

Islam:
A Scientific View of God's Message to Humanity

By Hassan Ali El-Najjar

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in English with Arabic Texts of Verses and 'Hadeeths

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Islam: A Scientific View of God's Message to Humanity, in English with Arabic Texts

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About the author:

The author of this book was born in Ghazza (Gaza), Palestine, in 1369 Hijriya (1950 AD). He received the first eleven years of education in Gaza Strip and his high school diploma from Raghadan School, in Amman, Jordan, in 1968. He had his Bachelor's degree in English Education from Ain Shams University, Cairo, Egypt, in 1972. He worked as a teacher in Libya and the United Arab Emirates before immigrating with his family to the United States, in 1986. He had his Master's degree in Cultural Anthropology, from the University of Georgia, in 1988, and his Ph.D. in Sociology also from the University of Georgia, in 1993. From 1991 until the publication of this book, in 2020, he was a teacher at Dalton State College.

The author's full name is Hassan Ali Hassan Ahmed Muhammed Abdul Hadi (El-Najjar) Muhammed Joudah Al-Harooni. His greatest grandfather, Joudah, emigrated from the town of Arab Wadi Fatima, near Makkah (now in Saudi Arabia), in the seventeenth century and settled in Isdood (Ashdod), Palestine. The author's fourth grandfather (Abdul Hadi) was also known as El-Najjar (The Carpenter), which became his descendants' last name.

Atalanta, Georgia, 8th Day of Rabee' Al-Thani, 1445, October 23, 2023.

The Author's Related Books About Islam

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (التَّحْلُفُ ، 26 : 125).

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ (فُصِّلَتْ ، 41 : 33).

وقال رسول الله ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "بَلِّغُوا عَنِّي وَلَوْ آيَةً" (التِّرْمِذِيُّ: 2669 ، البُخَارِيُّ: 3461).

I seek refuge with God from the Stoned Shaytan (Satan)
In the Name of Allah, the Beneficent, the Merciful

Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is (rightly) guided (Al-Na'hl, 16: 125).

And who is better in speech than one who invites to Allah, and does righteousness, and says, "Indeed, I am of the Muslims" (Fussilat, 41: 33).

The Messenger of Allah, pbuh, said: "Teach on my behalf, even one verse (of the Holy Quran) (Al-Tirmidhi: 2669, Al-Bukhari: 3461).

This book is a scientific view of Islam, introducing it to average readers, researchers, and policy makers. In addition to providing basic information about this religion, it attempts to answer some of the fundamental questions about the human existence and its purpose. Moreover, it is intended to be a main source of knowledge about this great religion, which is followed by about 1.7 billion people worldwide.

Verses from the Holy Quran are the main source of information for the topics discussed in this book, and other books written by this author about Islam, followed by 'Hadeeths (sayings) of the Prophet, peace and blessings of Allah be upon him (pbuh). Then, interpretations of the Quran verses by the most renowned Muslim scholars, particularly Al-Tabari, Al-Qurtubi, and Ibn Katheer, are used as a background for understanding the meanings of verses.. Their interpretations are valued for including 'Hadeeths of the Prophet, pbuh, as well as opinions and applications of his Companions, may Allah be pleased with them (mAbpwt). Finally, verses of the Holy Quran, mentioned in the discussed topics, are explained in relation to our contemporary knowledge from the social and natural sciences, particularly anthropology, sociology, biology, and cosmology. The objective is to show that the Holy Quran is the Word of Allah (the God), praise to Him, as it contains so many scientific facts, which have been discovered only in the past few centuries. Consequently, it is an assurance to believers and an invitation to others, to believe in the Lord of the Worlds, and His Message to humanity.

This author has divided his work about Islam into **seven related books** (parts). The **first book** (Islam: A Scientific View of God's Message to Humanity) includes ten chapters. It starts with a brief introduction about

the Holy Quran, the Sunna, and Islamic research, as the main sources of knowledge about Islam. Then, there is an introduction to the three levels of faith: Islam (performing the five duties), Iman (faith), and I'hsan (righteousness). This is followed by a discussion about the scientific evidence for God's existence and for the Holy Quran as His message to humanity. An exploration is conducted, after that, about the issue of creation and evolution, from an Islamic perspective, including how life started on Earth, how it evolved, and the divine intervention. God's decision to honor humans as worthy of ruling over Earth is also addressed, with particular attention to Adam's winning of the contest with the angels and getting out of Paradise. Then, there is an investigation of the issue of whether humans are free in their choice to believe in God or not. This is followed by an examination of some relationships of special importance in explaining the tenets of Islam. The first is the relationship between the spiritual and physical aspects of Islamic teachings. The second is the relationship between the concepts of the mind, self, soul, spirit, and happiness. The third is the relationship between the heart and the mind. With God's will, this book has been completed and published on [amazon.com](https://www.amazon.com), to enable readers to get it as a paper copy. In addition, it is available to readers for free reading and downloading on the author's two websites: ccun.org and aljazeeraah.info.

The **second book** (The Five Pillars of Islam: A Scientific View of the Two Proclamations of Faith, Prayer, Charity, Fasting, and Pilgrimage) includes five chapters, providing basic information about the first level of faith (Islam), as manifested in the five pillars of the faith structure. These are the Islamic proclamation of faith, performing prayers, giving Zakat (charity), fasting the month of Ramadhan, and making the Haj (pilgrimage) to the House of Allah in Makkah, once in a person's lifetime, if possible. Each one of these mandated ways of worship is explained in terms of rationale, rules, and practices, directly from the verses of the Holy Quran, 'Hadeeths explaining them, and interpretations of Islamic scholars. In addition, contemporary scientific research is used to show the benefits of performing them, to the individual and to society. This book has also been completed and published, together with the first book, in one volume, on [amazon.com](https://www.amazon.com), to enable readers to get it as a paper copy. In addition, it is available to readers for free reading and downloading on the author's two websites, mentioned above.

The following three remaining books address the second level of faith (Iman), namely, the belief in Allah (the God) and in His angels, messengers, messages, the Last Day, as well as in His precise measurement and His just decrees. Thus, the **third book** (Allah, His Good Names: Who Is He? What Does He Want for Humans?) aims at knowing about Allah, praise to Him, through His names and His adjectives, which He mentioned in the Holy Quran. It also contains His rationale for the creation of humans on the Earth. This book has also been completed and published on [amazon.com](https://www.amazon.com), to enable readers to get it as a paper copy. In addition, it is available to readers for free reading and downloading on the author's two websites, mentioned above.

The **fourth book** (Messengers of Allah to His Intelligent Creations) contains seven chapters, about the Messengers of Allah, praise to Him, to humans and jinn. It starts with a chapter about angels, who are the honored worshippers and messengers of Allah to His creations. Then, there are five chapters about the five human messengers, known for their determination and for the miracles they were provided with. These are Noo'h, Ibraheem, Moosa, 'Eisa, and Mu'hammed (Noah, Abraham, Moses, Jesus, and Mu'hammed), peace and blessings of Allah be upon them. The seventh chapter is about the Night Journey and Ascent to heavens (Al-Isra Wal Mi'raj), which was a miracle, honoring the final Prophet of Allah. It was also a glad tidings to humans, that they can fly over the regions of the Earth, and through space to heavens, with permission of Allah. This book has not been published as a paper copy yet. However, its English version is available to readers for free reading and downloading on the author's two websites, mentioned above.

The **fifth book** (God's Precise Measurement, His Just Decrees, and the Last Day) addresses the remaining articles of the second level of faith (Iman). It contains three chapters, about signs of the Hour, the Last Day, as well as God's Precise Measurement and His Just Decrees (Al-Qadar wal Qadha). This book has not been published as a paper copy yet. However, the English versions of its second and third chapters are available to readers for free reading and downloading on the author's two websites, mentioned above.

Concerning the third level of faith (I'hsan), it will be addressed, God willing, in two books. The **sixth book** (An Introduction to Islamic Shari'a: Commands of Prohibition and Admonition in the Holy Quran") is

available, as an initial draft version, to readers for free reading and downloading on the author's two websites, mentioned above. The **seventh book** is a continuation of the "Introduction to Islamic Shari'a," but it contains "God's Commands of Justice and Righteousness." It has not been completed yet.

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Chapter 1

Islam:

A Brief Introduction

الإِسْلَامُ:

نُبْدَةٌ مُخْتَصِرَةٌ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with God from the Stoned Shaytan (Satan)
In the Name of Allah, the Beneficent, the Merciful

The word "**Islam**" means believing in **Allah (The God)** ¹ to the extent of submitting your will to Him. In this sense, the Messengers of Allah such as Noah, Abraham, Moses, and Jesus Christ (Nooh, Ibrahim, Moussa, and 'Eissa), peace and blessings of Allah be upon them, pbbut all, as well as their righteous followers, are also considered Muslims. It is one religion, revealed to humans on Earth for thousands of years to guide them in this life and to reward them in the Hereafter. Muhammed, pbbuh, was the last of these Muslim Prophets and Messengers of Allah. ²

The Arabic verb root of the word "Islam" is /salima/, meaning kept safe. The word "Muslim" is one of its derivatives. Prophet Muhammed, pbbuh, said, "The Muslim is the person from whose tongue and hand Muslims are kept safe." In other words, a Muslim does not harm people with his/her tongue or hand. Other derivatives of the verb include /aslama/, which means to submit, from which came the noun "Muslim," as in verse 2: 112. Moreover, one of its derivatives is the word noun /silm/, which means peace. Thus, Islam means "peace," as mentioned in verse 2: 208. ³

Finally, Islam is the first level of faith, the attainment of which is required to gain the mercy and contentment of Allah, in order for a person to live happily in this life and to enter Paradise in the hereafter. A higher level is Iman (faith or belief in the unseen), as we learn from verse 49: 14, and the highest is I'hsan (righteousness). These three levels of faith are presented in the second Chapter of this book, as the major components of a well-known 'Hadith, on the basis of which this book has been divided into three parts: an introduction, Islam, and Iman. Concerning I'hsan, it will be a separate book, insha Allah (God willing), because it is very much larger in size, containing the Commands of Allah, as revealed in the Holy Quran. ⁴

Sources of the Islamic teachings:

1. The Holy Quran

The Holy Quran (pronounced as two separate syllables Qur - an) is referred to, by some authors, as “Koran” but this is an inaccurate translation, as the letter Q is closer to the Arabic sound than the letter K. The Holy Quran is the first source of the Islamic teachings. It is the Book of God and His Message to humanity. It was revealed to Prophet Muhammed, pbuh, in 23 years, starting from 610 AD, as mentioned in verse 53: 4-5.⁵

The Holy Quran was written by the scribes during the life of the Messenger of Allah, pbuh, as he received its verses, by inspiration through the Angel, Jibril (Gabriel), peace be to him. He would speak and they would write down the revelations. Then, they would read that which they wrote to him, and he would approve of it. He would also tell them about the order of Chapters and where to place the revealed verses.

By the death of the Prophet, pbuh, some of the Holy Quran Chapters were in his house and others were in the houses of his Companions. The first Caliph, Abu Bakr, mAbpwh, collected all Chapters in one Book. However, it was the third Caliph, ‘Uthman, mAbpwh, who kept the Quraysh version of the Holy Quran and burned out all other versions, which were written in different dialects. The ‘Uthman’s version of the Holy Quran is the only one which Muslims have today. It has been guarded and kept safe from any changes or distortions, by the will of Allah, who stated that promise in verse 15: 9.⁶

The Holy Quran includes God’s teachings to humanity, including His commands and His prohibitions, the core of which were also revealed through His former Messengers. It also includes clarifications about the disputes between Jews and Christians, such as over the nature of Jesus and his Message to the Israelites.

The first Arabic word uttered by the Angel Jibril, peace be to him, to Prophet Muhammed, pbuh, was the command verb /iqra’/, which means "Read." This means that Allah, the Knowledgeable, wants His beloved human creation to be as knowledgeable as they can be, through reading, writing, and the accumulation of knowledge.

The Holy Quran in its Arabic original version, and its translations into other languages, can be found in many libraries and internet sites, such as www.tanzil.net, which has 18 different English translations, in addition to translations to other languages, and an Arabic search function. It also carries Quran recitations by 26 renowned reciters, so people can hear verses recited while looking at the written text.

Another important site is <http://quran.ksu.edu.sa/> which carries the Quran Arabic text and its translations to various languages. It also posts the nine books of Sunna, which explain and authenticate ‘Hadith. In addition, it has a research function, which allows access to the major interpretations of the Holy Quran by early Islamic scholars, including Bin Katheer, Al-Qurtubi, and Al-Tabari.⁷

2. The Sunna

The Sunna represents the second source of Islamic teachings, after the Holy Quran. It includes sayings (**‘Hadiths**) and actions of the Prophet, pbuh, as well as his approval of people’s sayings and actions. It also includes his explanation of the Quran verses in more details. In addition, the Sunna contains his teachings and his lifestyle, which were examples for Muslims to follow in various aspects of life.

The Prophet, pbuh, generally prohibited his Companions from writing down anything he said, except the Holy Quran, to avoid any possibility of mixing his sayings with God’s revelations. However, he allowed it later. Thus, some of the Sunna was recorded during his lifetime but the majority of it was collected and recorded a long time after his death. Actually, Muslim scholars have developed an independent discipline

for that purpose, known as 'Hadith Science, which specializes in the collection, recording, scrutiny, authentication, and discussion of the 'Hadith.⁸

An example of how the Messenger of Allah, pbuh, explained and summarized the Holy Quran, to God's worshippers, is the 'Hadith narrated by Companion Abdullah Bin (Son of) 'Omar, mAbpwt both. He said that he heard the Messenger of Allah, pbuh, saying: “

"Islam has been built on five (pillars): The proclamation that there is no other god than Allah and that Muhammed is the Messenger of Allah, performing the prayers, paying charity (Zakat), making the pilgrimage to the House (of Allah in Makkah), and fasting (during the month of) Ramadhan.”⁹

Thus, the Messenger of Allah, pbuh, summarized the five Islamic ways of worship ('ibadat), in one 'Hadith, to make it easy on people. All of these ways of worship are mentioned in various chapters of the Holy Quran but the 'Hadith puts them together, emphasizing them as the five major and manifest Islamic obligations. For example, the proclamation of faith was mentioned in verse 3: 18 and verse 40: 33, prayers and charity (Zakat) in verse 2: 110, fasting in verse 2: 183, and Haj in verse 3: 97.¹⁰

3. Research by Islamic Scholars

Research by Islamic scholars has become the third source of Islamic teachings. Most of these scholars are graduates of Islamic universities, who hold the highest degrees in Islamic studies. Thus, they are experts on the first two sources. They provide current interpretations of the Holy Quran, explain to the people the basic principles of their religion, and give rulings (fatwas) about new innovations, such as those which may happen in social, economic, financial, and medical aspects of life. For example, recreational addictive and harmful drugs were not mentioned in the Holy Quran. So, Islamic scholars pointed that there is more harm from using them than the sought benefits. As a result, such drugs should be treated the same way of treating alcoholic beverages. Allah, praise to Him, commanded Muslims to avoid them, in verse 5: 190, which was explained by the Prophet, pbuh, as prohibition.¹¹

Since the last few decades of the 20th Century, a category of Muslim social and natural scientists has emerged, tasking itself of demonstrating that the Holy Quran is full of scientific evidence, which shows that it is the Word of God, and that nobody else could have produced it. Thus, they have contributed to deepening the faith and increasing the understanding of Muslims of their religion, on the basis of science and reasoning. This is of great importance, particularly because of the internet age, which has enabled anti-religion forces to spread their falsehoods easily. In addition, it is a creative way to call for Allah among non-Muslims, particularly those who are highly educated, and those who have left their religions because of the contradiction with reasoning and basic scientific facts. This book aims at achieving that goal, as demonstrated in its various chapters, particularly the third and fourth Chapters.

Chapter 2

Three Levels of Faith: Islam, Iman, and I'hsan

مُسْتَوِيَّاتُ الْعَقِيدَةِ الثَّلَاثِ: الإِسْلَامُ وَالْإِيْمَانُ وَالْإِحْسَانُ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with God from the Stoned Shaytan (Satan)
In the Name of Allah, the Beneficent, the Merciful

Introduction

One day, the Angel Jibril (Gabriel), peace be to him, appeared as a man to the Messenger of Allah, Muhammed, peace and blessings be upon him (pbuh), and his companions in the Medina mosque. The encounter became a very well-known 'Hadith (saying), narrated by the Second Caliph, Omar, may Allah be pleased with him.

Jibril asked the Messenger of Allah five questions about the meaning of Islam, Iman, I'hsan, the Hour, and the Hour signs. As he answered each question, Jibril complimented him saying that he told the truth. When Jibril left, the Messenger of Allah told his companion, who did not know the man, that he was Jibril who came to teach them their religion.

This 'Hadith not only summarized the major principles of God's message of guidance to humanity, but it also attracted our attention to the three levels of faith: Islam, Iman, and I'hsan, which are the focus of this Chapter and the basis for organizing this book into its main parts.

Text of the Prophet's 'Hadith:

On the authority of Omar, who said: One day, while we were sitting with the Messenger of Allah, there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black. No signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by

the Prophet, resting his knees against his (the Prophet's) and placing the palms of his hands on his thighs, he said:

O Muhammed, tell me about **Islam?**

The Messenger of Allah said: Islam is to proclaim that there is no other god than Allah and Muhammed is the Messenger of Allah, to perform the prayers, to pay the Zakat (charity), to fast (during the month of Ramadhan, and to make the pilgrimage to the House (of God) if you are capable to do so.

He said: You have spoken rightly, and we were amazed at him asking him (the Prophet) and saying that he had spoken rightly (told the truth).

He said: Then, tell me about **Iman?**

He (the Prophet) said: It is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in God's precise measurement and His just decrees on everything, including (what may be perceived as) good or bad.

He said: You have spoken rightly (told the truth).

(Jibril) said: Then, tell me about **I'hsan?**

He (the Prophet) said: It is to worship Allah as if you are seeing him, and while you do not see Him, He truly sees you.

He said: Then, tell me about the **Hour?**

He (the Prophet) said: The one questioned about it does not know more than the questioner.

He said: Then, tell me about **its Signs?**

He (the Prophet) said: That the slave-woman will give birth to her mistress and that you will see the barefooted, naked, destitute sheep herdsman constructing the highest buildings.

Then, (Jibril) left and I stayed for some time. Then he (the Prophet) said: "O Omar, do you know who the questioner was? I said: Allah and His Messenger know better. He said: He was Jibril (Gabriel), who came to teach you your religion. ¹²

Islam:

Thus, according to the above-mentioned 'Hadith, there are three levels of the faith structure, a person can reach. The first level is **Islam**, which was explained by Prophet Muhammed (pbuh) as observing the five major ways of worship ('Ibadat).

It follows that to be a **Muslim**, a person has to proclaim that there is no other god but Allah (praise to Him) and that Muhammed (pbuh) is His Messenger. The importance of this **proclamation of faith** is that a person acknowledges the existence of Allah (God), praise to Him, as the Creator of the Universe, and that Muhammed (pbuh) is the Messenger of God. This means that a person accepts the message of God revealed to humanity through him, as expressed in the Word of God (the Holy Quran) and the Sunna (his sayings, actions, and what he approved of).

Once a person pronounces the Islamic proclamation, then he/she proceeds to observe the Islamic obligations, namely to perform the five daily prayers, pay the annual Zakat (charity), fast during the month of Ramadhan, and make the pilgrimage to the House of Allah in Makkah, if he/she is capable to do so physically and financially (These ways of worship were introduced in Chapter 1, “Islam: A Brief Introduction” but addressed in more details in the second part of this book).

It is important to note that these are ways of worshipping Allah ('Ibadat), as He wanted and commanded Muslims to do. He promised to reward those who worship Him and to punish those who don't do that on purpose.

In analyzing these Islamic ways of worshipping God, one discovers that all of them benefit the worshipper directly and his/her society in this life, then they are rewarded with Paradise in the hereafter (Such benefits are discussed in more details in Chapter 8, “The Relationship between the Spiritual and the Physical Aspects of Islamic Teachings” and in the second part of this book).

Before performing each one of the five **prayers**, a Muslim has to clean himself/herself through **wudhu'**, by washing the mouth, nose, face hands, arms, ears, hair, and feet. Muslims also should take showers after sexual intercourse and keep their clothes clean. ¹³

By praying five times a day at specific times, Muslims live in orderly fashion, budgeting their time, and literally exercising five times a day, doing certain movements that range between standing, bowing, prostrating, and sitting down on the floor. These unique movements function as an exercise for various body organs, by stretching muscles, tendons, and backbone. For example, bowing and prostrating push more blood to certain areas of the body, like the brain.

By paying the **Zakat** (charity) a Muslim assists the needy and contributes to the well-being of society. It is, at least, 2.5 percent of a person's wealth. When properly given, the poor and the needy will not be left alone and behind in society. It is a systematic expression of compassion and social solidarity. The Zakat does not replace government taxes. However, it contributes to the welfare and well-being of society in areas not covered by government-funded projects.

Fasting during the month of **Ramadhan**, by abstaining from food, drinks, and sexual activity from dawn to the sunset, has tremendous benefits for the body and the soul of a worshipper. Fasting strengthens the control of the self over the body desires. It allows the rich to feel the suffering of the hungry poor and prompts them to share food with them when they break the fast at the sunset. By eating moderately then, many people lose weight, get rid of some of the accumulated fats throughout the year. In addition, fasting gives a break to the digestive system, after eleven months of continuous hard work.

Finally, **pilgrimage ('Haj)** to the House of Allah in Makkah, is the climax of being a Muslim. It is a personal journey for God first, but it also gives great satisfaction to the **pilgrim ('Haaj)**, as he/she leaves everything in this life behind. Moreover, the pilgrimage to Makkah is a worldwide conference of millions of Muslims, where they meet there representing all nations, racial groups, and ethnic divisions (49: 13), for just few days. Therefore, Allah, praise to Him, instructed them to be loving, caring, and tolerant of each other. They are also instructed to avoid arguments and instead to praise Him for His countless benefits and bounties they have been enjoying (2: 197). ¹⁴

Iman:

By being a Muslim, as explained above, a person is promised God's rewards in this lower life and in the hereafter. Properly practiced, the Islamic ways of worship ('ibadat) are beneficial to Muslims as individuals and as communities. However, for those who are more ambitious to be closer to God, to gain a higher level of his rewards, and to enjoy more intellectual happiness, they need to reach a higher level of faith than Islam, which is Iman, as we are told by verse 49: 14 of the Holy Quran, which states:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ (الحجرات ، 49: 14).

The A'arab (desert dwellers) said, "We have believed." Say: "You have not believed," but say "We have submitted," for faith has not yet entered your hearts (Al-'Hujurat, 49: 14).

In this Verse, the A'arab (desert dwellers) said, "We have believed." They meant to say: "We have reached the level of Iman." But Allah, praise to Him, told His Messenger to tell them that they still have not believed. That's why they instead should say: "We have submitted (to Allah by becoming Muslims) because the second level of faith (Iman) has not yet entered their hearts.

So, what is that second level of faith (Iman)?

Iman is to believe in Allah, His angels, His books, His messengers, and the Last Day, as we read in verse 4: 136 of the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا (النساء ، 4: 136).

O You who have believed, believe in Allah and His Messenger, (in) the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray (Al-Nissa, 4: 136).

Iman is also the belief in God's precise measurement and His just decrees on everything, as we learn from the 'Hadith of the Messenger of Allah, pbuh, which has been mentioned.

This means that the second level of faith (Iman) is more of an intellectual nature than the first level (Islam), where a person is saved by worshipping Allah (God) through actions, that is, through performing the five obligations mentioned above. So, Iman comes by thinking about that which Allah told us about in the Holy Quran, including the many scientific statements, which were unknown at the time of revelation and until the 19th Century. Such thinking provides ample evidence that the Holy Quran is the Word of Allah, and that no human being can produce a book like it, or even a chapter, like any of its chapters. ¹⁵

In other words, reaching the second level of faith (Iman), requires higher and deeper degrees of knowledge and acknowledgement. This includes a belief in the existence of Allah (God) and His angels, as well as in His Books, Messengers, the Last Day, and in His precise measurement and just decrees. So, Iman can be attained through the realization of the unseen, such as the existence of God, through the pieces of evidence He provided us with, such as the Holy Quran. However, many people believe in God, as unseen, without the need for physical or intellectual evidence, that is by intuition. Moreover, philosophers can reach the second level of faith by logic. They postulate that the existence of the creation must be the evidence for the existence of the Creator, Allah, praise to Him. ¹⁶

Thus, a person reaching Iman (a **Mumin: a believer**) believes that not only Allah (God) exists but He, praise to Him, can do anything He wants. A Mumen believes in everything God told in the Holy Quran. He or she also believes that there are other intelligent creations of God than human beings, particularly angels. Among these are Jibril (Gabriel, the medium between God and His human Messengers), Mika-il (Michael, the angel of sustenance), Ezra-il (angel of death), Israfil (angel of the Trumpet), Radhwan (custodian of Paradise), and Malik (custodian of the Hellfire). In addition, there are many other categories of angels who perform tasks related to humans. Among these are Raqeeb and 'Ateed (the angels who keep records for our good deeds and bad deeds), Naakir, and Nakeer (the angels who question a human being briefly after death), and Sa-iq and Shaheed (the angels who organize people in groups and lead them during the events

of the Last Day). A Mumen is a person who believes that these angels exist, and that we are affected by them. ¹⁷

A Mumen also believes that God revealed His guidance to humanity in other Books, before the Holy Quran. These included the Su'huf (Papers) of Ibrahim (Abraham), the Torah (in the Old Testament), which was revealed to Moussa (Moses), the Zaboor (the Psalms), which was revealed to Prophet Dawood (David), and the Engel (the New Testament), the teachings of the Messiah, 'Eissa Bin Mariam (Jesus Christ, the son of Mary), peace and blessings of Allah be upon all of them. These Books included the same message of guidance to humanity summarized in the Holy Quran. A Mumen, further, has the same and equal respect and love for all messengers of God, and does not consider one of them as better than the others.

A Mumen believes that this life is a test, in which all our deeds and activities are recorded by angels. We will be held accountable for the entire test when we meet our Creator on the Day of Reckoning. So, the belief in the Last Day is an acknowledgement of the inevitability of accountability and reckoning. It is an incentive for people to do good in this life in order to be rewarded by an everlasting life in Paradise, and a warning against doing bad in order to avoid punishment in the Hellfire. For more discussion about the four main events of the Last Day, see Chapter 24 of this book.

Further, a Mumen believes in God's precise measurement and His just decrees (Al-Qadar wal Qadha). People are free in what they say and do, in the matters which they control or have authority over. However, there are other matters, which may not be understood by people, because these are beyond their control. Some of these matters are perceived as good, such as unexpected successes or fortunes. A Mumin's response in this case is thanking Allah for receiving them. Other matters may be perceived as bad, despite the fact that these may turn to be good results later on, such as the actions of Al-Khadr's actions, Moussa (Moses) perceived as evil, before knowing the rationale behind doing them (See verses 18: 65-82).

Sometimes, some matters may result in outright bad consequences, such as death and destruction during war as well as natural and environmental disasters. In these cases, the bad consequences are the result of decisions made by people, whether by going to war to settle differences, or not taking the appropriate measures to avoid natural and environmental disasters. Allah, praise to Him, warned humanity to avoid such possible consequences, as both innocent people and their oppressors will be affected alike (8: 25).

Finally, believers (Muminoon) thank Allah in all circumstances but they are also expected to use their time, knowledge, wealth, and energy with the best way possible, during their first life on Earth, because they are going to be questioned about all these qualities in the hereafter. This means that believers (Muminoon) should not surrender to the upheavals, natural or environmental disasters, diseases, or any difficulties facing them. They should do their best to avoid them. Thus doing, they practice their free will, which does not contradict with God's circumventing foreknowledge of their choices, as discussed in Chapter 25 of this book. ¹⁸

I'hsan:

I'hsan is the highest of the three levels of faith and the closest to pleasing God. It is to worship Allah as if you see Him. While you do not really see Him, He truly sees you. Then, I'hsan means that a **Mu'hsin** (a person who practices I'hsan) is sure that Allah is seeing him/her in everything he/she says or does. Therefore, a Mu'hsin does his/her best to say and do only that which pleases Allah and conforms to His commands. This is the level of righteousness, perfection, as well as doing and saying the ultimate good for the sake of goodness, to the person's best knowledge and ability.

The noun "I'hsan" in Arabic is a derivative of the verb "a'hsana," which means doing things better. Thus, the literal linguistic meaning of I'hsan is saying the best, as expressed in verse 41: 33 of the Holy Quran. It is also doing the best, which is observing God's commands (For more information about God's commands,

see the first Chapter of the fourth part of this book, "[Islamic Law, Shari'a: Prohibition, Don't Do, and Do Commands](#)").

The noble meanings of I'hsan are expressed in many verses of the Holy Quran. Throughout His Book, Allah, praise to Him, commands believers to practice I'hsan in words and actions and in the treatment of parents. He announces His love for Mu'hsins, assures them that they should have neither fear nor sadness, and promises them with the best rewards in the hereafter. ¹⁹

Conclusion

The objective of mentioning the three levels of faith is to motivate the human self to pursue the course of elevation from one level to the other. As humans struggle to be better in their words and actions, they not only gain the best physical and spiritual benefits in this life but they also get the contentment and mercy of their Creator, who promised them an everlasting life in His Paradise, in the hereafter.

Chapter 3

The Scientific Evidence that God Exists and the Holy Quran Is His Message to Humanity

الدَّلِيلُ الْعِلْمِيُّ عَلَى وُجُودِ اللَّهِ

سُبْحَانَهُ وَتَعَالَى

وَعَلَى أَنَّ الْقُرْآنَ الْكَرِيمَ هُوَ رِسَالَتُهُ لِلْبَشَرِيَّةِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with God from the Stoned Shaytan (Satan)
In the Name of Allah, the Beneficent, the Merciful

Introduction *

At the beginning of the 21st Century, many people in the world no longer believe in God. Even some of those who profess such belief are not sure. Others have a distorted belief, which makes them behave in misguided and dangerous ways. In brief, there is a lot of ignorance on this Planet, at this time, about the Creator of life and about His message to humanity, which has been told in the religious Holy Books.

But before addressing the problem of misguided believers, it is more essential to address the question of atheism, or the belief that God does not exist in the first place. This belief has developed as a result of lack of scientific evidence in teaching about God. Many world religions involve illogical myths and weird rituals that belittle the human mind, leading to the disbelief that these myths and rituals are from a Supreme Being, who is supposed to be more intelligent than the human beings He has created, and as a result is worthy of being worshipped by them.

Another important reason for atheism is that leaders of many religions, including the major ones, put themselves in a collision course with science. This has alienated the most educated and most intelligent people and made them susceptible to atheism, indifference, or at least not taking religion seriously.

So, how can this problem of God's existence be resolved?

To convince the most intelligent beings on this Planet that God does exist, scientific evidence supporting this fact has to be brought to the discussion.

The Holy Quran (pronounced in two separate syllables Qur - an) is full of such evidence. Actually, the Islamic Holy Book can be broadly divided into two parts, in terms of content. The first involves the scientific evidence that its ultimate author is the Creator of life Himself, in order to convince humans that He exists and that the Holy Quran is His message to humanity. The second part involves His teachings, the Shari'a, which if followed by humans will lead them to happiness in this life and in the everlasting hereafter.

The story of life on Planet Earth, including human life, is told in the Holy Quran in a way that would light up the eyes of scientists if they read it. It's almost the same story, which is told to students of biology. It leaves no doubt about the fact that life started in a very simple way a long time ago and kept evolving ever since (See Chapter 4, "[Creation and Evolution in the Holy Quran](#)").

The scientific story of creation of life is just one example of how the Holy Quran convinces its readers that no human on this Planet could have authored this Book. Many of the scientific facts revealed became known only in the last century or so. The Messenger of God, Prophet Muhammed (pbuh) was an illiterate man. It was impossible for him or for any other human being more than 1400 years ago to know about such facts.

This Chapter is divided into three parts. The first includes examples of verses, containing facts just explained or discovered recently by scientists, about the creation of the heavens and the Earth, as well as the existence of intelligent beings, other than humans. The second part includes examples of verses, mentioning facts just explained or discovered recently by scientists, about life on Earth, in relation to the darkness of ocean waters, formation of clouds, plant pairs, and sex of insects. The third part of this Chapter provides information about the numerical miracle in the design of the Holy Quran. This is an emerging research area, which demonstrates, through so many examples, that the letters, words, and chapters of the Holy Quran are designed and arranged according to numerical relationships. As a result, this Book could not have been authored by any human being. It's the Word of God and His Message to humanity.

First, examples of verses, containing facts just explained or discovered recently by scientists, about the creation of the heavens and the Earth, as well as the existence of intelligent beings, other than humans:

1. Allah, praise to Him, tells us that **His Throne had been on water before He created the heavens and the Earth.**

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ (هود ، 11: 7).

And it is He who created the heavens and the Earth in six days - and His Throne had been upon water (Hood, 11: 7).

This means that water preceded other elements, and consequently the formation of our solar system, as scientists concluded in their most recent research, in 2014. They found that some of the water we have is older than the Earth age, which is estimated at about 4.6 billion years. It is even older than the Sun. This is a confirmation to this verse, and consequently a piece of evidence that the Holy Quran is the Word of God.

In interpreting this verse, Al-Tabari mentioned a 'Hadith in which the "illiterate" Messenger of Allah was asked, "Where had our Lord been before He created the heavens and the Earth. He said that "He was in clouds, and there was air above and below Him. Then, He created His Throne on Water." The three

renowned interpreters of the Holy Quran (Al-Tabari, Al-Qurtubi, and Ibn Katheer), also mentioned an explanation by Ibn 'Abbas, who said, "The water was over the wind."²⁰

2. Verse 21: 30 tells us that **the heavens and the Earth were a joined entity. Then, Allah splintered them** (causing them to scatter in space). The verse also tells us that Allah created every living thing (in them) out of water, which was already there.

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ
(الأنبياء ، 21 :30).

Have those who disbelieved not considered that the heavens and the Earth were a joined entity, and We splintered (separated) them and made from water every living thing? Then, will they not believe? (Al-Anbiya, 21: 30).

At the beginning of the 20th Century, some astrophysicists estimated the age of the universe between 10 and 20 billion years. However, more recent estimates date it back to about 13.8 billion years. This is according to the Big Bang theory, which is agreed upon by most contemporary astrophysicists. Though the theory described the beginning of the universe as a result of a big bang, astrophysicists now agree that it was an event, not necessarily a bang.

This is evidence about the accuracy of the verb "fataqa" used in the verse, which refers to splintering a substance (like ice), causing it to scatter into smaller pieces.

Astrophysicists tried to explain how the event happened, as a result of the interaction between elements, energy, and time, without mentioning the logical existence of God, who caused the event to happen. The evidence that He did, is that He told us about it in this verse, with this accuracy of the description, many centuries before the existence of astrophysics. He is the First, the Originator, the Creator of the Heavens and Earth, the Great, and Most High (See Chapter 11, "Allah, as He described Himself in the Holy Quran").²¹

3. Verse 51: 47 tells us that Allah built the **heaven, which is continuously expanding**.

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدِينَا وَإِنَّا لَمُوسِعُونَ (الذاريات ، 51 :47).

We built the heaven with (Our) hands, and We are expanding (it) (Al-Dhariyat, 51: 47).

In this verse, Allah (God) is telling us that He built heaven, using the past tense of the verb (built), which means that the act of building was completed in the past. Then, He tells us that He is expanding it, using the present continuous tense of the verb, to indicate that the expansion of heaven is continuously happening.

While the three renowned Islamic scholars pointed to the vastness of heaven, astrophysicists of the 20th Century were very specific about this scientific fact, describing it as "the expanding universe," which is precisely described as such in the Holy Quran.²²

4. Verse 67: 3 tells us that Allah created **seven heavens, as straight layers, one over the other**, without a faulty difference between them, whether you look at them once or more than once.

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاقُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ (الملك ، 67 :3).

(It is Allah) Who created seven heavens, as layers (strata). You do not see in the creation of the Beneficent any inconsistency. So, return (your) vision (to the sky), do you see any breaks? (Al-Mulk, 67: 3).

The scientific fact mentioned in this verse, about heavens as parallel layers, has been confirmed by many astrophysicists, who argue that there are several parallel universes. The only difference is that they use the word "universe" instead of the word "heaven" mentioned in this verse. ²³

5. Verse 84: 19 is related in meaning to the above-mentioned verse 67: 3, particularly in describing **heavens as parallel layers**, one over the other, but it adds a prophecy about the human space travel, from one layer of heavens to another.

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ (الإنشفاق ، 84 :19).

You will surely ride (travel) from one layer (of heavens) to another layer (Al-Inshiqaq, 84: 19).

The three renowned Islamic interpreters of the Holy Quran agreed with this meaning, by mentioning the interpretations of Ibn 'Abbas and Al-Shi'bi, who limited space travel from one heaven to another to the Messenger of Allah. Al-Qurtubi added a question, wondering if the Verse was a prophecy about the Prophet's Night -Journey (Al-Issra Wal Mi'raj).

In answering Al-Qurtubi's question, it's clear that Surat Al-Inshiqaq (Chapter 84 of the Holy Quran), including verse 19, was a Makkan Chapter, and it was revealed after the Night Journey, which was also described in Surat Al-Najm (Chapter 53). If the Prophet alone was the one intended by this Verse, then the verb used would be in the past tense. However, the verb used in this Verse is in the present tense, which also conveys the future. This means that it is a prophecy about human space travel, in general, from one planet to another, from one solar system to another, and from one galaxy to another. ²⁴

6. Verse 55: 33 is related to the above-mentioned verse (84: 19), as it contains an **invitation**, which amounts to a prophecy, **for humans and Jinn to attempt space travel**.

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ (الرحمن ، 55 :33).

O company of Jinn and humans, if you are able to penetrate (pass) through the zones of the heavens and the Earth, then penetrate. You will not penetrate except by power (of science) (Al-Ra'hman, 55: 33).

This prophecy was fulfilled for the Jinn first, as we are told by verse 72: 8, that the Jinn have reached heaven, but its powerful guards repelled them with burning flames. We take this information from the Holy Quran as a given because we are not qualified yet, as humans at this stage of our knowledge, to investigate it.

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مَلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا (الجن ، 72 :8).

And we (Jinn) have touched the heaven but found it filled with powerful guards and burning flames (Al-Jin, 72: 8).

Then, this prophecy started to be fulfilled for humans during the second half of the 20th Century (14th Century of Hijra, Islamic Calendar), when the Soviets and Americans started their space travels, followed by Europeans, then Asians afterwards.

For centuries, readers of the Holy Quran, including the three renowned interpreters, could not interpret this Verse as a future possibility of human space travel between heavenly bodies. However, this issue has become a normal bit of news in the media nowadays, as space travels occur almost monthly, not only for orbiting Earth and docking to the international space station, but also for the exploration of outer space, other planets, and even going beyond our solar system. ²⁵

7. Verse 65: 12 tells us that Allah created seven heavens and **seven Earth-like planets**.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا (الطلاق ، 65: 12).

It is Allah who has created seven heavens and of the Earth like of them (seven planets like Earth). (His) command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge (Al-Talaq, 65: 12).

This Verse means that there are seven heavens inhabited by angels, and that God's commands descend among them. Likewise, there are seven planets like Earth, inhabited by others of God's creatures, and that God's commands also descend among them.

The three renowned Islamic interpreters agreed that there are seven Earth-like planets. Al-Tabari interpreted the Verse, saying: "There is no disagreement about that the heavens are seven, layered one over the other, as evidenced from the 'Hadith of Al-Issra Wal Mi'raj (the Prophet's Night Journey), and other 'Hadiths."

Then, Al-Tabari added that "there are also seven Earth-like planets. The majority of scholars agree that these planets are also layered, one over the other, and that the distance between one Earth-like planet and another is like the distance between one heaven and another, and that there are God's creatures inhabiting each one of them."

Thus, this Verse is an invitation for researchers to look for these Earth-like planets, discover them, and their intelligent inhabitants. It's thrilling that we are living at a time in which space scientists are actively searching for evidence about the existence of life on other planets, in our solar system, as well as in other solar systems in our galaxy, and even in other galaxies. The most important piece of evidence for life they look for is whether water exists on a planet or not, which is in total agreement with the Holy Quran Verse 21: 30 mentioned above.

On February 22, 2017, NASA published a report about the discovery of a solar system, which scientists called Trappist-1. It is located in the in the constellation Aquarius, which is about 39.6 light years (about 235 trillion miles) away from our Earth. The report mentioned that there are seven planets the size of our Earth, all orbiting their sun, with a possibility of water on all of them, and the possibility of life on three of them, at least. Though the report is not giving absolute evidence of water or life on these planets, it opens the door for the possibility of discovering that in the future, whether in this group of planets or in others. Thus, this NASA discovery supports the scientific facts mentioned in this Verse. ²⁶

8. Verse 14: 19 tells us that Allah created the heavens and the Earth **with the right proportions**.

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ (إبراهيم ، 14: 19).

Have you not seen that Allah created the heavens and the Earth with the right proportions? If He wills, He can do away with you and bring a new creation (Ibrahim, 14: 19).

Allah used the Arabic word "haq" to describe how He created the heavens and the Earth. In Arabic dictionaries, "haq" means right, truth, justice, and balance. It is also the opposite of wrong and falsehood. Thus, the meaning of the Verse is that Allah created the heavens and the Earth with the right proportions. This refers to the precision and perfect balance in the relationships between components of the Universe.

In its orbit around the Sun, the Earth occupies an ideal location, which has enabled life to start, continue, and flourish on it. The wonderful diversity of the fauna and flora on this planet is the result of its optimal and balanced relationship with the Sun, the Moon, and other planets of the solar system. In particular, life on Earth flourished as a result of turning around itself, which creates the 24-hour cycle of day and night. It is also a result of its annual orbit around the Sun, which leads to the seasonal changes. Moreover, the different geographical regions have been created in reaction to the differences in the sunlight reaching these regions.

Water constitutes 70% of Earth and the human body as well, which is another example of balance and precision between the Earth and its inhabitants. There is also a balance in the relationship between oxygen and carbon dioxide, both of which are necessary for plants and animals on the planet. Further, there is a balance between the ozone layer and other gases, particularly those resulting from the industrial pollution. If this balance is disturbed, the ozone layer may lose its capability to protect the Earth from the harmful cosmic radiations.

Thus, all these examples refer to the precision and balance in the components of the Universe, and among them, as expressed by the word "**haq**" (right proportions) mentioned in this Verse. ²⁷

9. Verse 79: 30 tells us that the **Earth is egg-shaped** (not flat, as some humans believed, or even a perfect circular globe), which is a scientific fact, just recently discovered.

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا (النازعات ، 79: 30).

And the Earth, after that, He made it egg-shaped (Al-Nazi'at, 79: 30).

The scientific fact included in this Verse is specifically mentioned in the verb (da'haha, دَحَاهَا). Many translators incorrectly translated it as "extended it." The correct translation is that He made it egg-shaped. The evidence for this meaning of the verb is that the noun "da'hya" is used by North African Arabs in reference to an "egg." The author of this book heard it by himself, during his stay in Libya, from 1972 to 1976.

Allah wanted to describe to humans how the Earth looks like, using something they were familiar with at that time, which is the egg of a chicken or a bird. For the later generations of humans, the egg shape is the most accurate description of how the Earth looks like, as it has been discovered recently that the Earth is less than a perfect circular globe. Today, we have wonderful photos of our beautiful blue planet, showing it in a circular shape, taken by astronauts, satellites, space telescopes, and the international space station.

This scientific fact was not known to Arabs before Islam, but many Islamic scholars of natural sciences mentioned it in their writings. It's interesting that the three renowned interpreters did not know about the meaning of da'hya as an egg. Otherwise, they would have mentioned that meaning in their interpretations, which usually include as many meanings as possible. ²⁸

10. The following verses tell us that the **heavens are inhabited by intelligent beings (the angels)**, who submit to their Lord, Allah, and worship him **as do many people on Earth**.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ (الشورى ، 42: 29).

And of His signs is the creation of the heavens and the Earth, and what He has dispersed throughout them of creatures. And He, for gathering them when He wills, is competent (Al-Shoora, 42: 29).

وَلَهُ ۥ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ ۥ قَانِتُونَ (الروم ، 30 : 26).

And to Him belongs whoever is in the heavens and the Earth. All are to Him devoutly obedient (Al-Roo, 30: 26).

أَفَعَيَّرَ دِينَ اللَّهِ يُبْعُونَ وَلَهُ ۥ أُسْلِمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ (آل عمران ، 3 : 83).

So, is it other than the religion of Allah they desire, while to Him have submitted (all) those within the heavens and the Earth, willingly or by compulsion, and to Him they will be returned? (Al-'Imran, 3: 83).

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ ۥ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَّتِ كُلُّ قَدَّ عِلْمَ صَلَاتِهِ ۥ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ (النور ، 24 : 41).

Do you not see that Allah is exalted by whoever is within the heavens and the Earth and (by) the birds with wings spread (in flight)? Each (of them) has known his prayer and (his) exalting (of Allah), and Allah is Knower (Knowledgeable) of what they do (Al-Noor, 24: 41).

The following verses also tell us that there are other **intelligent beings, who inhabit what is in between the heavens and the Earth, (the Jinn)**. Some of these also submit to their Lord, Allah, and worship Him, as many humans do on Earth.

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾ (الشورى ، 23-24).

(The) Pharaoh said, "And what is the Lord of the worlds?" (23) (Moussa, Moses) said, "The Lord of the heavens and the Earth and what is in between them, if you should be convinced" (24) (Al-Shoora, 26: 23-24).

قُلْ أُوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا (الجن ، 72 : 1).

Say, (O Muhammed), "It has been revealed to me that a group of the Jinn listened and said, 'Indeed, we have heard an amazing Quran" (Al-Jin, 72: 1).

وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مَلْبُتًا حَرَسًا شَدِيدًا وَشُهُبًا (الجن ، 72 : 8).

And we (Jinn) have touched (reached) the heaven but found it filled with powerful guards and burning flames (Al-Jin, 72: 8).

وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا (الجن ، 72 : 14).

And among us (Jinn) are Muslims (who submit to Allah), and among us are the unjust. And whoever have become Muslims - those have sought out the right course (Al-Jin, 72: 14).

The above verses tell us that there are intelligent beings in heavens (the angels), who believe in Allah (God) and worship Him. The verses also tell us that there are other intelligent beings, who live in between the heavens and the Earth (the Jinn). Some of them believe in Allah and worship Him but others do not. Thus, these verses attract our attention to the possibility of communication and interaction between us and them in the future, as did happen in the past with Prophet Sulayman (Solomon).

وَحْشِيرَ لِسُلَيْمَانَ جُنُودَهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ (النمل ، 27: 17).

And gathered for Sulayman (Solomon) were his soldiers of the Jinn, humans, and birds, and they were (marching) in rows (Al-Naml, 27: 17).

The possibility of communication and interaction with aliens from other solar systems has increased recently with the advances in human space discovery endeavors, such as the various kinds of telescopes on Earth and in space, and the various devices sent to outer space. There is also a possibility that such intelligent beings may reach us first before we reach them, whether in communication or in actual arrival of their astronauts to our planet. When this happens, it should not be a surprise to people on Earth, particularly to the believers, who know about this issue from God's Book, the Holy Quran. Their arrival should not be a shock, which shakes people's faith. To the contrary, if these intelligent beings are believers, we should rejoice the event, which may lead to benefiting humanity. However, if they are not believers, then we need to be careful about dealing with them, as they may cause us harm. ²⁹

Second, examples of verses, including facts just explained or discovered recently by scientists, about life on Earth, in relation to the darkness of ocean waters, formation of clouds, plant pairs, and sex of insects:

11. Verse 24: 40, provides us with an accurate description of deep-water levels of darkness in the ocean.

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ۗ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا ۗ وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُّورٍ (النور ، 24: 40).

Or (the Unbelievers' state) is like layers of darkness in a vast deep ocean, overwhelmed with waves topped by waves, topped by clouds: Layers of darkness, one above another, if a person stretches out his hand, he can hardly see it! For anyone to whom Allah does not make light, he has no light (Al-Noor, 24: 40).

This scientific fact was discovered only few decades ago. Nobody could dive deep enough in the ocean, more than 1400 years ago, and come back to tell about what he/she saw there. Only in the 20th Century, humans were capable of seeing that after using their military submarines. For the general public, this happened in the 1980s, when the French oceanographer Philippe Causteau and his crew showed us some videos about the upper parts of the ocean depth, in their TV series.

Now, we know that there are three levels of light and darkness in ocean waters. The first level extends from the water surface to about 600 feet down, where the sunlight can penetrate enough to enable us to see. The second level extends from 600 feet to about 3,000 feet under the sea surface, which allows only a small degree of the sunlight and consequently a very small vision capability. The third level starts below 3,000 feet, which represents 90% of the ocean waters. This is the level of complete darkness, where a person may not be able to see his hand, as accurately described in this Verse. ³⁰

12. Verses 30: 48 and 24: 43 provide an accurate description of the water cycle, from winds to clouds, then to rain.

اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُثْبِرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۗ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ (الروم ، 30: 48).

It is Allah Who sends the Winds, and they raise the Clouds. Then, He spreads them in the sky as He wills, and breaks them into fragments, until you see raindrops coming out from the midst of it. When He makes them reach whoever He wills of his servants, then they rejoice! (Al-Room, 30: 48).

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَن يَشَاءُ ۗ يَكَادُ سَنًا يَرْقَهُ يَذْهَبُ بِالْأَبْصَارِ (النور ، 24: 43).

Do not you see that Allah makes the clouds move gently, then joins them together, then makes them into a heap? Then, you will see rain coming out of it. And He sends down hail from the sky mountains (of clouds). He strikes whom He wills with it, and He turns it away from whom He wills. The vivid flash of its lightning is close to blinding the sights (of people) (Al-Noor, 24: 43).

These two verses accurately describe the water cycle, which starts with the evaporation of water from oceans, seas, rivers, and lakes, as a result of the sun heat. The wind helps water vapor molecules to become more condensed, as clouds. Then, winds carry clouds to other places, and up to the colder and higher layers of air, where water molecules become more condensed. At that point, water molecules become too heavy for the wind to carry, and drop down, in what we call as rain. Concerning hail, it forms as a result of more condensation of water molecules, when these are carried by wind to higher and consequently colder layers of the atmosphere. There, water molecules freeze as icy balls, which drop down as hail because clouds cannot carry them anymore.³¹

13. Verse 36: 36 mentions that Allah, praise to Him, has created **pairs for reproduction** purposes, including human and plant pairs, as well as others unknown to us.

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ (يس ، 36: 36).

Exalted is He who created all pairs - from what the earth grows, and from themselves and from that which they do not know (Ya Seen, 36: 36).

In addition to this verse, which mentions the word "pairs," there are other verses, which also mention it as singular (pair) and plural (pairs). These words refer to the male and female elements, which are necessary for the sexual reproduction in humans as well as in plants.

The word "pairs" mentioned in the above verses refers to the sexual reproduction in plants through the interaction between the male and female elements. This pairing can be found in two separate plants producing the same fruit (such as date-palm trees), or in two different flowers in the same plant (such as cucumbers), or in the same flower containing male and female organs (pistils and stamens), such as tomatoes. Insects and winds play a major role in carrying the male pollens to fertilize the female organs of various kinds of plants. These facts became accurately known recently, after the establishment of modern sciences and the invention of the telescope.³²

14. The following verses mention **eight kinds of insects**. The first four verses mention bees, ants, mosquitos, and spiders, as **singular female nouns**. The other four verses mention flies, butterflies, locusts, and lice are mentioned in the plural form. This difference, in referring to these insects, represents scientific facts, which were discovered more than 13 centuries after revelation, when microscopes were invented, allowing scientists to distinguish male and female insects from each other.³³

The first four kinds of insects were accurately mentioned in the singular female noun because only females are the active workers. It is the female bee, which works outside the nest and produces honey. Likewise, it is the female ant, which works outside the colony. Moreover, it is the female mosquito, which attacks humans and animals to suck their blood. Finally, it is the female spider, which builds its web-house to hunt other insects. Concerning the male bees, ants, and spiders, they are either killed or die after mating. For the male mosquito, it does not have the sucking needle that the female has. Consequently, it does not bite humans and animals to suck their blood as the female mosquito does.

In Verses 16: 68-69, there are three words that refer to the bee in the singular female form, as expressed in the three commands "ittakhidhi," (اتَّخِذِي) "Kuli," (كُلِي) and "fasluki" (فَاسْلُكِي) (take, eat, and follow). Verse 27: 18 refers to the female ant with the singular female noun "namlaton." Likewise, Verse 2: 26 refers to the female mosquito with the singular female noun "ba'oudhatan." Verse 29: 41 refers to the spider in the singular female form, as expressed in past tense of the verb "ittakhadhat" (she took).

In Verses 16: 68-69, we are told that **it is the female bee that makes honey**, a very recent bit of knowledge for humans. We know now that male bees die after mating with the queen and live only for about 90 days. Only female bees survive to be the workers, which gather nectar and make honey. This bit of knowledge could never be known to humans before the invention and use of microscopes.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾ (النحل ، 16 : 68-69).

And your Lord inspired the (female) bees to take (build) its houses (hives) on mountains, trees, and in (people's) gardens (68)

Then (you female bee) eat from all the fruits and (you female bee) follow the ways of your Lord laid down (for you). There emerges from their bellies a drink, varying in colors, in which there is healing (cure) for people. In that, (there) is a sign for a people who give thought (Al-Na'hl, 16: 68-69).

In Verse 27: 18, there is a reference to a female ant speaking to other ants, which is also a recent bit of knowledge. We know now that male ants die after mating with the queen, and **only female ants survive to be the workers**, just like the case with bees mentioned above. This bit of knowledge could have never been known to humans before the invention and use of microscopes and the advanced studies in biology.

قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ ۗ (النمل ، 27 : 18).

" ... a female ant said: "O you ants enter your dwellings" (Al-Nahl, 27: 18).

Verse 2: 26 refers to the mosquito with the singular female noun "ba'oudhatan."

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا (البقرة ، 2 : 26).

Indeed, Allah is not timid to present an example - that of a female mosquito or what is bigger than it (Al-Baqara, 2: 26).

This reference to the mosquito in the female noun form distinguishes it from male mosquitos, for its different characteristics. **Female mosquitos live twice the life of males**. It is the one which **sucks human and animal blood**, which is necessary for production of its eggs. It is capable of doing that because it has a sucking needle that males do not have. That's why males feed on plant food.

Verse 29: 41 refers to the spider in the singular female form, as expressed in the past tense of the verb "ittakhadthat (she took), because it is the **female spider, which builds its web-house** to hunt other insects. Males do not participate in building the house or are allowed to live in it. That's why the Verse refers to the house as the female spider house.

Moreover, the Verse tells us that spider house is the weakest of houses, in a reference to the **familial relationship between the female spider and her male mate**. We know now that female spiders eat their male mates after the sexual intercourse. In some kinds of spiders, females lure males for mating in order to eat them. These scientific facts could not be known until the invention of microscopes and the establishment of the modern biology science.

مَثَلُ الَّذِينَ اتَّخَذُوا مِنَ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ (العنكبوت ، 29: 41).

The example of those who take allies other than Allah is like that of the (female) spider, who takes a home. And indeed, the weakest of homes is the home of the (female)spider, if they only knew (Al-'Ankaboot, 29: 41).

The other four kinds of insects, which are mentioned in the Holy Quran, are **referred to in the plural noun form**, applying to both males and females, reflecting scientific facts about them, which were discovered only lately after the invention of the microscope and the establishment of the modern biology science. In these four kinds of insects, both males and females work, and females do not kill males, as in the cases of the four species mentioned above.

Verse 22: 73 **mentions flies twice, in the plural form**, reflecting a scientific fact. Biologist discovered that **the fly life span is about 35 days, for both males and females**. That is why the Verse referred to both of them in plural, without distinguishing one of them from the other.

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْفِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ (الحج ، 22: 73).

O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create flies, even if they gathered together for that purpose. And if the flies should steal away from them a (tiny) thing, they could not recover it from (the flies). Weak are the pursuer and pursued (Al-'Haj, 22: 73).

Verse 101: 4 describes how people will look like when they hear the first blow of the Trumpet, ushering the beginning of the Hour, and starting the Last Day. At that moment, people will be disoriented and dispersed on Earth like the butterflies.

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ (القارعة ، 101: 4).

It is the Day when people will be like the butterflies, dispersed (Al-Qari'a, 101: 4).

The Verse mentions the butterflies in the **plural noun form**, reflecting a scientific fact. **There is no difference between male and female butterflies in their life span or work**. Females are not distinguished from males in any important characteristic. Therefore, the plural noun form was used in the Verse.

Finally, in Verse 7: 133, **locusts and lice** are also mentioned in the plural noun form for each one of them, reflecting a scientific fact. There is no difference between males and females, in these two species, in their life span or stages of development.

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ
(الأعراف ، 7: 133).

So, We sent upon them the flood, locusts, lice, frogs, and blood, as distinct signs, but they were arrogant and were a criminal people (Al-A'araf, 7: 133).

Locusts are also mentioned in another verse of the Holy Quran (54: 7), which describes people's condition after the second blow of the Trumpet, after they rise up from under the earth to its surface. They will be like **the spreading locusts**.

خُشَعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ (القمر ، 54: 7).

Their eyes humbled, they will emerge from the graves as if they were locusts spreading (Al-Qamar, 54: 7).

Scientists estimate the size of spreading locusts about 10 billion in each swarm. This is the closest image that we can imagine about the number of people who will come out of earth for Judgment, in the Last day. They will come out in waves, as Verse 78: 20 tells us:

يَوْمَ يُنْفَخُ فِي الصُّورِ فَنَأْتُونَ أَفْوَاجًا (النبأ ، 78: 18).

The Day the Trumpet is blown, you will come forth in waves (Al-Naba, 78: 18).

The world population now is more than 7 billion people, which is only one wave. Only God knows how many waves of humans will be there.

15. The topic of the scientific facts in the Holy Quran has been addressed in many books, book chapters, and articles, which can be considered supplemental to this Chapter. These include various chapters of this book, particularly the fourth Chapter, "Creation and Evolution in the Holy Quran." Examples of other works, which address this topic, are those authored by Zaghoul El-Naggar, Maurice Bucaille, Ibrahim and others, Shah Alam, Ebrahim Azarpour, Yahiya Emerick, and Mohammad Humayoun Khan.³⁴

16. Since the last few decades of the 14th Hijri Century (20th Christian Century), a new category of Muslim researchers has emerged with a focus on the numerical miracles of the Holy Quran. However, their works are still at the early stages, incremental, selective, and without agreed upon methods of research. However, their findings showed that the letters, words, verses, and chapters of the Holy Quran are mentioned in calculated numbers and in a tight numerical system. Thus, their works demonstrate that it is the Book of God, which could have never been authored by anyone else, except Him, as stated in verse 17: 88.

قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا
(الإسراء ، 17: 88).

Say, "If humans and the jinn gathered in order to produce the like of this Quran, they could not produce the like of it, even if they backed up each other (with help and support)" (Al-Issra, 17: 88).

Moreover, their research findings provide evidence that such tight numerical system of the Holy Quran represents a guarantee that the Book of God will stay intact, without any changes, alterations, additions, or omissions. If any changes happen, then the numerical balance in the relationships of letters, words, verses, and chapters would have been affected, which would be discovered by researchers. Thus, Allah, praise to Him, has guarded His Book by making it self-preserving, as stated in verse 15: 9.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الحجر ، 15 : 9).

Indeed, We sent down the Quran and We will be its guardian (Al-'Hijr, 15: 9).

Examples of Research on the Numerical Miracles of the Holy Quran

There have been hundreds of researchers, who focus on the numerical miracles of the Holy Quran. Here are brief introductions about **five** of them, just as examples, without any implication that other researchers are less important in their work or findings.

Rashad Khalifa (1973, 1981) was the first researcher in this category to discover the importance of number 19, as evidence for the tight numerical system in the Holy Quran. He started with the first verse of the Book of God, Al-Basmala. He found that it is composed of 19 letters. He also found that each of its words is repeated in the Holy Quran with a number, which is a perfect multiplier of the number 19. Further, he found that the separate letters, at the start of 29 chapters (Suras) of the Holy Quran, have specific numerical indications. For example, the separate letters (muqatta'at): Alif, Lam, Meem (A L M), at the start of Chapters 2, 3, 29, 30, 31, and 32, are repeated in the Holy Quran 9,899 times, which is a multiplier of number 19. The findings of his research encouraged many researchers to follow his path, in their attempts to find more letter and word counts, which are multiples of number 19, and number 7 later on. However, despite his pioneering work, which triggered research in this area, Rashad Khalifa started to focus more on supporting his theory by any means than accepting his research findings. This led him to twist the data, to the extent that he suggested the exclusion of two verses, which did not suit his calculations. ³⁵

Bassam Jarrar (2003) addressed the topic of number 19, showing its importance for the numerical miracle of the Holy Quran. He also used the gematrical (Jummal) calculation method, in assigning specific numerical values to the researched letters and verses. For example, he demonstrated that there is a numerical resemblance between the words "Adam" and "Eissa" (Jesus), both of which are mentioned in verse 3: 59, as follows:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ" (آل عمران ، 3 : 59).

Indeed, the example of 'Eissa (Jesus) to Allah is like that of Adam. He created him of the earth matter (dirt or soil); then He said to him, "Be," and he was (Al-'Imran, 3: 59).

He observed that the name of "Eissa" (Jesus), peace be upon him, is repeated in the Holy Quran 25 times. So does the name of "Adam," peace be upon him, which is also repeated 25 times. Counting the word "Eissa" from the beginning of the Holy Quran until verse 3: 59, he found that it is repeated 7 times, so does the word "Adam," which is also repeated 7 times.

He also looked for another resemblance, in another chapter, which he found in Surat Maryam (Chapter 19). It's known that Maryam was the daughter of 'Imran, and the first resemblance was in Surat Al-'Imran (Chapter 3), where the first moment of the creation of 'Eissa (the inception) was mentioned. However, more details about his creation came in Chapter 19.

The word 'Eissa (Jesus) was mentioned in Surat Maryam (Chapter 19) only once, in verse 34, and that was the 19th time, counting from the beginning of the Holy Quran text. That was also the case for the word

“Adam,” which was mentioned once, in verse 58 of the same Chapter, and that was also the 19th time, counting from the beginning of the Holy Quran text.

Thus, in Chapter 19, the words “Eissa” was mentioned in the Holy Quran for the 19th time, so was the word “Adam.” Moreover, if we count starting from verse 34, which mentions ‘Eissa, peace be to him, we find that verse 58 (which mentions Adam, peace be upon him) is the 25th verse. This is one more confirmation about the similarity between them.

In addition to his valuable efforts in showing the numerical miracles in the Book of God, Bassam Jarrar is one of the contemporary interpreters of the Holy Quran. His interpretations are characterized by a linguistic depth and by using evidence from social life and facts of science, which gave his videos much following on the internet. ³⁶

‘Adnan Al-Rifa-‘i (2009) was also interested in number 19. He reorganized the Arabic alphabet in a certain way, giving each letter a different numerical value. Then, he applied his gematrical system to the first verse of the Holy Quran, Al-Basmala, which he described as the key to understand the numerical miracle of the Book of God, as it is composed of 19 letters.

He also mentioned verse 30 of Surat Al-Muddathir (Chapter 74), “عَلَيْهَا تِسْعَةَ عَشَرَ”, as the only verse in the Holy Quran, which mentions number 19. It states that “over (the hellfire), there are 19” (angels in charge). He found that the total gematrical value of its letters is 114, which is the total number of the Holy Quran chapters, and it is a multiple of number 19.

He added that if we exclude the repeated separate letters (muqatta’at), the total gematrical value of the remaining letters will be 361, which is a multiple of number 19. Further, he pointed that the total gematrical value of verses 30-37 of Surat Al-Muddathir (Chapter 74) is 2,185, which is a multiple of number 19. In addition, he provided many examples of verses and verse parts, the gematrical values of which are multiples of number 19.

All in all, ‘Adnan Al-Rifa-‘i’s contributions and hard work deserve to be recognized, despite his selectivity in only giving examples of the cases which apply to his arguments, while not mentioning others which do not apply. Thus doing, his research method has the basic selectivity problem, which is facing the numerical miracle research in general. ³⁷

Abdul Da-im Al-Ka’heel (2006) has become one of the famous researchers in the topic of the numerical miracle of the Holy Quran, particularly because of the spread of his videos about that in the internet. He criticized the selectivity of other researchers, particularly Rashad Khalifah, who gave himself the liberty to delete the letters and words which did not fit his argument about number 19.

He pointed that there are other miraculous numbers in the Holy Quran, in addition to number 19, such as number 7, which he considered as the base for the numerical system of all words, verses, and chapters of the Holy Quran.

He found that number 11 is present in the letters of verses, which mention the Oneness of God. He also found number 13 as representing the number of years of the Prophet’s mission in Makkah, number 23 as representing the number of years in which the Prophet, pbuh, received revelation, and number 29 as representing the number of chapters which start with separate letters (muqatta’at). He also provided many numerical facts in the Holy Quran, including its first verse and first chapter, showing the numerical harmony (consistency) of number 7 in Surat Al-Ikhlās (Chapter 112) of the holy Quran.

Al-Ka’heel criticized other researchers who used gematrical systems, such as ‘Hisab Al-Jummal, to give numerical values for the letters, words, and chapter numbers of the Holy Quran. He mentioned that such a method is scientifically baseless and whatever findings researchers found were the result of using selected

examples. Further, he warned researchers to stay away from predicting dates of future events, because these are part of the unknown, which is the sphere of Allah alone.

He also observed that the current numerical miracle research is limited to the use of Al-Muṣḥaf Al-Imam text of the Holy Quran, which is based on the reading of 'Hafṣ from 'Aṣim. Moreover, he called on researchers to come to an agreement on consistent research methods and on the used data, which should be from the Holy Quran text. He argued that if the methods and the data are correct, then the findings will be correct, which should represent a true miracle, not just a coincidence.

Actually, he took the initiative (2012) to address the problem of inaccuracy among some researchers, in counting the letters and words of the Holy Quran. He formed and chaired a Committee of experts from various Arab countries, which worked for about seven years, for that purpose. The main established standard the Committee came up with was counting a letter if it is physically written, not how it is pronounced. The Committee also developed a digitized copy of the Holy Quran, with search functions, and launched it to be used by researchers and the general public (2018).³⁸

Khalid Al-Faqih (2017) wanted to avoid the selectivity problem, which was experienced by other researchers. Therefore, he embarked on a research endeavor, which applies to the whole text of the Holy Quran, using the gematrical system of 'Hisab Al-Jummal. He observed the rules and guidelines established by Abdul Da'im Al-Ka'heel (2012) and his Committee, in order to be as accurate as possible in counting the letters and words of the Holy Quran. In particular, a letter is counted if it is physically written, not how it is pronounced. This means that the stressed letters are counted once, not twice as some researchers did.

He started with the calculation the Holy Quran Constant (HQC), by dividing its gematrical value (23,506,544) by the cumulative sum of verse numbers (333,667). The result was that the HQC is: 70.44911244, which resembles the way the Quran was mathematically designed, structured and configured. He argued that it must have the keys to unlock the secrets of the Quran, such as unleashing the Quran statistics (words, verses and chapters) and revealing its numerical connection with the golden ratio of living and non-things (Φ).

He calculated the Holy Quran Golden Ratio (HQGR), to compare it with the golden ratio, by dividing the number of the Holy Quran chapters (114) by the HQC (70.44911244). Thus, he found that the HQGR is: 1.618189304, which resembles the golden ratio of things (1.6180339887), with 99.99% accuracy. He considered that finding a clear piece of evidence that the Holy Quran is the Book of Allah, who designed His Book to match His other designs, in His dominium.³⁹

Chapter 4

Creation and Evolution in the Holy Quran

الْخَلْقُ وَالتَّطَوُّرُ فِي الْقُرْآنِ الْكَرِيمِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with God from the Stoned Shaytan (Satan)
In the Name of Allah, the Beneficent, the Merciful

Introduction

Through the meanings of the first ten Quran verses addressed in Chapter 3 of this book, we saw how Allah (God) started the creation of the universe, including the seven heavens and the seven earth-like planets, as well as the intelligent beings living in them. This Chapter focuses on the themes of creation and evolution, by addressing how Allah started the creation of life on Earth and how He left it to evolve as a result of learning from adaptation to the various environments, with His intervention to improve His creation.

In particular, the creation and evolution of human beings will be addressed through the discussion of the following **43 verses**, which the author identified in the Holy Quran and presented in a suggested order of creation and evolution.

Meanings of these verses are explained by consulting with the three renowned interpreters of the Holy Quran (Al-Tabari, Al-Qurṭubi, and Ibn Katheer). Then, the meanings are compared with the scientific evidence, particularly from anthropology, biology, and cosmology. The objective is to tell the story of God's creation of life and how it evolved on Planet Earth, not only by using the linguistic meanings of the verses but also by using the relevant scientific facts.

From the meanings of these verses, researchers can find support for the evolutionary theory, which dominates all natural sciences. Moreover, the scientific facts included in these verses represent further pieces of evidence that the author of the Holy Quran is Allah, the All Knowledgeable, as humans did not know these facts until the establishment of modern sciences, during the second half of the 19th Century.

The 43 Verses, Which Tell the Story of Creation and Evolution in the Holy Quran

1-2. Verses 29: 19-20 include **God's command** to us to travel through the Earth, **to study how He began His creation**, in order to explain to us how He repeated it before (after the extinction of the human species), and how He can repeat it again in the Hereafter.

