



In the Name of Allah the Most Gracious the Most Merciful

Welcome to Yemen

Introduction

Yemen is a country that lies in the southwest of the Arabian Peninsula and Asia. It is to the south of Saudi Arabia. The Arabian Sea and the Red Sea surround Yemen from the south and west, respectively. Its area is about 550,000 km² and its population was, approximately 20,727,063 in July 2005. Yemen was called Arabia Felix, or Al-Yaman As-Saeed (Happy Yemen). Its name, Yemen, means the land of blessings and favours.

The climate in Yemen is various and depends on the different altitudes of its regions. There are no distinctive separations between the seasons. Generally there are two main seasons (summer and winter). During summer the climate is hot with high humidity dominating in the coastal area. In winter the climate in the coastal area is relatively moderate. Occasional rains in the summer are caused by the monsoon coming from the Indian Ocean. These rains decrease the high temperatures in the coastal area during the summer. The weather in the mountainous area is moderate in summer and relatively cold in winter. During winter it becomes especially cold at night and in the early morning, with pleasant sunny days.



Welcome to Yemen. What was your purpose for deciding to visit Yemen? You all have different reasons for coming to Yemen. Some come to study the culture and traditions of the Yemeni people; and some to explore the ancient history of Yemen through the remains of the past civilizations. Then it is very important to get some information about Yemen in order to use your visit efficiently and to achieve the goal of your visit. Since Yemen is an Islamic country in the Arabian Peninsula, which is the heart of Islam, and the majority of Yemenis are of the Islamic faith except for a few thousand Jews, the first thing you need to know about Yemen is the Islamic culture. Islam is not only the religion of Yemenis but also a way of life. Therefore, when you know Islamic culture, you become closer to Yemenis because of their religion and faith.

It is also a good chance to know Islam from its source and not from the western media with a distorted and negative view of Islam and Muslims. These media use the bad behaviors of some individual Muslims as representatives of Islam without going back to the pure sources, which are the Qur'an and the Sunnah (traditions of the Prophet Muhammad peace be upon him (pbuh)). You will find in the following some information about different aspects of Islam such as Muslims' beliefs, the Qur'an, Muhammad peace be upon him (pbuh), mosques, Ramadan, woman in Islam and Muslim woman's dress code. Also before you start your journey to different places in Yemen you need to have a brief historical description about Yemen and its ancient places. Such description is found at the end of this booklet.



What is Islam?

Islam means total submission to Allah (God) in all aspects of life with no objection. The Qur'an states: "Say (O Muhammad the Prophet of Islam) my prayer, my sacrifice, my living and my dying are for Allah, the Lord of mankind, jinn and all that exists." (The Qur'an 6:162). Islam was not named after a person like Christianity, which was named after Jesus Christ, Buddhism after buddah, nor was it named after a tribe like Judaism after the tribe of Judah, and Hinduism after the Hindus. Islam is the universal religion for all mankind from Adam until the Day of Judgment.

All Prophets of Allah came to call people to Islam (to submit to Allah Who created them). Prophet Muhammad (pbuh) said: "The prophets are brothers and their religion is one". (Bukari and Muslim) Also all Prophets admitted that they are Muslims because they had full submission to Allah. The Qur'an stressed the Prophet's submission to Allah in many places such as:

"And this (submission to Allâh, Islâm) was enjoined by Ibrâhim (Abraham) upon his sons and by Ya'qûb (Jacob), (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in submission to Allah (as Muslims - Islâmic Monotheism)." (The Qur' an 2:132).

"Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your Ilâh (God - Allâh), the Ilâh (God) of your fathers, Ibrâhim



(Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), One Ilâh (God), and to Him we submit (in Islâm)." (The Qur'an 2:133).

"But when Jesus felt (persistence) in disbelief from them, he said, "who are my supporters for (the cause of) Allah? The disciples said we are supporters for Allah." We have believed in Allah and testify that we are Muslims (submitting to Him)." (The Qur'an 3:52).

Therefore, Islam is not a new religion brought by Muhammad (pbuh) to Arabs only; rather it is the true religion of Allah for all mankind from Adam until the end of this world re-expressed in its final form through the message of the Qur'an and the Prophethood of Muhammad (pbuh).

The Pillars of Islam and the Pillars of Faith

Islam is raised on five pillars: 1- To establish the Oneness of Allah (none has the right to be worshipped but Allah) and that Muhammad (pbuh) is His slave and messenger, 2- to establish prayers, 3- to give Zakat (obligatory charity), 4- to fast Ramadan, and 5- the Pilgrimage to Mecca.

The Pillars of Faith in Islam are: To believe in: 1- Allah, 2- His angels, 3- His books, 4- His messengers, 5- the Final Day (the Day of Resurrection when people are brought to account for their deeds which take them to Paradise if they are good, or to Hell Fire if they are bad), and 6- Predestination Allah's Decree (Allah's Predestination of beings according to His Foreknowledge and as necessitated by His Wisdom).



What is the concept of Allah (God) in Islam?

Allah is One and Unique with no son or partner. He is the Creator and Sustainer of the universe. He is the All-Knowing of everything visible or invisible in the whole universe and His knowledge comprehends all things. He accomplishes all affairs with wisdom. He is the Most Gracious and the Most Merciful Whose Mercy encompasses all things. He is the Powerful and the Exalted in Might and no one shares His Domain and Power. He is Just in all His decrees and far removed from injustice and tyranny. Allah is Ever Living. He is above the seven heavens, above His throne in the manner that suits His majesty. He is the First before Whom there is none and the Last after Whom there is none and the Most High above Whom there is none and the Internal nearer than Whom there is none.

Allah neither begets nor is He begotten and there is none like unto Him and He is the All-Hearing All-Seeing and none equal to Him. Allah never indwells in any of his creatures nor do they indwell in Him. All His creatures stand in need of Him and He stands in need of none. Allah loves good deeds and hates bad deeds. Creation, sovereignty and authority belong exclusively to Allah. Allah is with us through His knowledge. He hears and sees us.

