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*All things arise and cease due to  
interdependent causes and conditions*

~Δ~

## **Essential Teachings of Islam**

By

*Bing Escudero*

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## **Essential Teachings of Islam**

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The Islam Bible is known as the *Koran*, meaning, the *Recitation*, in Arabic. The original Koran is considered as the earliest and by far the finest work of classical Arabic prose. God is called Allah.

The essential teaching of Islam for humanity is the submission of the human will to the Divine Will of Allah. Islam is the religion of divine surrender that leads to union with the Supreme Allness of Allah. And of all the religions, Islam is the most suffused with praises of Allah as the One Divine Reality. Charitable service is the most concrete expression of the divine praises which are the keys to divine realization. Such is the legacy of the prophet Abulqasim Mohammed (circa 570-632 A.D.).

There is a principle of human consciousness that we tend to become what we depreciate or praise. In other words, when our attitude toward others is depreciative and negative, we become the very negativity itself that we have all the while entertained.

Likewise, from a positive standpoint, we tend to become that which we praise and admire. As we fill our consciousness with spiritual qualities of the divine in our praises and prayers, we activate the same divine qualities that are latent within each one of us.

The praises that we offer to God are not meant to confine themselves to mere verbal affirmations. We truly glorify God when the divine qualities that we praise are lived and acted upon in our daily lives. (*See Back page*)

Thus if God is benevolent, and we implore and ask for God's benevolence, this Divine Benevolence is revealed to us as we become benevolent ourselves in relation to others. It is like saying, to give love is to find love. To be benevolent is to discover benevolence.

This is why Islam is a religion of benevolence. In practice, one fifth (double tithe) of our income belongs to the poor and the needy. The extent of our charity demonstrates our oneness with humanity. It is this same oneness that shall lead us to the realization of our oneness with God in Whom all are included, especially the needy, who are the widows and orphans, the starving and the sick, the oppressed and exploited, the destitute, deprived and disadvantaged.

To see and to serve God in the poorest of humanity is to draw forth within ourselves the same divine qualities that we attribute to the Deity. If the Creator is not separate from creation and from all creatures therein, then the service extended to the least that is without or that is with much less, according to our highest which is within, is to encompass the whole of creation, therefore, truly invoking the divine Oneness that becomes our own divine realization.

As we answer the call of service to help others, thus do we evoke the potencies of the divine qualities resident in each one of us. For the Divine Will fulfills Its divine mission in our own human will as we act in a divine manner in relation to the needs of our fellow humans. This is the true meaning of surrendering our will to God's Will.

The will to do good is what draws forth the best in return. As we uphold the truth, so shall we find truth. As we enhance to beautify, so shall we find beauty. As we provide for the needy, so shall we be provided. As we brighten the lives of others, so shall our own life be brightened.

As we make peace without, so shall we find peace within. As we help the ignorant, thus shall we find wisdom. As we uplift the downtrodden, so shall we be uplifted. As we resolve injustice, so shall we find justice.

Every human effort that fulfills the divine qualities in our praises, unfolds the divine nature that is the every essence of our own being. As we, therefore, live the spiritual life called for, which is to exemplify the divine praises in our own lives, so shall each one of us become as the prophet who hails and fulfills the divine prophecy of our ultimate oneness with God or Allah, the Divine Allness.

<u>Islamic Principles</u>	<u>N</u>	<u>Usool-e-Deen</u>
The Oneness of God	1	<i>Taweed</i>
Divine Justice	2	<i>Adl</i>
Intuition (Prophecy)	3	<i>Nubuwat</i>
Divine Empowerment	4	<i>Imamat</i>
Resurrected Freedom	5	<i>Qiyamat</i>

In our oneness with God, divine justice is fulfilled. (See box). In our oneness with God, our spiritual intuition or prophetic insights are awakened. In our oneness with God, our divine powers for good are unfolded. In our oneness with God, we are resurrected into spiritual freedom that is our divine salvation.

*Summa Sophia: Last Quarter of the Century*  
*First Tenets Offering*

The Beautiful Names of God  
(Asma-ul-Husna)

Volitional	
The All-One	Allah
The Oneness	Wahid
Alpha-Omega	Awwal-Akhir
Mighty	Hatim, Qawi
Powerful	Muqtadir
Preserver	Hafiz
Protector	Vakil
Strong	Aziz
Intuitional	
Creative	Khaliq
Honorable	Mutaali
Unerring	Rashid
Watchful	Raqib
Wise	Hakim
Mental	
Guide	Hadi
Knower	Alim
Light	Noor
Peace	Salaam
Perceiving	Wajid
Truth	Haqq
Emotional	
Abundant	Wasi
Forgiving	Ghafoor
Good	Barr
Loving	Wadood
Patient	Saboor
Physical	
Benevolent	Jamil, Raheem
Generous	Karim
Gracious	Latif
Maintainer	Mukit
Provider	Mu'ti, Raooof, Razzaq