

OF RELIGIONS added the phrase “Muhammad Rasool Allah” in such a way that gives a false impression that such is the Quranic statement of 47:19. What a blasphemy!



You shall know that there is no god besides the One God, Allah. Muhammad is a messenger of God.  
[ The blasphemy ]

*Typical Example of the Distorted Islam*

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## Appendix 14

### Predestination

We are absolutely free to believe or disbelieve in God. It is God’s will that we will freely (18:29, 25:57, 73:19, 74:37, 76:29, 78:39, 80:12).

After committing our original sin (Appendix 7), God gave us a chance to denounce our crime and accept His absolute authority (33:72). But we decided that we wanted to see a demonstration of Satan’s competence as a god. Many people protest the fact that God has created them, to put them through this gruesome test. Obviously, such people are not aware that [1] they have committed a horrendous crime (Introduction & Appendix 7), and [2] that they were given a chance to denounce their crime and redeem themselves, but they chose to go through the test.

We learn from 57:22 that our lives, along with everything else around us, are pre-recorded on something like a videotape. God fully knows what kind of decision each of us is destined to make; He knows which of us are going to Heaven and which are going to Hell. Even before we were born into this world, God knew which souls are good and which souls are evil. As far as God’s omniscience is concerned, we can imagine a stamp on everyone’s forehead that says “Heaven” or “Hell.” Yet, as far as we are concerned, we are totally free to side with God’s absolute authority, or Satan’s polytheistic views. Predestination, therefore, is a fact as far as God is concerned, not as far as we are concerned.

This understanding explains the numerous verses stating that “God guides whomever He wills, and misleads whomever He wills.” Based on His knowledge, God assigns our souls to the circumstances that we deserve. When God said to the angels, “I know what you do not know” (2:30), this meant that some of us deserved a chance to redeem ourselves. One example of God’s guidance for those who deserve guidance is found in 21:51: “We granted Abraham his guidance, for we were fully aware of him.” In other words, God knew that Abraham was a good soul who deserved to be guided, and God granted him his guidance and understanding. Another good example is stated in 12:24. Joseph fell for the Egyptian nobleman’s wife, and almost committed adultery “if it were

not that he saw a sign from his Lord.” God teaches us in 12:24 that He “diverted evil and sin from Joseph, for he was one of My devoted worshipers.” Was it Joseph who controlled his lust? Or, was it God’s protection from sin that rendered him chaste? Such is predestination.

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## Appendix 15

### Religious Duties: A Gift From God

When Abraham implored God in 14:40, he did not ask for wealth or health; the gift he implored for was: “Please God, make me one who observes the contact prayers (*Salat*).” The religious duties instituted by God are in fact a great gift from Him. They constitute the nourishment required for the growth and development of our souls. Without such nourishment, we cannot survive the immense energy associated with God’s physical presence on the Day of Judgment. Belief in God does not by itself guarantee our redemption; we must also nourish our souls (6:158, 10:90-92). Additionally, 15:99 states that observing the religious duties instituted by God is our means of attaining certainty: “Worship your Lord in order to attain certainty.”

### The Contact Prayers (*Salat*)

The five daily contact prayers are the main meals for the soul. While a soul may attain some growth and development by leading a righteous life, and without observing the contact prayers, this would be like surviving on snacks without regular meals.

We learn from 2:37 that we can establish contact with God by uttering the specific Arabic words given to us by God. Sura 1, The Key, is a mathematically composed combination of sounds that unlocks the door between us and God:

1. The Dawn Prayer must be observed during two hours before sunrise (11:114, 24:58).
2. The Noon Prayer is due when the sun declines from its highest point at noon (17:78).
3. The Afternoon Prayer can be observed during the 3-4 hours preceding sunset (2:238).
4. The Sunset Prayer becomes due after sunset (11:114).
5. The Night Prayer can be observed after the twilight disappears from the sky (24:58).

\* The Friday noon congregational prayer is an obligatory duty upon every Submitting man and woman (62:9). Failure to observe the Friday Prayer is a gross offense.

Each contact prayer is valid if observed anytime during the period it becomes due until the next prayer becomes due. Once missed, a given contact prayer is a missed opportunity that cannot be made up; one can only repent and ask forgiveness. The five prayers consist of 2, 4, 4, 3, and 4 units (*Rak'ahs*), respectively.

The proof that *Salat* was already established through Abraham is found in