However, the common concept of other religions with regards to Allah is that specific men are gods or Allah has partners. Believing in false gods is against logic and those who believe in them have no proof Of them. They follow



their parents or tribes blindly even when they see clear signs pointing to that Allah is the Only One God. But those who build beliefs according to logic and reason reject false gods once they see the signs. For example, while a young man was prostrating to an idol claimed to be his god, a dog walked into the temple and passed urine on the idol. He was angry at the dog at the beginning but at that he realized that the idol could not be the lord of the universe.

What is the concept of Monotheism in Islam?

Monotheism is to believe that Allah is the Only Lord for the whole universe and to believe that none has the right to be worshipped but Him and to believe in His names and attributes which are mentioned in the Qur'an or through His Messenger (pbuh) without changing or twisting their meanings or likening them to any of the created things. Monotheism is the first message conveyed to people by all prophets. The Qur'an states: "For We assuredly sent amongst every people a prophet saying worship Allah and avoid false gods." (The Qur'an 16:36). In order to obtain Paradise and avoid the Hell Fire a person has to achieve Monotheism in his life and to remain upon it until death.

All prophets of Allah came with Monotheism and conveyed it to their people. For example, Moses and Jesus peace be upon them confirmed Monotheism or the Oneness of God (Allah). Deuteronomy 4:35 says: "You were shown these things so that you might know that the LORD is God; besides



him there is no other". Deuteronomy 6:4 says: (Hear, O Israel: The LORD our God, the LORD is one." Mark 12:28-32 reported that one of the teachers of law asked Jesus "Of all the commandments, which is the most important?" The most important one, answered Jesus, "is this: Hear, O Israel the Lord our God, the Lord is one..." Well said, teacher, the man replied. You are right in saying that God is one and there is no other but Him". John 17:3 says: "Now this is eternal life: that they may know You, the only true God, and (to know) Jesus Christ, whom you have sent." In fact, Jesus did not teach his disciples Trinity during his life. Trinity was ratified in the first general council at Nicea in 325 A.D. With the support of Bishop Alexander, Athanasius engineered Trinity and Emperor Constantine ratified it for political considerations despite the objection of the council's majority.

Associating a partner with Allah in any form of worship such as prayer, supplication, invocation, and sacrifice is called major shirk (polytheism). Shirk is the greatest sin and whoever dies upon shirk he/she shall enter Hell-Fire in humiliation and Allah forbids him/her from entering paradise.

What Is The Qur'an?

The Qur'an is the Speech of Allah and the Final Divine Message revealed to the Prophet Muhammad (pbuh), to be the guidance for all mankind until the Day of Judgment. In addition to believing in the Qur'an, Muslims believe



in all the divine books of Allah that were revealed to His messengers before Muhammad (pbuh) such as the Torah and the Gospel. The Qur'an states: "Say: We believe in Allah, and that which has been sent down to us, and sent down to Abraham and Ishmael, Isaac and Jacob, and the Tribes, and in that which was given to Moses and Jesus, and the prophets, from their Lord; we make no division between any of them and to Him we have submitted." (The Qur'an 2:136).

The main message that the Qur'an and the other divine books addressed is "There is no true god but Allah", and the Qur'an states: "And never have We sent a Messenger before you (O Muhammad) except that We revealed to him, saying, "There is no god but I so worship Me." (The Qur'an 21:25). In fact all divine messages of Allah before the Qur'an were revealed to the prophets before Muhammad (pbuh) to address Islam but they were not meant to be universal rather they were for specific nations at specific times. However, each message was complementary to the previous one. For example, Jesus (pbuh) stated that he had not come to abolish the law or Prophets by saying "Do not think that I have come to abolish the Law and Prophets; I have not come to abolish them but to fulfill them." (Matthew 5:17). Also Jesus (pbuh) stated that he did not come with the final complete divine message by saying "I have yet many things to say unto you, but you cannot bear them now. But when he, the spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak



only what he hears, and he will tell you what is yet to come” (John 16:12-13).

Indeed after about six hundred years from Jesus Allah sealed His messages with the Qur’an to be the universal, complete and comprehensive message. Allah stated this in the Qur’an: “This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.” (The Qur’an 5:3). Whoever chooses another religion other than Islam he is the loser. Allah confirmed this in the Qur’an: “And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers” (The Qur’an 3:85).

The divine books before the Qur’an were either lost or have been subjected to additions, subtractions, and alterations. However, The Qur’an exists in its original Arabic text. It was written down at the time of the prophet Muhammad (pbuh) and transmitted everywhere in the most reliable ways. There are no disputes among Muslims about the authenticity of the Qur’an. Hundreds of people during the time of Prophet Muhammad (pbuh) and thousands of Muslims during the Islamic history memorized the Qur’an by heart. Allah promised to protect and guard the Qur’an so no change even in a single word or a single letter would ever take place. The Qur’an states: “Verily, We Who have sent down the Qur’an and surely We will guard it (from corruption).” (The Qur’an 15:9). Therefore, The Qur’an is completely authentic.



A well known critic of Islam, Sir William Muir wrote in his book, *The Life of Muhammad*: “There is probably in the world no other book which has remained twelve centuries with so pure a text.” After another two centuries from Sir William Muir the Qur’an remains a pure text. Also H.A.R. Gibb wrote in his book, *Mohammedanism* (1953) “well then, if the Koran were his own composition other men could rival it. Let them produce ten verses like it. If they could not (and it is obvious that they could not), then let them accept the Koran as an outstanding evidential miracle.”

The Qur’an and Modern Science

The Qur’an describes the creation of human and universe and other natural phenomena to be as clear evidence for the existence of the One Who created them and He is Allah. The Qur’an states: “We will show them our signs in the horizons and within themselves until it becomes clear to them that it is the truth.” (The Qur’an 41:53). The modern science came to be a witness for the authenticity of the Qur’anic description of human and universe and other phenomena.

