

I seek refuge in Allah from the rejected Satan. With Allah's name the Merciful Benefactor the Merciful Redeemer. Peace be upon you.

AN AFFIDAVIT: TOWARDS UNDERSTANDING ALLAH, AL-ISLAM, AND THE MUSLIMS.

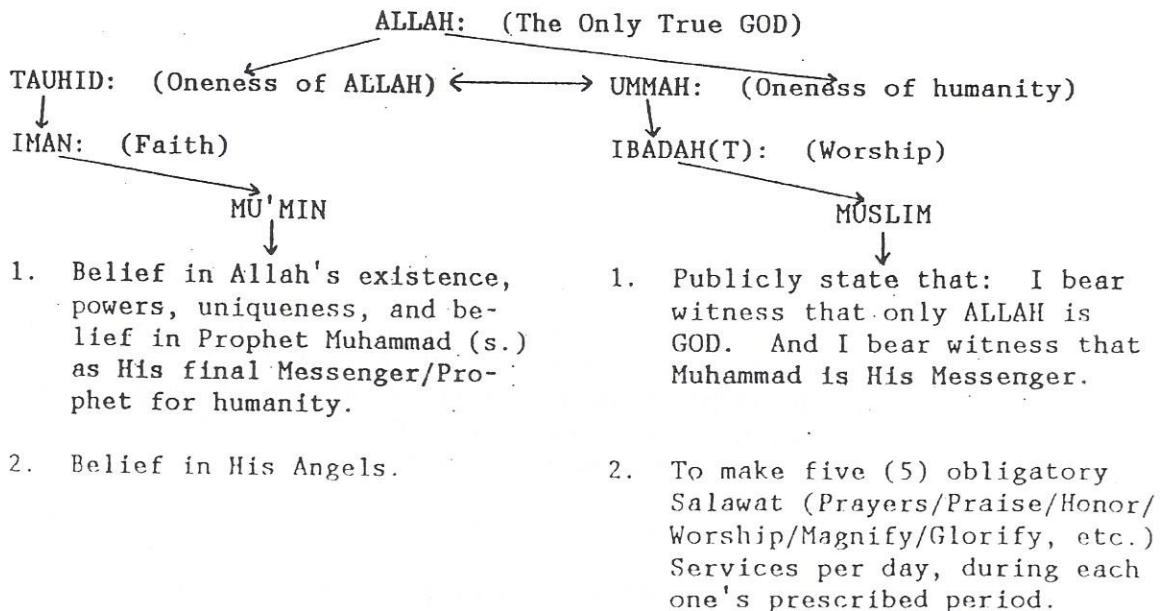
This is merely an outline and broad representation of basic facts about AL-ISLAM (AS-SALAAM). It is not sufficient to provide an operational tool of judgment. This is due to its nature of being relative to any situation that one may be in in any environment, and its pervasive RULE OF NECESSITY.

AL-ISLAM is a holistic and universal approach to life. It gives concepts and principles for all aspects of life in a religious context. Allah has stated, and it has been proven true that He has not omitted anything great or small in the Qur'an.

Muslims are commanded to obtain knowledge scientifically from the womb to the tomb, even if one must travel great distances to pagan lands to so do. The knowledge must relate to man's relationships and interactions with ALLAH, other beings, and the other things in ALLAH'S creation.

Muslims are strict monotheists who follow the way of life (religion) of the Prophet Ibrahim (Abraham) (a.), and they have no option in the matter.

A DIAGRAM OF WHAT COMPLETED AND PERFECTED AL-ISLAM IN ITS ESSENCE IS:



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| <p>3. Belief in His Revealed Books.</p> <p>4. Belief in all of His Prophets.</p> <p>5. Belief in the Day of Judgment. (With the judgment of the once physically dead, who will be resurrected to physical life.)</p> <p>6. Belief in Qad(a)r. (Divine preordainment of events, elements, and beings with their time spans, lifestyles and their consequences.)</p> | <p>3. To pay the obligatory Poor's-Due/Alms Tax (Zakah), annually.</p> <p>4. To fast during the month of Ramadhan. (To curb the greed in one's appetites all day, and to abstain from: food, drink, and sex, from dawn until sunset.)</p> <p>5. To perform the Hajj to ALLAH'S House in Mecca, (once in one's life, if possible financially and healthwise.)</p> |
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IHSAN

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The attitude to have for the daily internal/external jihad--toil and struggle against evil in order to worship ALLAH alone--when one does and says things knowing that ALLAH is personally watching and listening to one, even though that one can't physically see ALLAH at any relative point in time or space.

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AL-ISLAM

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The process of surrendering one's autonomous authority/power to ALLAH's, and submitting one's will to the will of ALLAH, in order to obtain the Peace of ALLAH (Contentment in whatever situation /environment one happens to be in) Metaphorically causing one to be one with ALLAH--one is united with ALLAH through GOD-Consciousness.

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FOR ALLAH'S SAKE

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A TRUE BELIEVER

SECTION 1: PRACTICES

The first practice of a Muslim, per se, is to openly declare the Sha-ha-da-tain: ASH-HA-DO-AN-LA-E-LA-HA-IL-LA-LAH. WA-ASH-HA-DO-AN-NA-MU-HAM-MA-DAR-RA-SOOL-LU-LAH. Translated: I openly bear witness that there is no God except Allah. And I openly bear witness that Muhammad is the Messenger of Allah.

This implies that the reverter believes in the divine messages of all of Allah's Prophets, and the Scriptures that they brought, taught, and lived. Especially the undisputable truth that is found in the so called Old Testament, the Psalms, and the New Testament, as verified by the Holy Qur'an. ONLY THE ARABIC IS THE QUR'AN.

When said and held sincerely this purifies one of all of one's past sins. It is part of the Islamic form of baptism and it symbolizes that the thoughts of the reverter (one who gets back in tune with Allah) are now on a clean slate.

Note; similarities: THE HOLY BOOK; THE HOLY BIBLE; THE INTERLINEAR BIBLE: Exodus 20:1-7. Deuteronomy 4:1-44; 5:1-11, 22-33; 18. Matthew 7:15-29; 21:1-11, 28-46. John 14:1, 6-11, 15, 20-25, 28, 31; 15:10-15; 17:1-12, 17. and Romans 10:10-21.

THE HOLY QUR'AN: 2:104-109. 16:97-106. 25:47-57. 33:40-48. 46:10. 61:6-9. and 96:1-5.

The second practice of a Muslim, per se, is to perform the ritual bathing called ghusl. It is a complete shower. It is part of the Islamic form of baptism and it symbolizes that the words and actions of the reverter are now on a clean slate. (And this may also be done as the reverters first act of practice.)

Note; THE HOLY QUR'AN: 4:43-48. 21:30. 24:41-46. and 25:47-57.

SALAWAT/SALAH/SALAT (PRAYER{S}/WORSHIP SERVICES)

A Muslim is required to make Salawat (Prayers/Worship Services) five times per day, preferably in congregation. There are five periods during the day in which the obligatory services must be held. Each period is announced by a call to the Prayer/Worship Service. And it takes about 1/2 hour after one is cleaned up, and released to the service to do each of them.

Note; similarities: THE HOLY BOOK; THE HOLY BIBLE; THE INTERLINEAR BIBLE: Numbers 10:1-3. Exodus 29:4; 30:17-21; 40:9-12, 30-32. Leviticus 8:6; and 14:8-9.

THE HOLY QUR'AN: 4:3. 5:7, 58. 20:11-12. and 62:9.

SAHIH AL-BUKHARI, Vol. 1, Book #11.

All of the services are to be performed in an area that is free from any graven image (includes pictures of animate being{s}), statue, etc. There is no need for any furniture, some mats for individual worship would be needed for one to sit on/pray on. A rug that is large enough to accomodate the worshippers will be okay. The salawat of the 'Eids are to be done outside weather permitting.

The Salawat are made while facing the House of Allah; in Mecca, Saudia Arabia.

Note; similarities: THE HOLY BIBLE: Daniel 6:10. I Kings 8:10-62. and Jonah 2:4.

THE HOLY QUR'AN: 2:135-147. 17:1. and 106:3-4.

The time periods for the services are found in THE HOLY QUR'AN:
11:114. 17:78-82. 20:130. and 30:16-19. By tradition this has come
to mean:

FAJR (DAWN): In the early morning from the time of first light until
the sun starts to appear on the eastern horizon. True dawn is when the
first hint of pink appears on the eastern horizon under the bright blue
band of day.

DIUR (EARLY AFTERNOON): It starts after the sun has made a 15 degree
decline from its zenith, until it is about 3/4ths of the way to
setting.

'ASR (LATE AFTERNOON): It starts immediately after the Dhur period and
lasts until the sun touches the horizon.

MAHGRIB (SUNSET): It starts as soon as the sun has disappeared from
the western horizon and lasts until the dark of night has replaced all
of the twilight.

'E(I)SHA (LATE NIGHT): It starts immediately after the Mahgrib period
and lasts up until the time for the Fajr Salah.

One receives more blessings for doing one's salawat (plural) or salah
at the start of its period. And also for performing it in congregation.

