bring those enemies of mine who didn't want me to reign over them here, and kill them before me.* » (**Luke 19:27**). « *Go out into the highways and hedges, and compel them to come in, that my house may be filled.* » (**Luke 14:23**).

Only One Religion Approved By GOD

GOD has dispatched many Envoys throughout the centuries to remind humanity of His directs. The deniers of His attributes and of the last of His updates will therefore not benefit from any mitigating circumstance.

Before making a major purchase, to be sure to make the right choice, well-informed consumers meticulously compare the technical specifications of products and get expert advice. For the sake of safety and in order to avoid tragic and eternal setbacks, every Believer should make sure that his faith is truthful and ever-present, and every unBeliever reconsider his skepticism and ingratitude. While the consequences are far more tragic, there are few who take the trouble to examine the characteristics of different religions so as not to be mistaken.

Despite reminders of the Prophets and threats of divine chastisement, most people stubbornly follow their family's religious traditions when they do not disdain any worship. Social pressure prevails most often on arguments and few face it to rally another truth. Some are hypocritical and pretend that everyone is right, being intimately convinced that the supporters of other faiths are wrong. Others imagine they will enter Paradise by not practicing any religion, by limiting themselves to being nice to their peers but being more than improper with their *Lord*.

Just as no magistrate can apply an amended or repealed law, resulting in having his judgments quashed and in being himself sanctioned, those who attach themselves to

outdated teachings will be disavowed.¹⁰⁶ How could the *Master of the Universe* endorse beliefs as fanciful and disrespectful to *His* attributes as those that utter enormities such as polytheism, anthropomorphism and other divine imperfections, which are abominated by *Him*.¹⁰⁷ *Islam* is the ultimate rectification of the alterations suffered

¹⁰⁶ «It was We who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allah's will, by the rabbis and the doctors of law: for to them was entrusted the protection of Allah's book, and they were witnesses thereto: therefore fear not men, but fear me, and sell not my signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) unBelievers. We ordained therein for them: "Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal." But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (No better than) wrong-doers. And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him: a guidance and an admonition to those who fear Allah. Let the people of the Gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel. To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah, it is He that will show you the truth of the matters in which ye dispute; And this (He commands): Judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crime it is Allah's purpose to punish them. And truly most men are rebellious. Do they then seek after a judgment of (the days of) ignorance? But who, for a people whose faith is assured, can give better judgment than Allah. » (Qur'an 5:44-50).

¹⁰⁷ «You are to have no other gods but me. You are not to make an image or picture of anything in heaven or on the earth or in the waters under the earth: You may not go down on your faces before them or give them worship: for I, the Lord your GOD, am a GOD who will not give his honor to another; and I will send punishment on the children for the wrongdoing of their fathers, to the third and fourth generation of my haters;» (Exodus 20:3-5). But it has already been revealed to thee, - as it was to those before thee, - "If thou wert to join (gods with Allah., truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good)". » (Qur'an 39:65). « Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed. » (Qur'an 4:48, 116)

throughout the centuries and the only religion approved by the *ETERNAL*¹⁰⁸ to replace Judaism and Christianity, most of their teachings having been counterfeited.

¹⁰⁸ « *The Religion before Allah is Islam (submission to His Will):*» **(Qur'an 3:19)**. «*If anyone desires a religion other than Islam (submission to Allah, never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good).*» **(Qur'an 3:85)**. «*if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).* » **(Qur'an 5:5)**. « *It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness.* » **(Qur'an 48:28)**. « *It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it). O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?-*» **(Qur'an 61:8,9)**.

The Authenticity of The Sacred Texts

All the Messages transmitted to humanity having been altered, GOD made sure to protect his last revelation until the end of time. The choice of terms, methods of transmission and conservation have greatly contributed to this protection.

Due to their questionable authenticity,¹⁰⁹ Muslims give credit to the scriptures of Jews and Christians only in the light of Qur'anic revelation. The Old Testament texts have been destroyed several times, restored in fanciful and sometimes knowingly falsified conditions.¹¹⁰ Not only have amalgams been made between the Sacred Text and the annotations of copyists, but also wacky narratives are included that scandalously discredit Prophets chosen by GOD for their excellence. Can we decently believe the chronicles in which *Moses* describes the circumstances and place of his own burial,¹¹¹ or who claim that *Lot* committed incest,¹¹² that *David* was a libertine¹¹³ and *Solomon* was Polytheist?¹¹⁴

¹⁰⁹ « How is it that you say, We are wise and the law of the Lord is with us? But see, the false pen of the scribes has made it false. ». (**Jeremiah 8:8**).

¹¹⁰ « Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby. ». (**Qur'an 2:79**).

¹¹¹ « So death came to Moses, the servant of the Lord, there in the land of Moab, as the Lord had said. And the Lord put him to rest in the valley in the land of Moab opposite Beth-peor: but no man has knowledge of his resting-place to this day. ». (**Deuteronomy 34:5-6**).

¹¹² « And that night they made their father take much wine; and the older daughter went into his bed; and he had no knowledge of when she went in or when she went away. And on the day after, the older daughter said to the younger, Last night I was with my father; let us make him take much wine this night again, and do you go to him, so that we may have offspring by our father. And that night again they made their father take much wine; and the younger daughter went into his bed; and he had no knowledge of when she went in or when she went away. And so the two daughters of Lot were with child by their father. ». (**Genesis 19:33-36**).

¹¹³ « And David sent to get knowledge who the woman was. And one said, Is this not Bath-sheba, the daughter of Eliam and wife of Uriah the Hittite? And David sent and took her; and she came to him, and he took her to his bed: (for she had been made clean) then she went back to her house. ». (**II Samuel 11:3-4**).

¹¹⁴ « For it came about that when Solomon was old, his heart was turned away to other gods by his wives; and his heart was no longer true to the Lord his GOD as the heart

There is no original Aramaic, the native language of Jesus, to confirm the *Four Gospels* approved by the Christian Churches. Some seventy biographies written on the basis of approximate testimonies well after his "disappearance", were decreed apocryphal and dismissed according more to political and demagogic than religious criteria. Not only did the experts identify many variants, contradictions and manipulations in the *New* as in the *Old Testament*, but translations in modern languages have also contributed to corrupting them. These include the work of *Dr. W. Graham Scroggie* of the Chicago Moody Bible Institute, *Anglican Bishop Kenneth Cragg* of Jerusalem, *Dr. Lobegott Friedrich Konstantin Von Tischendorf* of Leipzig, and *Dr. Frederic Kenyon* of London. *Sir Godfrey Higgins* admits "*the scriptures have been quite corrupted by copyists*".¹¹⁵ As for the thirty-two scholars who collaborated on the revised version, in 1952 and then 1971, of the "*King James Bible*", they confessed in preface that it "*contains serious errors*" and that "*... these errors are so numerous and so serious that they require a revision of the text in depth*".

Of all the divine messages, *Islam* is the most recent and the one that has been the least hackneyed by centuries and men. The *Qur'an* is reputed to be unalterable,¹¹⁶ strictly conforming to the Sacred Text because it was written down under the very dictation of the Prophet Mohammad and since then memorized by billions of its followers around the world. While many ancient languages are almost unintelligible¹¹⁷ or dead¹¹⁸, the word of the ultimate divine reminder to men has preserved its integrity and liveliness. Arabic did not

of his father David had been. And the Lord was angry with Solomon, because his heart was turned away from the Lord, the GOD of Israel, who had twice come to him in a vision; And had given him orders about this very thing, that he was not to go after other gods; but he did not keep the orders of the Lord. » (I Kings 11:4, 9-10).

¹¹⁵ **History of Christianity in the light of Modern knowledge, Sir Higgins p 318.**

¹¹⁶ « *There is none that can alter the words (and decrees) of Allah. » (Qur'an 6:34). « No change can there be in the words of Allah. (Qur'an 10:64). « We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption). » (Qur'an 15:9). « And verily, it is in the Mother of the Book, in Our Presence, high (in dignity), full of wisdom. (Qur'an 43:4). « That this is indeed a Qur'an Most Honorable, In Book well-guarded, which none shall touch but those who are clean: A Revelation from the Lord of the Worlds. (Qur'an 56:77-80).*

¹¹⁷ As French of the Middle Ages..

¹¹⁸ The Aramaic, Greek, the Latin or the Hebrew conveyed other faiths.

vary in vocabulary, grammar, spelling, or pronunciation.¹¹⁹ Liturgical language of Qur'anic Revelation, Prayer Offices, invocations as well as most of Islamic literature, Muslims have always made it a point of honor to master the rudiments to benefit from it, both intellectually and religiously.

Muslims have made considerable efforts to collect and preserve, without manipulation, the abundant *Prophetic Tradition (Sunnah)*. These are the words and deeds of *Muhammad*, reported by his contemporaries and methodically collected by honest and informed compilers. These stories shed light on events and practices evoked by divine revelation in a less detailed way. Fourteen centuries later, the preservation of all these anecdotes is exceptional and far superior to the founding texts of any other religion. Nevertheless, depending on their context, their meaning or their application and in the light of the Qur'an, logic or science, some stories sometimes appear obsolete or even unusual. Specialists have proposed a more or less well argued classification and a "grooming" of all these narrations, to which everyone will be free to subscribe or not.

¹¹⁹ « *(It is) a Qur'an in Arabic, without any crookedness (therein): in order that they may guard against Evil.* ». **(Qur'an 39:28)**. « *Verily this is a Revelation from the Lord of the Worlds: With it came down the spirit of Faith and Truth- To thy heart and mind, that thou mayest admonish.. In the perspicuous Arabic tongue.* » **(Qur'an 26:192-195)**. « *Had We sent this as a Qur'an (in the language) other than Arabic, they would have said: "Why are not its verses explained in detail? What! (a Book) not in Arabic and (a Messenger an Arab?)" Say: "It is a Guide and a Healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes): They are (as it were) being called from a place far distant!"* » **(Qur'an 41:44 and 12:1-2 – 41:3 – 42:7 – 43:2-4 – 46:12)**.

The Advent of Muhammad's Islam

Prophet Mohammad extended the prophetic chain and completed GOD's religion, Islam. Despite his modest origins and fierce opposition, he embodied the Divine Message by his unusual qualities. The Qur'anic revelation of which he was the receptacle and the traditions (Sunnah) that he initiated have become the main sources of inspiration for Muslims.

So that humanity does not go astray, *GOD* has sent thousands of admonishers through the centuries to revive forgotten or corrupted beliefs. *Muhammad* is one of those extraordinary and exemplary men.¹²⁰ He is not the founder of the *original Islam*, the only religion ever approved by *GOD*, but has the privilege of being its ultimate restorer. *Jesus* had in particular announced the coming of this "*consoler*" who would succeed him to close the prophetic cycle.¹²¹

¹²⁰ « Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things. » (**Qur'an 33:40**). « Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah. » (**Qur'an 33:21**). « Allah's Messenger set out for Tabuk appointing 'Ali as his deputy (in Medina). 'Ali said, "Do you want to leave me with the children and women?" The Prophet said, "Will you not be pleased that you will be to me like Aaron to Moses? But there will be no prophet after me. » (**Bukhary 64/78/2**). «Allah's Messenger said, "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets."» (**Bukhary 61/18/2**).

¹²¹ «And I will ask the Father, and he will give you another advocate to help you and be with you forever— 17 the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you... But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. » (**III John 14:16-17,26 and II John 16:7-8**). And remember, *Jesus*, the son of *Mary*, said: "O Children of Israel! I am the apostle of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "this is evident sorcery!"» (**Qur'an 61:6**).

Muhammad was born in Mecca, Arabia, in the year 569-570 AD. Orphaned from his father at birth and then from his mother at a young age, he was raised by his grandfather and then by one of his uncles. From his youngest age, while his environment was polytheistic and idolatrous, he devoted a pure worship to the *UNIQUE GOD*, with a pronounced fondness for asceticism and meditation. Modest tradesman, caravaner, intelligent but illiterate, married at 25, "*the trustworthy*" (*al-Amine* was his nickname) was known for his integrity.¹²² He received the first heavenly manifestation at the age of forty¹²³ and was then commissioned to enlighten humanity.¹²⁴ The divine revelations continued for two decades, meticulously collected verbatim by his companions, both orally and in writing, and classified according to his instructions. This cultural and scientific prodigy that has become the *Qur'an* (*Reading by excellence*), emanating from an illiterate, remains to this day the greatest Islamic miracle.

The events of the private and public life of *Prophet Muhammad* fueled the *Qur'anic* revelation for twenty-three years. It took place in *Mecca* for ten years, then to Medina to escape the boycott and the polytheistic persecutions, where he founded the ideal Islamic city with the first ever written citizen constitution in the world,¹²⁵ establishing the rights and duties of each Muslim or not.¹²⁶ For thirteen years, he led a

¹²² He waited three days in the fixed place for somebody who had forgotten their appointment. (**Abu Dawud 40/82**). *Muhammad* arbitrated on a dispute at the moment of the rebuilding of the Ka'ba about which tribe will lift alone the Black Stone to its place. (**Sira of Ibn Hicham, page 125**).

¹²³ (**Bukhary 65/S96/1/1 and about the same subject 1/1/3 - 65/S74/1-5**).

¹²⁴ « *O thou wrapped up (in the mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination shun!* » (**Qur'an 74: 1-5**).

¹²⁵ **The first written constitution in the world (Muhammad Hamidullah – Editions Muhammad Ashraf - Lahore – 1968 – according to the biography of the Prophet (Sira) by Ibn Is'haq and Abu Ubeid)**.

¹²⁶ « *The GOD-fearing Believers shall be against the rebellious or him who seeks to spread injustice, or sin or animosity, or corruption between Believers; the*

composite community,¹²⁷ guaranteeing everyone respect for their property, their blood and their honor.¹²⁸ The new Muslim state, to put an end to the aggressions of which it was the object and defend its borders, had to battle against enemies often superior in number, where it was made a point of honor to limit the number of victims¹²⁹ and to spare the non-combatants.¹³⁰ The victories were strategic miracles and are historically memorable.

Prophecy stopped in 632 when *Muhammad* died at age 63. The Orthodox Muslims do not celebrate his birth or death and do not show him an outrageous veneration.¹³¹ It is however commendable, as for all the Prophets of *GOD*, to show him respect and gratitude by calling upon him, as on his companions including his lieutenants and their successors called *Caliphs*, as well as on the scrupulous

hand of every man shall be against him even if he be a son of one of them. ». **(Constitution of Madinah/article 13).**

¹²⁷ Made up of Muslims, Jewish, Christians and polytheists.

¹²⁸ « "Which month (of the year) do you think is most sacred?" The people said, "This current month of ours (the month of Dhul-Hijja)." He said, "Which town (country) do you think is the most sacred?" They said, "This city of ours (Mecca)." He said, "Which day do you think is the most sacred?" The people said, "This day of ours." He then said, "Allah, the Blessed, the Supreme, has made your blood, your property and your honor as sacred as this day of yours in this town of yours, in this month of yours (and such protection cannot be slighted) except rightfully." He then said thrice, "Have I conveyed Allah's Message (to you)?" The people answered him each time saying, "Yes." The Prophet added, 'May Allah be merciful to you (or, woe on you)! Do not revert to disbelief after me by cutting the necks of each other.' » **(Bukhary 86/9/1 – 78/43/2 – 64/77/8,11 – 92/8/3 – 97/24/2 – 25/132/1,3).**

¹²⁹ « During these ten years of ' war ', the non-Muslims had lost on battlefields, all in all, some 250 persons; the Muslims' loss was even less. » **(Introduction to Islam – Muhammad Hamidullah – § 16 – Alger – 1981).**

¹³⁰ « The Allah's Messenger forbade the killing of women and children. » **(Bukhary 56/147/1 – 56/148/1 – Muslim 32/24-25).**

¹³¹ «Um Habiba and Um Salama mentioned a church they had seen in Ethiopia and in the church there were pictures. When they told the Prophet of this, he said, "Those people are such that if a pious man amongst them died, they build a place of worship over his grave and paint these pictures in it. Those people will be Allah's worst creatures on the Day of Resurrection. ». **(Bukhary 63/37/1 – 8/48/1 – 8/54/1 – 23/71/1).**

compilers who propagated his teachings, greetings, divine satisfaction, mercy and blessing.¹³²

¹³² « *But the bounty of the Lord - rehearse and proclaim!* » (Qur'an 93:11). « *The Prophet is closer to the Believers than their own selves,* » (Qur'an 33:6). « *Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect*» (Qur'an 33:56).

A Religion Only For Arabs ?

Given the meteoric rise of Islam in the four corners of the globe, the Arabs eventually became a minority in the Muslim world. Islam nevertheless remains deeply and definitely Arab by its origins and its liturgical language, without being limited to this one culture.

To be credible, a religion must be universal, because *GOD* cannot privilege a people or a nation to the detriment of others and cannot refuse to guide to the true way those who recognize *His* benefits. *Islam* is however often considered as an exotic faith and that of invaders and parasites. In order to discredit it, some people multiply the lies by accusing it of conservatism and hegemonic inclinations.

Islam was revealed in Arabia and was first addressed to the Arabs before warning other peoples. To those who are surprised or outraged that *GOD* has chosen an Arab as the Messenger in the person of *Muhammad*, let us remember that all the prophets of the great religions appeared in the East. *Buddha* was Indian or Nepali, *Abraham* was Iraqi (Mesopotamia), *Moses* was Egyptian and *Jesus* was Palestinian. The West has never offered anything but fanciful sub-sects such as Mormonism,¹³³ Jehovah's Witnesses¹³⁴ or Scientology.¹³⁵

Contrary to a widespread idea, *ALLAH* is not the exclusive *GOD* of *Muhammad* but also that of *Abraham*, *Moses* and *Jesus*. As proof, the millions of Jews and Christians in the Middle East - who are also Arabs - also turn to *ALLAH*.¹³⁶ The Muslim Community is not only made up of Arabs, Africans,

¹³³ Born in the State of de New York, in the United States, in 1830.

¹³⁴ Born in the United States in the seventies.

¹³⁵ Born in New Jersey, in the United States, in 1953.

¹³⁶ *ELOHim* in Hebrew.

Turks or Persians because Muslims have been present for centuries on all continents, in the northern or southern hemispheres and, increasingly, within the American, European or Asian populations. There are only fifteen to twenty percent of Arabs in the Islamic world, divided into fifteen or so countries whose peoples are sometimes Arab only by language and culture, like the countries of the Maghreb and the surrounding area¹³⁷ which have become Arabized in the first century of *Islam*.¹³⁸

Islam is not a small and insignificant sect but the largest religion on the planet. The growing number of followers now surpasses that of all Christian churches combined. Spread in all corners of the globe, in the most heterogeneous populations, there are today more than a billion and a half Muslims, one in five men in the world. The largest Islamic state in the world, Indonesia, whose only population exceeds that of all Arab countries combined, is Asian and has nothing Arab about it. The largest Muslim concentrations are in China, India or Russia, in the hundreds of millions.

Being the sacred language of Qur'anic revelation, prophetic tradition, and prayer, Arabic as an idiom is wonderfully suited to liturgy, psalmody, invocations, and religious incantations. It occupies a prominent place in the hearts of Muslims who, by adopting and using it as a ritual language, end up considering themselves as Arabs.

¹³⁷ Algeria, Morocco, Tunisia, Libya, Mauritania, and others.

¹³⁸ « *If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you!* » (**Qur'an 47:38**).

The So-Called Muslim Fatalism

Through their vitality and even zeal over the centuries, Muslims have shown that they are not as fatalistic and obscurantist as the West strives to portray them nor the precepts that inspired them.

According to the political necessities and vicissitudes of the media, Muslims are contradictorily portrayed as invaders and expansionists or fatalistic and lazy. It is in this way that the Arabic expression "*mektoub*" (*It is written, it is the destiny*), supposed to emanate from a alleged Islamic fatalism, settled in the western languages. False deduction and error of attribution since, contrary to the Christian teachings which erect resignation in principle,¹³⁹ the Islamic precepts incite effort¹⁴⁰ and excellence even in the most singular acts.¹⁴¹

In Islam, absolute trust in *GOD* and submission to *His* will are paramount and life-saving.¹⁴² *GOD* not only rewards the

¹³⁹ « *Our Father in heaven, may your name be kept holy. Let your kingdom come. Let your pleasure be done, as in heaven, so on earth ...* » (Matthew 6:9-10).

¹⁴⁰ « ... "There is none among you, and not a created soul, but has place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched." A man said, "O Allah's Messenger (ﷺ)! Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person?" The Prophet said, "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Verses: -- "As for him who gives (in charity) and is Allah-fearing And believes in the Best reward from Allah. " (Qur'an 92:5 and 6) ». (Bukhary 23/83/1 and 65/S92/3, 5, 6, 7, 8). « *That man can have nothing but what he strives for*». (Qur'an 53:39). « *So lose not heart, nor fall into despair: For ye must gain mastery if ye are true in Faith.* » (Qur'an 3:139).

¹⁴¹ "Verily Allah has prescribed Ihsan (proficiency, perfection) in all things. So if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters." (Muslim 34/57/1 – Nawawy /40 Hadiths/17).

¹⁴² « *If Allah helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? in Allah, then, Let Believers put their trust.* » (Qur'an 3:160). « *Say: "Nothing will happen to us except what Allah has decreed for us: He is our*

good deeds of the Believers, but also gratifies their endurance in trials and their resignation to misfortunes by facilitating (sometimes miraculously) the outcome of the difficulties they encounter.¹⁴³ In addition, if there is little talk of defeatism and passivity in the abundant *Muslim tradition (Sunnah)*, it is because the *Prophet Muhammad* especially engaged his disciples to act and take their destiny into their own hands.¹⁴⁴

Just as the American hegemony today, both economic and military, accepted by some and suffered by others, the Muslim expansion of the first centuries of revelation is controversial. In any case, it cannot be said that the Muslims of the time showed fatalism and opposition to progress. Between the eighth and twelfth centuries, Muslims developed from Greek data many sciences that triggered, in the fifteenth and sixteenth century, the "Renaissance" that Western societies are still taking advantage up to this day. A dynamic civilization emerged from their spirit of initiative

protector": and on Allah let the Believers put their trust. » (Qur'an 9:51). « ... And for those who fear Allah, He (ever) prepares a way out, and He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is ((Allah)) for him... » (Qur'an 65:2-3).

¹⁴³ « ... We will indeed make smooth for him the path to Misery, » (Qur'an 92:10), « So, verily, with every difficulty, there is relief: Verily, with every difficulty there is relief. » (Qur'an 94:5,6), « Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief. » (Qur'an 65:7), « ... And for those who fear Allah, He (ever) prepares a way out, and He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is ((Allah)) for him... » (Qur'an 65:2-3).

¹⁴⁴ « If any one does a righteous deed, it ensures to the benefit of his own soul; if he does evil, it works against (his own soul). In the end will ye (all) be brought back to your Lord. » (Qur'an 45:15). « "Work (righteousness): Soon will Allah observe your work, » (Qur'an: 9, 105). "Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him)." (Qur'an 3:159). To a man who asked if he must or not attach his female camel and place his trust in GOD, the Prophet told: « attach it and place your trust in GOD" (Tirmidhy 34/61). « Seek treatment, O slaves of Allah! For Allah does not create any disease but He also creates with it the cure, » (Ibn Majah). « Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful. » (Abu Dawud).

and flourished for several centuries, which revolutionized the world. Despite the revisionists who dare to call it medieval and obscurantist, *Islam* continues to reveal its prodigies.

In 732, by repelling the Arabs in Poitiers, *Charles Martel* the barbarian and the cultists of the Inquisition extended to another five centuries the "Middle Ages". By recovering only the scientific, social and cultural contributions of *Islam*,¹⁴⁵ while dissociating them scrupulously from religion, the West has inevitably confined itself to ensuring its happiness in this life, neglecting the most important, the Hereafter.

¹⁴⁵ « *Sigrid Hunke paints a striking picture of this encounter between East and West. The decisive influence of Arab civilization over that of Europe, which is all too often overlooked, if not openly contested, is finally brought into the light, with supporting evidence.* » (Sigrid Hunke - **The sun of Allah shines on the West, our Arab heritage** - Albin Michel 1997).

Miracles, Science and Qur'an

Islam, unlike other religions, does not fear either science or human intelligence. The greatest of his wonders is the extraordinary and inimitable Qur'anic revelation. No other miracle in the world has this prerogative and this perennality.

Most religions take refuge behind very holy mysteries and discourage their followers from trying to understand their dark sides. Nevertheless, what credibility can be given to their sacred texts if irrefutable modern knowledge contradicts them? For *Islam*, intelligence leads to *GOD* and secular sciences validate religious foundations. This is why Muslims are encouraged to learn to improve their knowledge and condition in all areas, as well as those of their fellow men.¹⁴⁶

To convince the skeptics and strengthen the Faith of the Believers,¹⁴⁷ the *Qur'an* and the *Prophetic Traditions* have revealed many “scoops” relating to the functioning of the heavens and the earth, to human creation or even the animal and plant world.¹⁴⁸ Fourteen centuries have passed and these

¹⁴⁶ « but say, "O my Lord! advance me in knowledge."» (Qur'an 20:114). « Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition. » (Qur'an 39:9). « Whoever goes out seeking knowledge, then he is in Allah's cause until he returns. » (Tirmidhy 39/1/2). « "The Faqih (scholar) is harder on Ash-Shaitan (devil) than a thousand worshippers. » (Tirmidhy 39/19). « "Seeking knowledge is a duty upon every Muslim, and he who imparts knowledge to those who do not deserve it, is like one who puts a necklace of jewels, pearls and gold around the neck of swines."» (Ibn Majah / Introduction/17/224).

¹⁴⁷ « We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss.. » (Qur'an 17:82).

¹⁴⁸ « The revelation of the Book is from Allah the Exalted in Power, Full of Wisdom. Verily in the heavens and the earth, are Signs for those who believe. And in the creation of yourselves and the fact that animals are scattered (through the earth), are Signs for those of assured Faith. And in the alternation of Night and Day, and the fact that Allah sends down Sustenance from the sky, and revives therewith the earth after its death, and

statements have been corroborated one by one by various specialists, scientists, doctors, orientalists and historians who have confirmed the veracity of *Islam*.¹⁴⁹ While some insinuate that *Muhammad* would have plagiarized the Jewish and Christian scriptures, surprisingly none of the implausibilities of the previous revelations has been reproduced in the *Qur'an*.

The most miraculous is that a modest caravaneer of the sixth century after *Jesus Christ*, not knowing how to read or write¹⁵⁰ and taking into account the knowledge of the time, could produce this inimitable masterpiece that is the *Qur'an*.¹⁵¹ By

in the change of the winds,- are Signs for those that are wise. Such are the Signs of Allah, which We rehearse to thee in Truth; then in what exposition will they believe after (rejecting) Allah and His Signs?» (Qur'an 45:2-6 and 2:164 - 30:20-27 - 35:28).

¹⁴⁹ « Using an objective study of texts, Maurice Bucaille upsets number of preconceived ideas on the Old Testament, the Gospels and the *Qur'an* in an attempt to distinguish in this set what belongs to the revelation of what is soiled by errors or by human interpretations ... He learnt the Arabic language and studied the *Qur'an*. He was surprised to discover in it, statements, about natural phenomena, that could be understood only through modern scientific knowledge. » (Maurice Bucaille, with respect to his book « La Bible, le *Qur'an* et la science » (« Bible, *Qur'an* and science ») Ed. Desclée de Brouwer, Paris. 1978) and Keith Moore (The Human growth), Muhammad Yacine Kassab (Les milles vérités scientifiques du *Qur'an*)(« The thousands scientific evidences in the *Qur'an* »), and the declarations of great scientists like T. V. N. Persaud, Joe Leigh Simpson, E. Marshall Johnson, Gerald C. Goeringer, Yoshihide Kozai, Tejatat Tejasen, William W. Hay, Alfred Kröner, etc.).

¹⁵⁰ « "Those who follow the apostle, the unlettered Prophet, whom they find mentioned in their own (scriptures),- in the law and the Gospel;- for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the light which is sent down with him,- it is they who will prosper." day: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He That giveth both life and death. So believe in Allah and His Messenger, the Unlettered Prophet, who believeth in Allah and His words: follow him that (so) ye may be guided." (Qur'an 7:157-158).

¹⁵¹ « Do they not consider the *Qur'an* (with care)? Had it been from other Than Allah, they would surely have found therein Much discrepancy. » (Qur'an 4:82). And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true. But if ye cannot- and of a surety ye cannot- then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith. » (Qur'an 2:23-24).

his style, his poetry, his grammatical structure and his musicality, he is until now THE literary reference and the archetype of the Arabic idiom. Through his stories and teachings, he is THE spiritual, worship, cultural, intellectual, political and scientific reference of the Muslims who listen to it and use it with the consideration that befits it.¹⁵²

Regarding miracles, *Islam* corroborates the miraculous birth of Jesus by the holy Mary¹⁵³ that no man had approached and whose virginity persisted after the birth of her son *Jesus*. The event is exceptional but ranks second in the book of records after the divine creation of *Adam*, the first man without father or mother.¹⁵⁴ Christians invoke the miracles that *GOD* performed through *Christ* to justify his deification, when *Moses* and many other prophets were also great miracle workers that the Bible and the *Qur'an* have echoed. The Islamic Tradition relates a number of mythical or authentic prodigies made by the Prophet *Muhammad*: the multiplication of water and food (*Bukhary* 54/15/1 - 61/25/1-12), the lunar cleft (*Bukhary* 63/36/0-4 and 65/ *Surah* 54/1/1-5), the healing of the sick (*Bukhary* in 64/38/15 - 56/102/1,2), the consolation of a palm tree that moaned (*Bukhary* 61/25/13-15), etc. The sincere believers are frequently witnesses and beneficiaries of miraculous phenomena more or less manifest. Being not only aware but grateful to Him who raises them

¹⁵² « When the *Qur'an* is read, listen to it with attention, and hold your peace: that ye may receive Mercy. ». (**Qur'an 7:204**). « That this is indeed a *Qur'an* Most Honorable, In Book well-guarded, Which none shall touch but those who are clean: A Revelation from the Lord of the Worlds. ». (**Qur'an 56:77-80**).

¹⁵³ « Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah. "He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous."She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: When He hath decreed a plan, He but saith to it, 'Be,' and it is!" » (**Quran 3 :45-47**).

¹⁵⁴ « The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be". And he was. ». (**Quran 3 :59**).

strengthens their religious beliefs and simplifies greatly their lives.¹⁵⁵

¹⁵⁵ « Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?» (**Quran 41 :53**).

Feel **GOD** With The Heart

Only by listening attentively to one's heart can one feel the presence of GOD and strengthen one's faith in him. Whoever wishes this organ to be transformed into a powerful spiritual receptor, must consider it as something more than as a simple mechanism.

To apprehend and progress in the universe, *GOD* has endowed living beings with various natural receptors such as sight, hearing, smell, touch, and taste. Apart from its mechanical properties, the heart has sensory functions that, without being innate, are invaluable. The wise Believers therefore have this vital motor organ as a sixth sense to establish and maintain a privileged immaterial communication with their Creator.

In most cultures and religions, the heart is considered at the same time as the symbolic seat of the feeling of emotions (*to be at the heart of, to strike at the heart*) and as the symbol of love (*my heart!*), and knowledge (*by heart*). A lot of metaphorical expressions come from it, like *giving your heart, having a clear heart* (trust, assurance), *having or taking to heart* (seriously), *according to your heart, listening to your heart, my heart that tells me* (instinct), *having heart, good heart, big heart*, (generosity), *put his heart bare, hand on heart* (sincerity), testifying to its many metaphysical properties.

Obviously, the optional features of the heart are only operational for those who not only believe in it and bother to listen to it (*open-hearted* or *heartless*) but make efforts to intensify their sensitivity. To do this, one must be attentive to the clues, large and small, scattered throughout the universe

and particularly to obvious divine signs.¹⁵⁶ As with fitness, a decent shape and a healthy lifestyle (showing interest in *GOD* and behaving in a dignified manner), regular training with appropriate exercises (diligent religious behaviour and suitable practice).¹⁵⁷ It is no wonder then that obesity and infarctusness (unbelief)¹⁵⁸ affect those who do not have the heart to get in shape (are not receptive) and are reluctant to follow dietary regimes (any religious discipline).

For Islam, the purity of worship to *GOD* is paramount and this is why intercessions, both physical and spiritual, are intolerable to Him. Unlike primitive people, animists and other idolaters who materialize their divinities with the help of statues and other absurd representations, Muslims will use only their minds and hearts to submit body and soul to their Creator, only to savor the benefits of their devotions; as for any treatment, the beneficial effects of a prescription appear

¹⁵⁶ « *Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts.* » (**Qur'an 22:46**).

¹⁵⁷ « *Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.* » (**Bukhary 2/39/1 – Nawawy /40 Hadiths/ 6**). « *Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle,- nay more misguided: for they are heedless (of warning).* ». (**Qur'an 7:179**).

¹⁵⁸ « *This because they love the life of this world better than the Hereafter: and Allah will not guide those who reject Faith. Those are they whose hearts, ears, and eyes Allah has sealed up, and they take no heed.* » (**Qur'an 16:107-108** and relating to the same topic **10:74, 45:23**). « *Of them there are some who (pretend to) listen to thee; but We have thrown veils on their hearts, So they understand it not, and deafness in their ears; if they saw every one of the signs, not they will believe in them; in so much that when they come to thee, they (but) dispute with thee; the unBelievers say: "These are nothing but tales of the ancients."* ». (**Qur'an 6:25** and relating to the same topic **18:57, 47:16**). « *When thou dost recite the Qur'an, We put, between thee and those who believe not in the Hereafter, a veil invisible: And We put coverings over their hearts (and minds) lest they should understand the Qur'an, and deafness into their ears: when thou dost commemorate thy Lord and Him alone in the Qur'an, they turn on their backs, fleeing (from the Truth).* » (**Qur'an 17:45-46**). « *Then Allah saved him from (every) ill that they plotted (against him), but the burnt of the Penalty encompassed on all sides the People of Pharaoh.* » (**Qur'an 40:35**).

only by applying it correctly and diligently. Nevertheless, skeptics will only be tempted to adhere to Islamic precepts if those who prescribe them inspire their trust.

Faith and Total Surrender to GOD

Willy-nilly, everything in the universe emanates from GOD and is organically subjected to Him. Men would benefit from expressing gratitude and confidence to GOD for all the favors they enjoy throughout their lives.

The favors humanity benefits from while being dependent upon, from the movement of planets to earthly gravity and from the need to consume food to its elimination, are not subjected to chance. All that exists in the universe has been created by a *Higher Being* and is physically subjected to *Him* willingly or by force.¹⁵⁹ From the infinitely large to the infinitely small, everything is so perfectly ordered and organized that one must be stubborn to be in no way indebted to *Him*.