The Qur’an describes the development of human creation: “And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging (the womb). Then We made the sperm-drop into a clinging clot, and We made the clot into a lump (of flesh), and We made from the lump bones and We covered the bones with



flesh; then We developed him into another creation. So blessed is Allah, the best of creators.” (The Qur’an 23:12-14). Embryologists found the Qur’anic description of human embryo development in the womb in full agreement with the recent findings of modern science. Professor Keith L. Moore the author of the book entitled: *The Developing Human*, that was chosen to be the best book in this field in USA, said: “As far as it is known from the history of embryology, little was known about the staging and classification of human embryos until the twentieth century. For this reason, the descriptions of the human embryo in the Qur’an cannot be based on scientific knowledge in the seventh century. The only reasonable conclusion is: these descriptions were revealed to Muhammad from God. He could not have known such details because he was an illiterate man with absolutely no scientific training.”

The Qur’an describes the creation of the universe: “Then He (Allah) directed Himself towards the heaven (in a manner that befits His Majesty) while it was smoke...” (The Qur’an 41:11). Also the Qur’an states: “Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them... (The Qur’an 21:30).

Scientists believe that the origin of the universe was smoke. The description of the universe creation in the Qur’an lead Dr. Alfred Kroner, a professor of geology at Gutenberg University in Germany to say: “Thinking where Muhammad 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. Also he said: "Somebody who did not know something about nuclear physics fourteen hundred 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."

The full agreements between the Qur'an and modern science concerning the scientific facts mentioned in the Qur'an caused some scientists to come to the conclusion that it was impossible for an illiterate man like Muhammad to be the author of the Qur'an. They found no difficulty to confess that the Qur'an is the word of Allah. Therefore, many of them embraced Islam and pronounced the testimony of Islam **لا اله الا الله محمد رسول الله** which means: "There is no true god worthy of worship but Allah, and Muhammad is the messenger of Allah."

Who is Muhammad?

Muhammad (pbuh) is the last Prophet of Allah. He was born in Mecca, Arabia in 570 A.D. He used to be a shepherd of sheep during his youth. When he was 25 years old, he worked for Khadijah, a wealthy merchant widow. The noble characters of Muhammad (pbuh) attracted Khadijah. She offered to marry him, which Muhammad (pbuh) accepted. Muhammad (pbuh) was 25 years old and Khadijah was 40 years old at the time of their marriage.



Muhammad (pbuh) lived in Mecca until the age of 40, among polytheists who associated partners with Allah in worship. He rejected polytheism because he believed in the Oneness of Allah. When Muhammad (pbuh) was 40 years old, the Angel Gabriel came to him while he was in the Hira, a cave in a mountain now called Jabal Al-Nur near Mecca, and said to him "Read." Muhammad (pbuh) replied in fear "I can not Read." Then Angel Gabriel repeated this three times and Muhammad (pbuh) replied, "I can not read." Muhammad (pbuh) could not read because he was illiterate. Then the Angel Gabriel said, "Read in the Name of your Lord who created - created man from a clinging substance. Read and your Lord is the Most Generous-Who taught by the pen. Taught man that which he knew not." Then Muhammad (pbuh) started to repeat these words after Gabriel. These words are the first verses found in the beginning of chapter 96 of the Qur'an. The Bible tells about a prophet who will receive not written revelation but oral revelation. Isaiah 29:12 says: "And the Book is delivered to him that is not learned, saying read this please and he said I am not learned." The unlearned prophet is Muhammad (pbuh).

Prophet Muhammad (pbuh) started to call his close relatives to Islam. He called them to believe in Allah with no partner or son and to believe in the revelation he received from Allah. He called the people of Mecca in secret then in public. Many people embraced Islam but they faced severe hardship from their relatives and the polytheists of Mecca



who disbelieved in the message of Muhammad (pbuh). The Prophet Muhammad (pbuh) continued to call people to Islam in Mecca for 13 years. The disbelievers plotted to assassinate Prophet Muhammad (pbuh). They appointed one strong man from each tribe of Mecca to go in-group and kill him at his home. While they were waiting for him in front of his home, Allah made them asleep. Then Prophet Muhammad (pbuh) came out of his home and walked between them safely.

Then Prophet Muhammad (pbuh) immigrated to Medina where he was warmly welcomed. He established the Islamic State in Medina and made brotherhood between Al-Muhajreen, his followers from Mecca, and Al-Ansar, his followers from Medina. Also He made a peace treaty with Jews around Medina. After the establishment of the Islamic State in Medina, the number of Muslims increased and caused infidels of Mecca to run a confrontation campaign against Muslims to stop the spread of Islam. Several battles between Muslims and infidels of Mecca and some Arabian tribes took place in different places of Arabia. Muslims were the victorious in most of the battles. In the 8th year from the immigration to Medina Muslims achieved the biggest victory when they liberated Mecca and spread Islam all over Arabia.

Then the tribes of Arabia realized that Islam is the true religion of Allah because, in addition to the true divine revelation, they found in Islam all noble principles such as



justice and forgiveness. Therefore, they embraced Islam and all Arabia became under the rule of Islamic State and the leadership of Prophet Muhammad (pbuh).

In the 11th year of the immigration to Medina Prophet Muhammad (pbuh) died at the age of 63 years after 23 years from the start of his prophethood. During his prophethood, Muhammad (pbuh) was the school of life to learn all means of righteousness and happiness in this world and he was the light in the way leading to Paradise in the hereafter. Allah described him in the Qur'an: "We have not sent you (Muhammad) except as a mercy to the world." (The Qur'an 21:107). He was the head of state yet he could not find enough food and clothes. His home was made of mud and his mattress was made of leather stuffed with the fiber of dates palm trees. He used to help with the household work, mend his shoes, and milk goats. He used to run the state during the day and stand praying during the night. His door was open for all Muslims and non-Muslims too. When he died, he left nothing as inheritance for his family. In general, he used to hold the noblest character as the Qur'an states: "You are of a great moral character." (The Qur'an 68:4).