In an unusual set of circumstances that are beyond the control of the
worshipper the worshipper can do the early afternoon and the late
afternoon in the same time frame, one after the other, with the normal
number of units for each. The worshipper can do the same for the
sunset and night services. The one who is traveling any distance that
will cause one to feel tired can do the same. Except a traveller can
shorten the number of units to two for the salawat that require four
units.

Note; THE HOLY QUR'AN: 4:101-103.

SAHIH AL-BUKHARI, Vols.: 1, Book #8; and 2, Book #20.

Each service requires that several units of su-ju-d (prostrations) be
made.

Note; similarities: THE HOLY BOOK; THE HOLY BIBLE; THE INTERLINEAR
BIBLE: Genesis 17:3. Numbers 20:6. Joshua 5:14. I Kings 18:42.
Nehemiah 8:6. and Matthew 26:39.

THE HOLY QUR'AN: 2:43. and 22:77.

At the end of the services individual supplications are made.

Note; similarities: THE HOLY BIBLE: I Kings 8:54.

THE HOLY QUR'AN: 2:201.

Men are highly encouraged to have their head covered for the salawat. Women must have theirs covered in assemblies of mixed sexes, when there are in the assembly members of the opposite sex that can be morally married to them. A person's culture would determine the type of head covering that would be worn. For the men it would be like a cap (kufi etc.) or a turban, or a shawl. The women would wear a shawl or a scarf type headcovering.

SALATUL-JUMU'AH

On the Islamic Lunar Calendar's weekday named Jumu'ah there is a special service held by the Muslims, per se, during the period of Dhur. It is called the Sa-la-tul-Ju-mu'ah. This service should last about an hour. It contains a lecture on anything that the community needs to hear in order for it to conduct an Islamic lifestyle in its present, and hoped for future environments.

Note; similarities: THE HOLY BIBLE: Nehemiah 8:4-6.

THE HOLY QUR'AN: 62:9-10.

See: SAHIH AL-BUKHARI, Vol. 2, Book 13, pgs., 1-30.

Participants are to take a shower, and anoint their heads with 100% pure essential fragrance oil before attending the Sala-tul-Jumu'ah. Some fragrances are all oil but they may be watered down with oil that is not 100% fragrance oil. Incense may be used to scent the meeting area for the salah.

The few excuses for missing this are: bedridden; out of town (not in a town where this is performed when it is time for it); menstrual/or post partum bleeding; and in involuntary circumstances that are beyond one's control that prohibit that one from participating.

SAHIH AL-BUKHARI, Vol. 2, Book #13.

HOLIDAYS

There are only two holidays that are observed by the Muslims, per se, e.g. the 'Ei-dul-Fitr, and the 'Ei-dul-Ad-ha.

Each has a morning Prayer/Worship service, after sunrise, preferably outside on the first day of each 'Eid (Id). This is immediately followed by a picnic where gifts are given to the children.

It is forbidden to fast on the first day of each 'Eid (Id).

These socio/religious celebrations stress the reuniting/strengthening of the social bonds. In their rites one is to ask forgiveness from the one/those who have been offended by that one, and the offended are

urged to forgive their offender(s). They also stress sharing the spirit of the festivities by sharing the food of the feasts with the sick and shut-in (inmates included), especially family members.

For more information see: DEFINITIONS.

CLASSES

There are two types of classes that need to be held: Ta-'a-leem; and Qur'an/Arabic. There is no set time frame or date for either of them. In ta'aleem problems in any and every facet of life is discussed and Allah's guidance is sought for the answer or principle that will yield an answer. Qur'anic Arabic will be emphasized in the Qur'an/Arabic Class.

JANAZAH (ISLAMIC FUNERAL)

A Muslim is to be buried A. S. A. P. within 72 hours after death. There is to be no autopsy or embalming. For decontamination only contagious fluids/related infected body parts can be removed and disposed of.

The body is to be washed a minimum of three times (any odd number after that until it is clean) by muslims; who are the same sex as the body. Essential fragrance oil is to be used in the water for the final wash. Then essential fragrance oil soaked cotton balls are to be placed in all orifices including the armpits. The hair should be unbraided brushed and combed, for women it may again be braided into three braids.

The body is to be towel dried then the body is to be wrapped in three pieces of 100% pure fragrance oil scented, unsewn/unhemmed white cotton for men, use five pieces of cotton for women (each must be large enough to cover the whole body).

The nearest Islamic Center or Masjid will need to be contacted so that the Ja-na-zah can be properly performed, and the person's body can be buried in an Islamic manner. There is no need for an expensive coffin. The person MUST be buried in an Islamic cemetery or a plot set aside for Islamic burials.

SEE: SAHIH AL-BUKHARI, Vol. 2, Book 23, pgs. 186-270.

DIETS

Muslims do not eat pork, except under life threatening conditions. Muslims are not to handle pork in any way, shape, form, or fashion, except in an state of being where that is the only available food source that can be utilized to stave off imminent death.

Muslims CAN NOT eat food that is slaughtered in unapproved manners, e.g., by: falling, being gored to death, a violent blow, or killed by animals other than those sent to kill them by muslim hunters who have pronounced the solemn words for them to kill the prey. Muslims do not eat animals and birds of prey, e.g., cats of all types, dogs, hawks, etc. Nor can Muslims eat food that has been consecrated to a false god.

Note: THE HOLY QUR'AN: 2:168, 172-173. 5:1-5, 87-88, 93, 96. 6:118-121, 145. 10:59-60. and 16:114-117. Section 1: DEFINITIONS

SECTION 2: DEFINITIONS

ALLAH: (^{اَللّٰهُ}, ^{اَللّٰه} ; from the root ^{اَله}, God); n.: "The proper name applied to the Being who exists necessarily by Himself." It comprises "all the attributes of perfection. The word has neither feminine nor plural and has never been applied to anything other than the Unimaginable Supreme Being. The word ^{اَللّٰه} has no corresponding word in English or in any language of the world." 1

"Allah, God (as the One and Only); II to deify (o s.o.), make a god of s.o. (o) V to become a deity, a godhead; to deify o.s." 2

"God. Throughout the Hebrew Scriptures two chief names are used for the one true divine Being--Elohim, commonly translated God in our Version, and Jehovah, translated Lord. Elohim is the plural of Eloah (in Arabic Allah), a form which occurs only in poetry and a few passages of later Hebrew (Neh. ix. 17; 2 Chr. xxxii. 15)." Note that ELOHA is misspelled as Eloah.

"The etymology is uncertain, but it is generally agreed that the primary idea is that of strength, power to effect; and that it properly describes God in that character in which He is exhibited to all men in His works, as the creator, sustainer, and supreme governor of the world."

"The plural form of Elohim has given rise to much discussion. The fanciful idea, that it referred to the Trinity of Persons in the Godhead, hardly finds now a supporter among scholars. It is either what grammarians call the plural of majesty, or it denotes the fulness of divine strength, the sum of the powers displayed by God." 3

" ^{אֱלֹהִים} emphat. st. ^{אֱלֹהִים} m. Ch. i. q. Heb. ^{אֱלֹהִים} God, generally." 4

" ^{אֱלֹהִים} "...m. God (Arab. ^{اَللّٰه}, ^{اَللّٰه}, with art. ^{اَللّٰهُ} of the true God)." "In imitation of the Aramaean usage, the singular form is only used in poetry and in the later Hebrew; the plural of majesty, occurs, on the other hand, more than two thousand times. The singular is used - (1) of any god." "(2) mostly of the true God, ^{κατ' ἐξουσίαν}, for ^{אֱלֹהִים} ^{אֱלֹהִים}. Deu. 32:15; Ps. 50:22, and forty times in the book of Job."

"Pl. אֱלֹהִים "...used in Hebrew - (A) in a plural sense - (1) of gods or deities in general, whether true or false. (2) once applied to kings,...Ps. 82:1, especially verse 6."

