

You Must Know This Man Muhammad (pbuh) (SWAS) Peace be upon him

“Every Prophet of Allah came to this world as a witness, or a harbinger of good tidings, or as a warner, or as a summoner, but never in the past there came a prophet who combined all these qualities. There were witnesses to Allah’s majesty and, overlordship, like Jacob, Issac and Ishmael. Others like Abraham and Jesus were the heralds of glad tidings. There were also warners like Noah, Hud, and Shu’yeb, the main point of their warnings was terrible punishment awaiting the evil-doers. Then, there were the prophets like Joseph and Jonah whose teachings set the tone for those who summon to divine guidance. But the messenger *par excellence* who had all these marks of prophethood - a witness as well as a welcomer, a warner as well as a caller and who was a distinguished Apostle in every aspect was none other than Saidina Muhammad (pbuh). He was sent to be sent to the world as the last Prophet, the final one, after whom no other messenger was to be sent again by Allah. This is the reason why he was granted a shari’ah or the law that was perfect and final requiring no revision in the days to come.

For the teaching of the last Prophet were to be everbinding, to remain unchanged to the end of time, he was sent as a acme of perfection with over-flowing guidance and resplendent light. This is an indisputable fact attested by history.”

-SAYID SULAIMAN NADWI in Muhammad The Ideal Prophet.

The non-Muslim verdict on Prophet Muhammad (pbuh)

K.S Ramakrishna Rao, an Indian Professor of Philosophy in his booklet, (“Muhammad, The Prophet of Islam”) calls him the:

“Perfect model for human life.”

Prof. Ramakrishna Rao explains his point by saying:

“The personality of Muhammad (pbuh), it is most difficult to get into the whole truth of it. Only a glimpse of it can I catch. What a dramatic succession of picturesque scenes! There is Muhammad (pbuh), the Prophet. There is Muhammad (pbuh), the Warrior, Muhammad (pbuh), the Businessman; Muhammad (pbuh), the Statesman; Muhammad (pbuh), the Orator; Muhammad (pbuh), the Reformer; Muhammad

(pbuh), the Protector of Slaves; Muhammad (pbuh), the Emancipator of Women; Muhammad (pbuh), the Judge; Muhammad (pbuh), the Saint. All in all these magnificent roles, in all these departments of human activities, he is like a hero."

Michael Hart in "The 100, A Ranking of the Most Influential Persons in the History," New York, 1978., p. 33

"My choice of Muhammad (pbuh) to lead the list of world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in the history who was supremely successful on both the secular and religious level. It is probable that the relative influence of Islam has been larger than the combined influence of Jesus Christ and St. Paul on Christianity. It is this unparalleled combination of the secular and religious influence which I feel entitles Muhammad (pbuh) to be considered to be the most influential single figure in human history."

M.K Gandhi, statement published in "Young India," 1924

I wanted to know the best of the life of one who holds today an undisputed sway over the hearts of millions of mankind.....I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and his mission.

These and not the sword carried everything before them and surmounted every obstacle. When I closed the second volume (of the Prophet's biography), I was sorry there was no more for me to read of that great life."

THOMAS CALYLE in his HEROES AND HEROWORSHIP, was simply amazed as to:

"how one man single-handedly, could weld warring tribes and wandering Bedouins into a most powerful and civilized nation in less than two decades."

Sir Bernard Shaw in "THE GENUINE ISLAM, Singapore, Vol. 1, No. 8, 1936"

"If any religion had the chance of ruling over England, nay Europe within the next hundred years, it would be Islam."

"I have always held the religion of Muhammad (pbuh) in high estimation because of its wonderful vitality. It is the only religion, which appears to

me to possess that assimilation capacity to the changing phase of existence, which can make itself appeal in every age. I have studied him (Muhammad (pbuh)) - the wonderful man and in my opinion far from being an anti-Christ, he must be called the savior of humanity.”

“I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesized about the faith in Muhammad (pbuh) that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe today.”

