

THE HISTORICAL EMAIL CORRESPONDENCE OF DR UMAR AZAM

Vol. 70

Manchester, UK

December 2014

RE: Updates

- Simply Creative Software

•

- 26 Jan 2009

To

- me

W/salaam

Extreme apologies for the delay, below change now done.

Jkl Emran

Website, Database and Software Consultants

Microsoft Certified Professional

T: **0800 061 2045**

E: info@simplycreativesoftware.co.uk

W: www.simplycreativesoftware.co.uk

Skype ID: simplycreativesoftware

Simply CMS & Ecommerce Solutions coming soon.....

From: DR UMAR AZAM [mailto:dr_umar_azam@yahoo.co.uk]

Sent: 15 January 2009 18:17

To: info@simplycreativesoftware.co.uk

Subject: Updates

Salam,

Please REMOVE these two sections from www.dr-umar-azam.com

1. MEDIA NOTICE

2. COMPETITIONS

Dr Umar Azam



RE: New Award

- **Simply Creative Software**

-

- 26 Jan 2009

To

- me

W/salaam

Below award added to the .com site.

Website, Database and Software Consultants

Microsoft Certified Professional

T: **0800 061 2045**

E: info@simplycreativesoftware.co.uk

W: www.simplycreativesoftware.co.uk

Skype ID: simplycreativesoftware

Simply CMS & Ecommerce Solutions coming soon.....

From: DR UMAR AZAM [mailto:dr_umar_azam@yahoo.co.uk]

Sent: 02 January 2009 22:28

To: info@simplycreativesoftware.co.uk

Subject: New Award

A.A.

Please insert the following Award code on the very first page of www.dr-umar-azam.com Thanks.

```
<!--START CANADIAN WEB AWARD DESIGNATION CODING-->  
<A HREF="http://www.canadianwebawards.com/">  
<IMG SRC="http://www.canadianwebawards.com/2008_awards/cwa_2008_big_verygood.jpg" BORDER="0" ALT="Canadian Web Award">  
</A>  
<!--/END CANADIAN WEB AWARD DESIGNATION CODING-->
```

Dr Umar Azam



asalam Alaikum

People

- **rabia qureshi**

-
- 26 Jan 2009

To

- me

Asalaam Alaikum

How are you Dr.Azam Jazak Allah Khair for sending me the attachment with the Quran

i have two really important dreams could you please translate them for me, sorry i know i ask you alot to translate them.

well my first one is that

i was im my grandmas kitchen near the back door and the fire alarm bleeped really loud. however everone just ignored it. i think i then collapsed i saw paramedics running round me quite fast could hear anything it was quite blurry then. there was no none crying either. then my body just froze- i then knew i was dying. it was hard to say it but i read the 1st kalimah in my heart and slightly moved my lips. i then psychologically went to another world. it was black but peaceful quiet. in the dream i didnt see and hear anyone in distress i only saw the faces of the paramedics.

sorry but the other dream.

i was reading the Quran. the cover of the Quran was blue i then went outside near the stairs of the school canteen. this muslim boy whos in most of my lessons was walking past. i was holding the Quran out infront of me. he walked past a picked something up from near my feet it was a white tissue (rubbish) and the moved forward and picked up some more rubbish. he was going round picking up rubbish.

im really sorry but i really want to know what they mean :) could you please translate them for me .

thank you so much may Allah (swt) help you and suport you in every way

plz could you email me back as soon as possible thank you

Share your photos with Windows Live Photos – Free [Find out more!](#)

Re: Your Dream

People

- **shazia firdose**

-
- 27 Jan 2009

To

- me

Assaalum alaikum,

Hope u remember me sir.... Shazia here. I have got two allainces for my marriage literally one from my parents side and another guy he likes me and he is approaching my parents shortly.....

Guys names are : 1. Khateeb Syed Kaleem Basha (Parents side)

2. Mazhar-ul-haq

Sir i did istikhara but iam unable to come to an conclusion who is better match for me.

Please cud u able to help in this situation.....plz do the istikhara and tell me who is the perfect match for me.

Iam unable to decide anything i dn know wat to do.....whether to accept my parents allaince or the other.

"Sir, my mother prayed and slept to get the gud match for me....." IN THE DREAM SHE HEARD SOME ONE SAYING THAT.... **EK MEQ(iron Nail) PAR teen dastiyan (Rumaal) hai** karke.....

please will u be able to tell us.... wat is the significance of this phrase.

Eagerly Waiting to hear from you.

Thanks & Regards.

Shazia Firdose

On Thu, Nov 6, 2008 at 3:26 AM, DR UMAR AZAM <dr_umar_azam@yahoo.co.uk> wrote:

Wa laikum salam, Shazia

I don't think your dream is very negative. Seeing milk in a dream means doing good deeds. It could be that your marriage will bring you extra money and then you will spend much more in charity. I suppose you weren't troubled by anything to do with marriage in the dream - more to do with the unfortunate plight of the poor in the dream.

Dr Umar Azam



[MUSLIM-UMMA] Scientists' Comments On The Qur'an

People

- **jamal sec**

-

- 27 Jan 2009

To

- adnan81185@hotmail.com
- atif_alabdullah@yahoo.co.in
- tohard2capture_jj02@hotmail.com
- javedshah@hotmail.com

- inayatrana@hotmail.com

- and 7 more...

Scientists' Comments On The Qur'an

Extracts from the video **This is the Truth** by Sheikh Abdul-Majeed A. al-Zindani, Director, Project of Scientific Miracles in the Qur'an and Hadith, King Abdulaziz University, Jeddah, Saudi Arabia.

Elias Karim

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Keith L. Moore

Professor Emeritus, Department of Anatomy and Cell Biology, University of Toronto. Distinguished embryologist and the author of several medical textbooks, including *Clinically Oriented Anatomy (3rd Edition)* and *The Developing Human (5th Edition, with T.V.N. Persaud)*.

Dr. Moore was a former President of the Canadian Association of Anatomists, and of the American Association of Clinical Anatomists. He was honoured by the Canadian Association of Anatomists with the prestigious J.C.B. Grant Award and in 1994 he received the Honoured Member Award of the American Association of Clinical Anatomists "for outstanding contributions to the field of clinical anatomy."

"For the past three years, I have worked with the Embryology Committee of King ʿAbdulaziz University in Jeddah, Saudi Arabia, helping them to interpret the many statements in the Qur'an and Sunnah referring to human reproduction and prenatal development. At first I was astonished by the accuracy of the statements that were recorded in the 7th century AD, before the science of embryology was established. Although I was aware of the glorious history of Muslim scientists in the 10th century AD, and some of their contributions to Medicine, I knew nothing about the religious facts and beliefs contained in the Qur'an and Sunnah."^[2]

Investigations in to the *'alaqa* or leech-like stage.

At a conference in Cairo he presented a research paper and stated:

"It has been a great pleasure for me to help clarify statements in the Qur'an about human development. It is clear to me that these statements must have come to Muḥammad from God, or Allah, because most of this knowledge was not discovered until many centuries later. This proves to me that Muḥammad must have been a messenger of God, or Allah."^[1]

Professor Moore also stated that:

"...Because the staging of human embryos is complex, owing to the continuous process of change during development, it is proposed that a new system of

classification could be developed using the terms mentioned in the Qur'an and Sunnah. The proposed system is simple, comprehensive, and conforms with present embryological knowledge.

"The intensive studies of the Qur'an and Hadith in the last four years have revealed a system of classifying human embryos that is amazing since it was recorded in the seventh century A.D... the descriptions in the Qur'an cannot be based on scientific knowledge in the seventh century..."^[1]

E. Marshall Johnson

Professor and Chairman of the Department of Anatomy and Developmental Biology, and Director of the Daniel Baugh Institute, Thomas Jefferson University, Philadelphia, Pennsylvania, USA.

Author of over 200 publications. Former President of the Teratology Society among other accomplishments. Professor Johnson began to take an interest in the scientific signs in the Qur'an at the 7th Saudi Medical Conference (1982), when a special committee was formed to investigate scientific signs in the Qur'an and Hadith. At first, Professor Johnson refused to accept the existence of such verses in the Qur'an and Hadith. But after a dicussuion with Sheikh Zindani he took an interest and concentrated his research on the internal as well as external development of the fetus.

"...in summary, the Qur'an describes not only the development of external form, but emphasises also the internal stages, the stages inside the embryo, of its creation and development, emphasising major events recognised by contemporary science."

"As a scientist, I can only deal with things which I can specifically see. I can understand embryology and developmental biology. I can understand the words that are translated to me from the Qur'an. As I gave the example before, if I were to transpose myself into that era, knowing what I do today and describing things, I could not describe the things that were described...

I see no evidence to refute the concept that this individual Muḥammad had to be developing this information from some place... so I see nothing here in conflict with the concept that divine intervention was involved in what he was able to write..." [1]

T.V.N. Persaud

Professor of Anatomy, and Professor of Paediatrics and Child Health, University of Manitoba, Winnipeg, Manitoba, Canada.

Author and editor of over 20 books, and has published over 181 scientific papers. Co-author of *The Developing Human (5th Edition, with Keith L. Moore)*. He received the J.C.B. Grant Award in 1991. Professor Persaud presented several research papers.

"It seems to me that Muḥammad was a very ordinary man, he couldn't read, didn't know how to write, in fact he was an illiterate.. .

We're talking about 1400 years ago, you have some illiterate person making profound statements that are amazingly accurate, of a scientific nature...

I personally can't see how this could be mere chance, there are too many accuracies and like Dr. Moore, I have no difficulty in my mind reconciling that this is a divine inspiration or revelation which lead him to these statements." ^[1]

Joe Leigh Simpson

Professor and Chairman of the Department of Obstetrics and Gynaecology, Baylor College of Medicine, Houston, Texas, USA.

He is the President of the American Fertility Society. He has received many awards, including the Association of Professors of Obstetrics and Gynaecology Public Recognition Award in 1992. Like many others, Professor Simpson was taken by surprise when he discovered that the Qur'an and Hadith contain verses related to his specialised field of study. When he met with Sheikh Abdul-Majeed A.Zindani, he insisted on verifying the text presented to him from the Qur'an and Hadith.