Non-Muslims verdict on Muhammad

* Michael H. Hart. *The 100 A Ranking of the Most Influential Persons in History*.

Michael H. Hart ranked Muhammad No.1 in his book (The



100 A Ranking of the Most Influential Persons in History). He justified this by saying: “he was the only man in history who was supremely successful on both the religious and secular levels... It is the unparalleled combination of secular and religious influence which I feel entitles Muhammad to be considered the most influential single figure in history.”

* Prof. K.S. Ramakrishan Rao. Professor of Philosophy (Emeritus University of Mysore, India):

“After the fall of Mecca more than one million square miles of land lay at his feet. Lord of Arabia, he (Muhammad) mended his own shoes and coarse woolen garments, milked the goats, swept the hearth, kindled the fire and attended to other menial offices of the family. The entire town of Madina, where he lived, grew wealthy in the later days of his life. Everywhere there was gold and silver in plenty and yet in those days of prosperity many weeks would elapse without a fire being kindled in the hearth of the king of Arabia, his food being dates and water. His family would go hungry many nights successively because they could not get anything to eat in the evening. He slept not on soft bed but on a palm mat after a long busy day, to spend most of his night in prayer, often bursting with tears before his creator to grant him strength to discharge his duties. As the reports go, his voice would get choked due to weeping and it would appear as if a cooking pot was on fire and boiling had commenced. On the day of his death his only assets were a few coins, a part of which went to satisfy a debt and the rest was given



to a needy person who came to his house for charity. The clothes in which he breathed his last had many patches. The house from where light had spread to the world was in darkness because there was no oil in the lamp.”

* Edward Gibbon and Simon Ockley, *History of the Saracen Empire*, London 1870, p. 54.

“I believe in one God, and Mahomet, the 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 honors of the Prophet have never transgressed the measure of human virtue: and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion.”

* Diwan Chand Sharma, *The Prophet of the East*, Calcutta 1935, p. 122.

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

* John William Draper, M.D..LL.D.. *A History of the Intellectual Development of Europe*. London 1875, Vol. I pp. 329 – 330.

“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...”

* R.V.C. Bodley, *The Messenger* London 1946, p. 9.

“I doubt whether any man whose external conditions changed so much ever changed himself less to meet them.”

* H.A.R. Gibb, *Mohammedanism*, London 1953, p. 33.



“That his (Muhammed’s) reforms enhanced the status of women in general is universally admitted.”

* 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 ruler of Medina, with his hands on the lever that was to shake the world.”

Masjid (Mosque) and Prayer

A masjid is a house of Allah where the daily prayers are performed. The first House of Allah on Earth is the Sacred Masjid called “Ka’bah” which is located in Mecca. The Qur’an states: “Indeed, the first House (of worship) established for mankind was that at Mecca-blessed and a guidance of the worlds.” (The Qur’an 3:96).

Prophets Abraham and Ishmael, Abraham’s son, built the Ka’bah to be the first House of worship for all mankind. The Qur’an states: “And (mention) when Abraham was raising the foundations of the House and (with him) Ishmael, (saying), “Our Lord, accept (this) from us. Indeed You are the All-Hearing, the All-Knowing.” (The Qur’an 2:127). Then Almighty Allah ordered Abraham to purify the House and to call people to come to it to perform hajj (pilgrimage). The Qur’an states: “And mention, (O Muhammad) when We designated for Abraham the site of House, (saying), “Do not associate anything with Me and purify My House for those who perform tawaf (going around Ka’bah in circuits



as a form of worship) and who stand in (prayer) and those who bow and prostrate. And proclaim to the people the Hajj (pilgrimage); they will come to you on foot and on every lean camel; they will come from every distance pass.” (The Qur’an 22:26-27). The Ka’bah is the Qiblah, the direction that Muslims face during their prayers. The second masjid on the earth is the Al-Aqsa Masjid in Jerusalem. It was built after 40 years from the time of building the Ka’bah. The third sacred masjid is Masjid Al-Nabawi, which the Prophet Muhammad (pbuh) built in Medina during the first year after his immigration from Mecca to Medina.

The first masjid in Yemen is Al-Janad and it was built during the time of the Prophet Muhammad (pbuh). There are countless masajid in Yemen. The most popular ancient masajid in Yemen in addition to Al-Janad are Al-Kabir Masjid in Sana’a and Masjid Al-Ashaer in Zabid. Practically every neighborhood in Yemen has a masjid.

Prayer is conducted in congregation in masjid five (5) times a day, seven days a week. These are: the Fajr prayer (which is at dawn), the Zuhr prayer (at noon), the Asr prayer (at mid-afternoon), the Magrib prayer (immediately after sun set), and the Isha prayer (about one hour after sun set). People gather in the masjid to perform prayers in rows. The rich and the poor, the whites and the blacks, and the leaders and the workers stand beside each other in prayer. In Islam, there is neither discrimination nor differentiation among people. Congregation prayer in masjid is not only a symbol



of equality among Muslims but also a mean to strengthen relations among people throughout the community.

Ramadan and Fasting

Ramadan is the ninth month in the Islamic calendar. Ramadan is the month of fasting in Islam. The fasting of Ramadan is the fourth pillar of Islam. Allah prescribed the fasting of Ramadan as the Qur'an states: "O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous." (The Qur'an 2:183).

Fasting means refraining from eating drinking and sexual intercourse from dawn until sunset. Observing the fast of Ramadan can be by sighting the new moon of Ramadan or completing Sha'ban that comes before Ramadan 30 days.

Fasting is obligatory upon every sane, adult, Muslim who is able to fast. The sick, traveler, pregnant, and nursing woman may choose not to observe fasting during the month of Ramadan but they have to make up the days they missed after Ramadan. Woman in postnatal period and menstruation are prohibited to fast but they have to make up the days they missed after Ramadan. Those who are suffering terminal illness or too old to fast are exempted but they should give food to a needy person for every day of Ramadan.