Authentic followers of Islam, (a word that literally means "*submission*" in the Arabic language) vow to strictly obey *GOD*, without quibbling, and express their gratitude to the One *Who* created them and gave them the means of existence.¹⁶⁰

¹⁵⁹ « Whatever beings there are in the heavens and the earth do prostrate themselves to Allah (Acknowledging subjection),- with good-will or in spite of themselves: so do their shadows in the morning and evenings. » (Qur'an 13:15). « Do they not look at Allah's creation, (even) among (inanimate) things,- How their (very) shadows turn round, from the right and the left, prostrating themselves to Allah, and that in the humblest manner?

And to Allah doth obeisance all that is in the heavens and on earth, whether moving (living) creatures or the angels: for none are arrogant (before their Lord). They all revere their Lord, high above them, and they do all that they are commanded. » (Qur'an 16:48-50).

¹⁶⁰ « O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy. » (Qur'an 2:208). « Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam"? » (Qur'an 41:33). « O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam. » (Qur'an 3:102). « O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness,- that is the best. Such are among the Signs of Allah, that they may receive admonition! » (Qur'an 7:126). « Nay,-whoever submits His whole self to Allah and is a doer of good,- He will get his reward with his Lord; on such shall be no fear, nor shall they grieve. » (Qur'an 2:112). « The Religion before Allah is Islam (submission to His

By conforming exactly to the teachings of the *Prophet Muhammad*, they increase their closeness to their *Lord*.¹⁶¹ Like infants who blindly trust their parents, they yield to *GOD's* requirements and surrender to Him for *His* protection.¹⁶²

All the Prophets were models of submission to the Creator but the *Qur'an* describes the patriarch *Abraham* as "*friend of GOD*".¹⁶³ After testing the faith of *His* servant, who went so

Will): Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account. So if they dispute with thee, say: "I have submitted My whole self to Allah and so have those who follow me." And say to the People of the Book and to those who are unlearned: "Do ye (also) submit yourselves?" If they do, they are in right guidance, but if they turn back, Thy duty is to convey the Message; and in Allah's sight are (all) His servants. » (Qur'an 3:19,20).

¹⁶¹ « "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the Believer, for he hates death, and I hate to disappoint him.'" » (Bukhary 81/38/2 – Nawawy /40 Hadiths/38 – Musnad of Ahmad Ibn Hanbal 6/256).

¹⁶² « Jabir bin 'Abdullah narrated: That he proceeded in the company of Allah's Messenger towards Najd to participate in a Ghazwa. (Holybattle) When Allah's Messenger returned, he too returned with him. Midday came upon them while they were in a valley having many thorny trees. Allah's Messenger and the people dismounted and dispersed to rest in the shade of the trees. Allah's Messenger rested under a tree and hung his sword on it. We all took a nap and suddenly we heard Allah's Messenger calling us. (We woke up) to see a bedouin with him. The Prophet said, "This bedouin took out my sword while I was sleeping and when I woke up, I found the unsheathed sword in his hand and he challenged me saying, 'Who will save you from me?' I said thrice, 'Allah.' The Prophet did not punish him but sat down. (Bukhary 56/84/1 – 56/87/1).

¹⁶³ Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's (Which is Islam), and he joined not gods with Allah. Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Messenger and those who believe: And Allah is the Protector of those who have faith. » (Qur'an 3:67,68). « Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in Faith? For Allah did take Abraham for a friend. » (Qur'an 4:125). « And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and ye be witnesses for mankind ! So establish regular

far as to agree to sacrifice his first son *Ishmael*, his *Master* erected him as a symbol of absolute trust.¹⁶⁴ Not only does the Muslim feast of sacrifice (*Eid-el-Adha*) commemorate this extraordinary behavior annually, but this abnegation, sometimes extreme, is meticulously cultivated by the most religious Muslims, among them the *Sufis*, under the name of *Tawakkul* (*Surrender to GOD*).¹⁶⁵

Prayer, give regular Charity, and hold fast to Allah. He is your Protector - the Best to protect and the Best to help! » (Qur'an 22:78 and 6:161-163 – 2:130-133).

¹⁶⁴ « So We gave him the good news of a boy ready to suffer and forbear. when (the son) reached (the age of) (serious) work with him, he said: "O my son! I see in vision that I offer thee in sacrifice: Now see what is thy view!" (The son) said: "O my father! Do as thou art commanded: thou wilt find me, if Allah so wills one practicing Patience and Constancy!" So when they had both submitted their wills (to Allah, and he had laid him prostrate on his forehead (for sacrifice), We called out to him "O Abraham!

"Thou hast already fulfilled the vision!" - thus indeed do We reward those who do right. For this was obviously a trial-And We ransomed him with a momentous sacrifice: And We left (this blessing) for him among generations (to come) in later times: "Peace and salutation to Abraham!" Thus indeed do We reward those who do right. For he was one of our believing Servants. » (Qur'an 37:101-111).

¹⁶⁵ « For they were two of our believing Servants. » (Qur'an 37:122,160 – 5:11,23 – 8:2 9:51 – 14:11 – 58:10).

Pure Worship Without Any Intermediaries

To prevent interference that could blur the communications, direct links must be preferred because they are more logical and more effective. In order that nothing and no one can affect the connection between GOD and His creatures, the Muslim religion forbids recourse to intercessors and material representations.

GOD is perfect, incomparable, absolute, unequalled, and beyond any speculation. His omniscience and His omnipotence make it indispensable, materially inaccessible and safe from everything and everyone.¹⁶⁶ Attributing His creations and His interventions, or even His origin, to creatures, to nature or to mere chance are nothing but loop holes to escape the obvious and are an affront to His greatness. The greatest outrage that can be made to His majestic Essence is to assign on to Him associates in divinity.

Polytheism and idolatry have clearly been condemned by the Bible as the greatest offenses done to the Lord.¹⁶⁷ Yet, Biblical heirs have given in to animism and paganism by now routinely invoking prophets or supposedly holy characters as intercessors and using in their worship figurative

¹⁶⁶ « Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him. » (Qur'an 112:1-4). « "If Allah touch thee with affliction, none can remove it but He; if He touch thee with happiness, He hath power over all things. » (Qur'an 6: 17). «(He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees (all things). » (Qur'an 42:11).

¹⁶⁷ « You are to have no other gods but me. You are not to make an image or picture of anything in heaven or on the earth or in the waters under the earth: You may not go down on your faces before them or give them worship: for I, the Lord your GOD, am a GOD who will not give his honor to another; and I will send punishment on the children for the wrongdoing of their fathers, to the third and fourth generation of my haters; » (Exodus 20:3-5).

representations, statues, icons, amulets and other symbols such as the cross.¹⁶⁸

Islam has come to reaffirm pure monotheism,¹⁶⁹ warning against the reckless actions of those who give associates to *GOD the Unique*,¹⁷⁰ and restoring a direct relationship between

¹⁶⁸ « It is not (possible) that a man, to whom is given the Book, and Wisdom, and the prophetic office, should say to people: "Be ye my worshippers rather than Allah's": on the contrary (He would say) "Be ye worshippers of Him Who is truly the Cherisher of all: For ye have taught the Book and ye have studied it earnestly." Nor would he instruct you to take angels and prophets for Lords and patrons. What! would he bid you to unbelief after ye have bowed your will (To Allah in Islam)?» (Qur'an 3:79-80). « Um Habiba and Um Salama mentioned a church they had seen in Ethiopia and in the church there were pictures. When they told the Prophet of this, he said, "Those people are such that if a pious man amongst them died, they build a place of worship over his grave and paint these pictures in it. Those people will be Allah's worst creatures on the Day of Resurrection." » (Bukhary 63/37/1 – 8/48/1 – 8/54/1 – 23/71/1). « I never used to leave in the Prophet house anything carrying images or crosses but he obliterated it. » (Bukhary 77/90/1 – Abu Dawud 31/44).

¹⁶⁹ " They do we worship, and Thine aid we seek. " (Qur'an 1:5).

¹⁷⁰ « ... for tumult and oppression are worse than slaughter» (Qur'an 2:191). Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah. that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will)." » (3:64). « Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed. (Qur'an 4:48). « ... Hath strayed far, far away (from the right)» (Qur'an 4: 116). « They do blaspheme who say: "(Allah) is Christ the son of Mary." But said Christ: "O Children of Israel! worship Allah, my Lord and your Lord." Whoever joins other gods with Allah,- Allah will forbid him the garden, and the Fire will be his abode. There will for the wrong-doers be no one to help. They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah. If they desire not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them. » . (Qur'an 5:72-73). « But it has already been revealed to thee,- as it was to those before thee,- "If thou wert to join (gods with Allah., truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good)". Nay, but worship Allah, and be of those who give thanks. » (Qur'an 39:65-66). « Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein (for aye). They are the worst of creatures. » (Qur'an 98:6). « "Avoid the seven great destructive sins." They (the people!) asked, "O Allah's Apostle! What are they?" He said, "To join partners in worship with Allah; to practice sorcery; to kill the life which Allah has forbidden except for a just cause (according to Islamic law); to eat up usury (Riba), to eat up the property of an orphan; to give one's back to the enemy and fleeing from the battle-field at the time of fighting and to accuse chaste women who never even think of anything touching chastity and are good Believers." » (Bukhary 86/44/1 – 76/48/1 – 55/23/1).

man and his Creator, without intermediaries¹⁷¹ or material or emotional obstacles.¹⁷² While in other religions their role is misled by absolutist powers, the ministers of the Muslim religion (*Imam, Mufti, Sheikh, Mullah, Ayatollah, etc.*) and even the *Prophet Muhammad* are contented just to be orientation guides. The absolution delivered to the flock by priests, confessors and other matchmakers - even though they themselves are sometimes far from deserving it - as the concept of infallibility of popes and gurus, are in this sense pure scams.¹⁷³

The Islamic message is mainly based on the *Holy Qur'an*, which contains miraculous data including up to specific incantations for exorcisms. As one must seek protection only from *GOD*,¹⁷⁴ it is formally forbidden to use them as amulets or other talismans as advocated by marabouts and quacks.

« Yet there are men who take (for worship) others besides Allah, as equal (with Allah: They love them as they should love Allah. But those of Faith are overflowing in their love for Allah. » **(Qur'an 2: 165).**

¹⁷¹ « Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside). » **(Qur'an 2: 48, 123).**

¹⁷² « O ye who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them! » **(64:14).** « ... But on Allah put your trust if ye have faith. » **(Qur'an 5: 23).**

¹⁷³ « But many do mislead (men) by their appetites unchecked by knowledge. Thy Lord knoweth best those who transgress. » **(Qur'an 6:119).** « They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah. There is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him). » **(Qur'an 9:31).** « O ye who believe! There are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of Allah. » **(Qur'an 9:34).**

¹⁷⁴ « Say: I seek refuge with the Lord of the Dawn ... » **(Qur'an 113:1 and 114:1).**

The Framework and Creed of *Islam*

Islam, by its principles and requirements, is intended to help its followers overcome the contingencies of earthly life. Emanating from an indisputable Authority, its precepts are pedagogical to most aspects of human existence. It is based on solid foundations.

The Islamic faith requires belief in *ALLAH, THE UNIQUE GOD*, in His angels, in *His* revealed books, in *His* envoys, in the resurrection after death, on the day of the Last Judgment, that there is a Paradise and a Hell and that destiny, good or bad, comes from *GOD*.¹⁷⁵ There are five main pillars that are not theoretical, since one can only consider himself a true Muslim without adhering to it unreservedly, by adopting appropriate behavior and by devoting himself to regular ritual practices.

The adherence to Islam is effective for one who recognizes the uniqueness of *ALLAH, the unique GOD* and the prophecy of *Muhammad His* last and ultimate Envoy. The Muslim undertakes to perform five solemn Prayer Offices at different times of the day preceded by ablutions, to submit to an annual fasting during the days of the month of *Ramadan*, to

¹⁷⁵ « *The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles. "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys."* » (Qur'an 2:285). « *He (the inquirer) said: Inform me about Iman (faith). He (the Holy Prophet) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil.* » (Muslim 1/1/1 – Nawawy /40 Hadiths/ 2). « *O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). Any who denieth Allah, His angels, His Books, His Messenger, and the Day of Judgment, hath gone far, far astray.* » (Qur'an 4:136).

purify his hoarded property by a tax (called *Zakat*) intended mainly for the needy and to go to the Holy Places of *Mecca* to perform memorial rites as soon as he has the opportunity to accomplish them.¹⁷⁶

By educating individuals spiritually and morally, Islamic prescriptions generate material, economic and social benefits for the community.¹⁷⁷ A Muslim will favor the good¹⁷⁸ by complying with various obligations and prohibitions¹⁷⁹ but also by behaving as a good citizen, with loyalty, without committing any nuisance or « taking advantage of the system »

¹⁷⁶ « Islam is based on (the following) five (principles): To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger, to offer the (compulsory congregational) prayers dutifully and perfectly, to pay *Zakat* (i.e. obligatory charity), to perform *Hajj*. (i.e. Pilgrimage to Mecca), to observe fast during the month of Ramadan. » (Bukhary 2/1/1 – Nawawy /40 Hadiths/3). « *Al-Islam* implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay *Zakat*, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey. (Muslim 1/1/1 – Nawawy /40 Hadiths/2). « ""O Allah's Messenger! Tell me what Allah has enjoined on me as regards prayers." The Prophet said, "You have to offer perfectly the five (compulsory) prayers in a day and a night (24 hrs.), except if you want to perform some extra optional prayers." The bedouin said, "Tell me what Allah has enjoined on me as regards fasting." The Prophet said, "You have to observe fast during the month of Ramadan except if you fast some extra optional fast." The bedouin said, "Tell me what Allah has enjoined on me as regard *Zakat*." The Prophet then told him the Islamic laws and regulations whereupon the bedouin said, "By Him Who has honored you, I will not perform any optional deeds of worship and I will not leave anything of what Allah has enjoined on me." Allah's Messenger said, "He will be successful if he has told the truth (or he will enter Paradise if he said the truth)." (Bukhary 90/3/2 – 52/26/1 – 2/34/1 – 3/6/4 – 24/1/3 – 30/1/1).

¹⁷⁷ « It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah fearing. » (Qur'an 2:177).

¹⁷⁸ « Repel evil with that which is best: We are well acquainted with the things they say. » (Qur'an 23:96).

¹⁷⁹ « Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors. » (Qur'an 3:110).

by taking money and profits from public finances when he can sustain himself without doing so.

Islamically speaking, acts are not all of equal value because they are classified as prohibited or mandatory, discouraged or recommended, and indifferent.¹⁸⁰ Deviations from divine or prophetic injunctions will be appreciated by *GOD* on a case-by-case basis and the offenses will be punished here and / or in the hereafter, but certain abuses can only be forgiven by those who have been wronged.¹⁸¹

¹⁸⁰ « *The classical jurists, among Muslims, place laws on the double basis of good and evil. One should do what is good and abstain from what is evil. The good and evil are sometimes absolute and self-evident, and at other times merely relative and partial. This leads us to the five-fold division of ail judicial rules, both orders and injunctions. Thus, ail that is absolutely good would be an absolute duty, and one must do that. Everything which has a preponderant good would be recommended and considered meritorious. Things where both these aspects, of good and evil, are equal, or which have neither of them, would be left to the discretion of the individual to do or abstain from, at will, and even to change the practice from time to time; this category would be a matter of indifference to law. Things absolutely evil would be objects of complete prohibition, and, finally, things which have a preponderance of evil would be reprehensible and discouraged. This basic division of acts or rules into five categories may have other subdivisions with as minute nuances as the directions on a compass dial in addition to the four cardinal points of north, south, east and west.* » (Muhammad Hamidullah - **Introduction to Islam – London – 1979 - § 307**).

¹⁸¹ « *If ye (but) eschew the most heinous of the things which ye are forbidden to do, We shall expel out of you all the evil in you, and admit you to a gate of great honor.* » (Qur'an 4:31). *Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive;* » (Qur'an 42:37). « *The Prophet was asked about the great sins He said, "They are: - To join others in worship with Allah, To be undutiful to one's parents. To kill a person (which Allah has forbidden to kill) (i.e. to commit the crime of murdering), And to give a false witness."* » (Bukhary 52/10/1,2 – 78/6/2,3 – 83/16/1). « *Avoid the seven great destructive sins."... .."To join partners in worship with Allah; to practice sorcery; to kill the life which Allah has forbidden except for a just cause (according to Islamic law); to eat up usury (Riba), to eat up the property of an orphan; to give one's back to the enemy and fleeing from the battle-field at the time of fighting and to accuse chaste women who never even think of anything touching chastity and are good Believers."* » (Bukhary 86/44/1 –76/48/1 – 55/23/1).

The Islamic Faith Testimony

Without a formal contract and no real intention to comply, there can be no lasting agreement. It is according to this principle that the true Muslims respect as much as possible all the clauses of the commitment they have contracted.

Whenever he pronounces the *Shahada*, the attestation of Islamic faith,¹⁸² the Muslim reiterates his commitment to submit unconditionally to *GOD* following the path of His latest Messenger. Yet, like those who have perverted revelations prior to *Islam*, brazen men still risk discussing the injunctions of their *Lord* and haggling their submission.

By formally testifying that ***there is no divinity except ALLAH***, the Muslim proclaims that nothing matters more to him than *GOD the Unique*, being intimately convinced that everything emanates from Him and depends on *Him*. Thus, he relies on the Supreme Creator of all things and all beings, marking his deference for the legitimate divine revelations, the latest of which is aggregated in the *Qur'an*, and disavowing everything that is contrary to it.¹⁸³ By attesting that ***Muhammad is ALLAH's Envoy***, the Muslim acknowledges that the last Prophet is the best of examples.¹⁸⁴ Thus, he will subscribe and refer as much as possible to what is deemed authentic of the

¹⁸² « *Islam is to testify that none has the right to be worshipped but Allah and Muhammad is ALLAH's Messenger.* » (Bukhary 2/1/1 – Muslim 1/21, 23, 24 - Nawawy /40 Hadiths/2, 3, 8).

¹⁸³ « *None will have the sweetness (delight) of Faith (a) till he loves a person and loves him only for Allah's sake, (b) and till it becomes dearer to him to be thrown in the fire than to revert to disbelief (Heathenism) after Allah has brought him out of it, (c) and till Allah and His Apostle become dearer to him than anything else.* » (Bukhary 78/42/1).

¹⁸⁴ *Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.* » (Qur'an 33:21). « *The Prophet is closer to the Believers than their own selves.* » (Qur'an 33:6).

Sunnah (Islamic Tradition), the compilation of teachings and prophetic behaviors reported by his Companions.¹⁸⁵

Given its importance, Muslims frequently use the Islamic profession of faith throughout their lives. On the occasion of births, in the manner of a vaccine, it is customary to whisper in the ears of newborns, as to guard against disbelief. At the same time, to formalize their conversion (or reconversion),¹⁸⁶ those who opt for Islam will make the double attestation at the solemn moment of their spiritual commitment. Moreover, to avoid further contamination, like vaccinations, booster shots (reminders) should not be neglected.

¹⁸⁵ « A similar (favor have ye already received) in that We have sent among you an Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge. » (Qur'an 2:151). « Allah did confer a great favor on the Believers when He sent among them an apostle from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error. » (Qur'an 3:164). « O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination. » (Qur'an 4:59). « It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path. » (Qur'an 33:36). « We sent not an apostle, but to be obeyed, in accordance with the will of Allah. » (Qur'an 4:64). « All who obey Allah and the apostle are in the company of those on whom is the Grace of Allah,- of the prophets (who teach), the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): Ah! what a beautiful fellowship! Such is the bounty from Allah. And sufficient is it that Allah knoweth all. » (Qur'an 4:69,70). « And know that among you is Allah's Messenger. were he, in many matters, to follow your (wishes), ye would certainly fall into misfortune: But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you Unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness;- » (Qur'an 49:7). « We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to me, and I will tell you (the truth) of all that ye did. » (Qur'an 29:8 and 31:14-15). There is no submission in matters involving GOD's disobedience or displeasure. » (Musnad of Ahmad Ibn Hanbal 5/66).

¹⁸⁶ The Prophet said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?" (Bukhary 23/80/4,5 – 23/93/3 – 65/S30/1/1).

The *Shahada* is so important that it is required in all the Prayer Offices, from the most ordinary to the most solemn, whether daily, weekly or sporadic, both for their calling and during their fulfillment. As if to insist on what is essential, it is in the spotlight not only when believers invoke or mention their *Lord*, day or night, but also in many other less religious circumstances such as to begin sermons, the lectures or the religious meetings. The Muslims try to state it when they entrust their soul to their *Creator*, before sleeping (the little death) and before giving their last breath to close their earthly existence.¹⁸⁷

¹⁸⁷ Bukhary 23/1/0, 1, 2 – 83/19/1.

Prayer Offices

No religion without prayers and no Islam without prayer offices. A Muslim demonstrates his subjection to GOD by regularly performing various religious celebrations to build a bulwark against the temptations and frivolities of this world.

Prayers, individual or collective, are the hallmark of all religions and, like any other believer, a Muslim invokes *GOD* deep inside or out loud, raising or not raising his arms to heaven. Nevertheless, to express his respect and submission, he considers that begging is not enough and that he must also give of himself by dedicating Prayer Offices to the *Lord of the Universe*.¹⁸⁸ All those who aim to follow *Islam* are therefore required to perform regular protocolary rites that are not reserved only for ministers of religion (religious, priests, monks, rabbis, pastors, etc.) or exceptional circumstances.

The specificity of the Islamic Prayer Offices consists, through appropriate reverential attitudes and words, in devoting body and soul to *GOD* by temporarily disconnecting from temporal affairs¹⁸⁹ and lowering one's pride. He who prays must perform a ritual composed of several codified rites to sanctify these privileged encounters: it is corporal by means of ablutions; it is spiritual by the intention to indulge in this or that Office; it is geographic, facing towards the sacred sanctuary of *Mecca* and it is temporal by punctuating the day at specific times. These renewed tributes, when

¹⁸⁸ « *For such prayers are enjoined on Believers at stated times.* » (Qur'an 4:103). « *(Our religion is) the Baptism of Allah. And who can baptize better than Allah. And it is He Whom we worship. Say: Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that We are sincere (in our faith) in Him?* » (Qur'an 2:238,239). « *Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.* » (Qur'an 17:78). « ... *What is the best deed?* » He (the Prophet) replied, "To offer the prayers at their early stated fixed times." » (Bukhary 56/1/1 – 78/1/1). « *"Between a man and disbelief and paganism is the abandonment of Salat (prayer)."* » (Muslim 1/134 – Musnad of Ahmad Ibn Hanbal).

¹⁸⁹ « *I was looking at its (Khamisa's) marks during the prayers and I was afraid that it may put me in trial (by taking away my attention).* » (Bukhary 8/14/0,1 – 8/15/0,1).

others sleep or distract themselves,¹⁹⁰ include recurrent attitudes of presentation (standing), reverence (inclined) and submission (prostrate), which allow the prior to demonstrate his subordination.

The *Qur'an and the Prophetic Traditions* emphasize not only the importance of performing the Prayer Offices in due time but recommend that they be celebrated together, at the mosque or in any other place, in order to develop equality, fraternity and solidarity.¹⁹¹ In case of danger, illness or simply embarrassment, they can be deferred until the impediment ceases.¹⁹² Those who regularly and properly perform the Prayer Offices are supposed to master their evil inclinations and elevate their spirits.¹⁹³ On the contrary, those who

¹⁹⁰ Description of the times of the five moments (Twilight of dawn, solar top of noon, middle of the afternoon, sunset, twilight of the night) prescribed for the canonical Prayers: **(Abu Dawud 2/2)**.

¹⁹¹ « "A man's Salat in congregation is twenty-five times more rewarding than his Salat at home or in his shop, and that is because when he performs his Wudu' properly and proceeds towards the mosque with the purpose of performing Salat in congregation, he does not take a step without being raised a degree (in rank) for it and having a sin remitted for it, till he enters the mosque. When he is performing Salat, the angels continue to invoke Blessings of Allah on him as long as he is in his place of worship in a state of Wudu'. They say: 'O Allah! Have mercy on him! O Allah! Forgive him.' He is deemed to be engaged in Salat as long as he waits for it." » **(Bukhary 34/49/2 and also 65/S17/10/1)**.

¹⁹² « "Delay the (Zuhr) Prayer till it gets cooler," **(Bukhary 59/10/1,2)**. « the Prophet used to pray in Al-Madinah combining two prayer. Joining Zuhr and 'Asr, and Maghrib and 'Isha', when there was no fear nor rain. It was said to him: "Why?" He said: "So that there would not be any hardship on his Ummah." » **(Nasa'y 6/47)**.

¹⁹³ « *The Believers must (eventually) win through, Those who humble themselves in their prayers; Who avoid vain talk; Who are active in deeds of charity; Who abstain from sex, Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess, - for (in their case) they are free from blame, But those whose desires exceed those limits are transgressors; Those who faithfully observe their trusts and their covenants; And who (strictly) guard their prayers; These will be the heirs, Who will inherit Paradise: they will dwell therein (for ever).* » **(Qur'an 23:1-11)**. « *And establish regular prayers at the two ends of the day and at the approaches of the night: For those things, that are good remove those that are evil: Be that the word of remembrance to those who remember (their Lord):* » **(Qur'an 11:114)**. « *Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do.* » **(Qur'an 29:45)**. « "If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet added, "That is the example of the five prayers with which Allah blots out (annuls) evil deeds." » **(Bukhary 9/6/1 – Muslim 5/284)**.

indulge in it carelessly or ostentatiously not only derive no profit from it, but also incur divine reprobation.¹⁹⁴

Once a week, on Fridays, a more solemn Office preceded by two short sermons replaces the midday Prayer.¹⁹⁵ Two great days of feast, closing the fast of the month of *Ramadan* and celebrating the sacrifice of *Abraham* (closing the rites of the *pilgrimage to Mecca*), are also commemorated annually by specific Prayers. Other ceremonies also take place, more circumstantially, during funerals, at the time of eclipses, to solicit rain or special favors, in gratitude, to ask to be guided in ones choices. In any case, *GOD* must remain the only and true center of interest.

¹⁹⁴ « *But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face Destruction, except those who repent and believe, and work righteousness: for these will enter the Garden and will not be wronged in the least,->* (Qur'an 19:59-60). « *So woe to the worshippers, who are neglectful of their prayers, those who (want but) to be seen (of men),»* (Qur'an 107:4-6). « *One who offers the ritual prayers in an ostentatious way is a polytheist. One who keeps the fast in an ostentatious way is a polytheist, or gives alms in an ostentatious way is a polytheist.* » (Musnad of Ahmad Ibn Hanbal 4/126).

¹⁹⁵ *O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew! And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah. and celebrate the Praises of Allah often (and without stint): that ye may prosper.* (Qur'an 62:9-10).

The Ramadan Fast

Mastering one's weight is obviously not the main goal of Islamic fasting. During the month of Ramadan, Muslims seek above all to control their will, to improve their behavior and to take an interest in the needy.

Animals and vegetation regenerate through hibernation, machines stop for revisions or maintenance and, in affluent societies, modern medicine prescribes dietary regimes or food abstinence to remedy obesity and junk food. Religion¹⁹⁶ therefore had to recommend a specific voluntary deprivation of food,¹⁹⁷ even of speech,¹⁹⁸ to promote spiritual elevation. *Islam* alone has preserved such a concrete and assiduous practice.

Muslims resort to fasting in different circumstances throughout the year, not only to gain material and spiritual benefits,¹⁹⁹ but also as penance or atonement.²⁰⁰ Nevertheless, it is in the *Ramadan* period²⁰¹ that it takes its full dimension by its collective and obligatory nature. It is accomplished from dawn to sunset,²⁰² and depending on the latitude, its duration varies

¹⁹⁶ «And John's disciples and the Pharisees were taking no food: and they came and said to him, Why do John's disciples and the disciples of the Pharisees go without food, but your disciples do not?» (**Mark 2:18 – Luke 5:33**). « However, this kind does not go out except by prayer and fasting » (**Matthew 17:21**). « O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,» (**Qur'an 2:183**).

¹⁹⁷ *Yom Kippur* for the Jewish and the *Lent* for the Christians.

¹⁹⁸ As long as the Prophet Zakary and Mary, the mother of Jesus (**Qur'an 19:10,26**).

¹⁹⁹ « "We were in the company of the Prophet and he said, 'He who can afford to marry should marry, because it will help him refrain from looking at other women, and save his private parts from committing illegal sexual relation; and he who cannot afford to marry is advised to fast, as fasting will diminish his sexual power.'" » (**Bukhary 30/10/1 – 67/2/1 – 67/3/1**).

²⁰⁰ **Qur'an 2:196 – 4:93 – 5:89,95 – 58:4**.

²⁰¹ The ninth month of the Hijri lunar calendar that comprises 29 or 30 days depending on years.

²⁰² « and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears » (**Qur'an 2: 187 and Bukhary 30/16/1, 2**).

according to the seasons.²⁰³ It consists of total abstinence from drinking, eating, and conjugal intercourse, but also an increased mastery of behavior²⁰⁴ that results in an increase in good deeds and a total interruption of the bad ones. Voluntary and intentional, it must be dedicated to *GOD* alone²⁰⁵ because coercion and social pressure would taint sincerity. Moreover, it is only by avoiding all ostentation²⁰⁶ that the fasting man will control his impulses and will become aware of the condition of the most disadvantaged. The frequent travelers, the sick and the indisposed or pregnant women are free to postpone it until a more favorable period and if its accomplishment is proved to be impossible, compensation can be offered through charitable donations.²⁰⁷

²⁰³ According to a cycle of around thirty years, as the Hegirian year (lunar) is shorter of 12 days than the Gregorian year (solar).

²⁰⁴ « *Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink (i.e. Allah will not accept his fasting.)* » (Bukhary 30/8/1 – 78/51/1) « *Fasting is a shield (or a screen or a shelter). So, the person observing fasting should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should tell him twice, 'I am fasting.'* » (Bukhary 30/2,9/1 – 97/35/2 – 97/50/3).

²⁰⁵ « *' He leaves his desires and his food and drink for My sake. Fasting is for Me and I reward it. Every good action is rewarded by ten times its kind, up to seven hundred times, except fasting, which is for Me, and I reward it.'* » (Bukhary 30/2/1 – 97/35/2 – 97/50/3).

²⁰⁶ « *One who offers the ritual prayers in an ostentatious way is a polytheist. One who keeps the fast in an ostentatious way is a polytheist, or gives alms in an ostentatious way is a polytheist.* ». (Musnad of Ahmed Ibn Hanbal 4/126). « *And when you go without food, be not sad-faced as the false-hearted are. For they go about with changed looks, so that men may see that they are going without food. Truly I say to you, They have their reward. But when you go without food, put oil on your head and make your face clean;* » (Matthew 6:16-18).

²⁰⁷ « *O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint, (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will, - it is better for him. And it is better for you that ye fast, if ye only knew. Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.* » (Qur'an 2:183-185).

For some, Ramadan is an excuse to be lazy during the day to better withstand daytime deprivation and is synonymous with feasting and nighttime festivities.²⁰⁸ These behaviors are even more unfortunate as the religious manifestations are now meticulously observed in the public sphere and the slightest drop in productivity following a reduction of tasks or arrangements of “Ramadan source” during working hours accentuates the wrath of the agnostics.

²⁰⁸ Hence the popular french phrase « *make ramdam* ».

Zakat Tax, Charity and Hospitality

Rich Muslims who hoard wealth are taxed to participate in the economic and social development of the community. To spontaneously make others benefit from ones largesse and his hospitality is, however, more meritorious.

Money in all its shapes is the most popular false god in this world and that is why the *Bible* and the *Qur'an* have similarly castigated the immoderate love of wealth.²⁰⁹ On the other hand, according to economists, excessive savings hurt growth and encourage recession. To dissuade wealth from being hoarded,²¹⁰ *Zakat* (literally = *purification*) taxes 2.5% (1 / 40th) of capital (money, gold, silver) immobilized during a whole year and agricultural resources (crops and livestock) or mining in specific proportions. Those who circulate their assets, spending it (both for the necessary and the superfluous), by lending without interest to the needy or investing in businesses (shareholding), are then partially or completely exempted.

²⁰⁹ « No man is able to be a servant to two masters: for he will have hate for the one and love for the other or he will keep to one and have no respect for the other. You may not be servants of GOD and of wealth. And the Pharisees, who had a great love of money, hearing these things, were making sport of him. » (**Jude 16:13-14**). « Nay, nay! but ye honor not the orphans! Nor do ye encourage one another to feed the poor! And ye devour inheritance - all with greed, And ye love wealth with inordinate love! » (**Qur'an 89:17-20**). « The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things), Until ye visit the graves. » (**Qur'an 102:1-2**).

²¹⁰ « O ye who believe! there are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah. Announce unto them a most grievous penalty. On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, their flanks, and their backs. - "This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!" ». (**Qur'an 9:34-35 and Bukhary 65/S9/6/0-2 and 7/0,1 – 24/4/4**).

The *Zakat Tax* is of divine obligation and has many beneficiaries²¹¹ such as the needy (Muslims or not), state officials, military defense, diplomacy and political negotiations, emancipation of slaves and ransoms to free the prisoners, loans or donations to indebted people, missionary activity, charitable works and hospitality (comfort of travelers and tourists, investments and road, rail, maritime or air infrastructures). According to *Islamic law (Sharia)*, only Muslims are subject to it and citizens of other faiths participate only in a more modest way in public spending by a specific contribution, the *Djizya* that exempts them from military service. The latter, falsely presented as a racket of *dhimmis* (= *protected non-Muslims*) is not only much inferior to the Islamic *Zakat* but also to the Western panoply of taxes on income, housing tax, property tax, wealth tax, generalized social contribution, domestic consumption tax on petroleum products and other value-added taxes (VAT).

Those whom *GOD* has endowed must be charitable towards those who are less favored, and in no way repel them carelessly.²¹² We must welcome with good words those who ask for help even if they have shown us enmity. Generosity must be sincere, non-discriminatory and not ostentatious,²¹³ for *GOD* rewards all well-

²¹¹ « Teach them that Allah has made it obligatory for them to pay the Zakat from their property and it is to be taken from the wealthy among them and given to the poor ». (Bukhary 24/1-4). « Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah. and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom. » (Qur'an 9:60).

²¹² « Nor repulse the petitioner (unheard); » (Qur'an 93:10).

²¹³ « One who offers the ritual prayers in an ostentatious way is a polytheist. One who keeps the fast in an ostentatious way is a polytheist, or gives alms in an ostentatious way is a polytheist. » (Musnad of Ahmad Ibn Hanbal 4/126). « So woe to the worshippers who are neglectful of their prayers, Those who (want but) to be seen (of men), But refuse (to supply) (even) neighborly needs. » (Qur'an 107:4-7). « And whatever ye spend in charity or devotion, be sure Allah knows it all. But the wrong-doers have no helpers. If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: It will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do. » (Qur'an 2:270-271).

intentioned good deeds, even in the case of abuse by those who are not really in need.²¹⁴

No one has the monopoly of good heart and charity and it is pleasing to see the efforts being made to help the needy around the world. Apart from missionary or imperialistic interference that profit from the indigence and credulity of the disadvantaged populations, disinterested beneficence, no matter where it comes from, must not only be welcomed but encouraged. Muslim hospitality, which is an inalienable right for travelers and all those seeking asylum and protection,²¹⁵ is so spontaneous and famous that it commands the admiration of all.