Sir Bernard Shaw said about him:

He was by far the most remarkable man that ever set foot on this earth. He preached a religion, founded a state, built a nation, laid down a moral code, initiated numerous social and political reforms, established a powerful and dynamic society to practice and represent his teachings and completely revolutionized the worlds of human thought and behavior for all times to come.

EDWARD GIBBON and SIMON OCKLEY speaking on the profession of ISLAM write:

“I BELIEVE IN ONE GOD, AND MAHOMET, AN APOSTLE OF GOD’ is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honor of the Prophet has never transgressed the measure of human virtues; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion.”

(HISTORY OF THE SARACEN EMPIRES, London, 1870, p. 54)

Alfonso de Lamartine, the renowned historian speaking on the essentials of human greatness wonders:

“Never has a man set for himself, voluntarily or involuntarily, a more sublime aim, since this aim was superhuman; to subvert superstitions which had been imposed between man and his Creator, to render God unto man and man unto God; **to restore the rational and sacred idea of divinity amidst the chaos of the material and disfigured gods of idolatry, then existing.** Never has a man undertaken a work so far beyond human power with so feeble means, for he (Muhammad (pbuh)) has in conception as well as in execution of such a great design, no other instrument than himself and no other aid except a handful of men living in a corner of the desert. Finally, never has a man accomplished such a huge and lasting revolution in the world, because in less than two centuries after its appearance, Islam, in faith and in arms reigned over the whole of Arabia, and conquered, in God’s name, Persia, Khorasan,

Transoxania, Western India, Syria, Egypt, Abyssina, all the known parts of Northern Africa, numerous islands of the Mediterranean Sea, Spain, and part of Gaul."

"If greatness of purpose, smallness of means and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislation, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls....his forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversations with God, his death and his triumph after death; all these attest not to an imposture but to a firm conviction which gave him the power to restore a dogma. This dogma was two-fold, the unity of God and the immateriality of God; the former telling what God is, the latter telling what God is not; the one overthrowing false gods with the sword, the other starting an idea with the words.

"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images, the founder of twenty terrestrial empires and of one spiritual empire, that is MUHAMMAD. As regards all the standards by which Human Greatness may be measured, we may well ask, **IS THERE ANY MAN GREATER THAN HE?"**
(Alfonso de Lamartine, HISTOIRE DE LA TURQUIE, Paris, 1854, Vol.II, pp 276-277)

Dr. Gustav Well in "History of Islamic Peoples."

"Muhammad was a shining example to his people. His character was pure and stainless. His house, his dress, his food - they were characterized by a rare simplicity. So unpretentious was he that he would receive from his companions no special mark of reverence, nor would he accept any service from his slave which he could do for himself. He was acceptable to all and at all times. He visited the sick and was full of sympathy for all. Unlimited was his benevolence and generosity as also was his anxious care for the welfare of the community."

J.W.H. Stab in "Islam and its founder"

"Judged by the smallness of means at his disposal, and the extent and permanence of the work he accomplished, his name in world's history shines with a more specious lustre than that of the Prophet of Makkah. To the impulse which he gave numberless dynasties have owed their existence, fair cities and stately places and temples have arisen, and wide

provinces became obedient to the faith. And beyond all this, his words have governed the belief of generations, been accepted as their rule of life, and their certain guide to the world to come. At thousand shrines the voices of the faithful invoke blessings on him, whom they esteem the very Prophet of God, the seal of the Apostles...

Judged by the standards to human renown, the glory of what mortal can compare with this?"

Edward Montet

Islam is a religion that is essentially rationalistic in the wildest sense of this term considered etymologically and historically...the teaching of the Prophet, the Quran has invariably kept its place as the fundamental starting point, and the dogma of unity of God has always been proclaimed therein with a grandeur of majesty, and invariable purity and with note of sure conviction, which it is hard to find surpassed outside the pale of Islam...A creed so precise, so stripped of all theological complexities and consequently so accessible to the ordinary outstanding might be expected to possess and does indeed possess a marvelous power of winning its way into the consciences of men."

"La propagande Chretienne et ses Adversaries Musulmans," Paris 1890.(Also in T.W.Arnoldin " The Preaching of Islam," London 1913.)