Ramadan is a station for strengthening faith and increasing good deeds. The first days of Ramadan are mercy, the



middle days of Ramadan are forgiveness, and the last days of Ramadan are salvation from the Hell Fire. In Ramadan all gates of Paradise are opened and all gates of the Hell Fire are closed and devils are chained.

Fasting is an excellent means for increasing fear of Allah in order to get His Satisfaction. The fast of Ramadan brings Muslims closer to Allah, because they leave their food, drink and other desires for the sake of Allah. It strengthens their will to avoid bad deeds and protects them from the Hell Fire. Fasting trains Muslims to have truthfulness, responsibility, tolerance, and endurance. It makes them share the suffering of their Muslim brothers and encourage the rich to pay charity to the poor and needy thus building a strong relationship in the Muslim society.

In addition to gaining Allah's satisfaction, fasting improves health. Nowadays doctors advise people to observe fasting to cure many illnesses and to improve the function of their bodies.

Woman in Islam

Men and women are equal in the sight of Allah and the best of them is the most righteous as the Qur'an states: "O Mankind, indeed We have created you from male and female and made you nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you." (The Qur'an 49:13). Muslim men and women are one of another as the Qur'an



confirms: “The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah (charity) and obey Allah and His messenger.” (The Qur’an 9:71). Allah calls both men and women in the Qur’an believers who do good deeds and He gives glad tidings for both righteous men and women according to the best of their actions. The Qur’an states: “...but whoever does righteousness, whether male or female, while he is a believer – those will enter the Paradise, being given provision therein without account.” (The Qur’an 40:40).

Allah created Adam and from him created Eve, a mate, for him. Allah created women not only to preserve human race but also to dwell with their husbands in love, mercy, tranquility and spiritual harmony. Islam gives the wife a special value in the family. Prophet Muhammad (pbuh) said: “This life is enjoyment and the best enjoyment of the life is a righteous woman (wife).” (Muslim). He considers those who treat their wives well the best ones by saying: “The best of you is the best to his family and I am the best among you to my family.” (Al-Termethi). Also He said: “The most perfect believers are the best in conduct and the best of you are those who are the best to their wives.” (Ibn Hanbal)

Allah ordains believers to be kind to their parents. The Qur’an states: “And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age (while) with you,



say not to them (so much as) “uff” and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, “My Lord, have mercy upon them as they brought me up (when I was) small.” (The Qur’an 17:23-24). To exclude any bad treatment toward parents Allah prohibited any word of contempt against them. In fact impiety or disobedience to parents is one of the major sins that lead to the Hellfire. Prophet Muhammad (pbuh) said: “Among the major sins are: giving a share (of worship) to anything with Allah, disobedience to parents, killing a person, and taking a false oath (perjury).” (Bukhari). Also he said, “Allah forbids all of you to disobey your mothers.” (Bukhari and Muslim).

Before Islam some Arabian tribes used to practice female infanticide because they considered daughters a potential source of shame. Islam considered this as a criminal act. The Qur’an states: “When news is brought to one of them of the birth of a female child, his face darkens and he is filled with inward grief. With shame does he hide himself from his people because of the bad news he has had! Shall he retain her on contempt or bury her in the dust? Ah! What an evil they decide on?” (The Qur’an 16:59). Islam considers daughters as a gift from Allah. Islam gives fathers glad tidings if they treat their daughters well and do not favor their sons over their daughters. Prophet Mohammad (pbuh) said: “Whoever has a daughter and he does not bury her alive, does not insult her, and does not favor his son over



her, Allah will enter him into the Paradise.” (Ibn Hanbal). Islam does not consider daughters a potential source of shame but a source of convert and happiness as prophet Muhammad (pbuh) said: “Do not hate girls. They are comforting and very precious.” (Ahmad).

Muslim women got their legal rights since the advent of Islam fourteen centuries ago while women in the west had to wait until recent centuries to get their legal rights. Arabs before Islam used to deprive women from many legal rights. Pagan Arabs used not to give women inheritance shares. Islam came to stop this unfair treatment toward women. Women in Islam have legal rights like men but with some differences. The Qur’an stresses the equality of rights of men and women: “And due to them (wives) is similar to what is expected of them, according to what is reasonable...” (The Qur’an 2:228). The Qu’ran confirms the right of both men and women to get inheritance shares: “For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much- an obligatory share.” (The Qur’an 4:7). So mothers, daughters, and wives get inheritance shares. A male gets a portion equal to that of two women. This can be seen as unjust treatment toward women. But when we know the responsibility of a husband in a Muslim family, we will realize that this distribution is just. A husband must provide his family with all maintenance and protection. His wife has no obligation to provide the family with financial support.



So what she gets from the inheritance is her own but she willingly can help her husband and she gets rewarded from Allah. Now we understand that a man spends his share in supporting his family including his wife while a woman keeps her share for herself and she has full control over her property. She can sell, buy and make contracts with others without seeking permission from her father or her husband or any one.

Women's right of education in Islam is preserved too. Seeking knowledge by men and women is obligatory as Prophet Muhammad (pbuh) said: "Acquiring knowledge is compulsory for every man and woman." (Al-Tabarani). A woman can become a scholar and the best example for that is Aisha, the wife of Prophet Muhammad (pbuh). She was a scholar and she used to be a reference for Muslims in religious matters. She is one of the most common narrators of the statements of Prophet Muhammad (pbuh).

The Muslim Woman's Dress

Islam has many disciplines to purify the Muslim society from fornication and adultery. For example the Qur'an states: "And tell the believing women to lower their gaze (from looking at forbidden things) and to protect their private parts (from illegal sexual acts) and not to show off their adornment except what must (ordinarily) appear thereof, that they should draw their veils all over their chests." (The Qur'an 24:31). The veil is a way toward purification



in the Muslim society because it closes roads leading to fornication and adultery. Showing a woman's beauty can arouse sexual desire in men and can lead to sexual harassment or rape. So Allah ordained Muslim women to wear veil for their protection. The Qur'an states: "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves (part) of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful." (The Qur'an 33:59).