²¹⁴ « - They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah Make clear to you His Signs: In order that ye may consider-? » (Qur'an 2:219 and 2:254 – 2:261-265 – 2:267). « By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well. » (Qur'an 3:92). « "Charity is obligatory everyday on every joint of a human being. If one helps a person in matters concerning his riding animal by helping him to ride it or by lifting his luggage on to it, all this will be regarded charity. A good word, and every step one takes to offer the compulsory Congregational prayer, is regarded as charity; and guiding somebody on the road is regarded as charity." » (Bukhary 56/72/1 – 56/128/1 – 78/34/1 – Nawawy /40 Hadiths/26). « "A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning the people said that he had given his object of charity to a thief. (On hearing that) he said, "O ALLAH! All the praises are for you. I will give alms again." And so he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning the people said that he had given his alms to an adulteress last night. The man said, "O ALLAH! All the praises are for you. (I gave my alms) to an adulteress. I will give alms again." So he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, "O ALLAH! All the praises are for you. (I had given alms) to a thief, to an adulteress and to a wealthy man." Then someone came and said to him, "The alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse (adultery), and that given to the wealthy man might make him take a lesson from it and spend his wealth which ALLAH has given him, in ALLAH's cause." » (Bukhary 24/14/1).

²¹⁵ « If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of Allah, and then escort him to where he can be secure. That is because they are men without knowledge. » (Qur'an 9:6). « And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: But squander not (your wealth) in the manner of a spendthrift. » (Qur'an 17:26 and 4:36 and 30:38). « Hospitality extend for three days, and what goes beyond that is sadaqah (charity). » (Bukhary 78/31/2 – 78/84/1 – 81/23/3).

The Pilgrimage to Mecca

Visiting consecrated places, in simple clothes, while observing a precise ritual, in the company of ones peers, of all origins, such are the challenges of the Pilgrimage to Mecca for those who want to meet their Creator.

Jerusalem, Benares, Lourdes, Santiago de Compostela, Mecca, all religions possess places of pilgrimage where their followers go because of their spiritual bond in order to meditate and purify themselves, or even because they are hopeful for a cure. According to the Islamic tradition, the *pilgrimage to Mecca* is continuous throughout the ages,²¹⁶ notably by the intervention of the prophet Abraham,²¹⁷ who is as venerated by Judaism, Christianity and Islam.

The Pilgrimage to the *Holy Places (Hajj)* is not a simple tourist trip or an optional devotional act, as are the *Pious Visit (Umra)* (with its simplified rules) or the visit of the *Prophet's Mosque* in Medina,²¹⁸ but an essential pillar of Islam. It is a religious obligation that Muslims with the physical and material ability have to perform at least once in their lifetime.²¹⁹ As with the

²¹⁶ « *"The Black Stone descended from the Paradise, and it was more white than milk, then it was blackened by the sins of the children of Adam."* » (Tirmidhy 7/49).

²¹⁷ « *The first House (of worship) appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings: In it are Signs Manifest; (for example), the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah, - those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.* » (Qur'an 3:96-97).

²¹⁸ To pay tribute to the illustrious person and his pious companions, by calling upon them the divine blessings.

²¹⁹ « *And complete the Hajj or 'umra in the service of Allah. But if ye are prevented (From completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if any one wishes to continue the 'Umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear*

Daily Prayer Offices, the Fast of *Ramadan* and the *Zakat Tax*, the process must be voluntary and deliberate. The pompous title of "*Hajj so-and-so*", which some attribute to themselves afterwards, is not only innovation but also ostentation.

A ritual and clothing sacralisation is required: Pilgrims wear a simple cloth uniform, abstain from conjugal relationships, hunting, and putting on perfume, cutting hair and nails or to wax, abstain from swearing and refrain from arguments. Naturally, they can wash and change themselves. Voluntary transgressions require an atonement by immolation of a beast or by fasting.

Sacralisation is temporal and geographical because, during certain periods, it is necessary to frequent dedicated sites. The departure and the realization of the rites take place in precise places, like circumambulations (rounds) around the *Ka'ba*, some specific Prayer Offices, to drink the water of *Zamzam* well and to walk between the *As-Safa* and *Al-Marwa Mountains*,²²⁰ stays in *Mina* and the stoning of the diabolical steles,²²¹ the stopovers in *Muzdalifa* and the parking at *Mount*

Allah, and know that Allah Is strict in punishment. For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (With you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise. It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray. Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-forgiving, Most Merciful. So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers,- yea, with far more Heart and soul. There are men who say: "Our Lord! Give us (Thy bounties) in this world!" but they will have no portion in the Hereafter. ... » (Qur'an 2:196-200).

²²⁰ Relating to the difficulties endured by *Hajar* (wife of *Abraham*) and her son *Ismael* during their emigration.

²²¹ Relating to the rejection, by *Abraham* and *Ismael*, of the incitements of the Devil to neglect the ~~GOD~~*GOD*'s testing summons.

Arafat.²²² Pilgrims leave the uniform to return to civilian life only after having sacrificed an animal on the day of the *Feast of Sacrifice*, and having shortened their hair.

The *pilgrimage to Mecca* must be a self-abandonment to *GOD* in humility and fraternal community sharing. Given the influx of pilgrims to the *Holy Places*, the fulfillment of the rites being particularly laborious, the rites must be observed with serenity while respecting others.

²²² Commemorating the confusion of Adam and Eve after their exit of the Paradise, their expatriation on the earth and their separation from each other.

Do We Have To Add Some?

All acts of devotion are estimable even when they are confined to the minimum required. Spontaneous and sincere actions are preferable to those carried out under influence. Islam encourages believers to perform supererogatory works to compensate for their shortcomings.

GOD is committed to rewarding beyond their mere worth the good deeds that are exclusively devoted to *Him*.²²³ On the one hand, there are the partisans of the slightest effort, for whom the minimum is more than sufficient, and on the other the adepts of religious exaggeration.²²⁴ The *Prophet Muhammad* has never blamed anyone²²⁵ for doing only the essential.²²⁶ As

²²³ «"Allah ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allah will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times: and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account)."». (Bukhary 81/31/1 - Nawawy /40 Hadiths/37)

²²⁴ « fast for few days and then give it up for few days, offer prayers and sleep at night, as your body has a right on you, and your wife has a right on you, and your guest has a right on you. ». (Bukhary 30/55 à 59 and 66/34/2,4)

²²⁵ « I (Anas) served him at home and on journeys. If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it. » (Bukhary 55/25/1 and 78/39/6).

²²⁶ « A man from Najd with unkempt hair came to Allah's Messenger and we heard his loud voice but could not understand what he was saying, till he came near and then we came to know that he was asking about Islam. Allah's Messenger said, "You have to offer prayers perfectly five times in a day and night (24 hours)." The man asked, "Is there any more (praying)?" Allah's Messenger replied, "No, but if you want to offer the Nawafil prayers (you can)." Allah's Messenger further said to him: "You have to observe fasts during the month of Ramadan." The man asked, "Is there any more fasting?" Allah's Messenger replied, "No, but if you want to observe the Nawafil fasts (you can.)" Then Allah's Messenger further said to him, "You have to pay the Zakat (obligatory charity)." The man asked, "Is there anything other than the Zakat for me to pay?" Allah's Messenger replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allah! I will neither do less nor more than this." Allah's Messenger

the saying goes, "*when you love you do not count*" and the ideal will be to do more than what is necessary to compensate for the shortcomings of practice and the inevitable misses.²²⁷

Thus, Supererogatory Prayers can be realized before, after or independently of those which are obligatory. It is commendable to perform a greeting prayer at the Mosque, or in preparation for the prayers in common but also to pay the last homage to the dead, to solicit *GOD* before making an important decision, to show *Him* gratitude for such happiness granted or misfortune avoided, to solicit rain or favor, or to conjure such or such extraordinary circumstance as eclipses. Concerning fasting, one can fast outside the month of *Ramadan*, as is the case for the six days of the month of *Chawwal*,²²⁸ or fast to commemorate the day of *Ashura* when the Hebrew people came out of Egypt under the authority of *Moses*.²²⁹ There are other favorable times such as the white days of the month (full moon) or the day of *Arafa* that culminates the *pilgrimage to Mecca*, but also for expiation or to mortify oneself.²³⁰ The *Zakat* Tax, which penalizes hoarding at the rate of 2.5% of annual savings, does not render the

said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise)."» (Bukhary 2/34/1 – 3/6/4 – 24/1/3 – 30/1/1 – 52/26/1 – 90/3/2).

²²⁷ « Indeed the first deed by which a servant will be called to account on the Day of Resurrection is his Salat. If it is complete, he is successful and saved, but if it is defective, he has failed and lost. So if something is deficient in his obligatory (prayers) then the Lord, Mighty and Sublime says: 'Look! Are there any voluntary (prayers) for my worshipper?' So with them, what was deficient in his obligatory (prayers) will be completed. » (Tirmidhy 2/188 – 5/9 – Ibn Majah 5/202 – Darimy 2/91 – Musnad of Ahmad Ibn Hanbal 2/425 – 4/65,103 – 5/72,377). « For those things, that are good remove those that are evil » (Qur'an 11:114).

²²⁸ Month which follows immediately that of Ramadhan in the Hijri calendar (lunar). « who observes *As-Saum* (the fasts) in the month of *Ramadan*, and observes *As-Saum* for six days in the month of *Shawwal*, it is as if he has observed *As-Saum* for the whole year. (Muslim 13/204).

²²⁹ « I have a closer connection with *Moses* than you have, and he commanded to observe fast on this day». (Bukhary 30/1/2 – 30/21/1 – 30/47/1 – 30/69/1 à 8).

²³⁰ It will help him refrain from looking at other women, and save his private parts from committing illegal sexual relation» (Bukhary 30/10/0,1). The expiation by fasting (Qur'an 4/92 – 5/89, 95 – 58/4).

penalized exempt from spontaneous charity.²³¹ The official pilgrimage to the *Holy Places of Islam* must be done at least once during the Muslim existence by those who have physical and financial means, especially during the *holy month of Dhul Hijja* and performing pious visits (*Umra*) is possible at any time of the year. And so on...

Should we be satisfied with little or make tons? Under social pressure, some optional Islamic traditions have become commonplace, such as the *Chawwal Fast*, the Daily Optional Prayer Offices and the *Tarawih* Prayer Office.²³² Some do it, with good or bad grace, sometimes less spontaneously than for fear of being considered bad Muslims, without asking themselves if these "forced" devotions are valid because they are tarnished by ostentation.²³³

²³¹ « If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: It will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do. » (Qur'an 2:271). « Nor repulse the petitioner (unheard); ». (Qur'an 93:10).

²³² The services of prayers, in group, that are used during the nights of *Ramadhan*, during which the Qur'an is amply recited. The *Prophet* had stopped his private individual practice because « he was afraid that the night prayer might become compulsory. » (Bukhary 10/80/1 – 11/29/3 – 19/5/4 – 31/1/3) Yet their accomplishment in group nevertheless was endorsed by the Calif *Omar*.

²³³ « One who offers the ritual prayers in an ostentatious way is a polytheist. One who keeps the fast in an ostentatious way is a polytheist, or gives alms in an ostentatious way is a polytheist. » (Musnad of Ahmad Ibn Hanbal 4/126).

Necessary Obligations and Prohibitions

Maintaining order in society and protecting people, including against themselves, is a necessity. Islamic rules are sometimes arduous but in return provide significant benefits. Special exemptions will be allowed in order to overcome certain difficulties.

Seat belts, roadworthiness tests, life jackets, no parking zones, not lighting a fire in the forest or not smoking in public places are some of the constraints that are not always understood at first, even if they are in our interest. Societies concoct the most diverse laws to protect individuals and the community, to facilitate relations between the different components but also so that the rights of some do not encroach on those of others. Unlike the Divine Laws, the demagogic flaw in human legislation is to privilege local habits and customs, cultural exceptions and chauvinism.

Like any code (civil, criminal, road, etc.), the Islamic code includes rights and duties, obligations and prohibitions. Objective and impartial, it makes the good and the notorious evil prevail over all other considerations. As elsewhere, violators are punishable by penalties ranging from reparation to atonement, even more so when physical, material or psychological damage is caused.

The injunctions of Islam are cleverly calibrated to suit or adapt to all of life circumstances, without exceeding the will or human strengths.²³⁴ Nevertheless, for those who are refractory to all

²³⁴ «On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have

discipline and recognize "neither *GOD* nor master," the slightest religious requirement will always be unbearable. It is therefore not surprising that prayer services, *Ramadan* fasting, the proscription of pork or alcohol, *Halal* food,²³⁵ the decency and other Islamic specificities, will all be heavily criticized by them regardless of the benefits they bring.

In case of difficulty, it is possible to waive any obligation or religious prohibition²³⁶ because "*necessity allows what is prohibited*".²³⁷ Nevertheless, to benefit from the mercy of *GOD*, one must never disavow His injunctions. In case of failure, the one who cannot compensate or expiate his defections, physically (disability, handicap, illness), materially (poverty, lack of resources, oppression,) or psychologically (madness, loss of reason, pressure from third parties) will still have to recognize the validity of those precepts while admitting his weakness.

There are always some that will be there to advocate or spread what they dislike for themselves or their loved ones, such as prostitution or drug trafficking for example. *Islam* does not allow for others to do what is condemned personally²³⁸ and will forbid the distribution of what is illicit, for-profit or not, or any benefit.²³⁹

mercy on us. Thou art our Protector; Help us against those who stand against faith."» (Qur'an 2:286 and 6:152 – 7:42 – 22:63).

²³⁵ *Halal* = lawful for consumption.

²³⁶ «*But if one is forced by necessity, without willful disobedience, nor transgressing due limits,- then is he guiltless. For Allah is Oft-forgiving Most Merciful.* ».
(Qur'an 2:173 and 6:145 – 16:115).

²³⁷ **Saraqsy: Mabsut.**

²³⁸ «*Allah and His Apostle made illegal the trade of alcohol, dead animals, pigs and idols.*" The people asked, "O Allah's Messenger! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?" He said, "No, it is illegal." Allah's Messenger further said, "May Allah curse the Jews, for Allah made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price."» (Bukhary 34/112/1).

²³⁹ «*Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed.*» (Abu Dawud 25/2).

Order of Importance, Pride and Critical Thinking

The Qur'an and authentic Prophetic Traditions must prevail over personal opinions and blurred considerations. The initiatives of those who have assimilated and practiced Islam intelligently must be encouraged.

In contrast to the material affairs in which they are able to excel, most Muslims are surprisingly devoid of qualifications and demands with respect to their faith. Instead of educating themselves to increase their autonomy and spiritual efficiency, they too often yield to ease by soliciting *fatwas*²⁴⁰ from "great leaders of *Islam*" who do not always realize the repercussions they have on those who execute them without thought. Then there are those who harass their peers wrongly and through excess of zeal by imposing trinkets on them and condemning what they consider to be innovations and failures.²⁴¹ It is hard to believe that long beards or trousers lengths are more important than the respect of Islamic obligations or major prohibitions, commitments, the property of others and basic human qualities such as forbearance, generosity, charity, sincerity, loyalty, perverance and punctuality.

Details are not to be neglected especially when they emanate from an authority such as the *Prophet Muhammad*. However, before adopting an opinion or a practice, it is necessary to make sure that it does not emanate from mythology or pathological lying. Islamic obligations and prohibitions from

²⁴⁰ Religious decisions or orders.

²⁴¹ « "Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray." » (Bukhary 3/34/1 – 96/7/1 and 6:119 – 31:20 – 45:18)

the *Qur'an* and authentic *Islamic Traditions* must be obvious (never be far-fetched) and put into practice intelligently, taking into account the contexts, abilities and everyone's sensitivities. Those who form custom-made arguments, whether by vice or dishonesty, to favor what suits them, or to neglect what discourages them, are not only evil but unaware that any falsehood attributed to the *Prophet* will be severely punished.²⁴² Those who behave in such manner out of pride can swear fidelity as much as they like to *GOD* but they risk as much deprivation²⁴³ as one who has been banished for his complacency.²⁴⁴

The highest of all priorities should be given to reliable Islamic teachings and not to what is imagined, which is questionable or out of context because " *The best talk (speech) is Allah's Book 'Qur'an), and the best way is the way of Muhammad, and the worst matters are the heresies (those new things which are introduced into the religion)*".²⁴⁵ When *GOD* and His *Prophet* insist on a religious disposition, the Muslims must stick to it and the more an injunction is reiterated, the more they must take it in consideration. Before dealing with details of lesser importance, the priority will go to the obvious and the essential,²⁴⁶ by clearing itself of superstitions and trivialities,

²⁴² The Prophet said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire" (Bukhary 3/38/1 à 5 – 60/50/9 – 61/5/2).

²⁴³ « Undoubtedly Allah doth know what they conceal, and what they reveal: verily He loveth not the arrogant. » (Qur'an 16:23). « Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height. Of all such things the evil is hateful in the sight of thy Lord. » (Qur'an 17:37,38).

²⁴⁴ « And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith. » (Qur'an 2:34).

²⁴⁵ Bukhary 96/2/3.

²⁴⁶ « Youssof-ben-Malaak said: "While I was with Aisha, the mother of the Believers, a person from Iraq came and asked, "What type of shroud is the best?" `Aisha said, "May Allah be merciful to you! What does it matter?" He said, "O mother of the Believers! Show me (the copy of) your Qur'an," She said, "Why?" He said, "In order to compile and arrange the Qur'an according to it, for people recite it with its Suras not in proper order." `Aisha said, "What does it matter which part of it you read first? (Be

while asking *GOD* to be preserved.²⁴⁷ Religion should never echo credulity or bigotry; one must have a minimum of critical spirit and not be content to drone anything. Before putting into practice doubtful teachings, we must evaluate them in the light of the intelligence *GOD* has given us, if only to ensure their validity and their safety. Islam recommends questioning the traditions, even if they are ancestral,²⁴⁸ and not to show sectarianism vis-à-vis other opinions.²⁴⁹ *Prophet Muhammad* never considered himself above the Divine Laws and always made them prevail over his own decisions.²⁵⁰ The very fact that the *Qur'an* has sometimes disavowed him²⁵¹ also indicates that he is not the author of the *Qur'an* but it is undeniably *GOD* *Who* dictated it to him.

informed) that the first thing that was revealed thereof was a Sura from Al-Mufassal, and in it was mentioned Paradise and the Fire. When the people embraced Islam, the Verses regarding legal and illegal things were revealed. If the first thing to be revealed was: 'Do not drink alcoholic drinks.' people would have said, 'We will never leave alcoholic drinks,' and if there had been revealed, 'Do not commit illegal sexual intercourse, they would have said, 'We will never give up illegal sexual intercourse.' While I was a young girl of playing age, the following Verse was revealed in Mecca to Muhammad: 'Nay! But the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.' (54:46) Sura Al-Baqara (The Cow) and Surat An-Nisa (The Women) were revealed while I was with him." Then `Aisha took out the copy of the Qur'an for the man and dictated to him the Verses of the Suras (in their proper order). » (Bukhary 66/6/1).

²⁴⁷ **Qur'an 5:101-102 – 11:47 – 17:36.**

²⁴⁸ **Qur'an 2:170 – 5:104 – 31:21.**

²⁴⁹ **Qur'an 4:135 – 9:23-24 – 58:22.**

²⁵⁰ « "I shall judge between you according to Allah's Book (Laws)." » (Bukhary 96/2/4).

²⁵¹ While his preference went to the notables of Makkah rather than to a poor blind person (**Qur'an 80:1-11**).

Good Intentions, Actions and Endurance

GOD, the Audient and Omniscient, accounts for all actions beyond their value, taking into account the intentions, the knowledge, the abilities and endurance of their authors.

Islam orders what is notoriously good and recommends behavioral excellence.²⁵² GOD promised to count the evil only at its fair value – even to erase it – and to multiply the reward of good deeds. It will reward both those who plan to do good deeds without being able to achieve them and those who give up the wrongdoings they planned to commit.²⁵³ Acts and their motives prevail over appearances and wealth,²⁵⁴ similar behaviors will

²⁵² « Verily Allah has prescribed Ihsan (proficiency, perfection) in all things. » (Muslim 34/57/1 - Nawawy/40 Hadiths/17). « Inform me about al-Ihsan (performance of good deeds). He (the Holy Prophet) said: That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you. » (Bukhary 2/37/1 - 65/S31/2/1- Muslim 1/1/1 – Nawawy/40 Hadiths/2).

²⁵³ « "He that works evil will not be requited but by the like thereof. » (Qur'an 40:40). « So that Allah will turn off from them (even) the worst in their deeds and give them their reward according to the best of what they have done. » (Qur'an 39:35 and 4:40 – 9:121 – 16:96,97 – 53:32). « For those things, that are good remove those that are evil. » (Qur'an 11:114). « He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them. » (Qur'an 6:160 and 2:261). « Allah's Messenger was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds." » (Bukhary 59/6/1). « Whosoever intended to perform a good deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended to perform it and then did perform it, then Allah writes it down with Himself as from ten good deeds up to seven hundred times, up to many times multiplied. And if he intended to perform an evil deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended it [i.e., the evil deed] and then performed it, then Allah writes it down as one evil deed. » (Bukhary 81/31/1 and 2/31/1-2 – Nawawy/40 Hadiths/37). « Allah has accepted my invocation to forgive what whispers in the hearts of my followers, unless they put it to action or utter it. » (Bukhary 49/6/1 – 68/11/1).

²⁵⁴ « Allah does not look at your figures, nor at your attire but He looks at your hearts and accomplishments. » (Muslim 45/32,33 – Riyadh as-Salihyne of An-Nawawy 1/7).

not be rewarded similarly, and malicious actions carried out by ostentation or by unBelievers will not be validated.²⁵⁵

Faults committed accidentally, by omission, by error or by ignorance, are excusable only when they are admitted by their authors and sincerely repented. These are distinctly different to those that are premeditated or reiterated to the point of becoming defects and unacceptable vices.²⁵⁶ Good deeds, therefore, will only compensate the bad ones – which are more or less serious according to the prejudices occasioned – subject to obtaining the forgiveness of those to whom wrong has been done. Lies and minor religious misconduct are reprehensible, but they will obviously not be as reprehensible as polytheism, apostasy, looting, blood crimes, indecent assaults or giving false testimony.

257

²⁵⁵ « The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for". » (Bukhary 2/41/1 – 1/1/1 – 49/6/2 - 67/5/1 and 56/15/1). « One who offers the ritual prayers in an ostentatious way is a polytheist. One who keeps the fast, or gives alms, or performs the Hajj to show the public his righteousness or to earn good name is a polytheist. » (Musnad of Ahmed Ibn Hanbal 4/126). « If any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good). » (Qur'an 5:5 and 14:18 –24:39,40).

²⁵⁶ «... verily, if any of you did evil in ignorance, and thereafter repented, and amend (his conduct), lo! He is Oft-forgiving, Most Merciful. » (Qur'an 6:54). « ...Despair not of the Mercy of Allah. For Allah forgives all sins... » (Qur'an 39:53) and 2:286 – 4:110-112). « Allah forgives what is past: for repetition Allah will exact from him the penalty. For Allah is Exalted, and Lord of Retribution. » (Qur'an 5:95). « But there is no blame on you if ye make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Returning, Most Merciful. » (Qur'an 33:5).

²⁵⁷ « O ye who believe! Guard your own souls: If ye follow (right) guidance, no hurt can come to you from those who stray. The goal of you all is to Allah. It is He that will show you the truth of all that ye do. » (Qur'an 5:105). « Say: "Shall I seek for (my) Cherisher other than Allah, when He is the Cherisher of all things (that exist)? Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear of burdens can bear the burden of another. Your goal in the end is towards Allah. He will tell you the truth of the things wherein ye disputed." » (Qur'an 6:164 and 17:15 – 34:25 – 39:7, 41 – 41:46 - 42:15 – 45:15 – 52:21 - 53:38). « Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin most heinous indeed. » (Qur'an 4:48 and 4:116). « And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for

It makes sense that the more difficult a thing is to accomplish, the more merit and beneficial impact it will have. Constant acts, however small, will have more value than those performed punctually or exceptionally.²⁵⁸ True Believers do not give up when confronted with hardships, but bravely face them by relying on *GOD* to help overcome them. Patience and endurance, which come from will and discipline, are rare qualities that must be acquired and maintained.²⁵⁹ The most

their sins, - and who can forgive sins except Allah, - and are never obstinate in persisting knowingly in (the wrong) they have done. » (Qur'an 3:135-136). « *If ye (but) eschew the most heinous of the things which ye are forbidden to do, We shall expel out of you all the evil in you, and admit you to a gate of great honour.* » (Qur'an 4:31 and 53:32). « *"Avoid the seven great destructive sins." They (the people!) asked, "O Allah's Apostle! What are they?" He said, "To join partners in worship with Allah; to practice sorcery; to kill the life which Allah has forbidden except for a just cause (according to Islamic law); to eat up usury (Riba), to eat up the property of an orphan; to give one's back to the enemy and fleeing from the battle-field at the time of fighting and to accuse chaste women who never even think of anything touching chastity and are good Believers."* » (Bukhary 86/44/1 – 76/48/1 – 55/23/1). « *... To join others in worship with Allah, to be undutiful to one's parents, to kill a person (which Allah has forbidden to kill) (i.e. to commit the crime of murdering), and to give a false witness* » (Bukhary 52/10/1,2 – 78/6/2,3 – 83/16/1).

²⁵⁸ « *Do (good) deeds which is within your capacity (without being overtaxed) as Allah does not get tired (of giving rewards) but (surely) you will get tired and the best deed (act of Worship) in the sight of Allah is that which is done regularly.* » (Bukhary 2/32/1 – 19/18/2 – 30/52/2). « *The Prophet was asked, "What deeds are loved most by Allah?" He said, "The most regular constant deeds even though they may be few." He added, "Don't take upon yourselves, except the deeds which are within your ability."* » (Bukhary 81/18/4,5 – 77/43/1).

²⁵⁹ « *It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful.* » (Qur'an 6:165 and 2:155-157 – 3:26, 186 – 39:52 – 67:1-2). « *Every soul shall have a taste of death: and We test you by evil and by good by way of trial. to Us must ye return.* » (Qur'an 21:35). « *No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that.* » (Bukhary 75/1/1,2 and 75/2/2 – 75/3/1 – 75/13/2 – 75/14/1 – 75/16/3). « *...We will indeed make smooth for him the path to Misery,* » (Qur'an 92:10 and 94:5,6 – 65:7). « *... And for those who fear Allah, He [ever] prepares a way out, And He provides for him from [sources] he never could imagine. And if any one puts his trust in Allah, sufficient is [Allah] for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion.* » (Qur'an 65:2,3). « *Did ye think that ye would enter Heaven without Allah testing those of you who fought hard [In His Cause] and remained steadfast?* » (Qur'an 3:142 and 2:45, 153, 155, 177 – 3:186 – 8:46 – 13:21,22 – 30:60 – 33:35 – 39:10 – 47:31 – 90:17 – 103:2,3).

illustrious examples in this domain have been given by the Prophets, many of whom have been tested in their property, their families, and their beings, such as *Noah*, *Loth* or *Job*,²⁶⁰ who endured their misfortunes with resignation. While waiting for better days, a Muslim will courageously accept his condition and the hardships he faces, but will make every effort to make them evolve positively.²⁶¹

²⁶⁰ **Qur'an 11:45-46 – 66: 10 – 21:83 – 38:41-44.**

²⁶¹ « ... and bear with patient constancy whatever betide thee. » (Qur'an 31:17).
« That man can have nothing but what he strives for ». (Qur'an 53:39).

Facilitate As Much As Possible

Only Muslims who apply to study and fully practice their religion can fully enjoy its benefits. Nevertheless, they will spare their entourage and will not coerce or frighten anyone.

The *Prophet Muhammad* has been and remains the ideal example,²⁶² as a religious leader, head of state, military strategist, trader, husband, father, friend and neighbor, amongst many other things. He taught the best way to practice the religion for which *GOD* commissioned him, by making it understandable and accessible to all.²⁶³ *Islam* advocates a balance between the spiritual and the temporal and allows in case of discomfort or need to alleviate, postpone or even overrule the injunctions deemed impracticable in good conscience, compensating them to the best of his ability or as soon as the impediment ceases.²⁶⁴

GOD facilitates the task of the one who strives towards *Him*.²⁶⁵ Although renunciation of the world and the monastic life are

²⁶² «*Ye have indeed in the Messenger of Allah a beautiful pattern [of conduct] for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.*» (Qur'an 33:21).

²⁶³ «*Allah intends every facility for you; He does not want to put to difficulties.*» (Qur'an 2:185). «*We have not sent down the Qur'an to thee to be [an occasion] for thy distress.*» (Qur'an 20:2). «*You have been sent to make things easy for the people and you have not been sent to make things difficult for them.*» (Bukhary 78/80/5 and 4/58/3 – 4/57/1 – 78/35/2).

²⁶⁴ «*but if any one is ill, or on a journey, the prescribed period [Should be made up] by days later. Allah intends every facility for you; He does not want to put to difficulties. [He wants you] to complete the prescribed period.*» (Qur'an 2:183-185).

²⁶⁵ «*Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief.*» (Qur'an 65:7). «*So, verily, with every difficulty, there is relief: Verily, with every difficulty there is relief.*» (Qur'an 94:5-6). «*Verily Allah has said: 'Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him. And My servant does not draw*

contrary to the Islamic ideal,²⁶⁶ whoever wishes to make his faith grow, avoid any wrongdoings or even banish them, may impose upon himself his own challenges by nevertheless accounting for its supererogatory acts²⁶⁷ and his "good innovations".²⁶⁸ The forsaking of recurring acts of piety, even optional ones, will constitute a failure all the more serious when allowed to continue for a long time or if such behaviour has encouraged others to emulate such behaviours. This is why all supererogatory Prayer and Fasting, all Spiritual Retreats in the Mosque (*'itikaf*) and all Holy Places Visiting (*'Umra*), begun but unfinished, will have to be reiterated.²⁶⁹

We are accountable only to *GOD* Who only demands what is achievable.²⁷⁰ That is why, apart from kind advice,²⁷¹ no one will be allowed to interfere in the affairs of others, Muslim or not, nor to prejudge the motivations or will of others to

near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with nafil (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge. '» (40 hadiths of Nawawy / 38 – Musnad of Ahmad Ibn Hanbal 6/256 – Bukhary 81/38/2).

²⁶⁶ *Then, in their wake, We followed them up with [others of] Our messengers: We sent after them Jesus the son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. But the Monasticism which they invented for themselves, We did not prescribe for them: [We commanded] only the seeking for the Good Pleasure of Allah; but that they did not foster as they should have done.. » (Qur'an 57:27). « O ye who Believe! Make not unlawful the good things which Allah hath made lawful for you. » (Qur'an 5:87). « The Monasticism is not a rule (in Islam) ». (Sunan Darimy 11/3). «As your body has a right on you, and your wife has a right on you, and your guest has a right on you. ... » (Bukhary 30/55 à 59 – 66/34/2).*

²⁶⁷ *« Don't dictate yourself hardship otherwise GOD will be sever with you » (Abu Dawud).*

²⁶⁸ *Worship practices that were not ordered by GOD or His Messenger, such as for example the prayer of *Tarawih* during the Ramadhan that was described by the Kalif Omar as « ni'ama l'bid'a ». (Bukhary 31/1/2).*

²⁶⁹ *According to the unanimous opinion of the Muslim schools (mazahib).*

²⁷⁰ *« On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. » (Qur'an 2:286 and 6:152 – 7:42 – 20:2 – 22:63).*

²⁷¹ *«But teach [thy Message] for teaching benefits the Believers. » (Qur'an 51:55).*

observe the religious teachings nor to use coercion towards anyone.²⁷² The *Envoy of GOD* favored ease as much as possible, without ever losing sight of the imperatives of his mission.²⁷³ He enjoined his emissaries, in particular, not to frighten anyone with arduous things.²⁷⁴

²⁷² «Let there be no compulsion in religion: Truth stands out clear from Error. » (**Qur'an 2:256**). « Say "The truth is from your Lord": Let him who will believe, and let him who will, reject [it]. (**Qur'an 18: 29**). «And thou art not one to overawe them by force. So admonish with the Qur'an such as fear My Warning! » (**Qur'an 50:45**).

²⁷³ « Whenever Allah's Messenger was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. » (**Bukhary 61/23/19 – 78/80/3 – 86/10/1**).

²⁷⁴ « Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ. » (**Bukhary 56/164/1 and 3/11/2 – 64/60/1,2 – 78/80/1,2**).

Tolerance, To What Extent ?

Good Believers mind their own business, are understanding towards those who do not share their convictions and keep from attacking anyone. However, those who claim unbridled freedom of expression should not insult the values of others.

One must be uncompromising with one's shortcomings and inadequacies, but be lenient and patient with others, especially the weak minded and the ignorant.²⁷⁵ It is commendable to impose on oneself any religious rule or practice to achieve a material or spiritual purpose, without exaggeration,²⁷⁶ but it must not, in any case, be required from others.²⁷⁷ Wisdom does not consist in

²⁷⁵ « A bedouin urinated in the mosque, and the people rushed to beat him. Allah's Messenger ordered them to leave him and pour a bucket or a tumbler (full) of water over the place where he has passed urine. The Prophet then said, "You have been sent to make things easy (for the people) and you have not been sent to make things difficult for them." » (Bukhary 78/80/5 and 4/58/3 – 4/57/1 – 78/35/2).

²⁷⁶ « A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Messenger came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers)." » (Bukhary 67/1/1). « The Prophet said to `Abdallah-ben-`Amr-ben-EL-`As: "I have been informed that you pray all the nights and observe fast all the days; is this true?" I replied, "Yes." He said, "If you do so, your eyes will become weak and you will get bored. So fast three days a month, for this will be the fasting of a whole year, or equal to the fasting of a whole year." I said, "I find myself able to fast more." He said, "Then fast like the fasting of (the Prophet) David who used to fast on alternate days and would not flee on facing the enemy." » (Bukhary 60/37/2,3).