Arthur Glyn Leonard in "Islam, her Moral and Spiritual values."

"It was a genius of Muhammad, the spirit that he breathed into the Arabs through the soul of Islam that exalted them. That raised them out of the lethargy and low level of tribal stagnation up to the watermark of national unity and empire. It was in the sublimity of Mohammed's deism, the simplicity, the sobriety and purity it inculcated the fidelity of its founder to its own tenets, that acted on their moral and intellectual fiber with all magnetism of inspiration."

Speaking on the subject of equality before God in Islam, the famous poetess of India, SAROJINI NAIDU says:

"It was the first religion that preached and practiced democracy; for, in the mosque when the call for prayer is sounded and worshipers are gathered together, democracy of Islam is embodied five times a day when the peasant and king kneel side by side and proclaim; "God Alone is Great" ... I have been struck over and over again by this invisible unity of Islam that makes man instinctively a brother."

(S. Naidu, IDEALS OF ISLAM, vide Speeches & Writings, Madras, 1918, p. 169)

Lane Poole

He was the most faithful protector, the Sweetest and most agreeable in conversation. Those who saw him were suddenly filled with reverence, those who came near him loved him; they who described him would say, "I have never seen his like either before or after." He was of great taciturnity, but when he spoke it was with emphasis and deliberation, and no one could forget what he said ...

in 'Speeches and Table Talk of the Prophet Muhammad'

Professor Jules Masserman:

"People like Pasteur and Salk are leaders in the first sense. People like Gandhi and Confucius, on one hand, and Alexander, Caesar and Hitler on the other, are leaders in the second and perhaps the third sense. Jesus and Buddha belong in the third category alone. Perhaps the greatest leader of all times was Mohammed, who combined all three functions. To a lesser degree, Moses did the same."

Diwan Chand Sharma says:

"Muhammad was the soul of kindness, and his influence was felt and never forgotten by those around him."

(D.C. Sharma, The Prophets of the East, Calcutta 1935, page 122)

John William Draper, M.D., L.L.D.:

"Four years after the death of Justinian, A.D. 569, was born at Mecca, in Arabia the man who, of all men exercised the greatest influence upon the human race . . . Mohammed . . ."

A History of the Intellectual Development of Europe, London 1875, Vol. 1, pp. 329-330

John Austin, "Muhammad the Prophet of Allah," in T.P.'s and Cassel's Weekly for 24th September 1927:

"In little more than a year he was actually the spiritual, nominal and temporal rule of Medina, with his hands on the lever that was to shake the world."

In the words of PROF. HURGRONJE:

"The league of nations founded by the prophet of Islam put the principle of international unity and human brotherhood on such universal foundations as to show candle to other nations." He continues: "The fact is that no nation of the world can show a parallel to what Islam has done towards the realization of the idea of the League of Nations."

Annie Besant:

"It is impossible for anyone who studies the life and character of the great prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of admiration, a new of reverence for that mighty Arabian teacher."

The Life and Teachings of Muhammad, Madras 1932, page 4

Encyclopedia Britannica:

"Muhammad is the most successful of all Prophets and religious personalities."

Encyclopedia Britannica further confirms:

"...a mass of detail in the early sources show that he was an honest and upright man who had gained the respect and loyalty of others who were like-wise honest and upright men." (Vol. 12)

Rev. R. Bosworth-Smith in "Mohammed and Mohammedanism 1946:"

"By a fortune absolutely unique in history, Mohammed is a threefold founder of a nation, of an empire, and of a religion."

Rev. R. Bosworth-Smith:

"Head of the State as well as the Church, he was Caesar and Pope in one; but, he was Pope without the Pope's pretensions, and Caesar without the legions of Caesar, without a standing army, without a bodyguard, without a police force, without a fixed revenue. If ever a man had the right to say that he ruled by a right divine, it was Muhammad, for he had all the powers without their supports. He cared not for the dressings of power. The simplicity of his private life was in keeping with his public life."