"Note. Not a few interpreters, both ancient and modern, have regarded אֱלֹהִים as also denoting angels..., and judges.... (6) with the art. אֱלֹהֵינוּ is GOD, Καὶ εἷς ὁ θεὸς, the one and true God; Arab. اللَّهُ, in the well - known phrase "لَا إِلَهَ إِلَّا اللَّهُ" (There is no God except Allah). "Deu. 4:35." 5

The Creator of everything and everybeing. The only Being to be feared, and obeyed. The all wise, true, and living God. The command in and for all things belongs to Him alone. 6

SOURCES: ALLAH

1. Vocabulary of the Holy Qur'an, by Dr. Abdullah Abbas Nadwi; 2nd Print, Chicago 1986, p 42.
 2. Arabic - English Dictionary, by Hans Wehr, edited by J. M. Cowan 3rd edition, p 24.
 3. Smith's Bible Dictionary, Unabridged, by William Smith, LL. D.; 15th printing March 1980, p 212.
 4. Gesenius' Hebrew - Chaldee Lexicon to the Old Testament, by H. W. F. Gesenius, translated by Samuel Prideaux Tregelles, LL. D.; numerically coded to Strong's Exhaustive Concordance; reprinted December 1992 by Baker Book House, p 48, #426.
 5. Op cit. #4; p 49, #433.
 6. THE HOLY BOOK (The Arabic Bible); THE INTERLINEAR BIBLE; and THE HOLY BIBLE (O. K. J. V.): Genesis 1. Leviticus 26:6. Numbers 6:26. II Chronicles 7. Job 27:3. Psalms 45:27; 68; 89:5-17. Proverbs 3:4-8, 19-20. Ecclesiastes 12. Isaiah 40:18-31, 42:1-12, 43:1, 6-13, 25-28; 44:6-9, 24-28; 45; 46:5, 9-11. Matthew 21:9-12, 31-46. Mark 10:17-27, 37-40; 12:28, 34; 13:19, 31-37. Luke 18:18-27; 20:21; 22:36-43. John 5:19-21, 23-25, 30-38, 43-47; 6:46; 7:14-19; 8:26-40; 9:3, 31-33; 10:25, 29, 34-38; 12:44-50; 14-1, 10-11, 20-25, 28, 31; 15:10-15, 20-21; 17:3-4, 11-12, 15-26. Acts 2:22. Romans 1:1, 7, 16-25; 2:11; 3:4; 4:3, 16-22; 8:27-28, 31; 9:4-6, 14, 20, 26; 10:1-3, 13-17; 11:1-4, 14-36; 12:1-5; 13:1-10; 14:1-8, 11-13; 15:6-16, 32-33; 16:20, 25-27. I Corinthians 7:17-24. II Corinthians 1:1-5, 21-23; 13:11-14. Philippians 4:6-9. I Thessalonians 5:9, 11-23. I John 5:2-4. Revelations 3; 4:8-11; 11:13-17; 14:7, 12; 16:7, 11; 18:5-8; 19:4-6; 21:1-8; 22:1-9, and 18-19.
- THE HOLY QUR'AN: 1. 2:19-22, 28-29, 107, 164, 172, 254-256, 284-286. 3:6, 14, 27. 4:1. 5:20. 6:60, 73, 95-98. 7:11, 54. 9:33. 10:104-106. 12:37-40. 13:2-3, 13, 17. 14:32-33. 16:4, 70-79. 17:110-111. 18:37. 20:132. 21:25-50, 94-111. 22:1-10, 18. 23:12-14, 86-89. 24:45. 25:54, 61-62. 29:49. 30:20-22, 27. 31:11. 35. 36:38-40. 40:57. 42:10-18. 45:3-4. 46:33 48:28. 49:16.

51:20-21. 55:6. 56:60. 57:9. 59:24. 61:9. 67:2, 21. 77:20-22.
79:42-46. 112. 113. and 114.

AL-ISLAM (السَّلَام، السَّلَامَة) well being, farewell greeting, (السَّلَام، السَّلَامَة), to and or for the Islam (Peace)); n.: specifically (السَّلَام، السَّلَامَة), (الإسلام، الإسلام); from the root سلم, saved, to be in sound condition, well, without a blemish"; v.n.: The only universal process ordained by Allah for man to use as a way of Allah guided and centered life (religion). It is the name of one of His attributes (السَّلَام، السَّلَامَة) and He (Allah) is called the God of Peace via this attribute (إله السَّلَام، إله السَّلَام). 1

As it pertains to Allah it denotes/connotes Him as being the source of these states of being. The term as-Salaam for/as al-Islam is used more than fifty five (55) times in the Holy Book.

For His made man to achieve some and or all aspect(s) of these states of being, and to perfect oneself in living according to the laws of these states of being man must totally and unconditionally: (1) surrender to His power and authority in all aspects of life; and (2) submit to His will in all aspects of life. 2

It's specific essences are for man to:

According to a hadith (reported saying) of the Holy Prophet Muhammad (s.) he said: "Islam is based on five principles. And belief is both saying and acting, and it increases and decreases. Allah revealed the following verses concerning the subject: 'That they may add faith to their faith.' (48:4) 'And We increased them in guidance.' (18:13) 'And Allah increases in guidance those who walk aright.' (19:76) 'As for those who accept guidance, He (i.e. Allah) increases their guidance and bestows on them their piety.' (47:17)"

Note: Sahih Al- Bukhari, Vol. 1, Book #2, pgs. 15-49.

The five principles of al-Islam are for one to:

(1) Openly declare that there is no God except Allah, and that Muhammad is the Messenger of Allah.

Note; similarities: THE HOLY BOOK (The Arabic Bible), THE HOLY BIBLE, THE INTERLINEAR BIBLE: Genesis 12:1-4; 16; 17; 21:1-21; 22:1-19; 25:7-9. Exodus 20:1-7. Deuteronomy 6:1-13. Matthew 7:21-29; 8:5-13; 26:36-44. Mark 12:28-34. John 17:1-4, 6, 11-23, 26. Romans 1:16-32; 2; 10:10-21. I Timothy 2. II Timothy 1:1-9; 2:1-10 and 15-17.

THE HOLY QUR'AN: 2:2-3, 177, 255. 4:58-65. 25:61-76. 33:34-36. and 112.

(2) Establish the five daily obligatory Salawat (الصَّلَاة) Prayers and Worship services.

Note; similarities: THE HOLY BOOK, THE HOLY BIBLE, THE INTERLINEAR BIBLE: Numbers 10:1-7. I Samuel 12:23. II Samuel 7:27. Psalm 40. Ezra 6:10. Nehemiah 1:6; 11:17. Jeremiah 7:16; 11:14. Daniel 9:21. Matthew 21:22. Luke 6:12. Acts 1:14; 6:1-6. Romans 12:12. and Colossians 4:2.

THE HOLY QUR'AN: 2:3. 11:110-115. 17:78-84. 20:129-132. 30:12-27. and 62:9-11.

(3) Pay the Poor's Due Tax called Zakah or Zakat (الزكاة).

Note; similarities: THE HOLY BIBLE: Genesis 14:20. Leviticus 27:30-31. Numbers 18:24-28. Deuteronomy 12:6, 11, 17; 14:22-28; 26:12. II Chronicles 31:5-6, 12. Nehemiah 10:37-38; 12:44; 13:5, 12. Amos 4:4. Malachi 3:8-10. Matthew 23:23. Luke 11:42; 18:12. and Hebrews 7:5-9.

THE HOLY QUR'AN: 2:3, 43, 83, 110, 177, 277. 3:92. 4:77, 162. 5:13, 58. 7:156. 9:5, 11, 18, 60, 71. 19:31, 55. 21:73. 22:41. 23:4. 24:37. 27:1-3. 30:39. 31:1-4. 33:33. and 92:18.

See: Sahih Al-Bukhari, Vol. 2, Book 24, pgs. 275-338.

(4) Fast during the Islamic Lunar Month of Ramadhan. (صوم رمضان)

Note; similarities: THE HOLY BIBLE: I Kings 21:5, 27. I Samuel 7:6; 31:13. II Samuel 1:12. I Chronicles 10:12. Nehemiah 1:4; 9:1. Judges 20:26. Psalms 35:13; 69:10; 109:24. Isaiah 58:3-6. Joel 1:14; 2:12, 15. Jeremiah 14:12; 36:6. Daniel 6:18; 9:3. Zechariah 7:5; 8:19. Matthew 4:2; 6:16-17; 15:32; 17:21. Mark 2:18-19; 9:29. Luke 2:37; 5:33; 18:12. Acts 14:23; 27:9, 33. I Corinthians 7:5. II Corinthians 6:5; and 11:27.

THE HOLY QUR'AN: 2:183-189. and 33:35-36. See: Sahih Al-Bukhari, Vol. 3, Books #: 31 for Fasting; 32 for Tarawih; and 33 for I'tikaf.

(5) Make the Hajj (الحج البيت الله) Pilgrimage to the House of Allah called the Ka'ba(h) in Meccá, Saudi Arabia at least once in one's life. Only if and when that one can financially and physically afford to so do.

Its general application is found in the Judeo-Christian concepts of "religion."

Note; similarities: THE HOLY BIBLE: Genesis 47:9. Exodus 6:4. Psalms 5:7; 84; 99:9; 119:54; 132:7; 138:2. Isaiah 27:13; 60. Ezekiel 21:2. Haggi 2:1-9. Jonah 2:4. John 4:20. Acts 8:25-27; 24:10-22. Revelations 3:12; 21:2, and 10.

THE HOLY QUR'AN: 2:125-130, 158-163, 189-203. 3:96-97. 5:2-3, 98-100. 9:3, 19. 22:26-37. and 89:2.