²⁷⁷ « O ye who believe! Guard your own souls: If ye follow (right) guidance, no hurt can come to you from those who stray. The goal of you all is to Allah: It is He that will show you the truth of all that ye do. » (Qur'an 5:105). « Send not away those who call on their Lord morning and evening, seeking His face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be [one] of the unjust. » (Qur'an 6:52). « Part of the perfection of

dwelling over precepts – as essential as they are – and to "flaunt ones own knowledge" by putting down its congeners with religious objurgations, but to explain, in an intelligent and diplomatic way, what has been experienced and what we actually practice.²⁷⁸

A Muslim is distinguished by the excellence of his behavior towards *GOD*, towards the last Prophet dispatched to humanity and to his neighbor.²⁷⁹ In the general interest, behaviors harmful to the community will have to be dissuaded or prevented, without ever using disproportionate means in comparison to the threats.²⁸⁰ This tolerance must be shown to

one's Islam is his leaving that which does not concern him. ». (Tirmidhy 36/11 – Ibn Majah 36/12 – Nawawy/40 Hadiths/12). « Anas said: "When Allah's Messenger came to Medina; he did not have any servant. Abu Talha (Anas' step-father) took me to Allah's Messenger and said, "O Allah's Messenger Anas is a wise boy, so let him serve you." So, I served him at home and on journeys. If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it. » (Bukhary 55/25/1 and 78/39/6).

²⁷⁸ « A wise word is the lost property of the Believer, so wherever he finds it, he has more right to it. » (Ibn Majah 37/15). « And when they hear vain talk, they turn away therefrom and say: "To us our deeds, and to you yours; peace be to you: we seek not the ignorant". It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance. » (Qur'an 28:55-56). « Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray." » (Bukhary 3/34/1 – 96/7/1).

²⁷⁹ None will have the sweetness (delight) of Faith (a) till he loves a person and loves him only for Allah's sake, (b) and till it becomes dearer to him to be thrown in the fire than to revert to disbelief (Heathenism) after Allah has brought him out of it, (c) and till Allah and His Apostle become dearer to him than anything else. ». (Bukhary 78/42/1 and 2/6/1).

²⁸⁰ Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart- and that is the weakest of Faith.". » (Muslim 1/78 – Tirmidhy 31/11 – Nasa'y 47/17 – Abu Dawud 2/242 – 36/17 – Ibn Majah 5/155 – Nawawy/40 Hadiths/34). « The example of the person abiding by Allah's order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them. So, if the people in the upper part left the others do what they had suggested, all the people of the

all, including non-Muslims to whom Islam confers a status of "protected" in the noble sense of the term.²⁸¹ It provides not only their freedom of worship, circulation or activity²⁸² but also full legal autonomy in both civil and criminal law to have specific courts of justice,²⁸³ provisions that no minority in the West can even hope for.

When one is powerful and sure of one's values and in the absence of nuisances, letting others believe and practice what they want – even if we consider it nonsense – is nothing daunting. In this regard, the zealots of the two "giants with clay feet", that are democracy and secularism, can repack their lessons of tolerance. Their cultural protectionism, untruths and coercion in reality only undermine hope, civility and social peace. To deny reasonable accommodation to minorities is nothing but a manifestation of intolerance. More precisely, there is nothing very glorious, since they have freely consented to it, to invoke puerile motives to forbid schoolgirls to cover their hair or ladies to put on large veils.²⁸⁴

ship would be destroyed, but if they prevented them, both parties would be safe. » (Bukhary 47/6/1 – 52/30/4). «*Help your brother, whether he is an oppressor or he is an oppressed one. People asked, "O Allah's Messenger! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet said, "By preventing him from oppressing others. »* (Bukhary 46/4/1,2 and 89/7/2).

²⁸¹ The Prophet affectionately called the non-Muslims his protected (*Dhimmis*): «*Note that the one who oppresses somebody with whom we have a convention, by despising him, loading him beyond his capacities or depriving him of something without his consent, I would be his opponent the day of the Resurrection. »* (Abu Dawud)

²⁸² The Jewish and the Christians allow themselves to produce, consume and sell the alcohol (of which the famous altar wine) while these practices are totally forbidden for Muslims.

²⁸³ «*If they do come to thee, either judge between them, or decline to interfere. ...But why do they come to thee for decision, when they have (their own) law before them? ...Let the People of the Gospel judge by what Allah hath revealed therein!* » (Qur'an 5:42, 43, 47).

²⁸⁴ «*Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect. Those who annoy Allah and His Messenger - Allah has cursed them in this World and in the Hereafter, and has prepared for them a humiliating Punishment. And those who annoy believing men and women undeservedly, bear [on themselves] a calumny and a glaring sin. »* (Qur'an 33:56-58).

The Muslims are convinced of the rightness of *Islam* that condemns unnecessary provocation, injustice and extreme behaviors. If they can understand certain questions and criticisms, they do not suffer from blind antitheism and gratuitous desecration of all that is sacred to them. Decency dictates that one does not make fun of the handicapped, racial differences the dead and so on, and the law forbids the desecration of heads of states, flags and national anthems.²⁸⁵ Parliaments and courts sometimes know how to force pamphleteers and caricaturists to respect good taste and dignity, but it is surprising that contempt of Believers and their loved ones are unpunishable due to the pretext of freedom of expression.

²⁸⁵ « *An insult is an offensive word addressed to a person with the aim of hurting him deliberately, by trying to affect him in his honor and his dignity ... A grave insult is an outrage.* » (wikipedia.org).

Uses, Concessions and Exemptions

In many domains, Muslims try to follow the behavior of their Prophet of reference. Since GOD does not impose anything unrealizable and that accommodations are planned, there is always a way to practice the religious precepts, even the most uncomfortable ones.

In order to establish a special relationship with the ETERNAL, the Qur'an urges to strictly respect the divine injunctions (obligations and prohibitions), to encourage oneself to devotional acts²⁸⁶ such as prayers, fasting, acts of charity, pilgrimage and to imitate the practices of the final *Messenger of GOD*²⁸⁷, without however falling into obsession. To sanctify everyday life, the *Prophet of Islam* recommended surerogatory acts, especially in ritual practices, by privileging certain uses and behaviors,²⁸⁸ such as to precede profane acts by religious invocations²⁸⁹ or to favor the right side in order to eat, drink, dress, and put on shoes or even sleep.²⁹⁰

²⁸⁶ « Verily Man is in loss, Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.. » (Qur'an 103 :2-3).

²⁸⁷ « Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah. » (Qur'an 33 :21).

²⁸⁸ « I was a boy under the care of Allah's Messenger and my hand used to go around the dish while I was eating. So Allah's Messenger said to me, 'O boy! Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you.' » (Bukhary 70/2/1 – 70/3/2). « Five practices are characteristics of the Fitra: circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits. » (Bukhary 77/63/2 – 77/64/2 – 79/51/1).

²⁸⁹ Invocations at the sunrise and the sunset (Bukhary 80/6/1 – 80/7/1 – 80/8/1 – 80/9/1 – 80/12/1), in the toilet (Boukhary 4/9/1), at the time of eating and drinking (Bukhary 70/54/1,2 – 81/17/1), during sexual relationship (Bukhary 4/8/1 – 59/11/4,15 – 67/66/1 – 80/54/1), and so on...

²⁹⁰ *The Prophet used to like starting from the right in performing ablution, combing his hair and putting on his shoes.* » (Bukhary 77/77 – 70/5/1 – 77/38/1 – 77/39/1 – 4/31/2 – 8/47/1). « *The Prophet, said to me, "Eat with your right hand.* » (Bukhary 70/4/1). « *Milk mixed with water was brought to Allah's Messenger while a bedouin was on his right and Abu Bakr was on his left. He drank (of it) and then gave (it) to the bedouin and*

Individual and collective arrangements are provided to facilitate access to Islam and its practice. If necessary, the obligations and prohibitions can be deferred, or even compensated whenever their observation turns out to be impossible to accomplish.²⁹¹ More concretely, although Prayer Offices are prescribed at specific times of the day,²⁹² they can be shortened, gathered, moved forward or postponed in case of travel, disease, danger or other impediments²⁹³ and, for similar reasons, the fast of the month of *Ramadan* can be postponed or compensated.²⁹⁴ Accordingly, in view of their restlessness during the periods of menstruation and lochia, women will temporarily be exempted from certain religious obligations.²⁹⁵ Those who are burdened with incurable affections can

said, *The right* "The right (first). » (Bukhary 74/18/0,1 – 51/4/1 – 74/14/1). « *When Allah's Messenger went to bed, he used to sleep on his right side* ». (Bukhary 80/9/1).

²⁹¹ « *But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless. For Allah is Oft-forgiving Most Merciful.* » (Qur'an 2 :173 and 5 :4 – 6 :145 and 16 :115).

²⁹² « *For such prayers are enjoined on Believers at stated times.* » (Qur'an 4 :103).

²⁹³ « *When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the unBelievers May attack you,* (Qur'an 4 :101). « *"The Messenger of Allah prayed Zuhr and 'Asr together, and Maghrib and 'Isha' together, when there was no fear and he was not traveling."* » « *The Prophet used to pray in Al-Madinah combining two prayer. Joining Zuhr and 'Asr, and Maghrib and 'Isha', when there was no fear nor rain. It was said to him: "Why?" He said : "So that there would not be any hardship on his Ummah."* » (Sunan An-Nasa'i 6/46,47).

²⁹⁴ « *O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,- (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will, it is better for him. And it is better for you that ye fast, if ye only knew. Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.* » (Qur'an 2 :183-185).

²⁹⁵ *There is no Salat (prayer) to be offered by a menstruating woman in lieu of the missed Salat during her menses.* « *We were with the Prophet and used to get our periods but he never ordered us to offer them (the Prayers missed during menses).* » (Bukhary 6/20/0,1).

compensate their non-fulfilment by moderate repairs if they are in the capacity to do so financially.

In Islam, politeness and greetings are mandatory, to such an extent that it is necessary to wish well those who sneeze.²⁹⁶ One must be considerate, not only to his family but also to neighbors, whether they are Muslims or not, in particular when they are affected by disease or death.²⁹⁷ The purpose is to give graces to *GOD* in any circumstances for the innumerable favors, apparent and latent, that *He* grants humanity and not to deviate from the path that leads to *Him*.

²⁹⁶ « Allah's Messenger ordered us to do seven things and forbade us to do other seven. He ordered us: to follow the funeral procession, to visit the sick, to accept invitations, to help the oppressed, to fulfill the oaths, to return the greeting and to reply to the sneezer: (saying, "May Allah be merciful on you," provided the sneezer says, "All the praises are for Allah,"). He forbade us to use silver utensils and dishes and to wear golden rings, silk (clothes), Dibaj (pure silk cloth), Qissi and Istabraq (two kinds of silk cloths). » (Bukhary - 23/2/1 – 46/5/1 – 67/71/3 – 74/28/3 – 75/4/2 – 77/45/1 – 78/124/1 – 79/8/1), « When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things. » (Qur'an 4 :86). « Feed the people, and greet those whom you know and those whom you do not know. » (Bukhary 79/9/1). « The better of the two is the one who starts greeting the other. » (Bukhary 79/9/2).

²⁹⁷ Allah' Apostle said, Gabriel kept on recommending me about treating the neighbors in a kind and polite manner, so much so that I thought that he would order (me) to make them (my) heirs. » (Bukhary 78/28/1,2). « A young Jewish boy used to serve the Prophet and he became sick. So the Prophet went to visit him... » (Bukhary 23/80/2 – 75/11/1). « A funeral procession passed in front of the Prophet and he stood up. When he was told that it was the coffin of a Jew, he said, "Is it not a living being (soul)?" » (Bukhary 23/50/1,2).

Taking Equality to Fraternity

The nationalist virus is universally spread and few are able to put into perspective their subjugation to their homeland of origin or adoption. Islam fights against discriminations by minimizing fortuitous privileges and human differences.

Nationalism and patriotism favor discrimination, racism and ostracism. In order to transcend geographical and ethnic boundaries, the Prophet of Islam has substituted to this "accident of nature" which is the place of birth - in which the chauvinists pride themselves - an ideological identity. Race or skin color cannot be discriminated against. Biologically identical and subject to similar vicissitudes of life, all men must have equal opportunities proportionally to their abilities.²⁹⁸ In Islam, faith in *GOD*²⁹⁹ is preponderant because it alone allows the Believers to face the difficulties favorably.³⁰⁰

²⁹⁸ « On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. » (Qur'an 2 :286 and 6 :152 – 7 :42 – 20 :2 – 22 :63).

²⁹⁹ «And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know.» (Qur'an 30 :22). « O mankind! We created you from a single [pair] of a male and a female, and made you into nations and tribes, that ye may know each other [not that ye may despise [each other]]. Verily the most honoured of you in the sight of Allah is [he who is] the most righteous of you. And Allah has full knowledge and is well acquainted [with all things].» (Qur'an 49 :13). « There is no difference between Arabic and not Arabic People and between white or black person, but except in piety.» (Sermon of the Prophet during the farewell pilgrimage, quoted by **Dr Muhammad Hamidullah** in: **The Prophet of Islam**, § 456 and in **Documents on the Muslim diplomacy at the time of the Prophet and orthodox Caliphs - n°287a**). « Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief. » (Bukhary 10/54/2 – 10/56/1 – 93/4/1).

³⁰⁰ « And slacken not in following up the enemy: If ye are suffering hardships, they are suffering similar hardships; but ye have Hope from Allah, while they have none. And Allah is full of knowledge and wisdom. » (Qur'an 4 :104) « The example of a Believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a Believer is afflicted with calamities (but he remains patient till Allah removes his difficulties.) And an impious wicked person is like a pine tree which keeps hard and straight till Allah cuts (breaks) it down when He wishes. » (Bukhary 75/1/4 – 97/31/3).

The *Messenger of GOD* cared until his last breath for the well-being of the non-Muslims who he affectionately called his protégés (*dhimmis*).³⁰¹ Within the first Islamic state, in Medina, they benefited not only from freedom of worship but from a legal status and specific courts, constitutionally guaranteed prerogatives³⁰² that no religious minority can claim today. Following the example of the *Prophet*, in all temporal matters Muslim legislation fairly does justice for everyone and admits only positive discrimination.³⁰³ The rights and duties of all citizens of the Muslim State must be equivalent, even if for practical reasons or out of choice, they cannot always be identical.³⁰⁴

³⁰¹ Detractors of Islam present this "protectorate" as a humiliation instead of seeing a preferential treatment that guarantees the respect and the autonomy to its beneficiaries. The Messenger of Allah said: Beware ! if anyone wrongs a contracting man or diminishes his right or forces him to work beyond his capacity or takes from him anything without his consent, I shall plead for him on the Day of Judgment.» (Abu Daoud 20/125). «Umar (after he was stabbed), instructed (his would-be-successor) saying : "I urge him (i.e. the new Caliph) to take care of those non-Muslims who are under the protection of Allah and His Apostle in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their safety) and he should not over-tax them beyond their capability".» (Bukhary 56/174/1). « During the period of the peace treaty of Quraish with Allah's Messenger, my mother, accompanied by her father, came to visit me, and she was a pagan. I consulted Allah's Messenger, "O Allah's Messenger! My mother has come to me and she desires to receive a reward from me, shall I keep good relation with her?" He said, "Yes, keep good relation with her." » (Bukhary 51/23/2 – 58/18/3).

³⁰² « But why do they come to thee for decision, when they have (their own) law before them ? » (Qur'an 5 :43). « Let the People of the Gospel judge by what Allah hath revealed therein. » (Qur'an 5 :47). « To each among you have We prescribed a Law and an Open way. » (Qur'an 5 :48).

³⁰³ «Sahl bin Hunaif and Qais bin Sa'd were sitting in the city of Al-Qadisiya. A funeral procession passed in front of them and they stood up. They were told that funeral procession was of one of the inhabitants of the land i.e. of a non-Believer, under the protection of Muslims. They said, "A funeral procession passed in front of the Prophet and he stood up. When he was told that it was the coffin of a Jew, he said, "Is it not a living being (soul)?" » (Bukhary 23/50/1,2).

³⁰⁴ Non-Muslims are not liable for the Zakat tax imposed only on Muslims and pay a lower tax (the *Jizya*) which dispenses them from military service. Women inherit half as much as men because they are not required to support family expenses, etc.

Islam prohibits any intercession with *GOD*³⁰⁵, except for these superhumans that are the *Messengers of GOD*, disavows any religious hierarchy such as bonze, rabbi, priest, pastor and other gurus. Humility and equality must prevail over the too solemn titles (*mosque imam, sheikh, mufti, ayatollah, mullah, rector or hajj*) that seem foreign to Islamic teachings. The rich and the dignitaries share rows with the most modest of people to celebrate the Offices of Prayer and during the Pilgrimage to *Mecca* and they erase their social condition by wrapping themselves in identical ordinary outfits.

Without going to the extreme of fraternization to which the *Messenger of GOD* had recourse, in the extraordinary circumstance of the emigration from *Mecca* to *Medina* (*Hijra / Hegira*),³⁰⁶ it is to the credit of the haves that they get closer to those who have less than they have, and to give them consideration in the absence of financial assistance.³⁰⁷

³⁰⁵ « They take their priests and their anchorites to be their lords in derogation of Allah, and [they take as their Lord] Christ the son of Mary; yet they were commanded to worship but One Allah: there is no god but He. Praise and glory to Him: [Far is He] from having the partners they associate [with Him]! ». **(Qur'an 9 :31)**.

³⁰⁶ « `Abdur Rahman bin `Auf said, "When we came to Medina as emigrants, Allah's Messenger established a bond of brotherhood between me and Sa`d bin Ar-Rabi`. Sa`d bin Ar-Rabi` said (to me), 'I am the richest among the Ansar, so I will give you half of my wealth and you may look at my two wives and whichever of the two you may choose I will divorce her, and when she has completed the prescribed period (before marriage) you may marry her .' » **(Bukhary 34/1/2 – 63/3/1,2 – 67/7/1)**.

³⁰⁷ « The Believers are but a single Brotherhood: So make peace and reconciliation between your two [contending] brothers; and fear Allah, that ye may receive Mercy. » **(Qur'an 49 :10)**.

Kindness and Gentle Manners

Good behavior and good character are essential qualities for Muslims. Charity must benefit not only those who are close but also to all those who request our help, without distinction. Animals, especially pets, must also be the subject of attentions.

According to the *Prophet's* instructions, good character is required.³⁰⁸ We must not only be attentive to our parents (mother and father)³⁰⁹ but also extend this care to those around us concerning all their needs.³¹⁰ Close neighbors must benefit first from our bounties.³¹¹ It is necessary to give one's help or

³⁰⁸ *I was sent to perfect good character.*» (Muwatta of Malik 47/8). « There is nothing heavier than good character put in the scale of a Believer on the Day of Resurrection. » (Abu Dawud 40/7). « The most beloved to me amongst you is the one who has the best character and manners. » (Bukhary 62/27/1 – 61/23/18 – 78/38/1 – 78/39/3).

³⁰⁹ « And remember We took a covenant from the Children of Israel (to this effect): Worship none but Allah, treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did ye turn back, except a few among you, and ye backslide (even now). » (Qur'an 2 :83). « Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For Allah loveth not the arrogant, the vainglorious;- (Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allah hath bestowed on them; for We have prepared, for those who resist Faith, a punishment that steepens them in contempt;- » (Qur'an 4 :36-37). « They ask thee what they should spend (In charity). Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, - (Allah) knoweth it well. » (Qur'an 2 :215).

³¹⁰ « Allah's Messenger ordered us to do seven things and forbade us to do other seven. He ordered us: to follow the funeral procession, to visit the sick, to accept invitations, to help the oppressed, to fulfill the oaths, to return the greeting and to reply to the sneezer: (saying, "May Allah be merciful on you," provided the sneezer says, "All the praises are for Allah,"). He forbade us to use silver utensils and dishes and to wear golden rings, silk (clothes), Dibaj (pure silk cloth), Qissi and Istabraq (two kinds of silk cloths). » (Bukhary - 23/2/1 – 46/5/1 – 67/71/3 – 74/28/3 – 75/4/2 – 77/45/1 – 78/124/1 – 79/8/1).

³¹¹ « The Prophet said "Gabriel continued to recommend me about treating the neighbors Kindly and politely so much so that I thought he would order me to make them as my heirs.) » (Bukhary 78/28/1,2). « The Prophet said, "By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was said, "Who

at least to show compassion to those who are in trouble or who suffer, particularly when they call us for help.³¹²

Good spontaneous and selfless behavior³¹³ is considered in *Islam* as acts of charity.³¹⁴ Politeness requires that one greets those whom one meets, whether one knows them or not,³¹⁵ and ask permission of the owners before entering their homes or disposing of their property.³¹⁶ We must ban all incivility and be respectful to all those we meet, even when they do not share our convictions.³¹⁷ When aiming at excellence, the only key words are self-abnegation and sharing³¹⁸ and no excuse –

is that, O Allah's Messenger?" He said, "That person whose neighbor does not feel safe from his evil." » (Bukhary 78/29/1).

³¹² « Nor repulse the petitioner (unheard); » (Qur'an 93 :10).

³¹³ « Tell those who believe, to forgive those who do not look forward to the Days of Allah. It is for Him to recompense (for good or ill) each People according to what they have earned. If any one does a righteous deed, it ensures to the benefit of his own soul; if he does evil, it works against (his own soul). In the end will ye (all) be brought back to your Lord. » (Qur'an 45 :14-15). « Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants, and He is Most-Forbearing. » (Qur'an 2 :263). « Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He who heareth and knoweth all things. Whether ye publish a good deed or conceal it or cover evil with pardon, verily Allah doth blot out (sins) and hath power (in the judgment of values). » (Qur'an 4 :148-149).

³¹⁴ « all that is good is a Sadaqa. » (Bukhary 78/33/1). « (O people!) Save yourselves from the (Hell) Fire even if with one half of a date fruit (given in charity), and if this is not available, then (save yourselves) by saying a good pleasant friendly word. » (Bukhary 78/34/1). « There is a (compulsory) Sadaqa (charity) to be given for every joint of the human body (as a sign of gratitude to Allah) everyday the sun rises. To judge justly between two persons is regarded as Sadaqa, and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as Sadaqa, and (saying) a good word is also Sadaqa, and every step taken on one's way to offer the compulsory prayer (in the mosque) is also Sadaqa and to remove a harmful thing from the way is also Sadaqa. » (Bukhary 56/72/1 – 56/128/1).

³¹⁵ « When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things. » (Qur'an 4 :86). « Feed the people, and greet those whom you know and those whom you do not know. » (Bukhary 79/9/1). « The better of the two is the one who starts greeting the other. » (Bukhary 79/9/2).

³¹⁶ Qur'an 24 :27, 28, 61.

³¹⁷ « Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate! » (Qur'an 41 :34 and 23 :96).

³¹⁸ « None of you will have faith till he wishes for his (Muslim) brother what he likes for himself. » (Bukhary 2/6/1).

neither difficulties, nor chronic neurasthenia, nor the deficit of parental education – can make egoism prevail over philanthropy.

All animals, except those that are dangerous or harmful,³¹⁹ must be respected, if only because they are by nature submitted to *GOD*.³²⁰ They live in communities like the human beings (who would do well to take example) and will be like them gathered to meet their Creator.³²¹ Whether they are farmed, domestic or pet, they are not toys and should be treated according to their abilities.³²² Like the natural or adoptive children, it is necessary to show them attention and leniency.³²³

Outside *GOD* no one can bring life or resurrect anyone. Animals can be killed only to feed or protect ourselves, and that must be done humanely, without cruelty, any enjoyment,³²⁴ and even less for its good pleasure.³²⁵ Hunting

³¹⁹ (Bukhary 59/14/1 – 59/15/7-12 – 59/16/0-4).

³²⁰ « Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth, - the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace, - None can raise to honor: for Allah carries out all that He wills. » (Qur'an 22 :18). « The people asked, "O Allah's Messenger! Is there a reward for us in serving (the) animals?" He replied, "Yes, there is a reward for serving any animate. » (Bukhary 42/9/1 – 78/27/2). « If any Muslim plants any plant and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity. » (Bukhary 78/27/5).

³²¹ «There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end. » (Qur'an 6 :38).

³²² « While a man was riding a cow, it turned towards him and said, 'I have not been created for this purpose (i.e. carrying), I have been created for ploughing.' The Prophet added, "I, Abu Bakr and `Umar believe in the story." » (Bukhary 41/4/1 – 60/54/6).

³²³ A prostitute (Bukhary 60/54/2) and a fisherman will be rewarded to have watered thirsty stray dogs (Bukhary 42/9/1 – 46/23/1 - 59/17/2 – 78/27/2).

³²⁴ « Verily Allah has prescribed *ihsan* (proficiency, perfection) in all things. So if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters. » (Muslim 34/57/1 – 40 Hadiths Nawawy/17)).

³²⁵ « Nor take life - which Allah has made sacred - except for just cause. » (Qur'an 17 :33). « Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred » (Qur'an 25 :68).

must not be considered as an entertainment or an outlet and *Islam* totally prohibits animal fighting, bullfighting and other bloodthirsty circus games.³²⁶ Those who are cruel to animals incur the curse of *GOD*³²⁷ and those who fail in their responsibilities to those who depend on them, materially or emotionally, will be subject to Hell.³²⁸

³²⁶ « While I was with Ibn `Umar, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Ibn `Umar, they dispersed, leaving it. On that Ibn `Umar said, "Who has done this? The Prophet cursed the one who did so.» **(Bukhary 72/25/2,3).**

³²⁷ « The Prophet forbade An-Nuhba and Al-Muthla (animal mutilations). » **(Bukhary 72/25/4).**

³²⁸ « Allah's Messenger said, "A woman was tortured and was put in Hell because of a cat which she had kept locked till it died of hunger." Allah's Messenger further said, (Allah knows better) Allah said (to the woman), "You neither fed it nor watered when you locked it up, nor did you set it free to eat the insects of the earth."» **(Bukhary 42/9/2,3 – 60/54/19 – 59/16/5).**

Can One Rely On You ?

Righteousness and loyalty are clear signs of piety. In contrast, lies, cheating, corruption, jealousy and betrayals characterize hypocrisy and inevitably lead to perdition in this world and in the hereafter.

When you are late, do you plead imaginary impediments or do you admit your carelessness or even laziness? In default, do you produce convenient excuses or do you acknowledge your wrongs? Are you frank and sincere, can we believe you when you make promises, are you punctual and return what you are entrusted, in short, are you trustworthy? Bad manners and incivilities are commonplace and it is more and more spread today "to tell stories ", not to come on time to appointments and not to keep its commitments. Everyone trivializes these "diseases" and takes them at ease, but imagine the damages and tragedy if they contaminated the police, firefighters or emergency doctors.

Borrowers seldom return in the allocated time or condition, when they bother to return. Money loans often turn into graceful donations to avoid recovery procedures. Mistrust and selfishness usually prevail over spontaneous mutual aid, and too few good people pay for the bad ones. Those who lie on what they (do not) do or what they are (not), actually hide only temporarily their true personality, their faults and their misdeeds that grow and multiply with complete peace of mind. The truth, however, is still the only bulwark against evil deeds and shame to have to admit them.

Imagine that someone offers you a chair and then removes it when you sit down, then you will have an overview of what others feel when you betray your commitments. It is harder to

get rid of bad habits than to get good ones. Nobody trusts anyone who breaks his promise, even just once. Behaviors gradually build reputations, good or bad, and that is why we must respect our commitments at all costs. There are no "little" promises so you should never commit yourself in haste – even out of politeness or weakness – and change your mind afterwards. Moreover, if imponderables prevent honoring a commitment, it is necessary to explain it, to apologize for it and to replace with another one which will not fail.

Muslims must be honest, sincere and trustworthy.³²⁹ They must keep promises in all circumstances and take care of what is entrusted to them, both with regard to material goods and secrets, and any breach must be repaired or compensated for the damage suffered. Lying, deceit, and betrayal are vices that lead to the worst defects and the gradual distraction of the way of *GOD*. Liars and those who knowingly neglect their commitments can be considered as hypocrites until they reform.³³⁰ And what about commercial cheatings³³¹ whose

³²⁹ « *O ye who believe! fulfil (all) obligations. » (Qu'ran 5 :1). « Fulfil the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do. » (Qu'ran 16 :91). « but it is righteousness- ...to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing. » (Qu'ran 2 :177). « Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things. » (Qu'ran 4 :58). « And those who respect their trusts and covenants; And those who stand firm in their testimonies; And those who guard (the sacredness) of their worship; -Such will be the honoured ones in the Gardens (of Bliss). » (Qu'ran 70 :32-35.) « Allah has already ordained for you, (O men), the dissolution of your oaths (in some cases); and Allah is your Protector, and He is Full of Knowledge and Wisdom. » (Qu'ran 66 :2).*

³³⁰ « *For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah.s praise,- for them has Allah prepared forgiveness and great reward. » (Qu'ran 33 :35). The Hypocrites, men and women, (have an understanding) with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah, so He hath forgotten them. Verily the*

authors will be punished at the height of their frauds and those who use their functions to solicit or accept presents, ("bribes", "*bakchichs*") in exchange for their intercessions. *Islam* condemns all forms of corruption, extortion and misappropriation of public funds that preys on even the most evolved societies and it is for this reason that the *Prophet* has formally forbidden officials to accept any gift.³³²

Hypocrites are rebellious and perverse. Allah hath promised the Hypocrites men and women, and the rejecters, of Faith, the fire of Hell: Therein shall they dwell: Sufficient is it for them: for them is the curse of Allah, and an enduring punishment. » (Qu'ran 9 :67,68). « Truly Allah guides not one who transgresses and lies! » **(Qu'ran 40 :29)**. « O ye who believe ! Why say ye that which ye do not? Grievously odious is it in the sight of Allah that ye say that which ye do not. » **(Qu'ran 61 :2,3)**. « Allah's Messenger said to them: "and you will not find me a miser or a liar or a coward." » **(Bukhary 56/24/1 – 57/19/6)**. « Whoever has (the following) four characteristics will be a pure hypocrite: If he speaks, he tells a lie; if he gives a promise, he breaks it, if he makes a covenant he proves treacherous; and if he quarrels, he behaves in a very imprudent evil insulting manner (unjust). And whoever has one of these characteristics, has one characteristic of a hypocrite, unless he gives it us. ». **(Bukhary 58/17/1 and 46/17/1 – 52/28/2 – 55/8/1)**. « "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar ». **(Bukhary 78/69/1 – Abu Daud 40/80 – Tirmizhy 25/46)**.

³³¹ « Give just measure, and cause no loss (to others by fraud). And weigh with scales true and upright. And withhold not things justly due to men, nor do evil in the land, working mischief. » **(Qu'ran 26 :181-183)**.

³³² «And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property. » **(Qu'ran 2 :188)**. «Allah's Messenger employed an employee (to collect Zakat). The employee returned after completing his job and said, "O Allah's Messenger! This (amount of Zakat) is for you, and this (other amount) was given to me as a present." The Prophet said to him, "Why didn't you stay at your father's or mother's house and see if you would be given presents or not?" Then Allah's Messenger got up in the evening after the prayer, and having testified that none has the right to be worshipped but Allah and praised and glorified Allah as He deserved, he said, "Now then! What about an employee whom we employ and then he comes and says, 'This amount (of Zakat) is for you, and this (amount) was given to me as a present'? Why didn't he stay at the house of his father and mother to see if he would be given presents or not? By Him in Whose Hand Muhammad's soul is, none of you will steal anything of it (i.e. Zakat) but will bring it by carrying it over his neck on the Day of Resurrection. If it has been a camel, he will bring it (over his neck) while it will be grunting, and if it has been a cow, he will bring it (over his neck), while it will be mooing; and if it has been a sheep, he will bring it (over his neck) while it will be bleeding." » **(Bukhary 24/67 – 51/17/2 – 83/3/8 – 90/15/1 – Muslim 33/27)**.

Jealousy, espionage and the intricacies attached to it, that encourage gossip and nuisances,³³³ are pitiful abjections. On the contrary, patience, resignation, altruism and humanism help overcome difficulties and ensure success in this world and in the hereafter. *GOD* knowingly provided individuals unequally³³⁴ in wealth, beauty and health, in a way to test and reward everyone according to his or her abilities and efforts.³³⁵

³³³ «O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...But fear Allah. For Allah is Oft-Returning, Most Merciful. » (Qu'ran 49 :12). «Heed not the type of despicable men,- ready with oaths, A slanderer, going about with calumnies, » (Qu'ran 68 :10,11). « Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah's worshipers! Be brothers (as Allah has ordered you!)"». (Bukhary 78/57/1 – 78/58/1 – 85/2/1 – 67/46/2). « Whoever guarantees me (the chastity of) what is between his legs (i.e. his private parts), and what is between his jaws (i.e., his tongue), I guarantee him Paradise ». (Bukhary 86/19/2 – 81/23/1).

³³⁴ «And in no wise covet those things in which Allah Hath bestowed His gifts More freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask Allah of His bounty. For Allah hath full knowledge of all things. » (Qu'ran 4 :32).

³³⁵ « On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. » (Qu'ran 2 :286 and 6 :152 – 7 :42 – 20 :2 – 22 :63). « That man can have nothing but what he strives for ». (Qu'ran 53 :39).

Human Laws or LAWS of GOD ?

In order to annihilate everything sacred, some are trying to sanctify human laws by producing many laws that are unfavorable to the Believers. Nevertheless, all lawmakers and parliamentarians of the world combined together do not make the weight against the ONE who governs this world

In the countries that claim democracy, any protest is denied to the Believers whereas it is legal for any political party to advocate the alternation and modification of the legislation in force. Nevertheless, braving intimidation, they assert the predominance of their jurisprudence over secular texts, arguing that the rules enacted by the *Creator of the universe*, Omnipotent and Omniscient,³³⁶ transcend the versatile dispositions of His creatures.³³⁷

Believers do not reject human laws but relegate them after divine judgments. Not only do the paragons of freedom of expression with variable geometry admit the primacy, universality and immutability of the Laws of *GOD*, but also they enunciate some sacrileges even reprehensible.

³³⁶ « Hast thou not Turned thy vision to one who disputed with Abraham About his Lord, because Allah had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death". Said Abraham: "But it is Allah that causeth the sun to rise from the east: Do thou then cause him to rise from the West." Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah Give guidance to a people unjust. » (Qur'an 2 :258). «But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not.» (Qur'an 2 :216).

³³⁷ «If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) unBelievers.... And if any fail to judge by (the light of) what Allah hath revealed, they are (No better than) wrong-doers... If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel... But who, for a people whose faith is assured, can give better judgment than Allah.» (Qur'an 5 :44-50). « It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path. » (Qur'an 33 :36 and 4 :64 – 9 :71).