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿العنكبوت ، 29: 19﴾.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿العنكبوت ، 29: 20﴾.

Do they not see how Allah **begins** the Creation, then repeats it? That is easy for Allah (to do) (Al-'Ankaboot, 29: 19).

Say: "Travel through the Earth and see how He began the Creation. Then, Allah makes the latter Creation. Allah is capable of (doing) everything" (Al-'Ankaboot, 29: 20).

Thus, the emergence of **modern sciences**, which investigate how the Universe, including our solar system, started, as well as how life began and how it has continued on our planet, represents an implementation of this divine command. This included the establishment of anthropology with its four sub-disciplines (archaeological, biological, linguistic, and cultural), biology, physics, chemistry, astrophysics, and geography, to name some of them.

3. Verse 50: 15 confirms what was mentioned in Verse 29: 19 above, that there was a first creation of life on Earth.

أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ (قاف ، 50: 15).

Were We then tired with the first creation? (No), they (nonbelievers) are in confusion about a new creation (Qaf, 50: 15).

4. Verse 21: 30 tells us that the heavens and the Earth were joined together as one entity before they were splintered, and that every living thing was made out of water.

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ (الأنبياء ، 21: 30).

Have not those who disbelieve seen (known) that the heavens and the Earth were of one connected entity, then We splintered (separated) them, and We made every living thing out of water? Will they not then believe? (Al-Anbiya', 21: 30).

This verse is a source of support for scientists who have reached the established biological fact that water is necessary for any life form. For decades, space programs have had a major goal of investigating whether there is water on other planets or not, in order to begin the exploration of whether there is life on those planets or not. This Verse and several other verses in the Holy Quran have stated clearly that every living being has been created from water.

Water covers about seventy percent of the surface of the Earth, which has provided it with the essential requirement of life. We know now the components of cells in primitive unicellular organisms. However, scientists do not know how life started in the first cell, and they have never been able to create life in a cell.

This Verse tells us that it is God, Who created living beings out of water. As we learn from the verses addressed below, He did that by blowing of His Spirit into the first cell, creating life in it, which became the primary software or DNA of living things.

5. Verse 20: 30 tells us that the first creation of life on Earth was out of earth matter (dirt or soil), in addition to water, as mentioned in Verse 21: 30 above.

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ" (الروم ، 30: 20).

And of His signs is that He created you from the earth matter (dirt or soil). Then, you became humans spreading (throughout the Earth) (Al-Room, 30: 20).

Water is the first condition for life to exist but this Verse tells us that the earth matter was the other condition for the human life to exist. The most relevant word in this verse is "**turab**," which is the earth matter that can be translated into **dirt or soil**. The same word is also mentioned in five other verses in relation to the first creation of life on Earth. ⁴⁰

6. Verse 32: 7 tells us that **the first creation of life was in clay**, which is a combination of water and earth matter (dust or soil).

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ (السَّجْدَةُ ، 32: 7).

(Allah is He) who has made everything He created better, and He began the creation of the human (being) out of clay (Al-Sajda, 32: 7).

In this verse, we are told that the first creation of human beings was out of clay, but that was the beginning. The most relevant word in this verse is "**began**" (bada-a), which tells us clearly that the creation happened in a process that had a beginning. It did not happen at once.

Water is the basic condition for life to exist, as we know from Verse 21: 30, mentioned above, but in Verse 30: 20, the earth matter (dust or soil) is added as a second condition. In this Verse (32: 7), we learn that the first creation of life was in clay, which is a confirmation for the previously mentioned two verses, as clay is the combination of water and earth matter (dust or soil). This is also what we know from the scientific evidence available to us today, as there is a wide agreement among scientists that the beginning of life was in clay, which is basically composed of water and earth matter (dust or soil). ⁴¹

7. Verse 37: 11 describes the clay, in which life started, as **sticky clay**:

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا ۗ إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ (الصافات ، 37: 11).

Then, (O Muhammad) inquire of them (the Makkan nonbelievers), "Are they a stronger creation (than others) We have created?" Indeed, We created them from sticky clay (Al-Saffat, 37: 11).

The three renowned interpreters of the Holy Quran agreed on the meaning of the word "lazib," in the verse, as sticky. Thus, the first creation of life began in sticky clay. Its molecules were sticky to each-other and it would stick to anything that touched it.

8. Verse 15: 26 provides another description of the clay used in the first creation of life, mentioning that it was **dry clay with a stinking smell**.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ (الحجر ، 15: 26).

We created the human being from dry clay, molded of blackened (and) stinking mud (Al-Hijr, 15: 26).

This verse gives a very specific description of the environment where life started. It refers to places where water was combined with the earth matter (dust or soil), creating stinking clay. This description is the same as the one used by biologists, who mention that life on Earth started in clay, where water is mixed with the

earth matter (dust or soil). This includes various primary elements, some of which have stinking smell, such as hydrogen sulfides, thus making the clay stinking, precisely as mentioned in this Verse. ⁴²

9. Verse 55: 14 confirms that **the clay** of the first creation **was dry, like pottery**.

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ (الرحمن ، 55 :14).

He created the human (being) of a hard clay, like pottery (Al-Ra'hman, 55: 14).

This Verse (55: 14) tells us that the clay, which was used for the first creation of life, was dry, like pottery, confirming what was mentioned in Verse 15: 26 above. However, when such dry clay was moistened with water, it became suitable for the start of life in it, as water is the first condition for life to exist (21: 30).

10. Verse 71: 14 tells us that the **creation of humans happened in stages, not at once**, as was also mentioned in Verse 32: 7, by the use of the verb "began" (bada-a). Thus, the creation of humans from clay was the first stage of the first creation, which was followed by other stages, as we learn from other verses below.

وَقَدْ خَلَقَكُمْ أَطْوَارًا (نوح ، 71 :14).

He has created you in diverse (and successive) stages (Noo'h, 71: 14).

From the following verses, we learn that there are two creations. The first one was in nature, which included five stages. These are starting life in the cell, fashioning humans in the right proportions, walking on two legs, imaging, and blowing of God's Spirit. The second creation is in the womb, which also includes five stages. These are the fertilized egg (zygote), leech, lump (like a chewed substance), bones, and muscles, as will be discussed later in Verse 23: 14 below.

11. Verse 6: 2 tells us that after Allah had created life in clay, **He willed to leave His creation on its own, for a certain time He determined**.

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ (الأنعام ، 6 :2).

He is Who created you from clay, then He spent a term of time (away from you), and (it is) a specific term He determined. Yet, you doubt (His ability)! (Al-An'am, 6: 2).

Scientists generally, and biologists and anthropologists in particular, can have support from this Verse, as well as from the following verses, for their evolutionary explanation of how different species evolved on Earth, on their own, in specific periods of time, when Allah, praise to Him, determined to spend some time away from His creation.

Thus, this Verse summarizes the two concepts of creation and evolution. While creation refers to God's intervention, making changes and improvements on His creation, evolution refers to the changes which happen to organisms as a result of their interaction and adaptation to their physical and social environment. This is also the essence of the evolutionary theory, which dominates the natural sciences.

12. Verse 4: 1 tells us that at the start of the first creation, **there was only one living self (unicellular organism). Then, another self (cell) came out of it, to become its mate**. The Verse also tells us that these two primary cells were the origins of the second creation of men and women (in the womb).

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً (النساء ، 4: 1).

O Humans! Be pious (careful of your duty) to your Lord, Who created you from a single self (living cell), and from it He created its mate, and from them He has spread a multitude of men and women (Al-Nissa, 4: 1).

Biological science tells us that the earliest form of life was represented by single cell organisms found in water, then these multiplied by splitting themselves. With the course of time, reproduction evolved to become as a result of pair-mating, instead of the archaic forms of splitting or dividing. (See **Appendix 1** about the "**Origins of Life on Earth**," as agreed upon by natural scientists).

13. Verse 82: 7 mentions the first **three stages of the first creation**. These are **starting life** in the first cell, **fashioning** with the right proportions, and **walking upright on two legs**.

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ (الإنفطار ، 82: 7).

It is He Who created you, fashioned you with the right proportions, and straightened you up (Al-Infitar, 82: 7).

The first stage was the creation of life in the first cell (unicellular prokaryote), as expressed in the Arabic verb *khalaqa* (created). The second stage was fashioning with the right proportions, as expressed in the Arabic verb *sawwa*, in which the unicellular prokaryote organisms evolved to the multicellular eukaryote organisms, including animals. While humans share the first two stages with other organism, the third stage represented the human departure from the animal kingdom. This is expressed by the Arabic verb 'adala, which means that God straightened up humans, enabling them to walk in an upright way, on two legs.

These three stages are recognized now as scientific facts, taught in biology textbooks. ⁴³

In their interpretation of the verb 'adalak in Verse 82: 7, the three interpreters explained it as "straightened you up," but Ibn Katheer elaborated more about the meaning. He mentioned a 'Hadith from the Prophet, pbuh, that Allah, praise to Him, created humans in the best image and the right proportions and made them walk in a balanced way, in an upright position, which allowed them to walk between the two cold times of the day (before the sunrise and before the sunset).

This could be a reference to the homo erectus, which marked a major departure of humans from their closest kin in the primate family. The Prophet's mention of walking between the two cold times maybe a reference to the fact that walking on two legs, instead of all four as animals do, has allowed humans to earn their living, explore, migrate, and ultimately live in all regions of the earth. We learn this from the word "bardayn" in the 'Hadith, which may refer to the two coolest times of the day, from dawn until before the sunset. ⁴⁴

14. Verse 64: 3 refers to a **fourth main stage of the first creation** of life on Earth, which is the stage of making humans in the best of images.

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ (التغابن ، 64: 3).

He created the heavens and the Earth in truth and imaged you in the best of images, and to Him is the (final) destination (Al-Taghabun, 64: 3).

In this fourth stage, the Creator made humans in the best of images, that is in beauty, grace, and the right proportions of features, as expressed in the Arabic verb *a'hsana sowarakum* (made you in the best of

images). It's amazing that many people do not appreciate this divine honor for them, as they inject harmful substances to their bodies, or eat too much without hard work or exercise, which may result in diseases and pain, as well as in tarnishing the divine beauty God bestowed on them!

15. Verse 82: 8 tells us that the **genetic structure of the human child** represents that which is shared with humanity and before.

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ (الانفطار ، 82 : 8).

In whatever image (form) He willed, He assembled you (Al-Infitar, 82: 8).

In explaining this verse, Al-Tabari and Ibn Kathir mentioned the Prophet's 'Hadith, in which he said, "When the fertilized egg settles in the womb, Allah connects it genetically to Adam." Al-Qurtubi agreed with them, in that the human fetus may reflect characteristics and features of relatives and non-relatives, and even features of animals.

So, despite the fact that people may differ in their external features, such as their height, weight, skin color, and facial feature, yet they carry the same genetic heritage they share with other humans, since the first creation, all the way to Adam, and their parents. Most likely, people may look like their parents and close relatives, but it is possible that they may differ from them. Some people may even have some features of animals, such as in the shape of their ears, noses, mouths, chins, necks, and eyes.

16. Verse 15: 29 refers to a **fifth main stage in the first creation** of life on Earth, which was **blowing part of God's Spirit in humans**.

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ (الحجر ، 15 : 29).

And when I have proportioned him and blown into him of My Spirit, then fall down to him in prostration (Al-Hijr, 15: 29 ; Sad, 38: 72).

This Verse, which was also repeated in 38: 72, shows that blowing God's Spirit was the fifth stage of the first creation, which preceded God's command for angels to prostrate to Adam. The evidence for this conclusion is the use of the conjunctive letter f (fa), which refers to direct temporal sequence of events, without delay. In comparison with Verse 7: 11, the command of prostration came with the use of the conjunctive word "thumma," which means then and refers to a delayed temporal sequence of events.

Concerning God's Spirit, which was blown into humans, we know little about that, as Verse 17: 85 tells us. However, there is a slight discussion about God's Spirit in Chapter 9 of this book, "Mind, Self, Spirit, Soul, and Happiness."

Blowing God's Spirit in humans, in the fifth stage of the first creation, distinguished them from animals and honored them, by giving them the noble human characteristics, such as choice, acquisition of knowledge, and construction, which are discussed in Chapter 5, "Humans, as God's Caliphs on Earth."

But it can be said that the blowing of God's Spirit in humans was a way to honor them and to elevate their status among other creatures. It added to the human DNA a number of noble characteristics, such as the ability to distinguish between right and wrong, logic, the ability to abstain from doing harm to the self and others, planning, expression, acquisition of knowledge, and construction, as will be discussed in Chapter 5, "Humans, as God's Caliphs on Earth."

17-20. Verse 7: 11 refers to **God's command to angels, to prostrate to Adam**, as a sign to honor humans and in recognition to their intellectual capabilities.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ (الأعراف ، 7: 11).

And We created you (humans, in plural form), then imaged you (also addressing humans in plural form), then said to the angels: Prostrate to Adam! And they prostrated, all except Iblis (Satan), who was not of those who made prostration (Al-A'raf, 7: 11).

This Verse refers to **the greatest event in the history of humanity**, which was also mentioned in Verse 15: 29 above. In comparison with other species on Earth, humans reached a high level of intellect and morality, which qualified them for the honor of receiving communication from their Creator, who decided to make them His caliphs (deputies) on Earth.

The high level of intellect was reflected in the human capability to invent various ways of communication, including language, which facilitated the exchange of information and ideas. This, in turn, helped humans to adapt to their various environments, utilizing available resources, and consequently achieving more prosperity.

If we compare the human mental and communication capabilities with those of their closest relatives in the animal kingdom, the chimpanzees, we find that humans have excelled as a result of having numerous physiological advantages. A major difference between humans and other animals is that humans are much more intelligent than any animal species on the planet, as measured by the EQ comparisons. Humans also have very much larger brain processing and memory centers, which contributes to advanced communication capabilities. In addition, the human pharynx is shaped as a right angle, which enables the production of precise sounds, by the tight control of air, passing through the vocal cords. These precise sounds became the basic units of human languages. With these communication and mental capacities, humans became capable of advanced thinking, complex processing of information, communication with others, and receiving communication from their Creator, through inspiration. ⁴⁵

Humans also have achieved the capability to be moral beings, which they gained from their Creator's blowing of His Spirit into their DNA. So, they became inclined to do good, capable of distinguishing between right and wrong, and in possession of the will to choose their decisions and deeds. Therefore, they became accountable to such decisions and deeds. Physiologically speaking, the front lobe of the human brain, which processes intellectual, moral, and ethical issues, is much larger and more developed in the human brain than in brains of any other species on Earth. ⁴⁶

Verses 11: 56 and 96: 15-16 mention the forehead, the front lobe of the brain, as the part in which intellectual, moral, and ethical processes take place. Consequently, front lobe will be held responsible for the committed lies and sins.

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ (هود ، 11: 56).

Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forehead. Indeed, my Lord is on a straight path (Hood, 11: 56).

كَلَّا لَئِن لَّمْ يَنْتَهَ لَنْسِفَعْنَا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٦﴾ (العلق ، 96: 15-16).

Does he not know that Allah sees? (14) No! If he does not desist, We will surely strike (his) forehead - (15) A lying, sinning forehead. (16) (Al-'Alaq, 96: 14-16).

In Arabic dictionaries, the word *naṣiya*, mentioned in the Verse, means the forehead. In his interpretation of Verse 11: 56, Al-Qurtubi also mentioned clearly that the Arabic word *naṣiya*, mentioned in the Verse, means the forehead, which may become a lying and sinning forehead. ⁴⁷

In recognition of these human advanced intellectual and moral capabilities and achievements, Allah decided to make humans His caliphs (deputies) on Earth. The angels were surprised because they saw some humans shedding blood and committing acts of corruption. So, Allah chose Adam to represent humanity (3: 33), in a contest between him and the angels, to show them that he is worthy of God's trust and honor, as He created him with His own hands (38: 75). When Adam won the contest, Allah commanded the angels to prostrate to him, in recognition of his winning. All angels obeyed and prostrated, except Iblis (Satan), who refused, arguing that he was better than humans, and saying that he was created of fire while Adam was created originally of clay. Further, he asked Allah to delay his punishment, to prove his point that humans are not worthy of God's trust in them. Allah accepted the challenge because of His knowledge that many humans are going to be good and thankful to Him. He warned Satan, his offspring, and their followers among the Jinn and humans that all will be punished in the hellfire (7: 12-18, 11: 119), as will be discussed in Chapter 6, "Adam's Contest with the Angels and Getting Out of Paradise."

Humans have demonstrated that they are worthy of God's trust in them, as they have continued to worship Him by choice (90: 10), while angels worship Him as a result of their obedient nature (66: 6). Moreover, humans are capable of the acquisition of knowledge (2: 31), and they like to make things and construct (11: 61), as will be discussed in Chapter 5 of this book. This God's trust in at least some humans to be wise, as rulers of His Earth, was also recognized by anthropologists, who have called the current human species as *homo sapien sapiens* (the wise human). ⁴⁸

21. In Verse 14: 19, we read a threat that Allah, Who created heavens and Earth with the right proportions, may cause humans to disappear if He wills:

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ يَئِسَٰؤُا يُدْهِبُكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ (إبراهيم ، 14 :19).

Have you not seen that Allah has created the heavens and the earth with the right proportions? If He wills, He can remove you and bring (in your place) a new creation (Ibrahim, 14: 19).

There are two meanings relevant to the subject of this Chapter in the above verse. First, Allah, praise to Him, has created heavens and Earth with the right proportions, which is a reference to the perfect system of interrelationships between components of the universe.

The Earth is placed in a perfect position and distance from the sun in order for life to flourish and continue on it. Proximity and distance from the closest point to the sun on Earth (the equatorial region) has led to the variation of environments and climates, leading to the wonderful variation in the fauna and flora in the biosphere. The proportion of water in the planet (70%) is equal to the proportion of water in the human body. The balance between oxygen and carbon dioxide and the formation of the ozone, which protects Earth from the harmful ultraviolet cosmic radiation, all are examples of the right proportions of creation mentioned in the above verse.

The second meaning is related to God's threat that He can cause humans to disappear if they disobey Him and bring a new creation, which is better. Natural scientists may find support from the meaning of this verse to their theories about the many now-extinct species, which once dominated Earth, like dinosaurs.

22. Verse 76: 11 tells us that there was a time in which humans went extinct, without a trace on Earth.

هَلْ أَتَىٰ عَلَى الْإِنسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا (الإنسان ، 76 :1).

Has there (not) come upon the human (being) a period of time when he was not a mentioned thing? (Al-Insan, 76: 1).

Biologists and anthropologists, in particular, may find support in Verse 76: 1 for their hypotheses about disappearances of some early human species, such as Homo Erectus and Neanderthals (**Appendix 2**), as the Verse states that there was a time in which humans disappeared (were not a mentioned thing). This Verse also refers to God's ability to bring the extinct species back to life, and consequently to His ability to resurrect humans for reckoning and judgment, as mentioned in Verses 29: 19-20 above.

23. Verse 32: 8 tells us about the second creation of life, in the womb. As males and females, later, paired to reproduce, taking other life forms in the sea and on land. Reproduction has become in the form of uniting the watery genetic materials of males and females.

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ (السجدة ، 32 : 8).

Then He made his offspring from a quintessence of (parents') despised water (Al-Sajda, 32: 8).

24. Verse 32: 9 mentions two stages of the first creation, which are shaping in due proportions and blowing God's Spirit in humans. It also mentions the development of the fetus in the second creation, in the womb.

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ (السجدة ، 32 : 9).

Then He shaped him (in due proportions), and blew in him of His Spirit, and made for you hearing, sight, and hearts; (however) little thanks you give (Al-Sajda, 32: 9).

Thus, Allah, praise to Him, has bestowed life on His creation, including humans, by providing them with a software that enables them to be living, through the automatic functioning of their organs. However, He honored humans by blowing part of His Spirit in them, as another software which allows them to distinguish good from evil and consequently enables them to choose their actions (For more about blowing some of God's spirit in humans, see Chapter 9, "[Mind, Self, Soul, Spirit, and Happiness from an Islamic Perspective.](#)")

25. In Verse 71: 17, Allah, praise to Him, teaches us about the story of the human life by giving an analogy between humans and plants, as both came out of the earth.

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا (نوح ، 71 : 17).

And Allah has caused you to grow out of the earth like plants (Noo'h, 71: 17).

This means that, originally, organisms started in the earth, inside the stinking clay. Then, they left to the sea and to the surface of the earth, like plants which grow out of the earth to appear on its surface.

A related meaning is that Allah has (originally) planted humans and other organisms in earth and caused them to grow out of it like plants, which pass through different and successive metamorphosing stages, from seeds to growing plants, then to the flowering stage, and ultimately to the death of the grown plants. However, life restarts, as the dying plants produce seeds, which repeat the cycle of life again. The analogy also indicates that humans will be resurrected for reckoning in the Last Day, just like plants are resurrected after their death, through the seeds, as discussed in Chapter 24.

26. Verse 18: 37 details the meaning mentioned in Verse 71: 14 above (He has created you in diverse (and successive) stages), by mentioning the first creation and some stages of the second creation (in the womb), as follows:

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا (الكهف ، 18 : 37).

His companion said to him, while arguing with him: Have you disbelieved in Him Who created you of the earth matter (dirt or soil), then of a nutfah (union of a father's sperm and a mother's egg), then fashioned you into a man? (Al-Kahf, 18: 37).

While mentioning earth matter (dust or soil), in this Verse, is a reference to the first creation, mentioning nutfah (union of a father's sperm and a mother's egg) is a reference to the first stage of the second creation, in the womb, which is followed by four other stages, as explained in Verse 23: 14, later.

Mentioning the sex of the fetus (then fashioned you into a man) is a reference to the scientific fact that the external sexual organs start to appear about six weeks after the egg fertilization. However, distinguishing males from females is possible starting from the ninth week after fertilization. ⁴⁹

27. Verse 35: 11 confirms the meanings mentioned in Verse 18: 37 and adds another meaning related to reproduction by pairing:

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا (فاطر ، 35 : 11).

Allah created you from the earth soil, then from a nutfah (union of a father's sperm and a mother's egg), then He made you pairs (or mates: males and females) (Fatir, 35: 11).

28. Verse 40: 67 adds the second stage of the second creation, in the womb, (the 'alaqa: leech):

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا (غافر ، 40 : 67).

He is Who created you from the earth soil, then from a nutfah (union of a father's sperm and a mother's egg), then from a leech (a fertilized egg sticking to the womb sucking nutrients from it like a leech), then He brings you out (of the womb) as a child (Ghafir, 40: 67).

Thus, the first stage of the second creation is the nutfah, which is the Arabic word for a fertilized egg, a zygote, or the union of a father's sperm and a mother's egg. The second stage is described in this Verse as an 'alaqa, which is the Arabic word for a leech. In this case, it refers to a fertilized egg sticking to the womb, sucking nutrients from it, like a leech which sticks to the animal or human body, sucking blood from it.

29-31. Verses 23: 12-14 mention the first creation from clay, then list the five successive stages of the second creation in the womb:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ (١٢)

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ (١٣)

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ
فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (١٤) (المؤمنون ، 23 : 12-14).

We created the human being from a product of wet earth; (12)

Then, We placed it as a nutfah (fertilized egg) in a safe (deep) lodging; (13)

Then, We created the nutfah into an alaqah (leech).

Then, We created the alaqah into mudh-ghah (a little lump, like a chewed substance).

Then, We created the mudh-ghah into bones.

Then, We clothed the bones with muscle.

Then, We produced it (the human being) as another creation.

So blessed be Allah, the Best of creators! (14). (Al-Mu'minoon, 23: 12-14).

Only recently in human history, biological and medical researchers could reach such accurate knowledge about the **five major stages** of the fetus development, as described in the verses above.

The **first stage** is the **nutfah** (the fertilized egg), which lasts about a week after fertilization, during which its cells multiply by division. Then, it develops into **'alaqah** (leech) during the second and third weeks, which is the **second stage** of the fetus development. It looks like a leech in its appearance and in its characteristics, as it sticks to the womb wall, from which it sucks blood, exactly like a leech which sticks to the body of an animal or a human to suck blood from it.

During the fourth week, and more specifically on the twenty-second day, the heart starts beating, and the fetus develops to the **third stage** of the second creation in the womb, which is the **mudh-ghah** (a chewed piece of food), as it accurately looks like, without any observed organs first. Then, organs start to appear, during the fourth and fifth weeks.

A little before the end of the sixth week, specifically during days 38-40 after fertilization, the **fourth stage** stage of the second creation in the womb starts. The cartilage skeleton starts to form at the beginning of the seventh week, leading to the **bone** formation, and the appearance of the head and limbs.

Finally, the **fifth stage** starts at the end of the seventh week and continues during the eighth week, bones are coated with **flesh (muscle)**, and the formation of the internal and internal organs is completed, but these continue to grow in size after that. ⁵⁰

32. While the above-mentioned verses told us about the various stages of the first and second creations of life on this planet, the following verses attract our attention to some natural and cosmic phenomena around us, to encourage us to think about them. Some of these verses are about how the resurrection will happen in the Last Day. Other verses invite us to search for the reasons behind the differences in people's skin colors and languages, in the nature of Earth, and in the relationship between the Earth and each of the Moon and the Sun, in order to increase our faith in the Creator and to benefit from this information.

In Verse 10: 92, we read about an archaeological event, in which the mummy of the Egyptian Pharaoh is promised to be found, to be a sign for people to believe and a piece of evidence about the authenticity of the Exodus story, including the split of the sea and the drowning of the Pharaoh.

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ (يونس ، 92: 92).

Today, We save you (Pharaoh of Egypt) through saving your body so that you may be a sign for those after you. Lo! Most people are heedless of Our signs (Younus, 10: 92).

The Verse is related to the divine command for humans to travel on Earth to know how God started creation of life on the planet. This command has been fulfilled by the establishment of the modern sciences, including archaeology, which led to the discovery of the mummies of kings of ancient Egypt (the pharaohs).

Bin Katheer (Volume 2: 203-205) mentioned that when Moussa (Moses, pbuh) hit the sea with his stick, it split like a huge cliff on each side, creating twelve paths for the twelve Israelite tribes, each one separated from the other by a glass window. When the Pharaoh and his army arrived and saw the awesome view, they were afraid to proceed but the senior angel, Jibril (Gabriel), encouraged them to continue by marching in front of them. When all of them were in the middle of the path, God ordered the sea waters to merge again, drowning them all.

Bin Katheer added that despite what they saw by their eyes, the Israelites asked Moussa to show them the body of the Pharaoh to make sure that he died. God gave them what they wanted by throwing the body of the Pharaoh to the shore, so they can see it, as a sign of God's punishment for those who oppress believers.

This author sees a different interpretation for the Arabic words liman khalfaka (to those after you). The Israelites of Moussa (pbuh) lived at the time of the Pharaoh, not after his time. Therefore, the sign was intended to be to those who would come after that time, simply because the Israelites saw the miracle and lived it, themselves.

A closer interpretation to the meanings of the verse is that the Children of Israel crossed the Gulf of Suez, at a narrow area, about 12 miles wide, close to its northern tip. After the Pharaoh and his soldiers drowned, the sea waves threw his body on the western coast of the Gulf, not the eastern coast, where the Israelites were. Then, the Egyptians took the body back to their capital, where it was mummified, following their custom of mummifying their kings and notables. Consequently, his body was hidden until the discovery of the Egyptian mummies, in 1898, which are now displayed in the Royal Mummies Room of the Egyptian Museum, in Cairo.

There is no agreement among historians and biblical scholars about the Pharaohs involved in the story or the time frame they lived in. Ancient Egyptian records, the Bible, and the Holy Quran did neither mention the name of the Pharaoh, nor his time. However, according to Encyclopedia Britannica, the oppressive Pharaoh was Ramses II (1279-1212 BC) and the Exodus pharaoh was his son, Mernepta'h (1212-1202 BC). This opinion is supported by the biblical scholar by Joshua Mark, who denies that Ramses II was the drowned Pharaoh.

This opinion was also supported by Maurice Bucaille, who argued that Ramses II oppressed the Israelites, but he died while Moussa (Moses) was in Mayan. This means that his son, Mernepta'h (1212-1202 BC) was the one who drowned while chasing the Israelites. His mummy was discovered in the Valley of Kings, in Thabes, in 1898, together with other mummies of the Egyptian pharaohs. In 1975, Bucaille participated with a group of medical doctors in examining Mernepta'h's mummified body and they found that he died of drowning. This specific discovery, and other scientific facts in the Holy Quran, influenced him to accept Islam, as he mentioned in his books, articles, and interviews. ⁵¹

33-35. Verses 17: 49-51 tell us about some archaeological prophecies, which happened, and other prophecies, which have not happened yet, mentioning God's response to human doubts about Resurrection, in the hereafter:

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا أَلَيْسَ لِمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ ... ﴿٥١﴾ (الإسراء ، 17 : 51).

And they say: When we are bones and dust, are we going to be resurrected as a new creation? (Al-Issra, 17: 49).

Say: (Yes, you will be resurrected even if) you are stones or iron (Al-Issra, 17: 50).

Or a created matter, which is greater (or stronger than iron) in your minds (Al-Issra, 17: 51)

In their interpretations of these three verses, the three renowned interpreters of the Holy Quran, Al-Tabari, Al-Qurtubi, and Ibn Katheer, mentioned that the Quraysh pagans asked the Messenger of God, Muhammed (pbuh), a rhetorical question, casting doubt about God's ability to resurrect people for reckoning, in the Last Day. They asked him about how Allah is going to be able to resurrect people after their death, which turns them into bones and dust.

In response, Allah inspired His Messenger to answer them, saying that He is not only capable to resurrect them after becoming bones and dust but also if they become rocks, or iron, or stronger than iron. The three interpreters did not explain how human beings may become rocks, iron, or stronger than iron because the knowledge of their time did not allow them to know these possible changes, which may happen to humans. However, for us, these verses refer to some scientific facts and prophecies, which have already happened, and others which are continuously happening.

Verse 17: 49 mentions a fact known for a long time, which is the change of the dead body into bones and dust. However, Verse 17: 50 represents a prophecy which was not realized until the 13th Hijri Century (19th Century AD), after the establishment of modern sciences. In particular, anthropology, with its four major sub-disciplines, related to archaeology, biology, linguistics, and culture, was established to specialize in studying human pre-history and pre-industrial history.

Archaeologists were able to discover various plant and animal fossils, which they classified on the bases of kind and time, including human fossils that date back to millions of years ago. Biological anthropologists with assistance from archaeological anthropologists have reconstructed human prehistory through classifying discovered human fossils by time using accurate dating methods, like potassium-argon and radio-carbon-14 methods. They have agreed on a general sequence of evolutionary changes of the human body. In particular, they have focused on studying the human skeleton, skull, and fingers among other features to investigate these evolutionary changes (See Appendix 2).

What's relevant in this verse is the fact that humans can become fossils in clay rocks but some human bodies can also become fossilized in rock layers which are rich in iron ore, thus becoming iron fossils.

Verse 17.51 continues to answer the rhetorical question, posed by the Quraysh pagans, by indicating that humans may contemplate the introduction of a fifth possible kind of changes of themselves, which may make them even stronger than iron (in addition to bones, dust, clay rocks, and iron). This could be a reference to the ideas about future biological engineering. Actually, in our time, people who lose limbs may have their lost flesh and bone limbs replaced by synthesized artificial limbs or body parts, made of iron, plastic, or other metals which are stronger than iron. Some of these metals have been used to strengthen the backbone, various bones, and teeth. Others made of materials like human cells have been used as replacement for damaged cells, such as in the case of hernia.

Thus, the verse is saying to people that the Creator will still resurrect them for reckoning, in the Day of Judgment, even if they change themselves into something stronger than iron. ⁵²

36. Verse 30: 22

Verse 30: 22 invites people of knowledge (scholars) to study effects of the Earth and the heavenly bodies on the human external biological differences (like skin color) and cultural differences (like languages):

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ (الروم ، 30 :22).

And of His signs is the creation of the heavens and the Earth, as well as the difference of your languages and colors. In these, there are signs for people of knowledge (Al-Room, 30: 20).

This verse addresses scholars from various social and natural sciences, inviting them to believe in God. For natural scientists, particularly those studying how the universe came into being (Chapter 3), this verse invites them to have a look at the verses of the Holy Quran, which tell humans how this happened. When they find that their knowledge about the universe has already been revealed in God's Book, then this is the evidence for them to believe that it is God's message to humanity.

This verse tells us that the differences in human languages and in colors of human skin are related to the creation of the heavenly bodies and the Earth, which is exactly what we know today. The Earth is shaped in the form of a less-than perfect globe, pointed at its both poles and enlarged at its equator. This shape of the Earth allows light coming from the Sun to reach our planet in different distances, the shortest of which is to the equator and the longest is to each of the North and South poles. It follows that the equatorial region is the hottest because it is the closest to the sun, while the Arctic and Antarctic regions are the coldest because they are the farthest from the sun.

The archaeological record shows that the oldest human fossils have been found in Africa, then more recent fossils have been found in Asia and Europe, and most recently in the new world. This is a reference to human migration to the north and south of the equator.

In order for the **human skin** to repel the harmful concentrated ultraviolet radiation from the sun and the cosmic, it has adapted to living in the equatorial region by pigmenting itself as dark as possible. As humans started to settle away from the equatorial African region, skin color started to be less and less pigmented, until it becomes the fairest skin color in the Scandinavian Peninsula. If Africa was elongated to reach the Antarctic region, as Scandinavia reaches the Arctic region, then we would see South African blonds with blue eyes.

Moreover, sufficient ultraviolet radiation in the equatorial region provides organisms with enough Vitamin D, which is necessary for bone formation. As humans migrated to the north and the south away from the equator, fairer skin color was needed in order for cells to be able to receive more ultraviolet radiation, to generate more Vitamin D.

Other primates, like chimpanzees and gorillas on the equator and the macaque monkeys in Japan have shown the same adaptation strategy. Macaque monkeys have fair skin and fair hair color with red faces, in northern Japan, in contrast to dark-skinned and dark-eyed primates in the African equatorial region. ⁵³

The differences in human languages may also be explained as adaptation to different environments. As various human groups started to migrate to new regions looking for new resources of plant and animal foods, they had to develop new vocabulary to describe these resources found in the new environments.

As a group settles in a territory for a long time, their vocabulary expands to include their expressions of the material components of their culture, such as the tangible things and tools, as well as the non-material components, such as their ideas, arts, and literature.

A language starts very simple, as a **pidgin**, with couple of thousand words, expressing the basic components of the culture of a given group. As a group settles in a geographically marked territory, isolating it from other groups by natural barriers such as deserts, mountains, water, or forests, then the pidgin may grow to a **full language** as the population grows and its culture expands.

A variant of a language, a **dialect**, may form as a result of migration of part of the population to a new territory, or if a political or natural barrier takes place, such as in the case of American English vis-a-vis British English. Moreover, a dialect has a chance to evolve to a **different language**, such as the case of English, which was originally part of a Proto-Germanic language.

When speakers of different languages meet suddenly and realize that they need to continue communication with each other as groups, then they may create a new form of language known as **Creole**, which has components from different languages. This was the case of the Caribbean Creoles, at the beginning of the discovery of the New World. Ultimately, these Creoles become fully developed **national languages**, taught in schools and used in various ways of communication.

The European imperialist invasion and colonization of the New World, Africa, and Asia introduced such European languages as Spanish, Portuguese, English, and French to become the dominant or official languages after independence. The imperialist administrations imposed European languages on the indigenous populations by using them in schools. Thus, the European languages became the national and official languages in the countries of the New World.

Likewise, after the independence of many African and Asian nations, European languages continued to be used because of the existence of several national languages, in addition to having European-educated bureaucracy, which communicates only in European languages.

The use of European languages in this way is known among linguists as **lingua franca**, such as in the cases of India, Pakistan, Singapore, and Malaysia, in Asia. In these countries, English has become the lingua franca, the language in common, among the various linguistic groups. Most African countries have also continued to use the language of the European imperialist administrators as their lingua franca, in addition to teaching their national languages in schools and using them in the media. Thus, French became the lingua franca in Niger and Chad, Portuguese in Mozambique, and English in Nigeria and South Africa.⁵⁴

To sum up, the difference in human skin colors and languages is related to the adaptation to different environmental regions, which have been created by the shape of the Earth and its relationship to the Sun and the other heavenly bodies, as Verse 30: 22 points.

37-39. Verses 39: 5, 17: 12, and 36: 38 point to some scientific facts about the relationship between the Earth, the Moon, and the Sun, and how that relationship affects people on Earth:

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَحَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى (الزمر ، 39: 5).

He has created the heavens and the earth with the right (proportions). He makes night to succeed day (in a cycle), and He makes day to succeed night (in a cycle), and He ordained for the Sun and the Moon that each runs on for a specific time term (Al-Zumar, 39: 5).

This verse provides us with information about how the heavens and the Earth have been created with the right proportions to allow them to be sustained and functioning. Day and night succeed each other, as a result of the earth turning around itself. This allows living organisms to work and rest in a regular cycle. Seasons have been possible by the Earth orbiting the sun in an annual journey, which allows diversification of activities on it. Had there been only night (if for example the earth is too far away from the Sun) or only daytime (if a planet is located between two suns), then life could not be sustained as it has been on Earth. The planet could be too cold or too hot to sustain prosperous life.

Thus, part of the creation of life on planet Earth is the suitable conditions of temperature, light, and darkness, which were made possible by God's creation of the heavens and the earth with the right proportions. See also Verse 14: 19, discussed above.

The verse also includes scientific facts about the Sun and the Moon. It mentions that both of them are running, each one has its own orbit, they will continue doing so for a specific term of time.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ ۖ فَمَحْوُونا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۗ وَكُلُّ شَيْءٍ فَصَلَّنَاهُ تَفْصِيلًا (الإسراء ، 12: 17).

And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible, that you may seek bounty from your Lord, and may know the number of years and the account (of time). And everything We have set out in detail (Al-Isra, 17: 12).

From Verse 17: 12, we learn about more benefits the Sun provides for the life of organisms on Earth, by creating day and night, as a result of the Earth orbit around it. Humans have been able to create the lunar and solar calendars, which have helped them to organize their activities throughout the year and prompted them to learn counting.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۗ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ (يس ، 40: 36).

It is not allowable for the Sun to reach the Moon, nor does the night overtake the day, but each, in an orbit, is swimming (Ya Seen, 36: 40).

its appearance and disappearance enable us to count days, months, and years.

Verse 36: 40 refers to the fact that the Earth, the Moon, and the Sun have specific orbits. For thousands of years, humans observed the changes which happen as a result of the Moon orbit around the Earth, such as the oceanic tides and recessions. They also observed the seasonal changes as a result of the Earth orbit around the Sun. However, they have not been able to know about the Sun orbit until recently. During the last few decades, we have been able to know that our Sun orbits the center of its Milky Way galaxy, once every about 225 million years. This means that it completed 22 orbits during its age, of the past five billion years. This verse had referred to that scientific fact about fourteen centuries before we discovered it.

⁵⁵ 40. Verse 79: 30 mentions that the Earth is egg-shaped (a less than perfect globe), which humans did not know until few centuries ago:

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا (النازعات ، 79: 30).

And the Earth, after that, He made it egg-shaped (Al-Nazi'at, 79: 30).

The Earth is shaped in the form of a less-than perfect globe, pointed at its both poles and enlarged a little bit at its equator. So, it is not flat as Europeans thought at the time of the revelation and for centuries after that. If the Holy Quran described the Earth shape as just a circular globe, then somebody would challenge it later because it is a little bit less than a perfect globe. That's why it is described as an egg-shaped, which is the closest shape that people could identify.

The egg-shape of the Earth allows the light coming from the Sun to reach our planet in different distances, the shortest of which is to the equator and the longest is to each of the North and South poles.

It follows that the equatorial region is the hottest because it is the closest to the sun, while the Arctic and Antarctic regions are the coldest because they are the farthest regions from the sun. This explains differences in human languages and skin color, as explained in Verse 30:22 above.

The most relevant word in this verse is the verb "**da'ha**," which means: "made it look like an egg in its shape." This author never heard the usage of the verb da'ha or its noun da'hya (egg) in the eastern Mediterranean Arab region. However, he heard the noun in Libya in the early 1970s and learned that other North African Arabs use it to refer to an egg.

The Arabic dictionary, Al-Jami', mentioned that the Arabic word da'hya means an egg, and even mentioned this Verse (79: 30), referring to the Earth as an egg-shaped. ⁵⁶

Bin Katheer did not explain the meaning of the verb and its origins as he usually did in his interpretations. He stated clearly that the meaning of the verb "da'ha" is explained by the following verse, 79: 31. He added that God made the earth inhabitable by making water and pasture lands available.

In fact, Bin Katheer got this meaning of Verse 79: 30 from the companions of the Prophet, peace and blessings of God be upon him, and their followers, though he did not attempt to explain the origins of the meaning of the verb itself.

The egg-shape of Earth allowed the existence of the major geographical regions of vegetation and rainfall, with rain forests on the equatorial (tropical) region and less rain to the north and south of it (the dry regions), then to more rain as we go farther to the north and south (the moist regions), and finally to the absence of vegetation to the northernmost and southernmost parts of the planet (polar regions) because snow and ice cover the freezing land.

Such translators as Yusuf Ali, Pickthal, and Mohsin did not attempt to find a meaning to the verb "da'ha," and translated it as "extended" or "spread" the earth.

Moreover, by describing Earth as egg-shaped, God Almighty, praise to Him, is telling humans that the Holy Qur'an is His Word and message to humanity. Europeans thought that the earth was flat until Copernicus and Galileo told them that it was a globe, allowing Columbus and other explorers to sail west in order to reach India in the east. More recent geographical research showed that the earth is not a perfect globe.

To sum up, this great verse is telling us that God, the Knowledgeable, made Earth egg-shaped, in order to make it inhabitable by His creatures. The egg-shape of the earth created the rainfall and vegetation regions, as Verse 79: 51 also reveals. This geographical diversity encouraged human migrations from less hospitable to more hospitable regions, consequently leading to phenotypic and cultural differences between diverse human population groups. ⁵⁷

41. Verse 13: 41 gives support for the fact that Earth is a less-than perfect globe by explaining how this has happened.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا (الرعد ، 13 :41).

Haven't they seen that We come to Earth reducing it from its outlying parts? (Al-Ra'd, 13: 41).

The meaning is that the outlying parts of the Earth have been diminishing, as a result of climate changing conditions, such as mudslides, rains, storms, and hurricanes, leading to its shape of a less-than-perfect globe.

42. Verse 79: 31 mentions the relationship between the Earth vegetation and rainfall regions and its shape, as a less than perfect globe (egg-shaped):

أُخْرِجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا (النازعات ، 79: 31).

He produced as a result (of its egg-shape) its water and its pasture (Al-Nazi'at, 79: 31).

This means that the Earth egg-shape has led to the diverse climate and rainfall regions, as well as diverse fauna and flora. This diversity encouraged humans to immigrate to the regions which are more abundant in water and plant life, in search for pasture and fertile lands. Consequently, immigration led to the human inhabiting of various geographical regions of Earth. Moreover, this natural diversity led to the diversity in skin color and in culture, as was explained earlier.

43. Verse 24: 45 reminds us that the first creation was from water. It also reminds us that the second creation, which is in the womb, is also from water of the male and the female. Then, it tells us how organisms, particularly mammals, move on earth, crawling on bellies, or walking on two legs, or on four legs:

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (النور ، 24: 45).

Allah has created every (living) creature from water. And of them are those that move on their bellies; and of them are those that walk on two legs; and of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent (Al-Noor, 24: 45).

This diversity in the movements of organisms reflects their ability to adapt to their different environments and food. We know now that birds walk on two legs, all animals walk on four legs, except the kangaroo, which walks or hops on two legs. However, inhabitants of the Old-World continents of Africa, Asia, and Europe did not know about the existence of such animal in Australia, which was discovered about 900 years after this revelation. But Allah, the All-Knowledgeable, told us about it, as yet another piece of evidence that the Holy Quran is His Message to humanity.

Conclusion

Allah, praise to Him, started the creation of life on Earth. Then, he left it to evolve, as a result of adaptation to different environments, with His intervention to improve His creation, every now and then, as He wills.

The first creation passed through five main stages, which included starting life in the cell, fashioning in the right proportions, walking on two legs, imaging, and blowing of God's Spirit. The second creation is in the womb, which also includes the five stages of the fertilized egg, leech, lump, bones, and muscles.

The facts of science included in the verses mentioned in this Chapter demonstrate that the Holy Quran is the Book of Allah and His Message to humanity. These facts were unknown to human scientists at the time of revelation and all the way until more than 13 centuries later, when modern sciences were established.

As also demonstrated by the verses mentioned in this Chapter, there is no contradiction between the creation and evolution of living beings, on this planet, including humans, as both happened with God's will and His knowledge.

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Appendix 1

The origins of Life on Earth

The story of life on Earth as told by scientists is identical to that mentioned in the above verses of the Holy Qur'an, which state that life started in wet, warm **clay**, where **water** mixed with the Earth's basic elements. This applies to the unicellular prokaryotic cells, which reproduced by division into **similar pairs**, through the process known as **binary fission**.

About 3.8 billion years ago, life began to develop on Earth. The atmosphere of early Earth included carbon dioxide, water vapor, carbon monoxide, hydrogen, and nitrogen, in addition to other elements. Life was the product of chemical interactions between the Earth elements and energy from the sun, volcanoes, windstorms, and lightning, which produced organic molecules, the necessary building blocks of life.

The first form of life was the unicellular prokaryotes and unicellular eukaryotes. The first multicellular eukaryotes (soft-bodied animals) appeared in the ocean about 630 million years ago. This view that life started in **water** came out as a result of 20th century research conducted by the Russian A. I. Oparin, the Scottish J. B. S. Haldane, and the Americans Stanley Miller and Harold Urey.

Other researchers hypothesized that "early polymerizations leading to the origin of life may have occurred in cracks in the deep ocean floor where hot **water**, carbon monoxide, and minerals such as sulfides of iron and nickel spew forth. Such hydrothermal vents would have been better protected than Earth's surface from the catastrophic effects of meteorite bombardment. Today, these hot springs produce precursors of biological molecules and energy-rich food, including the highly reduced compounds, hydrogen sulfide and methane."

A different hypothesis about how life started on Earth indicates that life's chemical building blocks (organic polymers) "may have formed and accumulated on rock or **clay** surfaces, rather than in the primordial seas. As **Clay** consists of microscopic particles of weathered rock, it is particularly intriguing as a possible site for early polymerizations, because it binds organic monomers and contains zinc and iron ions that may have served as catalysts. Laboratory experiments have confirmed that organic polymers form spontaneously from monomers on hot rock or **clay** surfaces" (Solomon, Berg, Martin, 2006: 385-387).

The accumulation of organic molecules led to the formation of the protobiont simple pre-cells. **But "how pre-cells evolved into living cells remains to be solved."** Understanding molecular reproduction provides us with some clues.

Biologists found that genetic information in living cells is stored in the nucleic acid DNA, which is transcribed into messenger RNA, which is translated into the proper amino acid sequence in proteins. Of special importance is the fact that both DNA and RNA can form spontaneously on **clay** and are capable of self-replication. However, biologists hypothesize that RNA existed on Earth before DNA. So, **the self-replicating genetic code, forming on clay, was the link between organic molecules and living cells** (Solomon, Berg, Martin, 2006: 388-389).

Then, the genetic information stored in DNA molecules is replicated and passed to new cells during **cell division** (Solomon, Berg, Martin, 2006: 2, 66). One example of such cell division is the **binary fission** of prokaryote reproduction (Solomon, Berg, Martin, 2006: 446). This is a process in which one cell divides into **two similar cells**, as illustrated by the division of bacterium *Streptococcus pyogenes* photograph on page 435 of Solomon, Berg, Martin (2006: 436).

The oldest fossil cells that are widely accepted are 2 billion years old. However, microfossils discovered in Greenland indicate that there were living prokaryotic cells about 3.8 billion years ago. These cells got their energy supplies from available organic molecules. Getting energy from sun light needed a **mutation**.

Getting hydrogen by splitting **water** needed another **mutation** and a longer time, which was the case with cyanobacteria. These were the photosynthetic organisms, which existed about 3.1 to 3.5 billion years ago.

By 2 billion years ago, cyanobacteria had produced enough oxygen to change the Earth's atmosphere in two major ways. First, new aerobic organisms (aerobes) adapted to the availability of oxygen and used it in more effective production of energy. These organisms produced oxygen and carbon dioxide regularly, which allowed oxygen to continue in existence as a stabilized and renewable element necessary for more efficient production of energy in the biosphere. Second, formation of accumulated oxygen layers in the upper atmosphere formed the ozone layer, which protects inhabitants of Earth from the harmful ultraviolet radiation from the sun (Solomon, Berg, Martin, 2006: 389-391).

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Appendix 2

Stages of the human departure from the ape family

There is no agreement among paleoanthropologists on one theory about the evolution of humans and their departure from their closest relatives, the chimpanzees (as humans share 99% of their DNA with them), in the ape family. However, the competing hypotheses agree on major facts on the basis of the archaeological fossil, record. Here are the main features of components of these working hypotheses:

I. Sahelanthropus Tchadensis, which was discovered in 2002, indicates a hominid origin dating back to 6-7 million years ago (mya), with some main differences from chimpanzees in the form of a flatter face, different teeth, and a larger brain. However, there is no evidence of walking upright, which is "a hallmark characteristic of hominids," as **Verse 82:7** above states.

II. Australopithecines, which include seven main species.

1. Ardipithecus Ramidus is a species, which dates back to about 5.8 - 4.4 million years ago (mya).

2. Australopithecus Anamesnsis, is a species, which dates back to about 4.2 - 3.9 mya, had a mixture of human-like and apelike features. Back teeth and jaws larger than those of chimpanzees, front teeth smaller, was bipedal having an upright posture, the first marked human evolution from the ape family.

3. Australopithecus Afaresnsis is a species, which dates back to about 4 - 3 mya, the common ancestor of the extinct A. Rubustus and the A. Africanus, had relatively small brain, pronounced supraorbital ridges, a jutting jaw, and large canine teeth. No evidence of making tools or fire.

4. Australopithecus Africanus is a species, which dates back to about 3 - 2.4 mya, walked erect, had human-like hands and teeth, ate both plants and animals, had smaller brain than that of present humans but much like that of its primate ancestors.

5. Australopithecus Aethiopicus is a species, which dates back to about 2.5 - 2.2 mya, the ancestor of the Robustus and Boisei extinct branches.

6. Australopithecus Robustus is a species, which dates back to about 2 - 1.4 mya. Some researchers classify the extinct A. Robustus in a separate genus, Paranthropus.

7. Australopithecus Boisei is an extinct species, which dates back to about 2.2 - 1.1 mya.

Summary of the main characteristics of A. Aethiopicus, A. Rubustus, and A. Boise:

These are "larger than A. Africanus and have extremely large molars, very powerful jaws, relatively small brains, and heavy skull crests. Most females lacked the skull crests and had substantially smaller jaws, another example of sexual dimorphism in early hominids. The teeth and jaws suggest a diet, perhaps of tough roots and tubers, which would require powerful grinding. These so-called robust australopithecines may or may not be closely related but are generally thought to represent evolutionary offshoots, or side branches, of human evolution" (Solomon, Eldra P., Linda R. Berg, and Diana W. Martin, 2006: 412).

III. Homo Habilis is a species, which dates back to 2.3 - 1.6 mya, the first hominid to have enough features of the same modern human genus. It was small, with a larger brain and smaller premolars and molars than australopithecine. It left behind sites with primitive tools, stones with sharp edges for cutting and scraping, pebble choppers and flakes. Some researchers argue for classifying it more as Australopithecus than as homo.

IV. Homo Ergaster is a species, which dates back to 2 - 1.4 mya, the African ancestor of both Homo Erectus and Homo Heidelbergensis. Thus, it is the ancestor of modern humans.

V. Homo Erectus, which dates back to 1.7- 0.2 mya, is believed by some researchers as the east Asian offshoot of homo ergaster. Many researchers argue that it apparently evolved from homo habilis, but it was taller, had a larger brain which kept getting larger. However, it retained some ape characteristics like the heavy supraorbital ridge and projecting face. It was the first hominid to have fewer differences between the sexes. It made more advanced stone tools, known as Acheulean tools, including hand axes, choppers, borers, and scrapers. It lived in northern colder areas, scavenged, hunted, wore clothes, built fire, lived in caves or shelters, and used spears as weapons. **Some researchers argue that it went extinct in its east Asian region** when more recent humans arrived later. However, there is no consensus on this argument.

VI. Homo Heidelbergensis, which dates back to 800 -100 thousand years ago, was the ancestor of both Homo Neanderthalensis and Homo Sapiens. Some researchers call it as archaic Homo Sapiens.

VII. Homo Neanderthalensis, which dates back to 230 - 30 thousand years ago, now extinct. This species lived in Western Asia. Then, it proceeded to Europe as ice glaciers covering the continent receded northward. These early humans, Neanderthals, had short, sturdy build. Their faces projected slightly, their chins and foreheads receded. They had heavy supraorbital ridges, and jawbones, and their brains and front teeth were larger than those of modern humans. Their nasal cavities were large (in adaptation to the European ice age), and their cheekbones were receding.

There is no consensus among researchers that Neanderthals were a separate species from Homo sapiens. They had more sophisticated (Mousterian) tools than H Erectus, like pointed spears, with which they hunted large animals. They had advanced social cooperation, rituals, and religious beliefs, as evidenced in burials.

About 30,000 years ago, **Neanderthals disappeared from the archaeological record**. Some researchers argue that they were outcompeted or exterminated by the more efficient Homo sapiens. Support for this hypothesis comes from analysis of the mitochondrial DNA of Neanderthal bones, which showed them as an evolutionary dead end, that did not interbreed with more modern humans.

This hypothesis was challenged by another, based on discovering a skeleton of a 4-year-old child in Portugal, which dates back to 24,500 years ago. The skeleton showed mixed features of both humans and Neanderthals (short lower limb bones). Researchers following this hypothesis argue that there was interbreeding between the two species. However, others still disagree saying that the child represented a normal variation in the human species.

VIII. Homo Sapiens, or modern “wise humans,” appeared about 100 thousand years ago in Africa and the Middle East. By about 30,000 years ago, Homo sapiens became the only remaining members of genus Homo. Their skull lacked a heavy brow ridge and had a distinct chin.

There are two competing hypotheses about the origin of modern Homo sapiens.

The first is called out-of-Africa, through which researchers argue that Homo sapiens originated in Africa about 200,000 - 100,000 years ago, then spread to the Middle East, Asia, then to Europe.

The second is the multi-regional hypothesis, on the basis of which researchers argue that Homo Erectus spread around the world, then geographical isolation allowed evolution to modern humans. These groups continued to interact and interbreed with one-another, which prevented a complete reproduction isolation, but leading to the present day human regional variations (See Note # 9 about the **evolution of homo sapiens to homo sapien sapiens**, during the last 30,000 years. See also the section titled, “**God’s Warning to Adam**,” in Chapter 6).⁵⁸

Both hypotheses draw support from studies about fossils, molecular biology, and population genetics.

Chapter 5

Humans:

God's Caliphs on Earth

الْإِنْسَانُ:

خَلِيفَةُ اللَّهِ عَلَى الْأَرْضِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with God from the stoned Shaytan (Satan)
In the name of Allah, the Beneficent, the Merciful

Introduction

A necessary background for this Chapter can be found in Chapter 4, "Creation and Evolution in the Holy Quran," which tells the Quran story of how Allah (God), praise to Him, created life on Earth, let it evolve, and intervened to improve His creation.

This Chapter is a continuation of the topic of creation and evolution but with focus on human beings, as they represent the climax of the five stages of creation: starting life, fashioning in the right proportions, walking upright on two, imaging them in the best of images, and blowing of God's Spirit in them. When Allah, praise to Him, felt that He taught humans enough, He decided to make them His deputies (caliphs) on Earth. When the angels expressed their surprise, Allah chose Adam to represent humanity in a contest with them, to show them that human beings are worthy of His decision of trusting them to rule the Earth. That story is the subject of Chapter 6, "Adam's Contest with the Angels, and Getting Out of Paradise."

The verses related to the topics of Chapters 3, 4, and 5, like the rest of the verses of the Holy Quran, are very concise and each word contained in them has a specific meaning within a certain context but it may have other meanings in other contexts. That is why the translation from Arabic is not enough. It has to be explained further with facts from the sciences, particularly from Anthropology and Biology in this case, as well as with interpretations of the early prominent Islamic scholars, namely as Al-Tabari, Al-Qurtubi, and Ibn Katheer. ⁵⁹

Meaning of Human Caliphate on Earth

The starting point in this Chapter is the word “khalifa” (خَلِيفَةً), or caliph, which is mentioned in Verse 30 of Surat Al-Baqara (Chapter 2) of the Holy Quran. The root of the word is the Arabic verb “khalafa,” which means: “to come after or succeed.”

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيفَةً قَالُوْۤا اَتَجْعَلُ فِىْهَا مَنْ يُّفْسِدُ فِىْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ (البَقْرَةَ ، 2 : 30).

And when your Lord said to the angels: I am making a **caliph** on the Earth. They said: Are You making therein one who corrupts in it and sheds blood, while we hymn Your praise and sanctify You? He said: Surely, I know that which you do not know (Al-Baqara, 2: 30).

The caliph (Al-Khalifa) is the ruler who comes after or succeeds a former ruler. The main meaning is that Allah, praise to Him, has chosen humans to be His successors, or caliphs, on Earth, ruling it according to His Law (Shari'a), and on His behalf.

Muslims used the word to describe the second head of the Islamic State, Abu Bakr Al-Siddiq, may Allah be pleased with him, referring to him as the Caliph of the Prophet, or his successor, as the Prophet, peace and blessings of Allah be upon him (pbbuh), was the first head of the Islamic State. Then, Muslims continued describing their rulers as such until the end of World War I, at the beginning of the twentieth century, when the Ottoman Caliphate was defeated by Western empires and was replaced by the Turkish and Arab secular states.

Another related meaning to the word “Khalifa” or “caliph” is that Allah, praise to Him, has willed that humans shall succeed each other in ruling the Earth, century after century, until He inherits this planet and all that is on it

In explaining the meaning of this verse, Al-Siyouti mentioned that Allah decided to make Adam as His caliph, successor, on Earth, to succeed Him in implementing His rules.

Al-Tabari used the same explanation, mentioning a narration by the Companions Ibn Mas'aud and Ibn Abbas. However, he added, as Ibn Katheer did, saying that the meaning of caliphate is the succession of a century of people by another.

Al-Qurtubi was clear in that the caliphate, or succession, is that of Adam succeeding God, praise to Him, on Earth. He cited Ibn Mas'aud and Ibn Abbas, may Allah be pleased with them (mAbpwt) in saying that Adam, peace be to him, was God's Caliph in implementing His rules and commands, because he was a Messenger of God, as the Prophet, peace and blessings of God be upon him, told the Companion Abu Dhar, mAbpwh.

Honor, But Responsibility

God's will, or mandate, to make humans His successors (caliphs) on Earth, is a great honor to them. This honor was mentioned in several verses of the Holy Quran, such as in 2:30 (above), 17: 70, and 17: 62.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِى الْاُبْرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيْرٍ مِّمَّنْ خَلَقْنَا تَفْضِيْلًا (الْاِسْرَآءِ ، 17 : 70).

And We have certainly **honored** the children of Adam, carried them on the land and sea, provided for them of the good things, and preferred them over much of what We have created, with (definite) preference (Al-Issra, 17: 70).

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْت عَلَىٰ لَيْنٍ أَحْرَقْتَنِي إِلَىٰ يَوْمِ الْقِيَامَةِ لِأَحْتَتِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا (الإسراء ، 17: 62).

He said: Do You see this whom You have **honored** above me, if You relieve me until the Day of Rising (Resurrection), I will seize his offspring, except a few (Al-'Issra, 17: 62).

Despite the fact that the mandate has been a great honor to humans, it has been associated with a grave responsibility at the same time. It is true that they lived up to God's expectations in many centuries and stages of their history. However, they failed in many other occasions and times. They did injustice to themselves and to the planet they have been entrusted to rule over and care about.

The very characteristics of success that humans possess could be used in bad ways, as a result of following Satan and his wicked ways, which took many humans away from the right path of God.

Verse 72 of Surat Al-A'hzab (Chapter 33) of the Holy Quran tells us that the Heavens, the Earth, and the Mountains (as solid and strong as they are) could not carry God's mandate and the responsibility associated with it. However, humans were happy to carry it, or accept it, out of ignorance about the burdens of the responsibility associated with God's mandate for them to become His successors on Earth.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (الأحزاب ، 33: 72).

We offered the trust (of succession, caliphate) to the heavens and the Earth and the mountains, but they refused to undertake it, and were afraid of it. But the human (being) undertook it (because) he was unjust (to himself) and ignorant (of the consequences of his undertaking) (Al-A'hzab, 33: 72).

Thus, God's trust in his human creation to be His caliphs on Earth was based on His knowledge of them as capable of receiving His mandate of ruling Earth and living up to the responsibilities associated with that mandate. In particular, Allah, praise to Him, tells us about some of the characteristics that made humans trustworthy of His mandate. These are represented by their **ability to learn, to build, and to choose**.

Human Ability to Learn

Allah, praise to Him, made humans His caliphs on Earth, after they proved to Him their ability to learn, to accumulate knowledge, to process that knowledge, to make rules and laws on the basis of their knowledge, and to make use of what they have learned.

Allah, praise to Him, facilitated for humans to learn by making Earth abundant in food and resources and protected it from harmful cosmic effects. He surrounded it with several layers of atmospheres as protection and made its distance from the Sun ideal for life to flourish and progress. Thus, humans have enjoyed peaceful and comfortable conditions in most regions of Earth, which freed them to learn.

Allah, the Compassionate, praise to Him, never left His creation completely alone or lonely to despair. He would intervene to improve His creation with fashioning in the right proportions and best imaging. He also instructed them to learn, use their knowledge for their benefit, and guided them to how they can achieve that.

God's first word and command to humans, delivered through the Senior Angel, Jibril (Gabriel), peace be to him, to the Messenger of Allah, Muhammed, peace and blessings of Allah be upon him (pbuh) was "Read" (اقرأ). He actually repeated it three times to confirm its importance to humanity, as stated in the first five verses of Surat Al-'Alaq (Chapter 96) of the Holy Quran.

أَفْرَأَ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَفْرَأَ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾ (العلق ، 96: 1-5).

Read! In the name of your Lord, Who created, (1)

Created the human (being), out of an 'alaq (leech-like embryos), (2)

Read! And your Lord is the Most Generous, (3)

He Who taught with the pen, (4)

(He) taught the human (being) that which he did not know (Al-'Alaq, 96: 1-5).

There are many verses in the Holy Quran, which deal with learning, knowledge, and science. ⁶⁰ When we look at some of them, we find that Allah, praise to Him, states that He and His senior angel, Jibril, peace to him, are involved in teaching humans, as mentioned in verses 55: 1-5, 2: 239, and 53: 45. The teaching happens directly, as in the case of Jibril teaching the Messengers of Allah, and indirectly by facilitating learning to the average person, as in the case of the scribe mentioned in Verse 2: 282.

الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ ﴿٤﴾ (الرَّحْمَنُ ، 55: 1-4).

فَادْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ (البقرة ، 2: 239).

إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾ (النجم ، 53: 4-5).

وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ (البقرة ، 2: 282).

The Beneficent, (1) has taught the Quran, (2) created the human (being), (3) taught him speech (Al-Rahman, 55: 1-4).

Remember Allah, as He has taught you that which you did not know (Al-Baqara, 2: 239).

It is an inspiration, being inspired (to him) (4), taught by one mighty in power (5) (Jibril) (Al-Najm, 53: 4-5).

A scribe should not refuse to write as Allah has taught him (Al-Baqara, 2: 282).

Human Tendency and Capability of Construction

God's trust in His creation of human beings to be His caliphs on Earth was further based on His knowledge of their tendency and capability of construction. He expected humans to be creative, in continuously improving their conditions on Earth, reaching the stage of civilization, as Ibn Khaldoun described it, using the Quran term of 'Amarah, which means construction or civilization. ⁶¹

Verse 30: 9 is an invitation for humans to excavate the previous civilizations, to learn lessons from them. While this is a command for humans to study historical and pre-historical sites to learn about previous human civilizations, it's also a direct reference to the human tendency and capability of construction.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَنَارُوا الْأَرْضَ
وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا (الروم ، 30: 9).

Have they not travelled on the Earth to see what was the end of those who were before them? They were much stronger than them, and they plowed the land and constructed upon it more than these have constructed (Al-Room, 30: 9).

There is no doubt that construction benefited from the other two human characteristics of learning and choice. The three qualities interacted with each other, producing this wonderful human phenomenon, which has pleased Allah, Who did bet on humans to do so, and to be thus, in front of His angels.

Verses 11: 61 and 9: 18 include references to the human construction, as follows:

وَالِىٰ تَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ ۗ هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا
(هود ، 11: 61).

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنَ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا اللَّهَ (التوبة ، 9: 18).

And to the people of Thamud, (We sent) their brother Sali'h. He said: O (my) people! Worship Allah, you have no other god than Him. He made you from the earth and (enabled) you to construct therein (Hood, 11: 61).

The mosques of Allah are constructed (as well as visited and maintained) by whoever believes in Allah and the Last Day, and by whoever observes the prayer and pays charity (zakat), and fears none except Allah (Al-Tawba, 9: 18).

Human Freedom of Choice

No doubt, the human ability and love for constructions came as a result of the human ability to learn and to choose. These three human qualities interacted to produce the human wonderful phenomenon, which pleased the Creator, praise to Him. So, He has willed to honor humans by making them His caliphs to rule Earth, despite the angels' surprise, as He knows that which they do not know.

He has created humans with the ability to choose, to see who among them is going to thank Him for it, and who is going to be ungrateful for such a blessing. As verses 76: 3, 89: 8-10, and 91: 7-10 reveal, humans are capable to choose between right and wrong as well as between obedience and disobedience to their Creator.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا (الإنسان ، 76: 3).

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾ وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾ وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾ (البلد ، 89: 8-10).

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَن دَسَّاهَا ﴿١٠﴾ (الشمس ، 91: 7-10).

We guided him (the human being) to the path (of choice, to see if he chooses to be) grateful or disbelieving (Al-Insan, 76: 3).

Have We not made for him two eyes? (8) And a tongue and two lips (to speak with)? (9) And guided him to the two paths (to choose from)? (Al-Balad, 89: 8-10).

By the (human) **self**, and how He fashioned it, (7) by inspiring it to (to know the paths of) disobedience and piety. (8) Truly, whoever keeps it pure will succeed, (9) And whoever corrupts it will fail (10) (Al-Shams, 91: 7-10).⁶²

Allah, praise to Him, wanted to enjoy seeing his human creation obey Him and observe His commands by choice. So, when He told His angels, that He would make humans His caliphs on Earth, they were surprised because of their knowledge of human corruption and violence (blood-shedding). But Allah, praise to Him, answered them in Verse 2:30, saying that He knew that which they did not know. He knew that as some humans may choose to corrupt and shed blood, others will choose to obey His commands and do good deeds to themselves, to others, and to their Planet.

Thus, the above verses tell us that humans are born with the ability to identify what's right and what's wrong as well as the ability to choose which of the two paths they are going to follow. These innate capabilities were blown into humans from God's Spirit, part of fifth stage of creation, as discussed in Chapter 4, and as mentioned in verse 15: 29.

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ (الحجر ، 15 : 29).

And when I have proportioned him and blew into him of My Spirit, then fall down to him in prostration (Al-'Hijr, 15: 29).

Responsibilities of God's Caliphs on Earth

As mentioned in many verses in the Holy Quran, the human caliphate of God on Earth is associated with heavy responsibilities, which humans are capable of doing. If they live up to the undertakings of these responsibilities, they will receive great rewards in this life and in the hereafter. Otherwise, they may be replaced by others in this life, and punished in the hereafter.

First, Allah, praise to Him, mentions in the Holy Quran that the **caliphate or succession** of humans on Earth is **a test** for them, as He wants to see whether they are thankful or ungrateful for the blessings He bestowed on them, as mentioned in Verses 6: 165, 10: 14, and 7: 129.

Second, in return for successorship on Earth, humans need to **believe** in Allah and in His Messenger, to **spend** for His sake, and **do good deeds**, as stated in verses 57: 7, 24: 55, 57: 7,

Third, humans need to **acknowledge God's favors** to them, which should prompt them to **thank Him** for the good body He fashioned for them and for making them His Caliphs on Earth, as stated in Verse 7: 96.

Fourth, Allah, praise to Him, also mentions that **disbelievers, merciless, and miserly people may be replaced by others**, who are better than them, as we read in Verses 6: 133 and 11: 57.

Fifth, in addition to believing in Allah, mentioning His blessings, doing good deeds, the human caliphate of God on Earth is conditioned on many responsibilities, such as **not corrupting the Earth, ruling people with justice and according to God's commands, patience, and piety**, as mentioned in verses 10: 73, 7: 74, 38: 26, 35: 39, 27: 62, and 7: 128.⁶³

Conclusion

By reaching the fifth stage of creation, humans demonstrated their ability to learn, construct, and choose freely. As a result, their Creator willed that they were trustworthy of ruling the Earth, as His successors (caliphs). That honor came with heavy responsibilities, which are mentioned in many verses of the Holy Quran. Allah, praise to Him, promised humans to allow them the continuation of their caliphate of Earth, as long as they follow His commands. Otherwise, they will be replaced by others in this life and punished in the hereafter.