"... these Hadiths (sayings of Muḥammad) could not have been obtained on the basis of the scientific knowledge that was available at the time of the 'writer'... It follows that not only is there no conflict between genetics and religion (Islam) but in fact religion (Islam) may guide science by adding revelation to some of the traditional scientific approaches.. . There exist statements in the Qur'an shown centuries later to be valid which support knowledge in the Qur'an having been derived from God." [1]

Gerald C. Goeringer

Professor and Co-ordinator of Medical Embryology in the Department of Cell Biology, School of Medicine, Georgetown University, Washington DC, USA.

Sheikh ʿAbdul-Majeed A.Zindani met with Professor Goeringer and asked him whether in the history of embryology was there any mention of the different stages of embryonic development, or whether there existed any embryological texts at the time of the Prophet. Sheikh Zindani also asked his opinion regarding the terms the Qur'an uses to describe the different phases of fetal development. After several long discussions, he presented a study at the 8th Saudi Medical Conference:

"...In a relatively few ayahs (Qur'anic verses) is contained a rather comprehensive description of human development from the time of commingling of the gametes through organogenesis. No such distinct and complete record of human development such as classification, terminology, and description existed previously. In most, if not all instances, this description antedates by many centuries the recording of the various stages of human embryonic and fetal development recorded in the traditional scientific literature." [1]

Alfred Kroner

Professor of the Department of Geosciences, University of Mainz, Germany.

Professor Kroner is one of the world's most famous geologists, becoming well known among his colleague scientists for his criticisms against the theories of some of the major scientists in his field. Sheikh ʿAbdul-Majeed A. Zindani met with him and presented several Qur'anic verses and Hadith which he studied and commented upon.

"Thinking where Muḥammad came from... I think it is almost impossible that he could have known about things like the common origin of the universe, because scientists have only found out within the last few years with very complicated and advanced technological methods that this is the case."

"Somebody who did not know something about nuclear physics 1400 years ago could not, I think, be in a position to find out from his own mind for instance that the earth and the heavens had the same origin, or many others of the questions that we have discussed here..."

If you combine all these and you combine all these statements that are being made in the Qur'an in terms that relate to the earth and the formation of the earth and science in general, you can basically say that statements made there in many ways are true, they can now be confirmed by scientific methods, and in a way, you can say that the Qur'an is a simple science text book for the simple man. And that many of the statements made in there at that time could not be proven, but that modern scientific methods are now in a position to prove what Muḥammad said 1400 years ago."^[1]

Yushidi Kusan

Director of the Tokyo Observatory, Tokyo, Japan.

Sheikh Abdul-Majeed A. Zindani presented a number of Qur'anic verses describing the beginnings of the universe and of the heavens, and the relationship of the earth to the heavens. He expressed his astonishment, saying that the Qur'an describes the universe as seen from the highest observation point, everything is distinct and clear.

"I say, I am very much impressed by finding true astronomical facts in Qur'an, and for us modern astronomers have been studying very small piece of the universe. We have concentrated our efforts for understanding of very small part. Because by using telescopes, we can see only very few parts of the sky without thinking about the whole universe. So by reading Qur'an and by answering to the questions, I think I can find my future way for investigation of the universe." ^[1]

Professor Armstrong

Professor Armstrong works for NASA and is also Professor of Astronomy, University of Kansas, Lawrence, Kansas, USA.

Prof. Armstrong was asked a number of questions about Qur'anic verses dealing with his field of specialisation. He was eventually asked, "You have seen and discovered for yourself the true nature of modern Astronomy by means of modern equipment, rockets, and satellites developed by man. You have also seen how the same facts were mentioned by the Qur'an fourteen centuries ago. So what is your opinion?"

"That is a difficult question which I have been thinking about since our discussion here. I am impressed at how remarkably some of the ancient writings seem to correspond to modern and recent Astronomy. I am not a sufficient scholar of human history to project myself completely and reliably into the circumstances that 1400 years ago would have prevailed.

Certainly, I would like to leave it at that, that what we have seen is remarkable, it may or may not admit of scientific explanation, there may well have to be something beyond what we understand as ordinary human experience to account for the writings that we have seen." ^[1]

William Hay

Professor of Oceanography, University of Colorado, Boulder, Colorado, USA.

Professor Hay is one of the best known marine scientist in the USA. Sheikh ʿAbdul-Majeed A. Zindani met with him and asked him many questions about the marine surface, the divider between upper and lower sea, and about the ocean floor and marine geology.

"I find it very interesting that this sort of information is in the ancient scriptures of the Holy Qur'an, and I have no way of knowing where they would have come from. But I think it is extremely interesting that they are there and this work is going on to discover it, the meaning of some of the passages."

And when he was asked about the source of the Qur'an, he replied, "Well, I would think it must be the divine being."^[1]

Durja Rao

Professor of Marine Geology teaching at King Abdulaziz University, Jeddah, Saudi Arabia.

Sheikh Zindani presented to Prof. Rao many verses dealing with his area of specialisation, and asked: *"What do you think of the existence of the scientific information in the Qur'an? How could Prophet Muhammad have known about these facts fourteen centuries ago?"*

"It is difficult to imagine that this type of knowledge was existing at that time, around 1400 years back. May be some of the things they have simple idea about, but to describe those things in great detail is very difficult. So this is definitely not simple human knowledge. A normal human being cannot explain this phenomenon in that much detail. So, I thought the information must have come from a supernatural source." ^[1]

Professor Siaveda

Professor of Marine Geology, Japan.

Sheikh Zindani asked him a number of questions in his area of specialisation, and then informed him of the Qur'anic verses and Hadith which mention the same phenomena he spoke of. One of the questions was concerning mountains. Sheikh Zindani asked him about the shape of mountains; and whether they were firmly rooted in the earth. *"What is your opinion of what you have seen in the Qur'an and the Sunnah with regard to the secrets of the Universe, which scientists only discovered now?"*

"I think it seems to me very, very mysterious, almost unbelievable. I really think if what you have said is true, the book is really a very remarkable book, I agree." ^[1]

Tejatat Tejasen

Chairman of the Department of Anatomy and is the former Dean of the faculty of Medicine, University of Chiang Mai, Chiang Mai, Thailand.

Professor Tejasen studied various articles concerning the Qur'an and modern embryology. He spent four days with several scholars, Muslims and non-Muslims, discussing this phenomenon in the Qur'an and Hadith. During the 8th Saudi Medical Conference in Riyadh, Saudi Arabia he stood up and said:

"In the last three years, I became interested in the Qur'an... From my studies and what I have learned throughout this conference, I believe that everything that has been recorded in the Qur'an fourteen hundred years ago must be the truth, that can be proved by the scientific means.

Since the Prophet Muḥammad could neither read nor write, Muḥammad must be a messenger who relayed this truth which was revealed to him as an enlightenment by the one who is eligible creator. This creator must be God, or Allah.

I think this is the time to say La ilaha illa Allah, there is no god to worship except Allah (God), Muḥammad rasoolu Allah, Muḥammad is Messenger of Allah...

The most precious thing I have gained from coming to this conference is La ilaha illa Allah, and to have become Muslim." ^[1]

Dr. Maurice Bucaille

Born in 1920, former chief of the Surgical Clinic, University of Paris, has for a long time deeply interested in the correspondences between the teachings of

the Holy Scriptures and modern secular knowledge.

He is the author of a best-seller, "*The Bible, The Qur'an and Science*"(1976). His classical studies of the scriptural languages, including Arabic, in association with his knowledge of hieroglyphics, have allowed him to hold a multidisciplinary inquiry, in which his personal contribution as a medical doctor has produced conclusive arguments. His work, "*Mummies of the Pharaohs - Modern Medical Investigations*"(St. Martins Press, 1990), won a History Prize from the Académie Française and another prize from the French National Academy of Medicine.

His other works include:"*What is the Origin of Man*" (Seghers, 1988), "*Moses and Pharaoh, the Hebrews in Egypt*", (NTT Mediascope Inc, 1994); and "*Réflexions sur le Coran*" (Mohamed Talbi & Maurice Bucaille, Seghers, 1989)

After a study which lasted ten years, Dr. Maurice Bucaille addressed the French Academy of Medicine in 1976 concerning the existence in the Qur'an of certain statements concerning physiology and reproduction. His reason for doing that was that :

"...our knowledge of these disciplines is such, that it is impossible to explain how a text produced at the time of the Qur'an could have contained ideas that have only been discovered in modern times."

"The above observation makes the hypothesis advanced by those who see Muḥammad as the author of the Qur'an untenable. How could a man, from being illiterate, become the most important author, in terms of literary merits, in the whole of Arabic literature?"

How could he then pronounce truths of a scientific nature that no other human-being could possibly have developed at that time, and all this without once making the slightest error in his pronouncement on the subject?"

Bibliography

- [1] al-Zindani, Abdul-Majeed A, [This is the Truth](#) (video tape). Scientific Signs of the Qur'an and Sunnah containing interviews with various scientists. Available in Arabic, English, French, Urdu and Turkish. A full English transcript of this video with illustrations is also available: Al-Rehaili, Abdullah M., [This is the Truth](#), Muslim World League, Makkah al-Mukarrammah, 1995. Also available on the web at: [This Is The Truth!](#)
- [2] Moore, Keith L. and al-Zindani, Abdul-Majeed A., [The Developing Human with Islamic Additions](#), Third Edition, W.B. Saunders Company, Philadelphia, 1982, with Dar Al-Qiblah for Islamic Literature, Jeddah, Saudi Arabia, 1983, page viiic. Limited Edition.
- [3] Moore, Keith L., al-Zindani, Abdul-Majeed A., Ahmed Mustafa A, [The Qur'an and Modern Science - Correlation Studies](#), Islamic Academy for Scientific Research, Makkah, Saudi Arabia. Reprinted by World Assembly of Muslim Youth (WAMY), USA., 1990, ISBN 0-9627236-0- 6. Collection of papers presented at a symposium sponsored by the Muslim Students Association, University of Illinois, May 1990.
- [4] Moore, Keith L.; Johnson, E. Marshall; Persaud, T.V.N.; Goeringer, Gerald C.; Zindani, Abdul-Majeed A.; and Ahmed Mustafa A, [Human Development as Described in the Qur'an and Sunnah](#), Commission on Scientific Signs of the Qur'an and Sunnah, Muslim World League, Makkah Al-Mukarramah, Saudi Arabia, 1992, ISBN 0-9627236-1- 4. Collection of papers that were originally presented in the First International Conference on Scientific Signs of the Qur'an and Sunnah, held in Islamabad, Pakistan, 1987, and after some modifications and development, presented in their present form in Dakar, Sengal in July 1991.