Muslims are particularly the object of denigration and aggression on the part of those who are frustrated by the decline of their cultural identity. Moreover this animosity, which excludes the granting of any reasonable accommodation, is not peculiar to the disbelievers, but also to the "people of the Book" (Jews and Christians) and even to those of Muslim background who moved away from their culture.³³⁸ In the interest of social peace, good-neighborly relations will still have to be maintained with all, as long as their nuisances remain bearable.³³⁹

Following the example of the Prophet Muhammad, those who exercise power must be exemplary, consult with specialists, and seek as much consensus as possible when making decisions.³⁴⁰ The decision-making and executive powers

³³⁸ « *Let not the Believers Take for friends or helpers unBelievers rather than Believers: if any do that, in nothing will there be help from Allah. except by way of precaution, that ye may Guard yourselves from them. But Allah cautions you (To remember) Himself; for the final goal is to Allah.* » (Qur'an 3 :28 and 3 : 118-120 – 3 :149-150 – 4 :144 – 60 :1 – 13 – 47 :11 – 68 :8-14). « *O ye who believe! take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust.* » (Qur'an 5 :51). « *And obey not (the behests) of the unBelievers and the Hypocrites, and heed not their annoyances, but put thy Trust in Allah. For enough is Allah as a Disposer of affairs.* » (Qur'an 33 :48). « *O ye who believe! take not for protectors your fathers and your brothers if they love infidelity above Faith: if any of you do so, they do wrong. Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than Allah, or His Messenger, or the striving in His cause;- then wait until Allah brings about His decision: and Allah guides not the rebellious.* » (Qur'an 9 :23-24 and 58 :22).

³³⁹ « *It may be that Allah will grant love (and friendship) between you and those whom ye (now) hold as enemies. For Allah has power (over all things); And Allah is Oft-Forgiving, Most Merciful. Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just. Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong.* » (Qur'an 60 :7-9).

³⁴⁰ « *Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance,* » (Qur'an 42 :38). « *It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from*

should ideally be entrusted to the most learned, the most competent and the most effective, and in no case to those who aspire to them.³⁴¹ In spite of disagreements, we must obey the holders of authority,³⁴² starting with fathers and mothers, as long as they advocate and demonstrate proper behavior.³⁴³

about thee: so pass over (Their faults), and ask for ((Allah)'s) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him). » **(Qur'an 3 :159).**

³⁴¹ « *Do not seek to be a ruler, because if you are given authority for it, then you will be held responsible for it, but if you are given it without asking for it, then you will be helped in it (by Allah): and whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and make expiation for your oath.* » **(Bukhary 83/1/2 – 84/10/3 – 93/5/1 – 93/6/1).**

³⁴² « *O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.* » **(Qur'an 4 :59).** « *You should listen to and obey, your ruler even if he was an Ethiopian (black) slave whose head looks like a raisin.* » **(Bukhary 93/4/1 – 10/54/2 – 10/56/1).** « *He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that.* » **(Bukhary 56/109/1 – 93/1/1).**

³⁴³ « *We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to me, and I will tell you (the truth) of all that ye did.* » **(Qur'an 29 :8 and 31 :14-15).** « *A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allah), but if an act of disobedience (to Allah) is imposed one should not listen to it or obey it.* » **(Bukhary 93/4/3).** « *No obedience to the creature against the orders of GOD* » **(Musnad of Ahmad Ibn Hanbal 5/66).** « *It is obligatory for one to listen to and obey (the ruler's orders) unless these orders involve one disobedience (to Allah); but if an act of disobedience (to Allah) is imposed, he should not listen to or obey it.* » **(Bukhary 56/108/1 and 92/2/4).** « *Obedience (to somebody) is required when he enjoins what is good.* » **(Bukhary 64/59/1 – 93/4/4 – 95/1/12).**

Justice, Forgiveness and Repentance

To minimize the wrongs of wrongdoers, not to incite them to repentance and to make those who seek redress feel guilty can hardly qualify as humanistic. To repel crime and guarantee safety, Islam promotes good morals and good citizenship, without neglecting deterrence.

In "modern" countries, not only are the penalties imposed increasingly lenient, but also they are no longer fully used, since the good behavior of prisoners in prisons is supposed to be part of their reintegration. However, the cohabitation between thugs in prisons – which are more like banditry schools than re-education centers – would encourage recidivism. At the time of the *Prophet Muhammad*, detentions within mosques had at least the advantage of avoiding harmful promiscuity.³⁴⁴

In *Islam*, deliberate attacks on people, their properties or their reputation³⁴⁵ are punishable. The recommended punishments are as much aimed at discouraging criminals as putting them out of harm's way. Corporal punishment being more dissuasive than confinement, sentences are publicly executed to deter and strike the minds. The accused, friend or foe, powerful or miserable, Muslim or not,³⁴⁶ are judged promptly and fairly,

³⁴⁴ « *The Prophet sent some cavalry towards Najd and they brought a man from the tribe of Banu Hanifa who was called Thumama bin Uthal. They fastened him to one of the pillars of the Mosque.* » (Bukhary 64/70/1 and 44/7/1 – 44/8/1 – 8/76/1 – 8/82/1).

³⁴⁵ « *Allah, the Blessed, the Supreme, has made your blood, your property and your honor as sacred as this day of yours in this town of yours, in this month of yours (and such protection cannot be slighted) except rightfully.* » (Boukhary 86/9/1 – 78/43/2–92/8/3 – 97/24/12 – 64/77/8 – Mouslim 45/32).

³⁴⁶ « *Say: "My Lord hath commanded justice".* » (Qur'an 7 :29). « *O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do.* » (Qur'an 5 :8). « *O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or*

without preferential treatment.³⁴⁷ Magistrates must render their verdicts with circumspection, relying not only on the indisputable evidence and reliable witness accounts brought to their attention, on the charge or discharge, and taking into account extenuating or aggravating circumstances.

Jewish law ruthlessly imposes retaliation on those responsible for bodily injury or property damage, even if they are accidental.³⁴⁸ The Christian law protects the wicked, inciting them to harmful behavior.³⁴⁹ The Islamic Law is both pragmatic and balanced, neither Talion nor pardon mandatory, while emphasizing charity and indulgence.³⁵⁰

your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well- acquainted with all that ye do. » (Qur'an 4 :135). «Allah commands justice, the doing of good. » (Qur'an 16 :90). «Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice. » (Qur'an 4 :58). «If thou judge, judge in equity between them. For Allah loveth those who judge in equity. » (Qur'an 5 :42).

³⁴⁷ « What destroyed the nations preceding you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah's Legal punishment on him. By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand. » (Bukhary 60/54/11 – 62/18/2).

³⁴⁸ « Have no pity; let life be given for life, eye for eye, tooth for tooth, hand for hand, foot for foot. » (Deuteronomy 19 :21). « And if a man does damage to his neighbour, as he has done, so let it be done to him; Wound for wound, eye for eye, tooth for tooth; whatever damage he has done, so let it be done to him. He who puts a beast to death will have to make payment for it; he who puts a man to death will himself be put to death. » (Lévitique 24 :19-21) « But if damage comes to her, let life be given in payment for life, Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, blow for blow. (Exodus 21 :23-25 and so on).

³⁴⁹ « You have knowledge that it was said, An eye for an eye, and a tooth for a tooth: But I say to you, Do not make use of force against an evil man; but to him who gives you a blow on the right side of your face let the left be turned. And if any man goes to law with you and takes away your coat, do not keep back your robe from him. And whoever makes you go one mile, go with him two. Give to him who comes with a request, and keep not your property from him who would for a time make use of it. You have knowledge that it was said, Have love for your neighbour, and hate for him who is against you: But I say to you, Have love for those who are against you, and make prayer for those who are cruel to you ». (Matthieu 5.38-44 – Épître de Jude 6 :27-30).

³⁵⁰ «We ordained therein for them: "Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal." But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of)

Regarding theft, even if the use of ablations is recommended, it will never be systematic,³⁵¹ unlike some abusive regional practices. Only consequential larceny is punishable by such a penalty and only if not dictated by necessity.³⁵² Life being irreplaceable, the *Qur'an* and the *Bible* have legislated to dissuade from removing it without compelling reason³⁵³ and specifically

what Allah hath revealed, they are (No better than) wrong-doers. » (Qur'an 5 :45).
« Whatever ye are given (here) is (but) a convenience of this life: but that which is with Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord: Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive; Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance; And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves. The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah. for ((Allah)) loveth not those who do wrong. But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame. The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous. But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs. » (Qur'an 42 :36-43)
And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience, that is indeed the best (course) for those who are patient. » (Qur'an 16 :126).
« Narrated Ibn `Abbas: For the children of Israel the punishment for crime was Al-Qisas only (i.e., the law of equality in punishment) and the payment of Blood money was not permitted as an alternate. But Allah said to this nation (Muslims): (2 :178): " O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude..." . Ibn `Abbas added: Remission (forgiveness) in this Verse, means to accept the Blood-money in an intentional murder. Ibn `Abbas added : The Verse: then grant any reasonable demand.' (2.178) means that the demand should be reasonable and it is to be compensated with handsome gratitude. » (Bukhary 87/8/2).

³⁵¹ « As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in power. » (Qur'an 5 :38).

³⁵² « A thief's hand was not cut off for stealing something worth less than the price of a shield, whether a Turs or Hajafa (two kinds of shields), each of which was worth a (respectable) price. ... a shield that was worth three Dirhams. (about 40-50 Euros) ». (Bukhary 86/13/1 à 11).

³⁵³ «Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him nor exceed bounds in the matter of taking life; for he is helped (by the Law). » (Qur'an 17 :33).

to avoid committing murders.³⁵⁴ Criminals can only be pardoned if they benefit from extenuating circumstances³⁵⁵ or if the relatives of the victims (the latter can no longer demand compensation) inflict sentences with a generous pardon or financial compensation formerly known as the "price of blood".

A sincere Muslim will spontaneously respect the Law because even if he can abuse the police and justice he knows that nothing escapes *GOD*. In case of transgression, he must compose himself, show regret and try to repair his wrongdoing before being arrested, charged and sentenced. Repentance³⁵⁶ was so extreme in *Muhammad's* Companions that, to atone for their faults, they spontaneously admitted them, even if it means incurring grave condemnations.³⁵⁷ *The Envoy of GOD* dissuaded them to do so because the confession

³⁵⁴ « *He whose right it is to give punishment for blood, may himself put to death the taker of life when he comes face to face with him.* » (**Deuteronomy 19 :6,12 – 21 :12 – Numbers 35 :12-19 and Joshua 20 :3**). « *On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people.* » (**Qur'an 5 :32**).

³⁵⁵ « *Never should a Believer kill a Believer; but (If it so happens) by mistake, (Compensation is due): If one (so) kills a Believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a Believer, the freeing of a believing slave (Is enough). If he belonged to a people with whom ye have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah. for Allah hath all knowledge and all wisdom. If a man kills a Believer intentionally, his recompense is Hell, to abide therein (For ever): And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.* » (**Qur'an 4 :92-93**).

³⁵⁶ « *Allah is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in the desert.* » (**Bukhary 80/4/2,3**).

³⁵⁷ « *and whoever commits any of those sins (join anything in worship along with Allah, steal, illegal sexual intercourse, kill own children, accuse an innocent person, be disobedient (when ordered) to do good deeds), and receives the legal punishment in this world for that sin, then that punishment will be an expiation for that sin, and whoever commits any of those sins and Allah does not expose him, then it is up to Allah if He wishes He will punish him or if He wishes, He will forgive him* » (**Bukhary 93/49/1**) and not to commit sins openly or disclose them to the people. (**Bukhary 78/60/1,2**).

of guilt induced judicial decisions that he could not then inflect any more.³⁵⁸

³⁵⁸ « A man from the tribe of Bani Aslam came to the Prophet while he was in the mosque and said, "I have committed illegal sexual intercourse." The Prophet turned his face to the other side. The man turned towards the side towards which the Prophet had turned his face, and gave four witnesses against himself. On that the Prophet called him and said, "Are you insane?" (He added), "Are you married?" The man said, "Yes." On that the Prophet ordered him to be stoned to the death in the Musalla (a praying place). When the stones hit him with their sharp edges and he fled, but he was caught at Al- Harra and then killed. » (Bukhary 68/11/2-3 – 86/22/1, 86/25/1 – 86/29/1). «Why did you not leave him alone. Perhaps he might have repented and been forgiven by Allah. » (Abu Dawud 37/ 23).

Secular Correctness ?

Those who fight religious expressions in the public space in the name of an outrageous secularism have no lesson in tolerance or good manners to give to Islam. It may not distinguish between the layman and the sacred but allows the communities legal autonomy.

Secularism, in other words "*the principle of separation within the state of civil society and religious society,*" appeared in France at the end of the 19th century in response to the abuse of power by the Catholic Church. Concretized by the 1905 law, it only became part of the French Constitution in 1946. Far from winning the support of all nations or meeting the aspirations of minorities, it remains an epiphenomenon on a world scale. Supposed to guarantee "*impartiality and neutrality of the State towards the Churches and of any religious confession*" and an equality of treatment between all the citizens, some of them now instrumentalize it to repress any public religious expression, in clear contravention with the Universal Declaration of Human Rights.³⁵⁹

Western democracies agitate the bogeyman of extremism to remove religions from temporal and political affairs. On the

³⁵⁹ «Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.» (**The Universal Declaration of Human Rights of 1948 – Art. 18**). «Nobody must be worried about his opinions, even the religious ones, if their practicing does not disturb the public order that is established by the Law. » (**The French Declaration of Human and citizens' Rights of 1789 – Art. 10**). «France insures the equality of all the citizens before the law without distinction by origin, race or religion. It respects all the faiths. » (**The Preamble to the Constitution of 27 October 1946 – Art. 1**).

contrary, Islam sanctifies all the circumstances of life³⁶⁰ and cannot be watered down³⁶¹ because the behavioral ideal of Muslims rests on the *Qur'an*, the unchanging revelation of *GOD*, and the authentic words and deeds of *Prophet Muhammad* (called *Sunnah* or *Hadith*).) collected by his Codisciples. Indeed, in addition to the dogmas, rites, commitment to benevolence and disapproval of improper behaviors, Islamic sources are full of lessons beneficial to the Believers in the most diverse fields, such as good manners, morality, economics, politics, etc.

Rules in Islam are flexible enough to suit everyone, whatever the era. Like diets or physical exercise, what will at first seem daunting ends up becoming easy to those who implement it regularly.³⁶² Muslims willingly submit to it, to purify and surpass themselves, and derive many material and spiritual benefits from it. By dedicating the most trivial acts of their daily lives to their Creator and recalling Him through appropriate invocations and formulas,³⁶³ they find the right balance between the affairs of this world and the hereafter.³⁶⁴ A Muslim worthy of the name, working according to the divine recommendations, should never behave badly since his actions are supposed to be done to

³⁶⁰ The word religion, from the Latin "religio", means to connect the (world) sacred to the (world) profane.

³⁶¹ « *If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected.* » (**Boukhary 53/5/2 – Mouslim 30/17,18**). « *You must then follow my Sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error.* » (**Abou Daoud 39/5**).

³⁶² « *After a difficulty, Allah will soon grant relief.* » (**Qur'an 65 :7**). « *So, verily, with every difficulty, there is relief: Verily, with every difficulty there is relief.* » (**Qur'an 94 :5-6**).

³⁶³ « *...close the gates of your house (at night), and mention Allah's Name thereupon, and cover your utensils, and mention Allah's Name thereupon, (and if you don't have something to cover your utensil) you may put across it something (e.g. a piece of wood etc.).* » (**Bukhary 59/11/12**).

³⁶⁴ « *But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief.* » (**Qur'an 28 :77**).

please *GOD*. Convinced that he is accountable to his Lord, he should normally be more attentive and compassionate to his fellow man than the one who egoistically follows his passions and desires. The reality is often different.

Hard Democracy or Soft Dictatorship ?

When a Democrats behaviour is worst than that of despots, doubting what they present as a panacea is justified. Islam does not reject any form of government as long as it respects divine principles and contributes to the collective well-being.

Democracy, government by the people, appeared in ancient Greece several centuries before *Christ*. If it has undeniably been a step forward from barbaric customs and absolutism, it is not ideal for everyone especially when its adepts use it to muzzle their opponents and torment minorities.

As Professor Muhammad Hamidullah ³⁶⁵ points out, humanity is subdivided into three broad categories: two minorities composed of basically good or bad people and the majority influenced by the surrounding environment, trends and opportunities. The ignorant and the unconscious being more numerous than the scientists and the responsible people, ³⁶⁶ the generalization of absolute democracy would expose the world heritage to egoism and savagery. To limit the risks, the popular masses are not consulted too often and they are only allowed to elect representatives to legislate and run things in their place.³⁶⁷

All kinds of abuse are commonplace and disinterested vocations are more than exceptional. Through constitutions and other tailor-made legislations, oligarchs arrogate to themselves not only the most extensive powers, ranging from immunity to the absolution of their escapades, but thwart,

³⁶⁵ See note 1 to this book - (introduction to Islam – Alger – 1981 – § 223-225, 309).

³⁶⁶ « Wert thou to follow the common run of those on earth, they will lead thee away from the way of Allah. They follow nothing but conjecture: they do nothing but lie. » (Qur'an 6 :116).

³⁶⁷ As the death penalty, the political amnesties, the abortion, the homosexual unions and adoptions, the euthanasia, the participation in the warlike conflicts.

constrain and betray those who have entrusted them with a mandate.³⁶⁸ They carry out the reforms and other electoral divisions, which benefits them and the treacherous circumvention of referendums and opinions of the Council of State that do not have their favor. And when the ballot boxes and the popular votes give results that do not satisfy them, they deny their great principles and applaud the putschs,³⁶⁹ stating such slogans as "*no democracy for the enemies of democracy*" as zany as the phrase "*no peace for the enemies of peace*" in the mouth of a pacifist would sound .

The *Holy Scriptures* cite prominent prophets such as *David* and *Solomon* who were virtuous and just monarchs.³⁷⁰ "*Islamic democracy*" will allow popular consultations as long as regulations do not contradict divine injunctions,³⁷¹ both for deciding public administration and for resolving disputes. A consensus is always preferable but the majority of opinions expressed is sufficient to validate the polls. Dictatorship, hard or soft, is the most widespread type of government in the world and one can only deplore the injustices and restrictions that result from this. Nevertheless, it is not uncommon for countries deemed totalitarian to be more tolerant of their minorities than some so-called democracies.

³⁶⁸ « *Election pledges commit only those who listen to them* » and « *The democracy stops where the interest of the State begins* » According to Charles Pasqua, Deputy then Senator of Hauts de Seine, former Home secretary.

³⁶⁹ In Algeria in 1991 and in Egypt in 2013, they greeted the military interventions that dispossess the Islamist parties of their electoral victories.

³⁷⁰ « *We gave (in the past) knowledge to David and Solomon: And they both said: "Praise be to Allah, Who has favoured us above many of his servants who believe!". And Solomon was David's heir. He said: "O ye people! We have been taught the speech of birds, and on us has been bestowed (a little) of all things: this is indeed Grace manifest (from Allah.)" And before Solomon were marshalled his hosts,- of Jinns and men and birds, and they were all kept in order and ranks. » (Qur'an 27 :15-17 and 21 :78-79 – 38 :26).*

³⁷¹ « *Whatever ye are given (here) is (but) a convenience of this life: but that which is with Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord: Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive; Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance; And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves. » (Qur'an 42 :36-39).*

Missionary Activity and Conversions

Despite the beneficial nature of their faith, few Muslims care to explain its virtues. By the grace of GOD, many embrace Islam for the most basic, logical and heterogeneous reasons.

A Muslim who is convinced of the rightness of his faith should be keen to share it with those around him,³⁷² if only by behaving in an exemplary way.³⁷³ The only acceptable forces of persuasion being logic and seduction, conversions should result only from intimate convictions, mature reflections, or "love at first sight." And for conversions to be sincere and lasting, nothing beats philanthropic approaches free of coercion.³⁷⁴

³⁷² « None of you will have faith till he wishes for his (Muslim) brother what he likes for himself. » (Bukhary 2/6/1). « Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity. » (Qur'an 3: 104). « Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors. » (Qur'an 3: 110).

³⁷³ « Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam"? Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate! » (Qur'an 41:33-34). « Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance. » (Qur'an 16:125). « The Prophet (ﷺ) said, "Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire." » (Bukhary 60/50/9).

³⁷⁴ « `Ali said "O Allah's Messenger! I will fight with them till they become like us." Allah's Messenger said, "Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allah's Rights which they should observe, for by Allah, even if a single man is led on the right path (of Islam) by Allah through you, then that will be better for you than the nice red camels." » (Bukhary 64/38/15 – 56/102/1). « Let there be no compulsion in religion: Truth stands out clear from Error. » (Qur'an 2:256). « Say, "The truth is from your Lord": Let him who will believe, and let him who will, reject (it). » (Qur'an 18: 29). « And thou art not one to overawe them by force. So admonish with the Qur'an such as fear My Warning! » (Qur'an 50:45). And say to the People of the Book and to those who are unlearned: "Do ye (also) submit yourselves?" If they do, they are in right guidance, but if they turn back, Thy duty is to convey the Message; and in Allah's sight are (all) His servants. » (Qur'an 3:20). « If it

Unlike beliefs reserved for select groups,³⁷⁵ *Islam* condemns all discrimination on the grounds of birth, race, nationality, sex or social condition and considers the careless should be warned.³⁷⁶ Recognizing *ALLAH* as the unique *GOD* and committing to follow *His* directions suffices to become a Muslim by right.

In the West, with some restrictions, it is theoretically permissible to live and manifest one's religion in private or in public and even to propagate it.³⁷⁷ Some confessions abuse the naïvity and the material or psychological distress of the most deprived ones, within humanitarian missions, whereas Muslims are not very invested in such actions.

had been thy Lord's will, they would all have believed,- all who are on earth! wilt thou then compel mankind, against their will, to believe! No soul can believe, except by the will of Allah, and He will place doubt (or obscurity) on those who will not understand. » (Qur'an 10: 99-100).

³⁷⁵ Hinduism and Judaism, among others.

³⁷⁶ « *The Prophet said, "My example and the example of what I have been sent with is that of a man who came to some people and said, 'O people! I have seen the enemy's army with my own eyes, and I am the naked warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely. So this is the example of that person who obeys me and follows what I have brought (the Qur'an and the Sunna), and the example of the one who disobeys me and disbelieves the truth I have brought." » (Bukhary 96/2/8 – 81/26/1). « *I heard Allah's Messenger saying, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, Moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed into the fire. The Prophet added: Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the Fire, but you insist on falling into it." » (Bukhary 81/26/2 – 60/40/4).**

³⁷⁷ «*Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.*» (Universal Declaration of Human Rights – 10 December 1948 – Art. 18).

Disparity Within the Community

Muslims are not clones. For some, the different spiritual or political currents contribute to the enrichment of the Muslim Community and for others, they are synonymous with division.

Muslims consider that *Islam* is the only acceptable form of worship³⁷⁸ and that unity must be the rule,³⁷⁹ but nonetheless have dogmatic disagreements. In comparison with the Christian churches (Catholic, Protestant, etc.) whose liturgies are fundamentally different, the disputes between *Shiites* and *Sunnis* are minimal. Virtually all rites can be performed in common (Attestation of faith, Prayer Offices, Fasting of Ramadan, Zakat tax, Pilgrimage to Mecca) and the most important discrepancies are political, particularly concerning the *Prophet's* succession : for some it must go to the most

³⁷⁸ «*The Religion before Allah is Islam (submission to His Will).* » (Qur'an 3 :19). «*If anyone desires a religion other than Islam (submission to Allah., never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good).* » (Qur'an 3 :85).

³⁷⁹ «*Those who split up their Religion, and become (mere) Sects, - each party rejoicing in that which is with itself!* » (Qur'an 30 :32). «*As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with Allah. He will in the end tell them the truth of all that they did.* » (Qur'an 6 :159). «*But people have cut off their affair (of unity), between them, into sects: each party rejoices in that which is with itself.* » (Qur'an 23 :54). «*The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein.* » (Qur'an 42 :13). «*O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam. And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided. Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity. Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty.* » (Qur'an 3 :102-105).

deserving from his family and for others it must result from an election.

Professor Muhammad Hamidullah considered that the different juridical schools,³⁸⁰ sharing the same dogmas and intending to facilitate the understanding and the accomplishment of the ritual practices to the Believers, each paid tribute in their own way to the various prophetic uses.³⁸¹ Rightly or wrongly, he considered these dissimilarities in the different currents of Islam as a divine mercy.³⁸²

According to epochs and influences, different religious sensitivities favoring the spirit or the letter have appeared here and there to revisit the religious teachings and/or to revitalize the faith. In contrast to *Sufism*, which is an esoteric *Islam* where, as in Christianity, exaltations and approximations predominate, *Salafism* is an exoteric Islam, which, like Judaism, promotes rigor and guilt. Activism is predominant in the *Tabligh* (spread) and in the movement of the *Muslim Brotherhood* and their ersatz, in some the teachings are voluntarily elementary and retrograde and in the others they are intentionally pedagogues and partisan. But in order to practice intelligently and avoid any form of sectarianism, referring to the *Qur'an*, *authentic prophetic traditions* and to orthodox Islamic literature is the safest method.

³⁸⁰ Hanifiyy, Chafi'iy, Malikiy, Hanbaly, Ja'afary.

³⁸¹ « So GOD seems to have willed to perpetuate all the acts of His beloved Prophet by means of the different schools. Let there be mutual respect and inter-tolerance. » (**Introduction to Islam § 563a – Alger 1981**).

³⁸² « To each is a goal to which Allah turns him; then strive together (as in a race) Towards all that is good. Wheresoever ye are, Allah will bring you Together. For Allah Hath power over all things. » (**Qur'an 2 :148**). « ... To each among you have we prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah. it is He that will show you the truth of the matters in which ye dispute. » (**Qur'an 5 :48**). « If Allah had so willed, He could have made them a single people; but He admits whom He will to His Mercy; and the Wrong-doers will have no protector nor helper. » (**Qur'an 42 :8**). « The disparity of my community is a mercy. اختلاف أمتي رحمة » (**Baihaqy**).

Fundamentalism, Extremism, Fanaticism, Jihadism

Some people take pleasure in rhyming fundamentalism, extremism, fanaticism, jihadism and terrorism to discredit Islam. However the teachings and the behavior of the Prophet bear witness to the contrary.

Initially, the terms « fundamentalism » meant the rigorism of the followers of *Christ* who, far removed from the supposed blissful pacifism today,³⁸³ have fought several centuries in the name of the sweet *Jesus* of the *Gospel*.³⁸⁴ *Islam*, religion of balance,³⁸⁵ disapproves all forms of excess³⁸⁶ and authorizes the use of force only to restrain evil,³⁸⁷ to protect life, property and honor, or to recover

³⁸³ « *You have knowledge that it was said, An eye for an eye, and a tooth for a tooth: But I say to you, Do not make use of force against an evil man; but to him who gives you a blow on the right side of your face let the left be turned. And if any man goes to law with you and takes away your coat, do not keep back your robe from him. And whoever makes you go one mile, go with him two. Give to him who comes with a request, and keep not your property from him who would for a time make use of it. You have knowledge that it was said, Have love for your neighbour, and hate for him who is against you: But I say to you, Have love for those who are against you, and make prayer for those who are cruel to you; » (Matthew 5 :38-44 – Jude 6 :27-30).*

³⁸⁴ «*Do not have the thought that I have come to send peace on the earth; I came not to send peace but a sword. » (Matthew 10 :34). «I came to send a fire on the earth, and it may even now have been lighted. But there is a baptism which I have to undergo; and how am I kept back till it is complete! Is it your opinion that I have come to give peace on earth? I say to you, No, but division: » (Luke 12 :49-51).* For three centuries, Europeans led nine crusades against "Saracens" (Muslims) (in 1096, 1147, 1189, 1202, 1212, 1228, 1248, 1270, 1291).

³⁸⁵ **Qur'an 2 :143 and 17 :27**

³⁸⁶ « *The Prophet said to me, "I have been informed that you pray all the nights and observe fast all the days; is this true?" I replied, "Yes." He said, "If you do so, your eyes will become weak and you will get bored. So fast three days a month, for this will be the fasting of a whole year, or equal to the fasting of a whole year." » (Bukhary 60/37/2, 3).*

³⁸⁷ « *And did not Allah check one set of people by means of another, the earth would indeed be full of mischief: But Allah is full of bounty to all the worlds. » (Qur'an 2 :251).*

what has been stolen.³⁸⁸ Apart from defensive clashes³⁸⁹ or those aimed at stopping threats, warlike operations will not be allowed, which effectively excludes looting, revenge or religious coercion.³⁹⁰

In Islamic literature, the verb « *djahada* » from which is derived the word « *jihad* » means « to strive » and refers first to the efforts made to practice and promote the religion of GOD.³⁹¹ If the armed struggle is also called

³⁸⁸ « *To those against whom war is made, permission is given (to fight), because they are wronged;- and verily, Allah is most powerful for their aid;- (They are) those who have been expelled from their homes in defiance of right,- (for no cause) except that they say, "our Lord is Allah.. Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his (cause);- for verily Allah is full of Strength, Exalted in Might, (able to enforce His Will). (They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs. » (Qur'an 22 :39-41).*

³⁸⁹ « *Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors. And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith. But if they cease, Allah is Oft-forgiving, Most Merciful. And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah. But if they cease, Let there be no hostility except to those who practise oppression. The prohibited month for the prohibited month,- and so for all things prohibited,- there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves. » (Qur'an 2 :190-194).*

³⁹⁰ « *Let there be no compulsion in religion: Truth stands out clear from Error. » (Qur'an 2 :256).* « *If it had been thy Lord's will, they would all have believed,- all who are on earth! wilt thou then compel mankind, against their will, to believe! No soul can believe, except by the will of Allah, and He will place doubt (or obscurity) on those who will not understand. » (Qur'an 10 :99-100).* « *Say, "The truth is from your Lord": Let him who will believe, and let him who will, reject (it). » (Qur'an 18 : 29).* « *and thou art not one to overawe them by force. So admonish with the Qur'an such as fear My Warning ! » (Qur'an 50 :45).*

³⁹¹ « *The Mujahid is one who strives against his own soul. » (Tirmidhy, 20/2).* « *"Indeed, among the greatest types of Jihad is a just statement before a tyrannical ruler." » (Tirmidhy, 31/13).* « *"The best Jihad (for women) is Hajj Mabru (a pious pilgrimage). » (Bukhary 25/4/2, 28/26/1).* « *And strive in His cause as ye ought to strive, (with sincerity and under discipline)... » (Qur'an 22 :78).* « *O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in his cause: that ye may*

"*jihad*", it is rather the term "*qital*" – from the verb "*qatala*" (kill) – which will be used. Unlike bravery and self-sacrifice, cowardice does not need to be encouraged. Therefore, if some verses of the *Qur'an* exhort to combat, they are rather addressed to the cowards only to incite them to bravely face the enemy and not to encourage gratuitous and sectarian violence³⁹² as some people interpret it.

Conflicts must be avoided at all costs³⁹³ and, in the absence of prior aggression (or declaration of war), clashes will be prohibited. Nevertheless, when forced to do so one must face it bravely³⁹⁴ by behaving in the most human way

prosper. » (Qur'an 5 :35). « *And those who strive in Our (cause), - We will certainly guide them to our Paths: For verily Allah is with those who do right.* » (Qur'an 29 :69). « *O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty? - That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: That will be best for you, if ye but knew! He will forgive you your sins, and admit you to Gardens beneath which Rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the Supreme Achievement.* » (Qur'an 61 :10-12). « *Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: Such are the sincere ones.* » (Qur'an 49 :15). « *Somebody asked, "O Allah's Messenger ! Who is the best among the people? ". Allah's Messenger replied "A Believer who strives his utmost in Allah's Cause with his life and property."* » (Bukhary 56/2/1).

³⁹² « *Allah's Messenger stood up and said to them : "you will not find me a miser or a liar or a coward."* » (Bukhary 56/24/1 – 57/19/6). « *The Prophet said, "Avoid the seven great destructive sins." (...) (...) fleeing from the battle-field at the time of fighting."* » (Bukhary 86/44/1 – 76/48/1 – 55/23/1). « *O ye who believe! when ye meet the unBelievers in hostile array, never turn your backs to them. If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own)- he draws on himself the wrath of Allah, and his abode is Hell, - an evil refuge (indeed)!* » (Qur'an 8 :15,16).

³⁹³ « *Therefore if they withdraw from you but fight you not, and (instead) send you (Guarantees of) peace, then Allah Hath opened no way for you (to war against them).* » (Qur'an 4 :90). « *But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah. for He is One that heareth and knoweth (all things).* » (Qur'an 8 :61).

³⁹⁴ « *Whoever is killed while protecting his property then he is a martyr.* » (Bukhary 46/33/0,1). « *Allah hath purchased of the Believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah. then rejoice in the*

possible, by proscribing any personal revenge and exaction, and by limiting the number of victims. And those who do not take part in the fighting, such as women, children, the elderly, clerics and diplomatic or humanitarian missions, amongst others, will have to be spared.³⁹⁵

Unlike armed resistance and the barouds of honor of desperate people facing oppressors with disproportionate forces (the military and the policies who mission them), the blind terrorism that strikes civilians and innocent people is condemnable without restriction. Moreover, *GOD* and His *Prophet* described the fratricidal wars between Muslims as a return to disbelief and enjoined to neutralize the belligerents by using force.³⁹⁶ War alliances with non-Muslims are legal if

bargain which ye have concluded: that is the achievement supreme. » (Qur'an 9 :111). « Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued. » (Qur'an 9 :29).

³⁹⁵ « On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. » (Qur'an 5 :32). « ake not life, which Allah hath made sacred, except by way of justice and law; » (Qur'an 6 :151). « He who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (i.e. murdering) should do so. » (Bukhary 93/9/1). « "O people! Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities) but if you should face the enemy, then be patient and let it be known to you that Paradise is under the shades of swords." » (Bukhary 56/112/1 – 56/156/1-3 – 94/8/1). « Allah's Messenger said, "I have not been ordered (by Allah) to search the hearts of the people or cut open their bellies." » (Bukhary 64/61/3). « During some of the Ghazawat of Allah's Messenger a woman was found killed, so Allah's Messenger forbade the killing of women and children. » (Bukhary 56/147/1 – 56/148/1).

³⁹⁶ « Whoever takes up arms against us, is not from us. » (Bukhary 92/7/1,2). « Abusing a Muslim is Fusuq (evil doing) and killing him is Kufr (disbelief). » (Bukhary 92/8/1 – 87/2/8). « I heard the Prophet saying, "Do not revert to disbelief after me by striking (cutting) the necks of one another." » (Bukhary 86/9/1 – 64/77/8,10,11 – 92/8/3,4,5 – 97/24/12 – 87/2/2,3 – 3/43/1 – 25/132/1,3). « 'If two Muslims take out their swords to fight each other, then both of them will be from amongst the people of the Hell- Fire.' It was said to the Prophet, 'It is alright for the

it is to stop violence or injustice but certainly not to eliminate political opponents.³⁹⁷

Those who describe the *Prophet Muhammad* and his Companions as war fanatics and bloodthirsty looters fail to specify the persecutions they endured by the pagans of *Mecca* for ten years before reacting. After being forced to emigrate to *Yathrib (Medina)* to flee those who threatened their existence and despoiled their property, they had to retaliate to defend their borders from enemy incursions. To ensure its security, the new Islamic state came to punish betrayals and to organize punitive expeditions.