Chapter 6

Adam's Contest with the Angels, and Getting Out of Paradise

امْتِحَانُ آدَمَ أَمَامَ الْمَلَائِكَةِ ، وَالْخُرُوجُ مِنَ الْجَنَّةِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with God from the stoned Shaytan (Satan)
In the name of Allah, the Compassionate, the Merciful

Introduction

This Chapter addresses the story of Adam, God's will to make him and other humans His caliphs on Earth, his contest with the angels, living in Paradise, and getting out of it. However, a necessary background for this Chapter can be found in the previous three chapters.

Chapter 3 provides a background about the creation of the universe, including heavens and Earth. The verses used involve scientific facts just recently discovered. Thus, these facts provide "The Scientific Evidence That God Exists and the Holy Quran Is His Message to Humanity."

Chapter 4, "Creation and Evolution in the Holy Quran," tells the Quran story of how Allah (God), praise to Him, created life on Earth, let it evolve, and intervened to improve His creation.

Chapter 5, "Humans, As God's Caliphs on Earth," is a continuation of the topic of creation and evolution but with focus on humans as God's caliphs on Earth, due to reaching the climax of the five stages of creation. As Allah, praise to Him, saw the human ability to learn, construct, and choose, He willed that they became worthy of His decision to make them His caliphs, or successors, on ruling this planet, following His commands.

Thus, He declared to His angels that he had decided to give humans that mandate. They were surprised for His decision due to their knowledge of humans as corruptors of the Earth and shedders of each-other's blood. They asked their Lord about why He would do that for such a creature. He answered them that He "knows that which they do not know." Then, He brought Adam, as a representative of humanity, to a contest with the angels, to show them that human beings deserve the honor He accorded them.

Who Was Adam?

The following seven verses from the Holy Quran tell us that Adam, peace be upon him, was the best of God's human creation. Allah, praise to Him, **CHOSE** him to represent humanity in the contest with the angels, because of his ability to learn, build, and choose, as explained in Chapter 5.

First, Verse 7: 11 clearly states that Allah, praise to Him, created humans (*khalaqnakum*, in plural), then fashioned them in the image He wanted (*sawarnakum*, also in plural form). These two verbs refer to the first and fourth stages of the first creation, as mentioned in Chapter 4 of this Book. The use of the word "then" indicates the passage of a long period between the two stages.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ (الأعراف ، 7: 11).

And We created you (humans, in plural form), then fashioned you (made you in the image you are, also addressing humans in plural form), **then** said to the angels: Prostrate to Adam! And they prostrated, all except Iblis (another name for Satan), who was not of those who made prostration (Al-A'araf, 7: 11).

When Allah, praise to Him, decided that humans have reached the level of being trustworthy of the mandate to be His caliphs on Earth, He chose Adam to represent them in front of the skeptical angels. When he won the contest, the angels were ordered to prostrate to him, as an acknowledgement of his winning and his worth to receive God's mandate.

Second, Verse 3: 59 states that both of 'Eissa (Jesus) and Adam, peace be upon them, were alike in that they were created of the Earth soil. We know for sure that Jesus was created in his mother's womb, which means that the verse is referring to the first creation of life on Earth, out of clay (which is water and soil together). The verse tells us that this also applies to the creation of Adam, which is another reference to Adam as one of the humans, not the first of them.

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ (آل عمران ، 3: 59).

The example of 'Eissa (Jesus) for Allah is as that of Adam. He created him from the earth soil. Then, He said to him: "Be". And he was (Al-Imran, 3: 69).

Third, Verse 3: 33 states that Allah, praise to Him, **CHOSE** (*Istafa* in Arabic) Adam, Noah, the family of Ibrahim (Abraham), and the family of 'Imran above people of all the worlds (throughout the centuries). This means that Adam was **chosen** as the best human of his time, just like the others were in their times. If he were the first and only human being, then there would be no choice. Thus, the use of the verb "chose" in this verse is a piece of evidence that Adam was the best human, not the first one.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ (آل عمران ، 3: 33).

Allah chose Adam, Noah, the family of Ibrahim (Abraham), and the family of 'Imran, above the worlds (Al-Imran, 3: 33).

The same Arabic verb (*Istafa*), used in Verse 3: 33 is also used in Verse 3: 42, in reference to Maryam, the mother of 'Eissa (Jesus), peace be upon both of them. Allah, praise to Him, mentions that He **CHOSE** her from among the women of all the worlds. For sure, there were many women in the world for Allah, praise to Him, to choose from, to be a mother for 'Eissa (Jesus). This further explains the use of the same verb in

Verse 3: 33, which confirms that Allah, praise to Him, **CHOSE** Adam, to represent humanity in the majestic contest with the angels.

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ (آل عمران ، 3: 42).

And (mention) when the angels said, "O Mary, indeed Allah **has chosen you**, purified you, and chosen you above the women of the worlds (Al-'Imran, 3: 42).

Fourth, the reference to immortality, in Verses 20: 120 and 7: 20, gives more support for the interpretation that Adam was not the first human. The verses show that he knew that humans were mortals. He could not know that if he never saw other humans dying at his time.

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى (طه ، 20: 120).

Then, the Shaytan (Satan) whispered to him, saying: O Adam! Shall I lead you to the tree of eternity and a dominion that does not decay? (Ta Ha, 20: 120)

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَن تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ (الأعراف ، 7: 20).

Then, the Shaytan (Satan) whispered to both of them, in order to manifest to them that which was hidden to them of their shame (nakedness), and he said: Your Lord forbade you from this tree to prevent you from becoming angels or becoming of the immortals (Al-A'araf, 7: 20).

Finally, Verse 38: 75 mentions God's direct intervention in the creation of Adam (and humanity in general, in the stages of the first creation), with His Own Hands. This was mentioned in an exclamatory rebuking style, to emphasize the Iblis (Satan) disobedience abomination.

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ (صاد ، 38: 75).

(Allah) said: O Iblees (Satan), what prevented you from prostrating to that which I created with My Hands? Were you arrogant, or were you among the haughty? (Saad, 38: 75).

The Story of Adam ⁶⁵

The story of Adam started with God's decision to give humans a mandate to be His caliphs (successors) in ruling the Planet of Earth, as stated in Verse 2: 30.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (البقرة ، 2: 30).

"And when your Lord said to the angels: I am making a caliph on the Earth. They said: Are You making therein one who corrupts it and sheds blood, while we hymn Your praise and sanctify You? He said: Surely I know that which you do not know" (Al-Baqara, 2: 30).

To show the angels that Adam was worth His trust, Allah, praise to Him, prepared him for a knowledge contest with them. He asked them about names of things that they did not know about. When they acknowledged their lack of knowledge, He asked Adam to tell them about what they did not know. When Adam answered with what his Lord had taught him, Allah, praise to Him, told the angels to make prostration

to him, in acknowledgement to his winning of the contest. All angels prostrated in obedience to God's command, except Iblis (Satan), who refused to do so in arrogance and disobedience, as stated in Verses 2: 31-34.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾ (البقرة ، 2: 31-34).

And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful." (31)

They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." (32)

He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed." (33)

And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers. (34) (Al-Baqara, 2: 31-34).

How did Allah teach Adam?

The Holy Quran tells us that Allah, praise to Him, has taught humans what they did not know (2: 239), including reading (55: 4) and writing (2: 282).

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَدْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ (البقرة ، 2: 239).

And if you fear (an enemy, pray) on foot or riding. But when you are secure, (pray) mentioning Allah, as He has taught you that which you did not know (Al-Baqara, 2: 239).

الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ ﴿٤﴾ (الرحمن ، 55: 4).

The Beneficent (1) Taught the Quran, (2) Created the human, (3) taught him clear speech (4) (Al-Ra'hman,

وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ (البقرة ، 2: 282).

Let no scribe refuse to write as Allah has taught him (Al-Baqara, 2: 285).

Verse 42: 51 tells us that humans cannot receive communication directly from God. Rather, this has to be by inspiration to their minds, or behind a barrier, or through His angelic messengers who inspire to humans, with permission from Him, as we read in Verse 53: 4.

وَمَا كَانَ لِنَبِيٍّ أَنْ يَكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بآدَانِهِ مَا يَشَاءُ إِنَّهُ عَلِيمٌ حَكِيمٌ (الشورى ، 42: 51).

A human could not handle that Allah speak to him except by inspiration, or from behind a barrier (veil), or by sending of a messenger (an angel) to inspire, with His permission, what He (Allah) wills, for He is Most High, Most Wise (Al-Shoora, 42: 51).

إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾ (النجم ، 53 : 4-5).

It is an inspiration sent down (to him) (4) taught by one mighty in power (Jibril) (5) (Al-Najm, 53: 4-5).

An example of God's communication with humans is His revelation to His Messengers and Prophets, whether as awake or during their sleep. The Messenger of Allah, Muhammed, received revelation (18: 27) while being awake. Sometimes, he may hear a bell-ringing sound, at the start of a revelation session, and he would sweat heavily, even in a very cold day. In other times, he would see the angel Jibril (Gabriel) as a man, speaking to him. ⁶⁶

He would also receive revelation during his sleep (8: 43), as Ibrahim, Abraham (37: 102) and Yousuf, Joseph (12: 4) did. However, God's revelation is not limited to His Messengers and Prophets. Rather, He has communicated with other humans to guide them to the good of humanity, such as His revelation to the Egyptian Pharaoh about the seven cows, during his dream (12: 43). He even communicates with other creatures, such as bees (16: 68). Moreover, many discoverers and inventors mentioned that they reached their discoveries or inventions during their sleep. ⁶⁷

Further, Allah, praise to Him, has facilitated learning, by granting humans the peace of mind, the blessings of stability, and the abundance of resources necessary to satisfy their basic needs. Then, these blessings made them ready to learn by adaptation to their different environments and to each other (Allah knows better).

All Angels Prostrated to Adam, Except Iblis (Satan)

There are nine verses in the Holy Quran, which state that all angels obeyed God's command to prostrate to Adam except Iblis (Satan). This theme is confirmed and emphasized well in these verses, which are 2: 34, 7: 11, 15: 30-32, 17: 61, 18: 50, 20: 116, 38: 73, and 38: 74. Linguistically speaking, the nine verses show that Iblis was an angel, as all of these verses state that he was the exception of the angels who disobeyed God's command.

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾ إِلَّا إِبْلِيسَ أَبَىٰ أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾ (الحجر ، 15 : 30-31).

So, the angels prostrated, all of them entirely, (30) Except Iblis. He refused to be with those who prostrated. (31) (Al-Hijr, 15: 30-31).

The main reason of the Shaytan's (Satan's) disobedience to God was his arrogance, which made him think that he was better than Adam and humans, as a whole. Verses 17: 61, 38: 75, and 7: 12 tell us about the sources of his arrogance. He believed that God created him from a more superior material (fire) than the clay He created Adam from.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا (الإسراء ، 17 : 61).

And We said to the angels: Prostrate to Adam, and they prostrated except Iblis (Satan). He said: Do I prostrate to whom You have created of clay? (Al-Issra, 17: 61).

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ۗ أَسْتَكْبَرْتَ ۖ أَمْ كُنْتَ مِنَ الْعَالِينَ (ص ، 38 : 75).

(Allah) said, "O Iblis (Satan), what prevented you from prostrating to (that) which I created with My Hands? Were you arrogant, or were you among the haughty? (Saad, 38: 75).

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ (الأعراف ، 7 : 12).

(Allah) said: What prevented you to prostrate when I commanded you? (Iblis) said: I am better than him. You have created me of fire while You created him of clay (Al-A'araf, 7: 12).

Verse 18: 50 refers to Iblis (Satan) as a Jinn (Jinni), which is a category of invisible angels, as mentioned by early Muslim interpreters.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۗ (الكهف ، 18 : 50).

And (mention) when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblis. He was of the jinn and disobeyed the command of his Lord (Al-Kahf, 18: 50).

The dominant meaning of the word "Jinn," which is mentioned in verse 18: 50, is that it refers to a distinct species, other than angels. This is the main opinion provided by the three early interpreters of the Holy Quran (Al-Tabari, Al-Qurtubi, and Ibn Katheer), and many contemporary interpreters. It follows that Iblis was a Jinni, not an angel. The core of this interpretation is that the angels are created as obedient creatures while the Jinn, like humans, have the freedom of choice to believe in and obey their Creator or disbelieve in and disobey Him. So, if Iblis was an angel, he would not be able to disobey his Creator. He would have prostrated to Adam, like the rest of the angels.

This interpretation depends on the meaning contained in the verse, which describes the custodian angels of the Hell Fire as "harsh and severe, who do not disobey Allah in what He commands them" (Al-Ta'hreem, 66: 6). However, this interpretation maybe countered with another competing interpretation. Basically, this verse applies to the hereafter, which is about the execution of God's judgment but during the first lower life, angels may be different from each other in their behaviors. This may be understood from several verses of the Holy Quran, such as verse 21:29, which includes a warning for angels not to claim that they are Gods. Verse 4: 172 warns them of reckoning if they disdain worshipping Him. This meaning may also be conveyed from and Verse 39: 75, which states that Allah will judge among them rightly on the Last Day. Moreover, verse 2: 102 mentions that there were two angels, who taught magic to people in Babyl (Babylon), while knowing that this is a form of disbelief. ⁶⁸

However, the three renowned interpreters also mentioned a different interpretation provided by Ibn 'Abbas, may Allah be pleased with him and his father, for the word "Jinn," which is mentioned in verse 18: 50. Basically, Iblis was from a category of angels called Jinn.

Within this context, this interpretation of the word "Jinn" maybe supported in the following ways. First, it may describe their job as custodians of Al-Jannah, the name of Paradise in Arabic. Second, it may describe their ability to be invisible, as it is a derivative of the verb Janna, which means to become invisible, as explained in Verse 6: 76 of the Holy Quran. Third, Al-Qurtubi mentioned that Iblis had four wings, which is a characteristic of angels, who may have two, or three, or four wings, as stated in verse 35: 1. Fourth, while the Jinn were created from the flames of fire, as mentioned in verse 55: 15, the angels were created from light, as mentioned in a 'Hadith narrated by 'Aisha, mAbpwh. Apparently, there is a clear relationship between the two categories of creatures, as Light is a product of fire anyway, like the sun light, which is the product of its fire (God knows better). Finally, this relationship is also mentioned in the Holy Quran. Verses 37: 149-157 are about angels and mention them by name. However, in verse 37: 158, the word Jinn is used to refer to them, instead of the word "angels." ⁶⁹

Anyway, whether Iblis was a Jinni or an angel, he was cursed and banished from God's mercy because of his arrogance and disobedience to his Creator, not because of the material from which he was created.

God's Punishment to the Shaytan (Satan)

When Iblis (Satan) disobeyed his Creator and insisted on his disobedience by stating his reasons for that, Allah, praise to Him, banished him, ordering him to descend, or get out of Paradise, and out of His mercy, as mentioned in Verse 7: 13.

قَالَ فَأَهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ (الأعراف ، 7 : 13).

(Allah) said: Then go down (descend) from it. It is not for you to show arrogance in it. So, get out, you are of the degraded (Al-A'araf, 7: 13).

The early Muslim interpreter of the Holy Quran, Al-Qurtubi, explained it as descending out of an Earthen Paradise to other parts of the Earth. This interpretation is consistent with the development of Adam's story, but Allah knows better.

Then, Iblis (Satan) asked Allah to give him (and his offspring) the opportunity to show that humans do not deserve His trust, saying that he would derail them from the right path. Allah, praise to Him, accepted the challenge and delayed Satan's punishment, which would also apply to humans who follow him, as stated in the following Verses.

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ (الأعراف ، 7 : 14).

He said: Reprieve me (delay my punishment) till the day when they are resurrected (Al-A'araf, 7: 14).

To prove him wrong, Allah praise to Him agreed to delay his punishment until all humans die, following to the first Blow of the Trumpet, but not until they are resurrected, as he requested.

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ (الأعراف ، 7 : 15).

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ (ص ، 38 : 81).

(Allah) said: You are of those reprieved (Al-A'araf, 7: 15).

Till the day of the appointed time" (Saad, 38: 81)

After securing God's approval of delaying his punishment, the Shaytan (Satan) revealed his evil plan of derailing as many humans as he can from the straight path of their Creator, by sitting on that path in order to block it for them.

قَالَ فِيمَا آغْوَيْتَنِي لأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ (الأعراف ، 7 : 16).

(Satan) said: Now, because You have sent me astray (to destruction), I shall sit for them on Your straight path (Al-A'araf, 7: 16).

The cursed Iblis (Satan) continued saying that he would come to humans from all directions trying to tempt them away from God's straight path, by telling them to focus on the pleasures of this life and forget about the hereafter, and he predicted that most of the humans would not be thankful to God.

ثُمَّ لَأْتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ (الأعراف ، 7: 17).

Then, I shall come to them from between their hands and from their back, and from their right and from their left, and You will not find most of them as thankful (Al-A'araf, 7: 17).

Allah, praise to Him, then ordered him out of Paradise and out of His mercy, promising to punish him and his human followers in the Hell fire, as stated in Verse 7: 18.

قَالَ أَخْرِجْ مِنْهَا مَذْمُومًا مَذْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ (الأعراف ، 7: 18).

(Allah) said: Get out of it, disgraced, expelled. As for those of them who follow you, I will fill Hell with all of you (Al-A'araf, 7: 18).

Satan's request to have his punishment delayed is also mentioned in 17: 62, in which the cursed Shaytan announced his intention to control and misguide the vast majority of Adam's offspring.

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْت عَلَىٰ لَيْنٍ أَحْرْتَنَ إِلَىٰ يَوْمِ الْقِيَامَةِ لِأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا (الإسراء ، 17: 62).

(Satan) said: Do You see this whom You have honored above me, if You reprieve me until the Day of Raising (Resurrection), I will seize his offspring, except a few (Al-Issra, 17: 62).

Allah, praise to Him, as also mentioned in 7:18, replied to the Shaytan (Satan) that He accepted the challenge, and that He would punish him and his human followers, in the Hell fire.

قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا (الإسراء ، 17: 63).

(Allah) said: Go, and whosoever of them follows you, Hell will be the ample reward for all of you (Al-Issra, 17: 63).

In verse 17: 64, Allah praise to Him, mentioned His acceptance the Shaytan's challenge, forwarding a warning to humans not to follow him and to beware of his deceptive tools, methods, and promises.

وَأَسْتَفْزِرْ مَنْ أَسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا (الإسراء ، 17: 64).

And fool any of them whom you can with your voice and bring your horse and foot (soldiers) against them, and be their partner in wealth and children, and promise them. And whatever the Shaytan (Satan) promises them is no more than deception (Al-Issra, 17: 64).

In reply to Satan's announcement of his evil intention to derail humans from the straight path, Allah praise to Him announces that no matter what the devil does he has no power over God's faithful worshippers, who will be guarded by Him.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا (الإسراء ، 17: 65).

(As for) my worshippers, you have no power over them, and your Lord is (their) sufficient Guardian (Al-Isra, 17: 65).

God's Warning to Adam

Then, Allah, praise to Him, turned to Adam, to **warn** him to beware of the deceptive methods of his enemy, Iblis, who aimed at getting him and his wife out of Paradise. He told him that if this happens, it will cause him to toil in earning his living (20: 117). He also reminded him that, while living in paradise, he is guaranteed to have food, water, clothes, and dwelling. Moreover, he does not need to work under the sun heat (20: 118-119). However, if he is expelled from it, he will be forced to toil, in order to earn his living.

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَمَا مِنَ الْجَنَّةِ فَتَشْقَى ﴿١١٧﴾

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿١١٨﴾

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى ﴿١١٩﴾ (طه ، 20: 118-119).

We said: O Adam! This is an enemy to you and to your wife. So, do not let him get you both out of Paradise, and cause you to toil (117).

(It is ordained for you that) you will neither be hungry in it nor be without clothes (118),

And that you will neither get thirsty in it, nor get exposed to the sun heat (119) (Taha, 20: 117-119),

In explaining the last word of Verse 20: 117 (fatashqa), the early Muslim interpreters mentioned that it meant "to toil in earning your living," as contrasted with the easy and comfortable way of life in Paradise, where food, water, clothes, and dwellings were available.

Thus, when Adam was deceived by Iblis, he was forced out of Paradise. Then, he had to toil in earning his living. Al-Tabari and Al-Qurtubi mentioned that he had to plow, using a red bull. Al-Qurtubi added, mentioning Sa'id Bin Jubair's interpretation, that he had to work under the heat of the sun, throwing the seeds, tending the crop, harvesting, carrying the harvest home, grinding the wheat seeds to make flour, and baking the flour dough on fire to make bread.

This description of Adam's lifestyle, after getting out of Paradise, applies to the characteristics of the horticultural society, which appeared in Egypt and West Asia (Palestine, Syria, and Iraq), about 15,000-14,000 years ago. That society was characterized by the domestication of plants and animals. It was preceded by the hunting-gathering society. Then, it evolved to intensive agriculture about 8,000-5,000 years ago, when more sophisticated methods were used, such as irrigation, construction of roads, building dams and canals, as well as using wagons on wheels. This led to the appearance of the agricultural civilizations on the banks of the great rivers in Egypt, Iraq, and other regions of the world. ⁷⁰

God's Covenant with Adam

Allah, praise to Him, offered Adam and his wife to stay in Paradise, enjoying its comfort and its abundance of food, in return for obedience to His commands, which aimed at their welfare and well-being. He told them that they could eat anything in Paradise except from one tree. He further warned them not to be even near that tree. If they did, they would be unjust to themselves because they would cause themselves to be expelled from Paradise. This meaning was conveyed in Verses 2: 35 and 7:19. However, Verse 2: 35 alone included the word "raghadan," which may be translated as "freely," describing how much they could eat.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (البقرة ، 2: 35).

And We said: O Adam! Dwell you and your wife in Paradise, and eat from it freely wherever you will, but do not come near this tree. Otherwise, you will be unjust (to yourselves) (Al-Baqara, 2: 35).

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (الأعراف ، 7: 19).

And O Adam! Dwell you and your wife in Paradise and eat from whatever you will, but do not come near this tree. Otherwise, you will be of the unjust (to themselves) (Al-A'araf, 7: 19)

The Holy Quran does not tell us the kind of that tree, but early interpreters mentioned that it could be the wheat plant, grapevine, or fig tree. However, nobody knows for sure.

Adam Forgets his Covenant with God

Verse 20: 115 tells us that Adam forgot his covenant with God, which allowed him to enjoy living in Paradise as long as he did not eat from that tree. He did not persist in rejecting the Shaytan's whispering and was not firm (strong) enough to repel his temptations, that if he ate from that tree, he would be immortal, with permanent dominion (20: 120).

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا (طه ، 20: 115).

And We did make a Covenant with Adam beforehand, but he forgot, and We found no firmness in him (Ta Ha, 20: 115).

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ (طه ، 20: 120).

Then, the Shaytan (Satan) whispered to him, saying: O Adam! Shall I lead you to the tree of eternity and a dominion that does not decay? (Ta Ha, 20: 120)

The Shaytan continued to whisper to Adam and his wife, that if they ate from the tree, they may become angels or immortals. The reference to immortality, in Verses 7: 20 and 20: 120, gives more support for the interpretation that Adam was not the first human. He could not know that humans were mortals if he never saw other humans dying before him.

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ (الأعراف ، 7: 20).

Then, the Shaytan (Satan) whispered to them both, in order to manifest to them that which was hidden to them of their shame (nakedness), and he said: Your Lord forbade you from this tree to prevent you from becoming angels or becoming of the immortals (Al-A'araf, 7: 20).

The Shaytan intensified his pressure on them, shifting from whispering to swearing to them, saying that he was just advising them for their best interest. Because of their innocence, they could not believe that the Shaytan would deceive them by swearing falsely, as mentioned in Verse 7: 21.

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ (الأعراف ، 7 : 21).

And he swore to them (saying): I am a (sincere) adviser to you (Al-A'araf, 7: 21).

Breaching the Covenant

Then, Adam and Eve breached their covenant with their Lord, when they disobeyed him and went astray, away from His guardianship. As soon as they ate from that tree, they lost their innocence and realized that they were naked. They were ashamed of their nakedness and started to cover themselves with leaves from the Paradise trees, as related in Verse 20: 121. At that moment, their Lord called them asking about why they did forget his warning to them, not to eat from that tree, and not to listen to the Shaytan, their clear enemy? (7: 22).

فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ (طه ، 20: 121).

Thus, they both ate from it. Then, their shame (nakedness of their private parts) became apparent to them, and they began to cover themselves of Paradise leaves. And Adam disobeyed his Lord, so he went astray (Ta Ha, 20: 121).

فَدَلَّلَهُمَا بِعُرْوَةٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتَ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنِ تِلْكَ الشَّجَرَةِ وَأَقُلُّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُّبِينٌ (الأعراف ، 7 : 22).

Thus, he led them on with deception. And when they tasted (of) the tree, their shame (of nakedness) became manifest to them, and they began to cover themselves with leaves of Paradise. And their Lord called them, (saying): Did I not forbid you from that tree and tell you that the Shaytan (Satan) is to you a clear enemy? (Al-A'araf, 7: 22).

Then, Allah praise to Him, addresses children of Adam, who would come after him, telling them that covering themselves with righteousness and piety is better than false ways of covering their wrongdoing. He, praise to Him, uses the analogy of what happened to Adam and Eve after losing their innocence. They were ashamed of realizing their nakedness before God and started to cover themselves with leaves from the Paradise trees.

يٰٓبَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ النَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ ءَايَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ (الأعراف ، 7 : 26).

O Children of Adam! We have bestowed upon you clothing to conceal your shame, and feathering, but the clothing of piety (righteousness) is better. That is of the revelations of Allah, so that they may remember (Al-A'araf, 7: 26).

In his interpretation of Verse 7: 26, Al-Qurtubi referred to the agricultural society, saying that Allah, praise to him, caused rain to fall down so that children of Adam (by inspiration from Him) could grow cotton and linen, from which they made clothes to cover their nakedness. However, He, praise to Him, reminds children of Adam that the best clothing is that of piety (righteousness), which is explained as fear of God, faith in Him, doing good deeds, shyness, obedience to God, and observance of His commands.

Getting Out of Paradise

Thus, as a result of breaching their Covenant with their Lord, He, praise to Him, ordered Adam and Eve out of His Paradise to other parts of the Earth, where they would live, die, and be resurrected on the Last Day. From that moment on, they would toil to earn their living. Their offspring would compete for the possession of resources, which leads to enmity and hostility among them. The Shaytan (Satan), their enemy, would also be there, doing his best to derail them from God's straight path, as verses 2: 36, 2: 38, and 7: 24-25, and 20: 123 tell us.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا **أهبطوا** بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ (البقرة ، 2: 36).

So, the Shaytan (Satan) caused them to err, (thus) slipping them out of it (Paradise), away from the (happy state in) which they were. And We said: **Descend** (get down), some of you are enemy to others. There shall be for you on earth a habitation and belongings (or enjoyment) for a time (Al-Baqara, 2: 36).

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (البقرة ، 2: 38).

We said: "Descend (get down) from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve" (Al-Baqara, 2: 38).

قَالَ **أهبطوا** بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ (الأعراف ، 7: 24).

(Allah) said: "Descend (get down)! Some of you are enemy to others. There will be for you on earth a habitation and provision for a while" (Al-A'araf, 7: 24).

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ (الأعراف ، 7: 25).

(Allah) said: "On it (on Earth), you shall live, and on it you shall die, and from it you shall come out" (Al-A'araf, 7: 25).

قَالَ **أهبطا** مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى (طه ، 123: 20).

(Allah) said, "Descend (get down) from it - all, (your descendants) being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray nor suffer" (Ta Ha, 20: 123).

Al-Tabari interpreted the verb "descend" (**أهبطوا**), in verse 2: 36, by using the same verb in Verse 2: 61, mentioning that it means coming to a valley, land, or a place to live in it. Al-Qurtubi was more specific in that it means coming down, from a higher place to a lower one.

In his interpretation of the same verb used in the above Verses, Ibn Katheer summarized two interpretations from his two predecessors and other scholars before him. He mentioned that the first meaning was descending from Heavens to Earth, and the other was descending from the Earthen Paradise to other parts of the Earth. However, Ibn Katheer was more supportive of the latter interpretation. He added that Paradise could not be in heavens because Iblis (Satan) was already banished from heaven when he disobeyed God (7: 13). So, he could not enter it again. ⁷¹

This author adds more support for Ibn Katheer's interpretation that Paradise in the Adam story was on Earth, for two main reasons. First, this interpretation is consistent with the main Caliphate Verse (2: 30), which states that humans would be God's caliphs on Earth (not in heavens). Second, from a linguistic

perspective, researching the verb "descend" (أهبطوا) in the Holy Quran shows that it is used in seven verses. These include the four verses mentioned above in relation to the Adam story (2: 36, 2: 38, 7: 24, and 20: 123). It is also used in a fifth verse (7: 13), in reference to driving the Shaytan (Satan, Iblis) out of heavens, after his disobedience of God, by refusing to make prostration to Adam.

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ (الأعراف ، 7: 13).

(Allah) said, "Descend from it, for it is not for you to be arrogant therein. So, get out; indeed, you are of the debased (Al-A'raf, 7: 13).

The sixth verse which includes the verb "descend" (أهبط) is 11: 48. It is used to describe Noo'h's (Noah's) disembarkation from the ship (Ark), after the flood, which happened without any doubt on Earth (see verse 11: 44), not in heavens.

قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ (هود ، 11: 48).

It was said, "O Noah, descend in peace from Us and blessings" (Hood, 11: 48).

The seventh verse which includes the verb "descend" (أهبطوا) is 2: 61, which is related to the story of the Israelites when they were in the Sinai Peninsula desert, after fleeing Egypt.

Allah, praise to Him, provided for them with sustenance from Him, in the form of "Manna and quails" (Taha, 20: 80). However, they complained, demanding to get the vegetables they used to eat in Egypt. Then, Allah, praise to Him, replied to them saying: "Descend (get down) to Egypt and you will have what you asked for" (Al-Baqara, 2: 61).

Thus, the verb "descend" (أهبطوا) is used in this verse to mean leaving a place to another, or leaving a higher place to another which is lower, but both of the two places are for sure on Earth, as the Sinai Peninsula desert is part of Egypt. So, the use of this verb should not necessarily be understood to mean descending from heaven to Earth. Rather, it is simply descent from a place to another, here on Earth, and Allah, praise to Him, knows better.

Repentance and Forgiveness

When Adam and 'Hawa (Eve) realized that they disobeyed their Lord, they wanted to ask Him for forgiveness and for acceptance of their repentance. To help them do that, He conveyed to them the words with which they could plead with correctly, as mentioned in verse 2: 36. So, they used these words in their calling on Him (Du'a), which are contained in verse 7: 23. Then, He forgave them and accepted their repentance, as He is the Forgiver and the Merciful.

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (البقرة ، 2: 37).

Then Adam received from his Lord words, and He accepted his repentance. He is the Acceptant of Repentance, the Merciful (Al-Baqara, 2: 37).

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَعْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ (الأعراف ، 7: 23).

They said: Our Lord! We have oppressed (wronged or did injustice to) ourselves. And if You do not forgive us and have no mercy on us, we will be surely of the losers" (Al-A'araf, 7: 23).

Then, Allah, the Merciful, praise to Him, not only accepted their repentance, but also guided them to the straight path (20:122). Moreover, He promised followers of His guidance (His Messages) neither to get lost in this life nor be distressed in the hereafter (20: 123), and neither to have fear from the hereafter nor sadness about what they miss in this life, as expressed in Verses 20: 123 and 2: 38.

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ (طه ، 20 :122).

قَالَ أَهْبِطْ مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ (طه ، 20 :123).

Then his Lord brought him back to Him, accepted his repentance, and guided him (Ta Ha, 20: 122).

He said: Descend of it, both of you. Some of (your offspring will be) enemy of each-other. When guidance comes to you from Me, then whoever follows My guidance will neither get lost nor be distressed (Ta Ha, 20: 123).

قُلْنَا أَهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (البقرة ، 2 :38).

We said: Descend of it, all of you. When guidance comes to you from Me, then whoever follows My guidance no fear shall come upon them, and they shall not be saddened (Al-Baqara, 2: 38).

Finally, just as Allah, praise to Him, extends His mercy for those who repent of their wrong doing, He warns those who reject His revelations (messages of guidance brought to them through His Messengers) to be everlasting in the Hell Fire, as stated in verse 2: 39.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (البقرة ، 2 :39).

But those who reject and disbelieved in Our revelations, such are companions of the Fire. They are everlasting in it (Al-Baqara, 2: 39).

Conclusion

This Chapter is about the story of Adam's contest with the angels and his expulsion from Paradise, as a result of falling as a prey for the Shaytan deception. It also included God's glad tiding to the believers, who follow His guidance, that they will be rewarded with an everlasting life in His Paradise.

It's also a continuation of the topics addressed in the previous three chapters, which attempted to provide answers to some of the fundamental questions about the universe, origins of life, and how humans came into being on Earth, reaching the climax of ruling this planet, as Caliphs of God.

Though the verses, which have been selected as references for the addressed topics in these four chapters, are from different Suras (chapters) of the Holy Quran, the coherence cannot be denied by any person with an open mind and reasoning. These verses were revealed to Prophet Muhammed, peace and blessings of Allah be upon him, more than 1400 years ago. However, only in the 19th century, human scientists were able to start thinking with an evolutionary perspective, particularly in biology and anthropology. Their accounts can get a lot of support from the basic facts mentioned in these verses.

We are absolutely led to one striking conclusion: The author of the Holy Quran is not a human being. He is the Ultimate Scientist, Who knows everything about Planet Earth and its inhabitants, as well as the heavens and what's in them.

He, praise to Him, called himself "Allah" (See Chapter 16, "[Allah, As He Described Himself in the Holy Quran](#)"). He also described Himself as the Beneficent and the Merciful to His creation, particularly human beings. His pleasure is to see them happy in this life and in the hereafter. In order to lead them to happiness, He has prescribed to them a lifestyle that protects them from self-inflicted misery, as this author points to in Chapter 9, "[Mind, Self, Soul, Spirit, and Happiness from an Islamic Perspective](#)."

Chapter 7

Worshippers by Choice, Or Forced Slaves?

عِبَادٌ مُّخَيَّرُونَ أَمْ عِبِيدٌ مُّجْبَرُونَ؟

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with God from the Stoned Shaytan
In the name of Allah, the Beneficent, the Merciful

Introduction

There are many translations of the Holy Quran from Arabic to various languages. In one website alone (www.tanzil.info), there were seventeen English translations, by July 2018, in addition to translations to other languages. However, most of them lack accuracy when it comes to the topic of this Chapter.

One example is the translation of the root verb 'abada (to worship) and its various derivatives. The verb is clear in its meaning, so are its derivatives, such as 'ibad (worshippers).

Most translators translated the singular adjective 'abd (عَبْدٌ), "worshipper," into "slave," "bondman," or "servant," which is incorrect, as argued throughout this Chapter. Only two of the seventeen translations provided correct translations, such as "worshipper" and "votary."

Eight other translations showed an understanding of the word, 'ibadatihi by correctly translating it as "His worship," in Verse 4: 172, which is the Quran guidance in explaining the adjective 'abd as "worshipper." However, there was no consistency in applying that understanding to the same adjective, after that (See [End Note 72](#) and [Table 1](#) for more detailed statistics).

This observation applies to the plural form of the same adjective, 'ibad (عِبَادٌ), which should be translated as "worshippers," according to Verse 4: 172, as also argued throughout this Chapter. However, it was translated in nine different translations, mainly as "servants" as well as "bondmen" and "slaves." Some translators also used the words "creatures, votaries, devotees, men, and human beings" in their translations. Only one of the seventeen translations, by Qaribullah and Darwish, provided the correct translation of "worshippers" (See [End Note 73](#) and [Table 2](#) for more detailed statistics and observations).

These inaccurate translations may mislead readers, particularly those who do not know Arabic, to think that the Holy Quran refers to Muslims and believers in general as "slaves," which is not true. This inaccuracy in translation may also mislead people, who read translations of the Holy Quran, to adopt the wrong and

extreme views of Al-Qadariya and Al-Jabriya. These two defunct groups appeared around the end of the first Hijri Century, more than 1,300 years ago. They argued that humans are "forced slaves," and consequently should not be held responsible for their actions.

This Chapter attempts to clarify the issue, educating Muslims and non-Muslims about it, through discussing the meanings of the Holy Quran related verses. It starts with a comparison between the words 'ibad (worshippers) and 'abeed (slaves or bondmen), then there is a general discussion about the topic of "Choice and Predestination," as the larger context for answering the question of whether believers are worshippers by choice or they are forced slaves.

In part, this Chapter is a continuation of the discussion of the Caliphate and Choice, which started in Chapter 5, "Humans, as God's Caliphs on Earth." It is also lightly addressing the deep question of whether Allah, praise to Him, has willed that we are His worshippers by choice, or we are forced slaves who carry out His predestined will. In the discussion of this issue, this author is using the middle-ground approach, Al-Wasatiya, following Verse 2: 143 of the Holy Quran.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا (البقرة ، 2 : 143).

And thus, we have made you (Muslims) a middle-ground (balanced) community, that you will be witnesses over the people, and the Messenger will be a witness over you (Al-Baqara, 2: 143).

In interpreting this verse (2: 143), early Muslim scholars, particularly Al-Tabari and Al-Qurtubi, mentioned that Allah, praise to Him, has taught the believers to be in a balanced and just middle-ground position, unlike followers of other religions before them, who went to the extreme on both ends. While followers of Moussa (Moses), peace be upon him, gave him a hard time in accepting him and his teachings (33: 69), followers of 'Eissa (Jesus), peace be upon him, went to the other extreme of glorifying him to the extent of worshipping him beside God, or even instead of Him (5: 72-73).⁷⁴

So, the Islamic position towards the question of choice or predestination is a balanced (middle-ground) one. While, as humans, we have a choice on matters that are within our reach, there are things beyond our capabilities that we have no choice about. Consequently, we are held responsible for our decisions about matters that we can influence or control. The topic will be further discussed in the last Chapter of this book, "God's Precise Measurement and His Just Decree, Al-Qadar Wal Qadha."

Worshippers ('ibad عِبَاد) Or Slaves ('abeed عبيد)?

There are about **243 verses** of the Holy Quran, which mention the root verb of worship ('abada) and its derivatives. In about 96 of these verses, people are referred to as "worshippers" ('ibad), or other forms of the adjective.

There are twenty verses mentioning the word "the worshippers" (al-'ibad), four verses mentioning the word "worshippers" ('ibad) as a subject, two verses mentioning the word "worshippers" as a predicate ('ibadan), seven verses mentioning the word "your worshippers" ('ibadak), twelve verses mentioning the word "Our worshippers" ('ibadana), thirty-four verses mentioning the word "His worshippers" ('ibadahu), and seventeen verses mentioning the word "My worshippers" ('ibadi).

The word 'ibad (worshippers) is an Arabic plural adjective, which is not disputed to mean and be associated with the act of worship. It refers to humans, who choose to worship their Creator, Who installed in them the ability to choose, by creation. However, there is an exception for this general meaning, which can be found in very few verses, in which the word "'ibad" (worshippers) refers to non-believers.⁷⁵

This also applies to the singular adjective of this word, 'abid (عابد), which refers to the individual who worships his/her Creator, by choice too. However, the other singular adjective of this word, 'abd (عبد), was

confused by some people because it is also the singular adjective of another plural adjective, 'abeed (slaves).

Whenever the word /'abd/ is mentioned in the Holy Quran, describing a person in his/her lower (first) life on Earth, it means a worshipper of Allah. However, it is mentioned twice as a singular form of the plural adjective 'abeed (slaves). In verse 16: 75, it is used with the qualifying adjective /mamlook/, to mean an "owned slave." It is also mentioned in verse 19: 93, in reference to all of God's intelligent creations (humans, angels, and jinn), who will be resurrected as helpless and powerless, in the hereafter. This means that they will be "slaves" to the Owner of the Last Day.

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ (النحل ، 16 : 75).

Allah gives an example (of) an **owned slave** (who is) unable to do (any) thing (Al-Na'hl, 16: 75).

إِنَّ كُلَّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنَ عَبْدًا (مريم ، 19 : 93).

There is no one in the heavens and earth but that he comes to the Beneficent (the Merciful) as a **slave** (Maryam, 19: 93).

The clear meaning is that people are not slaves. Rather, they are worshippers, if they choose to worship their Creator, whether they are referred to by singular or by plural forms of the adjective. The evidence is that "worshippers" are honored for their free will and their ability to choose, while "slaves" are deprived of this ability and that honor. Therefore, the honored angels, Messengers of God, Prophets, and believers are all referred to individually with the adjective 'abd or its various forms, to mean an honored "worshipper," as mentioned in the 23 verses of the Holy Quran, in which the singular adjective is used. ⁷⁶

The Decisive Evidence

Verse 4: 172, which describes 'Eissa (Jesus), peace be to him, is decisive in providing the evidence that the word, " 'abd," means the one who worships Allah. Thus, " 'abd," in 'abdullah, means "Worshipper of Allah," NOT "slave of Allah," as the verse explains his actions as 'ibadah (عِبَادَة) "worship." It should be enough in answering the question, about whether we are God's worshippers or slaves, once and forever.

Accordingly, believers are worshippers of Allah, by their own choice. They are not slaves, who are forced to do so. Moreover, this verse tells us that the angels, including those who are closest to Allah, are also His honored worshippers, who do not disdain His worship, as He described them in verse 21: 26.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا (النساء ، 4 : 172).

The Messiah does not disdain to be a **worshipper of Allah**, nor do the closest angels (to Him). Whoever disdains His **worship** and is too arrogant (to worship Him), He will gather all of them to Him (Al-Nissa, 4: 172).

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۗ سُبْحَانَهُ ۗ بَلْ عِبَادٌ مُّكْرَمُونَ (الأنبياء ، 21 : 26).

And they said, "The Beneficent has taken a son." Exalted is He! Rather, they (the angels) are **honored worshippers** (Al-Anbiya, 21: 26).

The five verses which describe the wrong-doers and self-oppressors as slaves ('abeed عبيد):

There are only five verses in the Holy Quran, which refer to people as "slaves" ('abeed), in the plural form, all of which are in reference to people who "oppress" themselves by rejecting God's messages to humanity. Thus, these are the ones who are slaves to their desires, arrogance, and stubbornness, as expressed in their rejection of faith in their Creator. ⁷⁷

The first verse which described self-oppressors as "slaves" ('abeed) was 3: 182, describing a category of people, who said that God, praise to Him, is poor, Who needs loans from the wealthy. The second verse was 8: 50, referring to the disbelievers who fought against Muslims in the Battle of Badr. The third verse was 22: 10, about one of the leaders of disbelievers. The fourth verse was 41: 46, referring to Children of Israel, who gave Moussa (Moses), peace and blessings be upon him, a hard time. The fifth verse was 50: 29, mentioning the misguided in this life, who follow their desires, away from the path of Allah, and try to blame it on the devil.

Thus, when people are mentioned as "slaves" ('abeed) in the Holy Quran, it is a reference to disbelievers, who reject the path of Allah, as well as to the disobedient ones. They are slaves to their arrogance, ignorance, pride, stubbornness, and misguidance. However, believers are only mentioned as "worshippers" of God ('ibad), not "slaves" ('abeed).

Here are the five verses which describe the wrong-doers and self-oppressors as slaves ('abeed):

First, a description of, and a reply to, the arrogant miserly ones:

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾ ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ ﴿١٨٢﴾ (آل عمران ، 3 : 182).

Allah has heard the saying of those who said: "Allah is poor and we are rich!" We shall write (record) what they said and (We shall write) their killing of the prophets unjustly, and We say (to them): "Taste the torment of the burning (Fire) (Al-'Imran, 3: 181).

This is because of what your hands committed before, and Allah is not unjust to the slaves (Al-'Imran, 3: 182).

The word "slaves" in verse 3: 182 refers to a category of people who were mentioned in the preceding verse (3: 181), which addresses a falsehood by a Jewish rabbi, called Fin'has, who claimed that God is poor, and therefore needs money from the rich. Thus, when He asks them to spend on the poor, He needs them, while they, as rich, do not need Him.

The three early renowned Islamic scholars (Al-Tabari, Al-Qurtubi, and Ibn Katheer) mentioned that verse 3: 182 was God's reply to Fin'has, promising to punish him, and those who are like him, in the hereafter, for the money their hands earned but did not spend on the poor. Ibn Katheer added that they were described as slaves as an expression of disdain and humiliation for them.

Second, a description of the disbelievers who fought against Muslims in the Battle of Badr:

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾ ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٥١﴾ (الأنفال ، 8 : 51).

If you could see how the angels complete records (take souls) of those who disbelieve, striking their faces and their backs and (saying to them): Taste the torment of the burning (Fire) (Al-Anfal, 8: 50).

This is because of what your hands had committed before, and Allah is not unjust to the slaves (Al-Anfal, 8: 51).

The word "slaves" in Verse 8: 51 refers to a category of people who were mentioned in the preceding Verse (8: 50), which addresses the disbelievers who fought against Muslims in the Battle of Badr but it also addresses the disbelievers in general, as related by Ibn Katheer and Al-Tabari. However, Al-Qurtubi did not mention the disbelievers of Badr in particular, saying it is about the disbelievers in general.

Third, a description of those who insist on rejecting faith, without knowledge or a book, just out of stubbornness and arrogance:

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنبِئٍ ﴿٨﴾ تَأْنِي عِطْفِهِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنُذِيفُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ﴿٩﴾ ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٠﴾ (الحج ، 22: 10).

There is among people someone who argues about Allah, without Knowledge, without Guidance, and without a Book of Enlightenment (Al-Haj, 22: 8).

(Arrogantly) bending his neck (away from the truth), in order to lead (people) away from the Path of Allah. For him, there is disgrace in (this) lower life, and on the Day of Resurrection We shall make him taste the torment of the burning (Fire) (Al-Haj, 22: 9).

(And We say to him): This is for what your hands had committed before, and Allah is not unjust to the slaves (Al-Haj, 22: 10).

The three early Islamic scholars related that the first ten verses of Surat Al-'Haj (Chapter 22) applied to one of the leaders of the non-believers, Al-Nadhr Bin Al-Harith, who argued about issues he was ignorant about, without any support from a book or guidance. He denied the Day of Resurrection, the Mission of the Prophet, peace and blessings of Allah be upon him (pbuh), and the Holy Quran as the word of God. He also claimed that the angels are God's daughters.

Moreover, whenever he was invited to the truth, he would arrogantly bend his neck away, so he did not want to hear it. He would insist on trying to lead people away from the path of Allah, and that is why he would be punished in the Hell Fire, in the Day of Judgment.

Thus, the word "slaves" in verse 22: 10 is used to describe Al-Nadhr Bin Al-Harith and people like him, as a derogatory expression of disdain and humiliation to them, as disbelievers, who are slaves of their arrogance and ignorance.

Fourth, a description of those who insisted on disputing the authenticity of the Torah, without knowledge about what they were disputing:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿٤٥﴾
مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٤٦﴾ (فصلت ، 41: 46).

And We gave Moussa (Moses) the Book but it was differed about. If a Word from your Lord had not preceded it, the matter would have been judged between them. They are still suspiciously in doubt about it (Fussilat, 41: 45).

Whoever does a righteous deed, it is (counted) for his soul (self); and whoever does an unrighteous deed, it is (counted) against it; and your Lord is not unjust to the slaves (Fussilat, 41: 46).

The word "slaves" in verse 41: 46 describes those who disputed what was revealed to Moussa (Moses), peace and blessings of God be upon him, without being sure of what they disputed. They deserve this derogatory description of "slaves," for their disbelief and rejection for the Book revealed to the Messenger of God, as they were slaves to their arrogance and stubbornness. Their punishment was delayed to the hereafter as a result of a precedent Word from God. Otherwise, they would have been punished for that during their first life on Earth.

Fifth, a description of the misguided ones, who blame the devils for their misguidance:

قَالَ قَرِينُهُ رَبَّنَا مَا أَطَعْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٧﴾ قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٨﴾
مَا يُبَدِّلُ الْقَوْلَ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ ﴿٢٩﴾ (ق ، 50 : 29).

His (devil) companion will say (in the Day of Judgment: "Our Lord, I did not make him transgress, but he was in far astray (Qaf, 50: 27).

(Allah) will say: "Do not dispute before Me (because) I had already presented you the warning (Qaf, 50: 28).

The word (what you said) does not change with Me, and I am not unjust to the slaves (Qaf, 50: 29).

The word "slaves" in verse 50: 29 describes those who are misguided, following their desires away from the path of God, and who are also encouraged to transgress against themselves by listening to their devil companions. When, on the Day of Judgment, they accuse the devils of being responsible for their misguidance in this life, the devils will dispute it saying that they were already far away from the path of Allah. Then, both of them will be punished in the Hell Fire by Allah, who is never unjust to those who are "slaves" to their desires and misguidance.

Choice, Or Predestination?

A fundamental question that many people have asked is whether we are predestined to do what we have been doing or we have the freedom to choose? The unequivocal answer from the mainstream Islamic perspective is that we are free to choose and that we are held responsible for our choices on matters that we can choose from. At the same time, Muslims accept God's predestination in matters which are beyond their control. These include God's foreknowledge and His intervention to help those who ask for His assistance, as well as "God's Precise Measurement and His Just Decree, Al-Qadar Wal Qadha," as explained in Chapter 25.

Throughout the Holy Quran, Allah, praise to Him, says that life on earth is a test for human beings. They will be rewarded by living an everlasting life in Paradise if they pass it, or they will be punished in the Hell Fire if they fail it. This means that human beings have a choice to do right or wrong. If they have no choice, then they may not be held accountable for their actions by God, the Just, the Merciful, and the Compassionate.

Evidence for Choice in the Holy Quran

The evidence from the Holy Quran about choice is tremendous, as documented in the following verses:

First, people are encouraged to make their free choices:

Throughout the Holy Quran, Allah, praise to Him, commands and invites people to work and take initiatives in the pursuit of their benefits, which is an encouragement for them to make choices. He also invites them to call on Him, to help them change their life for better. He has promised to answer their sincere calls. So, there is a choice for people to call on Him or not, then there is a willingness and a promise on His own side to help them change their life for better. This meaning is mentioned in many verses, such as 9: 105, 16: 97, 40: 60; 7: 55, 2: 186, 27: 62, 47: 19, and 14: 41.

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ (التوبة ، 9: 105).

مَنْ عَمِلَ صَالِحًا مِمَّنْ ذَكَرَ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ (النحل ، 16: 97).

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ (غافر ، 40: 60).

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً (الأعراف ، 7: 55).

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ (البقرة ، 2: 186).

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ (النمل ، 27: 62).

وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ (محمد ، 47: 19).

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ (إبراهيم ، 14: 41).

And say: "Work (do good deeds), for Allah will see your deeds, and (so, will) His Messenger and the believers (Al-Tawba, 9: 105).

Whoever among believers, whether a male or a female, does righteousness (good deeds), We will surely cause him/her to live a good life, and We will surely give them their reward (in the Hereafter), according to the best of what they used to do (Al-Na'hl, 16: 97).

And your Lord said: "Call upon Me; I will respond to you" (Ghafir, 40: 60).

Call upon your Lord in humility and privately (Al-A'raf, 7: 55).

And when My worshippers ask you (O Muhammad) about Me, indeed I am close (to them). I respond to the invocation of the supplicant when he/she calls upon Me (Al-Baqara, 2: 186).

Who else (other than Allah) responds to the desperate one when he calls upon Him (Al-Naml, 27: 62).

And ask for forgiveness, for your sin, and for the believing men and the believing women (Muhammed, 47: 19).

Our Lord, forgive me, my parents, and the believers, the Day the account (reckoning) is established (Ibrahim, 14: 41).

Second, on the Day of Judgment, people will be judged by their deeds, even as small as a dust particle, good or bad, as mentioned in verses 99: 6-8.

يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لَّيْرًا أَعْمَالُهُمْ ﴿٦﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ حَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾ (الزلزلة ، 99: 6-8).

That Day, the people will depart separated (into categories) to be shown (the result of) their deeds. (6) So whoever does an atom's weight of good will see it, (7) And whoever does an atom's weight of evil will see it. (8) (Al-Zalzala, 99: 6-8).

Third, humans are capable to choose between right and wrong:

God's trust in His human creation to be His caliphs, representing Him on Earth, was based on His knowledge of them as being capable to choose between right and wrong.

Thus, humans have the characteristic of choice between obedience and disobedience, making their own decisions, unlike angels, who are obedient to their Creator by creation, as stated in Verse 66: 6.

عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (التَّحْرِيم ، 66: 6).

... over (the Hellfire) are (appointed) angels, harsh and severe (in their strength); they do not disobey Allah in what He commands them but do what they are commanded (Al-Ta'hreem, 66: 6).

Allah, praise to Him, wanted to enjoy seeing his human creation obey Him and observe His commands by choice. When He told His angels that He would make humans His caliphs on Earth, they were surprised because of their knowledge of human corruption and blood-shedding (violence). But Allah, praise to Him, answered them saying that He knew what they did not know, as stated in Verse 2:30.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (البقرة ، 2: 30).

And when your Lord said to the angels: "I am making a caliph (successor) on the Earth." They said: "Are You making therein one who corrupts it and sheds blood, while we hymn Your praise and sanctify You?" He said: "Surely, I know that which you do not know" (Al-Baqara, 2: 30).

He knew that as some humans may choose to corrupt and shed blood, others will choose to obey His commands and do good deeds to themselves, to others, and to their Planet. Humans are born with the characteristic of being able to identify what's right and what's wrong. They are also born with the ability to choose which of the two paths they are going to follow. This freedom of choice is inherent, not learned. It is part of the original DNA software inscribed in them by their Creator, Who has praised those who keep the soul (self) pure and warned those who corrupt it, as stated in verses 76: 3, 90: 10, and 91: 7-10.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا (الإنسان ، 76: 3).

وَهَدَيْنَاهُ النَّجْدَيْنِ (البلد ، 90: 10).

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَن دَسَّاهَا ﴿١٠﴾ (الشمس ، 91: 7-10).

We guided him (the human being) to the path (of choice, to see if he chooses to be) either grateful or disbelieving (Al-Insan, 76: 3).

And (We) have shown him the two ways? (Al-Balad, 90: 10).

And by the (human) self (soul) and how He fashioned it, (7) And inspired it to (to know the paths of) disobedience and piety. (8) Truly, whoever keeps it pure will succeed, (9) And truly whoever corrupts it will fail (10) (Al-Shams, 91: 7-10).

Fourth, people's deeds are recorded, to be the bases for judgment in the hereafter:

The deeds people choose to do, during their first life on Earth, are written and recorded, to be the bases for judgment in the hereafter. On the Day of Judgment, people will be presented with two different numbered books, recording their deeds. These are Sijjeen for wrong doers, and 'Iliyyeen for good doers, as mentioned in verses 83: 7-9 and 83: 18-20.

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾ كِتَابٌ مَّرْقُومٌ ﴿٩﴾ (المطففين ، 83: 7-9).

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَابٌ مَّرْقُومٌ ﴿٢٠﴾ (المطففين ، 83: 18-20).

No! Indeed, the book (record) of the wicked is in sijjeen. (7) And what do you think is sijjeen? (8) It is a numbered book (record) (9) (Al-Muṭaffifeen, 83: 7-9).

No! Indeed, the book (record) of the righteous is in 'Iliyyeen. (18) And what do you think is 'Iliyyoon ('Ilyyeen)? (19) It is a numbered book (record) (20) (Al-Muṭaffifeen, 83: 18-20).

Fifth, God's Messengers told people to act on their ability to do good deeds:

Because the human self (part of the soul) is equipped with the ability to differentiate between good and evil, life is a test for people about whether they will do good or bad, as stated in Verse 67: 2. Allah, praise to Him, sent His messengers to tell people to act on this ability and do good deeds during their first life on Earth. Then, people will be rewarded for their good deeds or punished for their bad deeds in the hereafter, as stated in verses 17: 15 and 4: 165.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ (الملك ، 67: 2).

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا (الإسراء ، 17: 15).

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (النساء ، 4: 165).

He, Who created Death and Life, to test you, (seeing) who amongst you is best in deed, and He is the Exalted, the Forgiving (Al-Mulk, 67: 2).

We are not punishing (a group of people) until We send a Messenger (to warn them) (Al-Isra, 17: 15).

Messengers, who gave good news as well as warning, in order for people not to have an argument on Allah after the Messengers, and Allah is Exalted, Wise (Al-Nissa, 4:165).

Middle Ground in Choice and Predestination

The relationship between human choice and God's will or influence, on basis of His precise measurement (predestination) has been a subject for discussion and research since the early years of Islam. The common view about this relationship is that humans have the freedom of choice on the matters they are capable to handle in this life, as Allah does not require from a person to do something beyond his/her ability (2: 286). However, there is an agreement that Allah has His own evaluation of things and His own will to act independently from what people can do. This includes His omniscient knowledge, which precedes the occurrence of events and their results (65: 12), and His intervention, if He wills, to help those who seek His support (2: 186, 40: 60), or to punish those who reject faith in Him and spread corruption on Earth (2: 205, 41: 13).

Because people do not know anything about God's evaluation of things and His intervention for or against them, then the best they can do is to follow His commands and avoid His prohibitions. When they do that, they pass His test, which enables them to enjoy happiness in this life, and an everlasting life in His Paradise, in the hereafter.

Thus, the middle-ground approach in discussing this topic agrees on the human choice and responsibility towards things which humans can do. At the same time, it agrees on the acceptance of God's predestination, as represented by His "[Precise Measurement and His Just Decree \(Al-Qadar Wal Qadha\)](#)," as discussed in Chapter 25. ⁷⁸

The Prophet, peace and blessings of Allah be upon him (pbuh), addressed the issue, opting for choice and human initiative, which does not contradict with God's predestination (Al-Qadar and Al-Qadha).

One of the Prophet's companions asked him once: O Messenger of Allah! We use incantations, medicine, and other means to treat sickness and avoid it. Do these things change what God predestined? The Prophet's answer was: "These things are also God's predestination (Qadar)." ⁷⁹

In another 'Hadith narrated by Companion Abu Hurayrah, may Allah be pleased with him, the Prophet (pbuh) urged believers to take initiatives and be strong in pursuing what benefits them in this life, while asking for God's assistance, which does not contradict with God's omniscient knowledge, His will, and His intervention.

He said: "The strong believer is better and more beloved by Allah than the weak believer, with goodness in both. Be vigilant in pursuing what benefits you, ask for God's assistance, and do not be helpless (doing nothing). If something wrong happens to you, do not say I wish if I did this or that, then things could have been different. Instead, say that Allah has measured and did what He willed. Looking back and regretting what you did opens the door for the Shaytan (Satan)." ⁸⁰

Further, the Companion Abu 'Ubayda Bin Al-Jarra'h, asked Caliph Omar, mAbpwt both, about the issue of predestination and the answer was the same as given by the Prophet, pbuh. The Caliph intended to travel to Bilad Al-Sham (now Syria, Lebanon, Palestine, and Jordan) with a group of the Companions. After they had actually left the Capital of the Islamic State, Medina, they received news that there was an epidemic spreading there.

In response to that news, Omar decided to go back to Medina. When he announced his decision, Abu 'Ubayda asked him: "O Prince of the Believers! Are you running away from Qadarullah (God's measurement, or predestination)?" Then, Omar answered him promptly: "Yes, we run from God's predestination to God's predestination." His opinion was supported by Companion Abdul Ra'hman Bin 'Awf, who told him of a 'Hadith, in which the Prophet said: "If you hear about an epidemic in a territory, do not enter it; and if it happens in your territory, do not leave, to escape it." ⁸¹

Finally, the famous Sufi Abdul Qader Al-Jilani had a very succinct treatment of the issue, which was related by Ibn Taymiya and Ibn Al-Qayyim in a book titled "Fetou'h Al-Ghayb" (Openings of the Unseen), may Allah reward all of them. Al-Jilani said: "The real man does not surrender to the predestination. Rather, he struggles with the predestination by the predestination." ⁸²

By the end of the first Hijri century, some groups of scholars, such as Al-Qadariya and its opposite Al-Jabriya, went astray from the Sunni majority, in arguing for a total human choice without God's influence or foreknowledge to a total Divine influence, without any choice for humans. Both arguments are extremes and have been rejected by the majority of Muslim scholars ever since they emerged.

Some proponents of Al-Qadariya wrongly argued that God, praise to Him, predestined and willed (qaddara wa Qadhā) the good and the bad for humans, such as their sins, like infidelity and disobedience to Him.

Others went to the other extreme wrongly arguing that humans are capable of everything, and they are totally independent from God. Therefore, humans control their own destiny (qadar).

Al-Jabriya went extremely further than the first group of Al-Qadariya arguing wrongly that a human being is "forced" (mujbar) to carry out God's predestined script, without any will of his/her own.

Both arguments represented views of the "self-Isolated" (Mu'atazila) groups, whose ultimate conclusions contradict with the essence of the Islamic teachings, as expressed in the Holy Quran, which emphasize human choice and responsibility in this life, and consequently reward or punishment in the hereafter. However, Islamic teachings require acceptance and recognition of God's precise measurement and His just decree and discretion (Al-Qadar Wal Qadhā). ⁸³

Verses about the Relationship between Human Choice and God's Influence (by Decree or Intervention)

There are many verses in the Holy Quran about the relationship between the human freedom of choice and God's influence (by decree or intervention). This relationship can be summarized in that those who show willingness to be good, do good deeds, ask for God's guidance, and seek for His assistance, will be guided and assisted in this life, and rewarded by Him in the hereafter. However, those who show willingness to be bad, do wrong, or believe that they are completely independent from God, and neither seek for His guidance nor for His assistance, will be misguided in this life and punished in the hereafter .

This is demonstrated in verse 14: 27 about guidance to believers and misguidance to transgressors, verse 40: 34 about misguidance to transgressors and skeptics of God, verse 40: 74 about misguidance to disbelievers, verse 47: 1 about misguidance to disbelievers who avert people from the way of Allah, verse 47: 2 about guidance to believers who do good deeds, verse 11: 15 about initiatives in this lower life, verses 81: 28-29 about the human will and God's will, verses 92: 5-10 about rewarding believers who give charity and punishing the miserly disbelievers, verses 74: 55-56 about the human will to acknowledge and worship God and His will concerning that, verse 4: 78 about good or bad things which may happen to people, and verse 7: 28 about that Allah does not command committing lewdness. To the contrary, He forbids it, as mentioned in verse 16: 90.

يُنَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ (إبراهيم ، 14 : 27).

Allah keeps firm those who believe, with the firm word, in the lower life and in the Hereafter. And Allah sends astray (misguides) the transgressors (wrongdoers). And Allah does what He wills (Ibrahim, 14: 27).

كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ (غافر ، 40 : 34).

Thus, Allah sends astray (misguides) whoever is excessive in transgression and skeptic (about Him) (Ghafir, 40: 34).

كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ (غافر ، 40 : 74).

Thus, Allah sends astray (misguides) the disbelievers (Ghafir, 40: 74).

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ (محمد ، 47 : 1).

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ (محمد ، 47 : 2).

Those who disbelieve and avert (people) from the way of Allah - He will misguide (waste) their deeds (Muhammed, 47: 1).

And those, who believe and do righteous deeds and believe in what has been sent down upon Muhammad - and it is the truth from their Lord, He will remove from them their misdeeds and amend their condition (Muhammed, 47: 2).

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ (هود ، 11 : 15).

Whoever wants the lower life (this world) and its glitter, We shall allow them to complete their deeds in it, without diminution (Hood, 11: 15).

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَوِيَمَ (28) وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ (التكوير ، 81 : 28-29).

To whoever among you who wills to go straight (Al-Takweer, 81: 28).

And you do not will, except what Allah wills, the Lord of the Worlds (Al-Takweer, 81: 29).

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَى ﴿٦﴾ فَسَنُيَسِّرُهُ لِلْيُسْرَى ﴿٧﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَى ﴿٩﴾ فَسَنُيَسِّرُهُ لِلْعُسْرَى ﴿١٠﴾ (الليل ، 92 : 5-10).

So, he who gives (in charity) and fears (Allah), (5) And believes in Allah and His promises, (6) We will indeed make smooth for him the path to Bliss. (7) But he who is a greedy miser and thinks himself self-sufficient, (8) And disbelieves in Allah and His promises, (9) We will indeed make smooth for him the path to Misery; (10) (Al-Layl, 92: 5-10).

فَمَنْ شَاءَ ذَكَرَهُ (المدثر ، 74 : 55).

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ النَّقْوَى وَأَهْلُ الْمَغْفِرَةِ (المدثر ، 74: 56).

Whoever wills, may heed (in remembrance) to it (to the Holy Quran) (Al-Muddathir, 74: 55).

But they will not heed except as Allah wills. He is the Lord of Piety and the Lord of Forgiveness" (Al-Muddathir, 74: 56).

وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا (النساء ، 4: 78).

If a good thing befalls them, they say: "This is from Allah" but if a bad thing befalls them, they say: "This is from you" (O Prophet). Say (to them): "All (things are) from Allah." Why do these people barely understand a talk (an issue like this)? (Al-Nissa, 4: 78).

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (الأعراف ، 7: 28).

When they commit lewdness (a big sin), they say: "We found our fathers doing so," and "Allah commanded us to do it." Say: "Allah does not command committing lewdness. Do you say about Allah what you do not know? (Al-A'raf, 7: 28).

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (النحل ، 16: 90).

Indeed, Allah commands justice, good conduct, and giving to relatives. And (He) forbids immorality (big sins), bad conduct, and injustice (oppression). He admonishes you that you may remember (Al-Na'hl, 16: 90).

صدق الله العظيم

Allah, Almighty, has told the truth.

Conclusion

A direct answer to the question included in the title of this chapter is that humans are not slaves, who are forced to believe in their Creator, or disbelieve in Him. To the contrary, they are equipped with the ability to choose between belief and disbelief, as well as between the right and wrong in their decisions and deeds. However, there are limitations to their freedom of choice, represented by things beyond their control or reach. Consequently, they are only held accountable, by God and by each other, for their decisions and deeds in the matters which they can influence or control.

Allah, praise to Him, has willed for humans to be free in making their choices, in their relationship with their physical and social environments, and in their relationship with Him. That is why He, praise to Him, has accepted the request of Iblis (Shaytan, Satan, the devil) to give him a chance to prove that humans do not deserve God's trust in them, to be His good caliphs on Earth. However, He promised to punish both the Shaytan and those humans who choose to follow him, causing harm to themselves, to others, and to Earth.

God's acceptance of the Iblis request was on the basis of His foreknowledge that some humans are going to worship Him out of love, obedience, and choice. That is why He refers to them in the Holy Quran as His "worshippers," who are going to be rewarded by leading an everlasting life in Paradise. He also warned those who choose to disobey Him with punishment in the Hell Fire.

If Allah, praise to Him, has willed for humans to be forced "slaves," without freedom or choice, they would have been so. If this was His will, then these "slaves" would not be capable of disobedience or of wrongdoing, and consequently, there would be no need for a Last Day, or for Reckoning, or for Judgment.

Because Allah, the Creator, praise to Him, has willed that humans should have freedom of choice, slavery is a form of great disobedience to His will. It is the highest form of abomination, as it deprives humans the freedom of choice that the Creator gave to them.

The Holy Quran refers to people generally, and to believers in particular, as "worshippers" ('ibad), or other forms of the adjective, because of their capability to worship Him. Only five verses of the Holy Quran refer to people as "slaves" ('abeed), in the plural form. However, all of these five verses refer to those people as self-oppressors because of rejecting God's messages to humanity. These are slaves to their arrogance, ignorance, pride, stubbornness, and misguidance.

The freedom of choice that Allah, praise to Him, has given to humans is an essential part of testing them, during their lower (first) life on Earth. Therefore, it is taken away from them on the Day of Resurrection and Reckoning. On that Day, a person will appear before his/her Creator as a helpless and powerless "slave," as stated in Verse 19: 93.

Following God's teachings, as revealed in the verses of the Holy Quran, the Messenger of Allah, Muhammed, pbuh, his Companions, and the overwhelming majority of Islamic scholars urged people to work hard and take initiatives in pursuing what benefits them in this life, as long as they observe God's teachings and commands. They should do that without hesitation, because their freedom of choice and their actions are also part of God's omniscient knowledge, and consequently, His will and His decree (qadar).

Finally, the translators of the mentioned seventeen translations of the Holy Quran did their best to convey the message of God from its authentic Arabic text to English readers worldwide, may Allah reward them for their efforts. However, it is clear that almost all of them, except Qaribullah and Darwish, are far from being accurate in their translations, as discussed above.

The solution is a better and an institutionalized way to translate the Holy Quran from Arabic to English and other languages. This should be conducted by a Committee of Muslim Scholars, consisting of scholars of the Quran and the Sunnah, who are proficient in Arabic, as well as natural scientists and social scientists. Such a committee is going to provide much more accurate translations than the current individual efforts, as it provides translations with linguistic and scientific interpretations for the verses of the Holy Quran.

It's time to provide billions of people on Earth with the Word of God, translated much more accurately by experts from various sciences than the individual efforts of current translators, may Allah reward them all for their great efforts. This is an invitation by this author to anyone who is involved in the interpretation and translation of the Holy Quran to participate in the effort of the establishment of such a Committee.

Chapter 8

The Relationship Between the Spiritual and Physical Aspects of Islamic Teachings

العلاقة ما بين النواحي الروحية والجسدية في التعاليم الإسلامية

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with God from the Stoned Shaytan (Satan)
In the Name of Allah, the Beneficent, the Merciful

Introduction

Allah, praise to Him, started the creation of life on Earth. Then, he left it to evolve, as a result of adaptation to different environments, with His intervention to improve His creation, every now and then, as He wills.

