



المدخلُ الصَّحيحُ إلى رِحابِ
الإسلامِ للباحثِ غيرِ المُسلمِ

the true Gateway to
Islam for non-Muslims

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IN THE NAME OF ALLAH, THE MOST GRACIOUS AND THE MOST MERCIFUL

THE TRUE GATEWAY TO ISLAM FOR NON-MUSLIMS

Alhamduli Allah, walsalatu wa alsalamu ala ashraf Al-anbia' wa almorsaleen, sayydena Mohammed wa'ala Aali Mohammed.

For non-Muslims, these lines will help them in their looking for Islam with solid steps, away from the disarray made by the dissimilarity of the Islamic sects.

This little research is based in sources of Islam: Al-Quran, Al-Sunnah and the mind, which is the main path in Ahlulbayt's thought.

These words will meet good expectations, if the readers and the seekers for righteousness get rid of the prejudice and look closer to a thought consisting of Quran, Sunnah, Mind and unanimity of Ahlulbayt in major matters in Aqidah and Figh.

In addition, the variety of advisory opinions made by the Islamic sects may create some skeptics for the researcher who will disrespect Islam which is presented by studiousness of its people with THEIR different opinions. The reader won't be a true research if he\she does not see Islam above all Muslims having a way to emphasize and recognize this fact: Islam is a divine religion based on Quran, Sunnah, Mind and Ahlulbayt all together.

So, in this little research, we concentrate on 7 points:

Point 1:

Islam is defining Allah the Exalted as only one, ((Say, "He is Allah, [who is] One)) [Al-Ikhlās,1], and HE the Exalted is: ((There is nothing like unto Him)) [Al-Shōrah,11], His knowledge extends over everything, and HE is not measured and recognized by illusion or sight: ((Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted)) [Al-Anām, 103],

It is not known by time or place, because HE created the time and place, and Limiting Allah to time and space implies likening Him to His creation; Allah existed when there was no place, and He is now where He has always been i.e. without place.

Note: If an atheist reads in books of Muslims what contradicts the above-mentioned verses, by believing that Allah exists in the Sky on chair, and HE has organs and moves. So, the godless will judge through this. However, the godless should be equitable by not looking for flimsy excuses to avoid the precise verses. That all leads to deceiving oneself and others.

We do not deny that there are differences within the Islamic society, but that differences are made by individuals and groups, and then it is attributed to them and not to the origin Islamic thought guarded in Quran and the Sunnah of Mohammed (pbuh).

This is the first point speaking about Tawheed to better know Allah the Exalted.

Point 2:

Islam confirms that Allah is just, will never aggrieve, and punish unless sin is made.

((Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants)) [Fusilat, 46].

Allah will never charge His servants with more than they can carry: ((Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned)) [Al-Baqarah,286].. He will not punish a soul but only with its sins. HE does not prevent anyone to obey HIM, but HE demands (servants) to it. And He will put no one in a sin, but HE forbids him to do it.

HE will not judge with corruptions and sins: ((And Allah judges with truth)) [Ghafir, 20].

HE created mankind and jinn with their own ability and freedom to choose whether to do their actions or not, in order to be in charge of their deeds and not to say they are forced: ((Those who associated with Allah will say, "If Allah had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything." Likewise did those before deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but falsifying)) [Al-Anaam, 148]

Also, Islam presents the prophet Mohammed (pbuh) as a truthful, and he never speaks from his own inclination, lies or tyrannizes: ((So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided.)) [Al-Araf, 158].

((Nor does he speak from [his own] inclination)) [An-Najim,3]

Al-Quran is KitabuAllah and HIS reveal which has the guidance and right. It is preserved from deformation, diminution or increase: ((Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian)) [Al-Hijr, 9].

Note: if an atheist reads the books and learns the sayings of scholars, and finds what is objecting the above-mentioned verses, {like saying that Allah had created the actions of HIS servants, HE forced them, HE judges with unjust, created corrupt servants, HE wants HIS servants to get sins, or Quran is deformed increasingly or decreasingly within some narrations transmitted by those scholars, or the Prophet (pbuh) is dispraise with some narrations and sayings by those scholars}, he\she should not judge through the sayings of the scholars in order to be fair and just.