[Messages in this topic \(1\)](#) [Reply \(via web post\)](#) | [Start a new topic](#)

MARKETPLACE

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RE: Send to this email address.

People

- **Xiz Zor**

-

- 27 Jan 2009

To

- me

Hello Dr Umar Azam,

My name is Amr Sabawi. Not Xiz Zor...sorry for silly name, hehe and mailing from Australia.

ok this dream happened few months ago. Here the detail of my dream:

i was holding my stuff but i dont know whats in the my stuff.

i was walking into somebody's house named Yusuf and the house was empty. (I dont know whos Yusuf)

i decided to go Yusuf's bedroom...His bedroom was also empty, the room was dark.

then suddenly there something which gave me an attention gold shining on the table.

i walked to there...and when i looked at something that was shining it...it was a picture of Prohpet Muahmmed's (pbuh) grave gate or door...i was amazed when i looked at it and i put my stuff on the table and took the picture.

then i heard the voice and it was allah said that and He said "put the picture back".

and i looked at the picture and i know the picture isnt belong to me.

so i put the picture back and about to leave the room then allah said "take ur stuff and leave"

I took my stuff and left the room. I went to other room and i saw my brother and one of my cousin talked so sinful (as in dirty words). Then i woke up. Thats it.

i noticed about what Allah spoke to me , but i believe it was an angel spoke to me. Beacuse what i believe Allah swt only speak directly to angel to give message to human. I dont really know. Please correct me.

Another dream i had few months ago. Here the my other dream detail:

There was once a time a huge war. As like there was a World War. And yes i was on light side. Islam follower. Then we had not much muslim people. So i decided to run and run as fast as i can and saw Prophet Muhammed's grave. I decided to dig out his grave and saw Prophet muhammed's body...and i decided to pull him out and carried him to somewhere in a safe cave. Me and my sister washed Prohpet Muhammed's body with water and suddenly his eyes awake. Then Prohphet Muhammed become so white, bright as new and shiny white Jalabya.

His face was so beautiful. He has not so long black hair, and the hair is striaght. He looked young and short beard as in trim his beard.

I asked prophet Muhammed a question "what are your religion?"

He said "Just like your deen brother"

Then i felt so happy, I hugged him so much, and we both laughed.

I asked him to help me out with war and he instructed me. (as like where to position and where to get men on their position, hide etc)

Then i woke up.

When he said to me "Just like your deen brother" i wasnt really fully follow sunna. All i did was prays, Dua and read quran. I didnt do excatly as what Prophet Muhammed did.

One last dream. That dream was pretty powerful. happened 5 years ago. Here the dream detail:

I was sitting with muslim people on a bench, we all talked and so. I was bored and looking at the full moon. Then when i moved my head down looking at grass and mountains and look at moon again but the moon wasnt there! so i tried to find the moon and found the moon. I noticed moon heading down so fast. I shouted at muslim people and told them to look at the moon. Everyone shocked, and I said to them "lets follow the moon where it'll be going to land it" Everyone agreed, We ran and chased the moon.

Suddenly we stopped with our eyes wide open. We saw Prohpet Jesus decensing from the sky. I felt the force, air push and made me feel chill.

Prohpet Jesus was walking toward us. His face was white. His colour hair was brown and long hair and wet (as like he was just in a shower) His face looking at the ground with not a happy face.

Then i woke up

I got a question to ask you: Why i couldnt see his beard?

Thank you for your time and patience.

Kind Regards.

Amr Sabawi

Date: Mon, 26 Jan 2009 22:31:22 +0000

From: dr_umar_azam@yahoo.co.uk

Subject: Send to this email address.

To: daxizor@hotmail.com

Wa laikum salam, Xiz Zor. Please send me your dream for analysis by return email. Are you mailing from China?

Dr Umar Azam

Sell your car for just \$40. [It's simple!](#)

Re: The Entire Holy Quran is attached!

People

- **Daoud Saeed**

-

- 28 Jan 2009

To

- me

Respected Sir Waalikumasslam,

ALLAH pak ap ko ajr-e-azeem aata farmain. [May Allah Most High give you the best reward]

Jzak Allah.

Daoud Saeed.

From: DR UMAR AZAM <dr_umar_azam@yahoo.co.uk>
To: iall_cam@yahoo.com
Sent: Tuesday, January 27, 2009 11:03:20 PM
Subject: The Entire Holy Quran is attached!

Salam,Br Daoud Saeed

Thanks v. much for your request and the Holy Quran is attached with this mail.

You will be able to get lots more Islamic Attachments from my Sites:

1. <http://dr-umar-azam.weebly.com>
2. <http://doctorumarazam.weebly.com>

If you encounter any problems downloading these other Attachments, please notify me at once at either of my email addresses.

May Allah Most High give you success in both the worlds!

Dr Umar Azam



Holy Quran

People

- Daoud Saeed

-

- 28 Jan 2009

To

- me

Slamualikub Sir,

This is Quran Pak for Arab peoples I need Quran for non Arab peoples.

Daoud Saeed.

"I am careful not to confuse excellence with perfection....Excellence, I can reach for; perfection is God's Business...."

RE: Your Dream

People

- rida .

-

- 28 Jan 2009

To

- me

salam o alikum umer bhai i need your help i like a boy and want to marry him he is a very islamic person ALHAMDULILAH and we were veri good friends but in his family it is not allowed to get married to an outsider thts y he has stopped talking to me 2 my family knows about him and they have no problem if he sends purposal but now i dnt ve any contact ith him can you tell me some wazifa so that i can get married to him wo ik bar apni mother say bat kar chuke

hain lkain outsider hone ki waja se em rejected can now he ll never talk to his mother can you tell me some wazifa that he start loving me and i could get married toi him please 4reply me as soon as possible

MAHNOOR

Date: Tue, 27 Jan 2009 18:19:27 +0000

From: dr_umar_azam@yahoo.co.uk

Subject: Re: Your Dream

To: rida743@hotmail.com

Salam, Rida

Rain is synonymous with providence and maercy and so, too, are clouds. P. 25

To recite Surah Ya Sin signifies religious orthodoxy. P. 117

If a snake is white, it heralds a happy destiny. P. 93

All interpretations for IBN SIREEN' S [R.A.] DREAMS AND INTERPRETATIONS.

So, congratulations, Rida. This dream is telling you that you are properly religious from the heart and you will have plenty of money in the future and a happy kismet.

Dr Umar Azam

See all the ways you can stay connected [to friends and family](#)



[aawaz-e-dost] JINNS-ACCORDING TO QURAN AND MODERN SCIENCES

People

- **Khalid**

-

- 28 Jan 2009

To

- aawaz-e-dost@yahoogroups.com

In the name of Allah, the Most-Merciful, the All-Compassionate

"May the Peace and Blessings of Allah be Upon You"

The Qur'an & Modern Science: JINN

This chapter is very thought provoking and intended to stimulate thinking and further research among Muslim Scholars, Scientists and Students.

The Qur'an mentions about Jinns in several places. The Qur'an specifically says that human beings are made of clay and also made of water. These statements are scientifically correct. With regard to the Jinns, the Qur'an also says that they are made from a flame of fire. A.Yusuf Ali, the well-known English Translator of the Qur'an, says in his note #929 that jinn is simply "a spirit" or an invisible or hidden force. It is also mentioned in the book ARABIAN NIGHTS that they become personified into fantastic forms, which we will see later as possible.

The Qur'an says:

And the jinn race,

We had created before, from the fire of a
Scorching wind. Surah XV: 27

In note 1967, Yusuf Ali says, "Hidden or Invisible forces are aptly typified as arising 'from the fire of scorching winds'.

he scientific definition of the Jinns is given in the Qur'an as:

And He created

Jinns from fire free of smoke.

Surah LV: 15

There is a whole Surah LXXII, called Jinn or the Spirits in the Qur'an.

Muhammad Marmaduke Pickthall, another translator of the Qur'an from England, gives another meaning of Jinns. He says another meaning of Jinns is foreigners (Aliens) which means they are extraterrestrial

(from outside the earth). The reader must keep in mind these definitions of the Jinns to understand their scientific nature given in this article.

Currently held view is that in the whole universe only planet Earth harbors intelligent beings such as humans who are made of clay and water. In 1927, Sir Francis Younghusband wrote a book titled *Life in the Stars* (John Murray, London). In this book he describes the inhabitants in the stars as beings with angelic qualities. Our Sun is also a star.

No religion in the world except Islam has the concept of Jinn. On Earth all life is made of Carbon and water. Living things on Earth need energy for their activities. Some of these activities are chemical reactions, which need a supply of energy. This supply of energy comes from the foods we eat, particularly the sugars. Fat is also a source of (stored) energy. When sugars (glucose) are oxidized with oxygen they are converted into water, carbon dioxide and energy. This is a process called respiration. Similarly creatures elsewhere in the universe such as the sun or stars need energy. For those in the sun, the sun itself supplies the energy.