This entry was written by [sufi786](#) and posted on October 8, 2006 at 5:51 am and filed under [Advice and Guidance](#), [Human Rights](#), [In soul searching](#), [Islam](#), [Islamic](#), [Islamic Books](#), [Islamic Law](#), [Islamism](#), [Lessons from Islamic history](#), [Lost Soul](#), [Philosophy & Religion](#), [Prophet Muhamad\(swas\)](#), [RIGHT PATH](#), [Religion](#), [Religion and Spirituality](#), [Religion/Politics](#), [Religious](#), [Right](#), [SPIRITUAL](#), [Spiritual Walk](#), [Spirituals](#), [The Awakening](#), [guides](#), [religon](#), [soul](#), [sprit](#), [spirituality](#). Bookmark the [permalink](#). Follow any comments here with the [RSS feed for this post](#). [Post a comment](#) or leave a trackback: [Trackback URL](#).

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[ONLY THE UNEDUCATED OR THE PEOPLE WHO ARE LIKE FROGS IN THEIR OWN POUNDS INSULT PROPHET MUHAMMAD\(PEACE BE UPON HIM\).](#) »

One Great Comment:

1. Finally I would like to end this topic by quoting few verses of Quran

Allah says: “Let there be no compulsion in religion. Truth has been made clear from error. Whoever rejects false worship and believes in Allah has grasped the most trustworthy handhold that never breaks. And Allah hears and knows all things.”
[Sûrah al-Baqarah: 256]

Allah says: “If it had been your Lord’s will, all of the people on Earth would have believed. Would you then compel the people so to have them believe?” [Sûrah Yûnus: 99]

From the above verse of Quran Should clear any misconception about Muslims required to use force to call people to Islam , in fact the above verses Allah Clearly says there is no compulsion or conversion in Islam because if Allah would have willed he could have made all the people on the Earth believers and he does not need the help of Muslims to spread Islam .

Allah Teaches Muslims to call other people to Islam but not convert them if they don’t want to accept Islam

’Invite (all) to the way of thy Lord
with wisdom and beautiful preaching;
and argue with them in ways that are
best and most gracious.’
[Al-Qur’an 16:125]

Allah says: “So if they dispute with you, say ‘I have submitted my whole self to Allah, and so have those who follow me.’ And say to the People of the Scripture and to the unlearned: ‘Do you also submit yourselves?’ If they do, then they are on right guidance. But if they turn away, your duty is only to convey the Message. And in Allah’s sight are all of His servants.” [Sûrah Âl `Imrân: 20]

And for the few most misunderstood or mis quoted verse of Quran used by Narrow minded people against Islam the explanation given below is enough to prove the true meaning of this verses of Quran in historical context

The reason why jihad was first permitted in Islam was so the Muslims could defend themselves against persecution and expulsion from their homes.

Allah says: “To those against whom war is made, permission is given (to fight), because they are wronged – and verily Allah is Most Powerful for their aid – (They are) those who have been expelled from their homes in defiance of right – (for no cause) except that they say, ‘Our Lord is Allah’. Did Allah not check one set of people by means of another, there would surely have been pulled down monasteries,

churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his cause, for truly Allah is full of strength and might.” [Sûrah al-Hajj: 39-40]

Many of the earliest scholars mention that these were the first verses of the Qur’an that was revealed regarding jihad. Thereafter the following verses were revealed:

“Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loves not transgressors. And slay them wherever you catch them and drive them out from whence they drove you out, for oppression is worse than killing. But fight them not at the sacred mosque unless they fight you there. But if they fight you, slay them. Such is the reward of those who suppress faith. But if they cease, Allah is Oft-Forgiving, Most Merciful. And fight them on until there is no more tumult or oppression and there prevail justice and faith in Allah. But if they cease, let there be no hostility except to those who practice oppression.” [Sûrah al-Baqarah: 190-193]

From this point on, the scope of jihad was broadened from being purely for defense against direct attack to being inclusive of resistance against those who suppress the faith and deny people the freedom to choose their religion for themselves. This came later, because it is legislated for the Muslims only when they are capable of doing so. In times of weakness, Muslims may only fight against direct attack.