Point 3:

Islam confirms that Allah the Almighty will never be untrue with his promises (rewards) and his warnings (punishments), and HE will never change his words: ((The word will not be changed with Me, and never will I be unjust to the servants)) [Qaaf,29].

So, If Allah warns the erring servants with hell, then the wrong ones will be in hell, and if HE promises to reward the obedient with Jannah, then paradise will be for them. Quran mentions that many times, beside it is the words of Allah that will never change: ((My mercy encompasses all things." So I will decree it [especially] for those who fear Me and give zakah and those who believe in Our verses)) [Al-Araaf, 156].. ((And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment)) [An-Nisaa,14].

This point can bring the topic of Shafa'h which is only for the believers to be rewarded with higher positions (levels) in paradise, and it is not for the sinners.

Point 4:

The first method to knowledge is the MIND, the results that it made, is based on the fundamentals the researcher has. If these fundamentals are correct, the mind will lead the researcher to the right. If the fundamentals are shaky, incorrect, unsubstantial, notional or philosophical, then the results will end in impasse. This makes the researcher flounder. Returning to the mind in matters like Tawheed, Just and Wa'd wa Wa'id, will refer well to the following matter as chain. The mind confirms the prophecy's truth, Quran as the words of Allah, the commitment to Sunnah which leads to follow Ahlulbayt. This all will be elaborated in the next 3 points.

Point 5:

Islam draws a clear path for the nation, which is a succession to the prophecy after the reveal stopped as RasullAllah (pbuh) died. RasullAllah (pbuh) said:

"I left two valuable heritages for all of you, which if you cling/hold on/keep up to the two surely you will not get lost; namely Book of Allah (Kitaabullah) and my Ahle-bayts. Surely they will not be split up so meet me at the lake (Al-Haudh)"

Ahlulbayt are the translators of Quran, the implementers of Quran in reality and the Allies of Quran. When the Islamic nation differ itself on understanding Quran, it's better return to Ahlulbayt, the Hujjah (proof of Allah) from the descendants of Alhassan and Alhussein (pbuth) in their unanimity. This unanimity in major matters (osol) is the infallible as they are the Allies of Quran which is infallible from having corrupted beliefs. This unanimity is not necessary in minor issues in fiqh like the quantity of water in ablution.

So, if the atheists want to beguile or mix the truth with falsehood, then the best way is to count on the eccentric sayings and to avoid heading to Ahlulbayt.

On contrary, if the researcher take the sayings of Ahlulbayt in consideration, seeing that they consider the mind and Deen in their thought to establish a fine path and knowing that there is no infallibility of anyone else but the unanimity of Ahlulbayt.

Point 6:

Quran is the main legislation's source which Ahlulbayt educe the right from with no increase or decrease.

The holy Quran contains the major issues (halal, haram, transctions, judgements...etc).

Quran consists of mindful verses that agitate the minds and are relied upon.

The atheists should not interpret Quran without knowledge to fool themselves and others, because who criticize a thought and he\she does not know about it from all aspects, is hurting him\herself scientifically and falls in pool of lies and deceptions and more importantly tyrannize Quran the speech of Allah.

Quran is revealed in Arabic ((A Book whose verses have been detailed, an Arabic Qur'an for a people who know)) [Fussilat, 3], so the non-muslims should know Arabic to better understand Quran.

There are some points regarding Quran:

Quran has precise and unspecific verses: the precise verses can be known as they are descended clearly, and has only one-side interpretation as the verse ((Say, "He is Allah, [who is] One)) [Al-Ikhlal,1], so the precise verses are the judge to return to in points of differences.

The unspecific verses are the words with more than a meaning, some of the meanings are correct, some not, which generates suspicious statue.