The first creation passed through five main stages, which included starting life in the cell, fashioning in the right proportions, walking on two legs, imaging, and blowing of God's Spirit. The second creation is in the womb, which also includes the five stages of the fertilized egg, leech, lump, bones, and muscles, as discussed in Chapter 4, particularly in Endnotes 6, 7, and 8.

This Chapter is a continuation of previous chapters but with more focus on the fifth stage of creation, the blowing of God's Spirit in human beings, which enabled them to accept the mandate of caliphate they were honored with. This stage is particularly characterized by the human ability of distinguishing between good and evil, as well as the freedom of making decisions about these two paths.

On the basis of the topics which has been discussed in the previous chapters, it is possible to say that every living being on Earth is composed of a material body and a soul, in comparison with the non-living things, such as rocks, which are composed of material substance only.

The **soul** of living beings on Earth is located in the brain, which is the center of command and control over the body organs. As a result of observing the main functions of the brain, it can be inferred that the soul is composed, at least, of three main interrelated components.

The first component of the soul represents the inherent original software of **life**, which God, the Eternally Living, the Originator, installed into the first cell, which then evolved into various life forms. The original software of life has become the logistical command and control center, which is charged with the automatic functioning of the body organs.

The second component of the soul is represented by the **mind** software, which enables the living organism to collect information for its own benefit. In doing so, it depends on the normal functionality of the original software of life. Thus, the mind is the entire body of knowledge an organism receives in its entire life, through its senses and through synthetic analysis of the acquired knowledge.

The third component of the soul is represented by the morality software, which God blew from His Spirit in humans, thus distinguishing them from other organisms, as pointed in Chapter 4. It enables humans to create the **moral self** (personality), through the interaction with others, as well as through successive decision-making and analyses, on the basis of the mentally acquired knowledge. Two major ideal types of the human "self" have been identified for thousands of years, which are the good and the evil types. However, logically speaking, a spectrum of possibilities lies between the two types.

This means that the body internal and external organs are controlled by the inherent life software and that the mind is charged with data collection and processing in all organisms. For humans, the self is the climax of the spiritual side of their existence. It's charged with the decision-making, not only about what benefits them, but also about what's right and wrong in their life.

Thus, the physical aspects of the human existence are not only inseparable from its spiritual aspects, but they are also subordinate to them, as demonstrated in the following examples of the Islamic teachings.

The Five Main Mandated Islamic Ways of Worship:

Islamic teachings have their own spiritual and physical aspects, both of which are necessary for understanding Islam, God's message of guidance to humanity. If Muslims focus on one aspect only, there would be impairment in understanding their religion.

The spiritual and the physical aspects of the Islamic teachings are inseparable, whether these are related to the daily-life interactions with people and the environment, or to performing the five mandated ways of worshipping Allah ('ibadat): the proclamation of faith, performing prayers, giving zakat (charity), fasting the month of Ramadhan, and making the haj (pilgrimage), for those who are able to do it. ⁸⁴

1. For example, Muslims cannot keep their faith as a secret, unless there is a serious danger threatening their life. Proclaiming openly and publicly that they are Muslims has many benefits to them, other Muslims, and the community they are living in. It is an announcement that the speaker is going to abide by a set of rules, which guide his/her behavior to the betterment of humanity.

When they proclaim publicly that there is no other God than Allah and Muhammed is His messenger, they are saying that they are not here, in this life, by accident. There is a Creator, Who has created the Universe, and He is in charge of it. They also say that they believe in the guidance the Messenger of Allah brought to humanity: The Holy Quran and the Sunna. Thus, the **proclamation of faith** is not just uttering spoken words. It is an association of these words with deeper meanings, which influence our life. ⁸⁵

2. When Muslims make **wudhou'** (washing) before performing prayers, it includes physical acts but with spiritual meanings. Washing your hands, mouth, nose, face, arms, ears, hair, and feet, five times a day, aims at cleanliness. This is the essence of the wudhou' requirement. Allah, praise to Him, has required these physical acts, not as meaningless rituals, but to lead to a deeper meaning, cleanliness. He wants humans to be clean and healthy. ⁸⁶

The five Islamic **prayers** (dawn, noon, mid-after-noon, sunset, and dusk) are all physical acts of standing, bowing, kneeling, prostrating, and sitting down on the ground. These prayer movements are performed in a certain way taught to Muslims by the Messenger of Allah, Muhammed, pbuh. ⁸⁷

These movements, performed five times a day, constitute a physical daily exercise activity, contributing to the welfare and well-being of the human body. Bowing down (rukou'), for example, benefits the back muscles and the backbone, which are stretched to relieve them from the pressure formed as a result of sitting or standing, for long hours every day. Prostration (sujood) provides the brain with bigger quantities of blood, with more oxygen and nutrients, than otherwise. It also relieves the brain from the electromagnetic waves, which we get from the air and from the electric and electronic devices we use throughout the day. Finally, sitting down allows thigh and leg muscles, ligaments, and tendons to be stretched, thus becoming more flexible and healthier.

At the same time, each one of the prayer movements also involves spiritual aspects, represented by contemplation and thinking about the meaning of the verses of the Holy Quran and the words of praise to Allah, which are recited in each prayer movement. These acts of contemplation and thinking have tremendous benefits in terms of creating and maintaining internal mental peace for the worshipper. More important is that the five prayers keep the worshippers in a continuous contact with their Creator, which influences their behavior positively, strengthens the human self, and contributes to its well-being in this life and the hereafter. Finally, performing the prayers is a great opportunity for calling on Allah, to ask Him for whatever a person may need, particularly during prostration, as recommended by the Prophet, pbuh. ⁸⁸

3. The third mandated Islamic way of worship is **Zakat** (charity). This is a form of assistance to the poor in society. It is, at least, 2.5 percent of a person's annual savings. This is an Islamic act of worshipping God through giving away a small part of what He has given to a person, for the benefit of those mentioned in the Holy Quran. If we think about the physical act of giving alone, it may not be understood, as it contradicts with the human nature, which attempts to maximize the potential for survival by amassing as much wealth as possible, to help achieve that goal. However, when we think about the meanings (the spiritual aspects) associated with it, it can be perfectly understood.

Giving zakat (charity) spreads love, compassion, and mercy in society. It is a practical application of social solidarity. Without it, the poor will be left alone to fend for themselves, which creates feelings of injustice and may lead to instability in society. Conversely, Zakat represents a constructive social interaction, in which recipients feel that there are those who give them a hand and help them in society. Thus, love and compassion spread among people, instead of the harmful negative feelings.

Zakat also means that the wealth of a person may not be the result of his or her work alone. A lot of wealth is inherited directly from parents or relatives. It may also be inherited indirectly because of one's gender, race, ethnicity, national origin, or citizenship status. Moreover, people receive more indirect wealth, in the form of public spending, in such areas as education, health care, roads, and security services. Consequently, they should think of the wealth they have as a gift from Allah, the Ultimate Giver, Who expects them to give part of it, as a "known right," to those who are the less fortunate, in the area of the accumulation of wealth, as stated in verse 24 of Surat Al-Ma'arij (Chapter 70) of the Holy Quran.

Finally, Zakat means purification, in Arabic. Thus, giving assistance to the poor and the needy purifies the self of the giver and makes him/her a purer (better) person, which brings more happiness to him/her, just like the happiness people feel when they assist and care for their children. ⁸⁹

4. The fourth mandated Islamic way of worship is **fasting** during the month of **Ramadhan**. This means that Muslims abstain from eating, drinking, smoking, and sexual intercourse during the daytime. This extends from about one hour before the Sun rises until the Sun sets. ⁹⁰

Without proper understanding of Islam, fasting will be an act of starving and tormenting people. In fact, it has so many benefits both to the human body and the human self.

Physically, it strengthens the body through getting rid of unnecessarily gained fats throughout the year. If people fast properly, by doing the same daily activities and eating food normally at the end of the fasting day, they are more likely to lose weight. It has become a fact that losing weight is prescribed by medical doctors as a medication for and prevention of many diseases. It keeps people healthy and looking good.

Fasting is also beneficial for the digestive system organs, like the stomach and the intestines, which are bombarded for many hours every day with a lot of food to process and digest. Fasting the month of Ramadhān gives these organs a break, which rejuvenates them and makes them healthier. Moreover, the body gets rid of unhealthy cells by denying them nutrients, as priority goes to the healthy cells first.

Spiritually, fasting leads to contemplation about hunger and hungry people in a person's community and around the world. That's why Muslims are most generous in Ramadhān. It leads to giving charity and other acts of support to the needy, and to social solidarity with the poor.

Finally, fasting is training for the self to control body desires and resist the temptation for indulgence in food. Moreover, the strength gained by the self enables it to resist other desires like taking advantage of or controlling others, which are prevalent in our planet at this time.

For all these great physical and spiritual benefits, Muslims around the world end the month of Ramadhān by 'Eidul Fitr, which is a celebration of breaking the fast. It's observed by a collective prayer, in which all men, women, and children in the community participate. Then, people enjoy special meals and visit relatives and friends.

5. The fifth mandated Islamic way of worship is the pilgrimage, **Haj**, to Makkah, at least once in a person's lifetime, if he/she is capable of doing that. This is a visit to the first House of Allah on Earth. There, about three million Muslims gather to confirm their faith as well as to remember and act out the story of the Messenger of Allah Ibrahim (Abraham), when he left his son, Ismail, and his wife Hajar (Hagger), there (Peace be upon all of them). Then, when Ismail grew older, his father Ibrahim came to slaughter him in obedience to God, Who was just testing him. They passed the test, and Ibrahim was given a sheep to slaughter instead of his son. Then, the two of them rebuilt Al-Ka'bah, the House of the Lord, and thus the most sacred place of worship for Muslims on Earth. ⁹¹

The Haj act of worshipping Allah, praise to Him, involves physical as well as spiritual aspects. It requires a lot of walking between the House of the Lord and other holy Makkah areas, like Mina, Arafat, and Muzdalifah, as well as making Tawaf (circling) around Al-Ka'bah and Sa'y (fast walking or running) between Al-Safa and Al-Marwa.

Because it requires physical strength and financial capabilities (travel and lodging expenses), it has been prescribed only on those who are capable to do it, once in a person's lifetime.

Haj also includes slaughtering an animal and feeding it to the poor. Millions of animals are killed in Makkah then shipped to the poor around the world, every year. It is a direct benefit to the poor but also gives happiness to the pilgrims, as givers.

Spiritually, pilgrims returning from Makkah describe a great feeling of happiness, as their pilgrimage becomes the climax of their spiritual journey in this life. They feel completed and accomplished, which gives them a feeling of content about their existence on this planet. Thus, the pilgrimage to Makkah contributes to spreading happiness and peace around the world.

For the rest of Muslims around the world, the Haj days are observed by contemplating about the meanings of this way of worship ('ibada), by fasting the day of Arafah, and by celebrating 'Eidul Adh'ha, in commemoration of the story of the sacrifice. It is a great day of expressing appreciation to their Creator, for all of His blessings, particularly of having good families and prosperous communities.

Examples from Daily-Life Interactions

The Holy Quran and the Sunna (teachings of the Prophet) guide Muslims in their daily life interactions with people and the environment. In every teaching of Islam, the physical aspects cannot be separated from the spiritual aspects of what Muslims are supposed to do.

Without proper understanding for this inseparability between the physical and the spiritual aspects of the teachings, some people may get lost or may start exaggerating the physical act, which takes them away from the meaning of the teaching. Here are some daily-life examples about the relationship between the two aspects.

On Fridays, Muslims are instructed to take a shower, particularly after sexual intercourse, clean their teeth, put on the best clothes they have, and not to eat onions or garlic before coming to the mosque for the weekly collective prayers.

Once in the mosque, Muslims are also instructed to complete the first lines. When they stand for prayers, they need to be connected to each other, leaving no empty spaces between them.

Muslims are also instructed not to be arrogant or bragging in their words, actions, attitudes, or even in their clothing.

Whenever women go out of their homes, they are instructed to cover their body, as their beauty should be only shown to their husbands. At home, they can take off some of their clothes in the presence of members of their immediate families (father, mother, brother, sister, uncles, aunts, nieces and nephews). ⁹²

Explanation

Why are Muslims instructed to take a shower, clean their teeth, put on the best clothes they have, and not to eat onions or garlic before coming to the mosque for the weekly collective prayers?

All these teachings lead to benefits for them as individuals and as groups but also there are deeper meanings beyond any physical act, which may lead to benefits to the individual, to other people involved in the interaction, and to society at large.

The rationale behind the divine command, for Muslims to perform congregational (collective) prayers on Fridays, is that He wants them to gather for His worship in the masjid, where they listen to the sermon (khutbah), as a weekly lesson, which educates them about their religion. In addition, Friday gatherings enable them to know each other and cooperate in doing good deeds, which benefit them on the individual, community, and societal levels.

The Prophet, pbuh, emphasized that the **attentive listening to the sermon** (khutbah) is a main goal of attending the Friday congregational prayer at the masjid. That's why he forbade any talk by worshippers while the imam is giving the sermon. He also mentioned that God's rewards for worshippers increase by the early coming to the masjid, before the start of the sermon. ⁹³

Taking a **bath (showering)** is cleanliness. It benefits the body by removing the sweat and dust. However, it benefits other people in the Mosque, who are sitting close to each other. A shower removes the smelling

of human odors that may not be pleasant to others. Most importantly is that worshippers need to be clean, as they speak to their Creator, while they pray to Him. ⁹⁴

Putting on clean and good **clothes** also benefits the person by feeling good and benefits other people who like to interact with clean people in pleasant contexts. What matters is the cleanliness of clothes, not the colors, as the Messenger of Allah, pbuh, put on different colors of clothes, like white, red, yellow, and green. He also put on green and black headdresses. ⁹⁵

The Prophet, pbuh, also taught that worshippers need to **clean their teeth** before performing every prayer, using a toothbrush-like plant root (miswak). This is an application of the overall Islamic principle of cleanliness, which means that, in our time, people need to use the best available means to achieve this goal, such as toothbrushing, mouth washing, and flossing.

Eating **onions and garlic** before going to the mosque may leave particles of these foods sticking to the mouth of the person who eats them. Thus, the smelling may harm other people in the mosque, who may be sensitive to these smells. Then, the teaching here for Muslims is to be careful not to do anything that may cause harm or discomfort to others. This can be generalized to other foods or other odors. ⁹⁶

Why are Muslims instructed to **complete the first lines** when they stand for prayers? If not, then you may find them scattered irregularly in the Mosque, which is inefficient use of the space, to say the least. Also, being in lines, they become closer to the imam, hearing him clearly. ⁹⁷

Muslims are also instructed not to be arrogant or bragging in their words, acts, attitudes, or even in their clothing. At the time of revelation, people who had long gowns reaching the ground were described as arrogant or bragging, as poor people had less expensive, **short gowns**. ⁹⁸

If you take it literally, all Muslims should have shorter pants or gowns (Thawb), but this is not what the Messenger of Allah, pbuh, wanted Muslims to do. Today, pants and gowns come in various lengths but are sold for the same price. So, the length of your pants does not correlate with wealth or poverty and consequently with humility or arrogance.

This way, we can understand why the Messenger of Allah, pbuh, instructed Muslim men not to wear **golden ornaments or silk-made clothes**. The goal is that these are used by women for beauty purposes, something men should not try to emulate. ⁹⁹

Finally, whenever **women** go out of their homes, they are instructed to **cover their body**, as their beauty should be only shown to their husbands. At home, they can take off some of their clothes in the presence of members of their immediate families (father, mother, brother, sister, uncles, aunts, nieces, and nephews).

¹⁰⁰ There is a deep meaning here. It's not an attempt to control women. It's a true understanding of the human nature. If followed properly, society will avoid a lot of the problems it faces unnecessarily. It is natural for men to be looking at women but if they see them covered decently, they usually deal with them with respect. Thus, the Islamic teaching for women to wear decent clothing, when they are outside of their homes, is for their own protection and well-being.

Conclusion

Allah, praise to him, has bestowed on humans the gifts of life, knowledge acquisition, and morality, through installing the software of life, mind, and self in them. Using these gifts wisely enables us to understand the

meanings of what we do, what is happening around us, and consequently be happy in this life and in the hereafter.

When we think about the Islamic teachings with this perspective, we can see that these are not meaningless rituals. To the contrary, Islamic teachings make perfect sense, as they guide our daily interactions, for our well-being as individuals, communities, and societies. Following them properly requires thinking about the deeper meanings and goals which are associated with them. However, without such thinking, we may go astray, away from what Allah, praise to Him, wants us to understand and do, for our benefit here and in the hereafter.

Chapter 9

Spirit, Soul, Mind, Self, and Happiness, from an Islamic Perspective

الرُّوحُ وَالْعَقْلُ وَالنَّفْسُ وَالسَّعَادَةُ ، مِنْ مَنظُورٍ إِسْلَامِيٍّ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with God from the Stoned Shaytan (Satan)
In the Name of Allah, the Beneficent, the Merciful

Introduction

The concepts of Spirit, soul, mind, self, and happiness are closely related in the Holy Quran. This Chapter attempts to explain some meanings, which are associated with these concepts, their interconnectedness, and their relevance to Islamic teachings in general.

Whenever the word Spirit (roo'h, رُوح) is mentioned in the Holy Quran, it refers to a characteristic of God, praise to Him, and to Jibril, peace to him. However, it is the source of the human soul, which includes the capabilities of the human existence (**life**), acquisition of knowledge (the **mind**), and morality (the **self**, nafs, نَفْس), as discussed before in this book. ¹⁰¹

While we, as humans, have started to understand the relationship between the human brain and the mind it incubates, we know very little about the Spirit, as we learn from the Holy Quran: ¹⁰²

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۗ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا (الإسراء ، 17: 85)

And they ask you about the soul. Say, "The soul is of the affair of my Lord. And you (humans) have not been given of knowledge (about it) except a little" (Al-Issra, 17: 85).

Scientists of our time have been able to clone animals. This has made it easier for people to believe that the All-Knowledgeable Creator, praise to Him, is capable of resurrecting (cloning) the human body on the

Last Day. However, for Reckoning and Judgment to happen on that Day, the human soul has to return to its body.

The current information revolution has demonstrated that information can be captured in compacted disks (CDs), mobile audio-visual drives and devices, as well as computer hard drives and smart phones. Then, it can be transferred through space (from Earth to satellites orbiting our planet, then back to Earth, to be captured back by various devices). However, humans have neither been capable of transferring information directly from the human brain nor to it.

This is the sphere of Allah (God), praise to Him, so far. At the time of death, He sends His angels to take the human soul. They transfer it from the brain to the *barzakh*, which is a place where it is kept until the Last Day, on which the human body will be resurrected. Then, it will be paired with its soul, as we are told in the Holy Quran: ¹⁰³

وَإِذَا النُّفُوسُ رُوِّجَتْ (التكوير ، 81 :7).

And when the souls are paired (Al-Takweer, 81: 7).

Faith and Happiness

Those who truly believe in Allah and in His ability to resurrect them for reckoning, on the Last Day, would behave in a good way during their first lifetime on Earth. This includes doing good deeds, being patient, and showing contentment, which is the "good life," mentioned in the following verse of the Holy Quran:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ (النحل ، 16 :97).

Whoever does good deeds, whether male or female, while being a believer - We will surely cause him (or her) to live a **good life**, and We will surely give them their reward (in the Hereafter) according to the best of what they used to do (Al-Na'hl, 16: 97).

Believers will also enjoy the everlasting happiness in Paradise, which their Lord promised them with, and were given glad tidings about, as follows:

وَأَمَّا الَّذِينَ سَعَدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْدُوذٍ (هود ، 11 :108).

And for those who will be happy, they will be in the Paradise, everlasting therein, as long as the heavens and the Earth last, except as your Lord wills, an extended gift (108) (Hood, 11: 108).

Conversely, those who do not believe in God and the Day of Reckoning may act in an evil or a bad way during their lifetime on Earth. As a result, they will be punished by not living in peace and happiness in this life and by being punished in the Hellfire in the hereafter, as we read in Verse 3: 56 as well as in Verses 20: 124-127 and in Verses 11: 105-107 of the Holy Quran.

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِّن نَّاصِرِينَ (آل عمران ، 3 :56).

And as for those who disbelieved, I will punish them with a **severe punishment in this lower life and the Hereafter**, and they will have no helpers" (Al-Imran, 3: 56).

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴿١٢٦﴾ وَكَذَلِكَ نُجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٢٧﴾ (طه ، 20 : 124-127).

And whoever turns away from My remembrance - indeed, he will have a **depressed life**, and We will gather him (with others) on the Day of Rising (Resurrection) blind." (124)

He will say, "My Lord, why have you brought me to the gathering blind while I was (during my first life) seeing?" (125)

(Allah) will say, "Thus, Our signs came to you, and you forgot them; and thus, you will this Day be forgotten." (126)

And thus, We will recompense he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring (127) (Ta-Ha, 20: 124-127).

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا الَّذِينَ شَفَعُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾ (هود ، 11 : 107-105).

The Day it comes, no nafs (self) will speak except by His permission. And among them will be the **wretched** and the **happy** (105).

As for those who will be wretched, they will be in the Fire. For them therein is exhaling and inhaling (106).

(They will be) everlasting therein as long as the heavens and the Earth last, except what your Lord wills. Indeed, your Lord is a doer of what He wants (107) (Hood, 11: 105-107).

If we think about God's commands, we will find them aiming at people's good and their happiness in this lower life, before reaching the hereafter. All good deeds and the ordained ways of worship, such as prayers, giving zakat (charity), and fasting, bring great benefits to the worshipper first, then to his/her family, community, and society at large, as will be discussed in Part II of this book.

Likewise, if we think about God's prohibitions, we will find out that these aim at shielding people from committing sins, which otherwise lead to their misery, suffering, and pain, in this lower life, before reaching the hereafter.

Verse 2: 195 provides examples of such commands and prohibitions. Allah, praise to Him, commands people to spend on others who are less fortunate, to do their best in performing the good deeds, and avoid causing their own destruction, with their own hands.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ (البقرة ، 2 : 195).

Spend in the way of Allah and do not cast into (your) destruction with your own hands. Do l'hsan behaviors (Be good doers); Allah loves the good doers (Al-Baqara, 2: 195).

When the wealthy spend on the poor, and the haves on the have-nots, they spread love, compassion, and solidarity among relatives, neighbors, community members, and society as a whole. The feeling of happiness, then, is not limited to the recipient only, but it also reaches the giver, who enjoys a great feeling

of happiness, for his/her ability to give to others and benefit them, and for the expressions of love and gratitude he/she receives from them.

Verse 2: 195 also includes God's command of l'hsan, which is worshipping Allah while knowing that He sees us, even if we do not see Him, as we are taught by the Messenger of Allah, peace and blessings be upon him. This means that we need to do our best in performing as many good deeds as we can. This also includes saying good words, smiling to people, giving advice, volunteering to help the needy, and good treatment of others. When such l'hsan behavior spreads among people, it also spreads stability, security, love, and happiness among them. ¹⁰⁴

Allah, praise to Him, also prohibits us to do anything which may lead us to harm or destroy ourselves, because He is the Merciful, who wants us to live in happiness, in this lower life, before reaching the everlasting happiness in the hereafter. Examples of what some people do, which may lead to their destruction with their own hands, include smoking, drinking alcoholic beverages, abusing drugs, gambling, committing zina (premarital and extramarital sexual intercourse), and accepting this promiscuous behavior.

These deviant behaviors lead to misery, suffering, pain, and fatal diseases in many cases. Consequently, these behaviors deprive the perpetrators of the happiness they can enjoy if they obey their Creator, Who has warned them against that in verses 5: 90 and 17: 32.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ
(المائدة ، 5 :90).

O you who have believed, indeed, intoxicants, gambling, (sacrificing on) stone alters, and divining arrows are but defilement from the work of Shaytan (Satan). So, avoid it, that you may be successful (Al-Ma-ida, 5: 90).

وَلَا تَقْرَبُوا الزَّوْجَىَٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (الإسراء ، 17 :32).

And do not approach zina (premarital and extramarital sexual intercourse). Indeed, it is ever a great sin and an evil way (Al-Issra, 17: 32).

In the United States, for example, about 480,000 people die every year as a result of various types of cancer, due to smoking tobacco. About 88,000 more die as a result of diseases, traffic accidents, and cruelty due to the use of alcoholic beverages. In addition, these addicts inflict enormous pains on themselves and on their families, before they die. This includes loss of productivity, physical abuse, sexual assaults, and rapes. Moreover, smokers and alcoholic patients cause the largest burden on the health care system, which costs the American society hundreds of billions of dollars every year. Addiction to gambling is also as harmful to the gambler, his/her family, and society in general. It diminishes the capabilities of the human self and causes a great loss in time, energy, and productivity for the addict and for society as well.

¹⁰⁵ The spread of zina (premarital and extramarital sexual intercourse), and accepting it, has brought enormous calamities and various types of pain and suffering to the involved individuals, their families, and society at large. Infidelity has been cited as the major cause of divorce, which is the fate of about half of the marriages in the United States, each year. Consequently, children of divorce suffer from living with only one of their biological parents, which may lead to psychological and behavioral problems at home, school, and society as a whole. Tolerance for premarital sexual activity has led to the highest rates of teenage pregnancy, which are unprecedented in the human society since the agricultural revolution, six thousand years ago. If a teenager aborts her pregnancy, she may suffer from psychological problems, such as depression, or physical problems, such as infertility. If she does not abort it, she is more likely to live in a lower standard of living, as a result of dropping out of school to work, in order to spend on herself and her child or children. Finally, multiple sexual partners has been associated with the spread of various types of

sexually-transmitted diseases, many of which may lead to infertility or even to death, but all of which do lead to suffering, pain, and loss of productivity for the individual, family, and society as a whole. ¹⁰⁶

Thus, obedience to God, by observing His commands, leads people to enjoy a good quality of life, which is happiness. However, disobedience to Him leads to suffering, pain, and unhappiness, here during people's lower life, before they reach the hereafter. Verse 2: 177 mentions some of the good deeds of righteousness and piety, which bring happiness in this lower life and everlasting happiness in the hereafter, as follows:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ (البقرة ، 2: 177).

Righteousness is not whether you face towards the east or the west. But righteousness is to believe in Allah, the Last Day, the angels, the Book, and the Prophets; and to give wealth, however cherished, to relatives, the orphans, the needy, the destitute traveler, the beggars, and to free slaves. (The righteous are also those) who establish prayers and pay the ordained charity (zakat); who are true to their promise when they have promised; who are patient in misfortune and hardship and during the time of courage. Such are the truthful; such are the righteous (Al-Baqara, 2: 177).

Audio-Visual Records on the Day of Reckoning

When people stand before their Creator, on the Day of Reckoning, they will be given their books, which record all their words and deeds, during their first life on Earth. They will be surprised that even the smallest of their deeds are recorded in these books, as mentioned in verses 86: 4 and 99: 7-8.

إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ (الطارق ، 86: 4).

There is a record keeper over (charged with) every (human) self (Al-Tariq, 86: 4).

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾ (الزلزلة ، 99: 7-8).

Whoever does an atom's weight of good will see it, (7) And whoever does an atom's weight of evil will see it. (8) (Al-Zalzala, 99: 7-8).

The believers will be happy that their good deeds are recorded for them, but the criminals will regret seeing their bad deeds are also recorded for them, as we are told in verses 3: 30 and 18: 49.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحَضَّرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ (آل عمران ، 3: 30).

(On that) Day, every (human) self will find what it has done of good present (before it), and (will also find) what it has done of evil, (for which) it will wish if there was a long time separating it from its evil deeds (Al-Imran, 3: 30).

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلُمُ رَبُّكَ أَحَدًا (الكهف ، 18: 49).

And the book (of deeds) will be placed (given to each person), and you will see the criminals fearful of that which is in it; and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has listed it?" And they will find what they did present (to each one of them). And your Lord does injustice to no one (Al-Kahf, 18: 49).

If the criminals deny what they did, then Allah, praise to Him, will show them evidence from their body organs, which were used in committing their evil deeds. Thus, their hands, legs, hearing, sights, and skins will testify against them, as mentioned in verses 36: 65 and 41: 20.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ (يس ، 36: 65).

Today (on the Day of Reckoning), We will set a seal on their mouths, and their hands will speak to us, and their feet bear witness, to (all) that, which they earned (did) (Ya Seen, 36: 65).

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ (فصلت ، 41: 20).

When they reach it (the Fire), their hearing, their sight, and their skins will bear witness against them, to all that they did (Fussilat, 41: 20).

In previous centuries, it should have been hard for people to imagine how their voices and deeds can be recorded and saved in a book, or a record. However, this has become a normal thing to do since the start of radio and television broadcasting. Media units routinely record people's voices and images and broadcast them around the clock. Even the average person is capable of doing that by using cameras, computers, CDs, and smart phones. So, if we, as humans, have been capable of doing that, then it should be a given that it is easier for the Creator, praise to Him, to have His angels record people's deeds, and to make these records available to them on the Day of Reckoning, on which He does not do injustice to anybody.

Another way to understand how people's voices, images, and deeds can be captured and recorded, even after their death, is through the electromagnetic waves, which are produced by their actions. These are permanent records, which can be captured in space, from certain locations in the universe. The evidence for the feasibility of this to happen is the fact that when we see a star, it does not mean that it is still in the same location which we see it in. Actually, it should have left its location a long time ago but we're capable to capture its image right now, from our location in the universe. This scientific fact is mentioned in verses 56: 75-76 of the Holy Quran. It follows that our voices, images, and deeds can be captured somewhere in the universe and can be given to us as records, on the Day of Reckoning. ¹⁰⁷

فَلَا أُفْسِمُ بِمَوَاقِعِ النُّجُومِ ﴿٧٥﴾ وَإِنَّهُ لَفَسَّمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾ (الواقعة ، 56: 75-76).

I swear by the locations of the stars, (75) and it is a mighty oath, if you could know (76) (Al-Waqi'a, 56: 75-76).

Thus, the honorable angels record all of people's words and deeds. Then, these records will be saved in certain destinations, after death, as we are told by verse 6: 67. On the Last Day, the human self will return to be paired with its body, as mentioned in verse 81: 7. Finally, people will receive their records, to be ready for reckoning.

لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ (الأنعام ، 6: 67).

For every bit of news (information), there is a destination (to be saved in), and you will know it (Al-An'am, 6: 67).

وَإِذَا النُّفُوسُ زُوِّجَتْ (التكوير ، 81: 7).

And when the (human) selves are paired (with their bodies) (Al-Takweer, 81: 7)

Verse 6: 67 also prophesized that we would know how people's words and actions can be recorded and kept safe, to be shown again at any time after that. This prophecy has been fulfilled in our time, as we have been capable of capturing human actions, in voice and images. We are also capable of broadcasting these through radio and TV electromagnetic waves throughout the terrestrial and extraterrestrial space.

The main idea here is that if humans have been capable of accomplishing that, then it should be a given that Almighty Allah, praise to Him, and His angels are more capable of capturing the human soul, including the self, and returning it to its body, on the Last Day.

Reckoning on the Basis of Obedience or Disobedience to God's Commands

The two concepts of good and evil are not left to people to define. Otherwise, they may never agree on what constitutes each one of them. Allah, praise to Him, revealed His teachings about these concepts through the messages He sent to guide humanity. These messages were delivered by God's messengers throughout human history. The Holy Quran mentions names of 25 Prophets and Messengers of God but verses 4: 164 and 40: 78 tell us that there were other Messengers who are not mentioned. ¹⁰⁸

A Messenger was different from a Prophet in that he was given a message from God to deliver it to people. Examples of Messengers include Noo'h (Noah), Ibrahim (Abraham), Moussa (Moses), 'Eissa (Jesus), and Mu'hammed, who had a strong will in their persistence to deliver their messages despite the great dangers they faced, peace and blessings of Allah be upon all of them.

However, a Prophet received messages from God, to teach people and remind them of the message of a Messenger who came before him. Examples of Prophets include Sulayman (Solomon), Elysa' (Elisha), Dhul Kifl, Yunus (Johah), Zakariya, and Ya'hya (John), peace and blessings of Allah be upon them. Both the Messengers and Prophets were supported with prophecies and miracles, to convince people that they had God's support for their missions.

God's messages to humanity, through His messengers, include His commands, which aim at spreading good behavior and happiness among people in this life, and promise everlasting happiness in the hereafter. God's messages also include His prohibitions, which aim at saving them from falling into evil behaviors and their harmful consequences in this life, and punishment in the hereafter. Allah summarized these meanings in verse 16: 90, which shows that He commands what's good and forbids evil, as follows:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ
(النحل ، 16: 90).

Indeed, Allah orders justice, good conduct, and giving to relatives; and forbids immorality, bad conduct, and transgression. He admonishes you, so that perhaps you will remember (Al-Na'hl, 16: 90). ¹⁰⁹

Thus, there is an association between obedience to God and happiness in this life and in the hereafter. Likewise, there is an association between disobedience to Him and suffering in this life and in the hereafter.

Obedience to God has been mentioned as associated with the great winning, in verse 4: 13; with a high-ranking status in Paradise, in verse 4: 69; with winning, in verse 24: 52; with the greatest winning, in verse 33: 71; and with entering Paradise gardens in verse 48: 17.

Disobedience to God has been mentioned as associated with painful punishment, in verse 48: 17; with humiliating punishment, in verse 4: 14; with being clearly lost, in verse 33: 36; and with punishment in the Hellfire, in verse 72: 23. ¹¹⁰

The Spirit

The Spirit (rou'h, رُوح) is a characteristic of God, which He blew in the first cell, giving life to all living beings. God's Spirit has also been blown in humans, in particular, enabling their souls to include the morality scale (the **self**, nafs, نَفْس), in addition to the capabilities of existence (**life**) and the acquisition of knowledge (the **mind**), which humans share in different degrees with other living beings.

The word "**Spirit**" (rou'h, رُوح), is mentioned 21 times, in 20 verses of the Holy Quran. It refers to a characteristic of God and His commands, which are carried by the Senior Angel, Jibril (Gabriel), and other Angels, to implement God's will on humans. However, the only knowledge we have about God's Spirit is what He told us, and that is little, as stated in the above-mentioned verse 17: 85. ¹¹¹

The Holy Quran refers to Jibril, peace be to him, in particular, as the Spirit, the Trusted Spirit, and the Spirit of the Holy, as mentioned in verses 78: 85, 26: 193, and 16: 102. However, verse 16:2 refers to angels (in plural), as the ones who descend with the Spirit of God's command on whom He wills among His worshippers.

يَوْمَ يَفُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَدِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا (النبا، 78: 38).

The Day that the **Spirit** (Jibril) and the angels will stand in rows, they will not speak except for one whom the Beneficent (the Most Merciful) permits, and he will say what is correct (Al-Naba', 78: 38).

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ (الشورى، 26: 193).

The **Trusted Spirit** (Jibril) came down with it (Al-Shu'ara, 26: 193).

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ (النحل، 16: 102).

Say the **Spirit of the Holy** (Jibril) has brought it (the revelation) down from your Lord in truth" (Al-Na'hl, 16: 102).

يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ (النحل، 16: 2).

He sends down the angels, with the **Spirit** of His command, upon whom He wills of His worshippers, (telling them): "Warn that there is no (other) deity except Me; so be mindful of Me." (Al-Na'hl, 16: 2).

The Mind

The mind is the second component of the soul, after the capability of life. It is represented by a software program, which enables the living organism to collect and process information for its own benefit. Thus, the mind contains the body of knowledge an organism acquires in its entire life, through its senses and through the synthetic analysis of the acquired knowledge.

The human mind is different and distinguished in that the brain, which houses it, is proportionally larger than in other mammals (in brain/body ratio). It's also denser and more complex in its components than brains of other living beings on Earth. It contains nervous structures, reinforced communication networks,

and other forms of communication among its nervous cells, which are not found in any animal on the Planet.

This means that there's a match between the mental capabilities of an organism and its brain structure, which also means that cognition is a reflection of the materialistic capabilities of the brain. This explains why humans are more capable of the comprehension of their surroundings, more capable in the storage of information, and faster in remembering, thinking about, processing, and using such information, as discussed in Chapter 4 of this book.

The Arabic word mind (عقل, 'aql) does not appear in the Holy Quran as a noun in the singular form. Rather, its verb (عقل, 'aqala) is used instead, meaning to understand, comprehend, and distinguish. It also means to tie, tighten, control, or restrict. Thus, minding or reasoning means subjecting one's thinking to known restrictions, rules, laws, and controls in order for one's behavior to become as educated, safe, wise, and intelligent as possible.

This verb appears 49 times in the Holy Quran, in five different forms, which are as follows: 'aqalouh (they reasoned it) in verse 2: 75, na'qil (we reason) in verse 67: 10, ya'qiluha (he reasons it) in verse 29: 43, ta'qiloon (you all reason) in verse 2: 44 and 23 other verses, and ya'qiloon (they reason) in verse 36: 68 and 21 other verses, as in the following examples: ¹¹²

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ (البقرة ، 2 : 75).

Do you (people of Faith) hope that they will believe in you, while a party of them used to hear the Words of Allah (the Torah), then they would distort them (knowingly), after they had **reasoned** (understood) them" (Al-Baqara, 2: 75).

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ (المالك ، 67 : 10).

They will further say: "Had we listened, or **reasoned**, we would not have been among the companions of the Blazing Fire! (Al-Mulk, 67: 10).

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ (العنكبوت ، 29 : 43).

And these examples (which) We present to the people, but none will **reason** (understand) them except those of knowledge (Al-'Ankaboot, 29: 43).

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ (البقرة ، 2 : 44).

Do you enjoin right conduct on the people and forget (to practice it) yourselves, and (yet) you recite the Scripture? Do you not **reason**?" (Al-Baqara, 2: 44).

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ (يس ، 36 : 68).

And he to whom We grant long life We reverse in creation. Do they not **reason** (understand)? (Ya-Seen, 36: 68).

The Holy Quran refers to the mind by using its essential characteristic, as the essence or the core of the human being. In particular, it is used to describe believers as the ones with the minds (al-albab, **الألباب**). This

praise of the believers, as the reasoning ones, has been mentioned in 16 verses. Here are three examples, which include verses 2: 197, 2: 269, and 3: 190. ¹¹³

وَأَتَقُونَ يَا أُولِيَ الْأَلْبَابِ (البقرة ، 2: 197).

O you who have **(reasoning) minds**, avoid my anger (or my punishment)" (Al-Baqara, 2: 197).

وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (البقرة 2: 269).

Only those with **(reasoning) minds** will remember (and understand God's message)" (Al-Baqara, 2: 269).

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِيَ الْأَلْبَابِ (آل عمران ، 3: 190).

In the creation of the heavens and the Earth, and the alternation of night and day, there are signs for those with **(reasoning) minds**" (Al-Imran, 3: 190).

The Self

The third component of the human soul is represented by the morality software, which God blew from His Spirit in humans, thus distinguishing them from other organisms, as pointed in Chapter 4. It enables humans to create the human **self** (personality), through the interaction with others, as well as through successive decision-making processes and information analyses, on the basis of the mentally acquired knowledge.

Two major ideal types of the human "self" have been identified for thousands of years, which are the good and the evil types. However, logically speaking, a spectrum of possibilities lies between the two types.

The Holy Quran tells us that God has given the human being the freedom to choose, through his/her inherent ability to differentiate between good and evil deeds, and through his/her ability to choose between them, as expressed in verse 90: 10.

وَهَدَيْنَاهُ النَّجْدَيْنِ (البلد ، 90: 10).

And We guided him the two paths (of good and evil)?" (Al-Balad, 90: 10).

The Holy Quran is very specific about the contrast between the two choices and the consequences of the human deeds. In Verses 91: 7-10, Allah, praise to Him, says that when He has fashioned the human self (by blowing His Spirit in the human soul), He has equipped it with the ability to choose to be pious or deviant, following the straight path or going astray from it. Consequently, the winner in this life and in the Hereafter is the one who purifies the self with good deeds, and the failure is the one who immerses it in bad deeds and corruption.

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَن دَسَّاهَا ﴿١٠﴾ (الشمس ، 91: 7-10).

And (by) the self and He who fashioned it, (7) And inspired it (with its) deviance and its righteousness. (8) He has succeeded, who purifies it, (9) And he has failed, who immerses it (in bad deeds and corruption). (10) (Al-Shams, 91: 7-10).

It is noteworthy that modern social sciences have discovered this fact about the human self, which has been articulated in the Holy Quran, more than 14 centuries ago. Since the beginning of the 20th Century, sociologists and psychologists reached the conclusion that the human self (personality) has two main components, one representing the moral values and norms of society (including religious teachings), and the other representing the self and body interests alone. Thus, the normal human being is the one who seeks the satisfaction of his/her body needs and self-desires, in a way that does not contradict with the prevailing social values and norms. As such, the human self (personality) develops and evolves, and its awareness of itself and of others increases, through the continuous interaction between its two components, as well as between the human being and his/her social and physical surroundings. ¹¹⁴

Death of the Body and Completion of the Self Record

Allah, praise to Him, teaches us that there is a difference between the two concepts of death (**mowt**) and completion of the self-record (**wafah**). Death happens when the life software stops working, as a result of a stop in the work of the brain and the heart. Thus, death means the end of life for the body, with the completion of the deeds of the human self, in this lower life. However, wafah (wafat) can happen to the dead and the living body alike. It happens when the angels stop recording the deeds of the human self, whether the body is still alive, while asleep, or at its death, as we learn from verses 39: 42 and 6: 60-61.

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ (الزمر ، 39: 42).

Allah **completes records of the selves** at the time of their death, and those that do not die (He completes their records) during their sleep. Then, He keeps those for which He has decreed death and releases the others, for a specified term. Indeed, in that are signs for a people who give thought (Al-Zumar, 39: 42).

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّنَهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦١﴾ (الأنعام ، 6: 60-61).

And it is He who **completes your records by night** and knows what you have committed by day. Then, He revives you therein, that a specified term may be fulfilled. Then, to Him will be your return. Then, He will inform you about what you used to do. (60)

And He is the Subjugator (Subduer) over His worshippers (creation), and He sends over you record keepers (angels), until when death comes to one of you, Our messengers **complete his record**, and they do not leave out (any detail of it) (61) (Al-An'am, 6: 60-61).

When death happens to the human body and the record of the self is completed and taken over by angels, they transfer the record to the Creator's depository, to be kept there, until the Last Day, as we learn from verse 6: 67.

لِكُلِّ نَبَأٍ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ (الأنعام ، 6 : 67).

For every bit of news (information), there is a destination (to be kept in), and you will know it (Al-An'am, 6: 67).

Thus, the two verses refer to two situations in which a person's record is completed and taken over by angels. The first is during his/her sleep, but the record will be reopened when a person wakes up. The second is a final completion of a person's record of his/her lower (first) life on Earth, when he/she dies.

Some Messengers of Allah, however, were lifted alive to heavens to save them from the physical death of the body. As a result, their records on Earth were completed though they did not die. An example of such a case was Jesus Christ, peace to him, who had "**wafah**" (completion of his record on Earth) but not **mowt** (physical death of the human body). This was also the case of Idrees, peace to him, as well as the case of martyrs, whose life on Earth ends but they are alive in heavens, as stated in Verses 3: 55, 4: 157, 19: 56-57, and 3: 169.

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِ مَرْيَمَ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (آل عمران ، 3 : 55).

(Mention) when Allah said, "O 'Eissa (Jesus), I am completing your record (on Earth), lifting you to Me (in heaven), purifying you from those who disbelieved, and making those who followed you (dominant) over those who disbelieved, until the Day of Rising (Resurrection)." Then, (addressing people), to Me is your return, and I will judge between you concerning that in which you used to differ" (Al-Imran, 3: 55).

Verse 4: 157 states that 'Eissa, peace to him, was not killed, thus confirming that what happened to him was **wafah** (completion of record), not **mowt** (death).

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِمَّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا (النساء ، 4 : 157).

And for their saying: "We killed the Messiah, Jesus, son of Mary, the Messenger of God;" (here is the answer): **They neither killed him nor crucified him, but it so appeared to them.** Those who disagreed in the matter are only (lost) in doubt. They have no knowledge about it, other than conjecture. Certainly, they did not kill him (Al-Nissa, 4: 157).

وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾ (مريم ، 19 : 56-57).

And mention in the Book, **Idrees**. Indeed, he was a man of truth and a prophet. (56) And **We lifted him** (to) a high place. (57) (Maryam, 19: 56-57).

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ (آل عمران ، 3 : 169).

And do not count those who have been killed in the path of Allah (the martyrs) as dead. Rather, they are **alive, near their Lord**, receiving provision (Al-Imran, 3: 169).

Return of the Self to its Body

The importance of the self-record is that it will be used as the basis for holding it accountable for its performance, during its lower (first) life on Earth, as stated in verses 74: 38 and 81: 14.

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ (المدثر ، 74 : 38).

Every self will be hostage (accountable) to what it has earned (Al-Muddathir, 74: 38).

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ (التكوير ، 81 : 14).

A self will know what it has brought (Al-Takweer, 81: 14).

So, during the Last Day, the human body is resurrected, as we know from verse 23: 16 (by cloning it from its coccyx, as explained by the Messenger of Allah, peace and blessings be upon him). Then, the self will be transferred back to its resurrected body, as verse 81: 7 tells us, in order to be able to communicate with its Creator, during the reckoning. ¹¹⁵

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ (المؤمنون ، 23 : 16).

Then, you will be resurrected on the Day of Rising (Al-Muminoon, 23: 16).

وَإِذَا النُّفُوسُ رُؤِجَتْ (التكوير ، 81 : 7).

And when the selves are **paired** (with the bodies) (Al-Takweer, 81: 7).

Finally, the self will be rewarded or punished on basis of its choices and deeds, during its lower (first) life performance on Earth, as mentioned in verses 79: 34-41, as follows: ¹¹⁶

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى ﴿٣٤﴾ يَوْمَ يَنْذَكُرُ الْإِنْسَانُ مَا سَعَى ﴿٣٥﴾ وَبُرِّرَّتِ الْجَنَّةُ لِمَنْ يَرَى ﴿٣٦﴾ فَأَمَّا مَنْ طَغَى ﴿٣٧﴾ وَأَتَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ﴿٤١﴾ (النازعات ، 79 : 34-41).

When there comes the Greatest Calamity (of the Last Day) - (34)

The Day when the human being will remember that for which he strove, (35)

And the Hellfire will be exposed for (all) those who see - (36)

So, as for he who transgressed (37)

And preferred the lower life (first life on Earth), (38)

Then, indeed, the Hellfire will be (his) refuge. (39)

But as for he who feared the position of his Lord and prevented the self from the (unlawful) inclination, (40)

Then, indeed, Paradise will be (his) refuge. (41) (Al-Nazi'at, 79: 34-41).

Summary and Conclusion

The concepts of the Spirit, soul, mind, self, and happiness are closely related in the Holy Quran. They are interconnected, in the sense that understanding them individually cannot be complete without understanding how they are related to each other.

God's Spirit is the source of the human soul, which includes the capabilities of the human existence (life), acquisition of knowledge (the mind), and morality (the self). In particular, as human beings, we are elated over a lot of God's creations because of our ability to collect, process, and use data in a good way, by choice. However, He warned those who use it in an evil way, to punish them for that, in the Hereafter.

The human body is just an instrument that incubates and sustains the brain, which houses the human mind, from which the self develops and evolves throughout a person's lifetime on Earth.

Allah, praise to Him, created the moral and wise human (*homo sapien sapiens*) by the installation of the morality software from His Spirit into the human DNA. This is what allows and enables the human self to start a life-long process of data processing and decision making, while having the ability to differentiate between good and evil.

When the body dies, as a result of old age, sickness, or accidental injury, the *wafah* takes place too. This means that the record of the human soul, including the human self **as well as its decisions and deeds**, is completed (ended) by angels.

In the Hereafter, the self is going to be judged on the basis of its performance during its first life on Earth. If it is obedient to God in its behavior, it will be living in happiness in this life and in the hereafter. But, if the human self is disobedient to its Creator, it suffers in this life and in the hereafter.

Thus, goodness is obedience to God and evil is disobedience to Him.

It follows that whatever happens to human beings in their lower (first) life is going to be good for them in the hereafter, as long as they are obedient to Allah, praise to Him, even if they become poor, get sick, or killed unjustly.

It is good because their ultimate destination is an eternal happy life in Paradise. They have to work as hard as they can in their pursuit of happiness, during their first life on Earth, but they have to observe God in everything they say or do.

You may get to some or all of the goals you want to achieve here in this life (such as wealth, power, prestige, reproductive activities, offspring, material belongings etc.) but there's a possibility that you may not get what you are pursuing because of circumstances beyond your control.

Thus, success or failure, in the Islamic sense, is not necessarily in the achievement of goals, or the lack there of. Rather, it is in how you conduct yourself during the process of pursuing your endeavors, goals, wants, and desires.

Chapter 10

Heart-Mind Relationship in the Holy Quran

العلاقة بين القلب والعقل في القرآن الكريم

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with God from the Stoned Shaytan
In the name of Allah, the Beneficent, the Merciful

Introduction

The Holy Quran refers to the heart as a processor of information, particularly concerning emotions, morality, and reasoning. This reference to the heart as such attracts attention to the relationship between the heart and the brain and its mind, in general, and between the heart and the human self, in particular, as it is the active part of the mind, which makes decisions, particularly in relation to morality.

This Chapter starts by listing down the Quran verses which describe the heart, in order to shed some light on the mind-heart relationship. This is followed by a review of some academic research studies about the subject, in order to explain such relationship from a scientific viewpoint. Finally, the Chapter will be concluded by a comparison between the Quran descriptions of the heart and the scientific explanations of the heart-mind relationship.

Verses mentioning the heart in the Holy Quran

The word "heart" is mentioned in the Holy Quran 132 times, in 126 verses. It is mentioned 19 times as a singular noun, once in a dual form, and 112 times in a plural form. These verses describe the heart with four categories, as good, bad, weak, and reasoning characteristics. This means that the human heart has its own mind, with its own memory. It also has its own self, which deals with the information analysis, morality issues, and decision-making. ¹¹⁷

The first category of the heart characteristics includes such "good" qualities as being sound, repentant, calm, guided, loving, righteous, merciful, healthy, good, pure, decorated with faith, open to faith, tender, brave, and devoted. Here are three examples, which describe the heart as "good."

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (الشعراء ، 26 : 89).

Except he, who came to Allah with a **sound** heart (Al-Shu'ara, 26: 89)

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ (قاف ، 50 : 33).

Who feared The Beneficent (God) without seeing Him, and came with a **repentant heart** (Qaf, 50: 33)

وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ (النحل ، 16 : 106).

... and his heart is **assured (calm)** by faith (Al-Na'hl, 16: 106).

The second category of the heart characteristics includes such "bad" qualities as harsh, sinning, heedless, deviant, blind, restless, disgusted, closed, hardened (cruel), purposeful in wrong-doing, regretful, ill-willed, rejecting, vexed, suspicious, hypocrite, denier, and distracted. Here are three examples, which describe the heart as "bad":

وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ (آل عمران ، 3 : 159).

If you were severe (rude) or **harsh-hearted** (in treating them), they would have left you (Al-E-Imran, 3: 159).

وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ عَنِمٌ قَلْبُهُ (البقرة ، 2 : 283).

Do not conceal the testimony. And whoever conceals it his **heart is sinning** (Al-Baqara, 2: 283)

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً (البقرة ، 2 : 74).

Then your hearts became **hardened (cruel)** after that, being like stones or even harder (Al-Baqara, 2: 74).

The third category of the heart characteristics includes such "weak" qualities as empty, needs support, sick, and terrified. Here are three examples, which describe the heart as "weak."

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا ۗ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ (القصص ، 28 : 10).

And the heart of Moses' mother became **empty** (of all else). She was about to disclose (the matter concerning) him had We not **bound fast (supported)** her heart that she would be of the believers (Al-Qasas, 28: 10).

فَيَطْمَعُ الَّذِي فِي قَلْبِهِ مَرَضٌ (الأحزاب ، 33 : 32).

... lest the one in whose heart there is **sickness** should aspire (to you). (Al-A'hzab, 33: 32)

وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا (الأحزاب ، 33 : 10).

(Remember) when eyes shifted (in fear), and hearts reached the throats (became **terrified**) and you assumed about Allah (various) assumptions (Al-A'hzab, 33: 10).

The fourth category of the heart characteristics includes such “reasoning” qualities as thinking, reasoning, being able to receive inspiration, and earner of rewards or punishment. Here are three examples, which describe the heart as “weak”:

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ (الشعراء ، 26: 193-194).

The Trustworthy Spirit has **brought it down** (193) **Upon your heart**, (O Muhammad) that you may be of the warners (194) (Al-Shu'ara, 26: 193-194).

وَلَقَدْ دَرَأْنَا لَجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا (الأعراف ، 7: 179).

And We have created for Hell many of the jinn and humans (because) they have hearts with which they do not **understand** (Al-A'araf, 7: 179).

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبَ الَّتِي فِي الصُّدُورِ (الحج ، 22: 32).

Have they not traveled throughout the Earth, with hearts **to reason** with, and ears to hear with? Truly, it is not the eyes that become blind but do **the hearts which are in the chests** (Al-Hajj, 22: 46).¹¹⁸

The Messenger of Allah, peace and blessings be upon him (pbuh), described the heart of being humbled in submission to God, or not humbled, in his 'Hadith, in which he said: "Oh Allah! I ask you for beneficial knowledge, **humbled heart**, satisfied self, and answered supplication."

He also mentioned that the heart can be tender or cruel, when he said: "If you want to **make your heart tender (kind)**, feed the needy and pat the head of the orphan."

In a third 'Hadith, the Prophet, pbuh, mentioned that the heart is capable of imagination. He said: "Allah said: I have prepared for my righteous worshippers what an eye has never seen, what an ear has never heard, and what **a human heart has never imagined.**"

Finally, he told us that the heart is capable of giving edicts, or opinions, about right and wrong. He said: "**Ask your heart and yourself for (legal or moral) rulings** (He said that three times). Righteousness is what yourself and your heart are content with. Sinning is what yourself is discontented with and is echoed (with the same discontentment) in the chest (heart), no matter what opinions people gave you."¹¹⁹

The heart-mind relationship, through some scientific research studies

There are nine verses which mention that Allah, praise to Him, knows what is in the chests, what the chests hide, and that the Holy Quran heals what is in the chests. Thus, there should be no confusion or doubt that these verses refer to the heart, which is in the chest, not to the brain, which is in the head, as clearly pointed in Verse 22: 46, mentioned above. However, the heart and the brain have their own minds, which are continuously communicating and interacting with each other.¹²⁰

Many academic researchers found that the heart has its own mind, just like the brain does. They also found that there is a strong relationship between the heart and the brain, as well as between their two minds. Here

is a short review of some of their findings, just as examples, but by no means, this is a survey or a review of the literature. ¹²¹

Rayl (2016) mentions that there is a two-way biological superhighway, connecting emotions (which is a mental function) and the heart. Chronic stress and events with certain emotional themes can kick off an inflammatory process that leads people to both depression and cardiovascular disease. On the other hand, inflammation can start with heart disease, which then causes stress and eventually depression. Thus, the heart will be affected by traumatic mental incidents, such as in the case of a person who is quick to anger and fast to explode. ¹²²

Martin (2006) mentioned that he and his team spent the last 15 years studying the "heart" physically, emotionally and spiritually. They mapped the communication pathways between the heart, the brain, and the rest of body. They learned that **the heart is the master controller in the human system**. It is capable of sending powerful, healing commands throughout the entire body. These commands from the heart have a dynamic impact on the nervous, hormonal, and immune systems. Moreover, they also found that these commands influence brain functions and have the ability to improve cardiovascular disease, hypertension, diabetes, and psychological problems. ¹²³

Shah and others (2003) mention that there is a relationship between emotions and **psyche (mind)** on one side and **heart** disease on the other. There is evidence linking cardiovascular and neuropsychiatric disorders and the possible mechanisms and pathophysiology of this association. There is also a possible role of using mood enhancing therapies (mainly antidepressants) and their safety in patients with cardiovascular disorders. ¹²⁴

Shah et al (2003 - 2) also mention that there is a plausible biological basis for the association between psychiatric morbidity (**mind**) and cardiovascular (**heart**) disease. Anxiety, panic disorder, and depression are common in patients with coronary heart disease and hypertension. ¹²⁵

Cynthia Chatfield (2004) reviewed the research studies conducted by Candace Pert, which has provided scientific evidence that a biochemical basis for awareness and consciousness exists, that the mind and body are indeed one, and that our emotions and feelings are the bridge that links the two. Pert explains that we are one system; the brain is integrated into the body, at a molecular level. Thus, our bodies are in fact our subconscious mind, and our emotions are located throughout our minds and bodies. She further explained that we are made of highly complex psychosomatic communication networks of information molecules. This means that we are not "brain centric" at all, and that a state of mind is actually a state of consciousness in the body as well. ¹²⁶

Pearsall et al. (2005) published the findings of their study about the heart-mind relationship, including their summary of the personality changes which happen to people after heart transplant surgeries. They mentioned that the heart recipient may also receive some of the personality traits of the donor, such as memories, habits, behaviors, and preferences. This means that the transplanted heart continues to keep its previous memories, which were formed during the donor's life. They also found that the transplanted heart influences the recipient's mind to adopt some traits of the donor's personality. They checked the reported changes by asking the donor's family members and friends about them, as well as by comparing them with medical or official records. The researchers emphasized that the recipients did not know that donors used to have these personality traits (See details about the ten studied cases in the Appendix to this Chapter). ¹²⁷

Conclusion

There is a very close and interactive relationship between the heart and the mind, particularly in dealing with emotions and in reaction to the incidents a person is faced with.

People with optimistic and good lifestyle enjoy peace of the mind and calmness of the heart. However, pessimism and suffering from life problems may be associated with mental and cardiac disorders.

Thus, a person's basic good characteristics, such as love, appreciation, care, tolerance, sharing, understanding, and helping others, may bring peace of the mind and calmness of the heart, making his/her life better and more enjoyable.

There is evidence for the fact that the heart reasons, makes decisions, and performs functions which serve the welfare and well-being of the body as a whole. This is representing by its healing signals, which have a dynamic impact on the nervous, hormonal, and immune systems.

The heart is like the brain in that each one of them has its own mind (software). The brain cells house the mind, which contains the information coming to the brain cells through the senses, as well as the processes of such information and making decisions about them (the human self).

Similarly, the heart cells also receive information from other body organs, including the brain and its mind. Then, the heart processes such information and makes decisions about it, for the welfare and well-being of the body as a whole. This means that the heart also has its own mind and it reasons, just like the brain does.

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Appendix to Chapter 10

Changes to Personality Traits After Heart Transplant Surgeries

Here's a summary of ten cases studied by Pearsall et al. (2005) about changes in personality traits, which happened to recipients after heart transplant surgeries, particularly in memories, habits, preferences, and behaviors. The researchers emphasized that the recipients did not know that donors used to have these personality traits.

The first heart donor (Paul) was an 18-year-old boy, who was killed in an automobile accident. His father said that he used to write poetry and play a guitar. He wrote a song in which he mentioned that he was giving his heart to Danny. **The recipient** was an 18-year-old girl, who was diagnosed with endocarditis and subsequent heart failure. She said that, after the surgery, she started to like music and wanted to start learning how to play the guitar. She considered the donor as her lover, who knew her name, and she felt that she was familiar with his songs.

The second heart donor (Jerry) was a 16-month-old boy, who drowned in a bathtub. **The recipient** (Carter) was a seven-month-old boy diagnosed with tetralogy of Fallot. The donor's mother said that when the recipient first saw her, he ran into her and started dubbing his nose against her, just like her son (Jerry) used to do. She felt his energy as her son's energy. She added that when the recipient boy (Carter) became six-years-old, he said the same baby-talk words that her son (Jerry) said and he played with her nose just like her son (Jerry) did. Finally, in the middle of the night, Carter came in and asked to sleep with her and her husband. He cuddled up between them exactly like Jerry did. When they began to cry, he told them not to cry because Jerry (the donor) said everything was okay. The recipient's mother said that her son ran into the donor's mother and father and called them "mama" and "Daddy" when he never did that to any strangers

before. Moreover, he developed stiffness and some shaking on his left side, after the surgery. It turned that the donor used to have a mild cerebral palsy mostly on his left side, too.

The third heart donor was a 24-year-old woman who was the victim of an automobile accident. Her sister said that she was a gay artist, who liked to look at a naked woman while painting a landscape scene. **The recipient** was a 25-year-old male graduate student suffering from cystic fibrosis who received a heart-lung transplant. After the surgery, he started to feel that he had a woman's way of thinking about sexuality. His girlfriend mentioned that he became a much better lover, with much more cuddling and hugging. He likes to go shopping, carrying a purse. He goes to museums every week, standing before a painting for minutes, without talking. He loves staring at landscapes.

The fourth heart donor was a 17-year-old black male student, who was a victim of a drive-by shooting. His mother reported that he loved music and was in a violin class. When died in the street, he was hugging his violin case. **The recipient** was a 47-year-old white male foundry worker diagnosed with aortic stenosis. He reported that he feels guilty after having sex with his wife, thinking that a black man was sleeping with her. He added that he used to hate classical music but now he loves it. His wife reported that he invited his black friends over from work, for the first time, as he doesn't see their color anymore. She added that he was never interested in classical music and never listened to it before. Now, he sits for hours and listens to it. He even whistles classical music songs that he could never know.

The fifth heart donor was a 19-year-old woman, who was killed in an automobile accident. Her mother reported that she was vegetarian and loved men. When she was dying, she wrote a note about the impact of the car hitting her. **The recipient** (Susie) was a 29-year-old woman, who was diagnosed with cardiomyopathy secondary to endocarditis. She reported that she could no longer eat meat, stopped being interested in women, and spoke about feeling the accident the donor had. Her brother corroborated what she said about her new vegetarian and heterosexual tendencies.

The sixth heart donor (Gus) was a 14-year-old girl, who was injured in a gymnastics accident. Her mother reported that she was a gymnast who used to hop and jump all the time. She also used to giggle when she got embarrassed, and she was anorexic, skipping meals and throwing up food. **The recipient** was a 47-year-old man, who was diagnosed with benign myxoma and cardiomyopathy. He reported that, after the surgery, he started to feel young, as a teenager. He would giggle, which bothered his wife. Finally, when he would feel hungry and eat, he then would feel nauseated, which induces throwing up the food. The recipient's brother corroborated what he said about feeling young, giggling, and vomiting food.

The seventh heart donor (Jimmy) was a 3-year-old girl, who drowned in the family pool, when her teenage babysitter was on the phone and her mother was away with her boyfriend. She never saw her father, as her parents were divorced. **The recipient** was a 9-year-old boy, who was diagnosed with myocarditis and septal defect. His mother reported that he used to love water and the lake before the surgery but became afraid of water afterwards. The recipient, who did not know anything about the donor, reported that he talks to her sometimes and that she is sad and afraid. She also says: "she wishes that parents wouldn't throw away their children."

The eighth heart donor (Stacy) was a 19-year-old woman, who had suffered a broken neck in a dance class. The donor's mother reported that she wanted to be an actress, but she had a lot of academic potential. Her father also mentioned her love for singing and dancing and his desire that she would go to Harvard to become a physician, instead of going to Hollywood to become an actress. **The recipient** (Angela) was a 19-year-old woman diagnosed with cardiomyopathy. She reported that she would think of the donor as her sister. She talks to her and feels that she wanted to be more an actress than a nurse. So, the recipient now wants to be a nurse or a doctor, changing her college classes, hoping that her donor be happy.

The ninth heart donor (Timmy) was a 3-year-old boy, who fell from an apartment window. The recipient (Daryl) was a 5-year-old boy, who had septal defect and cardiomyopathy. The donor's mother reported that

when she met with the recipient, he looked at her with the same smile of her son. She also learned that the recipient (Daryl) made up the name "Timmy" for himself and recognized his right age. The recipient (Daryl) identified several facts about the donor. He called him Tim, who was half of his age, used to play with Power-Ranger toys, and who fell down. The recipient's mother reported that Timmy fell trying to reach a Power-Ranger toy that had fallen on the ledge of the window. So, Daryl won't even touch his Power-Rangers anymore.

The tenth heart donor (Carl) was a 34-year-old police officer, who was shot attempting to arrest a drug dealer. The donor's wife reported that the police knew the drug dealer, who shot her husband in the face. He had long hair and a beard. **The recipient** (Ben) was a 56-year-old college professor, who was diagnosed with atherosclerosis and ischemic heart disease. He reported that, after the surgery, he began to dream of seeing a glimpse of a bearded man (who looks like pictures of Jesus), followed by flashlights on his face, which caused his face to become very hot, and actually burning.

Pearsall, Paul P., Gary E. Schwartz, and Linda G. Russek. 2005. "Organ Transplants and Cellular Memories." Nexus Magazine, Volume 12, Number 3 (April - May).

<https://www.paulpearsall.com/info/press/3.html>

The Five Pillars of Islam:

A Scientific View of the Two Proclamations of Faith, Prayer, Charity, Fasting, and Pilgrimage

Chapter 11

Islamic Proclamation of Faith

نُطِقُ الشَّهَادَتَيْنِ الرُّكْنُ الْأَوَّلُ فِي الْإِسْلَامِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with Allah from the Stoned Shaytan
In the name of Allah, the Beneficent, the Merciful

Introduction

The proclamation of faith is the first of the five pillars of the Islamic faith structure, followed by performing the five daily prayers, giving Zakat (charity), fasting the month of Ramadhan, and making the pilgrimage (Haj) to the First House of Allah on Earth, Al-Ka'aba, in Makkah.

Overall, these ways of worshipping Allah, praise to Him, are beneficial to the worshippers, their families, their communities, and the world. However, the proclamation of faith has special importance, as it directs the other ways of worship to be in obedience to God, in order to achieve the maximization of the benefits, and to gain His blessings and His mercy in this life and in the Hereafter. ¹²⁸

The proclamation of the Islamic faith requires an announcement about the oneness of God and the acknowledgement of His final Messenger to humanity, as follows:

"أشهد أن لا إله إلا الله ، وأشهد أنَّ مُحَمَّدًا رَسولُ اللهِ"

"I bear witness that there is no other god than (except) Allah, and I bear witness that Muhammed is the Messenger of Allah."

The importance of this proclamation of faith is in that a person acknowledges the existence of Allah (God), praise to Him, as the Creator of the Universe, and acknowledges that Muhammed, peace and blessings be upon him (pbuh) is the Messenger of Allah. ¹²⁹

Thus, the proclamation of faith means that a person accepts the Message of Allah, which is revealed to humanity through His Messenger, Muhammed (pbuh), as expressed in the Holy Quran and its explanation, the Sunna. People have believed in God's existence as a result of their realization that there should be a Creator for the Universe. This belief was reinforced by God's messages to them, which confirmed God's existence and His Oneness. The final of these messages has been the Holy Quran, which provided humans with the scientific evidence about the existence of the Creator of the heavens and the Earth, as was discussed in the third and fourth chapters of this book. ¹³⁰

Verses containing the proclamation that there is no other god than (except) Allah

God's oneness is mentioned 37 times in 36 verses, in the Holy Quran. The proclamation that "there is no other god than (except) He" is mentioned in 30 verses. In addition, there are two verses in which the proclamation states that "there is no other god than (except) Allah." The proclamation that "there is no other god than (except) Me" is mentioned three times. God's oneness is also mentioned once, by Younus (Jonah), peace be to him, and once by the Pharaoh, when it was too late for him to acknowledge it. ¹³¹

Here are three examples from these verses:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَانِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (آل عمران ، 3: 18).

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا (طه ، 20: 98).

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ (الحشر ، 59: 22).

Allah has witnessed, so have the angels and those of knowledge, that there is no other god except Him, and that He is maintaining (His creation) with justice. There is no other god except Him, the Exalted in Might, the Wise (Al-'Imran, 3: 18).

Your god is Allah, with Whom there is no other god. He has encompassed all things in knowledge (Taha, 20: 98).

He is Allah, with Whom there is no other god, Knower of the unseen and the witnessed. He is the Beneficent (Merciful to all His creation), the Merciful (to the believers) (Al-'Hashr, 59: 22).

Moreover, the Holy Quran not only includes God's proclamation of His existence and His Oneness but it also contains His reasoning with humans, telling them that there can be no other god beside Him, in heavens and the Earth. Otherwise, these would be corrupted (destroyed), as mentioned in verse 21: 22.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ (الأنبياء ، 21 :22).

Had there been (in the heavens and the Earth) gods beside Allah, they both would have been corrupted (ruined). So exalted is Allah, Lord of the Throne, above what they describe (Al-Anbiya, 21: 22).

Verses containing the proclamation that Muhammed is the Messenger of Allah

The word "Messenger" (Rasool) is mentioned 235 times, in 215 verses, in the Holy Quran. About 177 of these are in reference to Muhammed, pbuh, as the Messenger of Allah, who received God's final Message to humanity, as mentioned in the following examples:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ (آل عمران ، 3 :144).

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (الأحزاب ، 33 :40).

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ ۖ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ (محمد ، 47 :2).

مُحَمَّدٌ رَّسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ (الفتح ، 48 :29).

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا (الأعراف ، 7 :158).

Muhammad is not but a messenger (of God). (Other) messengers have passed on before him (Al-'Imran, 3: 144).

Muhammad is not the father of (any) one of your men, but (he is) the Messenger of Allah, and the seal (last) of the prophets. And Allah is, of all things, Knowing (Al-A'hzab, 33: 40).