As for the spread of Islam, this is supposed to take place peacefully by disseminating the Message with the written and spoken word. There is no place for the use of weapons to compel people to accept Islam. Weapons can only be drawn against those who persecute and oppress others and prevent them from following their own consciences in matters of belief. The Muslims cannot just stand by while people are being denied the right to believe in Islam and their voices are being crushed. This is the meaning of Allah’s words: “And fight them on until there is no more tumult or oppression and there prevail justice and faith in Allah.” [Sûrah al-Baqarah: 193]

The Prophet (peace be upon him) said in his letter to the Roman governor Heraclius: “I invite you to accept Islam. If you accept Islam, you will find safety. If you accept Islam, Allah will give you a double reward. However, if you turn away, upon you will be the sin of your subjects.” [Sahîh al-Bukhârî and Sahîh Muslim]

Once people have heard the Message without obstruction or hindrance and the proof has been established upon them, then the duty of the Muslims is done. Those who wish to believe are free to do so and those who prefer to disbelieve are likewise free to do so.

Even when the Muslims are compelled to fight and then, as a consequence, subdue the land, their duty thereafter is to establish Allah’s law in the land and uphold justice for all people, Muslim and non-Muslim. It is not their right to coerce their subjects to accept Islam against their will. Non-Muslims under Muslim rule must be allowed to remain on their own faith and must be allowed to practice the rights of their faith, though they will be expected to respect the laws of the land.

Had the purpose of jihad been to force the unbelievers to accept Islam, the Prophet (peace be upon him) would never have commanded the Muslims to refrain from

hostilities if the enemy relented. He would not have prohibited the killing of women and children. However, this is exactly what he did.

During a battle, the Prophet (peace be upon him) saw people gathered together. He dispatched a man to find out why they were gathered. The man returned and said: “They are gathered around a slain woman.” So Allah’s Messenger (peace be upon him) said: “She should not have been attacked!” Khâlid b. al-Walîd was leading the forces, so he dispatched a man to him saying: “Tell Khâlid not to kill women or laborers”. [Sunan Abî Dâwûd]

Therefore, even in the heat of battle against a hostile enemy, the only people who may be attacked are those who are actually participating in the fighting.

Had the purpose of jihad been to force the unbelievers to accept Islam, the rightly guided Caliphs would not have prohibited the killing of priests and monks who refrained from fighting. However, this is exactly what they did. When the first Caliph, Abû Bakr, sent an army to Syria to fight the aggressive Roman legions, he went out to give them words of encouragement. He said: “You are going to find a group of people who have devoted themselves to the worship of Allah (i.e. monks), so leave them to what they are doing.”

We have demonstrated that it is a principle in Islam that there is no compulsion in religion and we have discussed the objectives of jihad. Now, we shall turn our attentions to some texts that are often misunderstood.

One of these is the verse: “But when the forbidden months are past, then fight the pagans wherever you find them, and seize them and beleaguer them and lie in wait for them in every stratagem (of war). But if they repent and establish regular prayers and practice regular charity, then open the way for them, for Allah is oft-forgiving, most merciful.” [Sûrah al-Tawbah: 5]

Some people – especially some contemporary non-Muslim critics of Islam – have tried to claim that this verse abrogates the verse “Let there be no compulsion in religion.” They argue that the generality of this statement implies that every unbeliever who refuses to accept Islam must be fought. They support their allegation by pointing out that this verse is one of the last verses to be revealed about fighting.

However, this verse in no way abrogates the principle in Islamic Law that there is no compulsion in religion. It may be general in wording, but its meaning is quite specific on account of other verses of the Qur’ân that are connected with it as well as on account of a number of pertinent hadîth. We will be discussing these texts shortly.

The people being referred to by this verse are the pagan Arabs who had been waging war against the Prophet (peace be upon him) and who had broken their covenant and treaties with him. This verse is not speaking about the other pagan Arabs who did not break their treaties and take up arms against the Muslims. It is also most definitely not speaking about the Jews or Christians, or, for that matter, the pagans who were living outside of Arabia.