For this, if the meaning of the unspecific verses contradict the precise verses, then it is not the right interpretation taken. For instance: the verse ((So

blessed is Allah, the best of creators)) [Al-Mo'minoon, 14], if the pre-understanding for it is that there are many creators, then this verse contradict other verses. But, if it is connected with other verses in terms of meaning, then the meaning of the unspecific will be clear. So, in this case the explaining verse is ((Say, "He is Allah, [who is] One)) [Al-Ikhlās,1].

Quran has verses with summarized and explained (detailed) meanings: the general verses have summarized meaning with hidden interpretation which make the Muslim and non-Muslim confused and full of questions. And the explaining verses are used to make the summarized verses clear

So, when the summarized verse contradict with the explaining verse, stick with the explaining one. This method is interpreting Quran with itself and can be interpreted by true Sunnah more illustratively.

Quran has abrogated and not-abrogated verses: Abrogation is removing the judge and not the verse itself through, so the legitimate judge won't be valid due to other legitimate judge in the other verse.

But, the abrogated verses cannot be use in the existence of the not-abrogated ones, or this use would depict a contradiction of the reveal and between the verses, but it is not.

Quran has general and specific verses: General verses talk about many matters, or about one matter generally. when a verse is to tackle an issue, this verse is a specific verse. General verses can be interpreted by specific verses, mind and Nabawi Sunnah.

Point 7:

Nabawi Sunnah is the main legislation's source for Quran and its issues like Halal, haram, transaction..etc.. Sunnah consists of mindful guidance and orientation in the major matters.

If the atheist looks at all narrations within the Islamic books, his\her summary should be based then on the true narrations which are authenticated by Ahlulbayt. So, when the atheist wants to destroy a belief, then he\she can do it with the right, authentic and collective-transmitted narrations. The mono-transmitted (uncertain) narrations are not good to be used as a proof because they are mostly contradict the right narrations in the major and minor issues.

It is not logical to show the contradiction of a belief using the uncertain narrations against the right authentic narrations, because the mono-transmitted uncertain narrations are not proper to make a solid belief of major issues. The uncertain narrations lead to shaky result. So, the only things to reach a solid thought are mind with use of the precise verses, the authentic Sunnah and the unanimity of Ahlulbayt.

So, these seven points are the way of rooting for right understand and access to Islam. This research is for non-Muslims, but because of the atheistic wave in internet using arguments of the uncertain (weak) narrations to vituperate Islam, while these arguments are invalid to be use at all. Some of these arguments are coming from books of some Muslim scholars whose books lack of the right methodology in interpretations, narrations and osol. So, the best way is to know that Islam is based on fundamentals and the way are they taken by the scholars who are deserve to be headed to explain the Quran and Sunnah.

Then when a Muslim does the same and takes narrative statements from Christian books that Christians do not accept. The same applies here with the atheists, Christians and Jewish who judge on Islam with such sort of statements. Those people cannot name themselves researchers.

I hope that this summarized research can be a good guidance for the real researchers. For more details, it is helpful to return to books of Ahlulbayt the descendants of Alhassan and Alhussein (pbuth) like Nahj Albalaqah for Imam Ali bin Abi Talib (pbuh), Majmoo' of Imam Zaid's books and letters, Musnad of Imam Zaid (pbuh), Majmoo' of Imam Alqasim Alrasi's books and letters,

Majmoo's Alhadi ila Alhaq's books and letters, books of Imam Ahmed bin Yahya Al-Morthadha (pbuh), Books of Imam Yahya bin Hamazh (pbuh), Books of Imam AbdullAllah bin Hamzah (pbuh), Books of Imam Izz Aldeen bin Alhassn (pbuh), Books of Imam MajduAldeen Al-Mo'iady (pbuh) and other books of Ahlulbayt. These books contain lots of Quranic, Nabwi, mindful knowledge.

At last, we know that the atheists won't accept Quran or Sunnah, and our debate with them will be with mind. However, we mentioned the rest points (fundamentals and resources) to preserve the rightful debate's levels. This is the way to understand Islam correctly for the true researchers in the researching career discussing the mindful evidence from that above-mentioned resources (points).

May Allah guide us all to the true and right,
and reward peace upon Mohammed and his progeny.

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