And those who have believed (in God), have done righteous deeds, and believed in what has been sent down upon Muhammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition (Muhammed, 47: 2).

The Messenger of Allah, Muhammed, and those with him, are forceful against the disbelievers, merciful among themselves (Al-Fat'h, 48: 29).

Say, (O Muhammed): "O mankind, indeed, I am the Messenger of Allah to you all (Al-A'araf, 7: 158).

Continuity of God's Messages of Guidance to Humanity

The Islamic proclamation of faith confirms the continuity of God's guidance to humanity, as represented by the Messages He sent through His Messengers, from Adam to Muhammed, peace be upon all of them.

As such, it gives peace of mind to the believers that they are not here by accident and they are not left lonely on this small planet, in God's vast Universe. Thus, the proclamation of faith gives a profound meaning

to the other ways of worship, as it puts them in the context of observing the Commands of the Creator, praise to Him. Performed properly, the ways of worship, contained in the Holy Quran, lead to happiness in this lower life and in the Hereafter.

Out of His love and care, Allah, the Merciful and the Compassionate Creator, has completed His messages of guidance to humanity by sending His final Message, through His final Messenger, Muhammed, pbuh. We do not know the number of God's Messengers and Prophets, or their names, except for the twenty-five, who are mentioned in the Holy Quran. However, there are some 'Hadiths about this subject but the 'Hadith scholars concluded that these are weak, or even fabricated. ¹³²

Verses 4: 164-165 tell us that there are others who were not mentioned in God's Book. Like the ones who were mentioned, they were sent with God's messages to guide people, give them glad tidings, and warn them against wrongdoing. So, people don't have an excuse when they meet their Creator, for accountability, in the Hereafter.

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقُصُّهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا (النساء ، 4 : 164).

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِنَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (النساء ، 4 : 165).

And (We sent) messengers about whom We have related (their stories) to you before, and messengers about whom We have not related to you. And Allah spoke to Moussa (Moses) with (direct) speech (Al-Nissa, 4: 164).

(We sent) messengers as bringers of good tidings and warners, so that people will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise (Al-Nissa, 4: 165).

Further, the Holy Quran tells us that Allah, praise to Him, sent Messengers and Prophets to guide people wherever they lived on Earth and confirmed that He won't punish a community without sending them His guidance and His warning first, as mentioned in verses 35: 24, 16: 36, and 17: 15.

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ (فاطر ، 35:24).

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ (النحل ، 16 : 36).

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا (الإسراء ، 17 : 15).

And there was no community but that there had passed within it a warner (Fatir, 35: 24).

And We certainly sent into every community a messenger (saying), "Worship Allah and avoid idol worship" (Al-Na'hl, 16: 36).

And We would never punish until We sent a messenger (Al-Issra, 17: 15).

Messengers of Allah, Prophets, and their followers are all Muslims

There are many verses in the Holy Quran, which refer to previous Messengers of Allah, Prophets, and their followers as Muslims (those who submit their will to God). The objective is to confirm that Islam is God's

message of guidance to humanity, which was revealed in different times, through different messengers, as we learn from the verses 3: 19 (Islam), 10: 72 (Noo'h, Noah), 2: 131-133 (Ibrahim, Abraham, his children, and grandchildren), 12: 101 (Yousuf, Joseph), 5: 44 (the Prophets), 3: 52 (Disciples of 'Eissa, Jesus), and 3: 20 (Muhammed). ¹³³

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ (آل عمران ، 3 : 19).

Indeed, the religion in the sight of Allah is **Islam** (submission to God) (Al-'Imran, 3: 19).

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنَّ أَجْرِي إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ (يونس ، 10 : 72).

(Noo'h, Noah, said to his people): And if you turn away (from my advice), then no payment have I asked of you. My payment (reward); is only from Allah, and I have been commanded to be of the **Muslims**" (Younus, 10: 72).

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

وَوَصَّي بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾ (البقرة ، 2 : 131 - 133).

When his Lord said to him, "Submit" (be a **Muslim**), he said "I have submitted (become a **Muslim**) to the Lord of the worlds." (131)

And Abraham instructed his sons (to be Muslims) and (so did) Ya'qoob, Jacob, (who said): "O my sons, indeed, Allah has chosen for you this religion, so do not die except while you are **Muslims**." (132)

Or were you witnesses when death approached Ya'qoob (Jacob), when he said to his sons: "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Ibrahim, Isma'il, and Iss'haq - One God. And we are **Muslims** (in submission) to Him" (132) (Al-Baqara, 2: 131-133).

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِ الدُّنْيَا وَالْآخِرَةِ ۗ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ (يوسف ، 12 : 101).

(Yousuf, Joseph, said): My Lord, You have given me some sovereignty (power) and taught me of the interpretation of dreams. (O, You) Creator of the heavens and the Earth, You are my protector in this life (world) and in the Hereafter. Cause me to die a **Muslim** and join me with the righteous" (Yousuf, 12: 101).

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ ۖ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا (المائدة ، 5 : 44).

Indeed, We sent down the Torah, in which was guidance and light, for the Prophets who submitted (to Allah, **were Muslims**) to judge with ... (Al-Ma-ida, 5: 44).

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ (آل عمران ، 3 : 52).

But when 'Eissa (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 (you Jesus) bear witness that we are **Muslims** (submitting to Him) (Al-'Imran, 3: 52).

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ﴿٢٠﴾ (آل عمران 3: 20).

So if they argue with you, say, "I have **submitted** myself to Allah (**in Islam**), and (so have) those who follow me" (Al-'Imran, 3: 20).

The Difference between Prophets and Messengers of Allah

The Holy Quran verses mentioned two categories of people who received communication from Allah, by inspiration, to tell it to people. Twenty-five of them were mentioned directly by name, including twelve Messengers and thirteen Prophets, who are different from each other in two major ways. ¹³⁴

First, a Messenger was a man who received inspiration and a new message from Allah, praise to Him, to tell it to people. However, a Prophet was a man who received inspiration and a message from Allah to preach, educate, and remind people of a message sent to a previous Messenger.

In verse 3:19 (above), Allah, praise to Him, has stated that all His messages to humanity constitute one religion, Islam. In verse 5: 3, He further stated that He completed the religion of Islam to humanity, with the revelation of the Holy Quran. Thus, there is no need for any more messengers, as He promised, in verse 15: 9, that He would preserve His final message intact.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ﴿٥﴾ (المائدة ، 5: 3).

This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion (Al-Ma-ida, 5: 3).

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الحجر ، 15: 9).

Indeed, it is We, who sent down the Quran, and indeed, We will be preserving it (Al-'Hijr, 15: 9).

Thus, Muhammed, pbuh, was the last of God's Messengers. He was also described as the last of the Prophets, in verse 33: 40. So, there will be no need for prophets to preach, educate, and teach people about God's Book, like what Prophets did after Moussa (Moses), peace be upon him, as we are told by Verse 5: 44. This job will be maintained by the scholars, who are mentioned in verse 3: 18 (above) with high regards, directly after mentioning Allah and the angels.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴿٣٣﴾ (الأحزاب ، 33: 40).

Muhammad was not the father of (any) one of your men, but (he was) the Messenger of Allah and last of the prophets (Al-A'hzab, 33: 40).

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا (المائدة ، 5: 44).

We sent down the Torah, in which (there) was guidance and light. The prophets who submitted (themselves to Allah; were Muslims) judged by it (Al-Ma-ida, 5: 44).

The second major difference between Prophets and Messengers of God is that messengers were supported with clear and strong physical miracles, to help them convince people that they were Messengers of Allah. Examples of these miracles were Noo'h's Arch, Salih's she-camel, rescuing Ibrahim from the fire, Moussa's stick (staff), 'Eissa's healing, and revealing the Holy Quran to Muhammed. Moreover, the messages they told people included prophecies about future events, which would reinforce people's faith when they happen.

Prophets were supported by their ability to prophesize (telling about future events). As people saw these prophecies come true, they listened more attentively to the teachings of the prophets about God's previous messages.

Because Messengers of God also brought prophecies, part of the new messages revealed to them, they were both messengers and prophets. However, prophets were not messengers in the sense that they were not given new messages to tell people about. Thus, a messenger was also a prophet, but a prophet was not a messenger.

Miracles and Prophecies Given to Prophet Muhammed

Allah, praise to Him, supported His Messenger, Muhammed, pbuh, with the greatest miracle, the Holy Quran, the verses of which represent clear scientific facts people discover century after century. These are pieces of evidence that this Book is the Word of God, which does not contain any falsehood (41: 42), as demonstrated in Part I and other Parts of this book, particularly in the third and fourth chapters. The Holy Quran is the greatest miracle because it is continuous in its existence intact, without any changes, it is God's Message to the whole of humanity, across time. Other miracles, with which God supported His Messengers, aimed at influencing a particular group of people, who were alive at the time of the miracle incidence. Thus, such miracles did not target the whole of humanity and across time, as the Holy Quran does.

Another miracle, Allah supported His Messenger with, was the Night Journey and Ascent to Heavens (Al-Isra Wal Mi'raj), which is the topic of Chapter 23 of this book. Allah, praise to Him, wanted to show His Messenger some signs of His capabilities. So, He had him flown from Makkah to Al-Quds (Jerusalem) and from there to the seven heavens, accompanied by the angel Jibril, peace be to him, and even beyond heavens. Then, He had him returned to his bed in Makkah, all that in a short time, during the last part of the night. People at that time, and for centuries, could not understand the feasibility of such journey and such ascent. However, both issues are perfectly understood, at our present time. It's now a known fact that the distance between Makkah and Al-Quds (Jerusalem) can be flown in few minutes, using fast aircrafts, particularly the military planes which fly several times the sound speed. We have also been able to send spaceships and devices to explore other planets in our solar system, and even beyond it. Thus, the Prophet's Journey and Ascent was a prophecy about human aviation on Earth and in outer space, which is another piece of scientific evidence that the Holy Quran is God's Message to humanity. ¹³⁵

In addition, Allah, praise to Him, supported His Messenger, pbuh, with many prophecies about future events, some of which were mentioned in the Holy Quran, and came true in few years, as reinforcement to the believers' faith, and glad tidings for them. An example of such prophecies was of the Roman victory over Persians after few years from the Roman defeat, which was revealed in verse 30: 2-4. ¹³⁶

Among the Quran prophecies, which has not been achieved yet, is the return of 'Eissa (Jesus), the Son of Mary, peace be to him. This prophecy was revealed in verse 4: 159, which mentions that when he returns to Earth, all people of the Book, including Jews and Christians (together with Muslims), will believe in him, as the Messiah. Then, he dies. ¹³⁷

Moreover, in his 'Hadiths (sayings), the Prophet, pbuh, told his Companions many prophecies, about future events. Some of these prophecies have already come true and others are still to be seen in the future. Here are some examples of such 'Hadith prophecies.

First, in one prophecy, the Prophet, pbuh, told his Companions that Muslims would defeat the two dominant powers at that time, the Roman Byzantine and Persian empires. This in fact came true just few years after the Prophet's death, when Muslims defeated the Romans in Al-Yarmouk battle, in 15 Hijriya (636 AD). Then, they defeated the Persians, in the battle of Al-Qadisiya, in the same year. These two victories resulted in that most people, who were ruled by the two empires in the Middle East, became Muslims. Here is the text of the 'Hadith:

The Companion Abu Hurayrah, may Allah be pleased with him (mAbpwh), said that the Messenger of Allah, pbuh, said:

"When Kisra (the Persian Emperor) is dead, there will be no other Kisra after him, and when Kaisar (the Roman Emperor) is dead, there will be no other Kaisar after him. By God, you are going to spend their treasures in the way that pleases God." ¹³⁸

Second, he prophesized that a day will come, on which the poor barefooted sheep herders are going to compete in constructing the highest buildings. This prophecy has come to pass in our time, by the construction of the Khalifa Tower, in Dubai, UAE, as the highest building in the World. This prophecy was included in the 'Hadith, which was mentioned in Chapter 2, "Three Levels of Faith." In that 'Hadith, Jibril, peace be to him, asked the Prophet, pbuh, about the events which should precede the "Hour." He said: "You'll see the barefooted, the poor, barefooted, naked, destitute (poor) sheep herders constructing the highest of buildings.

Before the oil wealth, many people in the Arabian Gulf area were barefooted, poor, and sheep herders, which were three adjectives used in the 'Hadith. While the fourth adjective, naked, does not apply to the Gulf Arabs, it applies to the naked population groups, such as the Yanomamo, who lived in the Amazon rain forest. After the discovery of oil and other raw materials there, many cities with high-rise buildings started to emerge, such as Manaus, Santarem, and Belem, in Brazil. ¹³⁹

Third, in a 'Hadith narrated by Companion Abu Hurayrah, mAbpwh, the Prophet, pbuh, mentioned six prophecies. He said:

"The Hour (the start of the Last Day) will not come until the (religious) scholarship disappears, earthquakes increase, time is shortened, upheavals emerge, killing increases, and wealth increases among you until it exceeds the need." ¹⁴⁰

Five of these prophecies have come true but the first one (disappearance of Islamic scholars and scholarship) has not happened yet. Actually, we are blessed with abundance of scholars, their writings, and their audio-visual contributions, as well as works of scholars from previous centuries. This has been made possible by the availability of the world-wide internet. The other five prophecies have been achieved at our time. There have been a lot of earthquakes; travel time has been shortened, as a result of our fast mediums of transportation and communication; there have been many upheavals, particularly in the Muslim countries; there has been a lot of killing, as a result of many wars; and wealth of nations has increased tremendously, reaching trillions of dollars, which is unprecedented in human history. This was made possible in some Muslim countries as a result of the oil wealth, and in the world as a whole, as a result of issuing currencies without the gold back up, selling and buying money as a commodity, and the ability of banks to increase their capital by a variety of ways, such as making profits on selling loan contracts, before even receiving interest on such loans.

Fourth, in a 'Hadith narrated by Companion Abu Hurayrah, mAbpwh, the Prophet, pbuh, mentioned a prophecy about Arabia. He said:

"The Hour (the start of the Last Day) will not come ... until Arabia will again have rivers and grasslands."

¹⁴¹ Actually, this 'Hadith includes a newly discovered fact that current Arabian desert was once a lush paradise of rivers, grass, and woodlands, watered by torrential monsoon rains, about 23,000 years ago. NASA photos taken from space have shown the valleys of these dried rivers and the geological investigations have shown evidence of such vegetation. The prophecy will be achieved when the climate cycle of torrential monsoon rains comes back, as argued by geologists, or even before that by human intervention. We are now capable of pumping up the abundant underground water to turn the desert into gardens. We are also capable of desalinating the sea water and pumping it into huge pipelines, like rivers, which may turn the Arabian desert into green and grassland again.

Fifth, among the most important prophecies, which have not happened yet, are the ten big signs, which should take place before the coming of the Hour (before the start of the Last Day). These are included in the following three 'Hadiths.

Companion Abu Sa'id Al-Khudri, mAbpwh, said the Messenger of Allah, pbuh, said:

"The Guided (Al-Mahdi) is one of my descendants. He will have a broad forehead and a hump nose (a little high in the middle). He will fill the Earth with justice, after a period of injustice and oppression. And he will rule for seven years." ¹⁴²

The importance of Al-Mahdi's appearance is that it is an immediate precursor to the appearance of the fake messiah (the Anti-Christ), which will prompt the descent of the true Messiah ('Eissa, Jesus, the Son of Mary) from Heavens. Then, Jesus will fight the fake messiah and kill him. The following 'Hadith lists the ten big signs (prophecies):

Companion Hudhayfa Bin Aseed Al-Ghafari, mAbpwh, said that the Prophet, pbuh, asked a group of his companions about the topic of their discussion. They said they were talking about the Hour. He said:

"It will not happen until you see ten signs happening before it. Then, he mentioned the smoke, the fake messiah, the beast, the sun rising from the west, descent of 'Eissa (Jesus) peace be to him, Yajooj and Majooj (Gog and Magog), three eclipses in the east, west, and Arabia. Finally, a fire will be coming out from Yemen, which drives people (north) to their gathering place." ¹⁴³

Finally, Companion Al-Nawwas Bin Sam'an, mAbpwh, narrated a long 'Hadith about the descent of 'Essa (Jesus, the Messiah), peace be to him, from Heavens. The 'Hadith mentions the place he descends to (Syria) and the time of his descent (during Al-Mahdi's rule). He will pray with Muslims in Baytul Maqdis (House of Holy in Jerusalem). He will fight the fake messiah (the anti-Christ) and kill him. Then, he will rule by the Islamic law, before his death. ¹⁴⁴

Conclusion

The Islamic proclamation of faith is the first of the five pillars of the Islamic faith structure. It gives peace of mind to the worshippers that they are not here by accident and they are not left lonely on Earth. Allah, the Merciful and Compassionate Creator, out of His love and care, has completed His messages of guidance to humanity by sending His Final Message through His final Messenger, Muhammed, peace and blessings be upon him.

The first part of the proclamation represents recognition of the oneness of God, the Creator of the Universe, and the Merciful of His creation. It also represents an acceptance of His Messages and His Messengers.

The second part of the proclamation recognizes Muhammed, pbuh, as the final of God's Messengers and Prophets. It also represents acceptance of the Holy Quran, as God's Message, which was revealed to humanity through him.

Thus, the proclamation of faith gives a profound meaning for the other ways of worship. It puts them in the context of obedience to the Creator, Allah, praise to Him, by observing His commands. This maximizes the benefits people get from performing the various ways of worship. The end outcome for people is that they live happily in this life and gain His everlasting reward of living in Paradise forever, in the hereafter.

The study of and contemplation about the Holy Quran and 'Hadith prophecies reinforce the faith of the believers, as it provides them with the assurance that they are on the right path of happiness, here and in the hereafter.

Chapter 12

Performing Islamic Prayers

إِقَامُ الصَّلَاةِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with Allah from the Stoned Shaytan (Satan)
In the Name of Allah, the Beneficent, the Merciful

Introduction

A Muslim is required to perform five prayers every day, following the teachings of the Prophet Muhammed, peace and blessings of Allah be upon him (pbuh), who received the command for this 'Ibada (way of worship) when he met with Allah (God), praise to Him, above the seventh heaven. Then, the angel Jibreel (Gabriel), peace to him, taught him how to perform these prayers, including both the recitations and the movements. ¹⁴⁵

Before Muslims stand for prayer, they make wudhou' (washing), which includes physical acts but with clear meanings. Five times a day, washing a person's hands, mouth, nose, face, arms, ears, hair, and feet, aims at cleanliness. This is the goal of the wudhou' requirement. Allah, praise to Him, has required these physical acts, not as meaningless rituals, but to lead to a deeper meaning, cleanliness. He wants humans to be clean and healthy. ¹⁴⁶

The five Islamic prayers (dawn, noon, mid-after-noon, sunset, and dusk) are all physical acts of standing, bowing, kneeling, prostrating, and sitting down on the ground. These prayer movements are performed in a certain way taught to Muslims by the Messenger of Allah, Muhammed, pbuh, as narrated by his Companions, in 'Hadiths collected by Islamic scholars and transmitted from one generation to another. ¹⁴⁷

These movements, performed properly five times a day, constitute a physical daily exercise activity, contributing to the welfare and well-being of the human body. Standing moves the blood circulation to various parts of the body, particularly after sleeping, sitting, or relaxation for a long period of time. Bowing down (rukou'), for example, benefits the back muscles and the backbone, which are stretched to relieve them from the pressure formed as a result of sitting or standing, for long hours every day. Prostration (sujood) provides the brain with bigger quantities of blood, with more oxygen and nutrients, than otherwise. It also relieves the brain from the electromagnetic waves, which we get from the air and from the electric

and electronic devices we use throughout the day. Finally, sitting down allows thigh and leg muscles, ligaments, and tendons to be stretched, thus becoming more flexible and healthier. ¹⁴⁸

At the same time, each one of the prayer movements also involves spiritual aspects, represented by contemplation and thinking about the meaning of the verses of the Holy Quran and the words of praise to Allah, which are recited in each prayer movement. These acts of contemplation and thinking have tremendous benefits in terms of creating and maintaining internal mental peace for the worshipper. More important is that the five prayers keep the worshippers in a continuous contact with their Creator, which influences their behavior positively, strengthens the human self, and contributes to its well-being.

Daily Prayer Times

The five prayers are performed at specific times, as mentioned by the Prophet, pbuh, and in accordance with the continuous daily changes in the relationship between the Earth and the Sun. As a result, there is no disagreement about that the Fajr (dawn) prayer should be performed before the sunrise, and the Maghrib prayer after the sunset. The Dhuhr (noon) prayer should be performed after zawal, which is about nine minutes after the sun reaching the middle of the sky. This is the time when a person starts to see his/her shade. Noon is also measured as the mid-point between the sunrise and the sunset. The 'Asr (mid-afternoon) prayer starts when the shade of an object becomes twice of its size. ¹⁴⁹

While there is an agreement about the prayer times for the noon, mid-afternoon, and sunset prayer times, there has been a disagreement about the start of the Fajr (dawn) and 'Isha (dusk, night) prayer times. The disagreement has led to the emergence of different methods of calculation about the start of these two prayers in various regions of the world. This disagreement can be demonstrated in **Table 3**, by comparing the two calendars of Um Al-Qura and the Islamic Society of North America (ISNA) concerning the dawn and night prayers, using data from the first day of the first months of 2019. ¹⁵⁰

The Fajr (dawn) prayer time starts 17-20 minutes according to Um Al-Qura calendar, compared to the ISNA calendar. Thus, it is possible for people, who follow Um Al-Qura, to pray the dawn prayer before the right time. Concerning the 'Isha (night) prayer time, it is 19-25 minutes later according to Um Al-Qura than according to ISNA.

This may become harder on people, who follow Um Al-Qura calendar, as they need to stay awake for a longer period of time, to perform the 'Isha (night) prayer, particularly during summer, when nights become shorter. Due to these consequences, some scholars, like Ibn 'Uthaymeen, criticized the Um Al-Qura calendar, which warrants a review of its calculation methods. ¹⁵¹

Number of Prayer Units (Rak'as):

The Islamic prayers are composed of specific body movements accompanying recitations from the Holy Quran and words of praise to Allah (God). Every prayer is composed of a specific number of units (Rak'as), each of which includes standing, bowing, prostration, and sitting on the floor. Each of these movements is a unique physical activity, different from what people do in their daily activities. The physical benefit of these movements is attained when they are performed regularly, on daily basis.

The Islamic prayers include a number of required units (Rak'as), a minimum, as well as a number of recommended units, except for 'Asr prayer, which is limited to the required units only. While there are 17 required units in the daily prayers, the additional recommended units are 17 but can be more, according to a person's capabilities and circumstances. The distribution of prayer units is as follows: ¹⁵²

1. **Al-Fajr (The Dawn) Prayer:** 2 required Rak'as (units) and 2 recommended Rak'as (units), before.

2. **Al-Dhuhr (The Noon) Prayer:** 4 required Rak'as (units) and 4 recommended Rak'as (units), 2 before & 2 after.
3. **Al-'Asr (The Afternoon) Prayer:** 4 required Rak'as (units) and 2 recommended Rak'as (units), before.
4. **Al-Maghrib (The Sunset) Prayer:** 3 required Rak'as (units) and 4 recommended Rak'as (units), 2 before & 2 after.
5. **Al-'Isha (Late Night, Dusk) Prayer:** 4 required Rak'as (units) and 5 recommended Rak'as (units), 2 before, 2 after, and witr (one or three units), to conclude the day prayers. ¹⁵³

Al-Fajr (Dawn) Prayer, as an Example About Performing Prayer

Performing prayers can be divided into the following eleven main steps, which show how the dawn (Fajr) prayer can be performed. The Fajr prayer is used here as an example because it is composed of two required Rak'as. Thus, it is the shortest prayer.

1. Cleanliness before prayers

A Muslim has to be clean, by taking showers regularly, as well as after sexual intercourse. Cleanliness is also performed before every prayer in the form of **Wudu'** (washing the external body organs with water). This includes washing and cleaning hands, mouth, nose, face, arms, head hair, ears inside and back, and feet. Thus, the Creator, praise to Him, wants people to be healthy by cleaning themselves of dust, sweat, and microbes, five times a day (There are many illustrative videos of how to make **Wudu'** in the internet).

If water is not available at all (which is a unique case), a Muslim performs Tayamum, which is an emulation of the Wudu' movements. Wudu' or Tayamum enable humans to be elevated to a higher spiritual rank, in preparation for addressing his/her creator and standing before him in the best possible condition. ¹⁵⁴

2. Facing Al-Qibla (Al-Ka'ba)

When Muslims pray, they must face Al-Qibla, which is Al-Ka'ba (The cubic-shaped House of Allah in Makkah). This is an implementation of God's command, contained in verse 2: 150, as follows:

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ (البقرة ، 2: 150).

From wherever you emerge, turn your face towards the Sacred Mosque, and wherever you are, face towards it (Al-Baqara, 2: 150).

Worshippers should stand on a clean floor. For that purpose, they use a clean, small rug, if they are away from the masjid (mosque). Healthy people must stand for prayers. However, the sick can pray in whatever position suiting them, such as sitting or on their sides.

It is essential for Muslims to make an effort, to find the exact direction of Al-Qibla, which can easily be found by using smart phones. Many websites also provide the Qibla direction for cities around the world, using a regular compass of 360 degrees. For example, it is 52 degrees northeast, for Atlanta, Georgia, USA.

In addition, a Qibla compass of 40 zones can do this when the magnetic needle is made to point to a specific number referring to the location of performing prayers. Then, the arrow refers to the Qibla.

For example, number 34 refers to the southern US states of Georgia, Alabama, and Mississippi, while number 33 refers to the eastern US states of Florida, South Carolina, North Carolina, Virginia, and

D.C. several other eastern states in the US are referred to as number 33 (for more information (See the map: <http://daltonislamiccenter.org/Files/Finding Al-Ka'aba Direction When Praying>). A third method is using the Sundial shadow, as explained and illustrated in the same source.

3. Adhan (The first call for prayer)

Adhan is an announcement about the start time for a prayer. It is a calling for a group prayer in a Mosque. Therefore, it is done by one person, as mentioned in a 'Hadith narrated by Malik Bin Al-'Huwaitir, mAbpwh, who said that the Prophet, pbuh, said: "Go back to your community, reside among your people, teach them, and command them. When the time comes for a prayer, one of you should make the announcement (Adhan), and the eldest among you should lead the prayer."

The Prophet, pbuh, approved of the Adhan and Iqama words after hearing them from one of his Companions, Abdullah Bin Zayd Bin Abd Rabbu, mAbpwh. He him that he was told these words by a man wearing green clothes, in a dream, to be used as a call for prayers, instead of the bell (which is used by Christians). Companion 'Omar Bin Al-Khattab, mAbpwh, told the Prophet that he also saw that dream. Then, the Prophet asked that Companion Bilal Bin Raba'h, mAbpwh, call the Adhan, as he had the most beautiful voice among his Companions. Here's the Adhan: ¹⁵⁵

الأذان

الله أكبرُ اللهُ أكبرُ ، اللهُ أكبرُ اللهُ أكبرُ

أشهدُ ألاَّ إلهَ إلا اللهُ ، أشهدُ ألاَّ إلهَ إلا اللهُ

أشهدُ أنَّ محمداً رسولُ اللهُ ، أشهدُ أنَّ محمداً رسولُ اللهُ

حَيَّ عَلَى الصلَاةِ ، حَيَّ عَلَى الصلَاةِ

حَيَّ عَلَى الفلاحِ ، حَيَّ عَلَى الفلاحِ

اللهُ أكبرُ اللهُ أكبرُ ،

لا إلهَ إلا اللهُ

Adhan (First calling for a group prayer in a mosque):

Allahu akbar (God is Greater): 4 times.

Ash hadu alla ilaha illa Allah (I bear witness that there is no other god but Allah): Twice

Ash hadu anna Muhammedan rasoul ullah (I bear witness that Muhammed is the Messenger of Allah):
Twice

'Hayie 'alas salah (Come to prayer): Twice

'Hayie 'alal fala'h (Come to prosperity): Twice

Allahu akbar (God is Greater): Twice.

La ilaha illa Allah (There is no other god but Allah): Once

4. Iqama (The second call for prayer)

Iqama is the second announcement for prayer, which is called directly before the start of a required prayer, whether performed in a group or individually. It includes the same sentences used in the Adhan but without repetition, and adding "Qad Qamat Isala, Qad Qamat Isala" (It's time to stand for prayer), as follows: ¹⁵⁶

الله أكبرُ اللهُ أكبرُ ، أشهدُ أَلَا إِلَهَ إِلَّا اللهُ ، أشهدُ أَنَّ مُحَمَّدًا رَسُولُ اللهُ
حَيَّ عَلَى الصَّلَاةِ ، حَيَّ عَلَى الْفَلَاحِ ، قَد قَامَتِ الصَّلَاةُ ، قَد قَامَتِ الصَّلَاةُ
الله أكبرُ اللهُ أكبرُ ، لَا إِلَهَ إِلَّا اللهُ

Iqama (Calling for the immediate start of prayer)

Allahu akbar, Allahu akbar (God is Greater): Twice.

Ash hadu alla ilaha illa Allah (I bear witness that there is no other god but Allah): Once.

Ash hadu anna Muhammadan rasoul ullah (I bear witness that Muhammed is the Messenger of Allah): Once

'Hayie 'alas salah (Come to prayer): once

'Hayie 'alal fala'h (Come to prosperity): Once

Qad Qamates salah, qad qamates salah (The prayer has been stood for): Twice

Allahu akbar, Allahu akbar (God is Greater): Twice

La ilaha illa Allah (There is no other god but Allah): Once

5. Intention and Takbeer

As a Muslim worshipper stands for prayer, he/she has the intention to perform it, that's why it is unnecessary to say that he/she intends to pray. However, followers of Imam Al-Shafi'ie pronounce the intention. Then, they lift their hands up to the levels of their ears, making the Takbeer (saying Allahu Akbar), which is the start of prayers. Followers of other imams may neither pronounce the intention nor lift their hands up when they say the Takbeer. The Shafi'ie school of thought requires the prayer leader (imam) to say the Takbeer loudly but other worshippers should say it silently, whether they are praying in a group or individually. The Maliki school of thought allows saying it loudly for all, following what the Prophet, pbuh, did it in all these different ways, to make it easy on people, by giving them options. ¹⁵⁷

6. Recitation of Al-Fati'ha

While standing up, facing Al-Qibla, a worshipper places his/her right hand over the left hand, above the belly button, and below the chest, or even without that altogether, as this represents politeness with the Creator, praise to Him. He/she starts with "Isti'adtha," saying: "A'udhu billahi minash shaytanir rajim" (I seek refuge with Allah from the Stoned Shaytan (Satan).

There is no disagreement among the Islamic schools of thought about starting all chapters of the Holy Quran with the "Basmallah" (mentioning the name of Allah), though it's not considered part of each chapter, except for Surat Al-Tawba (Chapter 9), which does not start with it. However, there is a disagreement about whether it is part of the first Chapter (Al-Fati'ha), or not.

Despite that disagreement, whether a worshipper is praying with a group or individually, he/she has to start with "Isti'adtha" and the "Basmallah" before reciting Al-Fat'ha, in the first Rak'a, and the "Basmallah" only in other Rak'as. However, there is strong evidence of giving a prayer leader (imam) the option of saying them loudly in the Jahri (dawn, sunset, and night) prayers, as education for worshippers, following the practice of the Prophet's Companions. ¹⁵⁸

Then, a Muslim recites **Al-Fati'ha** (The Opening), **in Arabic**. This is the first Sura (Chapter) of the Holy Quran, which represents the sixth stage of performing prayers. It is recited in Arabic, like all parts of the prayer.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنُ الرَّحِيمِ ﴿٣﴾ مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ
وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ
﴿٧﴾ (الفاتحة ، 1 : 1-7).

A-oudhu billahi minash shaytanir rajeem

I seek refuge with Allah from the Stoned Shaytan (Satan)

Bismillah irra'hman irra'heem

In the name of Allah, the Beneficent, the Merciful (1)

Al'hamdu lilahi rabbil 'alameen

Praise be to Allah, Lord of the Worlds (2)

Arra'hman arra'heem

The Beneficent, the Merciful (3)

Maliki yawm iddeen

Owner of the Day of Judgment (4)

Iyaka na'budu wa iyaka nassta'een

You (alone) we worship, You (alone) we ask for help (5)

Ihdinaṣ siratal musstaqem

Guide us (to) the straight path (6)

Sirata ladheena an'amta 'alayhim

Gharil maghdhoobi 'alayhim

Waladh dhaleen

The path of those whom You have blessed, not (the path of) those who earned Your anger, nor of those who went astray (7) (Al-Fati'ha, I: 1-7).

Ameen.

7. Reciting Some Verses of the Holy Quran, After Al-Fati'ha

It is recommended that worshippers recite some verses of the Holy Quran after the recitation of Al-Fati'ha, in the first two Rak'as. This can be a recitation of a short Sura (Chapter), few verses of a Sura, or longer than that, according to a person's circumstances and ability to memorize. The Prophet, pbuh, used to lengthen such recitation in the dawn (Fajr) prayer, and to shorten it in the sunset (Maghrib) prayer (See [Appendix 2](#), which includes the last three chapters of the Holy Quran, as examples of short suras).

The best recitation is "tarteel," in response to God's command in verse 73: 4, "ورتل القرآن ترتيلا" (recite the Quran in slow, measured rhythmic tones). This is achieved by joining letters and words, to slow the recitation for the purpose of allowing enough time to think about the meanings of the recited verses, while enjoying the Quran musical tone. ¹⁵⁹

8. Rukou' (Bowing down)

After the recitation of Al-Fati'ha and some verses from the Holy Quran, a worshipper makes Takbeer (saying Allahu Akbar). This is an indication of transition to the eighth stage of prayer: Rukou' (bowing down), with hands over the knees and the back is parallel to the floor. Then, he/she makes **Tasbee'h**, saying:

سُبْحَانَ رَبِّيَ الْعَظِيمِ (3 مرات على الأقل)

Sub'hana rabiyal adheem (Exalted is my Lord, the Great): 3 times, at least, while in Rukou' (bowing).

This is according to the Companion 'Uqba Bin 'Amir, mAbpwh. However, a worshipper may increase the number of times, or add more tasbee'h (words of praise to Allah), as narrated by the Mother of believers, 'Aisha, mAbpwh. ¹⁶⁰

9. Standing Upright for Praising Allah ('Hamd)

After bowing down (Rukou'), a Muslim worshipper moves to the ninth stage of prayer, in which an imam or an individual worshipper lifts his/her head, standing calmly and upright, as well as saying:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ

Sami'a Allahu liman 'hamidah (Allah listens to whoever praises Him): Once.

Then, all categories of worshippers (imam, a worshipper in a group, or an individual worshipper) say:

رَبَّنَا وَلَكَ الْحَمْدُ

“rabbana walakal ‘hamd” (Our Lord, to You is praise).

This was how the Prophet, pbuh, practiced this stage of prayer, as we learn from ‘Hadiths narrated to us by his Companions. ¹⁶¹

10. Sujood (Prostration)

After standing upright calmly, saying words of praise to Allah, a worshipper makes takbeer (saying Allahu Akbar), as an indication of the transition to the tenth stage of prayer, prostration (Sujoud), in which he/she goes all the way down to the floor, placing his/her face on the floor. The complete prostration requires eight body parts to touch the floor. These are the forehead, nose, the two hand palms, the two knees, and the tiptoes of the two feet. A minimum prostration is achieved by placing part of each body organ on the floor, as mentioned in a ‘Hadith narrated by Ibn (son of) ‘Abbas, mAbpw them.

Once in prostration on the floor, a Muslim worshipper makes the Sujood Tasbee'h, saying:

سُبْحَانَ رَبِّيَ الْأَعْلَى (3 مرات على الأقل)

Sub'hana rabiyal ‘ala (Exalted is my Lord, the Highest). This is to be said three times, as mentioned in a ‘Hadith narrated by Companion ‘Uqba Bin ‘Amir, mAbpwh. However, a worshipper has the option of saying more words of praise to Allah, as mentioned in a ‘Hadith narrated by the Mother of believers ‘Aisha, mAbpwh. ¹⁶²

Then, a worshipper makes takbeer (saying Allahu Akbar), while lifting his/her head while sitting on the floor. Then, he/she makes takbeer (saying Allahu Akbar) again, while going down to perform a second Sujood.

By performing the two sujoods (prostrations), a worshipper completes **one prayer unit (Rak'a)**. Then, he/she stands up to perform the second Rak'a, repeating **the above ten steps**.

11. Al-Tashahud

After performing the prostration (Sujood) of the second prayer unit (Rak'a), a Muslim worshipper sits down on the floor, with his/her legs bent beneath him/her, reciting **Al-Tashahud** (The Proclamation and Bear Witnessing), at the end of which he/she makes greetings to both directions, starting with the right, then the left.

Al-Tashahud (pronounced At Tashahud) is recited fully when a worshipper is praying two Rak'as only, such as in the case of Al-Fajr (Dawn) prayer. However, in the rest of the required prayers, which include more than two Rak'as, Al-Tashahud is recited in two ways. After the first two Rak'a, a worshipper recites only the

first part of Al-Tashahud but he/she recites it fully at the end of the last Rak'a (last prayer unit). Like all parts of the prayers, Al-Tashahud is recited in Arabic. Here it is in Arabic first, then transliterated and translated into English. **التَّشَهُدُ** 163

Al-Tashahud (pronounced as atta shahud): The Proclamation and Bear Witnessing

(To be recited while sitting in prayer)

الْجُزْءُ الْأَوَّلُ:

التَّحِيَّاتُ الْمُبَارَكَاتُ ، وَالصَّلَوَاتُ الطَّيِّبَاتُ اللَّهُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

الْجُزْءُ الثَّانِي:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ مُحَمَّدٍ ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ ، وَعَلَى آلِ إِبْرَاهِيمَ .
وَبَارِكْ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ مُحَمَّدٍ ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ ، وَعَلَى آلِ إِبْرَاهِيمَ ،
فِي الْعَالَمِينَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ

التَّسْلِيمُ:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Transliteration of Al-Tashahud:

Part I:

At ta'hiyatu, al mubarakatu, wassala watu at tayibatu, lilah

Assalamu 'alayka ayuha anabiyu wa ra'hmatul lahi wa barakatuh

Assalamu 'alayna wa 'ala 'ibadiil lahis sali'heen

Ash hadu alla ilaha illal lah

Wa ash hadu anna muhammadan rassoulul lah

Part II:

Allahumma salli 'ala muhammadin, wa 'ala aali muhammad

Kama salayta 'ala ibrahima, wa 'ala aali ibrahim

Wa barik 'ala muhammadin, wa 'ala aali muhammad

Kama barakta 'ala ibrahima, wa 'ala aali ibrahim

Fil 'alamina

Innaka 'hameedun majeed

End Greetings:

Ending prayer with greetings to the right, then to the left saying:

Assalamu 'alaykum wa ra'hmatul lahi wabarakatuh

English translation:

Full Tashahud:

Part I:

Blessed greetings and good prayers to Allah

Peace to you, O You Prophet, and mercy of Allah, and His blessings

Peace be upon us and upon the good worshippers of Allah

I bear witness that there is no other God but Allah (while raising the pointer finger of the right hand)

And I bear witness that Muhammed is the Messenger of Allah (while raising the pointer finger of the right hand)

Part II:

O Allah! Pray for (bless) Muhammed and for the family of Muhammed

As You prayed for (blessed) Ibrahim (Abraham) and for the family of Ibrahim

And bless Muhammed and the family of Muhammed

As You blessed Ibrahim and the family of Ibrahim

Amongst the worlds

You are the Praise-Worthy, You are the Glorious

End Greetings:

Then, the prayer is completed by saying the Islamic greetings to those on the right and to those on the left:

Peace of Allah be upon you, His mercy, and His blessings (to the right side)

Peace of Allah be upon you, His mercy, and His blessings (to the left side)

This is the end of Al-Fajr (Dawn) Prayer.

Tasbee'h (Words of Praise to Allah)

There are several 'Hadiths which recommend Tasbee'h (Saying words of Praise to Allah) after each prayer. Here is the most common practice, on the basis of a 'Hadith narrated by Companion Abu Hurayra, mAbpwh, as follows:

سُبْحَانَ اللَّهِ ، الْحَمْدُ لِلَّهِ ، لَا إِلَهَ إِلَّا اللَّهُ ، اللَّهُ أَكْبَرُ (33 مرة لكل منها)

Sub'hana Allah (Exalted is Allah): 33 times

Al'hamdu lillah (Praise to Allah): 33 times

Allahu akbar (Allah is Greater): 33 times

Then, Tasbee'h is closed with one sentence, said once, as follows:

لا إله إلا الله ، وحده لا شريك له ، له الملك وله الحمد ، وهو على كل شيء قدير .

La ilaha illallah, wa'hdahu la shareeka lahu, lahul mulku wa lahul 'hamdu, wahua 'ala kulli shay-in qadeer.

There is no other god than (but) Allah, One Who has no partners, to Him is dominion and praise, and He is capable of (doing) everything.

The number of times each Tasbee'h can be said is dependent on a person's time and circumstances. It can be more than the recommended number of 33, mentioned above, or less than that. ¹⁶⁴

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Appendix 1

Transliteration of Arabic sounds

There are three **Arabic vowels** and their three strong forms (Tanween, i. e. adding "N"). The first is the Fat'ha, which maybe expressed in English by the sound / a /, with its strong form of / an /. The second is the Kasra, which maybe expressed by the sound / i /, with its strong form of / in /. The third Arabic vowel is the Dhamma, which maybe expressed by the sound / u /, with its strong form of / un /, as it is pronounced in "on."

Thus, following Arabic grammatical rules, the six vowel forms maybe illustrated in how a common noun, such as bab (door), maybe written and pronounced as baba, baban, babi, babin, babu, and babun.

While all these six vowel forms are written in the Arabic text of the Holy Quran, not all of them are pronounced in recitation, particularly at the end of each verse. However, they maybe pronounced when several verses are continuously recited.

Arabic written words are mainly composed of consonants, vowels are added as symbols over or under a letter, as in the case of the text of the Holy Quran. However, in books and written media, only basic consonants and essential vowels are written as letters. No vowel symbols are added, as it is expected from an average educated Arabic speaker to know how to pronounce the words without vowel symbols.

Underlined letters in the above Quran transliteration

Some Arabic letters and sounds have no counterparts in the English alphabet and the English phonetic transcription. There are nine Arabic sounds which have no equivalence in the English alphabet. These are (ح خ ص ض ط ظ ع غ ق). Throughout the chapters of this book, the closest English letters to these Arabic letters are underlined, in order to tell readers that these are pronounced differently in Arabic. Thus, the closest sounds expressing the Arabic letters in parentheses, from right to left, are (h, kh, s, dh, t, tdh, a, gh, q). However, underlining them as (h, kh, s, dh, t, tdh, a, gh, q) conveys the message that these are different from the English sounds expressed by the letters of the English alphabet.

The Arabic letter and sound of Tha (ث) does not have an equivalent letter in English. Therefore, it is transliterated by the two underlined English letters "th" to indicate that this is just one Arabic letter and sound. This is the case of the sound pronounced at the beginning of the English word "three."

Another example is that of the Arabic letter and sound of Dhal (ذ), which is transliterated by the two underlined English letters / dh / to indicate that this is just one Arabic letter and sound. This is the case of the sound pronounced at the beginning of the English word "that."

This method of underlining these letters is used in seven of the above-mentioned nine Arabic letters. However, for the other two Arabic letters expressed by the / h / and / a / sounds, an apostrophe before the letter is used, for each one of them to become / 'h / and / 'a / respectively. Using an apostrophe instead of underling a letter is for practical reasons only. First, these two letters are more frequently used than the other letters in the list. Second, it is easier to use the apostrophe on keyboards than adding underlining after writing.

As an example, an apostrophe is used before the English letter / a / to express the eighteenth letter of the Arabic alphabet / 'ayn /, as in the case of the transliteration of the Good Name of God, Al-'Azeez.

As an example, an apostrophe is used before the English letter / a / to express the eighteenth letter of the Arabic alphabet / 'ayn /, as in the case of the transliteration of the Good Name of God, Al-'Azeez, the 16th on the list published in Chapter 16, "Allah, As He Described Himself in the Holy Quran."

An apostrophe is also used before the English letter / h / to express the sixth letter of the Arabic alphabet / 'ha /, as in the case of the transliteration of the Good Name of God, Al-A'had, the 79th on the same list

The above usage of an apostrophe to help express the Arabic sound / 'a / may not be enough if the sound occurs at the end of a word, such as in the case of the Good Name of God, "Al-Samee'u," which is the 40th on the list. This Good Name of God is pronounced as "Al-Samee' " without conjugation. However, if the sound / 'a / occurs at the end of the word, the pronunciation may become distorted as / as-samee'a / instead of / as-samee' /. As a solution, this author is using the conjugated form of the noun as a subject to become / as-samee'u /, the closest to the Arabic pronunciation.

Appendix 2

Some Short Suras (Holy Quran Chapters), Which May Be Recited After Al-Fati'ha in Prayer

سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤) (الإخلاص ، 112 : 1-4).

Surat Al-Ikhlās (Chapter 112):

Bismila hir ra'hma nir ra'heem

1. Qul hu allahu a'had
2. Allahuṣ Samad
3. Lam yalid wa lam youlad
4. Wa lam yakun lahu kufwan a'had

Surat Al-Ikhlās (Translation):

In the name of Allah, the Beneficent, the Merciful

Say: Allah (is) He, (the) One; (1)

Allah (is) the Eternal; (2)

He did not beget (give birth) and He was not begotten (given birth to); (3)

And there has never been anyone equal to Him (4) (Al-Ikhlās, 112: 1-4).

سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١) مِنْ شَرِّ مَا خَلَقَ (٢) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (٣) وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (٤)

وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ (٥) (الفلق ، 113 : 105).

Surat Al-Falaq (Chapter 113):

Bismila hir ra'hma nir raheem

1. Qul a'a-oudhu birabil falaq
2. Min sharri ma khalaq
3. Wa min sharri ghasiqin idha waqab
4. Wa min sharrin nafathati fil 'uqad
5. Wa min sharri hasidin idha hasad

Surat Al-Falaq (Translation):

In the name of Allah, the Beneficent, the Merciful

Say: I seek refuge with the Lord of the dawn (daybreak), (1)

From the evil done by those He created; (2)

And from the evil of night darkness as it overspreads; (3)

And from the evil of tied knots (of witchcraft or plots); (4)

And from the evil of the envious when he envies. (5) (Al-Falaq, 113: 1-5).

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سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلَهِ النَّاسِ (٣) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (٤) الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ (٥) مِنَ الْجِنَّةِ وَالنَّاسِ (٦) (الناس ، 114 : 1-6).

Surat Al-Nas, pronounced as an-nas (Chapter 114):

Bismila hir ra'hma nir ra'heem

1. Qul 'a-oudhu birabin nas
2. Malikin nas
3. Ilahin nas

4. Min sharril waswasil khannas

5. Alladhi yuwas wisu fi sudourin nas

6. Minal jinnati wannas

Surat Al-Nas, pronounced as an-nas (Translation):

In the name of Allah, the Beneficent, the Merciful

Say: I seek refuge with the Lord of the people (humankind), (1)

King of the people (humankind), (2)

God of the people (humankind), (3)

From the evil of the whisperer (the devil), the silent (who shuts up when people remember God by reciting these verses and others from the Holy Quran) (4)

Who whispers into the hearts of the people (5)

(Both) the Jinn and the humans (6) (Al-Nas, 114: 1-6)

Note: The Jinn are invisible non-human, intelligent creatures.

Chapter 13

Giving Charity, Zakat, the Third Islamic Duty

إِيْتَاءُ الزَّكَاةِ كَحَقِّ لِلْفُقَرَاءِ عَلَى الْأَغْنِيَاءِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with God from the Stoned Shaytan
In the name of Allah, the Beneficent, the Merciful

Introduction

Giving charity (Zakat) is the third Islamic duty, or way of worship ('ibada, **عبادة**), after the proclamation of faith and the establishment of prayer. The Holy Quran and the 'Hadith tell us that the Arabic word "zakat" means "purification" of the human self of stinginess (59: 9), of hoarding (3: 180), and of contamination (9: 103). ¹⁶⁵

The word "Zakat" is a noun derived from the verb "zakka," which is mentioned with its various forms in the Holy Quran. The word "zakat" is mentioned as a noun 32 times. In 26 times of them, it is mentioned following the command of establishing prayer. Two other forms of the verb "Zakka" (tazakka and yatazakka) are also mentioned with the command of establishing prayer, in the same verse. ¹⁶⁶

This chapter includes verses dealing with the topic of giving charity (Zakat), particularly those related to this way of worship ('ibada) as a God's Command, believers' duty, meaning, beneficiaries, rewards for givers, punishment to the miserly, the rationale for giving charity, benefits to society, charity rules, and how it is operationalized. However, there's no claim that this chapter covers various aspects of this topic. In particular, readers are advised to seek for professional operationalization of how much they are required to spend annually, as their charity (Zakat) giving. ¹⁶⁷

1. The Command of Giving Charity (Zakat)

Allah, praise to Him, has commanded Muslims to give charity (Zakat), as their third duty, or way of worshipping Him. In most of the times, giving charity is mentioned in the Holy Quran directly after mentioning the establishment of prayer, as in the following three verses.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (البقرة ، 2: 43).

And establish prayer, **give charity**, and bow with those who bow (in worship) (Al-Baqara, 2: 43).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (البقرة ، 2: 110).

And establish prayer, **give charity**, and whatever good you put forward for yourselves you will find it with Allah. Indeed, Allah is Seeing of what you do (Al-Baqara, 2: 110).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (النور ، 24: 56).

And establish prayer, **give charity**, and obey the Messenger, that you may receive mercy (Al-Noor, 24: 56).

2. Giving Charity (Zakat): The Third Duty (Way of Worship) of Believers

In addition to being the third Islamic duty (way of worship), giving charity (Zakat) was also ordained to believers, before the mission of the Final Messenger of Allah, Muhammed, pbuh, as stated in the following verses:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (المائدة ، 5: 55).

Your patron is Allah, (then) His Messenger, and (then) those who have believed - who establish prayer, **give charity**, and bow (in worship) (Al-Ma-ida, 5: 55).

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (التوبة ، 9: 71).

The believing men and believing women are patrons to one another. They enjoin what is right, forbid what is wrong, establish prayer, **give charity**, and obey Allah and His Messenger - those whom Allah will have mercy upon. Indeed, Allah is Exalted in Might and Wise (Al-Tawba, 9: 71).

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (مريم ، 19: 31).

And He has made me (Jesus) blessed wherever I am, and has enjoined upon me prayer and **charity**, as long as I remain alive (Maryam, 19: 31).

وَأذْكَرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾ (مريم ، 19: 55-56).

And mention in the Book, Ismail (Ishmael). Indeed, he was true to his promise, and he was a messenger and a prophet. (54) And he used to enjoin on his people prayer and **charity**, and his Lord was pleased with him (55) (Maryam, 19: 55-56).

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾ وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٧٣﴾ (الأنبياء ، 21: 72-73).

And We gave him Is'haq (Isaac) and Ya'acoub (Jacob) in addition, and We made both (of them) righteous. (72) And We made them leaders, guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and **giving of charity**. And they were worshippers of Us. (73) (Al-Anbiya, 21: 72-73).

3. Meaning of Giving Charity (Zakat)

The Arabic word "Sadaqah" also means "charity." It is mentioned 19 times in the Holy Quran as nouns, adjectives, and verbs, derived from the verb "taṣaddaqa." However, Allah, praise to Him, chose to describe the act of giving charity as "Zakat," which means "purification" in Arabic. So, giving charity purifies the human self (which is part of the soul) of its shortcomings, as it elevates humans to a higher level of compassion and kindness, in which they care about other human beings, who are less fortunate for a reason or another. ¹⁶⁸

In addition to being purified by giving charity (Zakat), the human self can also be purified by learning from God's Book, and by following His commands, as stated in the following verses.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ (البقرة ، 2 : 151).

We also have sent among you a messenger from yourselves, reciting to you Our verses, **purifying** you, and teaching you the Book, the wisdom, and teaching you that which you did not know (Al-Baqara, 2: 151).

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ (التوبة ، 9 : 103).

(O, Muhammad!) Take from their wealth a **charity**, which disinfects them and **purifies** them, and pray for them (call Allah to bless them). Indeed, your prayer is peace (tranquility) for them. And Allah is Hearing and Knowing (Al-Tawba, 9: 103).

وَمَنْ تَزَكَّى فَإِنَّمَا يَتَزَكَّى لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ (فاطر ، 35 : 18).

And whoever **purifies** himself (by giving charity and by being close to Allah), he only **purifies** himself for (the benefit of) his soul. And to Allah is the (final) destination (Fatiḥ, 35: 18).

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ (النور ، 24 : 30).

Tell the believing men to lower their gaze, and guard their private parts. That is **purier** for them. Indeed, Allah is Acquainted with what they do (Al-Noor, 24: 30).

يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَأْتِنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾ وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا (مريم ، 19 : 12-13).

(Allah said): "O Ya'hya (John)! Take (learn) the Scripture with determination." And We gave him (good) judgment (while yet) a boy (12) And (We gave him) affection from Us and **zakat (purity)**, and he was righteous (Maryam, 19: 12-13).

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا (مريم ، 19 : 19).

(The Angel) said (to Maryam, Mary): "I am only the messenger of your Lord, to give you a **pure boy** (Maryam, 19: 19).

قَدْ أَفْلَحَ مَنْ زَكَّاهَا (الشمس ، 91 : 9).

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى (الليل ، 92 : 18).

He has succeeded who **purifies** it (the self) (Al-Shams, 91: 9).

(The righteous is the one) who gives (from) his wealth to **purify** himself (Al-Layl, 92: 18).

4. Beneficiaries: To Whom Charity (Zakat) Should Be Given?

The beneficiaries of charity (Zakat) are mentioned as twelve categories of people. These are the poor, the needy, the deprived, relatives, orphans, needy travelers, those who ask for help (petitioners), for freeing slaves and captives, for those in debt, for bringing hearts together (support for new Muslims), those employed to collect it, and for the cause of Allah, as stated in verses 9: 60 and 70: 24-25), as follows:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (التوبة ، 9 : 60).

Charity expenditures are for the poor, the needy, those employed to collect it, bringing hearts together (for Islam), freeing captives (or slaves), those in debt, the cause of Allah, and the (needy) traveler - an obligation (imposed) by Allah. And Allah is Knowing and Wise (Al-Tawba, 9: 60).

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ (المعارج ، 70 : 24-25).

And those within whose wealth is a known right (24) For the **petitioner** and the **deprived** - (25) (Al-Ma'arij, 70: 24-25).

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ (البقرة ، 2 : 177).

Righteousness is not that you turn your faces toward the east or the west, but righteousness is (in) one who believes in Allah, the Last Day, the angels, the Book, and the prophets, and **gives wealth**, in spite of love for it, to **relatives, orphans, the needy, the traveler, those who ask (for help), and for freeing slaves** (Al-Baqara, 2: 177).

5. Rewards for Charity (Zakat) Givers

Believers who give charity (Zakat) will have great rewards from their Lord, in this life and in the hereafter. They will be compensated for their spending in the sake of Allah, during their first life on Earth. However, the greater rewards will be in the hereafter, which will include an everlasting life in Paradise, enjoying God's Mercy, and avoiding His punishment in the Hell Fire, as stated in the following verses:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (البقرة ، 2 : 277).

Indeed, those who have believed, do righteous deeds, establish prayer, and **give charity (zakat)** will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve (Al-Baqara, 2: 277).

وَسَيَجْزِيهَا الْأَتَقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾ (الليل ، 92: 17-18).

But the righteous one will avoid it (the Fire) (17) who gives (from) his wealth to **purify** himself (18) (Al-Layl, 92: 18).

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا (النساء ، 4: 162).

But those (who are) firm in knowledge among them, and the believers, believe in what has been revealed to you (O Muhammad), and what was revealed before you. And the establishers of prayer, the **givers of charity (zakat)**, and the believers in Allah and the Last Day - those We will give a great reward (Al-Nissa, 4: 162).

وَكَتُبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا إِلَيْكَ قَالِ عَذَابِي أَصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَاكُنْهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ (الأعراف ، 7: 156).

And decree for us a good (life) in this world and in the Hereafter. Indeed, we have turned back to You. (Allah) said: "I afflict My punishment on whom I will, but My mercy encompasses all things." So I will decree it for those who are righteous, (who) **give charity (zakat)**, and those who believe in Our verses (Al-A'araf, 7: 156).

جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى (طه ، 20: 76).

(There are) gardens of perpetual residence beneath which rivers flow, wherein they abide eternally, and that is the reward of (the one) who **purifies** himself (Taha, 20: 76).

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ (الحج ، 22: 41).

Those who, if We give them authority on the land, establish prayer, **give charity (zakat)**, enjoin what is right, and forbid what is wrong. And to Allah belongs the outcome of (all) matters (Al-Haj, 22: 41).

وَمَا آتَيْتُمْ مِنْ رَبِّا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوَ عِنْدَ اللَّهِ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْغَفُونَ (الروم ، 30: 39).

And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in **charity (zakat)**, desiring the countenance of Allah - those are the multipliers (of rewards) (Al-Room, 30: 39).

وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ (سبا ، 34: 39).

... whatever thing you spend (for the sake of Allah), He will compensate it (for you), and He is the Best of Providers" (Saba, 34: 39).

6. Punishment for Not Giving Charity (Zakat)

Those who are capable to give charity (Zakat), but do not do so, will be punished in the Hell Fire, with the heated gold and silver, (which) they hoarded and denied the less fortunate from, as stated in verses 41: 6-7 and 9: 34-35.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَٰهٌ وَاحِدٌ فَاَسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ **وَوَيْلٌ لِّلْمُشْرِكِينَ ﴿٦﴾ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٧﴾** (فصلت ، 41: 6-7).

Say (O Muhammad): "I am only a human like you, to whom it has been revealed that your God is One God. So, take a straight course to Him and seek for His forgiveness." And **woe to** those who associate others with Him - **(6) those, who do not give charity (zakat)**, and in the Hereafter they are disbelievers **(7)** (Fussilat, 41: 7).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي سَبِيلِ اللَّهِ **فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾** يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَنُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿٣٥﴾ (التوبة ، 9: 34-35).

O you who have believed, indeed many of the rabbis and the monks devour the wealth of people unjustly and avert (people) from the way of Allah. And those who hoard gold and silver, and do not spend it in the way of Allah - **give them tidings of a painful punishment.** (34)

The Day when it (the bullion of gold and silver) will be heated in the fire of Hell, to sear (burn) their foreheads, their flanks, and their backs. (It will be said): "This is what you hoarded for yourselves. So, taste what you used to hoard." (35) (Al-Tawba, 9: 34-35).

7. Rationale for Giving Charity (Zakat)

Allah, praise to Him, is the Merciful and the Beneficent, who benefits all of His creations, as He described Himself in the Holy Quran. By commanding believers to give charity (Zakat) and care for each-other, He wants them to be like Him in His giving and generosity to all of His creation, which benefits them in various ways.

First, all of God's commands to humans aim at benefiting them as individuals, groups, communities, and as a world. While cleanliness of wudu, movements of prayers, and fasting bring direct benefits to the human body and self, giving charity brings benefits to the human self too. This happens as a result of purifying and elevating it to a higher level of compassion, thus contributing to the **self-content** and its **internal peace**. Knowing that giving Zakat brings them closer to their Lord, believers become assured of the **everlasting gratification** in the hereafter, which contributes to their **contentment** and **happiness**, during their life on Earth.

Second, Allah, praise to Him, made **giving charity (Zakat) a right for the needy in the wealth of the wealthy**, as stated in verses 70: 24-25 and 6: 141. This right stems from the fact that the success of individuals is not just dependent on their personal characteristics. Rather, many other people and circumstances contribute to their success, such as the blessing of being raised in a functional family and a functional community, both of which provide them with the right health care, education, and security. Thus, giving charity (Zakat) is an act of giving back to the community some of what an individual takes from it. It's a right for the needy in the wealth of those who are better off.

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ (المعارج ، 70: 24-25).

And those within whose wealth is a known **right** (24) For the petitioner and the deprived - (25) (Al-Ma'arj, 70: 24-25).

كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ (الأنعام ، 6: 141).

Eat of its fruit when it yields, **give its due (charity)** on the day of its harvest, and do not be wasteful (excessive). Indeed, He does not like those who are wasteful (commit excess) (Al-An'am, 6: 141).

The same meaning is also mentioned in the following Hadith of the Messenger of Allah, pbuh, about God's command for rulers to take charity from the wealthy and give it to the poor:

عن ابن عباس ، رضي الله عنهما ، أن النبي ، صلى الله عليه وسلم ، بعث معاذاً ، رضي الله عنه ، إلى اليمن ، فقال (له): "... فأعلمهم أن الله افترض عليهم صدقة في أموالهم تؤخذ من أغنيائهم وترد على فقرائهم."

Companion Ibn 'Abbas, mAbpwt both, said that when the Prophet, pbuh, sent (his companion) Mu'adh, to Yemen, he said to him:

"Inform them that Allah has ordained **Charity** on them, from their wealth, to be taken from their wealthy, to be **returned to their poor.**" ¹⁶⁹

Third, as an act of **social solidarity**, giving charity (Zakat) contributes to more stability and prosperity in society, as the needy know and feel that they are not abandoned and left behind.

فَعَنِ النَّعْمَانِ بْنِ بَشِيرٍ ، رضي الله عنهما ، أنه قال ، قال رسول الله ، صلى الله عليه وسلم: "مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ، وَتَرَاحُمِهِمْ، وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى."

Companion Al-Nu'man Bin (son of) Bisher, mAbpw them, said that the Messenger of Allah, pbuh, said:

"The example of believers in their love, mercy, and sympathy towards one-another is like (organs of) the body. When one organ is hurting, other organs are affected too, with sleeplessness and fever." ¹⁷⁰

However, instability and disorder may occur in societies where the wealthy deny this right of the poor, who may react to this denial by participation in riots, upheavals, and revolutions, as stated in verse 8: 25.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (الأنفال ، 8: 25).

And avoid an upheaval (trial), which will not strike those who have transgressed, among you exclusively, and know that Allah is severe in penalty (Al-Anfal, 8: 25).

Fourth, when charity (Zakat) is given, it benefits recipients directly, as it enables them to buy the goods and services which they need. However, it benefits society as a whole, with its multiplier effects on the providers, administrators, middlemen, retailers, sellers, and other buyers. Thus, the act of giving multiplies several times in its benefits to society. Therefore, Allah, praise to Him, promised givers multiple rewards in response to the multiple benefits they give to society, as mentioned in verse 2: 261.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (البقرة ، 2: 261).

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing (Al-Baqara, 2: 261).

Finally, if the wealthy stop paying charity (Zakat) to the poor, wealth will be circulating among the rich only. This is counterproductive, as it leads to less circulation of capital, and consequently, less multiplier effects on local economies, and on the global economy at large, as pointed in verse 59: 7.

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۗ (الحشر ، 59 :7).

... So that (wealth) will not be a perpetual distribution among the rich from among you (Al-'Hashr, 59: 7).

In addition, giving charity (Zakat) contributes to creating love, sympathy, and solidarity among people, which are among the main characteristics of believers, as mentioned in a famous 'Hadith.

8. God's Commands for Muslims to Follow His Messenger's Clarifications

Allah, praise to Him, has commanded Muslims to worship Him through performing the five mandatory duties ('ibadat): Performing prayers, giving charity (Zakat), fasting the month of Ramadhan, and making the pilgrimage to His House in Makkah if they are capable to do so. However, He did not give details in His Book about how they can perform these duties. This task of clarifying God's commands was given to the Messenger of Allah, Muhammed, pbuh (16: 44), who also taught them as he was taught by the Angel Jibril (Gabriel), peace be to him (53: 5), about how these ways of worship can be performed.

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ (النحل ، 16 :44).

And We revealed to you the message (the Holy Quran), that **you may make clear to the people what was sent down to them**, and that they might think (about its content) (Al-Na'hl, 16: 44).

عَلَّمَهُ شَدِيدُ الْقُوَى (النجم ، 53 :5).

(It was) Taught to him by (the) one (who is) intense in strength (Al-Najm, 53: 5).

Allah, praise to Him, has also commanded Muslims to follow His Messenger's Sunna (his sayings, acts, and approvals), particularly his explanation of God's commands, and how to perform their duties. God's command to Muslims to follow His Messenger's explanation and clarification of God's commands are found in many verses in the Holy Quran. Here are some of them:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ (النساء ، 4 :59).

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ (النساء ، 4 :65).

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ (النساء ، 4 :80).

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُمْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ (الأحزاب ، 33 :36).

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا (الحشر ، 59 :7).

O You, who have believed, obey Allah and obey the Messenger (Al-Nissa, 4: 59).

But no, by your Lord, they will not (truly) believe until they make you (O Muhammad their) judge concerning that over which they dispute (Al-Nissa, 4: 65).

He who obeys the Messenger has obeyed Allah (Al-Nissa, 4: 80).

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should have any choice about their affair (Al-A'hzab, 33: 36).

And whatever (teaching) the Messenger has given you, take it; and what he has forbidden you about, refrain from (Al-Hashr, 59: 7).

9. Rules and Operationalization of Charity (Zakat): How Much Should Be Given Away?

Thus, the Messenger of Allah, pbuh, taught Muslims about how to pray, including the number of units (Rak'as) in each prayer and what to recite in each movement. He also taught them about how to fast, and about the specific rules and rituals of the pilgrimage (Haj). Further, his teachings covered the amounts of charity (zakat) due on each type of wealth people may have, including financial wealth, property, agricultural products, as well as animals and their products.

Financial Wealth

The Messenger of Allah, pbuh, taught Muslims that charity (Zakat) on financial wealth is **2.5%**, whether this is in gold, silver, money, or in value of merchandise, estimated in money. It is due after saving a minimum amount of wealth for a year.

فعن أم المؤمنين عائشة ، رضي الله عنها ، أنها قالت: "سَمِعْتُ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ: "لَا زَكَاةَ فِي مَالٍ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ" (ابن ماجه: 1782).

The Mother of the Believers, 'Aisha, mAbpwh, said that she heard the Messenger of Allah, pbuh, saying:

"No charity (Zakat) is due on wealth until it is saved for a year" (recorded by Ibn Maja: 1782).

The intended year is the one calculated according to the lunar calendar, which is eleven days less than the solar calendar year, as mentioned in verse 2: 189 of the Holy Quran.

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِبْتُ لِلنَّاسِ وَالْحَجِّ ۗ (البقرة ، 2: 189).

They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and for Hajj" (Al-Baqara, 2: 189).

For charity (Zakat) to be due, a person should have saved at least twenty golden dinars for a year, which are equivalent to 85 grams of gold today. Charity (Zakat) is also required if a person has saved five awaqs or two-hundred dirhams of silver for a year, which are equivalent to 559 grams today. ¹⁷¹

فعن ابن عمر وأم المؤمنين ، عائشة ، رضي الله عنهما ، "أَنَّ النَّبِيَّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، كَانَ يَأْخُذُ مِنْ كُلِّ عَشْرِينَ دِينَارًا فَصَاعِدًا نِصْفَ دِينَارٍ ، وَمِنْ الْأَرْبَعِينَ دِينَارًا دِينَارًا."

Ibn 'Omar and the Mother of the Believers, 'Aisha, mAbpwt both, said that "the Prophet, pbuh, used to collect half a dinar on every twenty dinars, and a dinar on every forty dinars." ¹⁷²

وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ، رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَنَّهُ قَالَ : " هَاتُوا لِي رُبْعَ الْعُشُورِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا ، دِرْهَمًا . وَلَيْسَ عَلَيْكَ شَيْءٌ (يَعْنِي فِي الْفِضَّةِ) ، حَتَّى يَكُونَ لَكَ مِائَتَا دِرْهَمٍ . فَإِذَا كَانَتْ لَكَ مِائَتَا دِرْهَمٍ وَحَالَ عَلَيْهَا الْحَوْلُ ، فَفِيهَا خُمْسَةٌ دَرَاهِمٍ . وَلَيْسَ عَلَيْكَ شَيْءٌ (يَعْنِي فِي الذَّهَبِ) حَتَّى يَكُونَ لَكَ عِشْرُونَ دِينَارًا . فَإِذَا كَانَتْ لَكَ وَحَالَ عَلَيْهَا الْحَوْلُ ، فَفِيهَا نِصْفُ دِينَارٍ ، فَمَا زَادَ فَحِسَابِ ذَلِكَ ."

Caliph Ali Bin Abi Talib, mAbpwh, said that the Prophet, pbuh, said: "Bring to me a quarter of ten percent (2.5%) from every forty dirhams (of silver), but you don't have to give charity (Zakat) until you have had two-hundred dirhams for a year. If you have had two hundred dirhams, saved for a year, then the charity due on them is five dirhams. Concerning gold, the minimum amount is to have twenty dinars, saved for a year. Then, the charity (Zakat) on them is half a dinar, and so on. ¹⁷³

Stocks, Merchandise, and Profit-Producing Property

The main view of Islamic scholars on the charity (zakat) due on various kinds of property, which are used to produce profit (Al-Mustaghallat), such as factories, buildings, trucks, and airplanes, is 2.5% of the annual profit. However, there is a minority view that the charity (zakat) should be calculated of both the property market value and the annual profit a property produces, together.