If we look at the verses in Sûrah al-Tawbah immediately before and after the one under discussion, the context of the verse becomes clear.

A few verses before the one we are discussing, Allah says: “There is a declaration of immunity from Allah and His Messenger to those of the pagans with whom you have contracted mutual alliances. Go then, for four months, to and fro throughout the land. But know that you cannot frustrate Allah that Allah will cover with shame those who reject Him.” [Sûrah al-Tawbah: 1-2]

In these verses we see that the pagans were granted a four month amnesty with an indication that when the four months were over, fighting would resume. However, a following verse exempts some of them from the resumption of hostilities. It reads: “Except for those pagans with whom you have entered into a covenant and who then do not break their covenant at all nor aided anyone against you. So fulfill your engagements with them until the end of their term, for Allah loves the righteous.” [Sûrah al-Tawbah: 4]

So when Allah says: “But when the forbidden months are past, then fight the pagans wherever you find them, and seize them and beleaguer them and lie in wait for them in every stratagem (of war)” we must know that it is not general, since the verse above has qualified it to refer to the pagan Arabs who were actually at war with the Prophet (peace be upon him) and those who broke their covenants of peace.

This is further emphasized a few verses later where Allah says: “Will you not fight people who broke their covenants and plotted to expel the Messenger and attacked you first?” [Sûrah al-Tawbah: 13]

Ibn al-`Arabî, in his commentary on the Qur`ân, writes: “It is clear from this that the meaning of this verse is to kill the pagans who are waging war against you.” [Ahkâm al-Qur`ân: (2/456)]

Allah also say right after the verse under discussion: “How can there be a covenant before Allah and His Messenger with the pagans except those with whom you have made a treaty near the Sacred Mosque? As long as they stand true to you, stand true to them, for Allah does love the righteous.” [Sûrah al-Tawbah: 7]

Another misunderstood text is the hadîth where the Prophet (peace be upon him) said: “I have been commanded to fight the people until they bear witness that there is no God but Allah and that I am Allah’s Messenger. If they do so, then their blood and their wealth are inviolable except in the dispensation of justice, and their affair is with Allah.” [Sahîh al-Bukhârî and Sahîh Muslim]

There can be no qualms about this hadîth’s authenticity, since it is recorded in both Sahîh al-Bukhârî and Sahîh Muslim. However, this hadîth is also not to be taken generally, out of context, and in complete disregard to all the other textual evidence.

The term “people” here is not referring to all humanity. Ibn Taymiyah says: “It refers to fighting those who are waging war, whom Allah has permitted us to fight. It does not refer to those who have a covenant with us with whom Allah commands us to fulfill our covenant.” [Majmû` al-Fatwa (19/20)]

Islam commands the Muslims to be just with people of other faiths, whether they be Jews, Christians, or pagans. Islam calls us to treat them kindly and try to win their hearts as long as they do not take up arms against us. Allah says: “Allah forbids you not with regard to those who neither fight against you for your faith nor drive you out of your homes from dealing kindly and justly with them, for Allah loves those who are just.” [Sûrah al-Mumtahanah: 9-10]

Allah commands Muslims to respect their non-Muslim parents and to accompany them in this world in a good manner.

The Qur’an commands us to argue with them in the best manner. Allah says: “Argue with the People of the Scripture in the best manner except those among them who act oppressively. Say: We believe in the revelation that has come down to us and in that which came down to you. Our God and your God is one, and it is to Him we submit ourselves as Muslims.” [Sûrah al-`Ankabût: 46]

We are ordered to uphold our covenants with the non-Muslims and not betray them or transgress against them. The Prophet (peace be upon him) gave a stern warning to us against killing a non-Muslim with whom we are at peace. He said: “Whoever kills one with whom we have a covenant will not smell the scent of Paradise.” [Sahîh Muslim]

La ilaha illa Allah, Muhammadur rasoolu Allah.”

“There is no true god (deity) but God (Allah),¹ and Muhammad is the Messenger (Prophet) of Allah(God).”

Thank You

Manob

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