During the first ten years of its existence, the Islamic nation expanded by three million square kilometers, with local populations spontaneously rallying to the new faith and to those who freed them from oppression and tyranny. Unlike those carried out by Roman legions, colonization, Nazi armies, the Soviet army or US marines, Muslim conquests took place virtually without occupation forces, with only two hundred and fifty dead on the battlefields in ten years, which equals two deaths a month. In comparison, the First World War (1914-18) claimed ten million lives and the Second World War (1939-45) fifty million lives.

killer but what about the killed one?' He replied, 'The killed one had the intention to kill his opponent.'" » (Bukhary 92/10/1 – 87/2/9).

³⁹⁷ « If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies then make peace between them with justice and be fair: for Allah loves those who are fair (and just). The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy. » (Qur'an 49 :9,10).

Treachery, Espionage and Apostasy

One must be sincere and keep one's commitments, not only to GOD but also to those who trust us, even at the expense of one's own interests. If hypocrisy, treachery and espionage are more and more common among Muslims, apostasies remain extremely rare.

When a Muslim takes a commitment, he must honor it,³⁹⁸ never looking for loopholes in order to break loose or to preserve his small interests. He must be fair and equitable to all, without any favoritism, even if it must cost him or displease him.³⁹⁹ To betray what is entrusted, to lie or not to honor promises, are so many predispositions to this major defect that is hypocrisy,⁴⁰⁰ which leads to a divine curse and punishment in the case of failure to repent.⁴⁰¹

In *Islam*, frankness and honesty must always prevail over lies and hypocrisy because the end never justifies the means. To resort to dishonest or unjust methods, to privilege laws other than those of *GOD*, or to make unnatural alliances in order to have the upper hand over those with whom we have disputes,

³⁹⁸ « *O ye who believe! fulfil (all) obligations.* » (Qur'an 5 :1) « *and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning).* » (Qur'an 17 :34).

³⁹⁹ « *O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both.* » (Qur'an 4 :135).

⁴⁰⁰ « *Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up : Whenever he is entrusted, he betrays, Whenever he speaks, he tells a lie, Whenever he makes a covenant, he proves treacherous, Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.* » (Bukhary 2/24/1,2 – 46/17/1 – 52/28/2 – 55/8/0,1 – 58/17/1).

⁴⁰¹ « *Allah hath promised the Hypocrites men and women, and the rejecters, of Faith, the fire of Hell: Therein shall they dwell: Sufficient is it for them: for them is the curse of Allah, and an enduring punishment.* » (Qur'an 9 :68 and 4 :138, 145).

are matters of high treason.⁴⁰² Islamic deontology condemns espionage, denunciation and mischiefs which are repugnant methods rarely assumed by their perpetrators.⁴⁰³

Islam is logical and rational and is despised only by the ignorant, malicious or those who feel they are not accountable to their Creator.⁴⁰⁴ While it is not uncommon anymore for religious dignitaries and personalities to revert to Islam, no Muslim spiritual leader has ever disavowed it. If apostasy may seem idiotic in times of peace, when religion is confused with nationality, it is considered as a treason against the fatherland in time of war. In any country, desertions and passage to the enemy during armed conflict become the responsibility of the martial court and the firing squad. Islamic law does not

⁴⁰² « *Let not the Believers Take for friends or helpers unBelievers rather than Believers: if any do that, in nothing will there be help from Allah. except by way of precaution, that ye may Guard yourselves from them. But Allah cautions you (To remember) Himself; for the final goal is to Allah.* » (Qur'an 3 :28 and 4 :144 – 5 :51 – 33 :48 – 60 :1, 13 – 68 :8-14). « *O ye who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom. Ah! ye are those who love them, but they love you not,- though ye believe in the whole of the Book. When they meet you, they say, "We believe": But when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Perish in your rage; Allah knoweth well all the secrets of the heart."* If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if ye are constant and do right, not the least harm will their cunning do to you; for Allah Compasseth round about all that they do. » (Qur'an 3 :118-120).

⁴⁰³ « *O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...But fear Allah. For Allah is Oft-Returning, Most Merciful.* » (Qur'an 49 :12). « *Beware of suspicion (about others), as suspicion is the falsest talk, and do not spy upon each other, and do not listen to the evil talk of the people about others' affairs, and do not have enmity with one another, but be brothers.* » (Bukhary 67/46/2 – 78/57/1 – 78/58/1 – 85/2/1).

⁴⁰⁴ « *O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,- lowly with the Believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things.* » (Qur'an 5 :54).

derogate to this⁴⁰⁵ but, as much as it will be pitiless towards the patent conspirators who show no regret or repentance, it will be magnanimous towards vulnerable individuals who recognize their wrongs and amend themselves.

⁴⁰⁵ « *It is not permissible to shed the blood of a Muslim who testifies that there is no other deity than Allah and that I am the Envoy of GOD only in three cases: that of the married man who commits adultery ; that of the murderer who, legally, deserves death and that of the man who denies his religion and separates himself from the community.* » (Bukhary 87/6/1 - Nawawy / 40 Hadiths / 14).

The Gradual Emancipation of Slaves

Islam has largely contributed to the abolition of slavery by encouraging the emancipation of slaves in various forms. In the meantime, he has considerably humanized it, demanding of “masters” a generous treatment.

The merit of the abolition of slavery cannot be attributed to the Judeo-Christian tradition⁴⁰⁶ but to modern Parliaments. For more than three centuries, slavers have chained, piled, penned and raised slaves in battery like animals and put them to death by the millions.⁴⁰⁷ The African slave trade was perpetrated under the indulgent eye of the “civilized”, including during the century of enlightenment,⁴⁰⁸ and it is deplorable that Muslims have been able to help them, as others still do today in other areas to the detriment of their brothers.

⁴⁰⁶ « But you may get servants as property from among the nations round about; from them you may take men-servants and women-servants. And in addition, you may get, for money, servants from among the children of other nations who are living with you, and from their families which have come to birth in your land; and these will be your property. And they will be your children's heritage after you, to keep as their property; they will be your servants for ever; but you may not be hard masters to your countrymen, the children of Israel. » (**Leviticus 25 :44-46 and Deuteronomy 20 : 10-15**), « But if he says to you, I have no desire to go away from you; because you and your family are dear to him and he is happy with you; Then take a sharp-pointed instrument, driving it through his ear into the door, and he will be your servant for ever. And you may do the same for your servant-girl. » (**Deuteronomy 15 : 16-17**). « Let every man keep the position in which he has been placed by GOD. If you were a servant when you became a Christian, let it not be a grief to you; but if you have a chance to become free, make use of it. For he who was a servant when he became a Christian is the Lord's free man; and he who was free when he became a Christian is the Lord's servant. » (**I Corinthians 7 :20-22**).

⁴⁰⁷ « A servant will not be trained by words; for though the sense of the words is clear to him, he will not give attention. » (**Proverbs 29 :19**).

⁴⁰⁸ « If I had to uphold the right we had to make the Negroes slaves, here is what I would say: ... We cannot put ourselves in the mind that GOD, who is a very wise being, has put a soul, especially a good soul, in a body all black ... It is impossible for us to suppose that these people are men; because, if we suppose men, we would begin to believe that we are not my not ourselves Christians. » (**Montesquieu, From the Spirit of the Laws, Book XV, Chapter V**).

In the past, enslaving ones enemies instead of executing them was no doubt a step forward. In order to prevent the confinement of prisoners of war, mercenaries and other petty criminals in cells, slavery was used as a form of punishment and re-education. To humanize this multi-thousand-year-old practice, the *Qur'an* and the *Prophet* forced the Muslim “masters” to consider slaves as members of their family⁴⁰⁹ and multiplied the processes of emancipation.⁴¹⁰

In Arabia fourteen centuries ago, at the time of the Islamic message, a mass liberation of slaves at once, without resources or defense, would have been inconsiderate. To avoid exposing them defenseless to misery, delinquency, prostitution and to unscrupulous crooks who would have enslaved them again, the *Prophet* preferred to change mentalities and encouraged emancipation by various means, such as the purchase of freedom, the expiations of sins, personal and state charity, marriage, etc.⁴¹¹

⁴⁰⁹ « *Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For Allah loveth not the arrogant, the vainglorious;-* » (Qur'an 4 :36). *When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely.* » (Bukhary 70/55/1 – 49/18/1). « *Your slaves are your brethren upon whom Allah has given you authority. So, if one has one's brethren under one's control, one should feed them with the like of what one eats and clothe them with the like of what one wears. You should not overburden them with what they cannot bear, and if you do so, help them (in their hard job).* » (Bukhary 2/21/1 – 49/15/1 – 7/44/7).

⁴¹⁰ « *And shown him the two highways? But he hath made no haste on the path that is steep. And what will explain to thee the path that is steep? - (It is:) freeing the bondman;* » (Qur'an 90 :10-13). « *Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah. and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.* » (Qur'an 9 :60).

⁴¹¹ « *Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and he knoweth all things. Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if ye know any good in them: yea,*

Pre and Post Islamic Status of Women

Since the beginning of time, all societies of the world have been phallogocratic. Responsible for the elevation of the status of women, Islam should not be incriminated if macho "muslims" persist to inflict ill-treatment on them.

At all times women have been subject to the goodwill of men. In Greek, Egyptian, Roman, Iranian, and even Judeo-Christian civilizations, their status has always been inferior. After doubting that they even had a soul and

give them something yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is Allah, Oft-Forgiving, Most Merciful (to them), » (Qur'an 24 :32-33). « Never should a Believer kill a Believer; but (If it so happens) by mistake, (Compensation is due): If one (so) kills a Believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a Believer, the freeing of a believing slave (Is enough). If he belonged to a people with whom ye have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah. for Allah hath all knowledge and all wisdom. » (Qur'an 4 :92). « Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you His signs, that ye may be grateful. » (Qur'an 5 :89). « But those who divorce their wives by Zihar (mother's back), then wish to go back on the words they uttered,- (It is ordained that such a one) should free a slave before they touch each other: Thus are ye admonished to perform: and Allah is well-acquainted with (all) that ye do. » (Qur'an 58 :3). « Three persons will get their reward twice. (One is) a person who has a slave girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her. Such a person will get a double reward. (Another is) a Believer from the people of the scriptures who has been a true Believer and then he believes in the Prophet (Muhammad). Such a person will get a double reward. (The third is) a slave who observes Allah's Rights and Obligations and is sincere to his master. » (Bukhary 56/145/1 – 49/14/1 – 49/16/2 – 56/145/1). « If somebody manumits a Muslim slave, Allah will save from the Fire every part of his body for freeing the corresponding parts of the slave's body, even his private parts will be saved from the Fire because of freeing the slave's private parts. » (Bukhary 84/6/1 – 49/1/1).

having described them as anomalies,⁴¹² Christianity conceded to them a spirit closer to the human than to the animal but nevertheless inferior to that of the man.⁴¹³ In pre-Islamic Arabia, it was permitted to sell, lend, rent, give, prostitute or kill them with impunity, sometimes burying them alive at birth.⁴¹⁴ Outside of marriage, which required consent and dowry (*mahr*) before consumption, there were three kinds of unions : by shared cohabitation with a nobleman, by choice of paternity between ten sexual partners and by physiognomic choice comparing the new-born with all the sexual partners.⁴¹⁵

Islam has changed mentalities and has given to the ladies new consideration and not only those associated with the maternal.⁴¹⁶ *Islam* has allowed women to teach men while

⁴¹² *Council of Macon (in 545 AD) and according to Augustin of Hippo, Thomas Aquinas.*

⁴¹³ « But it is important for you to keep this fact in mind, that the head of every man is Christ; and the head of the woman is the man, and the head of Christ is GOD. ». (**I Corinthians 11 :3**).

⁴¹⁴ «When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief! With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! what an evil (choice) they decide on? » (**Qur'an 16 : 58-59**). « When the female (infant), buried alive, is questioned - For what crime she was killed; ». (**Qur'an 81 :8-9**).

⁴¹⁵ **Bukhary 67/37/1.**

⁴¹⁶ « And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect. » (**Qur'an 30:21**). « on the contrary live with them on a footing of kindness and equity ... » (**Qur'an 4 : 19**). «The most complete of the Believers in faith, is the one with the best character among them. And the best of you are those who are best to your women. » (**Tirmidhy 10/11**). «O Allah, bear witness that I have issued a warning concerning (failure to fulfill) the rights of the two weak ones: Orphans and women. » (**Ibn Majah 33/6**). «Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions. » (**Qur'an 16 : 97**). « We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to me, and I will tell you (the truth) of all that ye did. » (**Qur'an 29 :8 and 31 :14-15**). « We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length, when he reaches the age of full strength and attains forty years, he says, "O my Lord! Grant me that I may

Christianity expressly forbade them to do so:⁴¹⁷ *Aisha*, daughter of *Abu Bakr*, was consulted by her peers and reported hundreds of words and deeds of the *Prophet*, her husband, appearing in famous legal Islamic books.⁴¹⁸ Western women had to wait until the twentieth century to run a business or open a bank account in their own name without the consent of their husbands, while Muslim women have been able to own and manage property for thirteen centuries.⁴¹⁹ A Muslim cannot deprive a woman of her independence or her property, whether she be his wife, his daughter, his sister or his mother.

The mistreatment of women is due to a lack of education and absolutely not the religions fault. This deplorable machism is rather "Mediterranean" than religious. Anyway, it is not only raging in so-called Muslim countries but also in Spain, Portugal, Italy, Sicily, Greece and even in the south of France.

be grateful for Thy favour which Thou has bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam. » (Qur'an 46 :15).

⁴¹⁷ « In my opinion it is right for a woman not to be a teacher, or to have rule over a man, but to be quiet. » (I Timothy 2 :12).

⁴¹⁸ « Narrated Masruq that he came to `Aisha and said to her, "O Mother of the Believers! There is a man who sends a Hadi to Ka`ba and stays in his city and requests that his Hadi camel be garlanded while he remains in a state of Ihram from that day till the people finish their Ihram (after completing all the ceremonies of Hajj)" (What do you say about it?) Masruq added, I heard the clapping of her hands behind the curtain. She said, "I used to twist the garlands for the Hadi of Allah's Messenger and he used to send his Hadi to Ka`ba but he never used to regard as unlawful what was lawful for men to do with their wives till the people returned (from the Hajj)." ». (Bukhary 73/15/1).

⁴¹⁹ « O ye who believe! Ye are forbidden to inherit women against their will. » (Qur'an 4 : 19). « From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, -a determinate share. » (Qur'an 4 : 7). « And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer. » (Qur'an 4 : 4). « ... a wife is a guardian of her husband's house and she is responsible (for it) ». (Bukhary 67/86/1 – 67/90/1 – 55/9/2 – 43/20/1 – 93/1/2).

Is Woman Equal to Man ?

Men and women are incomparable and complementary. It is not because the fair sex is discriminated against that one must ask for equality and parity left, wrongly and through.

Sugar is sweeter than salt and salt is saltier than sugar. They are different and complementary and nobody is trying to change their properties to make them identical. It is equally absurd to oppose men and women in terms of superiority and inferiority by ignoring their physical and psychological differences. It is not for no reason that sports disciplines are not mixed.

Since immemorial times, because of their natural dispositions, it has been the responsibility of the men to protect and provide for the subsistence of his family and to his companion to bring up the children.⁴²⁰ *Islam* is considered retrograde while the *Qur'an* is much more liberal⁴²¹ than the *Bible*.⁴²² Not only are there no specific rules on the division of labor within

⁴²⁰ « Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it), a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards). » (**Bukhary 67/86/1 – 67/90/1 – 55/9/2 – 43/20/1 – 93/1/2**).

⁴²¹ « By (the mystery of) the creation of male and female; Verily, (the ends) ye strive for are diverse. » (**Qur'an 92 :3,4**). « Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. » (**Qur'an 4 :34**). « ...And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise. » (**Qur'an 2 :228**).

⁴²² « Wives, be under the authority of your husbands, as of the Lord. For the husband is the head of the wife, as Christ is the head of the church». (**Ephesians 5 :22-23**). « But it is important for you to keep this fact in mind, that the head of every man is Christ; and the head of the woman is the man, and the head of Christ is GOD. » (**I Corinthians 11 :3**).

the matrimonial home,⁴²³ but women are allowed to exercise responsibilities in many professional and political fields,⁴²⁴ as did for example *Aisha*, the wife of *Prophet*, who gave legal advice.⁴²⁵

By encouraging rivalries between women and men with notions such as parity and positive discrimination, feminists' movements and political demagogy only fuel fruitless rivalries and bickering couples. For the "lasses" the days of playing with « *dinettes and dolls* » versus « *fire trucks and revolvers* » are far from over and so are those of escaping the stereotypes « *makeup and diet* » versus « *jogging and bodybuilding* ».

Religions consider homosexuality unnatural even though modern parliaments strive to erase its immoral character. In order to preserve the specificities of each sex, *Prophet Muhammad* forbade men to be effeminate and women to be butch,⁴²⁶ and threatened with sanctions homosexual practices in public.⁴²⁷

Islam recommends treating women well and to be understanding regarding their weaknesses.⁴²⁸ It considers the

⁴²³ The Prophet Muhammad showed that there was nothing degrading to take part in the housework because he himself was doing it. « *Aisha* was asked "What did the Prophet use to do in his house?" She replied, "He used to keep himself busy serving his family ». (Bukhary 10/44/1 – 78/40/1).

⁴²⁴ Women are nurses even for men (Bukhary 6/23/1 – 25/81/3 – 56/65,67,68 – 76/2/0,1). They participate in the war. (Bukhary 56/63/1 – 56/75/1 – 56/93/1 – 67/3/1). *Oum Waraqa bint Nawfel* was even authorized by the Prophet to lead the Office of his household. (Abu Dawud 2/61/1,2).

⁴²⁵ Regarding the rites of the pilgrimage to Mecca for example. (Bukhary 73/15/1).

⁴²⁶ *Allah's Messenger* cursed those men who are in the similitude (assume the manners) of women and those women who are in the similitude (assume the manners) of men and he said, "Turn them out of your houses." » (Bukhary 77/61/1 – 77/62/1 – 86/33/1 – 67/113/1 – Abu Dawud 30/28).

⁴²⁷ « If you find anyone doing as Lot's people did, kill the one who does it, and the one to whom it is done. » (Abu Dawud 37/28/1).

⁴²⁸ «The most complete of the Believers in faith, is the one with the best character among them. And the best of you are those who are best to your women. » (Tirmidhy 10/11). « And I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it

egoism and brutality of the « *machos* » despicable and encourages delicacy towards the « *weaker sex* ». ⁴²⁹ Excess is bad in all things, as much in machism of those who degrade their companions as in outrageous feminism that pushes the women to the unreasonable and provocation. ⁴³⁰ The balance will therefore rest on everyone's efforts in seeking complementarity rather than a utopian equality.

will break, and if you leave it, it will remain crooked, so I urge you to take care of the women. » (Bukhary 67/79/1 – 67/80/1).

⁴²⁹ «*The Prophet was on a journey and a slave named Anjasha was chanting (singing) for the camels to let them go fast (while driving). The Prophet said, "O Anjasha, drive slowly (the camels) with the glass vessels!" Abu Qilaba said, "By the glass vessels' he meant the women (riding the camels).* » (Bukhary 78/116/1-3 - 78/90/5 – 78/95/3 – 78/111/2). «*You will be rewarded for whatever you spend for Allah's sake even if it were a morsel which you put in your wife's mouth.* » (Bukhary 2/41/3 – 23/37/1). «*None of you should flog his wife as he flogs a slave and then have sexual intercourse with her in the last part of the day.* » (Bukhary 67/93/1 – 78/43/1).

⁴³⁰ «*The women of the desert Arabs taught their daughters to put their husbands to the test. The mother said to her daughter: "Experiment your husband before you make him proud and insolent with him: remove the iron from the lower part of his lance, if he is silent, use his shield to cut the meat; if he is still silent, break the bones with his sword and if he still remains silent, put him a pack on his back and get on it, because then there is nothing but your donkey".* (Ghazaly - Vivification of the sciences of the faith – 17/3/4).

Facilitating Compatible Marriages

Love stories that ignore religious beliefs are often precarious for lack of true affinities. It is possible to facilitate the unions by using all the suitable means and judicious conditions if the final decision falls back on the interested parties.

Marriage is the best defense in order to stabilize society and preserve it from immorality and vice. In other times, bewildering unions were linked between very close relatives⁴³¹ (in India, China, Japan), between brothers and sisters (in ancient Egypt) or between parents and children (amongst Persian Zoroastrians). « Evolved » religions (Judaism, Christianity, and Islam) admit them only between « compatible » people and opposite sexes.⁴³²

According to the saying, we marry « *for the better and for the worse* », but for marital life to be peaceful, affinities must prevail over disparities. Since « *love makes you blind and marriage gives you back your sight* », lovers have every interest in having similar political and religious beliefs to coexist serenely.⁴³³ Disillusionment being inversely proportional to love, a Muslim will unite with a

⁴³¹ Father, mother, brother, sister, son, daughter, grandson and granddaughter, grandfather and grandmother, uncle and aunt, nephew and niece.

⁴³² Conjugal relations with close relatives, same-sex persons or animals are strictly prohibited (**Bible/Lévitique 18 :6-30 and Qur'an 4 :22-24**).

⁴³³ « *But hold not to the guardianship (in marriage) of unbelieving women.* » (**Qur'an 60 :10**). « *Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity !* » (**Qur'an 24/26**). « *Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unBelievers until they believe: A man slave who believes is better than an unBeliever, even though he allures you. unBelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise.* » (**Qur'an 2 :221**).

Jew or a Christian woman at his own risk.⁴³⁴ Tolerance obliges, he will not be able to impose his convictions and his religious uses (including hygienic) to his wife nor to forbid her from consuming alcohol or pork, nor to idolize crosses and other fetishes, since her religion permits it.⁴³⁵ Bible versus *Qur'an*, between great spiritual differences and reciprocal dogmatic concessions, the more able of the two parents will transmit its religious values to the children. In addition, if the couple comes to endure « *until death ensues* », the hereafter life will not be common.

Castration is not allowed in *Islam*,⁴³⁶ while waiting to « *finding the right match*», the single Muslim will be forced to sexual abstinence. Religious marriage is so easy that it is deplorable to do without it. It only requires the agreement of the suitors,⁴³⁷ a tutor,⁴³⁸ the fixing of a reasonable dower

⁴³⁴ *This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are Believers, but chaste women among the People of the Book, revealed before your time, - when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).* » (Qur'an 5 :5). « *Whenever Ibn `Umar was asked about marrying a Christian lady or a Jewess, he would say: "Allah has made it unlawful for the Believers to marry ladies who ascribe partners in worship to Allah, and I do not know of a greater thing, as regards to ascribing partners in worship, etc. to Allah, than that a lady should say that Jesus is her Lord although he is just one of Allah's slaves."* » (Bukhary 68/18/1).

⁴³⁵ « *Let there be no compulsion in religion: Truth stands out clear from Error:* » (Qur'an 2 :256).

⁴³⁶ « *O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power.*» (Bukhary 67/3/1 – 67/2/1). « *We used to fight in the holy battles in the company of the Prophet and we had no wives with us. So we said, "O Allah's Messenger! Shall we get castrated?" The Prophet forbade us to do so.* » (Bukhary 67/6/1).

⁴³⁷ In the absence of consent the marriage is stale and can be canceled. « *A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission.*» The people asked, "O Allah's Messenger! How can we know her permission?" He said, "Her silence (indicates her permission)." » (Bukhary 67/42/1,2 and 89/3/2 – 90/11/1,3,4). Narrated Khansa bint Khidam Al-Ansariya that her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allah's

(*mahr*) for the future bride,⁴³⁹ two witnesses, a short homily and a wedding meal to formalize the event.⁴⁴⁰ When marital conditions are stipulated, they must be scrupulously respected unless he or she who fixed them decides to revoke them.⁴⁴¹

The « arranged » marriages of yore, which were free from “love at first sight” and sexual harmony, were more durable than they are today, and the resulting offspring was much happier and more balanced than in the current stepfamilies. Love with a big « L » has become the essential condition of modern unions and now idylls are tied much more in marriage agencies, « speed-dating » or « chat rooms»⁴⁴² than by parental or sibling interventions. If arranged unions are no longer in fashion, facilitating

Messenger and he declared that marriage invalid. » (Bukhary 67/43/1 – 89/3/1 – 90/11/2).

⁴³⁸ « *There is no marriage except with a Wali (tutor for the woman).* » (Darimy 11/11 – Tirmidhy 9/14 – Ibn Majah 9/15 – Muwatta of Malik 28/5 – Musnad of Ahmad Ibn Hanbal 6/66).

⁴³⁹ « *And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer.* » (Qur'an 4 :4). « *seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise.* » (Qur'an 4 :24). « *The Prophet said, "Go I let you marry her for what you know of the Qur'an (as her Mahr).* » (Bukhary 67/36/2 – 67/41/1 – 67/38/2).

⁴⁴⁰ « *The Prophet said, 'Give a Walima (wedding banquet) even if with one shee .* » (Bukhary 34/1/2,3 – 63/3/1,2 – 67/7/1 – 80/53/1). « *The Messenger of Allah said: 'What differentiates between the lawful and the unlawful is the Duff (drum), and the voice (singing) for the wedding.'* » (Nasa'y 26/72).

⁴⁴¹ « *From among all the conditions which you have to fulfill, the conditions which make it legal for you to have sexual relations (i.e. the marriage contract) have the greatest right to be fulfilled.* » (Bukhary 54/6/1). To marry Sephora, the Prophet Moses accepted the stipulations of his father-in-law: «*He said: "I intend to wed one of these my daughters to thee, on condition that thou serve me for eight years; but if thou complete ten years, it will be (grace) from thee. But I intend not to place thee under a difficulty: thou wilt find me, indeed, if Allah wills, one of the righteous."* He said: "*Be that (the agreement) between me and thee: whichever of the two terms I fulfil, let there be no ill-will to me. Be Allah a witness to what we say.* » (Qur'an 28 :27-28).

⁴⁴² Quick meetings to find the ideal partner and instant chats on the Internet.

marriages remains a divine recommendation⁴⁴³ and it is very meritorious to organize meetings (*mouqabalates*) in accordance with modesty, between the aspiring spouses so that they can participate in an exchange before committing themselves.

⁴⁴³ « Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and he knoweth all things. Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace». » (Qur'an 24 :32-33).

Sexual Mixite and Unlawful Relations

Islam incites Believers to moral righteousness and to restrain ones low instincts. If it does take moral affairs lightly it is because, it considers it responsible for the depravity of society and the legal arsenal is primarily intended to be conductive and dissuasive.

Many men fantasize about women other than their spouses but would not tolerate this behaviour towards their daughter, their sister, their mother or their wife. For many, fidelity in marriage is only required as long as the opportunity does not arise. Marital infidelities are not only the prerogative of men – to applaud it takes two hands – and many households suffer the shockwaves that follow a few minutes of waywardness.

Some people say « *seriousness is more a matter of behavior than of appearance* » while teasing the opposite sex with alluring fashion and actions. Pragmatically, *Islam* disavows glances, smiles and other familiarities between members of the opposite sexes and proscribes any mixed head-to-head, both physical and virtual, outside the first level of family circle.⁴⁴⁴

⁴⁴⁴ « A woman should not travel except with a Dhu-Mahram (her husband or a man with whom that woman cannot marry at all according to the Islamic Jurisprudence), and no man may visit her except in the presence of a Dhu-Mahram." A man got up and said, "O Allah's Messenger! I intend to go to such and such an army and my wife wants to perform Hajj." The Prophet said (to him), "Go along with her (to Hajj). » (Bukhary 28/26/2 – 56/140/1 – 67/111/2). « Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of

Moreover, to outwit lecherous glances, untimely attractions and predatory inclinations, decent outfits are de rigueur for both men and women, embellished with long veils for very attractive women.⁴⁴⁵

Premarital sexual abstinence is compulsory for everyone even when virginity is not dependent on a safety seal (hymen). It is only when they get married, that young people understand the importance of being chaste.⁴⁴⁶ Some will blush from their past and fear that their antics will one day be discovered.

Around the world, quite different laws repress (strongly, lightly or not at all) the consumption of alcohol or narcotics, theft, rape and murder. Agreed upon or not, they impose themselves on everyone within the borders where they are promulgated, and he who transgresses them will bear the consequences by being more to blame than to pity.

Islam condemns fornication and adultery⁴⁴⁷ but it is above all indecent morals, publicly (visually) witnessed by four

sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss. » (Qur'an 24 :30-31).

⁴⁴⁵ « O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful. » (Qur'an 33 :59).

⁴⁴⁶ « For Muslim men and women, - for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise, - for them has Allah prepared forgiveness and great reward. » (Qur'an 33 :35). « Whoever guarantees me (the chastity of) what is between his legs (i.e. his private parts), and what is between his jaws (i.e., his tongue), I guarantee him Paradise. » (Bukhary 86/19/2 – 81/23/1).

⁴⁴⁷ « Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils). » (Qur'an 17 :32). « "O Allah's Messenger (ﷺ)! Which is the biggest sin?" He said, "To set up rivals to Allah by worshipping others though He alone has created you." I asked, "What is next?" He said, "To kill your child lest it should share your food." I asked, "What is next?" He said, "To

witnesses or confessed voluntarily, at which condemnation is aimed than the weakness of the protagonists.⁴⁴⁸ The biblical sanction of stoning⁴⁴⁹ is evocated in the Prophetic Tradition but nowhere mentioned in the *Qur'an*. *Prophet Muhammad*

commit illegal sexual intercourse with the wife of your neighbor." » (Bukhary 86/20/2 – 78/20/1). « "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims. » (Bukhary 87/6/1 – Nawawy/40 Hadiths/14). « "When an adulterer commits illegal sexual intercourse, then he is not a Believer at the time, he is doing it, and when a drinker of an alcoholic liquor drinks it, then he is not a Believer at the time of drinking it, and when a thief steals, then he is not a Believer at the time of stealing, and when a robber robs, and the people look at him, then he is not a Believer at the time of doing robbery. » (Bukhary 46/30/2 – 74/1/4, 86/1/1 – 86/6/1 – 86/20/2,3) « ...and he is not a Believer when he commits a murder. » (Bukhary 86/20/2). « The woman and the man guilty of adultery or fornication,- flog each of them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment. » (Qur'an 24 :2). Allah's Messenger ordered that an unmarried man who committed illegal sexual intercourse be scourged one hundred lashes and sent into exile for one year. » (Bukhary 52/8/2 – 86/32/0-2).

⁴⁴⁸ « The Jews brought a man and a woman of them who had committed fornication. He said: Bring me two learned men or yours. So they brought the two sons of Suriya. He adjured them and said: How do you think about the matter if these two persons bear witness to the effect that they have seen his sexual organ in her female organ (penetrated) like a collyrium stick when enclosed in its case, they will be stoned to death. [...] » (Abou Daoud 37/25) ; « A man of the tribe of Aslam came to the Prophet and testified four times against himself that he had had illicit intercourse with a woman, while all the time the Prophet was turning away from him. Then when he confessed a fifth time, he turned round and asked: Did you have intercourse with her? He replied: Yes. He asked: Have you done it so that your sexual organ penetrated hers? He replied: Yes. He asked: Have you done it like a collyrium stick when enclosed in its case and a rope in a well? He replied: Yes. He asked: Do you know what fornication is? He replied: Yes. I have done with her unlawfully what a man may lawfully do with his wife. He then asked: What do you want from what you have said? He said: I want you to purify me. So he gave orders regarding him and he was stoned to death. » (Abou Daoud 37/23).

⁴⁴⁹ « Now the scribes and Pharisees came, with a woman who had been taken in the act of sinning against the married relation; And putting her forward, they said to him, Master, this woman has been taken in the very act of sinning against the married relation. Now in the law Moses gave directions that such women were to be stoned; what do you say about it? » (John 8 :3-5 confirming Deuteronomy 22/20-24 – Leviticus 20 :10-14 – 21 :9).

advised the guilty parties not to denounce themselves ⁴⁵⁰ but was required to apply the law as any judge would have to.

⁴⁵⁰ « *The Jews came to Allah's Messenger and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allah's Messenger said to them, "What do you find in the Torah (old Testament) about the legal punishment of Ar-Rajm (stoning)?" They replied, (But) we announce their crime and lash them."* `Abdullah bin Salam said, "You are telling a lie; Torah contains the order of Rajm." They brought and opened the Torah and one of them solaced his hand on the Verse of Rajm and read the verses preceding and following it. `Abdullah bin Salam said to him, "Lift your hand." When he lifted his hand, the Verse of Rajm was written there. They said, "Muhammad has told the truth; the Torah has the Verse of Rajm. The Prophet then gave the order that both of them should be stoned to death. » (Bukhary 61/26/1 – 86/24/1 – 86/37/1 and Abu Dawud 37/25 aforesaid). « *A man from Bani Aslam came to Allah's Messenger while he was in the mosque and called (the Prophet saying, "O Allah's Messenger! I have committed illegal sexual intercourse." On that the Prophet turned his face from him to the other side, whereupon the man moved to the side towards which the Prophet had turned his face, and said, "O Allah's Messenger! I have committed illegal sexual intercourse." The Prophet turned his face (from him) to the other side whereupon the man moved to the side towards which the Prophet had turned his face, and repeated his statement. The Prophet turned his face (from him) to the other side again. The man moved again (and repeated his statement) for the fourth time. So when the man had given witness four times against himself, the Prophet called him and said, "Are you insane?" He replied, "No." The Prophet then said (to his companions), "Go and stone him to death." The man was a married one. » (Bukhary 68/11/2-3 – 86/22/1 – 86/25/1 – 86/29/1 and Abu Dawud 37/23 aforesaid).*

The Veil and The Dress

Nearly all religious traditions recommend to their female followers the wearing of a veil to ensure their respectability. Thus dressed, they can evolve in society without being physically evaluated or bothered.

Religions have advocated prophylactic measures to reduce both temptation and inconvenience, as alarms and anti-theft devices discourage others from taking what is dear to us. If women do not have to highlight their curves so as not to foment male appetites unnecessarily, men must be careful not to stare at them, as advocated by the *Jesus of the Gospels*.⁴⁵¹ The loose clothing and veils were therefore prescribed as a preventive method to curb their charms and ensure their respect and safety.⁴⁵² These measures are relaxed for older women who do not intend to marry anymore.⁴⁵³

The religious women, to whatever religion they belong to, must be modest and chaste and wear a veil to prevent male lusts. This virtuous shield, far from discriminating, rather contributed to their emancipation by releasing them from the

⁴⁵¹ « You have knowledge that it was said, You may not have connection with another man's wife: But I say to you that everyone whose eyes are turned on a woman with desire has had connection with her in his heart. And if your right eye is a cause of trouble to you, take it out and put it away from you; because it is better to undergo the loss of one part, than for all your body to go into hell. And if your right hand is a cause of trouble to you, let it be cut off and put it away from you; because it is better to undergo the loss of one part, than for all your body to go into hell. » (Matthew 5 :27-30).

⁴⁵² « O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful. » (Qur'an 33 :59).