Charity (Zakat) is also 2.5% due on the net value of raw materials, manufactured commodities, traded money (as a commodity), commercial stocks, and stocks of investment funds, after subtracting administrative costs. The exception is the charity (Zakat) due on stocks of industrial companies, which is limited to 10% of their profits. ¹⁷⁴

Agricultural Products

In the case of agricultural products, the minimum quantity for giving charity (zakat) is 610.5 kilograms of grains or fruits. The charity (zakat) is calculated as 10% of the products if these are produced with rain, or water from springs, or any natural way without irrigation. However, it is calculated as 5% if irrigation is used. This is learned from the following two 'Hadiths:

وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ قَالَ ، قَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَيْسَ فِيمَا دُونَ خُمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ ، وَلَيْسَ فِيمَا دُونَ خُمْسِ دُونَ خُمْسِ نَوْدٍ مِنَ الْإِبِلِ صَدَقَةٌ."

Companion Abu Sa'id Al-Khudri, mAbpwh, said that the Messenger of Allah, pbuh, said: "No charity (zakat) is due on less than five awsuq (610 kilograms) of dates, or less than five awaqs of silver, or less than five adult camels." ¹⁷⁵

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ ، رَضِيَ اللَّهُ عَنْهُمَا ، عَنِ النَّبِيِّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَنَّهُ قَالَ: "فِيمَا سَقَتِ السَّمَاءُ وَالْعَيُونُ أَوْ كَانَ عَثْرِيًّا الْعَشْرُ، وَمَا سَقِيَ بِالنُّضْحِ نِصْفَ الْعَشْرِ."

Abdullah Bin (Son of) 'Omar, mAbpwt both, said that the Prophet, pbuh, said: If (agricultural products) are watered by the sky (rain), or springs, or by other natural ways, the charity due is 10%, but if these are watered by irrigation, it's 5%. ¹⁷⁶

These two 'Hadiths complement each other. While the first 'Hadith specifies the amount of charity due on each type of the agricultural products, the second specifies the minimum quantity the charity is due on such products. ¹⁷⁷

In our time, major portions of agricultural products are produced in farms, which use a lot of resources during the process of production and marketing, such as irrigation systems, fertilizers, pesticides, packaging, and transportation. So, these products do not represent the simple agricultural production mentioned in the 'Hadith. In this case, agribusiness owners can calculate their charity (zakat) amount due on their agricultural products by deducting their costs from sales. Then, they give a charity (zakat) of 2.5% of their annual profits, following opinion of the majority of Islamic scholars, or 2.5% of the net market value of the products, including the profit, following the minority opinion.

Domestic Animals and their Products

In our time, major portions of domestic animals and their products are produced in farms and big ranches, which use a lot of resources during the process of production and marketing, such as labor, buildings, electricity, water, feed, medicine, machines, and transportation. In this case, owners of these farms and ranches can calculate their charity (zakat) due by deducting their costs from sales. Then, they give a charity (zakat) of 2.5% of their annual profits, following opinion of the majority of Islamic scholars, or 2.5% of the net market value of the products, including the profit, following the minority opinion.

However, if the animals graze on natural pasture, most of the year, without cost to their owner, then charity (zakat) is due on both, the animals and their products. For a minimum of five camels, one sheep is due, one bull calf is due on thirty cows, and one sheep is due on forty sheep. ¹⁷⁸

Important Note:

The topic of the charity (Zakat) rules has been addressed as general principles and general information, in this section. Thus, readers are advised to seek for assistance from professional Islamic scholars, concerning the operationalization of how much they are required to spend annually, as their charity (Zakat) giving.

Conclusion

Giving charity (zakat) is one of the main commands of Allah and the third duty (way of worship) for Muslims to observe. It is a way to purify the human self (the moral decision-making part of the soul), which is rewarded by living eternally in Paradise, for giving it. However, it is a right for the poor in the wealth of the wealthy. Therefore, those who are wealthy and deny it to the poor and the needy will be punished in the Hell Fire.

Allah, praise to Him, wants humans to care for and benefit each-other. When this happens, individuals, groups, and communities experience social solidarity, stability, and prosperity, all of which are among the great outcomes of giving charity (Zakat). If the wealthy ignore the poor and deny them their right in the wealth, then stagnation, instability, and disorder may happen as a result.

This is Islam at one of its manifestations, as God's message of guidance to humanity.

Chapter 14

Fasting and Ramadhan, Great Gifts from Allah to Muslims

الصَّوْمُ وَرَمَضَانُ:

نِعْمَتَانِ عَظِيمَتَانِ مِنَ اللَّهِ لِلْمُسْلِمِينَ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with Allah from the Stoned Shaytan (Satan)
In the Name of Allah, the Beneficent, the Merciful

Introduction

Allah, praise to Him, decreed that Muslims should fast for the full month of Ramadhan, during which they also observe other ways of worship, such as the recitation and study of the Holy Quran, giving charity, performing night prayers (Tarawee'h), and increasing good deeds.

Like all other ways of worshipping Allah, fasting has direct benefits to those who observe it, empowering them spiritually and physically. In addition, fasting and increasing good deeds have great benefits not only to the involved individuals but also to their families, their communities, their society, and humanity in general, as people are thus trained to be more merciful, compassionate, and caring of each-other on all of these levels. As such, this Chapter addresses some of the meanings and benefits, which are associated with fasting and the month of Ramadhan.

Meaning and Benefits of Fasting

The fasting command, as a way of worshipping Allah, praise to Him, is mentioned in verses 2: 183-187 of the Holy Quran. When we analyze the main five ways of worshipping Allah (the proclamation of faith, performing prayers, fasting Ramadhan, giving charity, and the pilgrimage), we find that all of them aim at benefiting us first. So, we live happily in this life and in the hereafter. At the same time, Allah rejoices that we perform these ways of worship out of love to Him and obedience to His commands. ¹⁷⁹

Fasting means that Muslims should not eat, drink, smoke, and have sexual intercourse with their spouses, during the daytime, from **dawn** to the sunset. Fasting also includes abstaining from injecting anything else into the human body, which may lead to causing negative changes in it.

Without proper understanding of Islam, fasting may be perceived as an act of starving people and inflicting pain on them. In fact, it has so many benefits both to the body and the **self**, which makes it a great gift from the Creator to people. ¹⁸⁰

Physically, it strengthens the body through getting rid of unnecessarily gained fats throughout the year. If people fast properly, by doing the same daily activities and eating normal food in quantity and quality, they will lose weight at the end of the fasting month. It is a very well-known fact that losing weight is prescribed by medical doctors as a solution for and prevention of many diseases. It keeps you healthy and looking good.

Fasting is also beneficial for some organs of the body, like the stomach and the intestines, which are bombarded for many hours every day with a lot of foods and drinks to process and digest. Fasting the month of Ramadhan gives these digestive organs a break, during the second half of the day, which rejuvenates them and makes them healthier. ¹⁸¹

Spiritually, fasting leads to contemplation about hunger and hungry people in a person's community and around the world. This is due to the fact that fasting allows people to feel what it means to be hungry. That is why Muslims are most generous in Ramadhan, as reflected in giving more charity and increasing acts of support for the poor and the needy.

Fasting is also a training of the self to resist body desires and control them. It follows that the strength gained by the self enables it to resist other desires like aggression, controlling others, or taking advantage of them, which are prevalent in our planet at this time.

Thus, Allah has promised a great reward for Muslim men and women who fast the month of Ramadhan, as stated in Verse 33: 35 of the Holy Quran.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّانِمِينَ وَالصَّانِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿الأحزاب ، 33: 35﴾.

Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, **the fasting men and fasting women**, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - **for them Allah has prepared forgiveness and a great reward** (Al-A'hzab, 33: 35).

Further, fasting is so appreciated by Allah, praise to Him, that He made it a way for wrong doers to approach Him for forgiveness, as He mentioned in verses 4: 92, 5: 89, 5: 95, and 58: 4, as follows:

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿النساء ، 4: 92﴾.

And never is it for a believer to kill a believer except by mistake. And **whoever kills a believer by mistake** - then the freeing of a believing slave and a compensation payment presented to the deceased's family (is required) unless they give (up their right as) charity. But if the deceased was from a people at war with you and he was a believer - then (only) the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find (one or cannot afford to buy one) - then (instead), **a fast for two months consecutively**, (seeking) acceptance of repentance from Allah. And Allah is ever Knowing and Wise (Al-Nissa, 4: 92).

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَوْ هَلِيئِكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿المائدة ، 5: 89﴾.

Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So, its expiation (reparation) is the feeding of ten needy people from the average of that which you feed your (own) families or clothing them or the freeing of a slave. But whoever cannot find (or afford it) - **then a fast of three days (is required). That is the expiation for oaths when you have sworn.** So, guard your oaths. Thus, Allah makes His verses clear to you that you may be grateful (Al-Ma-ida, 5: 89).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿المائدة ، 5: 95﴾.

O You who have believed, **do not kill game while you are performing pilgrimage** (in Makkah and Medina). And whoever of you kills it intentionally - the penalty is an equivalent from sacrificial animals to what he killed, as justly judged by two just men among you as an offering (to Allah) delivered to the Ka'bah, or an expiation: the feeding of needy people **or the equivalent of that in fasting**, that he may taste the consequence of his deed. Allah has pardoned what is past; but whoever returns (to violation), then Allah will take retribution from him. And Allah is Exalted in Might and Exacter of Retribution (Al-Ma-ida, 5: 95).

فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فإِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿المجادلة ، 58: 4﴾.

And he, who does not find (a slave to free) then **a fast for two months consecutively before they touch each other**; and he who is unable - then the feeding of sixty poor persons. That is for you to believe (completely) in Allah and His Messenger; and those are the limits (set by) Allah. And for the disbelievers is a painful punishment. (Al-Mujadila, 58: 4).

The Quran Fasting Command and Rules

While the fasting command is included in verse 2: 183 of the Holy Quran, fasting rules are mentioned in verses 184-187. Thus, verse 183 tells us that fasting has been ordained on Muslims as it was ordained on other believers before them, teaching them to be pious. Verse 184 names the three categories of Muslims who are permitted not to fast during the month of Ramadhan, though it is better for them to do so if they can. These are the sick, the travelers, and those who can't fast because of weakness, such as in the case of the elderly, pregnant women, and nursing women. Verse 185 explains that those who can't fast during the month of Ramadhan can do that when their conditions change to normality. It also tells us about the importance of the month of Ramadhan, as the revelations of the Holy Quran started in it, as guidance to people, who should respond by thanking Allah, praise to Him, for this guidance. Verse 186 encourages believers to increase calling on Allah, praise to Him, during Ramadhan, as He has promised to answer the

calls of those who call on Him, as He is close to believers, particularly when they are fasting. Finally, verse 187 tells Muslims that, during the month of Ramadhan, it is permissible for them to have sexual intercourse with their spouses, to eat, and to drink all night, from the sunset until dawn.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا **كُتِبَ عَلَيْكُمُ الصِّيَامُ** كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامَ مِسْكِينٍ ۗ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ ۗ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۗ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

أَجَلٌ لَّكُمْ لَيْلَةُ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِيَّاسٌ لَّكُمْ وَأَنْتُمْ لِيَّاسٌ لَّهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۗ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۗ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبْيُنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۗ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ ۗ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾ (البقرة: 2: 183-187).

I seek refuge with Allah from the Stoned Shaytan (Satan)

In the Name of Allah, the Beneficent, the Merciful

O you who have believed, **decreed upon you is fasting** as it was decreed upon those (believers) before you that you may become righteous - (183)

(Fasting is for) a limited number of days. So, whoever among you is ill or on a journey (during the month of Ramadhan) - then an equal number of days (are to be made up). And upon those who are unable (to fast) - a ransom (a substitute) of feeding a poor person (for each day). And whoever volunteers excess - it is better for him. But to fast is better for you (than not fasting) if you only knew (184)

The month of Ramadhan (is that) in which the Quran was revealed, guidance for the people and clear proofs of guidance and furqan (differentiation between right and wrong). So, whoever sights (the new moon of) the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah wants for you ease and does not want for you hardship, and (He wants) for you to complete the period (the month of fasting), and to glorify Allah for that (to) which He has guided you; so you may be grateful. (185)

And when My worshippers ask you (O Muhammad) about Me - indeed, I am near. I respond to the invocation of the supplicant when he calls upon Me. So, let them respond to Me and believe in Me, that they may be guided. (186)

It has been made permissible for you, (during) the night preceding fasting, to go to your wives (for sexual relations). They are clothing for you, and you are clothing for them. Allah knows that you used to deceive yourselves (by going to them when you were not supposed to). So, He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread. Then, complete the fast until the night (sunset). And do not have relations with them while you are staying for worship in the mosques. These are the limits (set by) Allah. So, do not approach them. Thus, Allah makes His ordinances clear to the people, that they may become righteous (187) (Al-Baqara, 2: 183-187).

More Fasting Rules from 'Hadith

The Prophet, peace and blessings of Allah be upon him (pbuh), explained other rules and virtues of fasting and the month of Ramadhan, with more details, in his 'Hadiths (sayings). Here are eight of them. ¹⁸²

1. Fasting is not just abstaining from food and drinks, but it is also abstaining from harming others, and involvement in insult exchange with them.

عن أبي هريرة ، رضي الله عنه ، أنه قال ، قال رسول الله ، صلى الله عليه وسلم:

"قَالَ اللهُ تَعَالَى: كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ ، إِلَّا الصِّيَامَ ، فَإِنَّهُ لِي ، وَأَنَا أَجْزِي بِهِ. وَالصِّيَامُ جُنَّةٌ ، وَإِذَا كَانَ يَوْمٌ صَوْمِ أَحَدِكُمْ ، فَلَا يَرْفُثُ ، وَلَا يَصْحَبُ. وَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ: إِنِّي امْرُؤٌ صَائِمٌ. وَالَّذِي نَفْسٌ مَحَمَّدٍ بِيَدِهِ ، لَأُخْلِفَ فِي الصَّائِمِ عِنْدَ اللهِ أَطْيَبُ مِنْ رِيحِ الْمَسْكِ. وَلِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا ، إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ."

Companion of the Prophet, Abu Hurayra, may Allah be pleased with him (mAbpwh), said, the Messenger of Allah, peace and blessings of Allah be upon him (pbuh), said:

Allah, the Exalted and Glorified, said: "Every (good) deed a child of Adam does is for his/her (direct benefit in this life and reward in the hereafter), but fasting will yield greater reward, for it is done (in obedience) to Me." Fasting is protection. When one of you fasts, he/she shouldn't argue with or scream at (others). If anyone curses on (insults) him, he/she should say: I'm fasting. By Allah, the smelling of the mouth of a fasting person is regarded by Allah better than the smell of musk (the best perfume). The fasting person has two happy moments: when he/she breaks the fast and when he/she meets with his/her Creator." ¹⁸³

2. Ramadhan starts when Muslims see its crescent and ends when they see the crescent of the following month (Shawwal). If it is cloudy, then they complete the month by fasting thirty days (as lunar months are either 29 or 30 days). ¹⁸⁴

عن أبي هريرة ، رضي الله عنه ، أنه قال ، قال رسول الله ، صلى الله عليه وسلم: "صُومُوا لِرُؤُوسِهِ ، وَأَفْطَرُوا لِرُؤُوسِهِ. فَإِنْ غُبِيَ (غَمٌّ) عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ."

Companion of the Prophet, Abu Hurayra, mAbpwh, said, the Messenger of Allah, pbuh, said:

"Fast when you see it (the new crescent), and break the fast when you see it. If it is cloudy (that you can't see the crescent), then complete the (month of) Sha'ban to thirty days." ¹⁸⁵

3. Muslims are encouraged to be generous to the poor and the needy throughout the year, particularly during Ramadhan. They are also encouraged to study the Holy Quran every night of the fasting month, following the Sunna of the Prophet, pbuh, as we learn from the following 'Hadith:

عن عبد الله بن عباس ، رضي الله عنهما ، أنه قال: "كَانَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَجْوَدَ النَّاسِ. وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ ، حِينَ يَلْقَاهُ جِبْرِيْلُ. وَكَانَ جِبْرِيْلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ ، فَيُدَارِسُهُ الْقُرْآنَ. فَلَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ يَلْقَاهُ جِبْرِيْلُ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ."

Companion of the Prophet, Ibn 'Abbas, may Allah be pleased with him and his father, said: "The Messenger of Allah, pbuh, was the most generous among people, and was the most generous in Ramadhan, when he would meet with Jibril, and Jibril used to meet with him every night of Ramadhan, to teach him the Quran. The Messenger of Allah, pbuh, would be more generous than the flowing wind, when he meets with Jibril." ¹⁸⁶

4. Fasting Muslims are encouraged to eat as soon as the sun sets, as this was the Prophet's, pbuh, Sunna, as we learn from the following 'Hadiths.

فعن أبي هريرة ، رضي الله عنه ، أنه قال ، قال رسول الله ، صلى الله عليه وسلم: "قال الله عز وجل: إِنَّ أَحَبُّ عِبَادِي إِلَيَّ ، أَعْجَلُهُمْ فِطْرًا."

Companion of the Prophet, Abu Hurayra, mAbpwh, said, the Messenger of Allah, pbuh, said: "Allah, praise to Him, said: "The one among my worshippers whom I love most is the one who breaks the fast as soon possible." ¹⁸⁷

وعن سهل بن سعد ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ (الإفطار)."

Companion of the Prophet, Sahl Bin Sa'd, mAbpwh, said, the Messenger of Allah, pbuh, said: "People will be in good shape as long as they break their fast quickly." ¹⁸⁸

وعن أنس بن مالك ، رضي الله عنه ، قال: "كَانَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَفْطِرُ قَبْلَ أَنْ يَصْلِيَ عَلَى رَطْبَاتٍ ، فَإِنْ لَمْ تَكُنْ رَطْبَاتٌ فَتَمِيرَاتٌ ، فَإِنْ لَمْ تَكُنْ تَمِيرَاتٌ حَسَا حَسَوَاتٍ مِنْ مَاءٍ."

Companion of the Prophet, Anas, mAbpwh, said, the Messenger of Allah, pbuh, used to break his fast by eating some ripe-fresh dates before praying (Maghrib). If he does not find fresh dates, then he breaks his fast by eating dried dates. If he does not find dried dates, then he would sip some water." ¹⁸⁹

5. Cleaning one's mouth, using a toothbrush is a sure Sunna, as the Prophet (pbuh) used a miswak, made of a plant root, to brush his teeth and clean them.

عن أم المؤمنين ، عَائِشَةَ ، رضي الله عنها ، عَنِ النَّبِيِّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أنه قال: "السِّوَاكُ مَطَهْرَةٌ لِلْفَمِ ، مَرْضَاةٌ لِلرَّبِّ."

The Mother of Believers, 'Aisha, mAbpwh, said that the Messenger of Allah, pbuh, also said: Siwak (cleaning teeth with a toothbrush) is a purification of the mouth and pleasing to the Lord." ¹⁹⁰

6. The sick and the travelers are given permissions not to fast during their sickness or travel, and to make that up later after the month of Ramadhan, as stated in Verse 2: 184. The Prophet, pbuh, observed this rule in his travel, particularly when it was hard and hot, and ordered his companions to do so.

عن عبد الله بن عمر ، رضي الله عنهما ، أنه قال: قال رسول الله ، صلى الله عليه وسلم: "إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَى رُحْصُهُ كَمَا يُحِبُّ أَنْ تُؤْتَى عَزَائِمُهُ (فرائضه)". وللحديث رواية أخرى: "كَمَا يَكْرَهُ أَنْ تُؤْتَى مَعْصِيَتُهُ".

Companion Abdullah, the son of 'Umar, may Allah be pleased with them both, said that the Messenger of Allah, pbuh, said: "Allah likes for his permissions to be used, as are His commands." However, Imam Ahmed narrated another version of the 'Hadith: "Allah likes for his permissions to be used, as He hates for sins to be committed." ¹⁹¹

7. If a person eats or drinks while forgetting about the fast, he/she should continue the fast.

عن أبي هريرة ، رضي الله تعالى عنه ، قال ، قال رسول الله ، صلى الله عليه وسلم: "مَنْ أَكَلَ نَاسِيًا وَهُوَ صَائِمٌ ، فَلْيُنِّمَ صَوْمَهُ ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ".

Companion of the Prophet, Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: "Whoever ate while forgetting about the fast, he should continue the fast because Allah gave him what he ate" ¹⁹²

8. The Messenger of Allah, pbuh, recommended that Muslims eat the pre-dawn meal (Su'hoor), describing it as a blessed meal. He also recommended that people may continue to eat until about one minute before the emergence of dawn.

عن أنس بن مالك ، رضي الله عنه ، أنه قال: قال رسول الله ، صلى الله عليه وسلم: " تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً".

Companion of the Prophet, Anas Bin Malik, mAbpwh, said, the Messenger of Allah, pbuh, said: "Eat the pre-dawn (su'hour) meal, it's a blessed meal." ¹⁹³

وعن عبد الله بن عمر ، رضي الله عنهما ، أنه قال: كان لرسول الله صلى الله عليه وسلم مؤذنان ، بلالٌ وابنُ أمِّ مكتوم . فقال رسول الله ، صلى الله عليه وسلم: "إِنَّ بِلَالَ يُؤذِنُ بَلِيلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُؤذِنَ ابْنُ أُمِّ مَكْتُومٍ". قال: ولم يكن بينهما إلا أن ينزل هذا ويرق هذا.

Companion of the Prophet, Ibn 'Umar, may Allah be pleased with him and his father, said, the Messenger of Allah, pbuh, had two (companions), who call for prayers, Bilal and Ibn Um Maktoom. The Messenger of Allah, pbuh, said: "When Bilal calls for prayer, it's still night. You can eat and drink until Ibn Um Maktoom calls for prayer." Ibn Umar added that the difference in time between the two calls is the difference between the first caller coming down (off the mosque's roof) and the second caller going up." ¹⁹⁴

Ramadhan's Great Blessings

The month of Ramadhan is a great gift from Allah, praise to Him, to Muslims, as it showers them with great blessings in this life and in the Hereafter.

1. Fasting has been decreed by Allah, praise to Him, during the month of Ramadhan, for its greatest spiritual benefit, **righteousness (taqwa)**, as mentioned in verse 2: 183 of the Holy Quran. Obedience to Allah,

praise to Him, by following His command of fasting for the full blessed month, is training of the self to be righteous. The more such obedience is based on contentment and conviction of the goodness of His commands, the more righteous the self becomes, and consequently more capable of doing various good deeds, as stated in verse 2: 177 of the Holy Quran.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (البقرة ، 2: 183).

O you who have believed, decreed upon you is fasting as it was decreed upon those before you **that you may become righteous** (Al-Baqara, 2: 183).

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ (البقرة ، 2: 177).

Righteousness is not turning your faces toward the east or the west, but righteousness is (represented by the one) who believes in Allah, the Last Day, the angels, the Book, and the prophets, as well as (the one who) gives wealth, in spite of love for it, to relatives, orphans, the needy, the (needy) traveler, those who ask (for help), and for freeing slaves. (Righteousness is also represented by the one) who establishes prayer, gives charity (zakat), and those who fulfill their promise when they promise, and those who are patient in poverty, sickness, and during battle. Those are the ones who have been true, and those are the **righteous** (Al-Baqara, 2: 177).

2. The month of Ramadhan is distinguished with the **Tarawee'h (Qiyam)** prayer, which is performed after the night ('Isha) prayer. One of the great **spiritual benefits** of this prayer is following the Sunna of the Prophet, pbuh, particularly resisting the tendency of the self to relax and sleep, after the night prayer. In addition, as a loudly performed prayer, it is an occasion for Muslims to recite, or listen to the recitation of, all or most of the Holy Quran, in one month. The Tarawee'h prayer also brings happiness to the worshippers, as it reinforces the feelings of affiliation among them. Finally, this prayer is concluded with the Qunoot (devotion) supplication, during the last odd prayer unit (rak'a), which is a practical application of the following Prophet's 'Hadith:

فعن النُّعْمَانِ بْنِ بَشِيرٍ ، رضي الله عنهما ، أن النبي ، صلى الله عليه وسلم ، قال: " الدُّعَاءُ هُوَ الْعِبَادَةُ." ثُمَّ قَالَ: " وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ" (غافر ، 40: 60).

Companion Al-Nu'man Bin Basheer, mAbpwt both, said that the Prophet, pbuh, said: "Calling on Allah (supplication) is the worship" (supplication to Allah is worshipping Him). Then, he recited (verse 40: 60 of the Holy Quran): "And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible." ¹⁹⁵

The Tarawee'h prayer also has great **physical benefits**. It is an exercise for various body organs, as it involves standing, bowing, prostrating, and sitting on the floor, in a repeated pattern of movements. The physical benefits are increased by the duration of the exercise, which lasts about one hour, every night, for the entire month of fasting. This strengthens the body muscles, activates the blood circulation, and burns out many of the calories, which are accumulated from the Ramadhan heavy meals.

The Tarawee'h (Qiyam) prayer is composed of eight units (rak'as), prayed in two units each, in addition to the two Shaf' units and the last odd (witr) unit. Thus, it is a total of eleven units (rak'as), after the 'Isha prayer, as we learn from the 'Hadith.

عن أم المؤمنين عائشة ، رضي الله عنها ، أنها قالت: كَانَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يُصَلِّي مِنَ اللَّيْلِ عَشْرَ رَكَعَاتٍ وَيُوتِرُ بِسَجْدَةٍ ، وَيَسْجُدُ سَجْدَتِي الْفَجْرِ فَذَلِكَ ثَلَاثَ عَشْرَةَ رَكَعَةً."

The Mother of the Believers, 'Aisha, mAbpwh, said: "The Messenger of Allah, pbuh, used to pray ten prayer units (rak'as) at night (after 'Isha prayer, in Ramadhan), ending (the tarawee'h prayers) with one unit (with prostration." She added that he would pray two more dawn (fajr) rak'as, with prostrations. Thus, he prayed (a total of) thirteen units at night (in both tarawee'h and fajr). ¹⁹⁶

After the death of the Prophet, pbuh, his companions prayed more than ten units (rak'as). For example, 'Umar, mAbpwh, prayed twenty units, closing with the odd (witr) unit. So, it's up to the imam to pray eleven units or more. However, the **Tarawee'h prayers are not mandatory every night**, as the Messenger of Allah, pbuh, taught us by his practice of praying at different nights in different years, as we learn from the following two 'Hadiths:

عَنْ أَبِي ذَرِّ الْغِفَارِيِّ ، رضي الله عنه ، أنه قال: قَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّهُ مَنْ قَامَ مَعَ الْإِمَامِ حَتَّى يَنْصَرَفَ كُتِبَ لَهُ قِيَامٌ لَيْلَةً."

Companion Abu Dhar, mAbpwh, said that the Messenger of Allah, pbuh, said: "Whoever stands (in the Tarawee'h prayers) with the Imam until he leaves, a night of prayer is recorded for him/her." ¹⁹⁷

وعن أم المؤمنين عائشة ، رضي الله عنها ، أَنَّ النَّبِيَّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، صَلَّى فِي الْمَسْجِدِ ، فَصَلَّى بِصَلَاتِهِ نَاسٌ ، ثُمَّ صَلَّى مِنَ الْقَابِلَةِ ، فَكَثُرَ النَّاسُ ، ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ أَوْ الرَّابِعَةِ فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَلَمَّا أَصْبَحَ قَالَ:

"قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ ، فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي حَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ ، وَذَلِكَ فِي رَمَضَانَ."

The Mother of the Believers, 'Aisha, mAbpwh, said that the Prophet, pbuh, prayed in the Mosque, followed by people, at the first night (of Ramadhan, after 'Isha). He also prayed at the second night but with a bigger number of people. At the third or fourth night, people gathered (in the Mosque waiting for him) but he did not come out to them.

In the morning, he said: "I saw what you did (last night, waiting for me, for prayer) but I did not come out to (pray with) you because I was afraid that it would become mandatory (on you to pray Tarawee'h every night), in Ramadhan. ¹⁹⁸

3. Ramadhan is the month of giving away to the poor and the needy, including the **Iftar Zakat** and various kinds of charity (**Sadaqat**), following the Sunna (model) of the Prophet, pbuh, in being the most generous to the needy as well as **studying the Quran every night**, as we learn from the following 'Hadith.

عن ابن عباس ، رضي الله عنهما ، قال: " كان رسولُ الله ، صلى الله عليه وسلم ، أجودَ الناس ، وكان أجودَ ما يكونُ في رمضان حين يلقى جبريل ، وكان يلقاهُ جبريل في كلِّ ليلةٍ من رمضان فيدارسُهُ القرآنَ ، فلرسولُ الله ، صلى الله عليه وسلم ، حين يلقاهُ جبريلُ أجودَ من الريحِ المرسلَةِ."

Ibn (son of) Abbas, mAbpwt both, narrated that the Messenger of Allah, pbuh, was the most generous among people, and he was most generous during (the month of) Ramadhan, when he would meet with Jibril, peace be to him. Jibril would meet him every night to study the Quran with him, the Messenger of Allah, pbuh, then would be more generous than the flowing wind." ¹⁹⁹

وعن ابن عباس رضي الله عنهما قال: "فَرَضَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، زَكَاةَ الْفِطْرِ ، طَهْرَةً لِللِّسَانِ مِنَ اللَّعْوِ وَالرَّفَثِ ، وَطُعْمَةً لِلْمَسَاكِينِ . مَنْ آدَاهَا قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ مَقْبُولَةٌ ، وَمَنْ آدَاهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ ."

Ibn (son of) Abbas, mAbpwt both, said: "The Messenger of Allah, peace and blessings be upon him (pbbuh), made Fitr Zakat (breaking the fast charity) as a required duty, as it purifies those who fast Ramadhan of any obscenity or prohibited desires they may commit. It's also food for the needy. It's an accepted Zakat if it is given before the ('Eid) prayer, but if it is given after that, it's a charity." ²⁰⁰

وعن ابن عمر ، رضي الله عنهما: " أَنْ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ عَلَى النَّاسِ ، صَاعًا مِنْ تَمْرٍ ، أَوْ صَاعًا مِنْ شَعِيرٍ ، عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ ، ذَكَرٍ أَوْ أُنْثَى ، مِنَ الْمُسْلِمِينَ ."

Ibn (Son of) Omar, mAbpwt both, said: "The Messenger of Allah, pbbuh, made the Fitr Zakat a required duty in Ramadhan, as a Saa' on every Muslim: free or in bondage, male or female." ²⁰¹

The meaning of the 'Hadith is that the Fitr Zakat is a required duty in Ramadhan, to be given to the poor, as a Saa' (unit of measurement of about 2.5 kilograms, or about 5.5 pounds) of dates or barley. The Muslim head of a household has to give the Fitr Zakat, or its equivalence in money, on behalf of every member of his/her household.

4. For some Muslims, Ramadhan is the month when they give the **wealth Zakat**, which is the third major duty (worship) a Muslim has to do (after the proclamation of faith and prayers). Although it may be given at any time during a year, giving it during the month of fasting represents material assistance to the poor and the needy and a show of solidarity with them.

5. Ramadhan is an opportunity for believers to be as close to Allah, praise to Him, as possible through **Nawafil**. The ultimate prize is **gaining the love of Allah**, praise to Him, as the Messenger of Allah, pbbuh, said in a Qudsi 'Hadith, that Allah, praise to Him, said:

"وما يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُجِبَّهُ."

"I will grant My Love to My worshipper, who keeps approaching me with Nawafil." ²⁰²

Nawafil are various voluntary acts of goodness, other than the five ordained ways of worship (proclamation of faith, the five prayers, giving zakat (charity), fasting the month of Ramadhan, and making the Haj (pilgrimage) journey.

Examples of Nawafil include fasting Mondays and Thursdays, the Six White Days, Ninth and Tenth of Mu'harram, performing extra prayers other than the five ordained ones, mentioning the Names of Allah and exalting Him, following the traditions of the Prophet, pbbuh, such as brushing teeth, giving charity, and humility. ²⁰³

6. A highlight of Ramadhan is observing the **Night of Decree (Laylatul Qadr)**, in which angels descend with the commands, mercy, forgiveness, and Peace of Allah, praise to Him, to His worshippers. The Prophet, pbbuh, advised Muslims to observe it, and to expect it as one of the last four odd nights of the month of fasting. One of the greatest blessings of that night is that the reward for worship in it is equal to the reward of worship in one thousand nights, or about 83 years, which is the average human life span, as we learn from the Holy Quran and the 'Hadiths. ²⁰⁴

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾ (القدر ، 97: 1-5).

Indeed, We sent the Quran down during the Night of Decree. (1)

And what do you know about the Night of Decree? (2)

The Night of Decree is better than a thousand months. (3)

The angels and the Spirit descend therein by permission of their Lord for every matter. (4)

Peace it is until the emergence of dawn. (5) (Al-Qadr, 97: 1-5).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ﴿١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾ أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ﴿٥﴾ رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦﴾ (الدخان ، 44: 1-6).

In the Name of Allah, the Beneficent, the Merciful

"Ha, Meem. (1)

By the clear Book, (2)

We sent it (the Quran) down during a blessed night. We were to warn (humankind). (3)

(At that night) every precise matter is made distinct. (4)

A decree from Us. Indeed, We were to send (a messenger) (5)

As mercy from your Lord, He is the Hearing, the Knowing. (6) (Al-Dukhan, 44: 1-6).

وَعَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ."

Companion Abu Hurayra, mAbpwh, narrated that the Messenger of Allah, pbuh, said: "Whoever stood in prayer at the Night of Decree (Laylatul Qadr), as an act of faith (in Allah), and hope for His rewards, his previous sins will be forgiven." ²⁰⁵

وَعَنْ عَبْدِ بْنِ الصَّامِتِ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "لَيْلَةُ الْقَدْرِ فِي الْعَشْرِ الْبَوَاقِي. مَنْ قَامَهُنَّ إِبْتِغَاءَ حَسْبَتِهِنَّ فَإِنَّ اللَّهَ يَغْفِرُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. وَهِيَ لَيْلَةٌ وَتُرْتَسَعُ أَوْ سَبْعُ أَوْ خَامِسَةٌ أَوْ ثَالِثَةٌ أَوْ آخِرُ لَيْلَةٍ."

The Companion Ubada Bin Al-Samit, may Allah be pleased with him, said that the Messenger of Allah, pbuh, said: "The Night of Decree (Laylatul Qadr) is one of the last ten (nights) of Ramadhan. Whoever stands in prayer during them, for the sole purpose of getting their reward, Allah forgives his/her previous sins. It is (one of the odd nights) either 23rd, 25th, 27th, or 29th, or the last night." ²⁰⁶

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوَيْلِ ، مِنْ الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ."

The Mother of Believers, 'Aisha, mAbpwh, said that the Messenger of Allah, pbuh, said: "Look for the Night of Decree (Laylatul Qadr), as one of the odd nights, during the last ten nights of Ramadhan." ²⁰⁷

Thus, to gain the great blessings of the Night of Decree, Muslims try to do their best to observe it in the last ten nights of Ramadhan, by praying Tarawee'h at the Masjid, reciting and studying the Holy Quran, giving charity (Zakat and Sadaqat), as well as increasing their good deeds, during the month of fasting.

What may a Muslim do at the Night of Decree (Laylatul Qadr)?

Allah, praise to Him, promised Muslims great rewards for their worship at the Night of Decree (Laylatul Qadr), the reward of worship in which is more than the reward for the worship in a thousand months. Therefore, Muslims are recommended to observe it by performing various ways of worship, such as:

1. يستحب للمسلم القيام ، أي صلاة التراويح ، في ليلة القدر. فعن أبي هريرة ، رضي الله عنه ، قال: قال رسول الله ، صلى الله عليه وسلم: "من قام ليلة القدر إيماناً واحتساباً غفر له ما تقدم من ذنبه."

1. **Performing the Qiyam (tarawee'h) and night prayers**, as recommended by the 'Hadith, which was narrated by Abu Hurayra, mAbpwh, who said that the Messenger of Allah, pbuh, said: "Whoever stands for prayer during the Night of Decree (Laylatul Qadr), on the basis of faith in Allah and in expectation of receiving His rewards, Allah forgives his/her previous sins." ²⁰⁸

2. كما يستحب له الدعاء. فعن عائشة ، رضي الله عنها ، أنها قالت: قلت: يا رسول الله ، أرأيت إن علمت ليلة القدر ، ما أقول فيها؟ قال: "قولي: اللهم إنك عفوٌ ، تُحبُّ العفو ، فاعفُ عني."

2. Muslims are also recommended to call on Allah (**making supplication**), as narrated by the Mother of Believers, 'Aisha, mAbpwh, who said: O, Messenger of Allah, if I realize that I'm witnessing the Night of Decree (Laylatul Qadr), what should I say? He said: "Say, O Allah: You are the Forgiver, You like to forgive, forgive me." ²⁰⁹

3. الإكثار من تلاوة القرآن ، في صلاة القيام ، وفي صلاة الليل ، التي تؤدي مثنى مثنى ، أي ركعتين ركعتين. فعن عبد الله بن عمر ، رضي الله عنهما ، أن رسول الله ، صلى الله عليه وسلم ، قال: "صلاة الليل مثنى مثنى فإن خشيت الصبح فأوتر بركعة."

3. **Recitation from the Holy Quran** in the Qiyam (tarawee'h and night prayers, which is performed in two units (Rak'as) each, as narrated by Abdullah Bin 'Omar, mAbpwh both, said that the Messenger of Allah, pbuh, said: "The night prayer is prayed in two-rak'a each, and one at the end, before the dawn prayer" ²¹⁰

Conclusion

Allah, praise to Him, decreed to Muslims to fast, as He did to believers before them. Like all other ways of worshipping Allah, fasting has direct benefits to those who fast, empowering them spiritually and physically.

Fasting has been decreed to be during the month of Ramadhan, which also includes several other ways of worship, such as studying the Holy Quran, giving charity, performing Qiyam prayers (Tarawee'h), and increasing good deeds.

Fasting and the Islamic observance of the month of Ramadhan have great benefits not only to the involved individuals but also to their families, their communities, their society, and humanity in general.

Thus, fasting is one of the greatest signs of how much the Creator, praise to Him, loves humanity. He ordained it for the good of humans in their first life on Earth and for their everlasting life in the Hereafter.

Consequently, the least humans can do is recognizing this great blessing and thanking Allah, praise to Him, for His care and for teaching them that fasting is better for them, as we learn from verse 2: 184.

"وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ" (البقرة ، 2 : 184).

But to fast is better for you, if you only know (Al-Baqara, 2: 184).

صدق الله العظيم والحمد لله رب العالمين.

Allah has told the truth, Thanks to Him, the Lord of the Worlds!

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Appendix

Physical, Mental, and Spiritual Benefits of Fasting

There are many published research articles about the physical, mental, and spiritual benefits of fasting. Here are some of them, as examples:

During the holy month of Ramadan, our diet should not differ very much from our normal diet, and we should maintain our normal weight. However, if one is over-weight, Ramadhan is an ideal time to normalize one's weight.

We should consume slow digesting foods, which contain grains and seeds like barley, wheat, oats, millet, semolina, beans, lentils, whole meal flour, unpolished rice, etc. (called complex carbohydrates). We should avoid fast-burning foods are foods that contain sugar, white flour, etc. (called refined carbohydrates).

Fiber-containing foods are bran-containing foods, whole wheat, grains, and seeds, vegetables like green beans, peas, marrow, mealies, spinach, and other herbs, the leaves of beetroot (iron-rich), fruit with skin, dried fruit especially dried apricots, figs and prunes, almonds, etc.

The foods eaten should be well balanced, containing foods from each food group, i.e., fruits, vegetables, meat/chicken/fish, bread/cereals and dairy products. Fried foods are unhealthy and should be limited. They cause indigestion, heartburn, and weight problems.

Fasting has been found to be an effective treatment for psychological and emotional disorders. It helps a person to firm up his/her will, cultivate and refine his/her taste and manners, strengthen his/her conviction of doing good, avoid controversy, petulance and rashness, which all contribute to a sane and healthy personality.

Besides nurturing resistance and ability to face hardships and endurance, fasting reflects on outward physical appearance by cutting out gluttony and getting rid of excess fat. The benefits of fasting on health do not stop there but are instrumental in alleviating a number of physical diseases, including those of the digestive systems, such as chronic stomachache, inflammation of the colon, liver diseases, indigestion, and conditions such as obesity, arterio-sclerosis, high blood pressure, asthma, and diphtheria.

Generally speaking, fasting hastens the destruction of the decaying tissues of the body by means of hunger, and then builds new tissues through nutrition. This is why some scientists suggest that fasting should be regarded as an effective means of restoring youthfulness and longevity. However, Islamic teachings exempt from fasting sick and old people whose health is bound to deteriorate. ²¹¹

Fasting seems to offer many of the same benefits of calorie restriction, such as increased longevity, neuroprotection, increased insulin sensitivity, stronger resistance to stress, some positive effects on endogenous hormone production, and increased mental clarity. ²¹²

Research shows that short fasts, lasting anywhere from 20 to 36 hours can in fact reduce some risks for heart disease and diabetes--and maybe even cancer. Intermittent fasting doesn't necessarily lead to weight loss, but it often does. Research shows that when people skip a meal or stop eating for an entire day, they do tend to eat more at the next meal. But even if they allow themselves to eat as much as they want, they don't quite make up for the calories they missed. ²¹³

There are many benefits of fasting, which include resting the digestive system, allowing for cleansing and detoxification of the body, creating a break in eating patterns, promoting greater mental clarity, cleansing and healing "stuck" emotional patterns, leading to a feeling of physical lightness, increasing energy level, promoting an inner stillness, and enhancing spiritual connection. ²¹⁴

The art of fasting is an ancient tradition practiced for thousands of years for curing illness of all kinds, rejuvenation, clarity and decision making, cleansing and strengthening. Have you noticed that when you're sick, your appetite diminishes? (Similarly, when animals are ill, they lie down and often don't eat or drink.) Energy goes towards healing our bodies instead of digesting food.

Fasting also allows for the body's enzyme system to focus on detoxifying and breaking down toxins in the body quickly and efficiently without the job of heavy food digestion. During fasts, toxins are being circulated in the body in order for our organs to de-arm them. Therefore, it's not always wise to detoxify quickly because a flood of toxins being released at once can cause serious distress to the body that can do more harm than good. ²¹⁵

Dr. Alan Goldhamer reported that he monitored over 7000 fasts, in 25 years. He mentioned that fasting was a safe and effective means of maximizing the body's self-healing capacities. He added that he saw many conditions responding to fasting. These included cardiovascular diseases, hypertension, gastrointestinal

diseases such colitis or irritable bowel syndrome, diabetes, uterine fibroid tumors, back and neck pain, as well as addictions. ²¹⁶

It seems that there are many reasons to consider fasting as a benefit to one's health. The body rids itself of the toxins that have built up in our fat stores throughout the years. The body heals itself, repairs all the damaged organs during a fast. And finally, there is good evidence to show that regulated fasting contributes to longer life. "The life-span extension of these worms was the equivalent of keeping a man alive for 600 to 700 years." ²¹⁷

The BBC made a documentary film about fasting. Part of it was news from the University of Southern California, where Dr. Valter Longo conducted research on fasting. He compared a mouse which ate normally with another mouse, which was subjected to fasting. He found that fasting leads to longer life by about 40%, without suffering from heart diseases, diabetes, or cancer.

There is now evidence suggesting that IGF-1 growth hormone levels can be lowered by abstaining from eating for a certain time period, which leads to longer life span. The reason seems to be that when our bodies no longer have access to food they switch from "growth mode" to "repair mode".

Micheal Mosley of the BBC embarked upon a week of 5 days of eating normal food and 2 days fasting. After 5 weeks of fasting two days a week, the body fat went down from 27% to 20%, the IGF-1 dropped by 50%, diabetic glucose came back to normal, and the cholesterol greatly improved. ²¹⁸

Chapter 15

Pilgrimage, 'Haj, to the First House of God on Earth

الْحَجُّ

إِلَى أَوَّلِ بَيْتِ اللَّهِ عَلَى الْأَرْضِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with Allah from the Stoned Shaytan
In the name of Allah, the Beneficent, the Merciful

Introduction

A Muslim is required to perform five basic 'Ibadat, or ways of worship, or obligations. They are considered the five pillars of the structure of Islam, which include the proclamation of faith, prayers, giving charity (zakat), fasting the month of Ramadhan, and making Haj, pilgrimage.

The 'Haj, pilgrimage to the House of Allah in Makkah, Al-Ka'ba, is the climax of being a Muslim. It is a personal journey for God first, but it gives great satisfaction to the 'Haaj (pilgrim), as he/she leaves everything in this life behind when starting the journey. The pilgrimage to Makkah is also a worldwide conference of Muslims to know one-another, as they come from various nations, racial groups, and ethnic divisions (49: 13). Once they are there, they praise Allah for His countless benefits and bounties they have been enjoying. They are also instructed by Allah to be loving, caring, and tolerant of each other, as they are equal and none of them is better than others, except by the degree of righteousness, as stated in the 'Hadith.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات ، 49: 13).

O People (Humankind), 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. Indeed, Allah is Knowing and Acquainted (Al-'Hujurat, 49: 1).

عن جابر بن عبد الله ، رضي الله عنه ، أنه قال: قال رسولُ صَلَّى اللهُ عليه وسلَّم: "يا أيها الناسُ ! إنَّ ربَّكم واحدٌ ، و إنَّ أباكم واحدٌ ، ألا لا فضلَ لعربيٍّ على عجميٍّ ، و لا لعجميٍّ على عربيٍّ ، و لا لأحمرَ على أسودَ ، و لا لأسودَ على أحمرَ إلا بالتقوى إنَّ أكرمكم عند الله اتقاكم"

Companion Jabir Bin Abdullah, may Allah be pleased with him (mAbpwh), said that the Messenger of Allah, peace and blessings be upon him (pbuh) said: "O people (humankind), your Lord is One and your father (Adam) is one. An Arab person is not better than a non-Arab. A non-Arab is not better than an Arab. A red person is not better than a black person. A black person is not better than a red person, except in his/her righteousness (good deeds benefitting people). The most honored among you is the most righteous." ²¹⁹

A Muslim has to go to Makkah (Mecca) in a pilgrimage, Haj, at least once in one's lifetime, if one is capable to do that physically and financially. This is a visit to the first House of God on Earth. It is now in Saudi Arabia. There, several million Muslims gather every year, responding to God's call, confirming their faith, and remembering the story of the Messenger of Allah Ibrahim (Abraham), peace and blessings of Allah be upon him, when he left his son, Isma'il, and his wife Hajar (Hagger), over there. Then, Ibrahim called on Allah to guide people to join them in that valley, as we learn from verse 14: 37. Thus, the pilgrimage to Makkah is part of God's response to His Messenger, Ibrahim, peace be to him.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ دُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ (إبراهيم ، 14 : 37).

Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So, make hearts among the people incline toward them and provide for them from the fruits that they might be grateful (Ibrahim, 14: 37).

In particular, pilgrims remember the story of the slaughter and sacrifice. As Ismail grew older, Ibrahim came to slaughter him in obedience to God. It was a test for the three of them. They passed the test by expressing obedience to God and disobedience to the Shaytan (Satan) by throwing stones at him.

As Ibrahim put his knife on Isma'il's neck, the Angel Jibril (Gabriel) came with the good news that they passed the test and Ibrahim was given a sheep to slaughter instead, as we are told by verses 37: 102-107.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى ۗ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ الرُّؤْيَا ۗ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾ وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾ (الصافات ، 37 : 102-107).

And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast." (102) And when they had both submitted and he put him down upon his forehead, (103) We called to him, "O Abraham, (104) You have fulfilled the vision." Indeed, We thus reward the doers of good. (105) Indeed, this was the clear trial. (106) And We ransomed him with a great sacrifice, (107) (Al-Saffat, 37: 102-107).

Then, Ibrahim and Isma'il rebuilt Al-Ka'ba, the Cubic House of the Lord, the most sacred place of worship for Muslims, to which direction they face in their prayers. Pilgrims perform rituals resembling various parts of the story, as well as orbiting the Ka'ba and worshipping on the sacred places of Mina, Arafat, and Muzdalifa. ²²⁰

'Haj (Pilgrimage): The Fifth Islamic Way of Worship ('Ibada)

Allah, praise to Him, mentions in verses 51: 56-58 of the Holy Quran that he has created humans and Jinn for the sole purpose of worshipping Him, not to feed or benefit Him, because He the Beneficent to all of His creation.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ (الذاريات ، 51: 56-58).

And I have not created the Jinn and humans except to worship Me. (56) I do not want from them any provision, nor do I want them to feed Me. (57) Indeed, it is Allah who is the Provider, the One With Power, the Strong. (58) (Al-Dhariyat, 51: 56-58).

So, why does Allah command humans to worship Him?

When you think about these five ways of worshipping Allah, praise to Him, you find that all of them have direct benefits to the worshippers, making them good persons, in good families, living in good communities, and good societies, in body and soul.

Thus, Allah, praise to Him, wants us to follow His commands for our own good, as He is in no need for us or for our worship of Him. But he rejoices that we attempt to be better persons and better societies by worshipping him and following His commands by choice, as He said in verses 22: 37 and 29: 6.

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ ﴿الحج ، 22: 37﴾.

Allah does not get their flesh and their blood (the sacrificed animals), but He gets your piety (righteousness). Thus, He has made them subjected to you, so you may glorify Allah that He has guided you. And give good tidings (O Muhammad) to the good doers (Al-'Hajj, 22: 37).

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۚ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ (العنكبوت ، 29: 6).

And whosoever strives, (he) strives for himself, for Allah is in no need of (His creatures inhabiting) the Worlds (Al-Ankaboot, 29: 6).

Verses about 'Haj (Pilgrimage), as a Mandated Worship

Verses 96-97 of Surat Al-'Imran (Chapter 3) of the Holy Quran include God's command to Muslims to make the pilgrimage to His First House on Earth, in Makkah:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۗ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾ (آل عمران ، 3: 96-97).

The First House (of worship) appointed for humankind was that at Bakkah (Makkah), a blessed place, and guidance to the worlds (96)

Wherein, (there) are clear signs (of Allah's guidance), the place where Ibrahim (Abraham) stood up (to pray), and whosoever enters it is safe. And pilgrimage to the House is a duty on people for Allah, on whoever

can find a way (to make it). As for whoever disbelieves, (let him know that) Allah is in no need of (His creatures inhabiting) the worlds. (97) (Al-'Imran, 3: 96-97).

Verse 22: 26 of the Holy Quran mentions that the Haj (pilgrimage) was also ordained on Ibrahim, who was commanded to purify the House of Allah and prepare it (make it ready) for pilgrims, who would come to circumambulate (circle) the Ka'ba and to perform their prayers around it.

In verses 22: 27-29, Allah, praise to Him, commands His Messenger Muhammed, pbuh, and Muslims through him, to renew this way of worship ('ibada), which is beneficial to them, during this lower life (by that which they eat and by that which they earn from business transactions) and in the hereafter (by earning God's mercy and contentment, and consequently His everlasting rewards).

وَأَذِّنْ لِلنَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنَ الْبَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعَمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾ (الحج ، 22 : 26-29).

And (mention, O Muhammad), when We designated for Ibrahim the site of the House, (saying), "Do not associate anything with Me," and purify My House for those who circumambulate it (perform Tawaf by orbiting it), and those who stand, bow, and prostrate (in prayer). (26)

And announce to the people (to come to) the Hajj (pilgrimage), they will come to you on foot, and on every lean camel, they will come from every distant road - (27)

(They come to observe this worship and) they may witness benefits for themselves, and mention the name of Allah during known days, for what He has provided for them of (sacrificial) animals. So, eat from them, and feed the miserable poor. (28)

Then, let them end their (i'hram ritual) restrictions, fulfill their vows, and circumambulate (perform Tawaf) around the Shielded (and First) House (Al-Ka'ba)." (29) (Al-Haj, 22: 26-29).

In his interpretation of verse 22: 28, Ibn Katheer mentions that Muslims generally, and pilgrims in particular, should increase mentioning the name of Allah as well as thanking and glorifying Him, during the first ten days of Dhul 'Hijja. In his interpretation of the "known days," he added that this was a reference to the duration of the Haj (pilgrimage), which starts when pilgrims stand on the Arafat Mountain area, continues to the 'Eid Day, and includes two to three days after 'Eid.

Concerning the animals, which are sacrificed during the Haj (pilgrimage) time (as mentioned in verse 22: 28), Ibn Katheer reports various interpretations based on 'Hadiths and Companions' opinions. The general conclusion is that the major objective is feeding the people. This includes pilgrims themselves, their acquaintances, and the poor. This means that the verse is promoting the distribution of the sacrificed animal meat, in any way we can. Thus, slaughtering animals, during the Haj (pilgrimage) time, aims at benefiting people, just like all other ways of worship ('ibadat), as detailed in Chapter 8 of this book.

A pilgrim can give all of it or half of it to the poor, as stated in verse 22: 28, or keep one-third of it, give one-third to the acquaintances or neighbors who do not ask, and one-third of it to the needy who ask, according to Al-Qurtubi's interpretation of verse 22: 36.

In explaining verse 22: 29), Al-Tabari mentions the pilgrimage requirements, which need to be observed. These include standing in Arafat and Muzdalifa, slaughtering animals, shaving hair, cutting nails, throwing stones, and making circumambulation around the Ka'ba, as the Messenger of Allah, pbuh, did.

The three interpreters mentioned that the adjective used in the verse to describe the House of Allah as "Ateeq" means "ancient" but they also added that it means "free from tyrants."

'Haj (Pilgrimage) and the Best of Manners

One of the most beautiful aspects of the 'Haj (pilgrimage) is the emphasis on practicing the best of manners, which are the manners contained in the commands of Allah, praise to Him, and the teachings of His Messenger, pbuh. The importance of this emphasis is necessitated by the fact that millions of pilgrims will be together in Makkah, during the 'Haj (pilgrimage) days every year. In order for them to complete their pilgrimage at ease, in love, and tolerance, they need to practice the best of manners towards one-another.

Such emphasis on practicing the best of manners is mentioned in verses 2: 197-202 of the Holy Quran, which contain God's directives to pilgrims to abstain from sexual intercourse with their spouses as well as any obscenity in words or actions. The verses also urge pilgrims to avoid any disobedience of God's commands and any arguments, in order to avoid upsetting one-another. Instead, pilgrims are recommended to do good deeds, mention God's name as much as they can, ask for His forgiveness, and call on Him to give them the best in this life and in the hereafter.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ ﴿١٩٧﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۚ فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَأذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۗ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ ۚ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾ فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَأذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾ (البقرة ، 197-202).

In the name of Allah, the Beneficent, the Merciful

'Hajj is (during) well-known months, so whoever has made Hajj obligatory upon himself therein (by entering the state of ihram), there is (to be for him) no sexual activity, no disobedience, and no disputing during the Hajj. And whatever good you do, Allah knows it. And take provisions, but indeed, the best provision is piety (righteousness). And be pious to Me, O you the ones with minds (reasoning). (197)

There is no blame upon you for seeking bounty from your Lord (during Hajj) but when you depart from 'Arafat, mention the name of Allah, at Al-Mash'ar Al-Haram. And remember Him, as He has guided you, for indeed, you were before that (before Islam) among those astray. (198)

Then depart from the place from where the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful. (199)

And when you have completed your rites, mention the name of Allah and remember Him like your remembrance of your fathers or with (much) greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share. (200)

But among them is he who says, "Our Lord, give us good life in this world and good life in the Hereafter, and protect us from the punishment of the Fire." (201)

Those will have a share of what they have earned, and Allah is swift in account (202) (Al-Baqara, 2: 197-202).

The emphasis on practicing the best of manners is also contained in the teachings of the Messenger of Allah, peace and blessings be upon him (pbuh), such as in the following three 'Hadiths:

فعن أبي هريرة ، رضي الله عنه ، أنه قال: قال رسول الله ، صلى الله عليه وسلم: "إِنَّمَا بَعِثْتُ لِأَتِمِّمَ مَكَارِمَ الْأَخْلَاقِ."

Companion Abu Hurayra, may Allah be pleased with him (mAbpwh), said that the Messenger of Allah, pbuh, said: "I was sent to finalize (for humanity) the best of manners." 221

It was also emphasized in another 'Hadith, in which pilgrims were given the good news that their sins would be forgiven if they practice the good manners of abstaining from obscenity and disobedience of God's commands.

وعن أبي هريرة ، رضي الله عنه ، أنه قال: سَمِعْتُ النَّبِيَّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ: "مَنْ حَجَّ لِلَّهِ فَلَمْ يَزِفُتْ ، وَلَمْ يَفْسُقْ ، رَجَعَ كَيَوْمِ وُلِدَتْهُ أُمُّهُ."

Companion Abu Hurayra, mAbpwh, said that he heard the Messenger of Allah, pbuh, saying: "Whoever made a pilgrimage for Allah, without committing obscenity or disobedience, he/she will go back like he/she was born (without any sins)." 222

وعن جابر بن عبد الله ، رضي الله عنه ، أنه قال: قال رسول الله ، صلى الله عليه وسلم: "الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جِزَاءٌ إِلَّا الْجَنَّةُ." قالوا يا نبي الله ما الحج المبرور؟ قال: "إِطْعَامُ الطَّعَامِ وَإِفْتَاءُ السَّلَامِ."

Companion Jabir Bin Abdullah, mAbpwh, said that the Messenger of Allah, pbuh, said: "The accepted pilgrimage ('haj mabroor) is rewarded by nothing less than Paradise."

Then, the companions asked: O Prophet of Allah: What is the accepted pilgrimage ('haj mabroor)? He said: "It is that in which pilgrims give food away and spread greetings of peace to one-another." 223

The Prophet's Farewell Pilgrimage (Khutbat Al-Wada')

The Conquest of Makkah was on the 20th day of Ramadhan, of the 8th Hijri year. In the following year, the Prophet, pbuh, sent Abu Bakr, mAbpwh, to Makkah, as the commander of about 300 Muslim pilgrims. In the 10th Hijri year, the Prophet, pbuh, headed pilgrims for the first and last time. So, Muslims called it the Farewell Pilgrimage. During his stay in Arafat, he addressed Muslims in what became known as his famous Farewell Address (Khutbat Al-Wada'). At night, when he was still in Arafat, he received one of the greatest verses of the Holy Quran (5: 3), which announced the perfection of God's religion, as represented by enabling Muslims to perform the pilgrimage, the fifth way of worship, as a result of the Conquest of Makkah. It also included the announcement that Allah, praise to Him, has completed His blessings to humans by the completion of His religion to them. Then, the Seal of all Messengers and Prophets died 81 days after that revelation.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا (المائدة ، 5: 3).

This day, I have perfected your religion for you, completed my favor upon you, and approved for you Islam, as your religion (Al-Maeda, 5: 3).

The Farewell Address included a summary of important Islamic principles, human rights, and the best of manners, which elevate humans to reach the honored rank Allah, praise to Him, has willed for them. So, the Prophet, pbuh, urged Muslims to guard the life and property of one-another, live up to the expectations of those who trust them, not to take usurious interests on loans, end family blood feuds, and to obey Allah in that which He allowed and prohibited. The Prophet, pbuh, also emphasized the good treatment of women. Further, he mentioned that Muslims will not go astray as long as they follow the Holy Quran and the teachings of the Prophet, pbuh. He concluded his with the confirmation that Muslims are brothers (and sisters), which means that they should not transgress against one-another or take anything by force from one-another. ²²⁴

'Haj Rituals and 'Eidul Ad'ha

Pilgrims perform various rituals of the 'Haj (pilgrimage), following the teachings and actions of the Prophet, pbuh. Before entering Makkah, men put on the two pieces of the white l'hram cloth and women maintain their decent clothes, covering the body, except their hands and faces. This makes them pilgrims equal in appearance and gets them to be ready for performing this majestic worship. When they arrive at the Holiest House of Allah on Earth, in Makkah, they start with greeting Al-Ka'ba, with Tawaf Al-Qudoom, which is composed of seven circumambulations around it. They perform this ritual while the Ka'ba is to their left, which is against the movement of the clock hands. This is in accordance with the movement law in the universe, such as in the case of electrons in their movement around the nucleus in an atom, or in the case of planets in their movements around the sun, or in the movement of stars around the center of the galaxy, or the movement of galaxies around the center of the universe. ²²⁵

After performing the seven circumambulations around the Ka'ba, pilgrims move to an adjacent area, where they perform Sa'i (fast walking for women as well as fast walking and running for men, seven times, between the two points of Safa and Marwa). This ritual is performed as an emulation of that which Hajar, peace be to her, did in her attempts to look for water away from her child, Isma'il, peace be to him, then to come back quickly to guard him against predators. Thus doing, she fast walked and sometimes ran between the two points, seven times. Finally, the angel Jibril, peace be to him, struck the rocks, causing water to come out to the surface from the Zamzam well, so that they (and other people after that) can drink from it. ²²⁶

Then, pilgrims go to the area of Mina, which is about seven kilometers from the Ka'ba, to rest. There, pilgrims pray Noon (Dhuhr), mid-afternoon ('Asr), Sunset (Maghrib), Night ('Isha), and Dawn (Fajr) shortened prayers but performed at their regular times. After the sunrise of the 9th day of Dhul 'Hijja, they move to the area of Namira, where they stay until noon. Then, they move to the area of 'Arafa ('Arafat), which is about twenty kilometers away from the Ka'ba. There, they pray the Noon (Dhuhr) prayer as two units (rak'as), which is directly followed by praying the mid-afternoon ('Asr) prayer. After the sunset, pilgrims move to the area of Muzdalifa, where they pray the Sunset (Maghrib) and Night ('Isha) prayers, consecutively, with one call for prayers (Adhan) but with two announcements (Iqamas). They spend the night in Muzdalifa and perform the Dawn (Fajr) prayer over there. While being in all these sacred areas, pilgrims keep mentioning the name of Allah, praising and glorifying Him, as well as calling on Him to extend His mercy and blessings to them, their families, and their societies.

Before the sunrise of the 10th day of Dhul 'Hijja, pilgrims go back to Mina, where they throw the first round of stones (Jamaratul 'Aqaba), which includes throwing seven stones at the symbolic location of the Shaytan (Satan), saying Allahu Akbar (God is Grater), each time. This is followed by the slaughter of animals (a task performed by sponsors these days), cutting their nails and some of their hair, taking showers, and putting

on regular clothes. At this point, pilgrims end their first state of l'hram, which means that they can do anything allowed to them, except being intimate with their spouses.

In the morning of the 10th day of Dhul 'Hijja, which is 'Eidul Adh'ha Day, pilgrims go to the 'Haram Mosque, to perform the seven circumambulations of the l'fadha Tawaf and the Sa'y between Safa and Marwa. Once they complete these two rituals, pilgrims end their second state of l'hram, which allows them to go back to their normal life, including being intimate with their spouses.

Pilgrims go back to Mina, for rest, and to perform the remaining 'Haj rituals. Some of them may stay there for two days (11th and 12th of Dul-'Hijja), during which they throw stones at the Shaytan (Satan) symbolic location. Others may choose to stay until the 13th day of Dul 'Hijja, to throw a third round of stones, which is better. This ritual is performed as an emulation of that which Ibrahim, peace be upon him, did when the Shaytan (Satan) tried to dissuade him away from obeying Allah's command of slaughtering his son. Ibrahim, peace be upon him, rejected the Shaytan attempts by throwing stones at him, thus passing Allah's test. The 'Haj (pilgrimage) is concluded by the Farewell circumambulation (Tawaf Al-Wada'), after which pilgrims go back to their countries. ²²⁷

While pilgrims perform their Haj rituals in Makkah, Muslims around the world gather in Mosques, on the 10th day of Dhul Hijja, to celebrate the climax of the pilgrimage, 'Eidul Adh'ha. They exalt Allah and glorify Him. They also praise the Prophet, pbbuh, his house, and his companions, singing the Takbeer hymn in Arabic. It's the annual Islamic celebration commemorating the story of the sacrifice and the completion of God's Message to humanity. Then, Muslims go home, where those who are financially capable among them, slaughter animals, cook some of the meat, and distribute the rest among the poor, friends, and neighbors. The 'Eid day is also a great opportunity to visit relatives or call them if they live faraway. ²²⁸

Conclusion

The 'Haj (pilgrimage) is the fifth way of worship ('lbada) in Islam, with which Allah, praise to Him, has completed His religion and finalized His blessings to humanity. Through performing this worship, Muslims apply the highest levels of the best manners, get to know one-another, and stand equal before their Creator, despite the differences in their ancestries, skin colors, languages, and wealth.

The 'Haj (pilgrimage) is also an acknowledgement that there is only one religion. Allah, praise to Him, has sent it to guide humanity, in several messages, through His Messengers, at different times. He has completed it, by the Holy Quran, which was descended to His final Messenger, Muhammed, pbbuh.

In addition, the 'Haj (pilgrimage) represents the deepest and loftiest of meanings. It links Earth with heaven, through visiting the First House of Allah on Earth and through the circumambulation around it, which resembles the movement of the heavenly bodies around their centers. Finally, it represents a high degree of faith, as pilgrims leave everything in this world behind them, to be guests of Allah, in His sacred House, asking Him to give them the greatest of His blessings: His contentment, His love, and an everlasting life in His Paradise.

Notes, Elaboration, and Source Documentation

Notes:

¹ Out of love and appreciation, whenever the name of Allah (the God) is mentioned, Muslims follow it with the words "praise to Him in His Highness" (sub'hanahu wa Ta'ala). Whenever the name of Prophet Mu'hammed is mentioned, Muslims follow it with the words "peace and blessings of Allah be upon him" (ppuh). This also applies to all Prophets and Messengers of Allah. A Companion of the Prophet is honored with the words "May Allah be pleased with him" (mAbpwh). Appreciation for Muslim scholars is expressed with the words "May Allah reward him/them better for their work."

"Allah" is the name which God has chosen for himself, as stated in verse 27: 9 of the Holy Quran. He is the Creator of life, Who is worshipped by His creation as an expression of gratitude for the blessings of life, care, provision, and promise of everlasting life in the hereafter for the righteous believers among them.

The word "Allah" means "The God," In addressing Him, a Muslim may say in Arabic "Ilahi" (my God). However, Muslims usually refer to God with the definite article, Al, contracted with the noun to become Allah, thus addressing Him with "Ya Allah" or "O Allah."

The definite article (the) in Arabic takes two forms: "El" and "Al." Almost all usage of the definite article in the Holy Quran is in the "Al" form. However, there are three words in the Holy Quran, which include the "El" form. These are used in reference to Prophet "El-Yas" (Elijah), his house (family) "El-Elyasin," and Prophet "El-Yassa'" (Eisha), with the Hamza under the Alef, for which the equivalent to the English vowels "E" and "I" (The Holy Quran, verse 6: 85 and verse 37: 130).

It is noteworthy that Christian Arabs also refer to God as Allah in their Bibles, prayers, and daily discourse. A famous Christian Arab phrase is "Allah Ma'habah," or "God is love."

More about Allah can be found in Chapter 16: "Allah, As He Described Himself in the Holy Quran."

² The Holy Quran mentions that all Messengers of Allah and believers before Prophet Muhammed, pbuh, were also Muslims, as stated in Verses 2: 132-133; 3: 19, 52, 67, 84; 7: 126; 12: 101; 27: 42, 91; 28: 53; 32: 12; 51: 36; 72: 14.

وَوَصَّىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ (البقرة ، 2: 132).

And Ibrahim (Abraham) instructed his sons and (so did) Ya'qoob (Jacob): "O my sons, indeed Allah has chosen for you this religion. So, do not die except while you are Muslims" (Al-Baqara, 2: 132).

³ The two verses and the 'Hadith about the meanings of "Islam" are as follows:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (البقرة ، 2: 112).

Yes, whoever submits his face in Islam to Allah while being a doer of good, will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve (Al-Baqara, 2: 112).

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (البقرة ، 2: 208).

O, you who have believed: Enter into Islam completely and do not follow the footsteps of Shaytan (Satan). Indeed, he is to you a clear enemy (Al-Baqara, 2: 112).

This 'Hadith was narrated by Fudhala Bin 'Obaid, mAbpwh, and it was authenticated by Ibn 'Habban (4862).

The following two main sources have been used for the authentication of this 'Hadith and others, throughout the book:

<https://dorar.net> and <http://hadith.al-islam.com/Loader.aspx?pageid=261>

A third source is "Riyadh Al-Sali'heen" by Imam Al-Nawawi, which was published in Damascus and Beirut, by Dar Ibn Katheer, in 1428/2007. It is also carried as a photocopy or as a print, in many websites, such as:

<https://archive.org/stream/waq85745waq/85745#page/n518/mode/2up> and <https://ar.wikisource.org/wiki>

⁴ Verse 49: 14 ranks "Iman" as a higher level of faith than "Islam," as follows:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ (الحجرات ، 49: 14).

The (Arabian) desert dwellers said, "We have believed (reached Iman)." Say, "You have not (yet) believed; but say (instead), 'We have submitted (entered Islam),' for faith has not yet entered your hearts (Al-'Hujurat, 49: 14).

Abdullah, the Son of Omar, mAbpwt both, said that one day, the angel Jibril, peace be to him, came to the Masjid, and asked the Messenger of Allah, pbuh, several questions, and said that he was right in his answers. Among these were three questions about Islam, Iman, and l'hsan. The Prophet's answers were as follows:

Islam is to proclaim that there is no other god than Allah and Muhammed is the Messenger of Allah, to perform the prayers, to pay the Zakat (charity), to fast (during the month of) Ramadan, and to make the pilgrimage to the House (of God) if you are capable to do so.

Iman is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in God's precise measurement and His just decrees on everything, including (what may be perceived as) good or bad.

l'hsan is to worship Allah as if you are seeing him, and while you do not see Him, He truly sees you.