LIFE IN THE SUN

Based on the laws of Physics and Chemistry scientists argue the existence of creatures in the sun. The outermost part of the sun is called the Chromosphere and Corona. The temperature here is 4000 degrees centigrade. Underneath the corona lies the Photosphere where the temperature is 5700 degrees centigrade which is the temperature on the surface of the sun. Inside the Photosphere lies the Plasma Interior. Here the temperature is 30,000 degrees centigrade. At this temperature the atoms lose their electrons which wander freely. The density of the hot gases is equal to that of air at the surface of

Earth. Halfway towards the center of the sun the temperature rises to several million degrees centigrade. Here the electrons are completely removed from their atoms and move freely, leaving the atomic nuclei behind as positively charged Ions. These separated positive and negative (ions) move independently of each other and this state of matter is called Plasma. Plasma could be interpreted as the smokeless Fire described in the Qur'an. At the center of the sun is the core where the temperature reaches ten million degrees and the density is five times greater than that of solid gold. That is the density of the core, which is greater than any material found on Earth. In the core the nuclear fusion reactions occur resulting in the fusion of hydrogen nuclei into Helium nuclei plus liberation of energy which we receive as the sunlight. The Hydrogen Bomb works based on nuclear fusion whereas the Atomic Bomb works based on nuclear fission (splitting of the atomic nucleus).

Scientists (G. Feinberg and R.Shapiro, LIFE BEYOND EARTH Published by William Morrow and Co., Inc., New York, 1980) predict that there is the highest probability of finding life in the Plasma of our Sun or any star. They call these creatures as Plasmabeasts. Plasmabeasts can be construed as nothing but the Jinns. Life on Earth is called Chemical life, whereas the life in the Plasma of the Sun is based on Physical life. In the Plasma, the positively charged ions and the freely floating electrons (negative ions) are both acted on by intense magnetic forces present in the sun (star). The Jinns are interpreted to be composed of patterns of magnetic force, together with groups of moving charges in a kind of symbiosis. The possible inhabitants of Plasmaland (place of inhabitants) or Jinns have a more complex basis for their life involving charges as well as magnetic forces. The positive and negative ions interact and respond to the

presence of magnetic forces. The stable structure and movement of the Jinns is influenced by the magnetic forces. In Physics we know that the moving charges influence the motion of these electrical charges or ions. This situation is similar to the influence of proteins and nucleic acids in Earth life. Finally these processes result in a favored form. For this to take place supply of free energy is required which is obtained from the flow of radiation within the sun. Therefore the Jinn can be construed to use radiant energy in their vital processes.

By: Dr. Ibrahim B. Syed, Clinical Professor of Medicine
University of Louisville School of Medicine
Louisville, KY 40292
and
President, Islamic Research Foundation International, Inc
7102 W. Shefford Lane
Louisville, KY 40242-6462
E-Mail: IRFI@INAME.COM
Website: <http://WWW.IRFI.ORG>



RE: Updates

- **Simply Creative Software**

-
- 28 Jan 2009

To

- me

w.salaam

Sorry I missed them off.

What did the change involve? I'll try and get it done.

Emran

Website, Database and Software Consultants

Microsoft Certified Professional

T: **0800 061 2045**

E: info@simplycreativesoftware.co.uk

W: www.simplycreativesoftware.co.uk

Skype ID: simplycreativesoftware

Simply CMS & Ecommerce Solutions coming soon.....

From: DR UMAR AZAM [mailto:dr_umar_azam@yahoo.co.uk]

Sent: 28 January 2009 18:09

To: info@simplycreativesoftware.co.uk

Subject: Re: Updates

AA

Thanks for doing these. BUT2 updates from last year are still not done. I think you've nearly prepared them but just have to finish them off:

- [Comments on Practical Islamic Advice](#) on www.dr-umar-azam.co.uk into an ADOBE ACROBAT file.

- DREAMS OF TRAVEL on www.dr-umar-azam.com

Dr Umar Azam

need interpretation

People

- **Hina Javed**

-

- 29 Jan 2009

To

- me

salam

hope u r fine.

I need dream interpretation:

i dreamt : me and my father were sleeping in the room , i suddenly saw my grandmother (has been died since i was 4-5 year) she entered in the room, in the

condition dat she was very mch tired, nd weak..not feeling well.. my father jus got up let her sit on his bed, and asked wat happened to u..
when i saw her i was shocked how she cud be here, i keep asking her wat happened to u? how r u?

then i woke up

Get news, entertainment and everything you care about at Live.com. [Check it out!](#)

RE: Updates

- **Simply Creative Software**

-

- 29 Jan 2009

To

- me

WA

I've reinstated the page for dreams of travel on the .com site

Could you email me the content again for Comments on Practical Advice – will be easier to convert from the email again rather than copy and paste my existing page with all the large line and paragraph breaks.

Jkl Emran

Website, Database and Software Consultants

Microsoft Certified Professional

T: **0800 061 2045**

E: info@simplycreativesoftware.co.uk

W: www.simplycreativesoftware.co.uk

Skype ID: simplycreativesoftware

Simply CMS & Ecommerce Solutions coming soon.....

From: DR UMAR AZAM [mailto:dr_umar_azam@yahoo.co.uk]

Sent: 29 January 2009 13:25

To: Simply Creative Software

Subject: RE: Updates

AA

AA

Thanks for doing these. BUT2 updates from last year are still not done. I think you've nearly prepared them but just have to finish them off:

- Comments on Practical Islamic Advice on www.dr-umar-azam.co.uk into an ADOBE ACROBAT file. **getting rid of horizontal scrolling and putting document in book form**

Reinstating- DREAMS OF TRAVEL from content I supplied you with on www.dr-umar-azam.com

Salaamualiakum, a new dream to translate..

People

- **Mir Danyal**

-

- 29 Jan 2009

To

- me

Asalaamualaikum,

I don't know if you still remember me, I always keep on sending you the dreams I see or any of my friends see. And I thank you for your kind co operation regarding translating the dreams. Two days back I saw a dream near to Fajr salah, I saw that my father was being shrouded, by a person who works in the mosque to keep it clean and he is a religious man, and I was also present there in the dream. First he shrouded him from his feet to navel I think and then he was shrouding him above the navel and I can see my father's chest only and everything else is shrouded and I see that my father is telling him that it a bit tight there near the chest coz my father has a broad chest and then he makes some adjustments to it by making cuts on the shroud. My father is alive in the dream but still he is shrouded and it seemed to me that he knew what is going on and he was still at ease.. Then I woke up from the dream. Can you please translate it.. Thank you again.. wa salaam..

From: DR UMAR AZAM [mailto:dr_umar_azam@yahoo.co.uk]

Sent: Tuesday, December 09, 2008 11:54 PM

To: mir_danyal@hotmail.com

Subject: Re: Dreams

Wa laikum salam & Eid Mubarak, Mir

Thank you for your E-Mail.

Regarding the First Dream

Two salats in a dream imply discord/conflict/disharmony between people.

Your friend has problems and is being tested in life [thirsty] but he will stay on the right path in the deen (religion) [symbolised by his drinking of water].

Thirst symbolises shortcomings in one's deen. To dream one is thirsty and wants to drink without managing to do so heralds the ends of sorrows, because it says in the Quran about Saul, 'Allah will test you by means of a river. Anyone who drinks from it is not with me.' [2: 249]. But some think this dream means simply to not realise desires. To drink cold water means to gain lawful money. To slake your thirst with water is a sign of soundness of your deen, rectitude and religious orthodoxy. Ibn Sireen Dreams and Interpretations (R.A.) p. 137

A flood symbolises an attack by the enemy [physical or emotional?] p. 26

Regarding the Second Dream

The agitated sea symbolises fear, cares, catastrophe. The water being clear/pure/approaching them points to a cure. The fact that he was with two others suggests help and support for him from within the community.

To wash oneself in the river or the sea without feeling fear or humiliation signifies administering a cure to oneself. p. 28

If the water of the sea is agitated, the dream heralds fear, cares and catastrophes. p. 29

I hope this mail is useful.

Dr Umar Azam



RE: Your Dream

People

- rida .

-

- 29 Jan 2009

To

- me

bhai i talked to an alim rearding this k what if i want to marry someone and told him all situation he sed its not wronge to love anyone according to islamif you are not doing any thing taht is against islam and if your thots are clear n sed yes you can pray to ALLAH so that he bless you with mercy and give his love to you thats all n he didnt sed that i am doing anything evil as i asked some ayat from quran az waseefa so that i could pray to ALLAH do you think i am wronge?

Date: Thu, 29 Jan 2009 14:13:36 +0000

From: dr_umar_azam@yahoo.co.uk

Subject: RE: Your Dream
To: rida743@hotmail.com

Wa laikum salam, Mahnoor

In Islam, obedience to parents is the same as obedience to ALLAH Most High. Now, if he has to start loving you only by rebelling against his parents, that can't be correct or Islamic. Therefore, no wazifa is going to help promote rebellion and evil. You must let circumstances develop naturally. If he is destined for you, you will marry him. If not, leave it! Because, if you try to force the situation, the marriage will turn out to be a Hell anyway and then you'll wish that it had not happened after all!

"rida ." <rida743@hotmail.com> wrote:

salam o alikum umer bhai i need your help i like a boy and want to marry him he is a very islamic person ALHAMDULILAH and we were veri good friends but in his family it is not allowed to get married to an outsider thts y he has stopped talking to me 2 my family knows about him and they have no problem if he sends purposal but now i dnt ve any contact ith him can you tell me some wazifa so that i can get married to him wo ik bar apni mother say bat kar chuke hain lkain outsider hone ki waja se em rejected can now he ll never talk to his mother can you tell me some wazifa that he start loving me and i could get married toi him please 4reply me as soon as possible

MAHNOOR

Date: Tue, 27 Jan 2009 18:19:27 +0000
From: dr_umar_azam@yahoo.co.uk

Subject: Re: Your Dream
To: rida743@hotmail.com

Salam, Rida

Rain is synonymous with providence and maercy and so, too, are clouds. P. 25

To recite Surah Ya Sin signifies religious orthodoxy. P. 117

If a snake is white, it heralds a happy destiny. P. 93

All interpretations for IBN SIREEN' S [R.A.] DREAMS AND INTERPRETATIONS.

So, congratulations, Rida. This dream is telling you that you are properly religious from the heart and you will have plenty of money in the future and a happy kismet.