The term al-Islam carries all of the meanings of "to be safe and sound, unharmed, unimpaired, intact, safe, secure; to be unobjectionable, blameless, faultless; to be certain, established, clearly proven (fact); to be free;"... "II to preserve, keep from injury, protect from harm,"... "save"... "to hand over intact"... "to hand over, turn over, surrender;" ... "to submit, resign o.s.;"... "to grant salvation;" 3

" **לָמַד** fut. **לָמַדְתָּ** - (1) To be whole, sound, safe.... (2) to be completed, finished.... (3) denom. from **לָמַד** to have peace, friendship with any one.... Hiphil - (1) to complete, to execute... to make an end of a thing.... (2) to make peace with any one (Arab **سالم** id.) ... but followed by **לָמַד** to submit oneself by a treaty of peace... (compare Arab. **سلم** Conj. IV., to submit oneself to the dominion of any one; specially to commit one's affairs to God; followed by **إلى**; whence **إسلام**, obedience or submission to God and to Mahomet; hence, true religion, meaning Mahometanism)." 4

"Note: **الاسلام** with the definite article, is synonymous with **الإسلام** as the meaning of the religion of the Muslims, because it is a religion of self resignation or submission (LL)." 5

SOURCES: AL-ISLAM (AS-SALAAM)

1. Vocabulary of the Holy Qur'an, by Dr. Abdullah Abbas Nadwi; 2nd Print, Chicago 1986, pgs 278 - 282.

2. THE HOLY BOOK (The Arabic Bible); THE HOLY BIBLE: Leviticus 3:9; 4:10. Numbers 6:18; 25:12. I Kings 20:18. II Kings 9:17, 19, 22, 31. II Chronicles 7:14. Esther 10:3. Job 25:2. Psalms 29:11; 34:14; 35:20; 37:11, 37; 72:7; 85:8, 10; 120:6. Proverbs 12:20 Isaiah 9:6, 7; 32:17, 18; 33:7; 38:17; 45:7; 52:7; 57:1-2; 59:8. Jeremiah 8:15; 12:5; 14:19; 28:9; 33:6. Lamentations 3:17. Ezekiel 7:25. Nahum 1:15. Haggai 2:9. Zechariah 6:13; 8:16, 19; 9:10. Malachi 2:5-6. Matthew 5:1-20. Luke 1:79; 2:14; 10:6. John 12:27-30. Acts 10:36. Romans 3:17; 10:15; 14:19; 15:33. I Corinthians 7:15. II Corinthians 13:11. Ephesians 4:1-6; 6:15. Philippians 4:9. II Thessalonians 3:16-17. II Timothy 2:22. Hebrews 7:2; 12:11, 14. James 3:13-18. I Peter 3:11. I John 2:1-6. and Revelations 6:4.

THE HOLY QUR'AN: 2:62, 104-141, 177, 189. 3:19-20, 31-120. 4:70-87, 116-126, 152-175. 5:1-4, 68-72, 104-105, 112-123. 6:61-94, 125-126, 155-165. 7:100-129. 9:29-35, 73-78, 111-112, 119-122. 10:68-92. 11:9-24. 12:94-111. 15:1-25. 16:74-89, 92-109, 118-128. 21:50-112. 22:30-35, 49-57, 62-78. 27:17-44, 80-93. 28:43-60. 29:41-51. 30:41-57. 31:1-34. 33:35, 36. 39:10-35, 42-60. 41:33-43. 42:13-15. 43:57-89. 46:11-20. 48:28-29. 49:17. 51:24-51. 61:1-9. 68:34-50. and 72:6-23.

3. Arabic - English Dictionary, by Hans Wehr, edited by J. M. Cowan; 3rd edition, pgs 424 - 426.

4. Gesenius' Hebrew - Chaldee Lexicon to the Old Testament, by H.W.F. Gesenius, translated by Samuel Prideaux Tregelles, LL. D.; numerically

coded to Strong's Exhaustive Concordance; reprinted December 1982, by Baker Book House, pgs 829 - 803, #7999.

5. Op cit. #1; p 281.

MUSLIM (*مسلم*, from the root *سلم*); v.n.: Anyone who either professes al-Islam as that one's way of life (religion) and or who practices it as a peaceful way of life solely for Allah's sake. This title was first applied to Allah's Prophet Ibrahim (Abraham). It was used by Him to label His chosen and sent Prophets/ Messengers, and their sincere followers.

It is an arabic word, its GENERAL use is for anyone who accepts the fact that there is only one true Deity (God, Higher Power etc). This Deity has a name that comprehends all of His names (attributes, character, personality, etc.), e.g., ALLAH. And that Allah will usher in and rule over the Day of Judgment. He is to be acknowledged, and obeyed in this life.

Its SPECIFIC use is for those who openly profess the Shahadatain (Two statements of witnessing), after understanding what these two statements connote and denote. They are: I bear witness that there is no Deity (God) except Allah; and I bear witness that Muhammad is the Messenger of Allah.

SOURCES: MUSLIM

Implied:

THE ARABIC BIBLE (The Holy Book); THE INTERLINEAR BIBLE; and THE HOLY BIBLE (O. K. J. V.): Genesis 12:1-5. 15:1-18. 16. 17. 18:1-19. 21:1-21. 25:5-16. Exodus 12:30-51; 19:5; 20:6; 24:1-7. Numbers 9:23; 14:24. Deuteronomy 5; 6; 7; 8:1-6; 18. Joshua 14:6-14; 22:2; 24:24. Judges 17:1-6. I Kings 3:14. II Kings 18:6; 21:8. Nehemiah 1:5. Psalms 1:2; 18:44; 25:10; 99:7; 103:17-21; 111:10; 112:1; 119:2-10, 15-16, 22, 30-33, 44-45, 55-56, 59-60, 72, 77, 84, 87, 97, 100-102, 104-106, 109, 112, 129, 166-168; 143:10. Proverbs 3:1-9, 33; 19:16; 28:7. Isaiah 1:19; 42:1-11. Jeremiah 7:23. Ezekiel 18:1-23; 33:14-16. Daniel 7:27. Matthew 5:1-20; 6:24; 12:46-50; 13:1-52; 15:21-29; 21:33-46; 26:31-44. Mark 2:14; 3:31-35; 4:1-34; 14:27-39. Luke 1:6; 6:46-48; 8:21; 11:12, 28; 12:37-38; 22:24-46. John 8:26-58; 9:4; 10:1-16, 27; 12:30-36, 42-50; 13:4-28; 14:7-31; 15:10, 14-26; 16:1-27; 17:3. Acts 2:22. I John 1:5-10; 2:3-7, 15-17, 27; 3:18, 22-24; 4; 5:2-3. II John 6:9. Hebrews 5. and Revelations 22:7, 14.

Specific:

THE HOLY QUR'AN: 2:62-66, 112, 122-138, 143, 158-167, 177, 208, 254-257. 3:19-20, 45-71, 80-85, 95-120. 4:92-93, 125, 144, 150-175. 5:4, 13-29, 44-89, 113-118. 6:14, 68-94, 163. 7:26, 126, 158-181. 8:59-64. 10:72, 84, 90, 93-103. 11:14. 12:101. 15:2. 16:81, 87-89, 101-109. 17:85-95. 21:51-93, 108. 22:16-18, 34, 78. 23:1-68. 26:192-220. 27:22-44, 81, 91. 28:48-56. 29:45-51. 30:17-40, 53.

31:22. 33:5-40. 37:75-148. 39:12, 54. 40:66, 78. 41:33. 43:69.
45:12-22. 46:15. 49:14. 51:36, 50. 53:26-52. 58:20-22. 66:5.
68:35-40. and 72:14.

AS-SA-LAA-MU-ALAIKUM (*السلام عليكم*): The arabic greetings indicating that the speaker is hoping that the Peace that only Allah can give is upon the recipient. The first two phases of this greeting are one of Allah's names, e.g., AS-SAJAAM (The Originator of Peace).

'EIDUL-ADHA: The recurring festival of happiness celebrating the Holy Prophet Abraham's/Ibrahim's (a.) willingness to sacrifice his only son (Ish'-ma-el/Isma'il) whom he loved dearly and had prayed for. And it symbolizes the triumph of the progress of the social man towards Allah guided self perfection. It occurs on the 10th of Dhu-al Hajj (a lunar based Islamic month), and it is the first day after the Hajj ends.

It is forbidden to fast on its first day.

The festivities last for four days.

Sacrificial animals are slaughtered for atonement. The meat is divided into thirds: 1/3 for the owner; 1/3 for close friends, and family members outside of the household; and 1/3 for the poor in the society. Gifts are given to the children.

The socializing aspect of the 'Eid helps one and the society to see where that one is in that one's capacity to break down all harmful social barriers as guided by Allah, e.g., classism, racism, etc.

At some point in time a communal feast is held to show gratitude and thanksgiving to Allah. It allows the poor to have a sumptuous meal, and the companionship of all segments of the society. Its principles symbolizes the triumph of the social man by giving each one insight as to how to live with, and interact with one another each day.

NOTE; Similarities: THE HOLY BIBLE: Genesis 16:1-12; 17:5-26; 21:1-5, 9-21; 22:1-19. Romans 12:1-8. Galatians 6:4-10. and I Thessalonians 5:12-22.

THE HOLY QUR'AN: 2:124-130, 158, 196-203. 19:54-55. 21:85-86. and 37:83-111.

NOTE: FOR THE TWO 'EIDS SEE: THE HOLY QUR'AN 2:2-3, 189, 196-209. 5:97-98. 22:26-38, 65-72. and 108. And SAHIH AL-BUKHARI, Vol. 2, Books: #15, pgs. 36-56; and #25, pgs. 339-343.

'EIDUL-FITR: The festival of happiness celebrating the completion of the Fast of Ramadhan, it occurs the first day after the Islamic Lunar Month of Ramadhan. It is forbidden to fast on this day.