This 'Hadith was recorded by Muslim: 8, Abu Dawood: 4695, Al-Tirmidhi: 2610, Al-Nissa-i: 4990, Ibn Maja: 63, and Ahmed: 367, with little difference between them. It is also number 17 in the "Forty Qudsi" 'Hadiths, collected by Imam Nawawi, and number 60 in Riyadh al-Sali'heen, also by Imam Nawawi.

<https://dorar.net/> and <http://hadith.al-islam.com/Loader.aspx?pageid=194&BookID=25>

5 Taught to him by one intense in strength (Al-Najm, 53: 5)

عَلَّمَهُ شَدِيدُ الْقُوَى (النجم ، 53 :5).

6 Indeed, it is We who sent down the Quran, and indeed, We will be guarding it (Al-'Hijr, 15: 9).

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الحجر ، 15 :9).

7 These three renowned interpreters of the Holy Quran are known for their thorough knowledge of Arabic, as well as their comprehensive knowledge of the Holy Quran, Sunna of the Prophet, pbuh, and his companion's explanations. As a result, they provided more than one interpretation for a word or a verse. They would often mention their opinions about which interpretation they found closer to the meaning. Finally, they would not hesitate to criticize some mentioned explanations, particularly when these contradict with the Holy Quran, as its words and verses explain each other.

The complete works of these great Islamic scholars, who interpreted the Holy Quran in different centuries, are published on many websites, such as <http://quran.ksu.edu.sa/tafseer/> .

A brief background about their birth, death, and interpretation books, can be found at: <http://islamstory.com/ar/علماء-التفسير>

Al-Tabari, Muhammed Bin Jareer was born in Tabarstan (Iran today) in 224 Hijriya / 839 Gregorian and died in Baghdad (Iraq today), in 310 H / 923 G. His famous interpretation of the Holy Quran is titled in Arabic as "Jami' Al-Bayan fi Tawil Al-Quran" (جامع البيان في تأويل القرآن).

Al-Qurtubi, Abu Abdullah Muhammed Bin Ahmed Bin Abi Bakr was born in Qurtuba (Cordova), Andalusia (Arab-Muslim Spain), in about 600-610 H and died in South Egypt in 671 H / 1272 G. His famous interpretation of the Holy Quran is titled in Arabic as "Al-Jami' Li A'hkam Al-Quran" (الجامع لأحكام القرآن).

Ibn Katheer, Isma'il Bin Omar was born in Busra Ash-Sham (Syria today), in 701 H / 1301 G and died in Damascus, in 774 H / 1373 G. His famous interpretation of the Holy Quran is titled in Arabic as "Tafseer Al-Quran Al-'Adtheem" (تفسير القرآن العظيم).

8 Allah, praise to Him, says: "Whatever the Messenger came to you with, take it; and whatever he prohibited you, abstain from it (Al-'Hashr, 59: 7).

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا (الحشر ، 59 :7).

Al-'Irbas Bin Sariya, mAbpwh said that the Messenger of Allah (pbuh) said, "You need to follow my Sunna (path) and that of the guided successors after me" (Abu Dawood: 4607, Al-Tirmidhi: 2676, Ibn Maja: 42, Ahmed: 17145, Riyadh Al-Saliheen: 157).

عن العرباض بن سارية ، رضي الله عنه: "عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي" (أبو داود: 4607 ، والترمذي: 2676 ، وابن ماجه: 42 ، وأحمد: 17145 ، وفي رياض الصالحين: 157).

In a 'Hadith narrated by Abu Sa'id Al-Khudri, mAbpwh, who said, the Messenger of Allah, pbuh, said (addressing the scribes):

"Do not write anything about me except the Quran, and whoever wrote anything other than the Quran, let him erase it, but narrate about me (verbally) and there is nothing wrong with that" (Muslim: 3004, Al-Zuhd Wal Raqa-iq: 5326).

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " لَا تَكْتُبُوا عَنِّي ، وَمَنْ كَتَبَ عَنِّي غَيْرَ الْقُرْآنِ فَلْيَمْحُهُ ، وَحَدِّثُوا عَنِّي وَلَا حَرَجَ " (رواه مسلم: 3004 ، الزهد والرفائق/ 5326).

Abdullah Bin Amr Bin Al-As, mAbpwt both, said that he used to write everything he heard from the Messenger of Allah, pbuh, in order to be able to memorize it. The Companions told him to stop doing that because the Prophet is a human being who may speak in normal times and when he is angry. So, I stopped writing, but I told the Messenger of Allah, pbuh, about that. He said: "Write down, by Allah, I only say the truth (Abu Dawood: 3646, Ahmed: 6510).

The Umayyad Caliphate started recording 'Hadith during the reign of 'Omar Bin Abdul 'Aziz, in 99-101 hijriya and that continued throughout the Abbasside Caliphate rule.

عن عبد الله بن عمرو بن العاص ، رضي الله عنهما ، أنه قال: كنت أكتب كل شيء أسمع من رسول الله ، صلى الله عليه وسلم ، أريد حفظه. فنهتني قريش ، فقالوا: إنك تكتب كل شيء تسمعه من رسول الله (وهو) بشر يتكلم في الغضب والرضا . فأمسكت عن الكتابة . فذكرت ذلك لرسول الله ، صلى الله عليه وسلم ، فقال: "أكتب ، فالذي نفسي بيده ، ما خرج مني إلا الحق" (أبو داود: 3646 ، وأحمد: 6510).

وقد تبنت الدولة الأموية تدوين الأحاديث الشريفة ابتداء من عهد الخليفة عمر بن عبد العزيز ، في 99-101 هجرية ، واستمر ذلك أيضاً أثناء حكم العباسيين.

<http://islamqa.info/ar/ref/22394> and <https://dorar.net/>

Names of the twenty-three scribes, according to Ibn Katheer:

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه ، أما بعد: فقد اختلف أهل السير في تحديد عدد كتاب الوحي، فمنهم من جعلهم ثلاثة عشر، ومنهم من جاوز بهم العشرين، وجعلهم ابن كثير ثلاثة وعشرين كما في البداية والنهاية ، وهذه أسماؤهم كما أوردها ، قال:

أما كتاب الوحي وغيره بين يديه ، صلوات الله وسلامه عليه ، ورضي عنهم أجمعين ، فمنهم الخلفاء الأربعة أبو بكر وعمر وعثمان وعلي بن أبي طالب ، رضي الله عنهم.

ثم ذكر: أبان بن سعيد بن العاص ، وأبي بن كعب ، وزيد بن ثابت ، ومعاذ بن جبل ، وأرقم بن أبي الأرقم واسمه عبد مناف ، وثابت بن قيس بن شماس ، وحنظلة بن الربيع ، وخالد بن سعيد بن العاص ، وخالد بن الوليد ، والزبير بن العوام ، وعبد الله بن سعد بن أبي سرح ، وعامر بن فهيرة ، وعبد الله بن أرقم ، وعبد الله بن زيد بن عبد ربه ، والعلاء بن الحضرمي ، ومحمد بن مسلمة بن جريس ، ومعاوية بن أبي سفيان ، والمغيرة بن شعبة ، رضي الله عنهم أجمعين.

<http://www.islamweb.net/fatwa/index.php?page=showfatwa&Option=Fatwald&Id=69904>

⁹ The 'Hadith was recorded by Al-Bukhari: 8 and Muslim: 16. The 'Hadith Arabic text is as follows:

عن عبد الله بن عمر بن الخطاب ، رضي الله عنهما ، قال: سمعت رسول الله ، صلى الله عليه وسلم ، يقول: "بُني الإسلام على خمسٍ: شهادة أن لا إله إلا الله ، وأن محمداً رسول الله ، وإقام الصلاة ، وإيتاء الزكاة ، وحج البيت ، وصوم رمضان" (رواه البخاري: 8 ، ومسلم: 16).

The Sunna in its Arabic original version and its translations into other languages can be found in many libraries and internet websites, such as <https://dorar.net/>, which carries the 'Hadiths, the main Sunna books, and indexes of the Sunna subjects.

10 Here are the verses mentioning the five main Islamic ways of worship (The Proclamation of Faith was mentioned in verses 3: 18 and 33: 40, Prayers and Zakat in 2: 110, Fasting in 2: 183, and Haj in 3:197):

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَانِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (آل عمران ، 3: 18).

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (الأحزاب ، 33: 40).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ (البقرة ، 2: 110).

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (البقرة ، 2: 183).

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۗ (آل عمران ، 3: 97).

Allah witnesses that there is no other god except Him, and (so do) the angels and those of knowledge. (and that He is) maintaining (creation) with justice. There is no other god except Him, the Exalted in Might, the Wise (Al-Imran, 3: 18).

Muhammad is not the father of (any) one of your men, but (he is) the Messenger of Allah and last of the prophets. And Allah is, of all things, Knowing (Al-A'hzab, 33: 40).

And establish Prayer and give Zakat (Al-Baqara, 2: 110).

O you who have believed, fasting has been decreed upon, as it was decreed upon those before you, that you may become righteous (Al-Baqara, 2: 183).

And (due) to Allah from the people is a pilgrimage to the House, for whoever is able to find a way to it (Al-Imran, 3: 97).

11 God's command of avoiding intoxicant alcoholic beverages is contained in verse 5: 90, as follows:

O you who have believed, indeed, intoxicants (*khamr*), gambling, (sacrificing animals on) stone alters, and divining arrows are but defilement from the work of Shaytan (Satan), so avoid it that you may be successful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (المائدة ، 5: 90).

The Messenger of Allah, pbuh, interpreted this verse (5: 90) as a prohibition of intoxicant alcoholic beverages (khamr), as he stated in the following 'Hadiths:

Abu Sa'id Al-Khudri, mAbpwh, said that the Messenger of Allah, pbuh, said: "Allah, praise to Him, has prohibited intoxicants (khamr). Whoever hears about this verse and he has any of these, he should not drink or sell it" (Muslim: 1578).

عن أبي سعيد الخدري ، رضي الله ، أنه قال ، قال رسول الله ، صلى الله عليه وسلم: " إِنَّ اللَّهَ تَعَالَى حَرَّمَ الْخَمْرَ ، فَمَنْ أَدْرَكَتْهُ هَذِهِ الْآيَةُ وَعِنْدَهُ مِنْهَا شَيْءٌ فَلَا يَشْرَبْ ، وَلَا يَبِيعْ " (مسلم: 1578).

Anas Bin Malik, mAbpwt both, said that the Messenger of Allah, pbuh, ordered an announcer to announce that: "Intoxicants (all forms of khamr) have been prohibited" (Al-Bukhari: 2464).

وعن أنس بن مالك ، رضي الله عنهما ، أن رسول الله ، صلى الله عليه وسلم ، أَمَرَ مُنَادِيًا يُنَادِي: "أَلَا إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ" (البخاري: 2464).

Abdullah Bin 'Omar, mAbpwt both, said that the Messenger of Allah, pbuh, said: "Every intoxicant is a (form of) khamr, and every intoxicant is prohibited" (Muslim: 2003).

وعن عبد الله بن عمر رضي الله عنهما ، أن رسول الله ، صلى الله عليه وسلم ، قال: "كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ" (مسلم: 2003).

For more details about the prohibition of intoxicants (khamr), see ruling (fatwa) number 96868, issued by the General Authority of Islamic Affairs and Endowments (Awqaf), in the UAE, at the following link:

<https://www.awqaf.gov.ae/ar/Pages/FatwaDetail.aspx?did=96868>

The renowned Islamic scholar, Yousuf Al-Qaradawi, mentioned that drug use is prohibited by the Shari'a (Islamic Law), without any disagreement among Muslim scholars. One piece of evidence about its prohibition is that it does that which intoxicants (khamr) do. He mentioned Caliph 'Omar's saying about it: "Intoxicants are those which interfere in mental functioning" (Agreed upon, 'Omar in Lulu wal Murjan: 1905, Abu Dawood: 3669).

Al-Qaradawi added that drug use is also prohibited on the basis of causing tepidity (lethargy), mentioning a 'Hadith narrated by the Mother of Believers, Um Salama, mAbpwh, who said that the Prophet, pbuh, "prohibited the use of substances which cause intoxication or tepidity" (Abu Dawood: 3686).

<https://www.al-qaradawi.net/node/3657>

¹² This 'Hadith is the 17th of "Al-Nawawi's Forty Hadiths" and the 60th in the paper version of "Riyadh Al-Saliheen," by Imam Al-Nawawi, may Allah have mercy on his soul, Dar Al-Arabiya, Beirut, Lebanon. Further, the 'Hadith was authenticated by Muslim: 8, Abu Dawood: 4695, Al-Tirmidhi: 2610, Al-Nissa-i: 4990, Ibn Maja: 63, Ahmed: 367, and Ibn Manda: 2.

The Hour starts with blowing the Trumpet. It is the first of the four main events of the Last Day, as detailed in Chapter 24 of this book.

The apostrophe used in 'Hadith, l'hsan, and Mu'hsen, refers to an Arabic glottal sound, which is not found in English.

The three Islamic terms of Islam, Iman, and l'hsan have a special religious significance. As such, any single rendering of each one of them would be inadequate. Therefore, the best way to understand them is by listing their meanings rather than giving just one word as a translation.

Thus, the terms Islam and Iman have a very specific meaning, as presented above. However, l'hsan is a term that includes all good deeds, right actions, goodness, charity, and sincerity. It can thus be translated as "righteousness." Linguistically speaking, its infinitive verb (a'hsana) means to master, do better, or be better (in words and deeds).

Here is the Arabic text of the 'Hadith:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ ، حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ ، قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدٌ بَيَاضِ الثِّيَابِ ، شَدِيدٌ سَوَادِ الشَّعْرِ ، لَا يَرَى عَلَيْهِ أَثَرَ السَّوَرِ ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ ، وَقَالَ: " يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ. قَالَ: فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ.

قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ وَالْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ.

قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ ، فَإِنْ لَمْ تَكُنْ تَرَاهُ ، فَإِنَّهُ يَرَاكَ.

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ.

قَالَ: فَأَخْبِرْنِي عَنِ أَمَارَتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَمَةُ رَبَّتَهَا ، وَأَنْ تَرَى الْحُقَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ.

قَالَ: ثُمَّ انْطَلَقَ. فَلَبِثْتُ مَلِيًّا ، ثُمَّ قَالَ لِي: يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

قَالَ: فَإِنَّهُ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ."

(أخرجه مسلم: 8 ، وأبو داود: 4695 ، والترمذي: 2610 ، والنسائي: 4990 ، وابن ماجه: 63 ، وأحمد: 367 ، باختلاف يسير ، وابن منده في الإيمان: 2).

https://ar.wikisource.org/wiki/رياض_الصالحين/الصفحة_السابعة

<https://dorar.net/hadith>

<http://hadith.al-islam.com/Loader.aspx?pageid=194&BookID=25>

¹³ The five ways of worship (‘ibadat) are addressed in more details in the second Part of the book. The Holy Quran verse which mention wudu’ and purification is as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (المائدة ، 5 : 6).

O you who have believed, when you rise to (perform) prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah (after sexual intercourse), then purify yourselves (by washing). But if you are ill, or on a journey, or one of you comes from the restroom, or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it (tayamum). Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you, that you may be grateful (Al-Ma-ida, 6: 5).

14 The two verses, which were mentioned in this section, are as follows:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات ، 49 : 13).

O Humankind, We have created you from a male and a female and made you peoples and tribes that you may know one another. The most honorable of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted (Al-'Hujurat, 49: 13).

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفْتٍ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ (البقرة ، 2 : 197).

Pilgrimage (Haj) is in well-known months. So, whoever has made the pilgrimage obligatory upon himself therein, there should be no sexual activity, no disobedience, and no disputing during the pilgrimage (Al-Baqara, 2: 197).

15 There are so many verses which include scientific evidence that the Holy Quran is the Word of God. Many of these are mentioned in various chapters of this book, particularly Chapter 3 and Chapter 4.

16 In proving the existence of God, philosopher Ibn Rushd of Cordova (Averroes) said in his book, "Tahaful Al-Tahafut": "All created things are ones. Each one is created by one above it, until you end up with one without a creator above it (That is Allah)."

<https://www.noorlib.ir/view/ar/book/bookview/text/13427/1/111>

17 Names of some angels were mentioned in various verses and 'Hadiths, as detailed in Chapter 17 of this book, "Angels: The Honorable Worshippers of Allah."

18 The verse and the 'Hadith mentioned in this section are as follows:

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَعَلَّمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (الأنفال ، 8 : 25).

And avoid a trial (an ordeal), which when it strikes, it will not be limited to those who have wronged among you. And know that Allah is severe in penalty (Al-Anfal, 8: 25).

أَبِي بَرَزَةَ الْأَسْلَمِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ ، حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ ، وَعَنْ عِلْمِهِ مَا فَعَلَ بِهِ ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ ، وَعَنْ جِسْمِهِ فِيمَا أَبْلَاهُ" (أَخْرَجَهُ التِّرْمِذِيُّ: 2417 ، وَالدَّارِمِيُّ: 537 ، بِاخْتِلَافٍ يَسِيرٍ ، وَابِيهَيْقِي فِي "الْمَدْخَلِ إِلَى السَّنَنِ الْكَبْرَى": 494).

Companion Abu Baraza Al-Aslami, mAbpwh, said that the Messenger of Allah, pbuh, said: "On the Day of Rising, a person will be asked about how he spent his life, what he did with his knowledge, how he earned his wealth and how he spent it, and how his body was torn out" (Al-Tirmidhi: 2417, Al-Durami: 537, Al-Bayhaqi: 494).

The last sentence of this section (Thus doing, they practice their free will, which does not contradict with God's circumventing foreknowledge of their choices) is based on a famous saying by the Sufi Islamic scholar, Abdul Qadir Al-Jilan: "A Mumen pushes predestination by predestination," as discussed in Chapter 25 of this book.

¹⁹ The noble meanings of l'hsan are expressed in many verses of the Holy Quran. Throughout His Book, Allah, praise to Him, commands believers to practice l'hsan (16: 90), in words and actions (41: 33), and in the treatment of parents (17: 23). He announces His love for Mu'hsins (2: 195), assures them that they should have neither fear nor be sad (2: 112), and promises them with the best rewards in the hereafter (5: 85), as in the following examples:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (النحل ، 16: 90).

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ (فصلت ، 41: 33).

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا (الإسراء ، 17: 23).

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ (البقرة ، 2: 195).

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (البقرة ، 2: 112).

فَأَتَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ (المائدة ، 5: 85).

Indeed, Allah commands justice, **good conduct (l'hsan)**, and giving to relatives, (and He) forbids immorality, bad conduct, and oppression. He admonishes you that perhaps you will be reminded (Al-Na'hl, 16: 90).

And who is **better in speech** than one who invites to (the path of) Allah, and does righteousness, and says, "Indeed, I am of the Muslims" (Fussilat, 41: 33).

And your Lord has decreed that you do not worship except Him, and to parents, **good treatment** (Al-Issra, 17: 23)

And spend in the way of Allah and do not throw (yourselves) with your (own) hands into destruction. And **do good**; indeed, Allah loves the **doers of good** (Al-Baqara, 2: 195).

Yes, whoever submits his face in Islam to Allah, while being a **doer of good**, will have his reward with his Lord. And, no fear, will there be concerning them, nor will they grieve (Al-Baqara, 2: 112).

So, Allah rewarded them for what they said with gardens [in Paradise] beneath which rivers flow, wherein they abide eternally. And that is the reward of doers of good (Al-Ma-ida, 5: 85).

20 * This author's translation of the meanings of the verses mentioned in this book is solely his responsibility though he consulted with several translations of the Holy Quran, such as Sahih International, Yusuf Ali, Hilali & Khan, as well as Qaribullah & Darwish, which are carried by www.quranexplorer.com and www.tanzil.net. The author also made use of the interpretations offered by the three renowned the Holy Quran (Al-Tabari, Al-Qurtubi, and Ibn Katheer).

Readers are advised that it is the meaning of the verses which is translated and interpreted here. It is a human effort that may be fallible and erroneous. Further, there are differences between a translator and another and between an interpreter and another due to differences in their linguistic, academic, and cultural backgrounds. There is no claim of ultimate accuracy in the translation, as verses of the Holy Quran can be best understood through the Arabic text of revelation.

Yahiya Emerick mentioned some of the above verses on pages 24-27 of his educational book, "What Islam Is All About." (1997). New York: IBTS.

Note About the transliteration of the Arabic sounds:

There are three **Arabic vowels** and their three strong forms (Tanween, i.e. adding "N"). The first is the Fat'ha, which maybe expressed in English by the sound / a /, with its strong form of / an /. The second is the Kassra, which maybe expressed by the sound / i /, with its strong form of / in /. The third Arabic vowel is the Dhamma, which maybe expressed by the sound / u /, with its strong form of / un /.

Thus, following Arabic grammatical rules, the six vowel forms maybe illustrated in how a common noun, such as bab (door), maybe written and pronounced as baba, baban, babi, babin, babu, and babun.

While all these six vowel forms are written in the Arabic text of the Holy Quran, not all of them are pronounced in recitation, particularly at the end of each verse. However, they maybe pronounced when several verses are continuously recited.

Arabic written words are mainly composed of consonants; vowels are added as symbols over or under a letter, as in the case of the text of the Holy Quran. However, in books and written media, only basic consonants and essential vowels are written as letters. No vowel symbols are added, as it is expected from an average educated Arabic speaker to know how to pronounce the words without vowel symbols.

Underlined letters in the Quran transliteration

Some Arabic letters and sounds have no counterparts in the English alphabet and the English phonetic transcription. There are nine Arabic sounds which have no equivalence in the English alphabet. These are (ح خ ص ض ط ظ ع غ ق). Some translators underline the closest English letters to these Arabic letters, in order to tell readers that these are pronounced differently in Arabic. The closest sounds expressing the Arabic letters in parentheses, from right to left, are (h, kh, s, dh, t, tdh, a, gh, q). However, underlining them as (h, kh, s, dh, t, tdh, a, gh, q) conveys the message that these are different from the English sounds expressed by the letters of the English alphabet.

The Arabic letter and sound of Tha (ث) does not have an equivalent letter and sound in English. Therefore, it is transliterated by the two underlined English letters "th" to indicate that this is just one

Arabic letter and sound. This is the case of the sound pronounced at the beginning of the English word "three."

Another examples is that of the Arabic letter and sound of Dhal (ذ), is transliterated by the two underlined English letters / dh / to indicate tht this is just one Arabic letter and sound. This is the case of the sound pronounced at the beginning of the English word "that."

This author uses this same method of underlining these letters, with the exception of the two Arabic letters expressed by the / h / and / a / sounds. Instead of underlining them, he adds an apostrophe before the letter to become / 'h / and / 'a / respectively. Using an apostrophe instead of underling a letter is for practical reasons only. First, these two letters are more frequently used than the other letters in the list. Second, it is easier to use the apostrophe on keyboards than adding underlining after writing.

As an example, an apostrophe is used before the English letter / a / to express the eighteenth letter of the Arabic alphabet / 'ayn /, as in the case of the transliteration of the Good Name of God, Al-'Azeez, the tenth on the list.

An apostrophe is also used before the English letter / h / to express the sixth letter of the Arabic alphabet / 'ha /, as in the case of translating the Good Name of God, Al-A'had,

The above usage of an apostrophe to help express the Arabic sound / 'a / may not be enough if the sound occurs at the end of a word, such as in the case of the Good Name of God, number 30, "Al-Samee'u." This Good Name of God is pronounced as "Al-Samee' " without conjugation. However, because the sound / 'a / occurs at the end of the word, the pronunciation may become distorted as / as-samee'a / instead of / as-samee' / . As a solution, this author is using the conjugated form of the noun as a subject to become / as-samee'u /, the closest to the Arabic pronunciation.

This research project was conducted by a team of astrophysicists, led by IIsedore Cleeves, and was published at the Science magazine, under the title, "[The ancient heritage of water ice in the solar system,](http://science.sciencemag.org/content/345/6204/1590)" [Science 26 Sep 2014: Vol. 345, Issue 6204, pp. 1590-1593.](http://science.sciencemag.org/content/345/6204/1590)

<http://science.sciencemag.org/content/345/6204/1590>

A summary of the findings of this study was published at the Los Angeles Times, on September 27, 2014, under the title, "Water on Earth predates the solar system, and even the sun."

<http://www.latimes.com/science/sciencenow/la-sci-sn-old-water-on-earth-20140923-story.html>

The first mentioned 'Hadith was narrated by Companion Abu Razeen Al-'Uqayli, and recorded in Sa'hi'h Ibn 'Habban: 6141, Al-Tirmidhi: 3109, Al-Dhahabi: 18, Al-Tabari: 1/40, with little difference. The Arabic text of the 'Hadith is as follows:

ذكر الطبري في تفسير هذه الآية حديثاً مروياً عن أبي رزين العقيلي ، الذي قال ، قلت : يا رسول الله ، أين كان ربنا قبل أن يخلق السموات والأرض؟ قال: "في عماء ، ما فوقه هواء ، وما تحته هواء ، ثم خلق عرشه على الماء" (صحيح ابن حبان: 6141 ، الترمذي: 3109 ، والذهبي: 18 ، والطبري: 40 \ 1 ، باختلاف يسير).

The second 'Hadith, which included Ibn 'Abbas's answer, was narrated by Sa'id Bin Jubair, and authenticated by Al-Albani: 584. The Arabic text of the 'Hadiths is as follows:

كذلك روى القرطبي وابن كثير ، عن ابن عباس ، رضي الله عنه ، أنه قال ، أن الماء كان "عَلَى مَتْنِ الرِّيحِ" (رواه سعيد بن جبیر ، وصححه الألباني: 584).

The Prophet's illiteracy, pbuh, is mentioned in the Holy Quran and in the 'Hadith, as follows:

"وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لِأَنَّ تَابَ الْمُبْطِلُونَ" (العنكبوت ، 29: 48).

And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had [cause for] doubt (Al-'Ankaboot, 29: 48).

وعن عبد الله بن عمر ، رضي الله عنهما ، بأن رسول الله ، صلى الله عليه وسلم ، قال: "إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ" (البخاري: 1913 ، مسلم: 1080 ، أبو داود: 2319 ، النسائي: 2140 ، وأحمد: 6129 ، الألباني ، صحيح الجامع: 2282).

Abdullah, Son of 'Omar, mAbpwt both, said that the Messenger of Allah, pbuh, said: "We are an illiterate community, we neither write nor count" (Al-Bukhari: 1913, Muslim: 1080, Abu Dawood: 2319, Al-Nissa-i: 2140, Ahmed: 6129, Al-Albani: 2282).

²¹ See "What Is the Big Bang Theory?" by Elizabeth Howell, which was published at Space.com, on November 7, 2017, at:

<https://www.space.com/25126-big-bang-theory.html>

See also the NASA background information about the "Big Bang" and the inflation of the universe, at:

<https://science.nasa.gov/astrophysics/focus-areas/what-powered-the-big-bang>

²² [3] There's an agreement that the American astrophysicist, Edwin Hubble, was the first to write about "the expanding universe," and how its components are separating from one-another in a huge speed, as documented in the Library of Congress publication, published at:

<https://www.loc.gov/rr/scitech/mysteries/universe.html>

Mike Wall provided an illustrated summary of the Hubble theory about the expanding universe, at:

<https://www.space.com/35459-universe-expanding-faster-hubble-constant.html>

More explanations of the Hubble Law and theory can also be found in other links, such as:

http://www.physicsoftheuniverse.com/topics_bigbang_expanding.html

<http://www.atnf.csiro.au/outreach/education/senior/cosmicengine/hubble.html>

²³ See, for example, the article written by Paul Ranter, about the first evidence for the existence of multiple and parallel universes, which was published on May 18, 2017, at:

<http://bigthink.com/paul-ratner/scientists-find-what-could-be-the-first-proof-of-parallel-universes>

See also Elizabeth Howell's article about the multiple-parallel universes, which was published on April 28, 2016, at:

<https://www.space.com/32728-parallel-universes.html>

24 Many contemporary Islamic researchers agree with the three renowned interpreters of the Holy Quran, on that this Verse is a prophecy about human space travel. Among these are Abul Dayim Ku'hail, Muhammed Samir Al-'Arsh, Shaikh Muhammed Amin Al-Shanqiti, and Muhammed Zaghloul El-Najjar.

See for example the article written in Arabic, under the title of "The scientific miracle in Verse 84: 19," by Husni Hamdan Hamama, which was published on October 13, 2016, at:

www.alukah.net/sharia/0/108483/.

25 In their interpretations of the meanings of Verse 55: 33, the three renowned interpreters did not attempt even to think about the possibility of human space travel between Earth and heavenly bodies. Al-Tabari, who is the earliest of them, interpreted it as the human space travel may happen during the Last Day, when humans and Jinn may try to flee from death by traveling to faraway zones (regions) of heavens and Earth.

Al-Qurtubi followed him in that interpretation but added that the verb "tanfudhoo" (to penetrate) may mean "to learn." Thus, his interpretation was that humans and Jin will try to know about the heavens and the Earth, but they will not know until Allah permits that, giving them help through His angels. Ibn Katheers followed them in that the Verse describes what will happen in the Last Day but he did not mention the zones of heavens and the Earth.

26 The NASA report about the discovery of the Trappist 1 planetary system is found at:

<https://www.nasa.gov/press-release/nasa-telescope-reveals-largest-batch-of-earth-size-habitable-zone-planets-around>

27 For more information about the precision and balance in gases, percentage of water, the relationship between the Earth and the Sun, and how that relationship affects the life of plants and animal, see the following articles, at:

<https://www.calpoly.edu/~rfield/solstice.htm>,

<https://www.nasa.gov/vision/earth/everydaylife/jamestown-water-fs.html>

<http://www.theozonehole.com/twenty.htm>

28 Al-Tabari interpreted the verb "da'haha" as extended or flattened it for people to earn their living. He added Verse 79: 31, as an explanation because it mentions water and pastureland. Al-Qurtubi agreed with him, so did Ibn Katheer but he did not analyze the word linguistically, as they did.

For many centuries ago, Muslim scholars, including natural scientists, knew that the Earth is circular in its shape, not flat, using the Quran verses about the subject. Among these were Ibn 'Hazm, Al-Razi, Ibn Khurdatheba, Ibn Rasta, Al-Mass'oudi, Al-Irdeessi, and Al-Qizweeni.

See a survey of these Muslim scholars in the Arabic article, titled "Muslims who proved the circular shape of Earth," by Raghayb Al-Sirjani, published at the "Islam Story" website, at:

https://islamstory.com/-%D8%A7%D9%84%D9%85%D8%B3%D9%84%D9%85%D9%88%D9%86_

Recently, calculations showed that the Earth shape is less than a perfect circular globe. The diameter of the Earth at the equator is about 43 kilometers (27 mi) larger than the pole-to-pole diameter. As a result, the latest measurements indicate that the Earth has an equatorial diameter of 12,756 km (7926 mi), and a polar diameter of 12713.6 km (7899.86 mi).

Source: What is the diameter of Earth? By Matt Williams, published at "The Universe Today," on October 6, 2016, at:

<https://www.universetoday.com/15055/diameter-of-earth/>

29 Human attempts to find out about intelligent life on other planets has increased recently, in various countries. China, for example, has just built the biggest radio-telescope in the world, for this purpose, with a diameter of 500 meters. This is bigger than the largest American telescope, which was built in Puerto Rico, with a diameter of 350 meters. See the following link for more information about the subject:

<https://techcrunch.com/2016/07/05/china-invests-in-the-hunt-for-aliens-with-worlds-largest-radio-telescope/>

30 For more information about the ocean light zones, see: <http://www.mbgnet.net/salt/oceans/zone.htm>

31 See the summaries of the US National Oceanic and Atmospheric Administration (NOAA) for more information about how the rain and hail form, at:

<https://www.srh.noaa.gov/jetstream/global/precip.html>

<http://www.crh.noaa.gov/Image/mkx/2013/Finished%20Hail%20NewsStory.pdf>

32 See the following two sources about sexual and asexual reproduction in plants:

<http://biology.tutorvista.com/plant-kingdom/plant-reproduction.html>

http://encysco.blogspot.com/2011/12/blog-post_30.html

Other verses which mention pairs of plants:

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّىٰ (طه ، 20 : 53).

(It is He who) sent down from the sky rain and produced thereby **pairs** of various plants (Taha, 20: 53).

وَمِن كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ (الرعد ، 13 : 3).

... and from all of the fruits He made therein two **pairs** (Al-Ra'd, 13: 3).

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ (لقمان ، 31 : 10).

And We sent down rain from the sky and made grow therein (plants) of every noble **pair** (Luqman, 31: 10).

33 See the following source about the female bee, which works and produces honey:

<https://www.perfectbee.com/learn-about-bees/types-of-bees/>

See the following source about the female ant, which works inside and outside its colony:

<https://projects.ncsu.edu/cals/course/ent425/library/tutorials/behavior/ants.html>

See the following source about the female mosquito, which feeds on human and animal blood:

<http://www.tinymosquito.com/male-mosquitoes-female-mosquitoes.html>

See the following sources about the female spider, which builds its house (web), eats the male after mating, and some kinks even before mating:

<https://www.livescience.com/45066-virgin-female-spiders-eat-males.html>

<https://www.livescience.com/7555-creepy-cannibalism-female-spiders-eat-mates.html>

See the following source about the life span of flies, males and female:

<https://www.sciencedaily.com/releases/2014/12/141201125154.htm>

See the following source about butterflies, males and female:

<https://www.butterfliesandmoths.org/>

See the following source about locusts, males and female:

<http://www.nzdl.org/gsdImod?e=d-00000-00---off-0hdl--00-0----0-10-0---0---0direct-10---4-----0-0l--11-en-50---20-home---00-0-1-00-0-0-11-1-0utfZz-8-00-0-0-11-10-0utfZz-8-00&cl=CL1.10&d=HASHd1edbf77f3fa2e5e3da5.4.2&x=1>

See the following source about the number of locusts in one swarm, which may reach to about 10 billion:

http://entnemdept.ifas.ufl.edu/walker/ufbir/chapters/chapter_27.shtml

See the following source about male and female lice:

<https://www.ridlice.com/en/what-are-lice-head-lice/>

34 Here is a list of references of some works about the scientific miracles of the Holy Quran, provided just as examples, without any implication that other researchers are less important in their work or findings.

El-Naggar, Zaghoul. 2012. "The Scientific Connotations in the Holy Quran: The six days of creation of the Universe, as viewed by applied sciences." Al-Jazeera, June 1.

<http://www.aljazeera.info/Islamic%20Editorials/2012/June/The%20Scientific%20Connotations%20in%20the%20Holy%20Quran%20By%20Zaghoul%20El-Naggar.htm>

El-Najjar, Zaghoul. 2005. "The Case of the Scientific Evidence in the Holy Quran (Arabic Edition: قضية الإعجاز العلمي فر القرآن الكريم). Amazon.com.

https://www.amazon.com/Dr-Zaghoul-El-Najjar/e/B00J0B4ELG/ref=dp_byline_cont_book_1

Bucaille, Maurice. 1976. "La Bible, le Coran et la Science: Les Écritures Saintes examinées à la lumière des connaissances modernes." Seghers.

Bucaille, Maurice. 1986. "The Bible, The Quran and Science: The Holy Scriptures Examined In The Light Of Modern Knowledge." Archive.org (The English translation was by Alastair D. Pannell and the author, published first in Delhi: Taj).

https://archive.org/stream/TheBibletheQuranScienceByDr.mauriceBucaille/TheBibletheQuranScienceByDr.mauriceBucaille_djvu.txt

Ibrahim, I. A. and 12 others. 1996. "A Brief Illustrated Guide to Understanding Islam." Darus Salam.

<https://www.islam-guide.com/islam-guide.pdf>

Alam, Shah Manzoor. 1999. "Scientific significance in selected Quranic verses." Al-Imam Muhammad Ibn Saud Islamic University.

<http://stepsquare.com/Scientific-significance-in-selected-Quranic-verses--or--cby-Shah-Manzoor-Alam--reviewed-by-Zaghoul-8/befijdc>

Azarpour, Ebrahim, Maral Moraditochae, and Hamid Reza Bozorgi. 2014. "Nutritional and Biochemical Compounds of Quranic Plants." Biological Forum – An International Journal 6(2): 242-248.

<https://www.researchtrend.net/bfij/bf12/42%20EBRAHIM%20AZARPOUR->

Emerick, Yahiya. 2005. "What Islam is All About." Amazon.com.

<https://www.amazon.com/What-Islam-All-About-Hardcover/dp/1933269022>

Khan, Mohammad Humayoun. 1982. "The Physics of the Day of Judgment." Al-Madinah Al-Munawarra.

<http://www.endphysics.com/>

³⁵ Main books of Rashad Khalifa:

Khalifa, Rashad. 1973. "Miracle of Quran: Significance of the Mysterious Alphabets." Louis, MO: Islamic Productions International, Inc.

Khalifa, Rashad. 1981. "The Computer Speaks: God's Message to the World." Renaissance Productions International.

Khalifa, Rashad (1982). Quran: Visual Presentation of the Miracle. USA: Islamic Productions.

Khalifa, Rashad (1989). Quran: The Final Testament. USA: Islamic Productions.

36 Jarrar, Bassam. 2001. Numeric Miracles of the Holy Quran: Chosen Examples. Al-Bireh: Noon Center for Quranic Studies & Research.

<http://www.islamnoon.com/language/chosen%20examples.pdf>

بسام جرّار (2003): "مقدمات عددية للمتابعة"، منشور على موقع مركز نون، على الرابط التالي:

<http://www.islamnoon.com/Motafkrkat/mokademat.htm>

37 Al-Rifa-i, Adnan. 2009 (Dec. 31). "Al-Mu'jizatul Kubra" (Arabic for "The Great Miracle"): Pages 152-159. It is also carried on the author's website, at:

<http://www.thekr.net/media/kotob/كتاب%20المعجزة%20الكبرى.pdf>

عدنان الرفاعي (2009): "المعجزة الكبرى: معجزة إحدى الكبر". النسخة الورقية: دار الخير للطباعة (1601): الصفحات 152-159.

38 [19] Al-Kaheel, Abdul Daem. 2006. "The Marvels of the Number Seven in the Noble Quran." Kaheel 7.

http://kaheel7.com/Book/Marvels_BookSeven.pdf (English)

عبد الدائم الكحيل. 2006. "إشراقات الرقم سبعة في القرآن الكريم." كحيل 7.

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Al-Kaheel, Abdul Daem. 2012. "Secrets of Quran Miracle: some basic guidelines to numeric miracle."

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Al-Kaheel, Abdul Daem. (2018). "Numerical Software of the Holy Quran: Issue 4, the Golden Issue."

عبد الدائم الكحيل. 2018. "برنامج إحصاء القرآن الكريم: الإصدار 4، الإصدار الذهبي."

<http://www.kaheel7.com/ar/index.php/1/1690-2014-07-03-19-11-02>>.

Abdul Da-im Al-Kaheel (2006) demonstrated the importance of number 7 in the Holy Quran by providing many statistics about it. He used the method of lining up (joining together) numbers of letters, verses, and chapters, resulting in cumulative numbers which are multiples of number 7.

He mentioned many verses, which include number 7 or its multiples, such as 7 spikes (ears) of grain (Al-Baqara, 2: 261), 70 men (Al-A'araf, 7: 155), 70 times (Al-Tawba, 9: 80), 7 cows and 7 spikes (ears) of grain (Yousuf, 12: 42), 7 gates (Al-'Hijr, 15: 44), 7 young men (Al-Kahf, 18: 22), 7 seas (Luqman, 31: 27), 7

heavens and 7 earths (Al-Talaq, 65: 12), 7 nights (Al-Haaqqa, 69: 7), and 70 dhira's: about 20 inches each (Al-Haaqqa, 69: 32). The word Al-Qiyama (the Rising Day) was mentioned 70 times, and the word Jahannam (the Hell) was mentioned 77 times.

In addition, he found that there are 7 chapters of the Holy Quran, which start with exalting Allah (tasbee'h). These are Al-Issra (17), Al'Hadeed (57), Al-Hashr (59), Al-Saff (61), Al-Jumu'a (62), Al-Taghabun (64), and Al-A'ala (87).

He also found that there are 7 verses about the creation of the heavens and the Earth in six days. These are Al-A'araf, 7: 51; Younus, 10: 3; Hood, 11: 7; Al-Furqan, 25: 59; Al-Sajda, 32: 4; Qaf, 50: 38; and Al'Hadeed, 57: 4.

Moreover, number 7 is associated with the number of the 7 heavens, which are mentioned in 7 verses. These are Al-Issra, 17: 44; Al-Muminoon, 23: 86; Fussilat, 41: 12; Al-Talaq, 65: 12; Al-Mulk, 67: 3; and Noo'h, 71: 15.

Further, he pointed to the fact that the Holy Quran is written with the 28 letters of the Arabic alphabet, which is a multiple of number 7. Then, he mentioned that Surat Al-Fati'ha (the first Chapter of the Holy Quran) is composed of 7 verses (as confirmed in Surat Al-Hijr, 15: 87) and that it is written with 21 letters of the Arabic alphabet, which is a multiple of number 7. He added that there are 14 chapters of the Holy Quran, which start with separate letters (muqatta'at) that are not repeated in other chapters. This is also a multiple of number 7.

Finally, he mentioned several facts which are related to number 7, such as the seven electron shells around an atom, the seven days of the week, the seven colors of the spectrum, the seven layers of Earth, the seven circumambulations around the Ka'ba, and the seven runs between Safa and Marwa, during the pilgrimage in Makkah.

³⁹ Al-Faqih, Khaled M. S. 2017. "A Mathematical Phenomenon in the Quran of Earth-Shattering Proportions: A Quranic Theory Based on Gematria Determining Quran Primary Statistics (Words, Verses, Chapters), and Revealing Its Fascinating Connection with the Golden Ratio." Journal of Arts and Humanities: Volume 6, Number 6, MIR Center for Socio-Economic Research, MD, USA.

<https://www.theartsjournal.org/index.php/site/article/view/1192>

According to Al-Faqih (2017), the total Abjad value (AV) of the Quran is equal to the sum of the Abjad (gematrical) values of the three divine components of the Quran. First, the calculated Abjad value of the Quran (114 chapters, 6,236 verses, 86,967 words and 322,604 letters) equals 23,378,278. Second, the total Abjad value of the 19 letters that constitute the Bismillah is 786, thus the total Abjad value of the 112 unnumbered Bismillahs is $(112 \times 786) = 88,032$. Third, the total Abjad value of the 652 letters of the names of the 114 chapters is 40,234. Thus, the total Abjad value (AV) of the Holy Quran is the sum of the three components $(23,378,278 + 88,032 + 40,234)$, which equals 23,506,544.

⁴⁰ The other five verses, which mention the creation of human beings out of the earth matter (dust, dirt, or soil), are 3: 59, 18: 37, 22: 5, 35: 11, and 40: 67.

⁴¹ The following are links to studies, which mention that life on Earth started in clay (water and dirt), as described in Verse 32: 7.

<https://www.sciencedaily.com/releases/2013/11/131105132027.htm>

<http://www.natureworldnews.com/articles/4784/20131106/life-evolved-clay-researchers-find.htm>

<http://www.nytimes.com/1985/04/03/us/new-finding-backs-idea-that-life-started-in-clay-rather-than-sea.html>

42 The following are links to studies, which provide descriptions for the environment, in which life started on Earth. Basically, life started in clay, where water is mixed with the earth dirt, which includes various primary elements, including those with a stinking smell, such as hydrogen sulfides, thus forming the stinking clay, mentioned in Verse 15: 26.

Sulfur is a basic element, found to be necessary for various life forms. It has a very stinking smell, as a result of its organic molecules, such as hydrogen sulfides, which has the smelling of rotten eggs, swamps, and skunks.

<http://undergroundhealthreporter.com/swamp-gas-hydrogen-sulfide/>

<https://en.wikipedia.org/wiki/Sulfur>

<http://www.water-research.net/index.php/sulfur>

43 Biologists refer to the first stage as unicellular organisms (prokaryotes), and the second stage as multicellular organisms (eukaryotes), which applies to the animal stage. The third stage was that of humans, who waked upright (homo erectus), in which humans became separate from animals. This enabled them to stand and walk on two legs, which enabled them to see more, and consequently to process more information about their environments. See for example Solomon, et al. (2006).

44 The two 'Hadiths which were mentioned in the interpretation of the Arabic word 'adalak in verse 82: 7 are as follows:

عن بسر بن جحاش القرشي ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "يقولُ اللهُ : يا ابنَ آدمَ ، أتَى تعجزني وقد خلقتك من مثل هذه ، حتى إذا سويتك وعدلتك مشيت بين بُردتين وللأرض منك وئيدٌ (يعني شكوى) ، فجمعت ومنعت ، حتى إذا بلغتِ التراقي قلت: أتصدق ، وأتى أوأن الصدقة!" (أحمد: 17842 ، وابن أبي عاصم: 869 ، وابن أبي الدنيا: 245 ، وقال الألباني إسناده صحيح ورجاله ثقات: 82019).

Companion Bisir Bin J'hash Al-Qurashi, mAbpwh, said that the Messenger of Allah, pbuh, said: "Allah, praise to Him, said: O Son of Adam, you cannot be out of my control, as I created you of clay. Then, I proportioned you rightly, and enabled you to walk in an upright position, to walk (on your two legs) between the two cold times (from before the Sun rise until the Sun set)." (Ahmed: 17842, Ibn Abi 'Asim: 869, Ibn Abi Al-Dunya: 245, Al-Albani: 82019).

وعن أبي موسى الأشعري ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "مَنْ صَلَّى البَرْدَيْنِ دَخَلَ الجَنَّةَ" (مسلم: 635 ، البخاري: 574 ، الألباني: 6337).

Companion Abu Moussa Al-Ash'ari, mAbpwh, said that the Messenger of Allah, pbuh, said: "Whoever performs the prayers of the two cold times, he (she) enters Paradise" (Muslim: 635, Al-Bukhari: 574, Al-Albani: 6337).

⁴⁵ The average weight of an adult chimpanzee brain is 384 g (0.85 lb), while the average weight of a modern human brain is 1,352 g (2.98 lb). The major reason is that while the chimpanzee brain size does not grow after birth, the human brain size keeps growing throughout childhood (Smithsonian Institution, 2018).

Allen et al (2002), studied 46 adults, aged 22–49 years, of mainly European descent. They found an average brain volume of 1273.6 cm³ for men, with a range of 1052.9 cm³ to 1498.5 cm³, and 1131.1 cm³ for women, with a range of 974.9 to 1398.1 cm³.

The human brain size, as measured by cranial capacity, kept increasing during the last two million years, as follows:

For Homo Habilis, who lived 2.3-1.6 million years ago (mya), it was 550-687 cm³. For Homo Erectus, who lived 1.7-0.2 mya, it was 600-1250 cm³. For Homo Heidelbergensis, who lived 800-100 thousand years ago (tya), it was 1100-1400 cm³. For Neanderthalensis, who lived 230-30 tya, it was 1200-1750 cm³. For Homo Sapiens, from 100 tya-present, it has been an average of about 1,400 cm³ (See for example: Brown et al, 2016).

http://tolweb.org/treehouses/?treehouse_id=3710

Researchers do not use brain size or the ratio of brain size to body size as measures of intelligence. Instead, they use the encephalization quotient (EQ), which is a relative brain size measure that is defined as the ratio between actual brain mass and predicted brain mass for an animal of a given size. Using the EQ measure, humans are shown as the most intelligent species on the planet, as their EQ is 6.56. Other mammals have lower EQ scores, such as 5.55 for whale dolphins, 3.5 for macaque monkeys, 2.63 for chimpanzees, and 0.38 for blue whales.

<https://io9.gizmodo.com/5890414/the-4-biggest-myths-about-the-human-brain>

In addition to the EQ measure, intelligence also has to do with the different components of the brain. Humans have the largest cerebral cortex of all mammals, relative to the size of their brains. This area of the brain houses the cerebral hemispheres, which are responsible for higher functions, such as memory, communication, and thinking.

http://tdlc.ucsd.edu/educators/educators_myths_biggest_brain.html

⁴⁶ **The prefrontal cortex**

The main functions of the orbital frontal cortex (the ventromedial region of the frontal lobe), the lower surface of the frontal lobe, just behind the eyes,

The frontal cortex is involved in executive control, delayed gratification, long-term planning. The frontal lobes are connected to every other part of the human. Thus, when the frontal lobes get the right input from other parts, they produce the right output.

The prefrontal cortex, which is the closest to the forehead, is the center for concentration, logic, creativity, inhibition, delayed gratification, planning, judgment, execution, and expression (Sapolsky, 2005; Allman, 2000).

The human brain evolved in three main historical stages. The first stage is represented by the most interior and lower part of the brain, which is the proto-reptilian formation. This part includes basal ganglia, mid-brain, and brainstem. It performs the basic functions of the genetically encoded instinctual action plans, related to primitive survival issues, such as exploration, feeding, aggression, dominance, and sexuality.

The second stage of the human brain evolution is represented by the paleomammalian formation, which surrounds the proto-reptilian formation. This part includes the amygdala, hippocampus, hypothalamus and other structures in the so-called limbic system). Its main functions are the innate emotional and motivational systems, shaping of behavioral responses to incoming stimuli based on instincts and past experience; mediating the social emotions, playfulness, and maternal nurturance.

The third stage of the human brain evolution is represented by the neo-mammalian formation (neocortex), which surrounds the paleomammalian formation, constituting the largest proportion of the brain. It performs the various functions related to declarative Knowledge about the world derived especially from sight, sound and touch.

"The degree of mushrooming of the neocortex varies widely among mammalian species, being modest in rodents and reaching massive proportion in the cetaceans (whales and porpoises) and great apes (the gibbons, orangutans, gorillas, chimpanzees) and attaining its pinnacle in humans. It is the storehouse of our cognitive skills" (MacLean, 1990).

In a microscopic study of the human brain has revealed neural structures, enhanced wiring, and forms of connectivity among nerve cells not found in any animal, challenging the view that the human brain is simply an enlarged chimpanzee brain. The study examined eight cognitive cases of teaching, short-term memory, causal reasoning, planning, deception, transitive inference, theory of mind, and language. In all cases, the study found that similarities between animal and human abilities are small, dissimilarities large. There is no disparity between brain and mind. Thus, the mind cognition reflects the material brain capabilities (Premack, 2007).

Morality is supported not by a single brain circuitry or structure, but by several circuits overlapping with other complex processes. However, orbital and ventromedial prefrontal cortices are implicated in emotionally driven moral decisions, while dorsolateral prefrontal cortex appears to moderate its response (Pascual et al., 2013).

47 In Arabic dictionaries, the word *naṣiya*, mentioned in Verses 11: 56 and 96: 15-16, means the forehead. In his interpretation of Verse 11: 56, Al-Qurṭubi also mentioned clearly that the Arabic word *naṣiya*, mentioned in the Verse, means the forehead, which may become a lying and sinning forehead. Here's the Arabic text of his interpretation of the word *naṣiya* (forehead):

"وَأَيْمًا سُمِّيَتْ نَاصِيَةَ لِأَنَّ الْأَعْمَالَ قَدْ نُصِتَتْ وَبَرَزَتْ مِنْ غَيْبِ الْعَيْبِ فَصَارَتْ مَنْصُوصَةً فِي الْمَقَادِيرِ , قَدْ نَفَذَ بَصَرَ الْخَالِقِ فِي جَمِيعِ حَرَكَاتِ الْخَلْقِ يُفْذَرَةٌ , ثُمَّ وُضِعَتْ حَرَكَاتُ كُلِّ مَنْ دَبَّ عَلَى الْأَرْضِ حَيًّا فِي **جَبْهَتِهِ** بَيْنَ عَيْنَيْهِ , فَسُمِّيَ ذَلِكَ الْمَوْضِعَ مِنْهُ **نَاصِيَةَ** ; لِأَنَّهَا تَنْصُصُ حَرَكَاتِ الْعِبَادِ بِمَا قَدَّرَ ; فَالْناصِيَةُ مَاخُودَةٌ بِمَنْصُوصِ الْحَرَكَاتِ الَّتِي نَظَرَ اللَّهُ تَعَالَى إِلَيْهَا قَبْلَ أَنْ يَخْلُقَهَا وَوَصَفَ نَاصِيَةَ أَبِي جَهْلٍ فَقَالَ : " نَاصِيَةَ كَاذِبَةَ خَاطِنَةَ " (الْعَلَقُ ، 96 : 16) يُخْبِرُ أَنَّ النَّوَاصِي فِيهَا كَاذِبَةُ خَاطِنَةُ."

The prefrontal cortex (Al-Naṣiya):

The orbital frontal cortex (the ventromedial region of the frontal lobe), is located in the lower surface of the frontal lobe, just behind the eyes,

The frontal cortex is involved in executive control, delayed gratification, long-term planning. The frontal lobes are connected to every other part of the human brain. Thus, when the frontal lobes get the right input from other parts, they produce the right output.

The prefrontal cortex (naṣīya), which is the closest to the forehead, is the center for concentration, logic, creativity, inhibition, delayed gratification, planning, judgment, execution, and expression (Sapolsky, 2005; Allman, 2000).

Evolution of the human brain:

The human brain evolved in three main historical stages. The first stage is represented by the most interior and lower part of the brain, which is the **proto-reptilian** formation. This part includes the basal ganglia, mid-brain, and brainstem. It performs the basic functions of the genetically encoded instinctual action plans, related to primitive survival issues, such as exploration, feeding, aggression, dominance, and sexuality.

The second stage of the human brain evolution is represented by the **paleomammalian** formation, which surrounds the proto-reptilian formation. This part includes the amygdala, hippocampus, hypothalamus and other structures in the so-called limbic system. Its main functions are the innate emotional and motivational systems, shaping of behavioral responses to incoming stimuli based on instincts and past experience; mediating the social emotions, playfulness, and maternal nurturance.

The third stage of the human brain evolution is represented by the **neo-mammalian** formation (neocortex), which surrounds the paleomammalian formation, constituting the largest proportion of the brain. It performs the various functions related to the declarative Knowledge about the world derived especially from sight, sound, and touch.

"The degree of mushrooming of the neocortex varies widely among mammalian species, being modest in rodents and reaching massive proportion in the cetaceans (whales and porpoises) and great apes (the gibbons, orangutans, gorillas, chimpanzees) and attaining its pinnacle in humans. It is the storehouse of our cognitive skills" (MacLean, 1990).

The human brain is different from animal brains:

A microscopic study of the human brain has revealed neural structures, enhanced wiring, and forms of connectivity among nerve cells, **not found in any animal**, challenging the view that the human brain is simply an enlarged chimpanzee brain. The study examined eight cognitive cases of teaching, short-term memory, causal reasoning, planning, deception, transitive inference, theory of mind, and language. In all cases, the study found that similarities between animal and human abilities are small, dissimilarities large. There is no disparity between brain and mind. Thus, the mind cognition reflects the material brain capabilities (Premack, 2007). Due to a number of subtle differences between human and chimpanzee neural progenitors during cerebral cortex development, it is likely that the human neocortex expansion contributed to the remarkable cognitive abilities of humans (Mora-Bermúdez, 2016).

48 Homo sapien sapiens

Anthropologists call the current human species "homo sapiens," which means the wise or the reasonable, in comparison with the previous human species. These are the two main properties which characterize humans in the fifth stage of creation, even though some people do not seem to have them. Homo sapiens are more intelligent, more graceful, and more beautiful than the previous human species. This is evident in the large skull, facial features, and the coordination and proportionality of the human body. New discoveries in Morocco show that it lived there about 300,000 years ago but most estimates mention that this species has been living on Earth for the previous 200,000 years. In about 100,000 years ago, it started to spread to West Asia, then to East Asia, and finally to Europe when its ice glaciers started to recede (See Appendix 2 for more information).

Some researchers argue that the current species (**homo sapien sapiens**) has evolved tremendously in comparison with its ancestors (homo sapiens), about 30,000 years ago. This latest evolutionary change

happened basically in the brain, particularly in the neocortex, which is associated with the complex thinking, distinguishing humans from other mammals. This development in the human brain led to various ways of cultural expression, such as the beautiful paintings on cave walls, depicting animals, plants, and humans. It also led later to the making of tools, weapons, and jewelry.

Thus, this is the fifth stage of creation, in which the Creator's focus was on the human brain. It is likely that Adam appeared during the past 30,000-15,000 years, when humans reached this stage of cultural expression, which enabled them to receive communication from their Creator. During that period, humans were still hunter-gatherers but they started practicing horticulture and pastoralism. However, that was well before the agricultural revolution, which started about 8,000-6,000 years ago. Here are some links about the new homo sapien fossil discoveries in Morocco:

<https://www.npr.org/sections/health-shots/2017/06/07/531804528/315-000-year-old-fossils-from-morocco-could-be-earliest-recorded-homo-sapiens>

http://www.columbia.edu/itc/cerc/danoff-burg/invasion_bio/inv_spp_summ/homo_sapiens_sapiens.html

<https://earlyhumansdiv1.wikispaces.com/Homo+Sapien+Sapien+Clothes>

⁴⁹ See a description of the fetus external sexual organs development, in words and photos, on the following link:

http://www.baby2see.com/gender/external_genitals.html

⁵⁰ For illustrations of the first three stages of the human embryo development, see: The Quran on Human Embryonic Development by Ibrahim, A. and Others, at:

<http://www.islam-guide.com/frm-ch1-1-a.htm>.

More illustrative video about the stages of the fetus development, with brief definitions, can be accessed at:

<https://www.babycentre.co.uk/1-week-conception>

See also a research paper in Arabic, titled "Stages of the fetus and blowing of the Spirit" (أطوار الجنين ونفخ الروح), which also includes illustrative photos, by Abdul Jawwad Al-Sawi, at:

<https://www.eajaz.org/index.php/component/content/article/66-Issue-VIII/542-Phases-of-the-fetus-and-breathed>

⁵¹ The opinion mentioned by the Encyclopedia Britannica, about Merneptah (1212-1202 BC) as the Exodus Pharaoh, can be accessed at:

<https://www.britannica.com/topic/biblical-literature/Non-European-versions#ref597585>

The two books of Maurice Bucaille, about the subject, are:

"Mummies of the Pharaohs: Modern Medical Investigations."

<https://www.amazon.com/Mummies-Pharaohs-Modern-Medical-Investigations/dp/031205131X>

The Bible, The Quran and Science By Maurice Bucaille

Translated from French by Alastair D. Pannell and the Author

https://archive.org/stream/TheBibletheQuranScienceByDr.mauriceBucaille/TheBibletheQuranScienceByDr.mauriceBucaille_djvu.txt

The Joshua Mark 1250-1200 BC opinion about entry of the Israelites to Palestine is mentioned at:

<https://www.ancient.eu/canaan/>

During the 13th Century BC, which is the possible Exodus Century, Egypt was ruled by six kings (pharaohs). These were Ramses I (1295-1294 BC), Seti I (1294-1279 BC), Ramses II (1279-1212 BC), Merneptah (1212-1202 BC), Amenmesse (1202-1200 BC), and Seti II (1200-1194).

Author and source: Joshua J. Mark is a co-founder, editor, and a director of Ancient History Encyclopedia. He argued against the opinion that Ramses II was the Exodus Pharaoh.

<https://www.ancient.eu/timeline/pharaoh/>

⁵² See the following article about the ironized fossils, found in the Mazon Creek area in Illinois, USA, which are displayed at the Illinois State Museum, at:

www.museum.state.il.us/exhibits/mazon_creek/about_mazon_creek.html

See photos of some fossilized organisms in various kinds of rocks, at:

<http://humanorigins.si.edu/evidence/human-fossils>

<https://www.google.com/search?q=fossilized+human+skeleton&biw0%3B336>

For further discussion about the resurrection of the body and the soul, see Chapter 9, " Mind, Self, Soul, Spirit, and Happiness from an Islamic Perspective" and Chapter 24, "The Last Day and Its Four Main Events."

⁵³ More information and photos about the Japanese macaque monkeys can be found at:

http://www.blueplanetbiomes.org/japanese_macaque.htm.

For information about the relationship between skin color and the human migration away from the equatorial African region, see Scupin (2008: 43-45, 412-439).

⁵⁴ For more information about how different geographical regions are related to the differences in human languages, see Scupin (2008: 96-124).

⁵⁵ For more information about the Sun orbit around the center of our Milky Way galaxy, see the NASA article about the subject, which is published at:

<https://starchild.gsfc.nasa.gov/docs/StarChild/questions/question18.html>

56 The Arabic dictionary, Al-Jami', mentioned that the Arabic word da'hya means an egg, and even explained it by mentioning it in the context of this Verse (79: 30), referring to the Earth as an egg-shaped:

دَحَى اللهُ الأَرْضَ ، أَي دَحَاهَا ، بَسَطَهَا وَمَدَّهَا وَسَعَّهَا ، عَلَى هَيْئَةِ بَيْضَةِ السُّكْنَى وَالْإِعْمَارِ .

<https://www.almaany.com/ar/dict/ar-ar/دحية/>

57 For more information about the Earth climate regions, see the following article:

<http://www.physicalgeography.net/fundamentals/7v.html>

See the following links about the egg-shape of the Earth:

<https://www.scientificamerican.com/article/earth-is-not-round/>

http://www.answering-christianity.com/egg-shaped_earth.htm

<https://www.quora.com/Why-is-planet-Earth-not-a-perfect-sphere>

See the following links about the egg-shape of our solar system:

<http://www.dailymail.co.uk/sciencetech/article-1031357/Our-solar-egg-shaped-according-distant-space-probe.html>

<https://www.thunderbolts.info/forum/phpBB3/viewtopic.php?f=3&t=816&sid=8b34cc2c915ff5737f55bf9c266b510c>

58 Sources and references used in Appendix 2 of Chapter 4 are as follows:

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(This is a major biology textbook used in teaching biology on the college level all over the United States. It's a comprehensive survey of research in the field).

Images from the Smithonian Institute:

<http://humanorigins.si.edu/evidence/human-fossils/species>

Wicks, Paul. 2003. "MRI of orbitofrontal cortex: Approximate location of the orbitofrontal cortex." Wikimedia.

https://commons.wikimedia.org/wiki/File:MRI_of_orbitofrontal_cortex.jpg

59 This author consulted with several translations of the Holy Quran verses, particularly those of Saheeh International and Yusuf Ali, carried at www.tanzil.net. However, the translation of meaning of verses in this Chapter, as well as in the book as a whole, is his sole responsibility.

The complete works of these three great Islamic scholars, who interpreted the Holy Quran in different centuries, are published on paper, as well as online, such as on <http://quran.ksu.edu.sa/tafseer/> and on

<http://waqfeya.com/book.php?bid=1696>. Their major works are referenced in Endnote # 7 of Chapter 1.

60 The Holy Quran Index in Arabic by Muhammed Fuad Abdul Baqi. Cairo: Dar Al-Fikr. 1406 (1986). The Arabic Title of the index is: "Al-Mu'jam Al-Mufahras Li Alfadh Al-Quran Al-Kareem," Pages 469-480. In particular, there are about 26 verses, on pages 474-475, which are directly related to human learning and God's influence in that process.

The Holy Quran search, at www.tanzil.net, yields 17 verses, which include the Arabic root verb "to teach" (عَلَّمَ) and its derivatives, to refer to God's teaching of humans. These are 2: 31, 2: 239, 2: 251, 2: 282, 5: 4, 5: 5, 5: 110, 12: 37, 12: 68, 12: 101, 21: 80, 36: 69, 53: 5, 55: 2, 55: 4, 96: 4, and 96: 5.

61 Abdul Rahman Bin Khaldoun was an Arab sociologist who lived in Andalusia, North Africa, and Egypt. He was born in Tunis, in 732 H (1332 AD) and died in Cairo in 808 H (1406 AD). He wrote his famous "Introduction to Sociology," about five centuries before Auguste Comte started modern sociology in France, in the 19th century.

Ibn Khaldoun was not alone in equating construction with civilization. Modern anthropologists have also acknowledged that fact, associating human civilization with intensive agriculture, which was also associated with construction of temples, palaces, theaters, dams, canals, roads, and huge monuments and statues. That construction was not possible without writing languages and developing various sciences, hence leading to civilization.

62 For a discussion about the human self, see Chapter 9, "Mind, Self, Soul, Spirit, and Happiness from an Islamic Perspective."

63 The verses, which were mentioned about the heavy responsibilities of humans, as caliphs of God on Earth, are as follows:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلُوَكُمْ فِي مَا آتَاكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ (الأنعام ، 6: 165).

And it is He Who has made you successors (caliphs) of the Earth and raised some of you above others in ranks, so that He tests you of what He has given you. Surely your Lord is quick in punishment, and surely, He is Forgiving, (and) Merciful (Al-An'am, 6: 165).

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ (يونس ، 10: 14).

Then, We made you successors (caliphs) on the Earth, after them, to see how you would act (Younus, 10: 14).

قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا ۗ قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ (الأعراف ، 7: 129).

They said: We had been hurt before and after you came to us. He said: May your Lord destroy your enemy and make you successors (caliphs) on the Earth. So, He sees how you act (Al-'Araf, 7: 129).

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ (الحديد ، 57: 7).

Believe in Allah and His Messenger, and spend of that which He has made you (His) successors (caliphs) on (Al-Hadeed, 57: 7).

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ (النور ، 24: 55).

Allah has promised those who believe among you to make them successors on Earth, as He made successors of those before them (Al-Noor, 24: 55).

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ ۖ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ (الحديد ، 57: 7).

Believe in Allah and His Messenger and spend out of that in which He has made you successors. For those who have believed among you and spent, there will be a great reward (Al-Hadeed, 57: 7).

وَأذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَرَازِكُمْ فِي الْخَلْقِ بَسْطَةً ۖ فَادْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ (الأعراف ، 69: 7).

And reflect (think about) that He made you successors (caliphs) after the people of Noah and increased you in stature extensively. Then, remember the favors of Allah, so that you may prosper (Al-'Araf, 7: 96)

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۗ إِنْ يَشَأْ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مِمَّا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ (الأنعام ، 133: 6).

Your Lord is Self-Sufficient, (the Lord) of Mercy. If He will, He can remove you and make successors (caliphs) after you whom He wills, as He made you from offspring of other people (Al-An'am, 6: 133).

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مِمَّا أُرْسِلْتُ بِهِ إِلَيْكُمْ ۖ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا (هود ، 11: 57).

(Prophet Hood said): If they turn away (from what you told them, tell them) I have conveyed the Message with which I was sent to you, and my Lord will make another people to succeed you, and you will not harm Him anything (Hood, 11: 57).

فَكَذَّبُوهُ فَجَبَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا (يونس ، 10: 73).

They rejected him, so We saved him and those with him in the ship, and made them successors (caliphs), and We drowned those who rejected Our revelations (Younus, 10: 73).

وَأذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا ۖ فَادْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُعْسِدِينَ (الأعراف ، 7: 74).

Reflect (think about) that He made you successors (caliphs) after (the people of) 'Ad; and settled you on the Earth so that you could construct on its plains palaces; and carve dwellings out of mountains. So, remember the favors of Allah, and do not act on the Earth as corruptors (Al-'Araf, 7: 74).

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ (ص ، 38: 26).

O Dawood (David)! We have made you as a successor (caliph) on earth, so judge among people rightly, and do not follow desire, (which may) misguide away from the path of Allah (Saad, 38: 26).

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۖ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ فَاطِرٌ ، (35: 39).

He is Who has made you successors (caliphs) on the Earth. So, he who disbelieves, his disbelief will be on him (He will bear the consequences) (Fater, 35: 39).

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ إِنَّ اللَّهَ ۖ قَلِيلًا مَّا تَذَكَّرُونَ (النمل ، 62: 27).

Or, Who (else) listens to the distressed when he calls on Him, and Who relieves the suffering, and makes you successors (caliphs) on the Earth? (Are you still taking) another god with Allah? It is little that you reflect on (Al-Naml, 27: 62).

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا ۗ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ (الأعراف ، 128: 7).

Moussa (Moses) said to his people: Seek help from Allah and endure. The Earth is Allah's. He gives it, as inheritance, to whoever He wills of his worshippers, and the sequel is for the pious (Al-'Araf, 7: 128).

64 The verses related to the topics of this book, like the rest of the verses of the Holy Quran, are very concise and each word has a specific meaning within a certain context, but it may have different meanings in other contexts. That is why the linguistic translation from Arabic is not enough. It has to be complimented with facts from the sciences, particularly Anthropology and Biology in this case, as well as with the interpretations of prominent early Islamic scholars, may Allah reward them for their great efforts, such as Al-Tabari, who died in 310 Hijriya (about 922 AD), Al-Qurtubi, who died in 671 Hijriya (about 1272 AD), and Bin Kathir, who died in 774 Hijriya (about 1372 AD). Their interpretations have been used throughout this book. Though this author consulted with various translations and interpretations, the translation of the meanings of the Quran verses as well as the interpretations related to them, in this book, are his sole responsibility.

65 The verses addressing the topic of God's will to make humans as His successors, or caliphs, on Earth, including the story of Adam, are narrated in several Suras (Chapters) of the Holy Quran. In particular, this topic is addressed in Al-Baqara (Chapter 2), Verses 30-39; Al-Imran (Chapter 3), Verses 33 and 59; Al-'Araf (Chapter 7), Verses 11-26; Al-Hijr (Chapter 15), Verses 26-43; Al-Issra (Chapter 17), Verses 61-65; Al-Kahf (Chapter 18), Verse 50; and Taha (Chapter 20), Verses 115-123.

66 The verse and the 'Hadith mentioned in this section are as follows:

وَأَنْتَ مَا أَوْحَىٰ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۖ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا (الكهف ، 18: 27).