Dr Umar Azam

|

See all the ways you can stay connected [to friends and family](#)

Dr Umar Azam

RE: Send to this email address.

[People](#)

- **Xiz Zor**

-

- 30 Jan 2009

To

- me

Wasalam Bro Umar Azam.

Its all good bro Umar. Thank you for your time and explained these my dreams. i was amazed when i read ur interpretation. Yes, only Allah knows best. Of course take your time to go again at intepretering dreams.

I got one question to ask. What does it mean when a person in a dream saying Fatihah?

Thank you. Allah bless you

Amr Sabawi

Date: Thu, 29 Jan 2009 14:03:50 +0000

From: dr_umar_azam@yahoo.co.uk

Subject: RE: Send to this email address.

To: daxizor@hotmail.com

Salam, Br Amr Sabawi

Sorry to get your name mixed up. You did tell me your name in your first email but I was so busy emailing the Holy Quran that I didn't read your message thoroughly.

I have read through your 3 dreams and I admire your righteousness. Masha'Allah, you are a pious Muslim and this is reflected in such excellent dreams.

I have 2 books of dream interpretation at home:

DREAMS AND INTERPRETATIONS by Ibn Sireen [R.A.]

AUTHENTIC INTERPRETATIONS OF THE DREAMS – According to Quran and Sunnah by Dr Ahmed Fareed

From these books, I gather that, generally speaking, *specific* details are not significant e.g. 'I was holding my stuff and I don't know what's in my stuff.' What is important are the symbolic concepts e.g. in your

FIRST DREAM

room [darkness] gold [falsehood/liar] darkness [misguidance] Allah/Angel/Muhammed (Pbuh) [righteousness]

The dream is telling you that people may seem to be misguided but, inwardly, they're religious, so don't think negatively of fellow Muslims.

SECOND DREAM

It is a Hadith that whoever saw the Prophet [S] in a dream actually saw him because Satan cannot assume the form of Muhammed [S]. Also, whoever visits the grave of Muhammed [S] is guaranteed his intercession on the Day of Judgement. So, your dream is telling you that you are a very religious person and you wish that you could help brother and sister Muslims when they are in trouble e.g. the Palestinians, for the sake of our religion.

THIRD DREAM

The moon represents a minister [political ambassador] and to take possession of the moon means to become a minister *Ibn Sireen p. 20*

I should think the Prophet Isa [A.S.] represents Muslims striving for the success of Islam in the political field and victory in the face of repression. Isa [A.S.] will return to the Earth near Qiyamat to fight the evil of Dajjal.

Your dreams show that you are aware of the political circumstances of the Muslim Ummah and wish that you could help to solve the many problems embodied in contemporary world events.

Br., your dreams are v. complicated but I've had a go at interpreting all 3 of them. Whether they are interpreted absolutely correctly, only Allah knows but I've tried my best.



RE:

- [remz 786](#)

-

- 30 Jan 2009

To

- me

salam

ok thats good news you have been having good dreams inshallah it will come your way with patience all happens for the best you will be successfull ameen

look after yourself and take care of your health , after all health is our wealth :) lol



RE: asalam Alaikum

[People](#)

- [rabia qureshi](#)

-
- 31 Jan 2009

To

- me

thank you Dr. Azam

Date: Fri, 30 Jan 2009 23:00:48 +0000

From: dr_umar_azam@yahoo.co.uk

Subject: Re: asalam Alaikum

To: rabz_st4r@hotmail.com

Wa laikum salam, Rabia

|

This is what I believe your dreams are telling you:

|

Your first dream

|

Death in a dream signifies the END OF A PHASE in your life. To read the 1st Kalimah Shareef means that you are rightly-guided in matters of our religion. Seeing the paramedics suggests healing of problems that have been plaguing you; because you died, so too will these difficulties. Good thing, too!

Your Second Dream

Seeing the Holy Quran means the same as reading the 1st Kalimah Shareef - that you are rightly-guided in matters of our religion. The Muslim boy picking up the litter suggests that you will be respected by others after your life has been decluttered of problems.

rabia qureshi <rabz_st4r@hotmail.com> wrote:

Asalaam Alaikum

How are you Dr.Azam Jazak Allah Khair for sending me the attachment with the Quran

i have two really important dreams could you please translate them for me, sorry i know i ask you alot to translate them.

well my first one is that

i was im my grandmas kitchen near the back door and the fire alarm bleeped really loud. however everone just ignored it. i think i then collapsed i saw paramedics running round me quite fast could hear anything it was quite blurry then. there was no none crying either. then my body just froze- i then knew i was dying. it was hard to say it but i read the 1st kalimah in my heart and slightly moved my lips. i then psychologically went to another world. it was black but peaceful quiet. in the dream i didnt see and hear anyone in distress i only saw the faces of the paramedics.

sorry but the other dream.

i was reading the Quran. the cover of the Quran was blue i then went outside near the stairs of the school canteen. this muslim boy whos in most of my lessons was walking past. i was holding the Quran out infront of me. he walked past a picked something up from near my feet it was a white tissue (rubbish) and the moved forward and picked up some more rubbish. he was going round picking up rubbish.

im really sorry but i really want to know what they mean :) could you please translate them for me .
thank you so much may Allah (swt) help you and suport you in every way
plz could you email me back as soon as possible thank you

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Dr Umar Azam

Windows Live Hotmail just got better. [Find out more!](#)



*~history**Islam~*** Conversion Story of a Chinese Univ Student

People

- **Ahumanb**

-

- 31 Jan 2009

To

- aawaz-e-dost@yahoogroups.com

- AHELUSUNNA@yahoogroups.com

- ahlul-bayt_of_islam_tt@yahoogroups.com

- al7or_al3ayn@yahoogroups.com

- allah_alone@yahoogroups.com

- and 45 more...

Conversion Story of a Chinese Univ Student

<http://www.turtois.lam.com/forum/showthread.php?t=49712>

Salaam Alaikum, bros and sis on TTI!

I'm not a new of TTI, so it's very late to introduce myself. Just last week, I was Don, an average Chinese univ student. And now, I'm Nurdeen, a new bro of yours. I'd like to talk about my conversion story. I'll be very happy if u like it.

I became interested in religion since starting my univ career, 4 or 5 years ago. I read the scriptures of Buddhism, Bible, also some basic information of Islam. Do u know what did i find in Islam? A big Surprise! My country sticks to the ideology of Materialism and Atheism, in our education system, "religion" is labeled as something fake and deceptive. The image of God, or gods was created by some stupid barbarians and was taken advantage of rulers. Men themselves create some idols and worship such idols and that's the essence of religion, they say. Well, but what did i c in Islam? As we all know, the very spirit of Islam is to destroy the worshipping of any idol, whatever a tree, a stone, a sculpture, a pic or a monarch. While what do those so-called Materialist, or atheist do? They say we don't believe in any superstition, but they worship their "revolutionary leader", or money, or power with 200% passion and enthusiasm. I appreciated the very core of Islam, however, at that time Islam was just A religion, not THE religion for me.

Then one night, laying on the bed, a thought suddenly hit me. I asked myself, do i accept the Kalimah "La illaha illa Allah, Muhammadur Rasulullah"? Ok, problem. Then why cant i become a Muslim? Wow it really shocked me, I couldn't believe such a crazy idea!!! Well at that time i was not prepared, but the seed of Iman began to grow.

Afterwards I studied many many articles, lectures, documentaries, TV episodes.... .. My knowledge of Islam expanded. In 2007, I met a Turkish sis online. One day she asked me, did u say the Shahadah? I answered no, not yet, coz I don't think I'm prepared. Then she said, why not? Do u accept Shahadah? I said yeah, I do. She said, then u should say it ASAP. Coz u don't know when will u die. Maybe

2morrow. Well she really inspired me and soon i said Shahadah (in Arabic, surely). Both she and i were very happy. Alhamdulillah I became a Muslim since that day, though my Iman was not very solid.

I started to know different sisters or bros worldwide. Inshallah they're all very very kind and cute and helpful. Some told me how to perform prayer, some introduced me the conditions of their countries, some talked with the Islamic history, well, i really learnt so much from these bros and sisters!!!

One night, I was listening to the recitation of Sheikh Minshary bin Rashid al-Afasy, Sura 55, ar-Rahman. It almost brought out my tears. I knew I would never ever leave Islam! At the same time I started to read the Qur'aan systematically. Well, the feeling was amazing! Some verses among it seemed not only answer the questions of Prophet Muhammad(s.a. w.)'s era, but contemporary issues. I don't know if I'm clearly, I mean the Qur'aan is not only guiding the ppl in Arabian peninsula in 7th century, but every one in every time. And I read some pamphlets before, saying Qur'aan was written by one or some persons, it's an artificial product, etc. Now I knew it's impossible. This book is beyond the imagination and understanding of human beings. No one, whatever Homer, Virgil, Dante or Dostoevsky can write such a book. What's more, I found in the Qur'aan, many ignorant ppl at that time also called Prophet Muhammad s.a.w. a liar, a deceiver, just like many ignorant ppl do today, and Allah s.w.t. protects Prophet Muhammad s.a.w. from any rumor and attack. Alhamdulillah!

So u know I was a Muslim, but I still worried about too much. I even didn't perform prayer. However, in 2008, I myself met many obstacles in my life, I was suffering big psychological burdens for something, once a time I thought I couldn't take it any more. But I knew I would never give up my faith in Allah s.w.t. During the gloomiest days, I knew I need the prayer. My hardness was the test from Allah. Faith is not so easy. Faith is valuable just after pains and sorrows. I'll remember that day forever. 16th, July, 2008, I prayed for the first time in my life. Some weeks later, one afternoon I was browsing the Qur'aan at random and I met the first 2 verses of Sura 110. "Itha jaa nasru Allahi waalfathu, Waraayta alnasa yadkhuloona fee deeni Allahi afwajan." I couldn't control myself and my tears burnt out. 1400 years ago, Prophet Muhammad s.a.w. was under the insult and persecution by Meccans, never losing his ambition. 1400 years later, a 23-year-old Chinese univ student decided to follow Prophet's path in his remaining life. Do u know what does it mean to me? It's much more than a legend or adventure. It likes FATE. Just 4 or 5 years ago I thought I would never believe in any religion, and now things changed, Allah s.w.t. wins. Plz think of it, bro and sis. Surely it's my FATE. It seemed so far, but when it comes, I don't know how to refuse. The only thing I can do is to embrace my FATE firmly, unswervingly.