The festivities last for three days.

A special tax is levied (Zakatul-Fitr), and must be paid by everyone before the ceremony begins. It is to be distributed to the poor in the society, with no less than three people receiving a portion of it.

The socializing aspect of the 'Eid helps one and the society to see where that one is in that one's capacity to break down all harmful individual, internal barriers as guided by Allah, e.g., classism, racism, gluttony, greed, sloth, etc. Its principles symbolizes the triumph of the individual over ones appetites, lusts, ignorance, etc.

IHSAN: The Holy Spirit asked the Holy Prophet Muhammad (s.): What is Ihsan?

The meaning of his answer is: The attitude (reverential, meditative) that a sincere person adopts in one's daily lifestyle. Knowing that one is physically in the presence of one's Creator, and under His scrutiny. This helps to keep one focused religiously in all aspects of one's life. Note: THE HOLY QUR'AN 67:26.

IMAN (Faith): The Holy Spirit asked the Prophet Muhammad (s.): What is Iman? He replied:

(1.) To have faith (belief) in ALLAH (as the only true Deity, God, etc., e.g., the only Being to be worshipped and obeyed), and that he (Prophet Muhammad {s.}) is the Messenger of Allah (the promised prophet, and the seal of the Prophets).

Note; similarities: THE HOLY BOOK, THE HOLY BIBLE, THE SEPTUAGINT BIBLE, THE INTERLINEAR BIBLE: Genesis 1; 12:1-5; 15:1-18; 16; 17; 18:1-19; 21:1-21; 37:25. Exodus 9:3. Leviticus 26:6. Numbers 6:26. Job 27:3. Psalms 45:27; 68; 89:5-17. Proverbs 3:4-8, 19-20. Ecclesiastes 12. Isaiah 21:7, 13-16; 22:14; 40:18-31, 42:1-12, 43:1, 6-13, 25-28; 44:6-9, 24-28; 45; 46:5, 9-11. Jeremiah 3:2; 11:20; 25:24. Daniel 2:19. Amos 3:7. Matthew 5:1-20; 7:13-28; 10:24-42, 15:1-13; 21:9-12, 31-46; 11-15; 26:36-39. Mark 7:1-13; 10:17-27, 37-40; 12:28-34; 13:19, 31-37; 14:32-36. Luke 2:41-52; 3:16-18; 12:47-53; 18:18-27; 22:36-43; 24:13-19; 22:35-44; 24:13-21. John 5:19-25, 30-38, 43-47; 7:37-52; 8:26-40; 10:16-18, 22-39; 12:44-50; 14:8-10, 15-31. 15. 16:1-15. 17:1-4, 10-14, 17-18, 20-23, 26; 20:10-17. Acts 2:22. Romans 1:1, 7, 16-25. I John 5:2-4. Revelations 3. and 22:1-9, 18-19.

THE HOLY QUR'AN: 1:1-4. 2:1-10, 21-31, 47-64, 104-121, 130-143, 153-168, 174-179, 255-260, 284-285. 3:1-9, 14-63, 92-109, 156-164, 179-190. 4:1, 26-33, 36-42, 60-70, 79-80, 85-90, 105-115, 122-126, 153-159, 163-172. 5:15-50, 60-87, 109-120. 6:42-67, 71-109. 7:3-39, 54-64, 152-162, 170-174, 182-197. 16:29:41-52; 98-105. 56:57-87. 80:17-42. 100:6-11. 112. 113. and 114.

(2.) To believe in Allah's Angels.

Note; similarities: THE HOLY BIBLE: Genesis 19:1. 22:11; 24:7, 40. 28:12. 31:11-12. 32:1. Exodus 14:19. Judges 13:6. I Samuel 29:9. II Samuel 14:17; 19:27. I Kings 13:18. Job 4:18. Psalms 34:7; 35:1-6; 91:11; 104:4; 148:2. Daniel 3:28; 6:22. Hosea 12:4. Matthew 13:39-49; 18:10; 22:30; 28:5. Mark 12:25. Luke 1:13, 19, 26-35; 2:10, 21; 12:8-9; 15:10; 22:39-43. John 1:51. Acts 7:35; 11:13; 12:8-15; 27:23. Romans 1:17-18. Galatians 3:19; 4:14. Hebrews 1:4-7. I Timothy 5:21. I Peter 3:22. and Rev. 1:1.

THE HOLY QUR'AN: 2:30-34, 87, 97-102, 161, 177, 210, 248, 253, 285. 3:18, 39-47, 87, 124-125. 4:97, 136, 166, 171-172. 5:113. 6:8-9, 61, 93, 111, 158. 7:11, 20, 37, 206. 8:9, 12, 50-54. 11:12, 69-83. 15:7-8, 28-31, 51-77. 16:2, 28, 32-33, 49-50, 57-62, 101-103. 19:7-10, 17-26, 64-65. 26:192-195. 40:7-9, 15, 49-50. 42:5, 52. 53:5-10, 13-14, 21-22, 26-27. 58:22. 66:4, 6-7, 12. 70:4. 78:38. 81:19-23. and 97:4.

(3.) To believe in Allah's Prophets. (And that at some point in time during the Day of Judgment He will allow them to be intercessors for those with qualities that He will instruct them to look for in each appellant.)

Note; similarities: THE HOLY BIBLE: Genesis 1:26-31; 12:1-5; 15:1-18; 16; 17; 18:1-19; 21:1-21. Deuteronomy 18. Song of Songs (Solomon): 5. Isaiah 42:1-12.

THE HOLY QUR'AN: 2:37, 104, 124, 136, 143, 151, 253, 285. 3:39, 45, 95, 110, 144, 159, 164. 4:79-80, 136, 150-152, 164, 171. 5:3, 15-16, 19, 48, 67, 99. 6:50, 161-163. 7:143-144, 157-158, 188, 203. 8:20-21, 24. 9:33, 61, 99-100, 128. 10:1-2, 15, 47. 11:1-3, 31, 120. 12:108, 111. 13:7, 30, 38-39. 14:4-5. 16:36, 44, 82, 89, 103. 17:1, 55, 77, 94, 105. 18:110. 19:52, 97. 20:11-48. 21:47-94, 107. 22:49-51, 67, 78. 23:23-54. 24:54, 62-63. 25:7-10, 20, 32-34. 27:91-92. 28:46-47, 86. 29:18, 48-50. 33:6, 21-23, 38-40, 45-46, 50-53, 56, 69. 34:28, 46-50. 35:23-24. 36:2-4. 38:65-66, 69-70, 86-88. 39:30-31. 40:66. 41:6-8. 42:16, 23, 48. 44:5-6. 45:18. 46:9. 48:8-9, 28-29. 49:1-8. 53:1-18, 26. 57:9. 58:12-13. 59:8-10. 61:9. 62:2-4. 64:12. 65:10-11. 66:3. 68:1-4. 72:20-27. 79:45. 81:19-24. 87:6-7. 93:1-11. 94:1-8. 108:1-3.

(4.) To believe in Allah's revealed books. (In their original languages, and contents.)

Note; similarities: THE HOLY BIBLE: Exodus 17:14; 32:32-33. Deuteronomy 17:18; 31:26; 28:58. Joshua 1:8; 10:13. I Samuel 10:25. II Samuel 1:18. I Kings 11:41. II Kings 22:8-13; 23:1-3, 24. Job 19:23. Psalms 25:10; 56:8; 69:28. Isaiah 29:11-18; 34:16. Jeremiah 25:1-29; 30:2; 36:2-10; 45:1; 51:54-64. Daniel 7:10; 10:21; 12:1-4. Nahum 1:1. Malachi 3:16. Matthew 21:42. Mark 12:10, 26; 15:28. Luke 3:4. 4:17-21; 20:42; 24:27-45. John 2:22; 7:42; 10:35; 19:35. Romans

4:3. James 4:5. I Peter 2:6. II Peter 1:20; 3:16. Revelations 1:11; 5:1-5; 3:5; 13:18; 17:8; 20:12-15; 21:27; and 22:6-11, 18-19.

THE HOLY QUR'AN: 2:2, 4, 23-24, 41, 53, 75, 87, 89, 91, 97, 101, 136, 177, 185, 231, 252, 285. 3:3, 7, 20, 48-50, 58, 65, 93, 108, 138, 184, 187, 199. 4:47, 82, 113, 136, 162-163, 166, 174. 5:17, 43-72, 86, 95, 102, 104, 113. 6:19, 50-56, 91-92, 106, 154. 16:35, 44, 82, 89, 101-103. 20:2, 114, 133. 23:49, 68, 92. 26:3, 196. 41:41-43, 45. 42:3, 17, 24, 48, 52. 46:8-12, 30, 35. 53:3-10, 36-37. 55:1-2. 73:4. 75:16. 81:10, 19-21. 96:1. and 98:2.

(5.) To believe in the Last Day, e.g., Judgment Day. (with Heaven and Hell being real places for the resurrected beings to be assigned, based upon each one's own belief system as revealed to each one's prophet/leader/teacher, etc.