Some reports indicate that sexual harassment and rape is increasing in the western society. A survey conducted by the Federal Government in USA found a rape-crime committed every six minutes on women. The motivation of such crime is the attractive beauty of women and showing off their bodies. So the veil is a mean of protection for a woman to avoid harm to her.

The Veil is a law in other religions. For example, the Christian Bible states: "If a woman does not cover her head, she should have her hair cut off; and if it is a disgrace for a woman to have her hair cut or shaved off, she should cover her head." (Corinthians 11:6).

Some non-Muslim women think at the beginning that veil is a sign of woman oppression in Muslim society. This thinking was an obstacle in their way to Islam. But after they understood Islam, they found the modesty, purity, chastity, righteousness, and honor in the Islamic veil. For



example before a woman embraced Islam, she said: “In the beginning, when my sister Khadija invited me to Islam, the main obstacle on my path to light was not the sacrifices I would have to make in my eating, drinking, and conduct. The one felled-tree in my path to guidance and righteousness was the fact that I would have to go around looking like her (wearing veil). After embracing Islam she said: I freed and liberated myself from self-imposed bondage. It is funny that I found such freedom in the thing that was keeping me from Islam in the first place, the Hejab (veil).”

Finally, the veil is a sign of obedience to Allah and a manifestation of faith that Muslim women should observe to satisfy their Lord in order to obtain His mercy and His Paradise in the hereafter.

A Brief History of Yemen

(Ref. The National Center for Information)

Yemen before Islam

Yemen's history began with Maeen's existence on Earth. Yemen has a strong link to the Prophets of Allah. Since the period between Noah and Adam is about a millennium and that Yemen's history started at the time of Noah, then it has a long history that refers back to the second father of humanity.

The founder of Sana'a, the capital of Yemen, was Noah's son, Sam, to whom the city was attributed. Then



it was given another name which was Azal City. Later, it was named Sana'a because it was famous for its industry. Sana'a means the city of industry.

Yemenis refer back to Qahtan whose genealogy is related to Sam the son of Noah. Many Yemeni states were established, one after another. Maeen State was dominant over Yemen while the people of Saba (Sheba) were their helpers and workers. Later on the people of Saba took the rule from people of Maeen by force. They built dams for irrigation. Their villages were very close and means of transportation among these villages were easy and available.

Belquis was the queen of Saba. Prophet Solomon pbuh sent to her a letter. When she received the letter, she said to her chiefs as the Qur'an describes: "O chiefs! Verily! Here is delivered to me a noble letter. "Verily it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful. "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission). She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions). They said: "We have great strength, and great ability for war, but it is for you to command: so think over what you will command." She said: "Verily kings, when they enter a town (country), they despoil it and make the most honorable amongst its people the lowest. And thus they do. But verily! I am going to send



him a present, and see with what (answer) the messengers return. So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He has given you! Nay, you rejoice in your gift!" [Then Sulaimân (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience? An 'Ifrît (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work. One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he [Sulaimân (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly my Lord is Rich (Free of all needs), Bountiful." He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided. So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaimân (Solomon) said]: "Knowledge was



bestowed on us before her, and we were submitted to Allâh (in Islâm as Muslims before her). And that which she used to worship besides Allâh has prevented her (from Islâm), for she was of a disbelieving people.” It was said to her: “Enter As-Sarh (a glass surface with water underneath it or a palace)”: but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. (Sulaimân (Solomon)) said: “Verily, it is a Sarh (a glass surface with water underneath it or a palace).” She said: “My Lord! Verily, I have wronged myself, and I submit [in Islâm, together with Sulaimân (Solomon)] to Allâh, the Lord of the Âlamîn (mankind, jinn and all that exists).” (The Qur’an 27:29-44).

Allah bestowed the people of Saba a lot of graces. But instead of thanking and praising Allah for his limitless favors, they disobeyed Him and deviated from His straight path. They worshipped the sun instead of Allah. Allah had destroyed their great dam called Mareb Dam by the flood that not only smashed the dam but also everything in its way. This is mentioned in the Qur’an in chapter 34:15-21.

Then, Hemeyarians took the rule of Yemen. They were also successful in agriculture and trade, as well as some industries such as making swords and shields. Their capital was Dhafar in Oman and Dhafar in Ibb. They built dams in great numbers. In an area called Yerim, they built 80 dams.

After the Hemeyarians became weak, the Romans sent their soldiers to occupy Yemen. Their follower was Abyssinia who occupied Yemen until the birth of Prophet Muhammad, peace be upon him. The Qur’an recorded the coming of the



Abyssinian King who wanted to destroy the Ka'bah because he built a big and magnificent temple called Al-Gulais in Sana'a, Yemen to divert people from going to the Ka'bah in Mecca. So he planned to attack the Ka'bah by a huge elephant. The Qur'an says: "In the Name of Allâh, the Most Gracious, the Most Merciful. Have you (O Muhammad) not seen how your Lord dealt with the owners of the Elephant? (The Elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Mecca). Did He not make their plot go astray? And He sent against them birds, in flocks. Striking them with stones of Sijjil (baked clay). And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle)." (The Qur'an 105:1-5).

After some time the Yemenis sent their deputation to the Persian Empire to help them get rid of the Romans. However, when they defeated the Romans, they occupied Yemen until the 7th year of the Islamic calendar, when the Prophet Muhammad (pbuh) sent to Chosroes, the Emperor of Persia the following letter: "In the Name of Allâh, the Most Beneficent, the Most Merciful. From Muhammad, the Messenger of Allâh to Chosroes, King of Persia. Peace be upon him who follows true guidance, believes in Allâh and His Messenger and testifies that there is no god but Allâh Alone with no associate, and that Muhammad is His slave and Messenger. I invite you to accept the religion of Allâh (Islam)..."