In the Ramadan of 2008, I tried to keep fast. One day I was standing in the balcony of the school, a big crowds passed by me, went upstairs to take lunch. I gazed at them, then turned my head towards the sky. I was much more fortunately than them. They went to seek the food and success in this world, while I was on the path of true life. My feeling at that time can be described as "Noble Loneliness". Thx God He granted me Islam. I must cherish it, love it, praise it, follow it, it's more than my life.

Alhamdulillah in the end of 2008, all my burdens were removed miraculously. Things looked so fascinating and amazing. I can't believe in my achievements in this year. I knew Allah answered my prayer and now it's the time to do something for Him. Two weeks ago I was listening to an mp3 lecture by Imam Hisham al-Awadi. He asked, "what's the turning point in your life?" I knew, my turning point is now, here.

Last Tuesday I sent a msg to a Muslim friend, telling him I want to convert (I chatted with him before, but he didn't know my decision yet). He said ok, good, plz come to the masjid this Saturday. So u know, 17th, Jan. 2009, my turning point came. I performed the Asr prayer with my bros for the first time and talked with the Imam. Listening to my statement, the Imam said repeatedly "Allahu Akbar" and ic, both of us were very satisfied. The Imam gave me a Muslim name, Nurdeen, "the light of religion". So now I'm Nurdeen Dong Neng, a new bro of u all. I spent 4 years to be here with u, and there will be no regrets in my life anymore. Allahu Akbar!!!

Well it's the end of this thread. My dear bro and sis, I wish my story will help u to think of our faith and our fate. Before accepting Islam, I had no relation with any religion, neither my family, neither majority of my fellow ppl. Allah chose me even before I was born, and this fate binds me with u tightly. Let's raise our hands to seek the truth in our life. Our tears witness our faith, and Allah knows our heart best. May all Muslims have the goodness of this world and the Hereafter. May human beings understand and benefit from the light of Islam one day. Ameen.

Pls visit youtube for more Chinese Conversion Story:

http://www.youtube.com/results?search_query=chinese+convert+to+islam&search_type=&aq=0&oq=Chinese+convert

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RE: Salaamualiakum, a new dream to translate..

[People](#)

- **Mir Danyal**

-

- 1 Feb 2009

To

- me

Salaamualaikum,

Brother I think the dream must not have any meaning maybe, coz I didn't see my father dying and I saw him being shrouded. And it was really a very short dream. Thank you for your kind reply. I don't know if it's appropriate to ask you for translation of some more dreams. I saw once that my grandfather (who is already dead) was dying again and me and my brother were watching him die but we were not mourning, I read it somewhere that it means that a close relative of him is going to get married and it will be a successful marriage, is it true? And the second thing is that I'm dreaming about hospitals sometimes now, and sometimes I see that I am running from someone and going into some house and climbing the stairs or sometimes going through narrow things in the house to reach the top.. I don't know what they mean.. I thank you again for helping me all the time.. Have a great day..

From: DR UMAR AZAM [mailto:dr_umar_azam@yahoo.co.uk]

Sent: Saturday, January 31, 2009 8:26 PM

To: Mir Danyal

Subject: Re: Salaamualiakum, a new dream to translate..

Wa laikum salam, Br Mir

There are entries for 'death' in the dream interpretation books I have but not for 'shroud'. However, I have done a GOOGLE search for you and got the following information:

To see a shroud in your dream, symbolizes death or the end of something. Alternatively, the dream indicates that you are trying to hide or suppress some emotion or aspect of your life that you are not ready to confront.

http://islamedia.ws/Dream_Dictionary_-S_-Meaning_of_Dreams

Mir Danyal <mir_danyal@hotmail.com> wrote:

Asalaamualaikum,

I don't know if you still remember me, I always keep on sending you the dreams I see or any of my friends see. And I thank you for your kind co operation regarding translating the dreams. Two days back I saw a dream near to Fajr salah, I saw that my father was being shrouded, by a person who works in the mosque to keep it clean and he is a religious man, and I was also present there in the dream. First he shrouded him from his feet to navel I think and then he was shrouding him above the navel and I can see my father's chest only and everything else is shrouded and I see that my

father is telling him that it a bit tight there near the chest coz my father has a broad chest and then he makes some adjustments to it by making cuts on the shroud. My father is alive in the dream but still he is shrouded and it seemed to me that he knew what is going on and he was still at ease.. Then I woke up from the dream. Can you please translate it.. Thank you again.. wa salaam..

RE: Your Dream

People

- rida .

-

- 2 Feb 2009

To

- me

bhai i couldnt get the tweez can you please send me some taweez i l be very thankful to u... and yes the point of rebeltion i just want some kind of taweez by which his family n he accepts me and i promise to ALLAH that i ll never do anything against islam bhai main namaz ki pabandi karungi quran ki pabandi karungi inshALLAH and i make you gawah in this regard ta k qiyamt k din main sharminda na hoon bhai i just need him and i swear main unk parents k haqqoq apne parents k haqqoq or unk haqqoq as my husband hmesa puray karungi inshALLAH please do reply me plz gimme some tawez and duas

Date: Sat, 31 Jan 2009 14:58:53 +0000

From: dr_umar_azam@yahoo.co.uk

Subject: RE: Your Dream

To: rida743@hotmail.com

Wa laikum salam, Rida

If he rebels against his parents, the marriage is not to be recommended is what I pointed out. Use the Taweez in PRACTICAL ISLAMIC ADVICE on my Site www.dr-umar-azam.com and read the Duas too.

Read the Duas from PRAYERS IN ISLAM on this same Site.

[MasjidNabwi] Muhammad in the New Testament

People

- salina salha

•

- 2 Feb 2009

To

•

Q. Can you please tell me how I can find our Prophet Muhammad (peace and blessings be upon him) in the Bible about? What part in the

Bible is this information?

Salam,

Thank you for your question.

In both the Old and the New Testaments of the Bible, we find clear prophecies about the advent of the final prophet of God, Muhammad (peace be upon him).

For the prophecies in the Old Testament, you can read the following links:

[References of Muhammad in the Torah](#)

[Muhammad in the Torah](#)

The Rejected Stone

In the Gospel of Matthew in the New Testament, we read how Jesus was addressing his people — the Children of Israel:

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. (Matthew 21:42-44, KJV)

The Christians interpret "the rejected stone" to be Jesus. But the epithet refers to Ishmael the son of Abraham, and not to Jesus, for the following reasons:

1. Jesus was not rejected unlike Ishmael who was clearly rejected.
2. Jesus himself refers to "the rejected stone becoming the head of the corner" in future tense.
3. This verse particularly: The Kingdom of God *will be taken from you, and given to a nation* producing the fruits of it.

In this context, the reference to a nation clearly shows that it cannot be Jesus.

And he is not speaking of himself here. Rather, he tells the Children of Israel whom he addresses that "the Kingdom of God will be taken away *from you* and given to *a nation* producing the fruits of it."

So, the nation mentioned here must be a nation other than the Children of Israel. Obviously the reference is to the Children of Ishmael.

A Prophet Like Moses

In New Testament times, the Jews were still expecting the "Prophet like Moses" mentioned in Deuteronomy 18. When Jesus claimed to be the expected Messiah, the Jews questioned him about Elias, because they had a parallel prophecy that Prophet Elias must come before the Messiah. And Jesus confirms this belief among them:

And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already(Matthew 17:11-12, KJV)

But the Jews were not prepared to believe the words of any would-be Messiah. And so when John the Baptist confronted them, they asked him who he actually was.

Read the Gospel of John:

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

From the above verses the following facts become clear:

1. John is not the Christ (i.e. the Messiah).
2. He is not Elias (This is a contradiction of what Jesus said about him, and it poses a problem for the Christian interpreters of the Bible).
3. He is not "that prophet."

Note that John answers three questions about three distinct persons: Christ, Elias, and "that prophet." There is no reference to "that Prophet" in any previous passage in the Gospel of John nor in the three other gospels. Who is "that prophet"? Christian exegetes argue that "that prophet" means the same as Christ. We see no supporting evidence to this either in the words of John the Baptist or in the

gospels.

Bible concordances mention in their notes that the words "that prophet" refer to the prophecy in Deuteronomy 18 about "the prophet like Moses." And the "Prophet-like- Moses" was not Jesus, but Muhammad, as can be seen in our explanations of the relevant verses.

The Comforter Will Come

In the New Testament, we read about Jesus telling his followers that a "Spirit of Truth" or "Comforter" (translation provided for the Greek word, "Paracletos" in the English translations of the New Testament) would come after him to complete the Religion of God.

See the Gospel of John:

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. (John 14:16-17, KJV)

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. (John 16:7KJV)

This means that "the Comforter" is someone who would come after the departure of Jesus. In fact "the Holy Spirit" was active according to the Old Testament as well as the Gospels, before the departure of Jesus. So the predicted "Comforter" was someone other than the Holy Spirit.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. (John 16:8-13, KJV)

The above verses mean that "the Comforter" would not be a member of the Trinity (i.e. God Himself according to the Christians) because he would be someone who speaks what he hears (i.e. hears from God), and "he shall not speak of himself." That is, he would not be God

the Holy Spirit.

He shall glorify me: for he shall receive of mine, and shall shew it unto you. (John 16:14, KJV)

That is, "the Comforter" will glorify Jesus. We find that it was Muhammad who glorified Jesus, by quoting the Word of God in the Qur'an, as he ought to be glorified.

For the above reasons, the predicted "Comforter" or "the Spirit of Truth" is not "the Holy Spirit," as claimed by Christians. And it was only Muhammad who fit all the details of the prophecy of Jesus here. And this prophecy in the New Testament is corroborated by the Old Testament prophecies about "the Prophet-like- Moses" given in Deuteronomy 18 as well.