Note; similarities: THE HOLY BOOK; THE HOLY BIBLE; THE INTERLINEAR BIBLE: Job 14:12-15; 19:25-27. Psalms 16:9-10; 17:15; 49:15. Isaiah 25:8; 26:19. Ezekiel 37:1-14. Daniel 12:1-3, 13. Hosea 13:14. Matthew 22:23-32; 24:31; 25:1-13; 27:52-53. Mark 12:27-27; 18:27. Luke 14:14; 20:27-37. John 5:21, 25, 28-29; 6:39-40, 44-45; 11:23-25; 14:19. Acts 2:26-31; 4:1-2; 17:18, 32; 23:6, 8; 24:14-15; 26:6-8. Romans 4:16-21. and Revelations 20:4-6, 13.

THE HOLY QUR'AN: 3:30, 105-107, 145, 156-158, 185. 4:31, 40, 78, 87. 5:119. 6:2, 12, 15-16, 22-23, 30-31, 36, 51, 61, 73, 93-94, 164. 7:8-9, 29, 147, 187. 10:5, 28-30, 45-46. 11:102-108. 14:21, 48-51. 15:85. 16:38-40, 77, 84, 89, 111. 17:13-14, 49-52, 58, 71-72. 18:47-49. 19:85-86, 93-95. 20:15-16, 55, 100-112, 124-126. 21:1, 35, 38-41, 47-50, 95-97, 104. 22:1-2, 5-7, 17, 56-57. 23:16, 99-100. 24:23-25, 64. 25:11. 27:71-72, 83-90. 28:65-66. 29:5, 57. 30:12-16, 40, 55-57. 31:33. 32:11. 33:16, 63. 34:4-5, 29-30. 35:9. 36:48-53. 37:19-21. 39:13, 30-31, 42, 46-48, 60, 68-70. 40:11-12, 16-20, 59. 42:17. 43:66-67. 44:10-11, 35-42. 45:24-33. 46:20, 34-35. 50:15, 19-22, 41-44. 51:1-6, 10-14. 53:56-62. 54:1-3, 6-8, 45-46. 55:31-42. 56:1-2, 49-50. 57:11-13. 58:6, 18. 60:3. 62:8. 63:11. 64:7-9. 67:1-2, 25-27. 68:42-43. 69:13-18. 70:1-4, 6-18. 72:16-17, 25-27. 73:11-14, 17-18. 74:8-10. 75:7-15, 26-30. 76:10, 27. 77:1-15, 34-40. 78:17-20, 27-30, 38-40. 79:6-14, 34-39, 42-46. 80:33-42. 81:1-14. 82:1-5, 17-19. 83:4-12. 84:1-12. 86:8-10. 88:1-16, 25-26. 89:21-26. 99:1-8. 100:9-11. and 101:1-11.

(6.) To believe in Divine Predestination (Qad{a}r). (To believe that Allah has infinite wisdom. And that He has ordered everything in due proportion. And every thing and being having definite time spans, and immutable laws that they are governed by.)

Note; similarities: THE ARABIC BIBLE; THE HOLY BIBLE: Genesis 1:26-31; 12:1-5; 15. 16:6-15; 17. 21:1-20. Exodus 9:13-26. Deuteronomy 4:37; 7:7-8; 10:15; 32:8. Joshua 11:20. I Kings 12:15. II Kings 19:15-36. II Chronicles 6:6. Job 23:13-14. Psalms 33:12; 65:4; 78:67-72; 105:17-22; 135:4. Proverbs 16:4. Isaiah 44:1-2, 7.

Jeremiah 1:4-5. Matthew 20:16, 23; 22:14; 24:22-43; 25:34; 26:24.
Mark 13:20-22; 14:21. Luke 4:25-27; 8:10; 10:20; 17:34-36; 22:22.
John 6:37, 39, 44-45; 15:16, 19; 17:2, 6, 9; 21:23. Acts 1:7; 2:22-23,
39, 47; 3:18; 13:48; 17:26; 22:14. Romans 8:28-30, 33. I Corinthians
1:26-29; 2:7. Galatians 1:15. James 1:18; 4:7-10, 13-17. II Peter
1:1-10. I John 2:1-17. and Jude 1-4.

THE HOLY QUR'AN: 2:177, 285, 286. 3:56-57, 145, 185. 4:1, 30, 40,
123-124, 134-136, 147, 173. 5:9, 69, 98. 6:82, 120, 132, 135, 150,
160, 164. 7:42, 147, 161-174. 9:105, 121. 10:4, 26-27, 41, 61-63.
11:35. 12:56-57. 13:5, 20-21, 35. 14:27. 15:28-29, 39-43. 16:4,
22, 59-60, 97. 17:7, 15, 18-20, 85. 20:116-122. 21:94. 22:5, 17.
23:62, 72-74. 25:11-12. 26:217-220. 27:1-4, 66-68, 89-90. 28:84.
29:2-4, 7, 12-13. 30:11, 16, 44. 31:2-5. 32:14, 21. 33:63, 72-73.
34:7-8, 21, 24-26. 35:7, 18. 38:49-50, 55-56. 39:7, 10, 13, 39-40.
40:27, 38-40. 41:6-8, 46, 50, 54. 42:17-18, 22-23, 30. 45:14-15,
21. 46:13-14, 19. 47:2-3, 10-12, 36. 48:9. 52:16. 53:29-32.
54:35. 55:60-61. 59:22-24. 61:1. 64:8-9. 65:11. 66:6-7. 67:23-24.
68:34-36. 69:30-34. 70:19-23, 26. 74:32-56. 75:1-5. 76:7-11, 27.
77:16-28. 79:10-12. 82:6-14. 83:11-12, 18-36. 84:25. 95:7-8.
99:1-8. 102:1-8. and 107:1-3.

See: SAHIH AL-BUKHARI, Vol. 8, Book 77, pgs. 388-403.

JIHAD: The struggle that one exerts in all ways of life to have one's good thoughts, words, and deeds overcome one's and or someone else's evil thoughts, words, and deeds. The greatest forms are against one's self. And to tell a tyrant that according to Allah that the tyrant is wrong, and how the error can be corrected according to the word of Allah. The least desirable form is physical force which is to be used solely for the defense of self, others, property, and the obligations of the religion. It's weakest form is to have a heart-felt hate for an evil action.

Such a person will try to accomplish this with one's hands (actions); and or with one's words; and or at least hate it within one's heart.

The idea is to bring about peace without any form of extremism. And then to trust in Allah once the peace has been established. Note similarities:

THE HOLY BOOK; THE HOLY BIBLE: Exodus 21:12-36; 22; 23:1-9, 20-33.
Leviticus 24:10-23; 26. Deuteronomy 13; 18:9-13; 19; 20; 32:1-47.
Joshua 5; 6; 7; 22; 23. Judges 6; 7. II Samuel 22. II Chronicles
20:1-29. Proverbs 28:1-17; 29. Isaiah 51. Matthew 5:38-48; 10:17-42;
21:10-17; 26:36-56. Mark 14:26-52. Luke 22:24-46. John 18:1-11. I
Timothy 1; 6. II Timothy 4. and Hebrews 10:15-39; 11.

THE FIVE GOSPELS; by Robert W. Funk, and THE JESUS SEMINAR: Note it as it pertains to the above quotes from the New Testament, and Thomas' Gospel, and the references for the Holy Qur'an and Sahih Al-Bukhari.

THE HOLY QUR'AN: 2:83-112, 189-194, 243-251, 261-274. 3:129-171.
4:1-10, 43-87, 148-176. 5:12-26. 7:189-203. 9:32-55. 13:19-26.
15:80-99. 17:11-41, 53-77. 22:38-48. 23:78-118. 24:1-34.
26:192-227. 41:19-52. 43:78-89. 42:30-43. 45:12-21. 48:25. and
64:11-18.

See: SAHIIH AL-BUKHARI, Vol. 4, Book 52.

MAN: This is a neutral word as originally used in the Holy Scriptures, and the English language. And it denotes, and connotes thinking beings individually, and collectively. It comes out of the word: MIND. (No one knows what a mind looks like, or if a mind is sexual, or has color/tone.)

NOTE: Similarities; THE HOLY BIBLE: Genesis 1:26-31; 2:7; and 5:1-2.

THE HOLY QUR'AN: 2:30-39, 153-157, 211-214. 3:185-189. 4:1.
7:11-33. 10:17-22. 20:99-104, 116-128. 39:4-9. 47:29-38. 49:13.
57:25-29. and 90:1-7.

n.: Noun.

SALAH/SALAT/SALAWAT: Arabic terms meaning the prescribed prayer(s) ritual(s) used in services to praise, glorify, remember, and worship Allah. This is usually done in a congregation, and involves making prostrations (السجدة) to Allah.

All Muslims, per se, must perform these devotional acts at least five (5) times a day within stated time frames.

SALATUL-JUMU'AH: The Friday (Jumu'ah) early afternoon congregational salah that is obligatory for muslims who follow the Qur'an and the Prophet Muhammad (s.); it has very few exceptions and they are based on common sense.

SALUTATIONS: (a. s.; or a.): A-lay-hes-Salaam; May Allah be pleased with him and bless him; it is used after mentioning the name of a prophet, or angel.