The proud monarch was enraged by the style of the letter as the name of the Prophet (pbuh) had been put above his own name. He tore the letter into shreds and forthwith dictated a command to his viceroy in Yemen to send a couple of troops to arrest the Prophet and bring him to his presence. The governor, Bazan by name, immediately sent two men to Medina for the purpose. As soon as the men reached Medina, the Prophet was informed by a Divine Revelation that Pervez, the emperor of Persia, had been murdered by his son. The Prophet (pbuh) disclosed to them the news and they were stunned. He added asking them to tell their new monarch that Islam would prevail everywhere and outstrip the sovereignty of Chosroes himself. They hurried back to Bazan and communicated to him what they heard. Meanwhile, Sherweh, the new monarch sent a letter to Bazan confirming the news and bidding him to stop any procedures regarding the Prophet till further notice. Bazan, together with the Persians in Yemen, went into the folds of Islam, and gladly signified his adhesion to the Prophet (pbuh).

Yemen under Islam The Period of the Prophet (pbuh) and the Four-Guided Khalifa

Prophet Muhammad (pbuh) announced the Islamic Dawah (calling to Islam) in Mecca in 613 A.D. There is no doubt that the news of the Islamic Dawah had reached Yemen which had been divided among tribal powers in Hemyar,



Hadramout, Kindah and Hamdan, the Persian power in Sana'a, Aden and the areas around them, and the Roman Abyssinian power in Najran. Individuals from different tribes such as Asha'er, Daws, Hamdan and Azd had begun to respond to this Dawah and to call to it. However,

By entering Islam, a new era for Yemenis began; it is the period of belonging to the Islamic rule. The Prophet Muhammad (pbuh) sent rulers to some areas of Yemen and confirmed some of the tribal rulers. He reorganized their situations and linked all that with the Islamic duties that must be paid by Muslims and non-Muslims to Medina, after he had administratively divided Yemen into three sections; Al-Janad, Sana'a and Hadhramout.

The Four-Guided Khalifa (Abu Bakr, Omar, Othman, and Ali) ruled Yemen after the Prophet Muhammad pbuh until the start of the Umayyad Era.

Umayyad Era (661-749 A.D.)

More than 25 persons ruled Yemen in the Umayyad Era with different periods the longest of which is the period of Yusuf Athaqafi who ruled Yemen for 13 years beginning from the khilafah of Hisham Bin Abdulmalik.

Abbasid Era (749-1258 A.D.)

In the first period of the Abbasid Era, Abbasid, like the Umayyads, had sent the governors to Yemen with its numerous sections including Hejaz. Yemen in this Era



experienced strong governors especially in Hadhramout and Tehama. Yemen had been an Abbasid state until the beginning of the eighth century. Then some parts of Yemen were ruled by different independent states from 818 to 1173 A.D.

Ayubite Rule (1173-1229 A.D.)

Salah-ud-Deen, the Ayubite, could emancipate Egypt from the Fatimids in 1171 A.D., and then continued his strife against those who attacked Muslims in Ash-sham (Syria, Jordan, Palestine and Lebanon nowadays) and Egypt. His ambition to unify Muslims to fight the occupation of their lands was very strong. In parallel with his intention, some of the Yemeni people sent to him complaining against their rulers and asking him to come to Yemen. Consequently, he sent his brother, Toran to Yemen in 1173. Toran controlled most of Yemen. The Ayubite Rule entered when Noor-ad-Deen Ar-Rasooli became the assistant ruler of the Ayubite Sultan's son who died on his way to Egypt. This enabled Noor-ad-Deen Rassoli to establish the Rasooli Dynasty in Yemen.

Rasooli Dynasty (1229- 1454 A.D.)

The Rasooli Dynasty, which took up Taiz as their capital, was considered the longest period in Yemen's Middle Age because it lasted for 233 years, and had been ruled by 15 kings.

Bani Rassol's longest-aged rule, regardless of its belligerent political history, was characterized by many



accomplishments in the fields of knowledge, trading, agriculture and medicine. They built a lot of schools and awarded the scholars. Many of the kings were poets, scholars, decision makers and authors of books in different branches of knowledge. Taiz City is still decorated with their architectural achievements like the Mudhafar Mosque, Ashrafyyah Mosque, Taiz fortress that is called Qahirat-Taiz.

Tahiryah Dynasty (1451-1517 A.D.)

The Tahiryah Dynasty inherited the areas of the Rasoolia state that ruled most of Yemen except the areas of northern mountains on which the Zaidi leaders had controlled. The original area of Tahiryah was Juban District in Rada'a where they practiced sovereignty. The relationship between Tahiryah Dynasty and Rasooli Dynasty had strengthened towards the end of the Rasooli state, when a marriage tie had taken place between the Rasooli king and the daughter of the Tahiryah, Chief Taher bin Mauthah in 1432. The Tahiryah became governors for the Rasooli Dynasty in their areas. When the Tahiryah made sure that the Rasooli Dynasty was about to vanish, Ali Bin Taher prepared himself to be the first king in the Tahiryah Dynasty.

The Mamalik asked the Tahiryah king to support them to expel the Portuguese out of the Red Sea. However, the Tahiryah King refused to do so. As a result, the Mamalik disciplined them. Consequently, the Tahiryah Dynasty ended at the hand of the Mamalik who were the rulers of Egypt.



Ottomans Dynasty, Zaidi Dynasty and British Occupation

Mamalik in Yemen admitted the Ottoman's rule and gave Yemen to them in 1538 A.D. Ottomans ruled Yemen until 1636 A.D. Then Zaidi Dynasty ruled Yemen from 1636 to 1849 A.D. Ottoman representative, Mohammed Ali Basha, ruled Yemen from 1832 to 1840 A.D. At his Time, Britain occupied Aden at the south in 1839 A.D. and enforced them to retreat to the north. Then Ottomans came back to Yemen for the second time in 1872 A.D. and ruled north Yemen while the British occupied south Yemen.