As outlined above, the qualities mentioned in the prophecies of both Moses and Jesus about the coming prophet find their fulfillment in Prophet Muhammad, the final prophet of God, through whom God completed His Guidance for humanity.

I hope this answers your question. Please stay in touch.

Salam.

Useful Links:

[References of Muhammad in the Torah](#)

[Muhammad in the Torah](#)

[Why Did Muhammad Come After Jesus](#)

[Was Muhammad a Prophet?](#)

[Common Grounds Between Moses and Muhammad](#)

[Prophet Muhammad in Hindu Scriptures](#) [Prophet Muhammad in Zoroastrian Scriptures](#)

😊" *DON'T DARE TO BE DIFFERENT JUST DARE TO BE YOURSELF!!!* 🙏

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"My Lord! truly, I'm in need of whatever good that You bestow on me!" Quran Sura Al Qasas)

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Re: [MasjidNabwi] Get Free Islamic Dawah books on your postal address.

People

- **Ashraf Quraishi**

-

- 2 Feb 2009

To

- MasjidNabwi@yahoogroups.com

Please send me the books yhat can be useful for new muslims.

Ashraf M. Quraishi
158-04 Sanford Ave.
4B
Flushing, NY 11358.

On Tue, Jan 27, 2009 at 11:30 PM, Asif Sheikh <fidvi@hotmail.com>wrote:

Assalamoalaikum

We Muslims are custodian of Divine Guidance of Allah. It is duty of every Muslim to convey the message of Allah. Free Islamic Introductory and comparative religions Books are available for (every human being) Muslims, Non-Muslims and Reverts with the blessing of Almighty Allah. You are requested kindly give us address of yourself as well as the addresses of Muslims, Non-Muslims and Reverts so that we can send books by postal mail. We have books readily available to dispatch and we are seeking for people who are interested in the study of these books. If you need specific books please look up the lists of these books given on our website and notify us about the books selected by you. We shall mail you your selected books.

You can also download more than 688 titles of books(in more than 98 languages) from our websites www.hadices.com and www.islamic-invitation.com.

May Allah accept your endeavor for the sake of Islam.

Jazak Allah

Sincerely

Asif Sheikh

www.hadices.com
fidvi@hotmail.com

To: Fawad.Hannan@saipem.eni.it; kamrul@youngone.co.kr; amjadtah@yahoo.com; abufasahat@gmail.com; noor_haq_noor@yahoo.com; gul_badshah@yahoo.com; smart_boyz53@yahoo.com; mailaquil@yahoo.com; gbkhan@se.com.sa; gulzar_motiwala@yahoo.com; imran1112@gmail.com; abu.abdur_rahman@yahoo.com; asad_ma@yahoo.com; jamshaidali60@yahoo.com; mohammed.arshasulhaq@aramco.com; shahrukhattari@gmail.com; nadeemkhi@yahoo.com; burraq_qadri@yahoo.com; shumail786@yahoo.com; imtiyaz.queshi@aramco.com; arshadtahir86@hotmail.com; saffarazad2002@yahoo.com; bionicumer@yahoo.com; hamiid34@hotmail.com; md_ma786@yahoo.com; rafatali@yahoo.com; maqboolalam@yahoo.com; aamer.liaquat@geo.tv; shahidalian2006@yahoo.com; attarirafique92@gmail.com; bedrekar@rcynb.com; maamiraq@yahoo.com; mf_78692@yahoo.com; faisal.shahzad92@gmail.com; ssadath@yahoo.co.in; hammad_alqadri@yahoo.com; razaahmed_raza@yahoo.com; hidaya4all@gmail.com; gowhard@gmail.com; gowhardeccani@yahoo.com

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From: bhiwandiwalaa@yanpet.sabic.com

Date: Tue, 27 Jan 2009 12:13:36 +0300

Subject: [MasjidNabwi] "me myself" or "me and my teacher." AND "Unity through Schools of Thoughts" [PRINT & READ AT HOME]

Basically the list ends up with one or two people on it: either it is "me myself" or "me and my teacher." ...BE AWARE OF ALLERGY

SUMMARY

And invariably we find that the teacher tends to be an electrical engineer or computer programmer or whatever, but in fact of course he is presented as being the great *mujtahid* and scholar of this age. Or in the other alternative, where there is just one person on the list, it is just "me myself": it is me who has to follow my *'idanat shakhsyya*, my own personal conviction, in deducing Shari`a from the Qur'an and Sunna, to rely on anybody else has to be a form of innovation and idolatry.

And so, as I today rather sheepishly recall, whenever I wanted to discover Islam's ruling on any particular question, I would look up the relevant word in the index to Pickthall's translation of the Qur'an and, then, if I couldn't find anything that satisfied me there, I would have a quick rummage in the books of hadith such as happened to be translated into English.

And nowadays of course, with the advent of computer technology, this temptation has become ever more drastic. If we want an answer to any of the problems of life from the Islamic point of view, we just pop in the CD-rom and there comes up the answer from some hadith or verses of Qur'an and we take that to be the *fiqh*.

According to this view, really the standard lists of the great ulama of Islam: Imam al-Ghazali, as-Suyuti, an-Nawawi, Ibn Hajar al-Asqalani, and so on - really the entire constellation of Islamic scholars, whose heart commission it was to explain and classify and present to us Islamic legal and doctrinal heritage, were drastically misguided. So that leaves of course the obvious question: So, who are the rightly-guided, who is the saved sect, (*firqatun naajiyya*) Well the list, according to the adherents of this strange view, is naturally, a pretty short one. Some of them would include Ibn Taymiyya, but it is interesting to note that even today members of this tendency in Islam would want to cross his name off as well.

-----READ THE WHOLE ARTICLE-----

Unity Through Schools of Thoughts

Bismillah. Alhamdulillah. Was-salaat was-salaam alaa Rasul-illah wa alihi wa sahbihi wa man walaa.

The Unity of the Ummah, which is the glorious theme of today's conference, seems quite literally to be in peril. Now these people, and of course it is totally unnecessary to mention any of their names, are divided themselves into countless sects, and sub-sects, and subdivisions. Their delight in insulting and attacking each other seems second only to the exquisite joy they seem to feel in insulting traditional Muslims and their scholars. But they agree upon one thing and this is in fact the definition of who they are: they set themselves up as superior to the great ulama of the past. They claim that the four schools, the *madhhab*, which have been the mechanism and the guarantor for the unity and coherence of traditional Islam for so long, contain gross errors of content and of methodology. Theirs is the outrageous claim that the original vision of Islam never enjoined the Muslims to create or to follow such schools of *fiqh*. In their literature, they make the accusation that to follow a *madhhab* is some kind of alternative to following the Sunna of the blessed Prophet *sallallahu alayhi wa sallam*. And as such, many of them further claim, it is a form of setting up a human authority as a rival to the authority of God Himself, it is a kind of shirk. And in fact it is quite possible to read, and I have seen it myself in their pamphlets which they distribute in such vast numbers, that to follow one of the four *madhhabs* is a form of *shirk*.

Now, the Muslims who are capturing the headlines of today's newspapers are of course not the saints and the charity workers, the builders of hospitals, and the upholders of decent family life. They are our lunatic fringe: the followers of a sect, a heresy whose shadow is now spreading over the entire world. Probably all of us have had some kind of experience of them: their arrogance, their ignorance, and their often quite reptilian aggressiveness are sadly quite unforgettable. Everywhere we turn now in our Muslim Communities, there they seem to be. Like some kind of spiritual HIV virus, they are spreading through the body of our Ummah. One or two of them are quite enough to cloud and poison the most pleasant gathering of believers.

Now, if one has to think hard and to make a list of the most illogical and crazy heresies that have appeared in the long and varied history of Islam, this surely would be right at the very top. It is a terrifying sign of the ignorance that grips the Muslims today that anyone, even amongst the least educated and intelligent people, could ever think such thoughts. And yet it is, and also, it is a no less terrifying proof, I think of, of the lack of awe and respect which we have in our hearts towards the great scholars of our Ummah, particularly those of the golden ages of Islamic scholarship. How odd that any of us could believe that the ulama who have faithfully followed the four madhhabs, and basically this means of course rounded out 99% of the ulama of Islam, should have been guilty of following and calling to a rival, some kind of alternative to the Sunna of the blessed Prophet, *alayhi as-salaat was-salaam*. It would be hard to find a more drastic and disgraceful example of what can happen when the heart is polluted

According to this view, really the standard lists of the great ulama of Islam: [Imam al-Ghazali](#), [as-Suyuti](#), [an-Nawawi](#), [Ibn Hajar al-Asqalani](#), and so on - really the entire constellation of Islamic scholars, whose heart commission it was to explain and classify and present to us Islamic legal and doctrinal heritage, were

drastically misguided. So that leaves of course the obvious question: So, who are the rightly-guided, who is the saved sect, (*firqatun naajiyya*) Well the list, according to the adherents of this strange view, is naturally, a pretty short one. Some of them would include Ibn Taymiyya, but it is interesting to note that even today members of this tendency in Islam would want to cross his name off as well. Basically the list ends up with one or two people on it: either it is "me myself" or "me and my teacher."

And invariably we find that the teacher tends to be an electrical engineer or computer programmer or whatever, but in fact of course he is presented as being the great *mujtahid* and scholar of this age. Or in the other alternative, where there is just one person on the list, it is just "me myself": it is me who has to follow my *'idnat shakhsiyya*, my own personal conviction, in deducing Shari`a from the Qur'an and Sunna, to rely on anybody else has to be a form of innovation and idolatry.

Now obviously this is absurd, and yet these people do exist, we have all met them. We go into a mosque and we worship according to the guidance of, say, Imam Malik, they will descend upon us, surround us with their customary arrogance, and tell us that we are "doing it wrong", we should be "worshipping according to the true understanding of the Sunna", which is that of electrical engineer so-and-so, whoever it may happen to be. Now this seems absurd, but probably many of us have had this experience.