(s. a. w.; or s.): Sa-lah-Allahu-alay-he was-Salaam; Allah's prayers and peace be upon him, it is used for the promised prophet of prophecy, the Prophet Muhammad (s.) after mentioning his name.

SECTS: There are sects in al-Islam but for them to be recognized by Muslims they all must adhere to the meanings of the words Iman, al-Islam, and Ihsan. Otherwise they can not enter into the Holy City of Mecca which had/has to be purged of corruption in religion. Allah condemns disunity and corruption in religion.

So long as there are no differences in these essentials of the way of life then various schools of law are permitted, and encouraged due to one's particular set of circumstances.

A muslim is not required to follow anyone's concepts dogmatically, or blindly. Al-Islam respects that aspect that Allah put into each one of us that we call sinderesis (conscience). A wise muslim respects another muslim's Allah given right to have a different view and or approach to life in most things, especially when it can be proven by the Qur'an, and the sunnah of the Prophet Muhammad ibn Abdullah (s.) as it is given or hinted at in the history of the development of al-Islam

All true muslims, per se, must follow the life example of Allah's Holy Prophet Muhammad ibn Abdullah (s.). And the guidance of the eighteen other prophets specifically made mention of by Allah in His Holy Qur'an, irregardless of their labels, sunni, shiite, etc.

Those who claim to be muslims and refuse to follow the guidance that Allah instilled in His Holy Prophet Muhammad ibn Abdullah are considered by the muslim world as hypocrites, and or non-believers, and or rejectors of faith. Allah has stated that the Muslims would split into 73 sects but only one of them would be on the right path.

The term sunni does not mean orthodox since the term implies that there is only one Allah approved conventional interpretation of ALL issues. Since the Shiite must follow the Holy Qur'an and the Sunnah of Muhammad ibn Abdullah, technically they are Sunni also.

The "founders" of the various Schools of Law taught their immediate followers to look, not into their madhhabs (schools of law), but to the evidence on which they based their opinions.

Rigid adherence was a later development through innovation, and counter to the express position of their "founders". The Islamic laws are violated when someone divides the Muslims based upon some opinions that are taken from legitimate school(s) of law.

NOTE; Similarities: THE HOLY BIBLE: Genesis 8:20-22; 9:1-17. Exodus 24:7; 34. Leviticus 26:25-46. Psalms 25:10; 105:8, 10. Isaiah 42:1-11; 54:10; 61:8. Jeremiah 7:11; 31:31-34; 44:26-27. Matthew 21:10-13, 23-46. Hebrews 8:9; 10:30-31. II Peter 2:9

THE HOLY QUR'AN: 2:136, 285. 3:84, 103-105, 152. 4:59, 150-152. 6:153, 159. 8:43, 46. 9:107. 16:92. 21:93. 22:67. 23:53. 30:32. 42:13-14. and 98:4.

THE QUR'AN: The Arabic recordings of the exact words of Allah as they were revealed by His Holy Spirit (the Arch Angel Gabriel {Jibreel}) to His Holy Prophet Muhammad ibn Abdullah (s.). And it was arranged by the Prophet Muhammad (s.) via guidance of the Holy Spirit. It is the only miracle that the Prophet Muhammad (s.) acknowledged. It is a permanent miracle, and Allah promised to protect it and to explain it.

It means the Two Recitations, e.g., Nature and Revealed Scriptures. And each of them give two recitations: (1) guidance on how to be, and its natural results; and (2) warnings on how not to be, and its natural results. His Holy Prophet Muhammad ibn Abdullah's (s.) lifestyle interpreted these recitations perfectly. From the beginning Allah chose him to be humanity's role model.

Note: THE HOLY BIBLE: Job 12:7-16; 35:9-13; 37. Psalms 8; 19. Acts 14:6-17; 17:23-30. Romans 1:16-32; 2:1-15; 10:16-18; 11:13-26. I Corinthians 2:4-7, 9-16; 11:1-16; 15:1-55, 58. James 1. 2:14-26. 3. II Timothy 3:1-9. II Peter 1:1-10; 2. I John 1:3-11; and 4:1-6.

THE HOLY QUR'AN: 2:1-5, 163-164. 3:137-138, 190-191. 6:1-2, 46, 95-99. 7:57-58, 97-100. 10:5-6, 24-25, 31-33, 101. 12:105-106, 109. 13:2-4, 16. 14:19-20, 32-34. 15:6-9, 19-25. 16:4-17, 44-47, 65-72, 79-82, 97-106. 17:12, 66-70, 94-94. 18:45-49. 21:30-33. 22:5-7, 45-46, 62-66, 73-74. 23:12-22, 68-70, 78-80, 84-49. 24:43-45. 25:48-50, 53-55. 26:7-9, 204-207. 27:60-64, 86. 28:58, 71-73. 29:19-20, 43-44, 47-51, 61, 63-64, 67. 30:7-9, 19-25, 33-37, 40, 42, 50. 31:10-11, 20-21, 29-32. 32:7-9, 26-27. 35:3, 11-14, 27-28, 44. 36:33-40, 71-73, 77-83. 39:5-6, 21-22. 40:13, 61-62, 64, 67-68, 79-82. 41:9-11, 39, 52. 42:11-12, 29. 43:9-19, 31-32. 45:3-6, 12-13. 46:10, 33. 47:13-14. 50:6-11, 36-37. 51:20-21, 47-49. 52:35-36. 53:42-55. 54:51. 55:3-8, 10-13, 19-30. 56:63-73. 57:17. 67:3-4, 13-23, 30. 71:1-25. 75:3-5, 16-19, 36-40. 76:1-3. 78:6-16. 79:27-33. 80:17-32. 82:6-12. 83:4-6. 84:20-24. 86:4-8. 87:1-5. 88:17-20. 90:4-11. 95:7-8. 100:9-11. and 105:1-5.

Its words and principles have withstood all inquiries, and the test of time without any alterations or need for apologies.

v.n.: Verbal-noun (A noun that requires action as part of its meaning.)

WA-ALAI-KU-MUS-SALAAM (وَعَلَيْكُمُ السَّلَامُ): And (the Source of Peace) Peace be upon you. The response expected from the recipient of the greetings of As-Sa-laa-mu-a-lai-kum.

SECTION 3: POINTS FOR CLARIFICATION

AL-ISLAM: (السَّلَام , السَّلَام , السَّلَام , السَّلَام , السلام , الإسلام) From the left the first four words are all used in the Holy Book (the Arabic Bible). From the left words 2, 3, 5, and 6 are used in the Holy Qur'an. Basically they are synonymous, with the definite article al (ال the) being understood in the first four words.

They and one of Allah's names (attributes) are derived from their same arabic root word (سلم). And in Him it (السَّلَام) connotes and

denotes the Originator of all of the derived meanings of Peace, Safety, Security, Well Being, etc.

This is the Arabic term for the process that one must live in order to be in tune with one's Creator, and His Creation. Al-Islam is not a new "religion". Al-Islam is the only truth that Allah has revealed, in stages, to humanity, since Adam (a.), the first "man". It's most highly evolved forms of practice are known to us through the Holy Bible (the Holy Book), and the Holy Qur'an. And Allah calls all of their sincere adherents MUSLIMS.

Allah revealed to His created man as much of Himself as man would need to know about Him, His Creation, and His and man's responsibilities, interactions, interrelationships, roles, and accountabilities to each other and His Creation.

His first revelation is creation itself. After that as His created man started to misinterpret His signs within His creation He sent His Prophets to give man the correct meaning of His signs.

For more than one fifth of the worlds population Al-Islam is both a religion, and a complete way of life.

A sincere practitioner of Al-Islam is guided by understanding Allah's revelations. And by understanding either nature and or scriptures to the point that that one willingly, and unconditionally surrenders to His Power/Authority. That one will also willingly, and unconditionally submit to His Will. One in this state obtains a major goal in life internal peace, contentment, and love for Allah, and all of His Creation. This is something that only Allah can give, and He gives it freely to every sincere, repentant, sinner.

Al-Islam speaks to man in the holistic concept. It mandates and suggests Allah given concepts and principles for His made man to use. Man will use them in order for man to be successful in this and the next life. Man MUST use the scientific approach to delve into the many aspects, and ways of life. By so doing man learns how to homogenize both forms of knowledge, the material, and the spiritual for the advancement of man's quest to perfect self.

Some of His Prophets were given His instructions on their personal lifestyle. And others were sent with messages to be conveyed in written form, and with its meanings being demonstrated in the prophets lifestyle. Each prophet who brought a revealed "book" taught his people what they could understand and implement in their lifestyle. The Books that Muslims recognize are: the Books of Musa/Moses (a.); the Books of Da'ud/David (a.); the Injeel/New Testament; and the Qur'an.

With each of His revelations certain people accepted them and at least lip professed to be an adherent of or follower of that aspect of His revelation.

Man went under different religious labels in an attempt to identify those who were making a conscious effort to abide by their Creator's

demands. These labels effectively kept the Allah fearing people apart from those who were just here living the life of the world. And through them we can trace how Allah kept/keeps His promises to and through His various prophets.