⁴⁵³ « Such elderly women as are past the prospect of marriage, - there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is One Who sees and knows all things. » (Qur'an 24 :60).

seclusion that was once ordinary. Those who rebel against these recommendations are strangely those who lack morality and are fond of meaningless one-night stands. In addition, those who are offended at being confined to sexual objects are most often those who use make up and other items to arouse the tenants of the opposite sex. Their recriminations are as admissible as those of the burglars who complain about armored doors.

The veiling recommendation, which occurred only at the end of *Muhammad's* mission, is neither an innovation nor an Islamic specificity since the Bible also enacted it.⁴⁵⁴ Nevertheless, Jewish prescription nowadays only concerns married women, who are most often content to hide their hair under wigs. Apart from the nuns who have maintained the tradition, the Christians occasionally cover their heads, by deference, in their holy places (Vatican, Lourdes, etc.) or in the presence of the Pope. Apart from this, the only vestiges of this sartorial tradition are the statues and other veiled iconographic representations of the Virgin Mary and other so-called saint women.

As a matter of modesty, Muslim scholars are unanimous on the fact that men must cover themselves from the navel to the knees, but for women opinions are divergent. On the basis of the same verse of the *Qur'an*⁴⁵⁵ but in the light of different *Prophetic*

⁴⁵⁴ « *Then she took her veil, covering her face with it.* » (Genesis 24 :65). « *But every woman who does so with her head unveiled, puts shame on her head: for it is the same as if her hair was cut off. For if a woman is not veiled, let her hair be cut off; but if it is a shame to a woman to have her hair cut off, let her be veiled.... Be judges yourselves of the question: does it seem right for a woman to take part in prayer unveiled ?* » (I Corinthians 11 :5, 6, 13).

⁴⁵⁵ « *And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and*

Traditions, for some women should only reveal face and hands⁴⁵⁶ and for others they must hide themselves completely.⁴⁵⁷

The non-observation of the wearing of the veil is not comparable to the non-fulfillment of the Offices of Prayer or not fasting in *Ramadan* without any reason. No divine or prophetic recommendation are useless. Therefore, Muslims must be aware that even if they are not punishable for some negligence here below, *GOD* will ask them why they neglected it.

that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss. » (Qur'an 24 :31).

⁴⁵⁶ To his young sister-in-law Asma (forbidden to him by the *Qur'an* (4:23) who wore fine clothes, the *Prophet* enjoined : « *O Asma', when a woman reaches the age of menstruation, it does not suit her that she displays her parts of body except this and this, and he pointed to his face and hands*». (**Abu Dawud 31/31**).

⁴⁵⁷ « *When the verse Qur'an 33 :59 : "That they should cast their outer garments over their persons" was revealed, the women of Ansar came out as if they had crows over their heads by wearing outer garments. » (Abu Dawud 31/29 – Tafsir Ibn kathyr 3/284,518).* The *Prophet* forbade women to cover their faces during the sacred pilgrimage to Mecca because, apart from this particular circumstance, it was quite different, (**Bukhary 28/13/1**) as advocated by Umar, the companion of the *Prophet* : « *And as regards the (verse of) the veiling of the women, I (Umar) said, 'O Allah's Messenger! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the verse of the veiling of the women was revealed. (Qur'an 33 :59) ».* (**Bukhary 8/32/1**).

Polygamy Under Strict Conditions

Islam has limited and regulated polygamy at a time when it was commonplace. Today it has become scarce, including amongst Muslims, the West continues to blame them for it while admitting marital infidelities.

Polygamy⁴⁵⁸ was neither invented nor recommended by *Islam*. In the West, modern parliaments have forbidden it and not the biblical tradition where most Prophets were polygamous (except *Adam, Jesus and John the Baptist*); *Abraham* had two co-wives (*Hagar and Sarah*), *David* one hundred wives and *Solomon* one thousand wives.⁴⁵⁹ In the *Gospel Jesus* did not consider immoral that a man could unite with ten virgins on the same day⁴⁶⁰ and neither did the Catholic Church since *Pope*

⁴⁵⁸ Properly speaking, we should say polygyny, but the term is almost unknown in everyday language.

⁴⁵⁹ « Now a number of strange women were loved by Solomon...He had seven hundred wives, daughters of kings, and three hundred other wives; » (1 I Kings 11 :1-3). « Once Solomon, son of David said, '(By Allah) Tonight I will have sexual intercourse with one hundred (or ninety-nine) women each of whom will give birth to a knight who will fight in Allah's Cause.' » (Bukhary 56/23/1 – 60/40/2). « Then Abigail got up quickly and went on her ass, with five of her young women, after the men whom David had sent; and she became David's wife. And David had taken Ahinoam of Jezreel, to be his wife; these two were his wives. » (1 Samuel 25 :42-43). « So David went there, taking with him his two wives, Ahinoam of Jezreel, and Abigail, the wife of Nabal of Carmel. » (2 Samuel 2 :2). « And while he was living in Jerusalem, David took more wives and became the father of more sons and daughters. » (I Chronicles 14 :3). « If a man has two wives, one greatly loved and the other hated, and the two of them have had children by him; and if the first son is the child of the hated wife: » (Deuteronomy 21 :15).

⁴⁶⁰ « Then the kingdom of heaven will be like ten virgins, the friends of the bride, who took their lights, and went out with the purpose of meeting the husband. And five of them were foolish, and five were wise. For the foolish, when they took their lights, took no oil with them. But the wise took oil in their vessels with their lights. Now the husband was a long time in coming, and they all went to sleep. But in the middle of the night there is a cry, The husband comes! Go out to him. Then all those virgins got up, and made ready their lights. And the foolish said to the wise, Give us of your oil; for our lights are going out. But the wise made answer, saying, There may not be enough for us and you; it would be better for you to go to the traders and get oil for yourselves. And while they went to get oil, the master came; and those who were ready went in with him to the feast: and the door was shut. After that the other virgins came,

Clement VII suggested to the British sovereign *Henry VIII* to resort to it rather than canceling his marriage to *Catherine of Aragon* who could not give him a male heir. Today, it has fallen into disuse among Muslims while Mormons, an American sect invented in the nineteenth century, still indulge.

Mandatory monogamy generates infidelity, licences it and is a source of hypocrisy, which is far more harmful to couples, children and society than polygamy. Apart from feminist demagoguery and savings on social benefits and retirement funds, official three-way unions (or more!) are no more shocking than unofficial ones. In a Western world where more than fifty percent of men admit to infidelity with their wives at least once, unbridled sexual freedom and adultery – in other words, minor polygamy – are commonplace.

When there are shortages of men, in times of war for example, women have to choose between celibacy, extramarital affairs with men who are already married or become co-wives. Islam accepts this obviousness while being the only religion to have limited the number of wives,⁴⁶¹ strengthened the conditions to resort to it and imposed equality of treatment towards each of them.⁴⁶² Islamic polygamy depends on the good will of the women whose consent is indispensable, at the risk of nullity of the marriage:⁴⁶³ the bride has full discretion to restrict her future

saying, Lord, Lord, let us in. But he made answer and said, Truly I say to you, I have no knowledge of you. Keep watch, then, because you are not certain of the day or of the hour. » (Matthew 25 :1-13).

⁴⁶¹ « If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. » (Qur'an 4 :3).

⁴⁶² « Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practise self-restraint, Allah is Oft-forgiving, Most Merciful. » (Qur'an 4 :129).

⁴⁶³ « "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission." The people asked,

husband to monogamy, by promise or matrimonial contract,⁴⁶⁴
and to refuse to marry a man that is already married.

"O Allah's Messenger! How can we know her permission?" He said, "Her silence (indicates her permission). » (Bukhary 67/42/1,2 and 89/3/2 – 90/11/1,3,4). « Narrated Khansa bint Khidam Al-Ansariya that her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allah's Messenger and he declared that marriage invalid. » (Bukhary 67/43/1 - 89/3/1 – 90/11/2). « El-Misouar-ben-Mâkhrama said : "I heard Allah's Messenger who was on the pulpit, saying, "Banu Hisham bin Al-Mughira have requested me to allow them to marry their daughter to `Ali bin Abu Talib, but I don't give permission, and will not give permission unless `Ali bin Abi Talib divorces my daughter in order to marry their daughter, because Fatima is a part of my body, and I hate what she hates to see, and what hurts her, hurts me." » (Bukhary 67/109/1 – 68/13/1) and with this precision : « "Your people think that you do not become angry for the sake of your daughters as `Ali is now going to marry the daughter of Abu Jahl. "On that Allah's Messenger got up and after his recitation of Tashah-hud. I heard him saying, "Then after! I married one of my daughters to Abu Al-`As bin Al- Rabi` before Islam and he proved truthful in whatever he said to me." »). (Bukhary 62/16/1 – 57/5/5).

⁴⁶⁴ **The contract of compulsory monogamy in Islam - (Muhammad Hamidullah – France-Islam n° 52)**

The Couple In All His Forms

Success in marriage depends on the spouses' acceptance of their own specificities and a balanced sharing of responsibilities. On the condition of proscribing "unnatural" relations and perversions, the spouses will be able to frolic as they wish.

Everywhere, it is usually the man who performs the functions of "head of the family".⁴⁶⁵ In the event of divorce, it is the former husband who pays the alimony and it is rarely the opposite. In the case of Muslims, women only subsidize the household outlay with their explicit consent, their property and income being inalienable to them.

Men must be attentive and relieve the women in all the tasks, even the most menial. While moms are better prepared to look after children, dads are not exempt from this task. As the spouses are jointly and severally responsible for their children, they will give them all the necessary attention until they become fully independent. They will take special care to teach them morality and good manners while correcting their misconduct.

In *Islam*, physical relationships are natural and necessary, just like eating, drinking and sleeping. Far from the hypocrite puritanical taboo, sexuality will not be synonymous with procreation nor *Kama-sutra*,⁴⁶⁶ sexual perversions such as

⁴⁶⁵ « Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard... ». (Qur'an 4 :34).

⁴⁶⁶ « Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe. ». (Qur'an 2 :223). « Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments ... ». (Qur'an 2 :187).

pornography, sadomasochism, sodomy, homosexuality, pedophilia, necrophilia and bestiality are all reprobated.

Most religions praise motherhood but are rather shy about contraception and abortion. *Islam* will allow birth planning⁴⁶⁷ within legal couples – out-of-wedlock relationships being prohibited⁴⁶⁸ – the ultimate say belonging to *GOD*.⁴⁶⁹ Only women who are victims of rape, incest or whose health is threatened will be allowed to use abortion to end unwanted pregnancies.

Both male and female homosexuality is biologically unnatural and most societies remain conservative in regards to family norms.⁴⁷⁰ Even the very anticlerical French Revolution did not decriminalize sodomy and homosexuality and it remained a crime until the 1980s. Since then, even though same-sex relationships have been decriminalized, homophobia has been repressed even in thoughts and extraordinary unions have been legalized, the religious and the Sacred Texts continue to regard

⁴⁶⁷ « Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin. » (**Qur'an 17 :31 and 6 :151**). « Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah hath provided for them, inventing (lies) against Allah. They have indeed gone astray and heeded no guidance. » (**Qur'an 6 :140**). « We got female captives in the war booty and we used to do coitus interruptus with them. So we asked Allah's Messenger about it and he said, "Do you really do that?" repeating the question thrice, "There is no soul that is destined to exist but will come into existence, till the Day of Resurrection." » (**Bukhary 67/96/3 – 34/109/1 – 97/18/1**).

⁴⁶⁸ « Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils). » (**Qur'an 17 :32**).

⁴⁶⁹ « To Allah belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His Will (and Plan), Or He bestows both males and females, and He leaves barren whom He will: for He is full of Knowledge and Power. » (**Qur'an 42 :49,50**).

⁴⁷⁰ According to the times and cultures, homosexuality is relatively accepted or repressed. At the beginning of the twenty-first century, the trend in Western societies is towards acceptance and, in some countries, the establishment of a legal status (civil union, same-sex marriage and / or opening of marriage to all couples), status claimed since the late nineteenth century. However, 88 countries (mainly in Africa and the Middle East) still condemn the perpetrators of homosexual acts to more or less significant penalties, up to life imprisonment or the death penalty. (Wikipedia).

them as abominations.⁴⁷¹ Islam gives precedence to the heterosexual norm without seeking more chicane to the "queers" than to heterosexuals, as long as they do not engage in public exhibitionism, sexual solicitation⁴⁷² or outrage of good morals.⁴⁷³

⁴⁷¹ « *And if a man has sex relations with a man, the two of them have done a disgusting thing: let them be put to death; their blood will be on them.* » (**Leviticus 20 :13**), *no one who goes after the desires of the flesh, or gives worship to images, or is untrue when married, or is less than a man, or makes a wrong use of men, or is a thief, or the worse for drink, or makes use of strong language, or takes by force what is not his, will have any part in the kingdom of GOD.* (**1 Corinthians 6.9-10**), *With the knowledge that the law is made, not for the upright man, but for those who have no respect for law and order, for evil men and sinners, for the unholy and those who have no religion, for those who put their fathers or mothers to death, for takers of life, For those who go after loose women, for those with unnatural desires, for those who take men prisoners, who make false statements and false oaths, and those who do any other things against the right teaching,* ». (**1 Timothy 1.9-10**), « *For this reason GOD gave them up to the evil desires of their hearts, working shame in their bodies with one another: Because by them the true word of GOD was changed into that which is false, and they gave worship and honour to the thing which is made, and not to him who made it, to whom be blessing for ever. So be it. For this reason GOD gave them up to evil passions, and their women were changing the natural use into one which is unnatural: And in the same way the men gave up the natural use of the woman and were burning in their desire for one another, men doing shame with men, and getting in their bodies the right reward of their evil-doing.* » (**Romans 1. 24.27**). (See also **Bible Genesis 19 :1-25 – Luke 17 :28-32 about destruction of Sodome**). « *We also (sent) Lut: He said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you? "For ye practise your lusts on men in preference to women : ye are indeed a people transgressing beyond bounds." And his people gave no answer but this: they said, "Drive them out of your city: these are indeed men who want to be clean and pure!" But we saved him and his family, except his wife: she was of those who legged behind. And we rained down on them a shower (of brimstone): Then see what was the end of those who indulged in sin and crime!* » (**Qur'an 7 :80-84 and 27 :54,55 or 26 :160-173, 29 :28-35 about destruction of Sodome**).

⁴⁷² « *The Prophet cursed effeminate men (those men who are in the similitude (assume the manners of women) and those women who assume the manners of men, and he said, "Turn them out of your houses."* » (**Bukhary 77/61/1 – 77/62/1 –86/33/1**).

⁴⁷³ « « *If you find anyone doing as Lot's people did, kill the one who does it, and the one to whom it is done.* » (**Abu Dawud 37/28/1**).

Divorce and Repudiation are Regulated

Muslim spouses must do everything they can to get along but are allowed to separate if they can no longer put up with each other. Shared decision or not, it might as well be settled amicably, turn the page and go see elsewhere if the grass is greener.

In the biblical tradition, marriage is a lifelong commitment, "until death do us part," and repudiation is equivalent to adultery.⁴⁷⁴ More conciliatory in this matter, *Islam* disapproves of divorce but, in order to stop conflicts, will admit it.⁴⁷⁵ Before reaching this point, the *Qur'an* recommends to couples in crisis to agree together, involving relatives or friends who are likely to help them resolve their differences.⁴⁷⁶ When the agreement turns out to be impossible, the spouses will leave each other in good terms, and managing the children's feelings.⁴⁷⁷

⁴⁷⁴ «For I am against the putting away of a wife, says the Lord, the GOD of Israel, and against him who is clothed with violent acts, says the Lord of armies. ». (**Malachi 2:16**). « So that they are no longer two, but one flesh. Then let not that which has been joined by GOD be parted by man... ... And I say to you, Whoever puts away his wife for any other cause than the loss of her virtue, and takes another, is a false husband: and he who takes her as his wife when she is put away, is no true husband to her. » (**Matthew 19:6 and 9**).

⁴⁷⁵ « Allah did not make anything lawful more abominable to Him than divorce. » (**Abu Dawud 13/3**).

⁴⁷⁶ « If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: For Allah hath full knowledge, and is acquainted with all things. » (**Qur'an 4 :35**).

⁴⁷⁷ « If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self-restraint, Allah is well-acquainted with all that ye do. Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practise self-restraint, Allah is Oft-forgiving, Most Merciful. But if they disagree (and must part), Allah will provide abundance for all from His all-reaching bounty: for Allah is He that careth for all and is Wise. » (**Qur'an 4 :128-130**).

Divorces are implicit failures that do not honor anyone and where, unlike weddings, drums,⁴⁷⁸ invitations, official ceremonies and festivities are absent. Separations consented by both parties are rare and spouses often find themselves in court to resolve disagreements. Nevertheless, whatever resentments and what other laws (*Taghout*) might be more favorable, Muslim litigants must not demand more than what confers their faith to them.⁴⁷⁹

Unlike divorce, repudiation is the unilateral ability to leave one's spouse without a cause: simply stated it makes the decision effective, including by anger or bravado. Renewed three times, the disunity becomes definitive – less than that, it is reversible - and the marital life with the ex-spouse will only be allowed after remarriage and divorce with another partner.⁴⁸⁰ Men have this option by default while the bride only

⁴⁷⁸ « *The Messenger of Allah said: 'What differentiates between the lawful and the unlawful is the Duff (drum), and the voice (singing) for the wedding.'* » (Nasa'y 26/72).

⁴⁷⁹ « *If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) unBelievers.... ...And if any fail to judge by (the light of) what Allah hath revealed, they are (No better than) wrong-doers... ... If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel... ...But who, for a people whose faith is assured, can give better judgment than Allah.* » (Qur'an 5 :44-50). « *It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.* » (Qur'an 33 :36 and 4 :64 – 9 :71).

⁴⁸⁰ « *... And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them.* ("The husband and wife have the same rights and duties except in the case of divorce where the husband has precedence," commented **Dr. Muhammad Hamidullah**). *And Allah is Exalted in Power, Wise. A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah. so do not transgress them if any do transgress the limits ordained by Allah, such persons wrong (Themselves as well as others). So if a husband divorces his wife (irrevocably), He cannot, after that, re-marry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such*

has it if she has it included in her marriage contract,⁴⁸¹ at her own risk...

Islamic law names "divorces" the more formal separations involving bilateral agreements or judgments. A woman may "redeem her freedom"⁴⁸² by compensating her husband or filing a complaint against him in the Islamic Courts if he does not fulfil his matrimonial obligations. The *cadis* (judges) are justified in punishing the guilty husband or even dissolving marriages for lack of maintenance of the household, abnormal and prolonged disappearance, apostasy, contagious or disabling disease and even sexual insufficiency.

are the limits ordained by Allah, which He makes plain to those who understand. » (Qur'an 2 :228-230).

⁴⁸¹ « Man has the right to divorce; the woman can also obtain this right by making it appear in the marriage contract. » (Muhammad Hamidullah - Introduction to Islam - § 405).

⁴⁸² « If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. » (Qur'an 2 :229).

Justified Dietary Restrictions

Foods must be consumable and not just edible, which is why GOD warned us against high-risk foods. Butchery of animals should only be slaughtered with the consent of their Creator.

We should pay attention to our diet and refrain from absorbing what is harmful for the body, if only to protect ourselves from diabetes or cholesterol. It is by virtue of this precautionary principle that most religious traditions include dietary requirements and *Islam* has prohibited the consumption of certain foods. Animals must be sacrificed in the name of *GOD* the Unique – what has been offered to idols or pagan deities being proscribed⁴⁸³ – not only out of loyalty to *Him*, but

⁴⁸³ « *And the pig is unclean to you, because though the horn of its foot is parted, its food does not come back. Their flesh may not be used for food, and their dead bodies may not even be touched; they are unclean to you.* » (**Leviticus 11 :7,8 - Deuteronomy 14 :8 and Isaiah 65 :3,4 – 66 :16,17**). « *But you may not take the blood for food, it is to be drained out on the earth like water.* » (**Deuteronomy 12 :16 – 15 :23**). « *But flesh with the life-blood in it you may not take for food. And for your blood, which is your life, will I take payment; from every beast I will take it, and from every man will I take payment for the blood of his brother-man.* » (**Genesis 9 :4,5 – Leviticus 3 :17 and Deuteronomy 12 :23 – Leviticus 7 :27 – 17 :10 à 16 – 19 :26**). « *For it seemed good to the Holy Spirit and to us, to put on you nothing more than these necessary things; To keep from things offered to false gods, and from blood, and from things put to death in ways which are against the law, and from the evil desires of the body; if you keep yourselves from these, you will do well. May you be happy.* » (**Acts 15 :19,20, 28,29 – 21 :25**). « *Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah. that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful. They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah. eat what they catch for you, but pronounce the name of Allah over it: and fear Allah. for Allah is swift in taking account. This day are (all) things good and pure made lawful unto you. The food of the*

because *His* prior permission is required before taking away lives that *He* only is able to create.

Harmfulness is invoked to ban pork, unskinned animals and disgusting material or that which is unfit for consumption. Pigs are known for their filth so much that dirty people are often called pigs. Omnivorous, they ingest their excrement and their flesh contains many germs and parasites that, by lack of precautions (cooking, conservation) transmit taenia, trichinosis, cysticercosis, brucellosis, listeriosis, salmonellosis, vesicular stomatitis, the Chinese fluke, paragonimiasis, campylobacteriosis, chlamydiosis, cryptosporidiosis, sarcosporidiosis, yersiniosis, roundworm, hookworm, porcine abortion, etc.

To improve the preservation of meat and to avoid any microbial corruption, the animals of butchery will be emptied of their blood, a carrier of toxins. Hence, the need to proceed live, without resorting to dizziness (asphyxiation, stunning, electrocution) that does not diminish an animal's suffering, and are detrimental to the completion of blood evacuation. As Muslims are forbidden to smother or stun an animal instead of or before slaughtering it, they will not be able to consume meat from such processes whatever its origin, except when necessary.

Like alcohol, poison and what is contagious, what is bad in large quantities is also bad in a small quantity.⁴⁸⁴ Unlike Orthodox Jews and vegetarians, Muslims are hardly sensitive to dietary details and thus expose themselves to the

People of the Book is lawful unto you and yours is lawful unto them. » (Qur'an 5 :3-5 and 2 :173 – 6 :145 – 16 :114 à 118).

⁴⁸⁴ « Whatever a lot of it intoxicates, a little of it is unlawful. » (Tirmidhy 24/3/1).
« Every intoxicant is unlawful. Whatever a Faraq of it intoxicates, then a handful of it is unlawful. » (Tirmidhy 24/3/2).

consequences of their greed and laziness.⁴⁸⁵ It is contradictory to note that the sporadic pandemics of "mad cow", "foot-and-mouth disease" and "bird flu" triggered increased sanitary vigilance amongst them, while they do not avoid religiously illicit or doubtful foods.⁴⁸⁶ And the same goes for the commercialization of forbidden goods, a pursuit clearly prohibited by the *Envoy of GOD* who has set a curse on the offenders.⁴⁸⁷ Scoundrels who deal false *Halal* with impunity and certifiers of the same ilk, for whom only profit counts, only deserve a strict boycott.

⁴⁸⁵ « Eat and drink: But waste not by excess, for Allah loveth not the wasters. » **(Qur'an 7 :31).**

⁴⁸⁶ « The first thing of the human body to purify is the `Abdomen, so he who can eat nothing but good food (Halal and earned lawfully) should do so. » **(Bukhary 93/9/1).** «That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honor, but he who falls into doubtful matters [eventually] falls into that which is unlawful, ». **(Bukhary 2/39/1 – Nawawy/40 Hadiths/ 6).** «Leave that which makes you doubt for that which does not make you doubt. » **(Tirmidhy 35/59 – Nasa'y 51/50 – Musnad of Ahmad Ibn Hanbal 1/200).**

⁴⁸⁷ « "Allah and His Apostle made illegal the trade of alcohol, dead animals, pigs and idols." The people asked, "O Allah's Messenger, what about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?" He said, "No, it is illegal." Allah's Messenger further said, "May Allah curse the Jews, for Allah made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price." » **(Bukhary 34/112/1 – 34/103/1,2 – 60/50/8).**

Alcohol, Drugs, Games of Chance, Usury

The consumption of alcohol or drugs, games of chance, usurious credits and corruption are harmful. Nothing better than their total prohibition to combat human weaknesses and those who exploit them.

Apart from humans, no mammal willfully takes up alcohol, which is recognized as a scourge for health, safety and morality.⁴⁸⁸ In the face of popular and economic pressures, only the sale of alcoholic beverages to minors and intoxication on public roads - mainly at the wheel - are repressed. However, in order to prevent public dangers and deficits, and to preserve serenity in many homes, the public authorities would be well advised to ban it altogether.

Islam has not only progressively banned the consumption of intoxicating substances - even in minute amounts⁴⁸⁹ - but also their distribution, considering that it is contradictory to incite

⁴⁸⁸ According to the Independent Scientific Commission on Drugs (ISCD), alcohol is estimated at 72, heroin at 55 and crack at 54 on a scale of danger from 0 to 100.

⁴⁸⁹ « *And make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good.* » (Qur'an 2 :195). *They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit.* » (Qur'an 2 :219). « *O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say;* » (Qur'an 4 :43). « *O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork: eschew such (abomination), that ye may prosper. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?* » (Qur'an 5 :90-91). « *When an adulterer commits illegal sexual intercourse, then he is not a Believer at the time, he is doing it, and when a drinker of an alcoholic liquor drinks it, then he is not a Believer at the time of drinking it, and when a thief steals, then he is not a Believer at the time of stealing, and when a robber robs, and the people look at him, then he is not a Believer at the time of doing robbery.* . » (Bukhary 46/30/2 – 74/1/4 – 86/1/1 – 86/6/1 – 86/20/2,3). « *...and he is not a Believer when he commits a murder.* » (Bukhary 86/20/2). « *Whatever a lot of it intoxicates, a little of it is unlawful.* » (Tirmidhy 24/3/1). « *Every intoxicant is unlawful. Whatever a Faraq of it intoxicates, then a handful of it is unlawful.* » (Tirmidhy 24/3/2).

what is forbidden.⁴⁹⁰ The prohibition of wine consumption will extend to everything that clouds reasoning, whether it was extracted from fruits or vegetables such as date liquor, rice alcohol (saké), or even narcotics.⁴⁹¹ Addiction to gambling based on luck (lotteries, bets on various races, casino, cards, slot machines, etc.) will also be fought because comparable to alcohol dependence, big players go bankrupt in the hope of easy earnings, dragging their families into decay in the process.⁴⁹²

Credits or interest loans are poisoned gifts that temporarily put comfort within the reach of modest families and businesses but threaten their economic stability. The usurious system favors the exploitation of the poor by the haves and is as reprehensible⁴⁹³ as the corruption shown by the

⁴⁹⁰ « Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed. » (Abu Dawud 25/2). « Allah and His Apostle made illegal the trade of alcohol, dead animals, pigs and idols." The people asked, "O Allah's Messenger! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?" He said, "No, it is illegal." Allah's Messenger further said, "May Allah curse the Jews, for Allah made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price. » (Bukhary 34/112/1 – 34/103/1,2 – 60/50/8).

⁴⁹¹ « That Abu Musa Al-Ash'ari said that the Prophet had sent him to Yemen and he asked the Prophet about certain (alcoholic) drink which used to be prepared there The Prophet said, "What are they?" Abu Musa said, "Al-Bit' and Al-Mizr?" He said, "Al-Bit is an alcoholic drink made from honey; and Al-Mizr is an alcoholic drink made from barley." The Prophet said, "All intoxicants are prohibited." » (Bukhary 64/60/1,2). «Umar (the Caliph) stood up on the pulpit and said, "Now then, prohibition of alcoholic drinks have been revealed, and these drinks are prepared from five things, i.e.. grapes, dates, honey, wheat or barley And an alcoholic drink is that, that disturbs the mind." » (Bukhary 74/2/3 – 74/5/1,2 – 65/S5/10/3). « Whatever a lot of it intoxicates, a little of it is unlawful. » (Tirmidhy 24/3).

⁴⁹² See above Qur'an 2 :219 and 5 :90-91).

⁴⁹³ « O ye who believe! Devour not usury, doubled and multiplied; but fear Allah. that ye may (really) prosper. » (Qur'an 3 :130). « (Interest) That which ye lay out for increase through the property of (other) people, will have no increase with Allah... » (Qur'an 30 :39). « Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (The offence) are companions of the Fire: They will abide therein (for ever). Allah will deprive usury of all blessing, but will give increase for deeds of charity:

unscrupulous.⁴⁹⁴ Apart from fair and equitable commercial transactions, *Islam* will therefore only authorize loans, rentals and other leases without added fees,⁴⁹⁵ if the debt does not exceed the repayment capacity of the borrower. Moreover, while we're at it, let's denounce those charlatans who are the soothsayers, the astrologers, the fortune-tellers and other witch doctors who abuse overly credulous people by telling them nonsense, for a fee of course.

For He loveth not creatures ungrateful and wicked. Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve. O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed Believers. If ye do it not, Take notice of war from Allah and His Messenger. But if ye turn back, ye shall have your capital sums: Deal not unjustly, and ye shall not be dealt with unjustly. » (Qur'an 2 :275-279). « Avoid the seven great destructive sins.... ... To join partners in worship with Allah; to practice sorcery; to kill the life which Allah has forbidden except for a just cause (according to Islamic law); to eat up usury (Riba), to eat up the property of an orphan; to give one's back to the enemy and fleeing from the battle-field at the time of fighting and to accuse chaste women who never even think of anything touching chastity and are good Believers." » (Bukhary 86/44/1 – 76/48/1 – 55/23/1). The Messenger of Allah (ﷺ) cursed the one who accepted usury, the one who paid it, the witness to it, and the one who recorded it. » (Abu Dawud 22/4 – Bukhary 34/113/2 – 34/25/1 – 68/51/2 – 77/86/3 – 77/96/1).

⁴⁹⁴ « The curse of Allah is upon the one who offers a bribe and the one who takes it. » (Tirmidhy 13/9 – Ibn Majah 13/2 – Abu Dawud 23/4).

⁴⁹⁵ Legal opinion of Dr. Muhammad Hamidullah among others.

Hygiene and Good Body Practices

Cleanliness is essential, not only to adore GOD but as in order to live in society. If Islam has endorsed profitable traditions, such as ablutions or circumcision, it condemns mutilations.

Muslims must be concerned about their physical hygiene and physical appearance, not only to present themselves to *GOD* in the rites that are dedicated to him,⁴⁹⁶ but also to make life in society more enjoyable.⁴⁹⁷ You have to worry about your the freshness of your breath,⁴⁹⁸ keep your hair, nails, armpits, pubic area, moustache and beards trimmed,⁴⁹⁹ and even use perfume.⁵⁰⁰

A Muslim surrounds himself with precautions during his natural needs, by urinating or defecating, so as not to get dirty. He does not just use paper but also uses water to clean himself,⁵⁰¹ basic cleanliness rules for infants and young children in the West, but considered unnecessary once they are adults. Religious practice requires that the five Daily Prayer

⁴⁹⁶ «O Children of Adam! wear your beautiful apparel at every time and place of prayer: ». (Qur'an 7 :31)

⁴⁹⁷ « For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean. ». (Qur'an 2 :222). « La propreté fait partie de la foi. » (Muslim 2/1). The Prophet recommended to people who were dusty or sweaty to shower. (Bukhary 11/15/2, 11/16/1, 34/15/2). « It is obligatory for every Muslim that he should take a bath once in seven days, when he should wash his head and body. » (Bukhary 11/12/3 – 60/54/23 – Muslim 7/9).

⁴⁹⁸ «Whoever has eaten garlic or onion, should keep away from us, or should keep away from our mosque and should stay at home. » (Bukhary 96/24/4 and 70/49/0-2 – 64/38/20). « f I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwak for every prayer. » (Bukhary 11/8/1-3).

⁴⁹⁹ Combing and disentangling her hair or beard. (Bukhary 77/75 à 77). «Five practices are characteristics of the Fitra (primordials): circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits. » (Bukhary 77/63/2 – 77/64/2 – 79/51/1).

⁵⁰⁰ (Bukhary 11/3/1). The Prophet particularly loved perfumes. (Bukhary 77/73 à 81).

⁵⁰¹ behavior to observe in the toilet (Bukhary 4/15 à 17).

Offices be preceded by ablutions⁵⁰² and washed thoroughly at least once a week, and especially before going to the solemn Friday Prayer Office.⁵⁰³ Spouses also resort to systematic ritual washing after marital intercourse.⁵⁰⁴

Among the Islamic recommendations,⁵⁰⁵ circumcision (the removal of the foreskin), inherited from the patriarch *Abraham*,⁵⁰⁶ is hygienic and without any health inconvenience. Yet some of those who claim to follow *Jesus* have not only neglected this custom but dislike it. It is difficult however, for those who have turned away from the practices of *Christ*⁵⁰⁷ and

⁵⁰² « *The key of prayer is purification; » (Abu Dawud 2/73). « The prayer of a person who does Hadath (passes urine, stool or wind) is not accepted till he performs the ablution. » (Bukhary/ 4 /2).*

⁵⁰³ «*The taking of a bath on Friday is compulsory for every male Muslim who has attained the age of puberty and (also) the cleaning of his teeth with Siwak, and the using of perfume if it is available. » (Bukhary 11/2a 6 – 10/161/2 – 52/18/2).*

⁵⁰⁴ « *O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,- nor in a state of ceremonial impurity (Except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again. » (Qur'an 4 :43).*

⁵⁰⁵ « *Five practices are characteristics of the Fitra (primordials): circumcision, (...) » (Bukhary 77/63/2 – 77/64/2 – 79/51/1).*

⁵⁰⁶ « *And GOD said to Abraham, On your side, you are to keep the agreement, you and your seed after you through all generations. And this is the agreement which you are to keep with me, you and your seed after you: every male among you is to undergo circumcision. In the flesh of your private parts you are to undergo it, as a mark of the agreement between me and you. » (Genesis 17 :9-11). «At that time the Lord said to Joshua, Make yourself stone knives and give the children of Israel circumcision a second time. » (Joshua 5 :2). «And on the eighth day let him be given circumcision. » (Leviticus 12 :3). « Then Zipporah took a sharp stone, and cutting off the skin of her son's private parts, and touching his feet with it, she said, Truly you are a husband of blood to me. So he let him go. Then she said, You are a husband of blood because of the circumcision. » (Exodus 4 :25-26). «The Prophet Abraham circumcised himself after he had passed the age of eighty years and he circumcised himself with an adze. » (Bukhary 60/8/8, 79/51/2).*

⁵⁰⁷ «*And he made with him the agreement of which circumcision was the sign. And so Abraham had a son, Isaac, and gave him circumcision on the eighth day; and Isaac had a son, Jacob, and Jacob was the father of the twelve heads of the families of Israel. » (Acts 7 :8). «Moses gave you circumcision--not that it comes from Moses, but from the fathers--and even on the Sabbath you give a child circumcision. » (John 7 :22). «And when, after eight days, the time came for his circumcision, he was named Jesus, the name which the angel had given to him before his birth. » (Luke 2.21).*

privilege *aggiornamentos* (adaptations to modernity),⁵⁰⁸ to hide the fact that, since he was from the Jewish community, their messiah was indeed circumcised.