Now here, I have my own, as it were, personal confession to make: like all newcomers to Islam, I didn't actually inherit a *madhhab*. Most Muslims traditionally inherit a *madhhab* from their families, which is a perfectly legitimate state of affairs, of course. Neither as a new Muslim, at that time even more ignorant than I am today, did I have the least idea how one would set about choosing a *madhhab*; and in those days of course, most of the texts of the *madhhabs* were inaccessible to people without the knowledge of Arabic.

And so, as I today rather sheepishly recall, whenever I wanted to discover Islam's ruling on any particular question, I would look up the relevant word in the index to Pickthall's translation of the Qur'an and, then, if I couldn't find anything that satisfied me there, I would have a quick rummage in the books of hadith such as happened to be translated into English.

And nowadays of course, with the advent of computer technology, this temptation has become ever more drastic. If we want an answer to any of the problems of life from the Islamic point of view, we just pop in the CD-rom and there comes up the answer from some hadith or verses of Qur'an and we take that to be the *fiqh*.

However, as I soon found, and at that time I was a student of Islamic history, this simply was not the way that the early Muslims themselves proceeded. Ibn Khaldun, for instance, who has a lot of interesting things to say about the evolution of *fiqh*, points this out. If I can just quote him, he says, "Not all of the

Sahaba, the Companions, were qualified to give fatwas and Islam was not taken from all of them. That privilege was held only by those who had learnt the Qur'an, knew what it contained by way of abrogated and abrogating passages, ambiguous and obvious expressions, and its other special features."

Now, what Ibn Khaldun is doing here, is pointing out the obvious fact that the Sahaba were not all equal in their knowledge of the Sunna. The great ones, who had spent time in the blessed presence of the Prophet *sallallahu alayhi wa sallam*, were qualified to give fatwas; others, who had spent less time with him, perhaps less scholarly capabilities perhaps, were not.

And so, in all of the standard texts of Islamic legal methodology, *usul al-fiqh*, we find, for instance, people like Imam al-Juwayni, giving lists of the muftis among the Companions. There is a category in *usul al-fiqh* called *fatwa sahabi* which means the legal verdicts given by a particular Companion and the debate is which of the Companions are considered more authoritative than the others. Imam al-Juwayni gives the lists of the four khalifas, Talha Ibn Ubaydullah, Abdur-Rahman ibn `Awf, and Sa`d bin Abi Waqqas. Others were generally regarded as not being muftis, not being authorized to deduce and to expound the values of the Shari`a on their own. Abu Hurayra, for instance, despite his enormous, oceanic knowledge of the Sunna, is not considered, generally, to have been a mufti.

We find the same position, really, in all of the standard textbooks of Islamic legal methodology. The great Maliki scholar Imam al-Baji, for instance, says, "[Ordinary Muslims have no alternative but to follow the ulama](#). One proof of this is the *`ijma* of the Sahaba, for those among them who had not attained the degree of *ijtihad* used to ask the ulama of the Sahaba for the correct ruling on something which happened to them. Not one of the Sahaba criticized them for so doing, on the contrary, they gave them fatwas on the issues they had asked about without condemning them or telling them to derive rulings themselves from the Qur'an and the Sunna.

And this principle continued generation of the *Tabi`in*, even more so then, of course, with the growing catharsis and violent level of religious learning among the Muslims. So we find, Imam ash-Shabi, for instance, despite again his quite extraordinary and oceanic knowledge, refusing to consider himself to be a mufti. He was, he said, only a *naqil*, somebody who only transmitted the texts and transmitted the opinions of others.

Now this tried and tested principle of Islam is known as *taqlid*, which means emulation of somebody who knows more than you do. Either somebody is qualified to derive rulings of Shari`a from the Qur'an and Sunna in which case such a person is obliged to do so and is not permitted to follow the deductions made by anybody else; or on the other hand, one is not so qualified, in which case it is obligatory for him to follow the verdict of the qualified.

Islamic knowledge in this respect is like any other branch of knowledge known to man. For instance, if you are a student of medicine, or for instance, if you're a beginning student of medicine and your child falls ill, then what do you do? Do you go to the medical textbooks and try to figure out what the correct remedy will be or do you go to the best doctor you can find and consult that person? Obviously, you'll choose the latter option. And if you are interested in

building a nuclear power station, what do you do? Do you say, " I don't accept the traditional texts of nuclear physics - I just believe in nuclear power and I want to build my own power station and I'm not going to pay any attention to the views and deductions of other people who have thought similarly in the past. I'm going to do it all for myself. Obviously, this is absurd.

And in this respect, really, Islamic knowledge is not categorically different from any other branch of knowledge. It involves information. It involves systematic methods of processing and presenting that information. The science of deriving the Shari`a from the revelation, which is known as *usul al-fiqh*, is, of course, a necessarily intricate business. And it is even more important that we get this right than that we get, for instance, the judgments in medicine correct, because this has to do not just with, not with our physical health, but it has to do with our prospects for eternal salvation.

Now, obviously, Islam has a core message: it has the two *shahadas*, it has the obligations to conform to certain basic universal, ethical principles in moral life. And that is extremely simple. In its essence, Islam is an enormously simple vision. But the revelation also, necessarily, contains complexities, particularly in legal areas, because human life and human societies are themselves complex. Hence the involvement in the variety of that body of legal methodologies and rulings that we call the *fiqh*.

Now, if anybody wants to learn more about the techniques which the ulama have traditionally applied for this process of *istinbat*, of deduction of the Shari`a from the revealed sources, I would suggest they go to Professor Muhammad Hashim Kamali's book, which despite one or two falls from grace generally is a very good presentation of the sciences of *usul* of *fiqh*; which explains the principle, for instance, of knowing which verses of the Qur'an are abrogated *mansukh* and which abrogating *nasikh*. [If you follow the principle of 'do-it-yourself-*fiqh*' that I was explaining earlier, you would simply not be able to know which verses of the Qur'an still carry legal weight and which have been abrogated by later ones.](#)

Similarly, there is a principle of *naskh*, of abrogation, in the Sunna; very many hadith were applicable to situations in the early development of the Muslim Ummah in the time of the Prophet *s allallahu alayhi was-sallam*. Later on, as conditions changed, he made it clear that the Islamic ruling had moved in a different direction. And yet, some of the earlier principles can still be found in the standard works of hadith, they are sound hadith, you'll find them in Bukhari and Muslim, but they are not considered to be a basis for action by the *fuqaha* because they are *mansukhat*, they have been abrogated.

These are just two examples, there are many others that I can give, for instance from *qiyas*, the well-known principle of juridical analogy: whether one, how one can derive a principle of the Shari`a by looking at the ways in which the Shari`a has developed on other issues - probably the most complicated subheading of *usul ul-fiqh*, and so on. If you look at Professor Hashim Kamali's book, you'll see exactly how precise, how difficult, how demanding, is this science of deriving the law from the revealed sources.

Now, confronted with this brilliant but very difficult body of texts, ordinary believers simply have no option but to submit to the authority of the scholars. Why? because most of us do not have either the brain power or the time or the energy to become great scholars, it simply is not feasible, and it is not something that Allah has made obligatory upon every member of this Ummah to become a great *mujtahid*.

Now, this authority, the authority of the scholars, is not a rival to the revelation. It is nothing other than a statement of the revelation in a format that's unambiguous and can be easily followed.

The body of authoritative verdicts of a great and fully qualified scholar, who has mastered the texts, learned the rules and occasions of abrogation, qualifications and contexts, is simply this: he is like a telescope, crafted by an expert in optics which helps us to see the revelation more clearly. We can either gratefully use such a telescope, fashioned by the hand of a master such as [Imam Malik or Abu Hanifa or as-Shafi'i or Ibn Hanbal and their followers](#); or we can in the characteristic modern, arrogant, activist fashion, try to build our own telescope. And if we chose the latter alternative, and if, perhaps we are, we are amateurs, we will see the revelation in a refracted and a distorted form.

In this sense, every Muslim has a *madhhab*, whether we like it or not. Every single one of us has a way of following the revelation, has a take on the revelation. We either have the *madhhab* of somebody who really knows about the revelation or we have our own *madhhab*; there is no third choice. So the question of whether or not to follow a *madhhab* is in fact not a meaningful question. Everybody is following a *madhhab*, the word *madhhab* itself simply means 'a way.'

I am sometimes rather doubtful about this translation that we have come to accept of a *madhhab* as a 'school of thought.' I think that semantically shifts it away from its original intention which is simply: 'a means to an end,' a *madhhab*, 'a way.'

The first condition for, I would say really the, in order to build Muslim unity today, to take us back to the theme of the conference: the first condition has to be to reestablish a coherent system of interpretation in the Divine, of the Divine Lawgiver's messages to us along these lines. Unless we do so, we will have not four *madhhabs* in their usual, traditional condition of harmony. We will be going to have as many *madhhabs* as we have Muslim egos. [For those wild and desperate Muslims who reject *taqlid* and reinterpret the religion in terms of their own time-bound preferences, and their own frustrations and resentments, are going to become so numerous and so aggressive that that principle, that precious thing called Muslim unity, is going to be lost forever, and the religion will slip ever more disastrously into the extreme and violent direction that the followers of the anti-madhhabist tendency have charted for it.](#)

Islam, and this has always been my experience as a newcomer to Islam who knew for many years the alternative, Islam is a gift. This is how we have to see it. It is our most precious possession. It is through Islam that we strive for peace and justice and harmony in the world and it is through Islam that we strive also for eternal joy and serenity in the presence of our Creator.

Now its time to act to save this gift before its too late. There is a real danger that this gift will be taken away from us by these people. We much patch the present torn fabric of the Muslim mind and try to recreate that extraordinary methodology incarnated in the four *madhhabs* of Sunni Islam, championed by the great Imams of our history, and which underpinned our unity for so long.

Source: 1996 International Islamic Unity Conference - Abdal Hakim Murad

"Our Duty is only to deliver the message"

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Ashraf Quraishi

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"My Lord! truly, I'm in need of whatever good that You bestow on me!" Quran Sura Al Qasas)

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