The most popularly known labels were/are the Children of Israel; the House of Israel; the Jews; Judaism; the Christians; Muslims; and al-Islam (Islam). In the Arabic their books are known as the Torah (the Old Testament); the Injeel (the New Testament); and the Qur'an, respectively.

With the revealing of Allah's word to His Anointed Prophet Muhammad (s.), via His Holy Spirit (a.) Allah ended the reasons for revelations to be sent to His made man. The Prophet Muhammad (s.) is a direct descendant of the Prophet Ibrahim (Abraham) (a.) via Ish'-ma-el (a.), and Kedar (a.).

Allah named His revelations al-Islam with His revelation to Prophet Abraham's (a.) descendant, the Holy Prophet Muhammad (s.), via his first son whom he had prayed for as an heir, and whom he loved deeply, Ish'-ma-el (a.), and his son Ke'dar (a.). At that point in time He had perfected religion for man, completed His favor upon man, and chose the (al)-Islam as man's religion.

With this final stage of revelation given to man Allah fulfilled His promise to His Prophet Ibrahim (a.) to make him a great nation. And to make his son Ish'-ma-el a great nation. It also fulfilled His Angel's (Holy Spirit's) (a.) promise to Hagar, Ish'-ma-el's mother to make her son Ish'-ma-el/Isma'il (a.) "a GREAT nation".

It fulfilled His promise to His Prophet Musa (Moses) (a.) to raise one up from among his brothers like unto him. It fulfilled Jesus' (a.) prophecy of the kingdom of Allah being "given to a nation bringing forth the fruits thereof." He was speaking of the being termed "the Comforter," e.g., the Prophet Muhammad (s.) and his unformed nation.

In Romans 10:1-8, and 10-21 the Apostle Paul makes it very clear to one who is enlightened that salvation comes to a people who believe in all of Allah's prophets and the guidance that they received from Allah. This guidance gives life to the mentally and spiritually dead. And although it may be crushed to earth for a time the sun of righteousness will rise with healing in it's wings.

This would be accomplished by Allah's word being given to a people who aren't a nation at all. This was the condition of the pagan arabs before the advent of Allah's Holy One the Prophet Muhammad (s.). And before becoming a nation and in their infancy as a nation they had no education or understanding. They were not looking for correct guidance nor asking for it. They knew that Allah was the Supreme God of their many gods. And the Prophet Muhammad's (s.) duty was to get them to understand that Allah alone was, is, and will forever be the only true God.

There was only one amongst them who was desirous of knowing Allah and His dictates, the Prophet Muhammad Ibn Abdullah (s.) whom Allah chose to hear His Word. Please note an Arabic Bible (The Holy Book) to get a better understanding of verse 17. There the words that would mean by the word of Allah (**بِكَلِمَةِ اللَّهِ**) are rendered variously either as God; or by Christ's command; or through the word of Christ.

Jesus the son of Mary (a.), who is called Christ is sometimes called in the Holy Book the Lord (**الرَّبُّ**), but he is never called the Lord (the) God (**الرَّبُّ الْإِلَهِ**) only Allah who is not Christ receives that designation. Historically there have been many Christs, and in the circles of the enlightened the Prophet Muhammad is recognized as one.

The essence of al-Islam was revealed by the Holy Spirit (a.), who appeared to the promised prophet of prophecies the Prophet Muhammad. And to his companions when the Holy Spirit (a.) appeared to all of them as a man, a stranger without any sign of travel on him. This was done in the form of a question and answer session.

The Holy Spirit (a.) asked Prophet Muhammad (s.) "What is al-Islam"? His response was: (1.) To say; I bear witness that there is no Deity (God) except Allah, and I bear witness that Muhammad is the Messenger of Allah. (2.) To perform the Salawat (ritual prayer, and worship services). (3.) To pay the Zakah (Poor's Due Tax, i.e., Tithes). (4.) To perform the Fast (Saum) of Ramadhan (an Islamic Lunar Month). And (5.) to perform the Hajj to Allah's House (pilgrimage to the Ka'bah, the first house dedicated to the worship of Allah on the earth, located in what is now known as Mecca, Saudi Arabia).

The Holy Spirit (a.) said that he was right with each response. This exchange astonished the prophets companions. After the Holy Spirit left the Prophet Muhammad (s.) told them that the stranger who was questioning him was the Angel Gabriel/Jibreel. Note: THE HOLY QUR'AN: 2:97-100. 16:101-103. 20:82. 26:192-200. 41:33. 53:1-18. and 81:15-29.

In the Interlinear Bible in The Song of Songs (The Song of Solomon) 5. we have a very good description of Allah's promised prophet. These descriptions are almost exactly the same ones that are given in the teachings on al-Islam, and in ahadith (sayings) of and about the prophet Muhammad (s.). He is named in verse 16 (**מַחְמַד**), and is said to be the Psalmist's uncle (**גַּבְרִי**).

In the semitic languages this (**מַחְמַד**) is called a plural of majesty or respect. Without the suffix for the plural of majesty (**ים**) the word is **מַחְמַד** machmud/makmud the equivalent of the Arabic mahmud. Both words consist of the letters MHMD, the way you spell **محمد** Muhammad without vowels, the way in which most semitic writing is done. And both of them come from the same root word HMD (**חַמַּד** in the Hebrew, and **حمد** in the Arabic). They carry essentially the same meaning. Emphasis is given to its meaning praised, praiseworthy, etc.

The Hebrew - English; and Yiddish - English Dictionaries let you know that the word is pronounced Machmud/Makmud and that it is the hebrew

equivalent to Mahmud, a variant of Mḥmd (Muḥammad) in the full arabic script, and vowelled.

According to the Arabs Ish'-ma-el/Isma'il (a.) grew up in the vicinity of what we know as Mecca, Saudi Arabia. It has been known down through the ages by various names, e.g., Ba'ca; Baca; Bacca; Bakka; Mekka; Makka; and Mecca.

For some unknown reason the Holy Book says that it was in the Wilderness of Paran that Ish'-ma'el grew up in. But it also states in the HOLY BOOK's book of Habakkuk 3:3-6 that "Allah came from Teman, the Holy One from Mount Paran. Selah His glory covered the heavens and his praise filled the earth...The ancient mountains crumbled and the age old hills collapsed. His ways are eternal." The Holy Prophet Muhammad ibn Abdullah (s.) received his first revelations while on a personal religious retreat on the Mountain of Light in Mecca, Saudi Arabia.

Allah's revelation was/is one and the same down through the ages. It was amended very infrequently, and only as man's potential for understanding it deemed it necessary. In the Arabic language He called His truthful revelations al-Islam (the Islam, e.g., the natural way of life), man was/is to use this as a religion.

True religion is a holistic blueprint by which man approaches life, in order to receive it more abundantly. This is done through man's perfecting self, while striving to do the same with the various social environments that man is in, e.g., family, tribe, town, etc.

Al-Islam's purpose is achieved through the sincere practice of the above, namely, to establish morality, ethics, Allah consciousness, and civility within man individually and socially. Its ideals are shown to be achievable in the annual practices and celebrations of Ramadhan (at the individual level {child-like attitude to a loved one of surrender and submission}). And the Hajj to Allah's house (at the social level {man acknowledging that man has one true God, one bloodline, one purpose, one aim, one goal, one destiny, that all men form one human brotherhood, and that the righteous form an Allah fearing brotherhood}).

By man sincerely striving to live this process called religion, according to man's personal and collective understanding, in man's social environments man becomes more acquainted with self, creation, and man's only true God (Deity, Higher Power, Force, etc.). It is the foundation of truth, morality, ethics, toleration, justice, and mercy. These concepts can only be practiced to perfection in the social arena. And it is something to be sincerely held and experienced.

In al-Islam a spouse has the right to conjugal visits with that ones incarcerated spouse. They meet like this once a month in a private room on or off of the prison grounds. This tradition has always been practiced by the socially conscious muslims. Any offspring would have to be cared for by the father or his family. Females with infants are allowed to keep them with them until they reach the age of two.

See: THE THEORY OF SOCIAL DEFENSE IN THE LIGHT OF ISLAMIC JURISPRUDENCE; by Ahmad Fathi Bahnasi; of THE SUPREME COUNCIL FOR ISLAMIC AFFAIRS, Cairo A. R. E., pgs. 74-76, and 128. And CORRECTIONS COMPENDIUM, December 1996, pg. 8; as compiled by Gary Hill, Director, INFORMATION CENTER UNITED NATIONS ALLIANCE on CRIME PREVENTION and CRIMINAL JUSTICE; in consultation with THE ARAB SECURITY STUDIES AND TRAINING CENTER, Riyadh, Saudi Arabia.

SINCERE, BELIEVING MAN MUST STRIVE TO BE PERFECT IN THE SOCIAL ARENA.

SEE: THE HOLY BIBLE: Proverbs 14:1-34. Hosea 4:1-14. THE HOLY QUR'AN: 2:122-143, 177-180. and 57:27.

I affirm that this information is true and accurate to the best of my knowledge.

Jadar Jihad Waqir

Subscribed and sworn to before me this 2nd day of January, 1997 ~~December, 1996~~ AFFIANT

My commission expires October 31, 1999.

Donna J. Henner
NOTARY