There is nothing to prevent Muslims from resorting to operations designed to improve their appearance, as long as they abide by decency and their lives are not endangered. Excisions to annihilate all sexual pleasure for women and infibulations to deprive them of sexual intercourse are reprehensible, such as scarification, and other similar customs (tribal African, animist and barbaric). If by cultural mimicry ignorant Muslims perpetuate these mutilations, it is in total contradiction with the Islamic faith.⁵⁰⁹

⁵⁰⁸ «It is true that circumcision is of use if you keep the law, but if you go against the law it is as if you had it not. If those who have not circumcision keep the rules of the law, will it not be credited to them as circumcision? And they, by their keeping of the law without circumcision, will be judges of you, by whom the law is broken though you have the letter of the law and circumcision. » (Romans 2 :25-27). «Circumcision is nothing, and its opposite is nothing, but only doing the orders of GOD is of value. » (1 Corinthiens 7 :19).

⁵⁰⁹ Even in times of war, "you will never commit cheating or mutilation on anyone." (Sira Ibn Hicham page 992) « and do not steal from the spoils of war or be treacherous, nor mutilate, and do not kill a child. » (Tirmidhy 19/48 – Abu Dawud 14/110).

Art and Entertainment

As long as you do not contravene Islamic precepts and are not excessive, nothing prevents you from having fun. However freedom of expression has its limits and artists, however talented they may be, do not have more right to disrespect and immorality than ordinary people.

In *Islam*, all that is not explicitly forbidden is implicitly allowed. Artists can therefore give free rein to their inspiration, avoiding any provocation, rudeness, obscenity and immorality. It is up to them to express themselves in many disciplines, even if it were in the most grotesque and pitiful forms. Small restriction, legitimate for a monotheistic and iconoclastic cult, regarding figurative representations that are frowned upon especially for statues and other icons too often the cause of idolatrous drifts, wheter conscious or not.⁵¹⁰ If photography, cinema and video making, used

⁵¹⁰ « *Um Habiba and Um Salama mentioned a church they had seen in Ethiopia and in the church there were pictures. When they told the Prophet (ﷺ) of this, he said, "Those people are such that if a pious man amongst them died, they build a place of worship over his grave and paint these pictures in it. Those people will be Allah's worst creatures on the Day of Resurrection."* » (Bukhary 63/37/2 – 8/48/1 - 8/54/1 – 8/55/2 – 23/71/1). « *When the Prophet saw pictures in the Ka`ba, he did not enter it till he ordered them to be erased. When he saw (the pictures of Abraham and Ishmael carrying the arrows of divination, he said, "May Allah curse them (i.e. the Quraish)! By Allah, neither Abraham nor Ishmael practiced divination by arrows."* » (Bukhary 60/8/3 and 4). « *Narrated Abu Zur'a: I entered a house in Medina with Abu Huraira, and he saw a man making pictures at the top of the house. Abu Huraira said, "I heard Allah's Messenger saying that Allah said, 'Who would be more unjust than the one who tries to create the like of My creatures? Let them create a grain: let them create a gnat.'* " » (Bukhary 77/90/2). « *Narrated Muslim: We were with Masruq at the house of Yasar bin Numair. Masruq saw pictures on his terrace and said, "I heard `Abdullah saying that he heard the Prophet saying, "The people who will receive the severest punishment from Allah will be the picture makers."* » (Bukhary 77/89/1). « *..."The makers of these pictures will be punished on the Day of Resurrection and it will be said to them, 'Make alive what you have created.' Moreover, the angels do not enter a house where there are pictures."* » (Bukhary 67/76/1 – 77/89/2 – 77/91/1 – 77/95/1 and 77/88/1 – 77/92/1,2 – 77/94/1 – 59/7/2,3,4). « *Narrated Sa`id bin*

correctly to inform, decorate or even distract, are admitted, their vicious declensions, erotic or even pornographic, promoting violence, banditry and the cult of personality will be reprobated.

If poetry and music inciting immorality are abominated,⁵¹¹ their other forms are the subject of controversy among the Islamic Authorities.⁵¹² In contrast to an approximate

Abu Al-Hasan: While I was with Ibn `Abbas a man came and said, "O father of `Abbas! My sustenance is from my manual profession and I make these pictures." Ibn `Abbas said, "I will tell you only what I heard from Allah's Messenger. I heard him saying, 'Whoever makes a picture will be punished by Allah till he puts life in it, and he will never be able to put life in it.' " Hearing this, that man heaved a sigh and his face turned pale. Ibn `Abbas said to him, "What a pity! If you insist on making pictures I advise you to make pictures of trees and any other unanimated objects." » (Bukhary 34/104/1).

⁵¹¹ « *And the Poets,- It is those straying in Evil, who follow them: Seest thou not that they wander distracted in every valley?- And that they say what they practise not?- Except those who believe, work righteousness, engage much in the remembrance of Allah, and defend themselves only after they are unjustly attacked. ... » (Qur'an 26 :224-227). « But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a Humiliating Penalty! » (Qur'an 31 :6). « A desert Arab came to the Prophet and began to speak. Thereupon the Messenger of Allah said: In eloquence there is magic and in poetry there is wisdom." » (Abu Dawud 40/87 – Bukhary 67/48/1). « The Prophet said to Hassan, "Lampoon them (i.e. the pagans) and Gabriel is with you." » (Bukhary 59/6/6,7).*

⁵¹² « "... The Prophet was on a journey and a slave named Anjasha was chanting (singing) for the camels to let them go fast (while driving). " » (Bukhary 78/95/3 – 78/116/3). « Narrated 'Aisha that she prepared a lady for a man from the Ansar as his bride and the Prophet said, "O 'Aisha! Haven't you got any amusement (during the marriage ceremony) as the Ansar like amusement?" » (Bukhary 67/63/1). « Narrated `Aisha that during the Mina days, Abu Bakr came to her, while there where two girls with her, beating drums, and the Prophet was (lying) covering himself with his garment. Abu Bakr rebuked the two girls, but the Prophet uncovered his face and said, "O Abu Bakr! Leave them, for these are the days of Id (festival)." Those days were the days of Mina-. `Aisha added, "I was being screened by the Prophet while I was watching the Ethiopians playing in the Mosque. `Umar rebuked them, but the Prophet said, "Leave them, O Bani Arfida! Play. (for) you are safe." » (Bukhary 61/15/1). « Narrated `Aisha : Allah's Messenger came to my house while two girls were singing beside me the songs of Bu'ath (a story about the war between the two tribes of the Ansar, i.e. Khazraj and Aus, before Islam.) The Prophet reclined on the bed and turned his face to the other side. Abu Bakr came and scolded me and said protestingly, "Instrument of Satan in the

interpretation of a Qur'anic verse,⁵¹³ the Muslim philosopher *Avicenna* and *Faghrabi's* followers emphasized the tranquillizing and beneficial properties of music. Great minds were often proclaimed music lovers, and establishments such as chicken or cattle farms used music to boost productivity whilst hospitals recognized its capacity to increase the morale of their residents. In another field, humor also has its supporters and its detractors, depending on whether derision is at the expense of the clowns or used to ridicule religion in an unbearable way.

There are obviously disapproved distractions that corrupt the good morals of the Believers⁵¹⁴ or divert them from their religious obligations. For example, the viewing of football matches (even patriotic) and television series, when they

presence of Allah's Messenger?" Allah's Messenger turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I waved the two girls to go away and they left. It was the day of `Id when negroes used to play with leather shields and spears. Either I requested Allah's Messenger or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him and my cheek was touching his cheek and he was saying, "Carry on, O Bani Arfida (i.e. negroes)!" . When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to leave. » (Bukhary 56/81/1 – 67/82/2 – 67/114/1 – 63/46/8 – 13/2/1 – 13/3/2 – 13/25/1 – 8/69/1). « Narrated Ar-Rabi` (the daughter of Muawwidh bin Afra) After the consummation of my marriage, the Prophet came and sat on my bed as far from me as you are sitting now, and our little girls started beating the tambourines and reciting elegiac verses mourning my father who had been killed in the battle of Badr. One of them said, "Among us is a Prophet who knows what will happen tomorrow." On that the Prophet said, "Leave this (saying) and keep on saying the verses which you had been saying before." » (Bukhary 67/49/1 – 64/12/6). « Narrated Anas: When the Prophet arrived Medina... Later on he ordered that a mosque should be built ... His companions brought the stones while reciting some poetic verses. The Prophet was with them and he kept on saying, "There is no goodness except that of the Hereafter, O Allah! So please forgive the Ansars and the emigrants." » (Bukhary 8/48/2).

⁵¹³ « But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of Allah and throw ridicule (on the Path): » (Qur'an 31 :6).

⁵¹⁴ Like going to places of debauchery to listen to crazy music in bad company.

incite to postponing the fulfillment of the Prayer Offices.⁵¹⁵
In short, the imperative is to never neglect *GOD* and always keep in mind the eschatological realities, in order to please *Him* and in no way incur *His* discontent.

⁵¹⁵ « By men whom neither traffic nor merchandise can divert from the Remembrance of Allah.... » (Qur'an 24 :37). « O ye who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own. » (Qur'an 63 :9). « If anyone withdraws himself from remembrance of ((Allah)) Most Gracious, We appoint for him an evil one, to be an intimate companion to him. » (Qur'an 43 :36).

Ecological Imperatives

Just because Muslims have to move to the afterlife, it does not mean that they should neglect life on earth. Tenants of the planets, they are required to respect the inventory that the Landlord, the Creator of the universe, has made available to them because they will have to justify the damage they have caused.

"Act for this world as if you were going to live forever and for the next life as if you were going to die tomorrow". This saying, widespread in the Muslim world is often wrongly attributed to the *Prophet Muhammad*, but summarizes the Islamic philosophy towards ecology. This is probably because it resonates with the *Qur'an* that recommends not neglecting the present life on the pretext that it is transitory.⁵¹⁶ The future life depends on the behaviors in the present; the Believers must give as much importance to the affairs of this world as to those of the hereafter.⁵¹⁷ *GOD* is undeniably the creator, the supreme sustainer of the universe and the owner of all that it contains. Humankind – which is also *His* creation – has only the usufruct and must respect the place by cohabiting with other tenants and reasonably dispose of fauna, flora, minerals, and so on.⁵¹⁸

⁵¹⁶ « *But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief.* » (**Qur'an 28 :77**).

⁵¹⁷ « *And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!" To these will be allotted what they have earned; and Allah is quick in account.* » (**Qur'an 2 :201-202**).

⁵¹⁸ « *On earth will be your dwelling-place and your means of livelihood - for a time.* » (**Qur'an 2 :36 and 3 :14 – 7 :24**). « *24. Then let man look at his food, (and how We provide it): For that We pour forth water in abundance, And We split the earth in fragments, And produce therein corn, And Grapes and nutritious plants, And Olives and Dates, And enclosed Gardens, dense with lofty trees, And fruits and fodder,- For use and convenience to you and your cattle.* » (**Qur'an 80 :24-32**).

For the wrong reasons – including selfishness, indifference and foolish warfare – a quarter of humanity is languishing in misery and dying too often prematurely. The most advanced countries (industrially speaking) take advantage of their technology and their military superiority to strip the less favored countries, to the detriment of their populations, in order to squander the nature reserves. *GOD* condemns waste, prodigality and excesses,⁵¹⁹ but will reward the philanthropy of those who give priority to others.⁵²⁰

Water is one of those miraculous resources that man cannot do without.⁵²¹ It is abundant in temperate zones, but is sorely lacking in many places. It is vital and, if only out of respect for those who struggle to collect it, it is necessary to save it like the *Prophet* did.⁵²² He was also concerned with desertification caused by not only climate and lack of water, but by deforestation and unthoughtful land clearing. It is in this sense

⁵¹⁹ « *Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes);* » **(Qur'an 25 :67)**. « *Eat and drink: But waste not by excess, for Allah loveth not the wasters.* » **(Qur'an 7 :31)**. « *But waste not by excess: for Allah loveth not the wasters.* » **(Qur'an 6 :141)**. « *So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth.* » **(Qur'an 2 :60)**. « *Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful.* » **(Qur'an 17 :27)**. « *Allah has hated for you three things: -1. Vain talks, (useless talk) that you talk too much or about others. -2. Wasting of wealth (by extravagance) -3. And asking too many questions (in disputed religious matters) or asking others for something (except in great need).* » **(Bukhary 24/53/2 – 43/19/2 - 78/6/1 – 81/22/1)**.

⁵²⁰ « *If any Muslim plants any plant and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity.* » **(Bukhary 78/27/5)**. « *Saad said that he asked the Prophet: "O Messenger of Allah, my mother is dead; what is the best alms to do to his memory? - Water, "replied the Prophet. Saad had a well dug and said, "This is for Saad's mother" ».* **(Abu Dawud, Ibn Majah)**.

⁵²¹ « *And We send down from the sky rain charted with blessing, and We produce therewith gardens and Grain for harvests; And tall (and stately) palm-trees, with shoots of fruit-stalks, piled one over another; - As sustenance for ((Allah)'s) Servants; - and We give (new) life therewith to land that is dead: Thus will be the Resurrection.* » **(Qur'an 50 :9-11 and 10 :24 – 15 :22 – 16 :65 – 27 :60 – 29 :63 – 30 :24)**.

⁵²² « *The Prophet used to take a bath with one Sa` (1 Sa` = 3 litres) up to five Mudds (3.75 litres) of water and used to perform ablution with one Mudd of water. (0.75 litres).* » **(Bukhary 4/47/0,1)**.

that he has made sacred the territory of *Mecca*, forbidding the cutting of trees and shrubs with the exception of the upmost necessary.⁵²³ By emulation, Muslims have given much interest to botany, such as *Abu Hanifa Dinawari* (826-896) whose famous "*Book of Plants*", a six volumes dictionary which lists and describes many species, how to cultivate them and listing their properties. Finally, animals should be treated with great care, even when they are destined to become food.⁵²⁴ The prophetic tradition relates that giving them good treatment provides rewards,⁵²⁵ and neglecting or abusing them will be severely punished.⁵²⁶

⁵²³ « So, it (i.e. Mecca) is a sanctuary by Allah's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its fallen property (i.e. Luqata) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted," On that Al-`Abbas said, "O Allah's Messenger! Except the Idhkhir (shoveler), because it is used by the goldsmiths and by the people for their houses." On that the Prophet said, "Except the Idhkhir."» (Bukhary 3/39/2 – 23/77/1– 58/22/4).

⁵²⁴ « Verily Allah has prescribed ihsan (proficiency, perfection) in all things. So if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters. » (Muslim 34/57/1 – Nawawy/40 Hadiths/17).

⁵²⁵ « O Allah's Messenger! Is there a reward for us in serving (the) animals?" He replied, "Yes, there is a reward for serving any animate. » (Bukhary 42/9/1, 78/27/2). A prostitute (Bukhary 60/54/2) and a sinner will be rewarded for watering thirsty stray dogs (Bukhary 42/9/1 – 46/23/1 – 59/17/2 – 78/27/2).

⁵²⁶ « The Prophet said : "While a man was riding a cow, it turned towards him and said, 'I have not been created for this purpose (i.e. carrying), I have been created for ploughing." The Prophet added, "I, Abu Bakr and `Umar believe in the story."» (Bukhary 41/4/1 – 60/54/6). « While I was with Ibn `Umar, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Ibn `Umar, they dispersed, leaving it. On that Ibn `Umar said, "Who has done this? The Prophet cursed the one who did so." » (Bukhary 72/25/2,3). «The Prophet cursed the one who did Muthla (mutilations) to an animal (i.e., cut its limbs or some other part of its body while it is still alive). » (Bukhary 72/25/4). «Allah's Messenger said, "A woman was tortured and was put in Hell because of a cat which she had kept locked till it died of hunger." Allah's Messenger further said, (Allah knows better) Allah said (to the woman), 'You neither fed it nor watered when you locked it up, nor did you set it free to eat the insects of the earth.' » (Bukhary 42/9/2,3 – 60/54/19 – 59/16/5).

Health, Illness and Death

Life and health are gifts of GOD that have to be preserved. Remedies and comfort must relieve the sick. Deference must be shown to the deceased, whether friends or foes.

We all have, for more or less a long duration, rental of a body destined to materialize our thoughts by acts.⁵²⁷ GOD has on our corporal envelopes an inalienable right of property and it belongs only to *Him* to dispose⁵²⁸ of it by putting an end to existences. Tenants are required to take care of and repair them, to ensure their bodies are functioning until their contractual return. To commit suicide, to indulge in euthanasia⁵²⁹ or to wish one's own death⁵³⁰ are attacks on the property of *Another One*. On the contrary, those who respect this deposit and take their trouble patiently will see their toil rewarded and their sins erased.⁵³¹ Relying on *Him Who* heals all affections does not prevent consultation with the best specialists and adherence with the most effective treatments.

⁵²⁷ « Allah has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered. » (Bukhary 68/11/1).

⁵²⁸ « To Allah We belong, and to Him is our return. » (Qur'an 2 :156).

⁵²⁹ « And make not your own hands contribute to (your) destruction. » (Qur'an 2 :195). « Amongst the nations before you there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allah said, 'My Slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise.' » (Bukhary 60/50/11).

⁵³⁰ « None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: "O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me." » (Bukhary 75/19/1). « So be moderate in your religious deeds and do the deeds that are within your ability: and none of you should wish for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allah. » (Bukhary 75/19/3).

⁵³¹ « No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that. » (Bukhary 75/1/1,2). « No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allah expiates his sins because of that, as a tree sheds its leaves. » (Bukhary 75/3/1 – 75/2/2 – 75/13/2 – 75/14/1 – 75/16/3). « When a slave (of GOD) falls ill or travels, then he will get reward similar to that he gets for good deeds practiced at home when in good health. » (Bukhary 56/134/1).

Medications that conform to Islamic standards must be preferred, but when health requires it, all remedies will be allowed.⁵³² For example, in case of imperative need, it will be lawful to use grafts from prohibited animals such as pork.

As much as a Muslim can benefit from blood transfusions and transplants of any origin, it is commendable on his part to donate blood or organs. Transplants performed during the lifetime of the volunteer donor (bone marrow, kidney or skin) or post-mortem (heart, etc.) are allowed.⁵³³ Those who are reluctant to concede physically, any of their person will simply promote the healing of the sick, Muslims or not,⁵³⁴ by visiting them,⁵³⁵ bringing them comfort and support.

Everyone without exception must make the great journey to the afterlife⁵³⁶ after the number of days and nights that have

⁵³² *But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless. For Allah is Oft-forgiving Most Merciful.* » (Qur'an 2 :173 and 6 :145).

⁵³³ « *On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people.* » (Qur'an 5 :32).

⁵³⁴ « *A young Jewish boy used to serve the Prophet and he became sick. So the Prophet went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there; the latter told him to obey Abul-Qasim and the boy embraced Islam. The Prophet came out saying: "Praises be to Allah Who saved the boy from the Hell-fire."... ..When Abu Talib (his non-muslim uncle) was on his deathbed, the Prophet visited him.* » (Bukhary 23/80/2 – 75/11/1).

⁵³⁵ « *The rights of a Muslim on the Muslims are five: to respond to the salaam, visiting the sick, to follow the funeral processions, to accept an invitation, and to reply to those who sneeze.* » (Bukhary 23/2/1 – 46/5/1 - 56/171/1 – 70/1/1 – 74/28/3 – 75/4/1,2 – 77/36/1 – 78/124/1 – 79/8/1). « *Verily, Allah, the Exalted and Glorious, would say on the Day of Resurrection: O son of Adam, I was sick but you did not visit Me. He would say: O my Lord; how could I visit Thee whereas Thou art the Lord of the worlds? Thereupon He would say: Didn't you know that such and such servant of Mine was sick but you did not visit him and were you not aware of this that if you had visited him, you would have found Me by him?"* » (Muslim 45/43).

⁵³⁶ « *Every soul shall have a taste of death:* » (Qur'an 3 :185 – 21 :35). « *Wherever ye are, death will find you out, even if ye are in towers built up strong and high!* » (Qur'an 4 :78). « *It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has*

been contractually allocated to him.⁵³⁷ Some have multiplied the acts of devotion towards their *Creator* and of altruism towards their fellows while others have indulged in distractions. As their physical and intellectual capacities decline, the Believers will be intent on intensifying meditation and moments of reverence, while waiting for the moment when *GOD* will call back their souls.⁵³⁸

The death of a loved one is a painful moment in which everyone reacts in their own way, depending on his or hers temperament and the consideration given to the deceased. Resignation is in order and sorrow is quite natural, but exaggerated lamentations are reprobated. Whoever the deceased person is, one must show respect,⁵³⁹ even if they did not appreciate him during his life⁵⁴⁰ or if the dead person professed other beliefs.⁵⁴¹ In these painful circumstances, sympathy needs to be shown to the bereaved families or even material assistance offered. *Islam*, like Judaism and Christianity, advocates a dignified burial, after a solemn

passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed verily in this are Signs for those who reflect. » (Qur'an 39 :42).

⁵³⁷ « No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah. In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you. For Allah loveth not any vainglorious boaster, » (Qur'an 57 :22-23).

⁵³⁸ « Nor can a soul die except by Allah's leave, the term being fixed as by writing. » (Qur'an 3 :145).

⁵³⁹ « The rights of a Muslim on the Muslims are five: to respond to the salaam, visiting the sick, to follow the funeral processions, to accept an invitation, and to reply to those who sneeze. » (Bukhary 23/2/1 – 46/5/1 – 56/171/1 – 70/1/1 – 74/28/3 – 75/4/1,2 – 77/36/1 – 78/124/1 – 79/8/1). « If any one of you see a funeral procession and he is not going along with it, then he should stand and remain standing till he gets behind it, or it leaves him behind, or the coffin is put down before it goes ahead of him. » (Bukhary 23/47/1 – 23/48/1,2).

⁵⁴⁰ « Do not abuse the dead, for they have reached the result of what they have done. » (Bukhary 81/42/7 and 23/67/2 – Tirmidhy 25/52).

⁵⁴¹ « A funeral procession passed in front of us and the Prophet stood up and we too stood up. We said, 'O Allah's Messenger! This is the funeral procession of a Jew.' He said, "Whenever you see a funeral procession, you should stand up." » (Bukhary 23/50/1,2).

religious service to which it is very commendable to participate⁵⁴² during which one invokes the divine mercy on the deceased.⁵⁴³ Cremations, inherited from Buddhist and Hindu traditions, have become very popular in the West where they are now used mainly for economic reasons, ignoring any religious injunction and deference to loved ones. The Muslims find these "grills" and the resulting ash heaps unworthy, and consider them as crude liquidations.

⁵⁴² « *Whoever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one Qirat, and whoever accompanies it till burial, will get a reward equal to two Qirats.* " It was asked, "What are two Qirats?" He replied, "Like two huge mountains." » **(Bukhary 2/35/1 – 23/58/1 and 23/59/1).**

⁵⁴³ « *Allah's Messenger informed about the news of the death of An-Najash (King of Ethiopia) on the day he expired. He said, "Ask Allah's forgiveness for your brother."* » **(Bukhary 23/61/1).**

Islam Beyond Muslims

Is not a Muslim who wants and, by excess or default, the counterfeiters are many. The detractors of Islam then benefit from favorable circumstances to incriminate the religion of which the criminals claim to be.

It is not reasonable to want to exterminate all the poultry of the earth for having one day found a rotten egg.⁵⁴⁴ Those who once had a dispute with a Muslim, however, systematically incriminate the community from which he comes. While it is legitimate to blame the abuses of criminals, it is deeply unjust to generalize and use them to accuse the religion to which he supposedly belong.

Muslims consider themselves the bearers of THE Truth, but, like the proponents of previous revelations, some of them are not exempt from these contradictions, which hurt their co-religionists and comfort their detractors. The clichés conveyed by identities, the media, revisited history textbooks, politicians and other political scientists, orientalist, colonization and missionaries are more and more numerous. In addition, the prejudices are not less aggravated by dishonesty, hidden agendas, selfish and racist criteria, generated by economic and political crises, by immigration, by the misbehavior of alleged Muslims and by the exacerbation of reports of their various incidents and wrong doings.

It is not enough to declare being a Muslim or consider oneself as such to definitively be one.⁵⁴⁵ *Islam* is not an inheritance, a

⁵⁴⁴ «An ant bit a Prophet amongst the Prophets, and he ordered that the place of the ants be burnt. So, Allah inspired to him, 'It is because one ant bit you that you burnt a nation amongst the nations that glorify Allah?' » (Bukhary 56/153/1).

⁵⁴⁵ « When an adulterer commits illegal sexual intercourse, then he is not a Believer at the time, he is doing it, and when a drinker of an alcoholic liquor drinks it, then he is not a Believer at the time of drinking it, and when a thief steals, then he is not a Believer at the

title or a diploma, but is a quality that, for lack of maintenance, evaporates as quickly as acquired. *Prophet Muhammad* castigated these blameworthy behaviors that lead to the temporary or definitive deprivation of Muslim "nationality".⁵⁴⁶

To be able to practice, a doctor must know and apply medicine properly, as should a lawyer regarding the law. To be contracted, they must comply with a deontology that is binding but reassuring for their customers. In the West, it is the opposite because Muslims are more appreciated when they take liberties and distances with their beliefs; the best are necessarily those who, in contravention to their own doctrine, by weakness or by tactics, copy their actions.⁵⁴⁷

Many Muslims are disobedient to the precepts of their religion, either by default or by laziness, without apostatizing. Even when some neglect worship practices, by ambition, by pride, or simply to enjoy life, they usually eventually return to their original faith. And as for those who neglect the treasure of *Islam*, *GOD* will raise up other servants to appreciate it.⁵⁴⁸

time of stealing, and when a robber robs, and the people look at him, then he is not a Believer at the time of doing robbery. » (Bukhary 46/30/2 – 74/1/4 – 86/1/1 – 86/6/1 – 86/20/2,3). «...and he is not a Believer when he commits a murder. » (Bukhary 86/20/2).

⁵⁴⁶ «Whoever has (the following) four characteristics will be a pure hypocrite: "If he speaks, he tells a lie; if he gives a promise, he breaks it, if he makes a covenant he proves treacherous; and if he quarrels, he behaves in a very imprudent evil insulting manner (unjust). And whoever has one of these characteristics, has one characteristic of a hypocrite, unless he gives it us." » (Bukhary 58/17/1 and 46/17/1 – 52/28/2 – 55/8/1).

⁵⁴⁷ « Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah,-that is the (only) Guidance." Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor helper against Allah. » (Qur'an 2 :120).

⁵⁴⁸ «If ye turn away, - I (at least) have conveyed the Message with which I was sent to you. My Lord will make another people to succeed you, and you will not harm Him in the least. For my Lord hath care and watch over all things. » (Qur'an 11 :57). «If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you! » (Qur'an 47 :38). «O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,- lowly with the Believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things. » (Qur'an 5 :54).

« *And Praise be to Allah,
Lord of the Worlds...* »⁵⁴⁹

⁵⁴⁹ Qur'an 1 :1 – 6 :45 – 10 :10 – 27 :8 – 37 :182 – 39 :75 – 40 :64-65.

Author's Biography.

Daniel Leclercq was born in France, in Calais (62), on November 14, 1953, to a father and mother of French origin, and has no envy of those who brandish today an egoic⁵⁵⁰ national identity. His most distant ancestors were French and Catholic. At puberty, he abandoned all spirituality and remained for a while skeptical of religions and sects. Following a “post-sixty-eight” adolescence, tumultuous and free spirited,⁵⁵¹ devoid of education and morals. He entered the professional world at age 17 with a simple BEPC, voluntarily got dispensed from military service and emancipated a year later while the majority was still fixed at 21 years.

At the end of 1973, at the age of twenty, in contact with a group of Muslims and more particularly with a preacher of Algerian origin,⁵⁵² who turned out to be an uneducated autodidact and a bitter opportunist.⁵⁵³ He reverted to *Islam*, without much conviction at first, to accompany a childhood friend in his spiritual quest and took the nickname "*Youssof*". It was only after a few months of critical comparative studies that he decided to comply more strictly with the mandatory practices. At the end of 1974, for a year, by infusing him with the militancy that still drives him today, *Jamaat at-Tabligh*⁵⁵⁴ made him aware of the abuses of his Algerian guru with whom he definitely distanced himself. At the end of 1975,

⁵⁵⁰ Neologism to describe secular selfishness. Recall that the national identity of secular type is an epiphenomenon, self-centered and very marginal in the world, only appeared a century ago in France where the reigns of kings and emperors eclipse those of all the presidents combined.

⁵⁵¹ Small delinquent, then hippy junkie living in community and singer in a group of pop music.

⁵⁵² The individual still in office will recognize himself without confusion.

⁵⁵³ In order to drain the subsidies of an Iranian sponsor, who was not very keen on the true motives of his beneficiaries, he abandoned Libyan Sunnism, which had become less profitable for occasional Shi'ism.

⁵⁵⁴ A pietist movement of indian origin whose precepts constitute a rudimentary but solid Islamic foundation.

*Mokhtar Hajry*⁵⁵⁵ pushed him to resume his studies, which he pursued at university level. At the same time, he met *Dr. Muhammad Hamidullah*⁵⁵⁶ who influenced him indelibly. From the 80s, after a few years of epistolary exchanges, he regularly socialized with this summity for fifteen years and assisted (insignificantly) in his work especially to benefit from his wisdom. In 2017, he dedicated a blog on the Internet to the works of his Master where he also relates their collaboration.

It was at this time and with the encouragement of his mentor that, as part of the *Islamic Integrity Association for the Defense of Muslim Consumers*, founded in Calais, he undertook extensive research on *Halal* food and norms. He published multiple editions of a booklet entitled "*Opinion on food products*", quite controversial at this time but that has become authoritative today. Having emigrated to the Paris region, he participated actively in 1982 in the emergence of a first *Tayibat* federation, to regulate the corrupt market of *Halal* meat. Opposed by the governmental influenced Islam of the Paris Mosque, he mobilized more than 130 Muslim organizations⁵⁵⁷ to launch in 1985 the *National Federation of Muslims of France*. He held the positions of general secretary and president of the *NFMF* and abandoned it in great fanfare at the beginning of the 90's to the maneuvers of the Moroccan Association in France, considering that it had become an empty and ineffective shell.

At the same time, in the professional field, *DYL* quickly became a manager and then a logistics manager in several large companies. Being financially independent, he never agreed, like his model *Dr. Hamidullah*, to receive any remuneration for any of the functions and Islamic works he has undertaken. From 1990 to 1995, he made a

⁵⁵⁵ Tunisian opponent, President of *the Amicale des Muslmans en Europe* and Director of the magazine *France Islam*.

⁵⁵⁶ Famous Muslim thinker and writer from *Hyderabad*, a Muslim state annexed by India in 1947, author of an impressive Islamic literature including the French translation of the Qur'an and a biography of the Holy Prophet.

⁵⁵⁷ Most of the major Associations, Federations and Mosques, of all nationalities and tendencies, were represented, such as the UOIF, the AEIF, the Turkish organization TNUIF, the Great Mosque of Paris, the Mosque of Evry, the Mourides, etc.

reading of a selection of *Hadiths* and the entire *Holy Qur'an* in French on various audiovisual aids and wrote a practical guide entitled "*How to correctly perform the pilgrimage to Mecca*". In addition, he published and distributed for 5 years "*the Index*", a monthly satirical information sheet that commented on various news related to Muslims in France. This was followed by some issues of "*Integrity Gazette*" that provided educational advice to Muslim families.

From 1990, like sixty other members of various nationalities, he was an honorary member on the *Constitutive Council of the World Islamic League (Rabitat* in Arabic), a non-governmental organization (NGO) based in *Mecca, Saudi Arabia* who's mission is to assist Muslims around the world. In 1998-99, in a fully voluntary capacity, he was appointed to the coveted position of Executive Director of the *Official Bureau of the World Islamic League in Paris*. He resigned due to an incompatibility of views with the Saudi administration and because of the inadequacy of the resources allocated led to the inefficiency of that office. His relations with the *World Islamic League* came to an abrupt halt in 2006 after he sent to Secretary General of Rabitat a seven-page letter listing the deficiencies of the organization. Certainly a coincidence...

From the 2000s, he sets himself aside from any community activity, confining himself to his professional life and restoring an unsanitary farm in Haute-Marne in eastern France. Perfectionist in the extreme, he devoted several years to the writing a book of popularization of Islam for neophytes, "*Wilful submission*" which he subsidized and distributed at a low price. In 2010, he came out of his reserve to animate a personal blog and pin the "scoundrels" that trigger his bad mood. He participated for several years in a working group, the *Islamic Reply Task Force (IRTF)*, to concoct a pamphlet refuting identity attacks against *Islam*. In 2015, having retired, he indefinitely left France to settle in Bangkok (Thailand) where he regularly continues to comment on the news on his blog : <https://integritydyl.wordpress.com/>

— Daniel-Youssof Leclercq —

WILLFUL SUBMISSION



Nonsense or common sense ?

- *Integrity Editions* - 2021 -

Willful Submission

Most people consider religion lightly while it determines their life in this world and their eternal future in the hereafter. Some neglect all spirituality when others turn to the dead or statues that are unable to answer them. In general, parents' beliefs and ancestral traditions prevail, even when others are more plausible.

Everyone is free to subscribe or not to Faith. So we have to be more caring with those who are not sensitive to it and treat them accordingly. Those who are already convinced and want to share it with others should be aware that what is evident for them is not necessarily for others. The exercise is as difficult as to describe a sunset to a blind person or a bird singing to a deaf person.

Consensual and hypocritical speeches are legion and mystify only their promoters. the purpose of Daniel-Youssof Leclercq is deliberately partisan, militant and uncompromising, at the risk of displeasing the evolutionists, the democrats, the seculars, "identitarians", the homosexuals, the feminists, the Buddhists, the Hindus, the Jews, the Christians or Muslims by accident, and be qualified as a low-birth fundamentalist.



In many countries – even those where tolerance and freedom are supposedly erected in principles – too strict observance of religious teachings is considered alienating and a threat. A belief can provoke questioning or rejection, but animosity towards its followers is inexcusable.

This book is for neophytes and it confines to answer the « why ? » of *Islam* by addressing aspects that are often glossed over :

- Undoubtedly *GOD* is; He is at the origin of our existence as that of all that surrounds us and He is entitled to put an end to it whenever He so wishes.
- *Islam* is the last updating of divine guidance to humanity that is intended to warn human beings and help them on their journey on Earth.

«Praise be to ALLAH, The Cherisher and Sustainer of the worlds ... »



— Daniel-Youssof Leclercq —

Willful Submission

Daniel-Youssef Leclercq