After the withdrawal of Ottomans from Yemen in 1918, Imam Yahya, a Zaydi ruler, announced his Kingdom in the north. To confront Britain the occupying force in the South Yemen, Imam Yahya had sought the Italian and Russian help and support. This pushed Britain to start war against Imam Yahya in 1928. Imam Yahya was defeated in this war thus he acknowledged the British existence in Aden.

Modern Yemen

Yemenis in the North strived against Zaidi Dynasty until they took the rule in 1962 A.D. Later, Yemenis in the South strived and fought the British occupation until they won their independence in 1967 A.D. Yemen parts had been ruled in the North and the South by two different governments until President Ali Abdullah Saleh unified both parts under his presidency, on the 22nd of May 1990.



Ancient Places To Visit in Yemen

(Ref.Azalcity.com)

Sana'a:

One of the oldest urban settlements of mankind, probably founded by Sam - son of Noah, since 1984 declared by UNESCO as "World Heritage of Mankind," sightseeing of the old city, the souk with its different branches and caravansaries, visit of the National Museum.

Wadi Dhar:

Leisure place of the people of Sana' a, famous for its rock palace of the Imam and its fruit gardens, visit of the palace, small walking trip through the Wadi and Al-Gabel Village.

Thula / Hababah:

Together with Thula, the Himyarite capital of the Yafur dynasty until the beginning of Islam (7th/8th cent.), retreat place of the imams in the 16th cent. during the First Ottoman Conquest, visit of fortress town Kaukaban, from there marvelous open view over the whole surrounding area, small walk downhill to Shibam.

Beit Al-Faqih:

Fridays, biggest weekly regional market of Yemen in the Africa-like coastal plain of Tihama.

**Zabid:**

Former capital and first university of Arabia in the 9th cent., in the 16th cent. seat of the Ottoman governor, visit of the old city with its mosques and citadel.

Khokha:

Fishing village with palm woods along the Red Sea, swimming is possible, facultative boat cruise in the Red Sea, diving possible.

Al-Makha:

Former coffee port of the Yemen, impressive landscape along the coast between Al-Khokha and Al-Makha.

Taiz:

Situated on the foot of the 3000m high mountain Jabal Saber; famous for its beautiful mosques from the 13th/14th cent., visit of the Ashrafyah-mosque, the souks and the National museum, drive upon the mountain Jabal Saber.

Al-Janad Mosque:

This mosque was built in the lifetime of Prophet Mohammed. It is a courtyard mosque and together with the Great Mosque in Sana'a one of the oldest mosques of Islam. Both mosques are built after the model of the Kaaba-mosque in Mecca.

**Jiblah:**

Capital of Yemen in the 11th cent. under the rule of the unique queen in Islam, situated in the green Mountain-Yemen, walk through the 1000 year old town, visit of the perimeter of the Queen Arwa Mosque.

Hadhramaut:

The Wadi Hadhramaut can only be entered through Rub Al Khali Desert/Marib and the mountain plateau Al-Djol/Al-Mukalla -is a fertile oasis surrounded with date-palms and majestic sand-rock mountains. Situated in this cultural landscape are the three cities.

Shibam:

Capital of the ancient kingdom Hadhramaut after the fall of the town Shabwah, founded in the 3rd cent, a town with unique clay houses and impressive art work on wooden doors and windows, visit of the town, before sunset a walk along the mountain situated opposite the town in order to enjoy the skyscraper-silhouette of Shibam in the evensong.

Sayyun:

Center of the Wadi Hadhramaut and former residence of the Kathiri sultans, The palace of the sultan has a folklore and an archaeological museum, visit of the market, the handicraft market and the palace with its museums.

**Tarim:**

A romantic town with many palaces and mosques, walk through the city, visit of the Ahgaf library which has old manuscripts of the Holy Qur'an.

Marib:

Situated on the beginning of the desert, former Capital of the ancient empire of the Queen of Sheba, Now capital of the governorate Marib near the big oil fields, visit of the old city, the remains of the 3000 year Old Dam and the new dam.

Baraqish:

Former capital of the ancient kingdom Maeen, caravan station on the ancient incense road, 2400 year old city wall.

Aden:

An urban settlement since ancient times. The legends say, that Cain and Abel founded Aden, natural harbor and economical center of the Yemen in the future. Visit of the impressive ancient cisterns. "The Tanks," the palace of the Sultan, the Aideroos-mosque, the house of Rimbaud, the Tawahi quarter, the Gold Mohur coast.

Hajjah:

Fortress of the Imams in the 16th and 20th cent., one of the most beautiful mountain landscapes of Yemen between



Kohlan and Hajjah.

Saada:

Foundation of the Imamate in 892, interesting clay architecture, walk on the city wall, ancient rock drawings and pictures, clay villages in the surrounding of Saada.


Shaharah:

A place of escape for the Imams in the 19th cent., 2800m above sea level, walk downhill over the famous bridge which connects the two peaks Fish and Amer.

Al-Mukalla:

Capital of the governorate Hadhramaut, situated on the Indian Ocean, visit of the old city and the souks. The old houses still have artistic work on the wooden doors and windows.

For more information about Islam, visit the following sites:



**For more information about
Islam, visit the following sites:**

www.towardsfaith.net

sultan.org

www.islamhouse.com

www.islamway.com

www.harunyahia.com

www.islamselect.com

www.islamonline.com

www.islamweb.com

www.islam-guide.com/truth

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Next to Alkuraimi for Exchange**



تأسس المركز الثقافى لدعوة الجاليات بترخيص رقم ٢٠٠٧ من وزارة الأوقاف والإرشاد في مايو ٢٠٠١، ليحقق ثلاثة أهداف سامية وهي كالتالي:

- دعوة غير المسلمين إلى الإسلام بالحكمة والموعظة الحسنة.
- توعية المسلمين الجدد والجاليات المسلمة غير الناطقين باللغة العربية.
- تحصين المسلمين من خطر الدعوات الهدامة.

على منهج الكتاب والسنة

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