And recite, (O Muhammad), what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge (Al-Kahf, 18: 27).

The Mother of Believers, 'Aisha, mAbpwh, also said that (Companion) Al-Harith Bin Hisham, mAbpwh, asked the Messenger of Allah, pbuh: How does the revelation come to you? The Messenger of Allah, pbuh, said: "Sometimes, like the bell-ringing, which is the hardest on me. When it stops, (I feel that) I have understood that which he (Jibril) said. In other times, he comes to me as a man. He speaks to me and I understand that which he has said."

The Mother of Believers, 'Aisha, mAbpwh, added: "I saw (the Messenger of Allah) at the end of a revelation (session), in a very cold day, with sweat flowing from his forehead" (Ibn Khuzayma: 358/1, Al-Tirmidhi: 3634, Ibn 'Habban: 38, and authenticated by Al-Albani, with little difference between them).

وَعَنْ عَائِشَةَ ، أُمِّ الْمُؤْمِنِينَ ، رَضِيَ اللَّهُ عَنْهَا ، أَنَّ الْحَارِثَ بْنَ هِشَامٍ ، رَضِيَ اللَّهُ عَنْهُ ، سَأَلَ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَحْيَانًا فِي مِثْلِ صَلَافَةِ الْجَرَسِ ، فَهُوَ أَشَدُّ عَلَيَّ ، فَيُفْصِمُ عَنِّي وَقَدْ وَعَيْتُ مَا قَالَ. وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا ، فَيُكَلِّمُنِي فَأَعْيِي مَا يَقُولُ." قَالَتْ عَائِشَةُ: وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ ، فَيُفْصِمُ عَنْهُ ، وَإِنَّ جَبِينَهُ لَيَنْقُصُ عَرَقًا (ابن خزيمة ، في التوحيد: 1/358 ، الترمذي: 3634 ، ابن حبان: 38 ، وصححه الألباني ، باختلاف يسير بينهم). (يفصم : ينقطع ، ينقصد : يسيل).

67 The 'Hadith and verses about receiving revelation while asleep are as follows:

The Mother of Believers, 'Aisha, mAbpwh, said: "The first signs of (God's) revelation to His Messenger, pbuh, were in the form of good dreams, which became (clearly true) like the morning light" (Al-Bukhari: 3, Muslim: 160).

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ ، رَضِيَ اللَّهُ عَنْهَا ، أَنَّهَا قَالَتْ: أَوَّلُ مَا بَدَأَ بِهِ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، مِنْ الْوَحْيِ الرُّؤْيَا الصَّالِحَةَ فِي النَّوْمِ. فَكَانَ لَا يَرَى رُؤْيَا ، إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ (البخاري: 3 ، واللفظ له ، مسلم: 160).

(Remember, O Muhammed), when Allah showed them to you in your dream as few (Al-Anfal, 8: 43).

And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I (must) sacrifice you (Al-Saffat, 37: 102).

(Of these stories mention) when Yousuf (Joseph) said to his father, "O my father, indeed, I have seen (in a dream) eleven planets, and the sun and the moon; I saw them prostrating to me" (Yousuf, 12: 4).

And the king said, "Indeed, I have seen (in a dream) seven fat cows being eaten by seven (that were) skinny (Yousuf, 12: 43).

إِذْ يُرِيكُهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ (الأنفال ، 8 : 43).

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ (الصافات ، 37 : 102).

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ (يوسف ، 12 : 4).

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ (يوسف ، 12 : 43).

Revelation can be also to other creatures, such as bees, as we learn from verse 16: 68.

And your Lord revealed to the bee, "Take for yourself of the mountains, houses, and of the trees and of that which they construct (Al-Na'hl, 16; 68).

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ (النحل ، 16 : 68).

Moreover, many discoverers and inventors, in our time, mentioned that they reached their discoveries or inventions during their sleep. Examples of these are Niels Bohr, Elias Howe, Albert Einstein, Srinivasa Ramanujan, Otto Loewi, August Kekulé, and Frederick Banting.

<http://www.world-of-lucid-dreaming.com/10-dreams-that-changed-the-course-of-human-history.html>

68 The texts of the five mentioned verses are as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (التحریم ، 66 : 6).

O you who have believed! Ward off from yourselves and your families a Fire (Hell) whose fuel is (composed of) men and stones, over which are angels (who are) stern (and) severe, who do not disobey the Commands they receive from Allah, and do that which they are commanded (Al-Ta'hreem, 66: 6).

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَلِك نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ (الأنبياء ، 21 : 29).

And whoever of them (the angels) should say, "Indeed, I am a god besides Him (Allah)," that one We would recompense with Hell. Thus, We recompense the wrongdoers (Al-Anbiya, 21: 29).

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا (النساء ، 4 : 172).

The Messiah does not disdain to be a worshipper of Allah, nor do the closest angels (to Allah). And whoever disdains His worship and is too arrogant (to worship Allah), He will gather them to Himself all together (Al-Nissa, 4: 172).

وَتَرَى الْمَلَائِكَةَ حَاقِقِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (الزمر ، 39 : 75).

And you will see the angels surrounding the Throne, exalting their Lord with praise. And it will be judged between them rightly, and it will be said, "Praise to Allah, Lord of the Worlds" (Al-Zumar, 39: 75).

وَمَا أَنْزَلَ عَلَى الْمَلَائِكِينَ بَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ (البقرة ، 2 : 102).

... that which was revealed to the two angels in Babyl (Babylon), Haroot and Maroot, they do not teach (magic to) anyone unless they say, "We are a trial. So, do not disbelieve (by practicing it)" ... (Al-Baqara, 2: 102).

69 The texts of the 'Hadith and verses mentioned in this section are as follows:

عن أم المؤمنين عائشة ، رضي الله عنها ، قالت ، قال رسول الله ، صلى الله عليه وسلم: "خلفت الملائكة من نور، وخلق الجان من نار، وخلق آدم مما وصف لكم" (مسلم: 2996 ، 5448 ، وصححه الألباني).

The Mother of the Believers, 'Aisha, mAbpwh, said that the Messenger of Allah, pbuh, said: "The angels were created of light, the Jinn of fire flames, and Adam was created of what was described to you (of clay) (Muslim: 5448, 2996, and authenticated by Al-Albani).

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا (الأنعام ، 6 :76).

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ (فاطر ، 35 :1).

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ (الرحمن ، 55 :15).

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ (الصافات ، 37 :158).

So when the night made things invisible (covered things with darkness), he saw a star (Al-An'am, 6: 76).

(All) praise is (due) to Allah, Originator (Creator) of the heavens and the Earth, (Who) made the angels messengers having wings, two or three or four (Faṭīr, 35: 1).

And He created the jinn from a smokeless flame of fire (Al-Ra'hman, 55: 15).

And they have invented a kinship between Him and the jinn, but the jinn know well that they will be brought (before Him for reckoning) (Al-Saffat, 37: 158).

70 The human society passed through six stages of development so far, which included hunting-gathering, pastoralism, horticulture, agriculture, industrial, and post-industrial (science and information) modes of production. Details about these stages can be found in anthropology and sociology textbooks, such as:

Scupin, Raymond. "Cultural Anthropology: A Global Perspective." 9th Edition, Pearson, Printice Hall (2016: 134-141).

Henslin, James. "Sociology." 13th Edition, Allyn and Bacon (2018).

<https://www.alibris.com/Sociology-A-Down-To-Earth-Approach-James-M-Henslin/book/6172368>

According to Grinin, the cultivation of cereals started somewhere in the Near East: in the hills of Palestine, in the Upper Euphrates area (in Syria and Iraq), and in Egypt. He argues that, in some cases, the traces of the first cultivated plants or domesticated animals' bones maybe dated to a period which started about 15,000 –14,000 years ago.

Grinin L.E. Production Revolutions and Periodization of History: A Comparative and Theoretic-mathematical Approach. / Social Evolution & History. Volume 6, Number 2 / September 2007.

<https://www.socionauki.ru/journal/articles/129510/>

71 Here's the Arabic text of Ibn Katheer's interpretation, for the verb "descend" (أَهْبَطُوا), in Verse 2: 36:

"فَإِنْ قِيلَ: فَأَيُّ جَنَّةِ آدَمَ الَّتِي أُخْرِجَ مِنْهَا فِي السَّمَاءِ ، كَمَا يَقُولُ الْجُمْهُورُ مِنَ الْعُلَمَاءِ ، فَكَيْفَ تَمَكَّنَ إِبْلِيسُ مِنْ دُخُولِ الْجَنَّةِ وَقَدْ طُرِدَ مِنْ هُنَالِكَ طُرْدًا قَدْرِيًّا؟ وَالْقَدْرِيُّ لَا يُخَالَفُ وَلَا يُمَانَعُ. فَالْجَوَابُ أَنَّ هَذَا بِعَيْنِهِ اسْتَدْلٌ

بِهِ مَنْ يَقُولُ إِنَّ الْجَنَّةَ الَّتِي كَانَتْ فِيهَا آدَمُ فِي الْأَرْضِ ، لَا فِي السَّمَاءِ ، كَمَا قَدْ بَسَطْنَا هَذَا فِي أَوَّلِ كِتَابِنَا ، الْبِدَايَةِ وَالنَّهَائَةِ."

72 How was the Holy Quran description of the Messengers of God translated in 17 translations, which are published at www.tanzil.net?

The Holy Quran describes each one of the Messengers of God as 'abd (عَبْدٌ) in his relationship with his Lord. For example, that was the description of 'Eissa Bin Maryam (Jesus, the Son of Mary) in Verse 4: 172, Muhammed in 17:1, Noo'h in 17: 3, Zakariya in 19: 2, Dawood (David) in 38: 17, Ayoob (Jobe) in 38: 41, peace and blessings of God be upon all of them.

Verse 4: 172 explains to us that the word 'abd (عَبْدٌ) means "worshipper." Thus, the Messengers are "worshippers of God." There is no doubt or confusion about that meaning for readers who are proficient and competent in Arabic, and who understand (or are capable to search for) the meanings of words of the authentic Arabic text of the Holy Quran, known as Mus'haf 'Uthman. However, the matter becomes different in the translation of these meanings to other languages, such as English in this case. Accurate translations require proficiency and competence of both languages, not one on the expense of the other. Moreover, the accurate translation of the meanings of the Holy Quran verses, in particular, requires knowledge of the Book as a whole and in detail.

If these requirements are not met, a translation may provide completely different meanings for the verses, such as in the case of the above-mentioned example. Among the researched seventeen translations of the Holy Quran, only two of them provided the correct meaning for the word 'abd (عَبْدٌ), which is a "worshipper." These were the translations of Qaribullah and Darwish, as well as the translation of Ahmed Ali, who used the archaic word "votary." In both translations, the correctly translated meaning was consistently used in all verses which included the researched word, 'abd (عَبْدٌ). However, the other fifteen translations were either inconsistent in using the correct translation, or inaccurate, providing the incorrect translations of "servant," or "slave," or "bondman," as illustrated in [Table 1](#).

The word, 'ibadatihi (His worship), in Verse 4: 172, is the Quran guidance in explaining the singular adjective, 'abd, as "worshiper." In translating that word, six of the translations showed an understanding of the meaning and translated it correctly as "worship." These were the translations of Ahmed Khan, Hilali and Khan, Qaribullah and Darwish, Saheeh International, Sarwar, and Yusuf Ali. However, only one of them applied it correctly to the singular adjective, 'abd, which was the translation of Qaribullah and Darwish, who translated it correctly as a "worshipper," in all of the six researched verses.

The other five translations showed an understanding of the word, 'ibadatihi, and translated it correctly as "His worship" but did not apply it to the singular adjective, 'abd, thus lacking consistency. Sarwar applied that understanding once but by using the noun "worship," instead of the correct singular adjective, "worshipper." That was also the case with Yusuf Ali, who used the two verbs, "to serve and worship," instead of the correct singular adjective, "worshipper." Ahmed Khan translated it as a "slave," and Sahih International did that using the word, "servant."

Ahmed Ali did not show an understanding of the meaning of the noun, 'ibadatihi, but he translated the singular adjective, 'abd, correctly, using the archaic word "votary," which means "devout worshiper." Daryabadi translated it incorrectly as a "bondman," so did Arberry, Asad, Maududi, and Shakir, using the word, "servant."

Pickthall was inconsistent in his translations, as he used three different words, "slave, servant, and bondman" as a translation for the same singular adjective, 'abd. So was Yusuf Ali, who also used three different translations, "to worship, servant, and devotee."

By Shawwal 1439 (June 2018), four more translations were carried by the same portal (www.tanzil.net). These were authored by Itani, Mubarakpuri, Qarai, and Wahiduddin. All the four of them showed an understanding for the meaning of the word 'ibadatihi by translating it correctly, as "His worship." However, they translated the singular adjective, 'abd, incorrectly as a "servant," in all of the six verses researched in Table 1. Mubarakpuri was the only one who gave a different but still incorrect translation in one of the six verses. He translated 'abd as a "slave" in verse 38: 17.

Table 1

**Translation of the Word, 'abd (عَبْد), Describing Messengers of God
By 13 Translations of www.tanzil.net (2010) ***

Translators	'Issa (Jesus) Verse 4: 172	Muhammed Verse 17: 1	Nooh (Noah) Verse 17: 3	Zakariya Verse 19: 2	Dawood (David) Verse 38: 17	Ayoob (Job) Verse 38: 41
Ahmed Ali	votary	votary	votary	votary	votary	Votary
Ahmed Khan	bondman	bondman	bondman	bondman	bondman	bondman
Arberry	servant	servant	servant	servant	servant	servant
Asad	servant	servant	servant	servant	servant	servant
Daryabadi	bondman	bondman	bondman	bondman	bondman	bondman
Hilali & Khan	slave	slave	slave	slave	slave	slave
Maududi	servant	servant	servant	servant	servant	servant
Pickthall	slave	servant	servant	servant	bondman	bondman
Qaribullah	worshiper	worshiper	worshiper	worshiper	worshiper	worshiper
Saheeh Inte'l	servant	servant	servant	servant	servant	servant
Sarwar	worship	servant	servant	servant	servant	servant
Shakir	servant	servant	servant	servant	servant	servant
Yusuf Ali	to serve & worship	servant	devotee	servant	servant	servant

⁷³ In translating the word 'ibad (عِبَاد), which is researched in Table 2, the translators were generally consistent with their translations of the word 'abd (عَبْد), as mentioned in Table 1. They still mainly used the words "servants, bondmen, and slaves," as their translations for 'ibad (worshippers).

Ahmed Ali stands as the most inconsistent among them, as he used the four different words: "creatures, votaries, devotees, and men," as translations for the same plural adjective, 'ibad. He was followed by Asad, who used the three different translations: "servants, beings, and men." Finally, Pickthall also used the three different translations: "bondmen, slaves, and men."

Only Qaribullah and Darwish were consistent in translating the plural noun, 'ibad, correctly as "worshippers," while Ahmed Ali and Yusuf Ali used the correct close translations, "votaries and devotees" but inconsistently. Sarwar used the correct translation "worshippers" only once.

The most remarkable observation is regarding Verse 43: 19, which describes the angels as 'ibadul Rahman, which should be translated as "worshippers of God, the Beneficent." In almost all translations, the reference to the angels in this Verse was translated as "creatures, bondmen, servants, beings, and slaves"!

The strangest translation was "bondmen," which was used by Ahmed Khan and Daryabadi! How can angels be described as "men," let alone "bondmen"? Hilali and Khan, as well as Pickthall, translated it as "slaves," which is a derogatory and disdainful adjective (as mentioned by Bin Katheer). Angels are "honorable worshippers," as Allah, praise to Him, describes them in Verse 21: 26 of the Holy Quran. They are not slaves.

By Shawwal 1439 (June 2018), four more translations were carried by the same portal (www.tanzil.net). These were authored by Itani, Mubarakpuri, Qarai, and Wahiduddin. All the four of them translated the word 'ibad incorrectly as "servants," in all of the six verses researched in Table 2. Wahiduddin provided the only translation, which was close to the correct meaning, in one of the six verses. He translated 'ibad as "human beings," in verse 50: 11.

Table 2

Translation of the Word, 'ibad (عِبَاد)
By 13 Translations of www.tanzil.net (2010) *

Translators	Verse 2: 207	Verse 21: 26	Verse 25: 63	Verse 37: 40	Verse 43: 19	Verse 50: 11
Ahmed Ali	creatures	votaries	devotees	creatures	creatures	men
Ahmed Khan	bondmen	bondmen	bondmen	bondmen	bondmen	bondmen
Arberry	servants	servants	servants	servants	servants	servants
Asad	servants	servants	servants	servants	beings	men
Daryabadi	bondmen	bondmen	bondmen	bondmen	bondmen	bondmen
Hilali & Khan	slaves	slaves	slaves	slaves	slaves	slaves
Maududi	servants	servants	servants	servants	servants	servants
Pickthall	bondmen	slaves	slaves	slaves	slaves	men
Qaribullah	worshippers	worshippers	worshippers	worshippers	worshippers	worshippers
Saheeh Inte'l	servants	servants	servants	servants	servants	servants
Sarwar	worshippers	servants	servants	servants	servants	servants
Shakir	servants	servants	servants	servants	servants	servants
Yusuf Ali	devotees	servants	servants	servants	serve	servants

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا ۚ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا (الأحزاب ، 33: 69).
 لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ ﴿٧٢﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثَةٌ ۚ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ ۗ ﴿٧٣﴾ (المائدة ، 5: 72-73).

O you, who have believed, do not be like those who hurt Moussa (Moses) but Allah cleared him of what they said. And he was distinguished, in the sight of Allah (Al-A'hzab, 33: 69).

They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary." (72) They have certainly disbelieved who say, "Allah is the third of three." And there is no god except one God. (73) (Al-Ma-ida, 5: 72-73).

75 A full list of the verses of the Holy Quran, which mention the Arabic root verb "to worship" ('abada) and its derivatives can be found on pages 441-445 of the Holy Quran Index in Arabic by Muhammed Fuad Abdul Baqi. Cairo: Dar Al-Fikr.1406 (1986). The Arabic Title of the index is: "Al-Mu'jam Al-Mufahras Li Alfadh Al-Quran Al-Kareem." Moreover, an Arabic language search of the Holy Quran words can be conducted at many websites, such as www.tanzil.net, which has been used also by this author.

The word " 'ibad" may refer to enslaved humans, as mentioned in one verse in the Holy Quran: "And marry the unmarried among you and the righteous among your male slaves and female slaves (Al-Noor, 24: 32).

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ (النور، 24: 32).

The word " 'ibad" may also refer to disbelievers in such examples as the following four verses of Surat Ghafir (Chapter 40) of the Holy Quran. It refers to disbelievers in several time periods in verse 31, to the family of the Pharaoh in verse 44, to the arrogant ones in verse 48, and to the hellfire as their destination.

مِثْلَ دَابِّ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ ۚ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ (غافر ، 40: 31).

فَسْتَذْكُرُونَ مَا أَقُولَ لَكُمْ ۚ وَأَفْوِضُ أَمْرِي إِلَى اللَّهِ ۚ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ (غافر ، 40: 44).

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ (غافر ، 40: 48).

لَمْ يَكُ يَنْفَعُهُمْ إِيْمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۗ سُنَّتَ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ ۗ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ (غافر ، 40: 85).

or, something similar to the circumstances of the people of Noo'h (Noah), 'Aad, and Thamood, and those who came after them. Allah does not want to wrong the worshipers (Ghafir, 40: 31).

You will remember what I say to you. To Allah I commit my affair, surely, Allah sees the worshipers (Ghafir, 40: 44).

Those who were arrogant will reply: 'All of us are in it (Hell). Allah has judged between the worshipers (Ghafir, 40: 48).

But when they saw Our Might, their belief did not benefit them! It is the way of Allah that has passed in His worshipers. There, the disbelievers shall be losers (Ghafir, 40: 85).

76 The two verses 2: 23 and 8: 41 describe the Messenger of Allah, Muhammed, pbuh, with the word 'abdana (Our worshipper). Verse 72: 19 describes him as Abdullah (worshipper of Allah). He was also described as 'abduhu (His worshipper) in verses 18: 1, 25: 1, 39: 36, 53: 10, and 57: 9.

Other Messengers of Allah and His Prophets, peace be upon all of them, as well as good people were also described with the word 'abd (worshipper) in its various forms. Thus, Zakariya was described as 'abdahu (His worshipper) in verse 19: 2. Eissa (Jesus) was described as Abdullah (worshipper of Allah) in verses 4: 172 and 19: 30, and as 'abd (worshipper) in verse 43: 59. Dawood (David) was described as 'abdana (Our worshipper) in verse 38: 17, and Sulayman (Solomon) was described as al-'abd (the worshipper) in verse 38: 30. Ayoob (Jobe) was described as 'abdana (Our worshipper) in verse 38: 41 and as al-'abd in verse 38: 44. Noo'h (Noah) was described as 'abdan (a worshipper) in verse 3: 17 and as 'abdana (Our worshipper) in verse 54: 9. He was also described together with Looṭ (Lot) as 'abdayn (two worshippers) in verse 66: 10. Al-Khadir was described as 'abdan (a worshipper) in verse 18: 65. Finally, a believer, in general, is described as 'abdun muneeb (a returning worshipper) in verses 34: 9 and 50: 8. Verse 96: 10 also mentions 'abdan Idha Salla (a praying worshipper).

77 The Holy Quran describes a category of disbelievers as "oppressors" of themselves as well as others. Verses 7:44-45 explain this term as referring to those who block people from the path of Allah, twist the truth, and deny the Hereafter.

أَنْ لَّعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ (الأعراف ، 7 : 44).

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ (الأعراف ، 7 : 45).

The curse of Allah is on the oppressors (Al-A'araf, 7: 44).

Those who block (people) from the path of Allah, twist (the truth), and deny the Hereafter (Al-A'araf, 7: 45).

78 The relationship between choice and God's influence, by decree or intervention, has been a subject for discussion and research since the early years of Islam. This includes 'Hadiths of the Messenger of Allah, pbuh, explanations from the Companions, and research by scholars.

Among the contemporary scholars who used the middle-ground approach in discussing choice and predestination was Shaikh Yousuf Al-Qaradhawi. He discussed it in a session titled "Al-Qadha Wal-Qadar," part of his weekly show, "Islamic Law and Life" (Al-Shari'a Wal 'Hayah), in Aljazeera TV. The text of the entire Arabic show session can be accessed at:

[http://www.aljazeera.com/ Al-QadhaWal Qadar By Shaikh Yousuf Al-Qaradawi](http://www.aljazeera.com/Al-QadhaWal-Qadar-By-Shaikh-Yousuf-Al-Qaradawi) and at:

http://www.qaradawi.net/site/topics/article.asp?cu_no=2&item_no=32&version=1&template_id=105&%20parent_id=16

79 Here is the Arabic text of the 'Hadith, with authentication, from Sunan Al-Tirmidhi:

حدثنا ابن أبي عمر حدثنا سفيان عن الزهري عن أبي خزيمة عن أبيه قال: سألت رسول الله ، صلى الله عليه وسلم ، فقلت يا رسول الله ، أ رأيت رقى نسترقبها ودواء ننداوى به ونقاة نتقبها هل ترد من قدر الله شيئاً؟ قال: "هي من قدر الله." (سنن الترمذي ، الحديث رقم 2065).

80 The 'Hadith narrated by Abu Hurayra about strong believers was recorded in Sunan Al-Tirmidhi: 2065, Muslim: 2664, Ibn Maja: 79, and Ahmed: 370/2. Here is the Arabic text of the 'Hadith.

عن أبي هريرة ، رضي الله عنه ، قال : قال رسول الله صلى الله عليه وسلم :

"المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف ، وفي كل خير . احرص على ما ينفعك ، واستعن بالله ولا تعجز . وإن أصابك شيء فلا تقل لو أني فعلت ، كان كذا وكذا ، ولكن قل قدر الله وما شاء فعل ، فإن لو تفتح عمل الشيطان." (رواه مسلم: 2664 ، ابن ماجه في المقدمة: 79 ، أحمد: 370/2).

81 Here's the Arabic text of the 'Hadith and how Caliph Omar, may Allah be pleased with him, explained the relationship between the human free choice and God's influence (by decree or intervention). Both were narrated in Muata Malik: 687, Sa'hi'h Muslim: 1742, Sa'hi'h Al-Bukhari: 2164.

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ، رضي الله عنهما ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ ، رضي الله عنه ، خَرَجَ إِلَى الشَّامِ ، حَتَّى إِذَا كَانَ بِسَرِّحٍ لَقِيَهُ أَمْرَاءُ الْأَجْنَادِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِأَرْضِ الشَّامِ.

وبعد أن استشار أصحابه ، نَادَى عُمَرُ فِي النَّاسِ: "إِنِّي مُصْبِحٌ عَلَى ظَهْرٍ ، فَأَصْبِحُوا عَلَيْهِ."

فَقَالَ أَبُو عُبَيْدَةَ: أَفِرَارًا مِنْ قَدْرِ اللَّهِ؟

قَالَ عُمَرُ: لَوْ غَيْرَكَ قَالَهَا يَا أَبَا عُبَيْدَةَ! نَعَمْ ، نَفَرٌ مِنْ قَدْرِ اللَّهِ إِلَى قَدْرِ اللَّهِ.

أَرَأَيْتَ لَوْ كَانَ لَكَ إِبِلٌ فَهَبَطَتْ وَادِيًا لَهُ عُذْوَتَانِ ، إِحْدَاهُمَا خَصْبَةٌ وَالْأُخْرَى جَدْبَةٌ ، أَلَيْسَ إِنْ رَعَيْتَ الْخَصْبَةَ رَعَيْتَهَا بِقَدْرِ اللَّهِ وَإِنْ رَعَيْتَ الْجَدْبَةَ رَعَيْتَهَا بِقَدْرِ اللَّهِ؟

فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ ، وَكَانَ غَائِبًا فِي بَعْضِ حَاجَتِهِ ، فَقَالَ إِنَّ عِنْدِي مِنْ هَذَا عَلْمًا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

"إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدُمُوا عَلَيْهِ ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ."

قَالَ فَحَمِدَ اللَّهُ عُمَرُ ثُمَّ انْصَرَفَ (موطأ مالك: 687 ، صحيح مسلم: 1742 ، صحيح البخاري: 2164).

<http://hadith.al-islam.com/Loader.aspx?pageid=237&Words>

82 Abdul Qadir Al-Jilani explained the notion of predestination by affirming the choice of dealing with the predestination by the predestination:

نُسب إلى عبد القادر الجيلاني قوله: " فنانعت أقدار الحق بالحق للحق ، والرجل من يكون منازعا للقدر لا من يكون موافقا للقدر."

<http://portal.shrajhi.com/Media/ID/8512>

<http://shamela.ws/browse.php/book-36581/page-23>

83 In his book titled "Al-'Uboudiya" (Worship), Ibn Taymiya responded to Al-Qadariya and Al-Jabriya, showing that they were wrong in their interpretations, particularly about their extreme views of no choice at all or complete choice. The Arabic text of the book is published at the following website:

<http://www.islamicbook.ws/amma/alabwdit.pdf>

For more information about these "self-Isolated" (Mu'tazila) groups, see Salah Najeeb Al-Duq's article (in Arabic), titled "Al-Qadariya and Al-Jabriya," in which he mentioned that the Prophet's Companions who lived at the time of these two groups condemned them. Among these Companions were 'Abdullah Bin 'Umar, Jabir Bin 'Abdullah, Abu Hurayrah, Ibn 'Abbas, Anas Bin Malik, 'Abdullah Bin Abi Awfa, and 'Uqba Bin 'Amir Al-Jihni. The article is posted on the following link:

<http://www.alukah.net/sharia/0/115029/#ixzz5LnnDY5dP>

84 The five Main Islamic ways of worship (the Pillars of the Islamic faith structure) were mentioned throughout the Holy Quran but were summarized in the following famous 'Hadith:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ، رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ ، قَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ ، شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ، وَإِقَامِ الصَّلَاةِ ، وَإِيتَاءِ الزَّكَاةِ ، وَالْحَجِّ ، وَصَوْمِ رَمَضَانَ" (البخاري: 8 ، 4514 ، مسلم: 16 ، رياض الصالحين: 1075).

Abdullah, the son of 'Omar Bin Al-Khattab, mAbpwt both, said that the Messenger of Allah, pbuh, said: "Islam has been built on five (pillars): The proclamation that there is no other god than Allah and that Muhammed is the Messenger of Allah, performing the prayers, paying the zakat, making the pilgrimage, and fasting in Ramadhan" (Al-Bukhari: 4514, Muslim: 16, Riyadh Al-Saliheen: 1075).

85 The declaration of faith is based on such verses in the Holy Quran as 2: 255 and 48: 29, as follows:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ (البقرة ، 2: 255).

مُحَمَّدٌ رَسُولُ اللَّهِ (الفتح ، 48: 29).

Allah! There is no god but He, the Eternally Living, the Sustainer of the Universe (Al-Baqara, 2: 255).

Mu'hammed is the Messenger of Allah (Al-Fat'h, 48: 29).

86 The command for making wudhou' (washing) before prayers is mentioned in verse 5: 6 of the Holy Quran. However, the Verse did not include cleaning the mouth, nose, and ears. These were added details by the Prophet, pbuh, as a Sunna.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ (المائدة ، 5: 6).

O you who have believed! When (before) you rise to (perform) prayer, wash (with water) your faces, your hands and arms to the elbows, touch (rub) over your heads, and your feet to the heels (Al-Maida, 5: 6).

Cleaning the mouth and the nose were mentioned in the following 'Hadiths:

عن لقيط بن صبره ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "إذا توضأت فمضمض" (أبو داود: 144 ، وصححه الألباني).
 عن أبي هريرة ، رضي الله عنه ، أن النبي ، صلى الله عليه وسلم قال: "إذا توضأ أحدكم ، فليجعل في أنفه ماء ، ثم لينثره (ليستنثر)" (البخاري: 162 ، مسلم: 237 ، أبو داود: 140 ، النسائي: 86 ، وصححه الألباني).

Laqeet Bin Sabra, mAbpwh, said that the Messenger of Allah, pbuh, said: "When you make wudhou', clean your mouth (by rinsing it with water then spitting it out) (Abu Dawood: 144, and authenticated by Al-Albani).

Abu Hurayrah, mAbpwh, said that the Messenger of Allah, pbuh, said: "When one of you makes wudhou', let him clean his nose by getting water into it then blowing it out (Al-Bukhari: 162, Muslim: 237, Abu Dawood: 140, Al-Nissa-i: 86, and authenticated by Al-Albani).

Cleaning the ears and touching (rubbing) the head with water were mentioned in the following narrations about how the Prophet, pbuh, did it:

روت الرُّبَيْع بنت معوذ ، رضي الله عنها ، أنها رأت أن النبي ، صلى الله عليه وسلم ، يَتَوَضَّأُ ، قالت: مسح رأسه ما أقبل منه ، وما أدبر ، وصدغيه ، وأذنيه ، مرة واحدة (الترمذي: 34 ، وصححه الألباني).

وروى المقدم بن معد يكرب وعبدالله ابن عباس ، رضي الله عنهما ، أن النبي ، صلى الله عليه وسلم ، مسح رأسه وأذنيه ظاهرهما وباطنهما (أبو داود: 121 ، الألباني: 1905).

Al-Rubayi', daughter of Mu'awadh, mAbpwh, narrated that she saw the Prophet, pbuh, touching (rubbing) his head with water, front and back, his cheeks, and his ears, once (Al-Tirmidhi: 34, and authenticated by Al-Albani).

Al-Miqdam and Ibn 'Abbas, mAbpwt both, narrated that the Prophet, pbuh, touched (rubbed) his head and ears, inside and outside (Abu Dawood: 121, Al-Albani: 905/1).

87 The command for establishing prayers is mentioned 17 times in the Holy Quran, including 5 times in the singular form, in verses 11: 14, 17: 78, 20: 14, 29: 45, and 31: 17. It was also mentioned in the plural feminine form once, in verse 33: 33, and in the plural form 11 times, in verses 2: 43, 2: 83, 2: 110, 4: 77, 4: 103, 10: 87, 22: 78, 24: 56, 30: 31, 58: 13, and 73: 20. Establishing prayer is also mentioned 17 more times as a characteristic of believers, followed directly by giving Zakat (charity), in verses 2: 177, 2: 277, 4: 162, 5: 9, 5: 12, 5:55, 9: 11, 9: 18, 9: 71, 19: 31, 19: 55, 21: 73, 22: 41, 24: 37, 27: 3, 31: 4, and 98: 5. Here are three examples of such verses:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (البقرة ، 2: 43).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ (البقرة ، 2: 110).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (النور ، 24: 56).

And establish prayer and give zakat (charity) and bow with those who bow (in worship) (Al-Baqara, 2: 43).

And establish prayer and give zakat (charity) and whatever good you put forward for yourselves you will find it with Allah. Indeed (Al-Baqara, 2: 110).

Establish the prayers, pay the charity, and obey the Messenger, in order to have mercy (Al-Noor, 24: 56).

88 The two 'Hadiths about how Muslims pray and about supplication during prostration (sujood) are as follows:

عن مالك بن الحويرث ، رضي الله عنه ، أنه قال ، قال رسول الله ، صلى الله عليه وسلم: "صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي." (البخاري: 631 ، 6008 ، ومسلم: 674 ، وصححه الألباني: 893).

عن أبي هريرة ، رضي الله عنه ، أنه قال ، قال رسول الله ، صلى الله عليه وسلم: "أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ ، فَأَكْثِرُوا الدُّعَاءَ" (أبو داود: 875 ، مسلم: 482 ، الألباني: 95).

Malik Bin Al-'Huwayrith, mAbpwh, said that the Messenger of Allah, pbuh, said: "Pray as you have seen me praying" (Al-Bukhari: 631, 6008, Muslim: 674, and authenticated by Al-Albani: 893).

Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: "The closest the worshiper maybe to his Lord (God) is when he is prostrating. So, make supplication there, as much (as you can) (Abu Dawood: 875, Muslim: 482, Al-Albani: 95).

89 The command for giving charity (Zakat) is mentioned 9 times in the Holy Quran, all of which are following the command for prayer, in the same verse. These are in verses 2: 43, 2: 83, 2: 110, 4: 77, 22: 78, 24: 56, 33: 33, 58: 13, and 73: 20.

Giving Zakat (charity) is also mentioned as a characteristic of believers 17 times, following establishment of prayer, as mentioned in Endnote 4, and once alone, in verse 7: 156.

The categories of the charity (Zakat) recipients are mentioned in verses 9: 60, 2: 177, and 70: 25, which will be listed and discussed in Chapter 13 of this book.

90 The command for fasting is mentioned in verse 2: 183 but it was specified to be observed during the month of Ramadhan, in verse 2: 185, as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (البقرة ، 2: 183).

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ (البقرة ، 2: 185).

O you who have believed, fasting (has been) decreed upon you, as it was decreed upon those before you, that you may become righteous (Al-Baqara, 2: 183).

The month of Ramadhan is the month in which the Quran was sent down, a guidance for people, and clear verses of guidance and the criterion (for distinguishing right and wrong). Therefore, whoever of you witnesses the month, let him fast it (Al-Baqara, 2: 185).

91 The command for the Haj, pilgrimage, is mentioned in Surat Al-'Imran (Chapter 3), Verse 97 of the Holy Quran, as follows:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا (آل عمران ، 3: 97).

And people owe Allah a pilgrimage to the House, by whoever is able to find thereto a way (Al-Imran, 3: 97).

92 The command for the establishment of the Friday, Jumu'a, prayer is mentioned in Surat Al-Jumu'a (Chapter 62), Verse 9 of the Holy Quran, as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (الجمعة ، 62: 9).

O you who have believed! When the prayer is called for on the day of Jumu'a (Friday), then hasten to the remembrance of Allah, and leave business (trading). That is better for you, if you just know (Al-Jumu'a, 62: 9).

93 The following are texts of three 'Hadiths about going to the masjid (mosque) before the start of the khutbah (sermon) and listening to it attentively:

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ ، يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ ، فَقَدْ لَعَوْتَ" (أحمد: 7672 ، مسلم: 851 ، البخاري: 934).

Abu Hurayrah, mAbpwh, said that the Messenger of Allah, pbuh, said: "If you say to the person sitting beside you: Listen, while the imam is giving the Friday (Jumu'a) sermon, then you have committed a mundane talk sin" (Ahmed: 7672, Muslim: 851, Al-Bukhari: 934).

The 'Hadith means that you should be listening attentively to the Friday sermon, to the extent that If a person is talking beside you, you shouldn't tell him to listen. Instead of speaking, make a sign for him to stop talking.

وَعَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ: قَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْجُمُعَةَ ، فَاسْتَمَعَ وَأَنْصَتَ ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ ، وَمَنْ مَسَّ الْحَصَى ، فَقَدْ لَعَا" (أبو داود: 1050 ، مسلم: 857 ، الترمذي: 498 ، ابن ماجه: 1090 ، أحمد: 9484 ، وصححه الألباني).

Abu Hurayrah, mAbpwh, said that the Messenger of Allah, pbuh, said: "Whoever makes proper wudhu' (washing) before coming to Friday (Jumu'a) prayer. Then, he/she listens attentively, he/she will be forgiven, from a Friday prayer to another, and three more days, but if he/she touches the floor stones (in distraction), then he/she has committed mundane sin" (Abu Dawood: 1050, Muslim: 857, Al-Tirmidhi: 498, Ibn Maja: 1090, Ahmed: 9484, Riyadh Al-Saliheen: 1148, and authenticated by Al-Albani).

وَعَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقْرَةً ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّلَاثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ نَجَاجَةً ، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً ، فَإِذَا حَرَجَ الْإِمَامُ حَضَرَتْ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ" (البخاري: 881 ، مسلم: 850 ، أبو داود: 351 ، وصححه الألباني).

Abu Hurayrah, mAbpwh, said that the Messenger of Allah, pbuh, said: "Whoever takes a bath (shower) on Friday, for purification, then he/she goes to the masjid (mosque) early, it is considered as if he/she sacrificed a camel (to feed the poor, for the sake of Allah). Whoever goes after that, it is considered as if he/she sacrificed a cow. Then, it is considered as a goat, a chicken, and an egg, respectively. When the imam starts (to give the sermon), the angels come to listen (Al-Bukhari: 881, Muslim: 850, Abu Dawood: 351, and authenticated by Al-Albani).

94 The following 'Hadith is about taking a bath (showering) before coming to the Friday (Jumu'a) prayer:

عَنْ ابْنِ عُمَرَ ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "إِذَا جَاءَ أَحَدُكُمْ الْجُمُعَةَ ، فَلْيَغْتَسِلْ" (البخاري: 877 ، مسلم: 844 ، النسائي: 1375 ، وصححه الألباني ، رياض الصالحين: 1151).

Ibn Umar, mAbpwh, said that the Messenger of Allah, pbuh, said: "Each one of you (needs) to take a bath (shower) before coming to the Friday (Jumu'a) prayer (Al-Bukhari: 877, Muslim: 844, Al-Nissa-i: 2375, Riyadh Al-Sali'heen: 1151, and authenticated by Al-Albani).

95 The following two 'Hadiths and two narrations are about wearing clothes of different colors, such as white, red, and green, as well as black head dresses:

عَنْ سَمُرَةَ رَضِيَ اللَّهُ عَنْهَا ، قَالَ: قَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الْبَسُوا الْبَيَاضَ ، فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ ، وَكَفَّنُوا فِيهَا مَوْتَاكُمْ" (الترمذي: 2810 ، النسائي: 1896 ، ابن ماجه: 3567 ، أحمد: 20166 ، رياض الصالحين: 780).

Sumra, mAbpwh, said that the Messenger of Allah, pbuh, said: Wear white clothes and use white coffins, as it (looks) better and more pure (Al-Tirmidhi: 2810, Al-Nissa-i: 1896, Ibn Maja: 3567, Ahmed: 20166, Riyadh Al-Sali'heen: 780).

عَنْ الْبِرَاءِ بْنِ عَازِبٍ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، رَجُلًا مَرْبُوعًا ، بَعِيدَ مَا بَيْنَ الْمَنْكَبَيْنِ ، عَظِيمِ الْجُمَّةِ إِلَى شَحْمَةِ أُذُنَيْهِ . عَلَيْهِ حُلَّةٌ حُمْرَاءُ ، مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ (البخاري: 3551 ، مسلم: 2337 ، رياض الصالحين: 781).

Al-bara', mAbpwh, said: I saw the Messenger of Allah, pbuh, wearing a red suit, I have never seen better than him (Al-Bukhari: 3551, Muslim: 2337, Riyadh Al-Sali'heen: 781).

وَعَنْ أَبِي رَمْثَةَ ، رِفَاعَةَ النَّيْمِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَعَلَيْهِ ثَوْبَانِ أَخْضَرَانِ (أبو داود 4206 ، الترمذي: 2812 ، النسائي: 5319 ، أحمد: 7117 ، رياض الصالحين: 783).

Rifa'a Al-Tamimi, mAbpwh, said: I saw the Messenger of Allah, pbuh, wearing two green (long) shirts (Abu Dawood: 4206, Al-Tirmidhi: 2812, Al-Nissa-i: 5319, Ahmed: 7117, Riyadh Al-Sali'heen: 783).

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ (مسلم: 1358 ، رياض الصالحين: 784 ، وصححه الألباني).

Jabir Bin Abdullah, mAbpwh, said that the Messenger of Allah, pbuh. conquered Makkah while wearing a black head dress (Muslim: 1358, Riyadh Al-Sali'heen: 783, and authenticated by Al-Albani).

96 The following are texts of 'Hadiths about brushing teeth before prayers and about avoidance of eating raw onions, garlic, and leek (shallot) before coming to the masjid (mosque), as the strong smell coming out of these vegetables hurts people and angels alike. These vegetables need to be cooked well, in order to kill their smell, as Caliph 'Omar, mAbpwh, said:

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي أَوْ عَلَى النَّاسِ لَأَمَرْتُهُمْ بِالسُّبُوكِ عِنْدَ كُلِّ صَلَاةٍ" (البخاري: 887 ، مسلم: 252 ، أبو داود: 46 ، الترمذي: 22 ، النسائي: 7 ، ابن ماجه: 287 ، أحمد: 9549).

Abu Hurayrah, mAbpwh, said that the Messenger of Allah, pbuh, said: People need to brush their teeth before every prayer but I don't want to be hard on my Ummah (Community of believers) by making it mandatory (Al-Bukhari: 887, Muslim: 252, Abu Dawood: 46, Al-Tirmidhi: 22, Al-Nissa-i: 7, Ibn Maja: 287, Ahmed: 9549).

وَعَنْ جَابِرٍ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا ، فَلْيَعْتَزَلْنَا ، أَوْ فَلْيَعْتَزَلْ مَسْجِدَنَا" (البخاري: 855 ، مسلم: 564 ، أبو داود: 3822 ، الترمذي: 1806 ، النسائي: 707 ، أحمد: 15299 ، رياض الصالحين: 1703).

وفي رواية أخرى: "مَنْ أَكَلَ الْبَصَلَ ، وَالثُّومَ ، وَالْكَرَاثَ ، فَلَا يَفْرَبَنَّ مَسْجِدَنَا ، فَإِنَّ الْمَلَائِكَةَ تَتَأَدَّى مِمَّا يَنَادَى مِنْهُ بَنُو آدَمَ" (رواية مسلم: 564 ، البخاري: 854 ، رياض الصالحين رقم 1703).

Jabir, mAbpwh, said that the Messenger of Allah, pbuh, said: Whoever eats (raw) garlic and onion, let him not come to our mosque, or near us (Muslim: 564, Al-Bukhari:855, Abu Dawood: 3822, Al-Tirmidhi: 1806, Al-Nissa-i: 707, Ahmed: 15299, Riyadh Al-Sali'heen: 1703).

In another version of the 'Hadith, he said: Whoever eats (raw) garlic, onion, and leek (shallot), let him not come to our mosque, as angels get hurt of things which hurt humans (Muslim: 564, Al-Bukhari:854, Riyadh Al-Sali'heen: 1703).

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ خَطَبَ يَوْمَ الْجُمُعَةِ ، فَقَالَ فِي خُطْبَتِهِ: ثُمَّ إِنَّكُمْ أَيُّهَا النَّاسُ تَأْكُلُونَ شَجَرَتَيْنِ ، مَا أَرَاهُمَا إِلَّا حَبِيبَتَيْنِ: الْبَصَلَ ، وَالثُّومَ. لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجْلِ فِي الْمَسْجِدِ أَمَرَ بِهِ ، فَأُخْرِجَ إِلَى الْبَيْعِ. فَمَنْ أَكَلَهُمَا ، فَلْيُمِثْهُمَا طَبْخًا (مسلم: 567 ، رياض الصالحين رقم 1704).

'Umar Bin Al-Khattab, mAbpwh, said in one of his Friday (Jumu'a) sermons: "O people! You eat (two bad raw vegetables) garlic and onion. I saw the Messenger of Allah, pbuh, commanding a man to get out of the mosque if he smells eating them. So, if you want to eat them, kill the smelling by cooking them well" (Muslim: 567, Riyadh Al-Sali'heen: 1704).

97 The following two 'Hadiths are about straitening prayer lines and completing them:

عَنْ جَابِرِ بْنِ سَمُرَةَ ، رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ: "أَلَا تَصُفُّونَ كَمَا تُصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟" فَقُلْنَا: يَا رَسُولَ اللَّهِ ، وَكَيْفَ تُصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: "يَتِمُّونَ الصُّفُوفَ الْأُولَى ، وَيَتَرَاصُّونَ فِي الصَّفِّ" (مسلم: 430 ، رياض الصالحين رقم 1082 ، وصححه الألباني: 818).

Jabir Bin Sumra, mAbpwh, said that the Messenger of Allah, pbuh, said: "Don't you want to line up (in your prayer), like the angels line up near their Lord?" We said: O Messenger of Allah: How do they line up near their Lord? He said: "They complete the lines and they stand side by side of each other" (Muslim: 430, Riyadh Al-Sali'heen: 1082, and authenticated by Al-Albani).

وعن أنس ، رضي الله عنه ، قال: قال رسول الله ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "سَوُّوا صُفُوفَكُمْ ، فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلَاةِ" (البخاري: 723 ، مسلم: 433 ، رياض الصالحين: 1087).

Anas, mAbpwh, said that the Messenger of Allah (pbuh), said: "Straighten your lines, as straightening up lines is part of performing the prayer (Al-Bukhari: 723, Muslim: 433, Riyadh Al-Sali'heen: 1087).

98 Here are some verses about the prohibition of arrogance:

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (لقمان ، 31 : 18).

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبئسَ مَثْوًى الْمُتَكَبِّرِينَ (الزمر ، 39 : 72).

فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ (الأحقاف ، 46 : 20).

Allah does not like (those who are) self-deluded and boastful (Luqman, 31: 18).

(To them) it will be said, "Enter the gates of Hell, to abide eternally therein, and wretched is the residence of the arrogant" (Al-Zumar, 39: 72).

So, this Day, you will be awarded the punishment of (extreme) humiliation, because you were arrogant upon the earth, without right, and because you were defiantly disobedient."

The following two 'Hadiths are about avoiding the use of clothes for bragging and showing off (Riyadh Al-Sali'heen: 791):

عَنْ أَنَسِ بْنِ مَالِكٍ ، رضي الله عنه ، قَالَ ، قَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا ، وَلَا يَبْغِي بَعْضُكُمْ عَلَى بَعْضٍ" (ابن ماجه: 3415 ، البوصيري: 239/4 ، ابن حجر العسقلاني: 93).

Anas Bin Malik, mAbpwh, said that the Messenger of Allah, pbuh, said: "Allah has revealed to me (to tell you) to be humble, and not to transgress against each other" (Ibn Maja:3415, Al-Busairy: 4/239, Ibn Hijr Al-'Asqalani: 93).

وعن عبدالله بن عمر ، رضي الله عنهما ، أَنَّ النَّبِيَّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرَ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ" (البخاري: 3665 ، أحمد: 9\72 ، أبو داود: 4085 ، رياض الصالحين: 791 ، وصححه الألباني).

Abdullah, the Son of 'Omar, mAbpwh, said that the Prophet, pbuh, said: "Whoever drags his shirt (long gown reaching the floor), as a show off, Allah will not look at him on the Day of Rising (Al-Bukhari: 3665, Ahmed: 72/9, Abu Dawood: 4085, Riyadh Al-Sali'heen: 791, and authenticated by Al-Albani).

99 Here's a 'Hadith, which prohibits men from wearing golden ornaments or clothes made of silk:

وعن أبي موسى الأشعري ، رضي الله عنه ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "حُرِّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبِ عَلَى ذُكُورِ أُمَّتِي ، وَأُحِلَّ لِأُنثَاهُمْ" (الترمذي: 1720 ، النسائي: 5148 ، أحمد: 19533 ، رياض الصالحين: 808).

Abu Moussa Al-Ash'ari, mAbpwh, said that the Messenger of Allah, pbuh, said: "Wearing silk and gold is prohibited for men of my Ummah (Community of believers) but it is allowed for the females among them (Al-Tirmidhi: 1720, Al-Nissa-i: 5148, Ahmed: 19533, Riyadh Al-Sali'heen: 808).

100 The command for women to cover their body decently when they go out of their homes is mentioned in Verse 31 of Surat Al-Noor (Chapter 24), and in Verse 59 of Surat Al-A'hzab (Chapter 33), of the Holy Quran, as follows:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا (النور ، 24: 31).

And tell the believing women to lower their gazes, and guard their private parts, and not expose their adornment (beauty), except that which (necessarily) appears thereof (Al-Noor, 24: 31).

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (الأحزاب ، 33: 59).

O Prophet! Tell your wives and your daughters, as well as the women of the believers to bring down over themselves (part) of their outer garments. That is more suitable (for them) that they will not be known. So, they will not be harmed. And ever is Allah Forgiving and Merciful (Al-A'hzab, 33: 59).

101 For more information about the concepts of the Spirit, soul, mind, and self, see the introduction to Chapter 8 and Chapter 4, particularly Footnotes 6, 7, and 8.

102 Though the author is solely responsible for the translation of the meanings of the verses of the Holy Quran mentioned throughout the book, including in this Chapter, he consulted with other translations, particularly those of Saheeh International, Qaribullah & Darwish, and Yusuf Ali, may Allah reward them for their great works in the service of Islam, Muslims, and humanity.

In Ibn Katheer's interpretation of Verse 17: 85, he mentioned that the Spirit is the source of the self (nafs), and the self is the product of the Spirit and what it gets from the body (the brain), as this author has argued in this book.

103 For more information about Reckoning and Judgment on the Last Day, see Chapter 24, "[The Last Day and its Four Main Events: The Hour, Resurrection, Reckoning, and Judgment](#)." The interval, barrier, between death and resurrection (barzakh), is mentioned in the Holy Quran and 'Hadith, as follows:

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۖ وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾ (المؤمنون ، 23: 99-100).

Until when death comes to one of them (disbelievers), he says, "My Lord, send me back, (99) that I might do righteousness in that which I left behind." No! It is only a word he is saying; "and behind them is an interval (barrier (barzakh), until the Day they are resurrected" (100) (Al-Muminoon, 23: 99-100).

عن كعب بن مالك الأنصاري ، رضي الله عنه ، أنه قال ، قال رسول الله ، صلى الله عليه وسلم: "إِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَائِرٌ يُعَلَّقُ فِي شَجَرِ الْجَنَّةِ ، حَتَّىٰ يَرْجَعَ إِلَىٰ جَسَدِهِ يَوْمَ يُبْعَثُ" (صححه الألباني ، عن ابن ماجه: 3465).

Ka'b Bin Malik Al-Ansari, may Allah be pleased with him (mAbpwh), said that the Messenger of Allah, peace and blessings be upon him (pbuh) said: "The soul of the believer is a bird hanging on a Paradise tree, until it returns to his/her body, on the Day of Resurrection (authenticated by Al-Albani, Ibn Maja: 3465).

104 Abdullah Bin Omar narrated a 'Hadith, in which his father, mAbpwt both, told him that one day Jibril (Gabriel), peace be to him, came to the Masjid (Mosque) in Medina, and asked the Messenger of Allah, pbuh, several questions, and one of them was about the meaning of l'hsan. The Messenger of Allah answered him, saying: l'hsan is "to worship Allah as if you see Him, because if you do not see Him, He sees you." Here's the Arabic text of the question and the answer:

قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ ، فَإِنْ لَمْ تَكُنْ تَرَاهُ ، فَإِنَّهُ يَرَاكَ .

This is recorded as the 17th Nawawi 'Hadith and Number 60 in Riyadh Al-Sali'heen by Imam Nawawi. It was also recorded by Muslim: 8, Abu Dawood: 4695, Al-Tirmidhi: 2610, Al-Nissa-i: 4990, Ibn Maja: 63, Ahmed: 367, and Ibn Manda: 2.

<https://dorar.net/hadith>

https://ar.wikisource.org/wiki/رياض_الصالحين/الصفحة_السابعة

105 Cigarette smoking is responsible for more than 480,000 deaths per year in the United States, including more than 41,000 deaths resulting from second-hand smoke exposure.

https://www.cdc.gov/tobacco/data_statistics/fact_sheets/fast_facts/index.htm

This amounts to \$170 billion in direct medical costs that could be saved every year if we could prevent youth from starting to smoke and help every person who smokes to quit.

<https://www.cdc.gov/chronicdisease/about/costs/index.htm>

Excessive alcohol use led to approximately 88,000 deaths and 2.5 million years of potential life lost (YPLL) each year, in the United States, from 2006 to 2010, shortening the lives of those who died by an average of 30 years. The economic costs of excessive alcohol consumption in 2010 were estimated at \$249 billion.

<https://www.cdc.gov/alcohol/fact-sheets/alcohol-use.htm>

Problem gambling is harmful to psychological and physical health. People who live with this addiction may experience depression, migraine, distress, intestinal disorders, and other anxiety-related problems.

<https://www.medicalnewstoday.com/articles/15929.php>

106 For more information about divorce in general, and about the relationship between divorce and infidelity in the United States, see the author's two academic papers, which are published at the following two links:

<https://digitalcommons.kennesaw.edu/cgi/viewcontent.cgi?article=1120&context=jpps>

<https://digitalcommons.kennesaw.edu/cgi/viewcontent.cgi?article=1097&context=jpps>

In 2016, the number of live births to unmarried women was 1,569,796. The birth rate for unmarried women was 42.4 births per 1,000 unmarried women, aged 15-44. This represented 39.8% of all births.

<https://www.cdc.gov/nchs/fastats/unmarried-childbearing.htm>

In 2014, 652,639 legally-induced abortions were reported to CDC from 49 reporting areas. The abortion rate for 2014 was 12.1 abortions per 1,000 women, aged 15–44 years, and the abortion ratio was 186 abortions per 1,000 live births. Women in their twenties accounted for the majority of abortions in 2014, and throughout the period of analysis.

https://www.cdc.gov/reproductivehealth/data_stats/abortion.htm

In 2015, a total of 229,715 babies were born to women aged 15–19 years, for a birth rate of 22.3 per 1,000 women, in this age group.

<https://www.cdc.gov/teenpregnancy/about/index.htm>

The following statistics are from the “US Sexually-Transmitted Disease Surveillance, 2017,” issued by the US Centers for Disease Control (CDC), about the three major notifiable STDs: Chlamydia, gonorrhea, and syphilis.

A total of 1,708,569 cases of **Chlamydia** trachomatis infection were reported to the CDC, making it the most common notifiable condition in the United States. This case count corresponds to a rate of 528.8 cases per 100,000 people, which was an increase of 6.9%, compared with the rate in 2016.

A total of 555,608 cases of **gonorrhea** were reported to CDC, making it the second most common notifiable condition in the United States. Rates of reported gonorrhea increased by 75.2%, since the historic low in 2009, and increased by 18.6%, since 2016.

A total of 30,644 cases of primary and secondary (P&S) **syphilis**, the most infectious stages of the disease, were reported in the United States, yielding a rate of 9.5 cases per 100,000 people. Since reaching a historic low in 2000 and 2001, the rate of P&S syphilis has increased almost every year, by 10.5% during 2016–2017.

https://www.cdc.gov/std/stats17/2017-STD-Surveillance-Report_CDC-clearance-9.10.18.pdf

While sexually transmitted diseases (STDs) affect individuals of all ages, STDs take a particularly heavy toll on young people. CDC estimates that youth ages 15-24 make up just over one quarter of the sexually active population, but account for half of the 20 million new sexually-transmitted infections that occur in the United States each year.

<https://www.cdc.gov/std/life-stages-populations/adolescents-youngadults.htm>

107 The fact that when we see a star, it does not mean that it is still in the same location, which we see it in. Actually, it should have left its location a long time ago but we're capable to capture its image right now, from our location in the universe, as verses 56: 75-76 point to us. For more information about this scientific fact, see the following links:

<https://physics.weber.edu/schroeder/ua/StarMotion.html>

<http://curious.astro.cornell.edu/physics/133-physics/general-physics/general-questions/835-why-is-looking-out-into-space-the-same-as-looking-back-in-time-beginner>

[https://www.eajaz.org/index.php/component/content/article/79-Number-twenty-one/663-\(I-swear-by-the-locations-of-the-stars-and-that-oath,-if-you-know-a-great-\)](https://www.eajaz.org/index.php/component/content/article/79-Number-twenty-one/663-(I-swear-by-the-locations-of-the-stars-and-that-oath,-if-you-know-a-great-))

108 The Arabic texts of the two mentioned verses are as follows:

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۗ (النساء ، 4 : 164).

And (We sent) messengers about whom We have related (their stories) to you before, and messengers about whom We have not related to you (Al-Nissa, 4: 164).

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۗ (غافر ، 40 : 78).

And We had sent messengers before you. Among them are those (whose stories) We have related to you, and among them are those (whose stories) We have not related to you (Ghafir, 40: 78).

The Holy Quran mentions names of 25 Prophets and Messengers of God. These are Adam, Idrees,* Nooh (Noah), Hood,* Sali'h, Ibrahim (Abraham), Loot (Lot), Isma'il (Ishma'il), Is'haq (Isaac), Ya'qoub (Jacob), Yousuf (Joseph), Ayoub (Jobe), Shu'ayb, Moussa (Moses), Haroon (Aaron), Dawood (David), Sulayman (Solomon), Elyas (Elijah), Elyasa' (Elisha), Dhul Kifl, Younus (Jonah), Zakariyah, Ya'hya (John), Al-Messieh Eissa Bin Maryam (The Messiah Jesus, Son of Mary), and Muhammed (Peace and blessings of Allah be upon all of them).

* Some researchers suggested that Idrees and Hood could be the biblically-mentioned Anokh and 'Aber, respectively. However, this author has no opinion about the accuracy of such suggestions.

109 God's commands are the subject of a separate book by this author, titled: "Introduction to Islamic Law, Shari'a, Part I: Prohibition and Don't Do Commands in the Holy Quran."

<http://www.ccun.org/Introduction-to-Islamic-Law,Shari'a,Part-I>

110 The numbers of mentioned verses, about obedience and disobedience to God, are from the search function of the Holy Quran in Arabic, at www.tanzil.net.

The other source this author used for this purpose was "The Holy Quran Index," in Arabic, by Muhammed Fuad Abdul Baqi. Cairo: Dar Al-Fikr, 1406 (1986). The Arabic Title is: "Al-Mu'jam Al-Mufahras Li Alfadht Al-Quran Al-Kareem." The mentioned verses are as follows:

تِلْكَ حُدُودُ اللَّهِ ۗ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَلِكَ الْفَوْزُ الْعَظِيمُ (النساء ، 4 : 13).

These are the limits (set by) Allah, and whoever **obeys** Allah and His Messenger will be admitted by Him to **gardens** (in Paradise) under which rivers flow, abiding eternally therein; and that is the great winning (Al-Nissa 4: 13).

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۗ وَحَسُنَ أُولَٰئِكَ رَفِيقًا (النساء ، 4 : 69).

And whoever **obeys** Allah and the Messenger - those will be with the ones upon whom Allah has **bestowed favor**, (who include) the Prophets, the saints (the steadfast affirmers of truth), the martyrs, and the righteous. And excellent are those as companions (Al-Nissa 4: 69).

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ (النور ، 24 : 52).

And whoever **obeys** Allah and His Messenger and fears Allah and is conscious of Him - those are the **winners** (Al-Noor, 24: 52).

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا (الأحزاب ، 33 : 71).

“... and whoever **obeys** Allah and His Messenger, he has already **won** the greatest winning” (Al-A'hzab, 33: 71).

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يَؤُدُّهُ عَذَابًا أَلِيمًا (الفتح ، 48 : 17).

And whoever **obeys** Allah and His Messenger - He will admit him to **gardens** beneath which rivers flow; but whoever **turns away** - He will **punish** him with a painful punishment (Al-Fat'h, 48: 17).

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ (النساء ، 4 : 14).

And whoever **disobeys** Allah and His Messenger and transgresses His (God's) limits – He (God) will admit him to a Fire, everlasting therein, and he will have a humiliating **punishment**” (Al-Nissa 4: 14).

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا (الأحزاب ، 33 : 36).

It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision. And whoever **disobeys** Allah and His Messenger, he is indeed clearly lost (Al-A'hzab, 33: 36).

إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا (الجن ، 72 : 23).

But (I have for you) only a notification from Allah, and His messages. And whoever **disobeys** Allah and His Messenger - then indeed, for him is the **fire of Hell**; they will abide therein forever (Al-Jinn, 72: 23).

111 God's **Spirit** is mentioned in verse 17: 85 **twice**; in reference to blowing It in Adam, in verses 15: 29 and 38: 72; in the human being, in verse 32: 9; in 'Eissa (Jesus), in verse 4:171; in Maryam (Mary), in verse 66: 12; in support to believers, in verse 58: 22; and as a command in verses 16: 2, 40: 15, and 42: 52.

The word “**Spirit**” is also mentioned as a description of the Senior Angel, Jibril (Gabriel), peace to him, as the “Spirit of the Holy,” in verses 2: 87, 2: 253, 5: 110, and 16: 102. He is also described as “Our Spirit” in his mission to Maryam (Mary), in verses 19: 17 and 21: 91. He is further referred to as the “Spirit” in verses 70: 4, 78: 38, and 97: 4. Finally, he is described as the “Trusted Spirit” in verse 26: 193.

112 The verb ta'qiloon (you all reason) was mentioned in 24 verses of the Holy Quran, which are: 2: 44, 2: 73, 2: 76, 2: 242, 3: 65, 3: 118, 6: 32, 6: 151, 7: 169, 10: 16, 11: 51, 12: 2, 12: 109, 21: 10, 21: 67, 23: 80, 24: 61, 26: 28, 28: 60, 36: 62, 37: 138, 40: 67, 43: 3, and 57: 17.

The verb ya'qiloon (they reason) was mentioned in 22 verses of the Holy Quran, which are: 2: 164, 2: 170, 2: 171, 5: 103, 8: 22, 10: 42, 10: 100, 13: 4, 16: 12, 16: 67, 22: 46, 25: 44, 29: 35, 29: 63, 30: 28, 36: 68, 39: 43, 45: 5, 49: 4, and 59: 14.

113 God's praise of the believers, as the "reasoning ones" (the ones with reasoning minds), has been mentioned in 16 verses of the Holy Quran, which are 2: 179, 2: 197, 2: 269, 3: 7, 3: 19, 5: 100, 12: 111, 13: 19, 14: 52, 38: 29, 38: 43, 39: 9, 39: 18, 39: 21, 40: 54, and 65: 10.

114 The American sociologist George Herbert Mead argued that the more roles a person takes up or plays, the more is the growth and development of the self. He also argued that the human self has two major components. The first is the "I," which represents the self and body interests alone (such as satisfying self-desires and the body physical needs). The second is the "Me," which represents the social self, including the learned moral values and norms of society. The self grows and develops as a result of the interaction with others and as a result of the interaction between its two components.

Mead, George H. 1934. "Mind, Self and Society," edited by C. W. Morris. Chicago: University of Chicago Press.

Likewise, the French psychologist Sigmund Freud agreed with Mead on that the development of the self (or personality, which he called "psyche") can be seen as a result of the internal interaction between its two components (the pleasure-seeking "Id" and the "Superego" or conscience). Freud also argued that the conflict between these two components of the self may lead a person to get closer to one of them, on the expense of the other. That's why the third component of the self, the "Ego," plays the major role of mediating between the other two components.

Freud, Sigmund. 2010 (1923). "The Ego and the Id." Pacific Publishing Studio (pacps).

115 The Arabic text of the 'Hadith about cloning the human body from its coccyx, on the Day of Rising:

عن أبي هريرة ، رضي الله عنه ، أنه قال ، قال رسول الله ، صلى الله عليه وسلم: "إِنَّ فِي الْإِنْسَانِ عَظْمًا لَا تَأْكُلُهُ الْأَرْضُ أَبَدًا ، فِيهِ يُرَكَّبُ يَوْمَ الْقِيَامَةِ. قَالُوا أَيُّ عَظْمٍ هُوَ ، يَا رَسُولَ اللَّهِ؟ قَالَ: عَجَبُ الدَّنْبِ" (مسلم: 2955).

Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: "There's one bone in the human being, which never decays in earth. It will be (the seed of) his assembly on the Day of Rising." The (Companions) asked: O Messenger of Allah, which bone is it? He said: "The coccyx" (Muslim: 2955).

116 We know from the 'Hadith that the soul of a believer ascends to Paradise after death, where it hangs on the Paradise trees and stays there until the Day of Resurrection, when the Great Creator permits it to return to its body, to be ready for reckoning. Souls of martyrs also end up in Paradise, but these are alive inside birds, receiving sustenance, eating from the Paradise fruits, and sheltering in golden lanterns hung in the shade of God's Throne.

فَعَنْ كَعْبِ الْأَنْصَارِيِّ ، رضي الله عنهما ، أن النبي ، عليه الصلاة والسلام ، قال: "إِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَائِرٌ يُعَلَّقُ فِي شَجَرِ الْجَنَّةِ ، حَتَّى يَرْجَعَ إِلَى جَسَدِهِ يَوْمَ يُبْعَثُ" (صححه الألباني عن ابن ماجه: 3465).

Ka'b Al-Ansari, mAbpwh, said that the Prophet, pbuh, said: "The soul of a believer is a bird hug on the Paradise trees, until it returns to its body on the Day of Resurrection" (Authenticated by Al-Albani, based on Ibn Maja: 3465).

وَعَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ النَّبِيَّ ، عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ، قَالَ : "إِنَّهُ لَمَّا أُصِيبَ إِخْوَانُكُمْ يَوْمَ أُحُدٍ ، جَعَلَ اللَّهُ أَرْوَاحَهُمْ فِي جَوْفِ طَيْرٍ خُضِرَ ، تَرَدُّ أَنْهَارَ الْجَنَّةِ ، تَأْكُلُ مِنْ ثَمَارِهَا ، وَتَأْوِي إِلَى قَنَادِيلَ مِنْ ذَهَبٍ مُعَلَّقَةٍ فِي ظِلِّ الْعَرْشِ " (حسنه الألباني ، في تخريج مشكاة المصابيح: 3776) .

Abdullah, Son of Abbas, mAbpwt both, said that the Prophet, pbuh, said: "When your brothers were struck (martyred) on the Day (battle) of U'hud, Allah made their souls inside green birds, which comes to the Paradise rivers, eat from its fruits, and shelters in golden lanterns hung in the shade of (God's) Throne" (Authenticated by Al-Albani as a good 'Hadith: 3776).

For more details about resurrection and return of the self (as one of the soul components) to its body, see Chapter 24 of this book, "The Last Day and its Four Main Events: The Hour, Resurrection, Reckoning, and Judgment."

117 The mentioned numbers of verses, containing specific words related to the heart, are based on the search function of the Holy Quran in Arabic, at www.tanzil.net.

The other source the author used for this purpose was "The Holy Quran Index," in Arabic, by Muhammed Fuad Abdul Baqi. Cairo: Dar Al-Fikr. 1406 H (1986). The Arabic Title is: "Al-Mu'jam Al-Mufahras Li Alfadht Al-Quran Al-Kareem" (Pages 549-551).

The Arabic texts of the Holy Quran verses in this Chapter were taken from www.tanzil.net and from www.quranexplorer.com.

The word "heart" is mentioned in the Holy Quran 132 times, in various forms. It is mentioned 6 times as heart (qalb), 3 times as your heart (qalbuka), 8 times as his heart (qalbuhu), once as her heart (qalbuha), once as my heart (qalbi), once as dual hearts (qalbayn) in reference to two hearts, 21 times as hearts (quloob), 15 times as your hearts (quloobikum), 6 times as our hearts (quloobuna), 68 times as their hearts (quloobuhum) addressing men, once as their hearts (quloobuhin) addressing women, and once as dual hearts (quloobikuma) addressing two people.

118 The Holy Quran verses mentioned four categories of characteristics a heart may have. These are good, bad, weak, and reasoning characteristics.

In the first category of "good" characteristics, the heart is described as sound (26: 89), repentant (50: 33), calm or assured (16: 106), guided (64: 11), loving (33: 4), righteous (22: 32), tranquil (48: 4), merciful (57: 27), reconciled (3: 103), good (8: 63), pure (33: 53), decorated with faith (49: 7), faith enters it (49: 14), reconciled with love (8: 63), softened (39: 23), and humbled (57: 16).

In the second category of "bad" characteristics, the heart is described as harsh (3: 169), sinning (2: 283), heedless (18: 28), swerved (9: 117), deviated (66: 4), blind (22: 46 and 2: 225), turned about (24: 37), disgusted (39: 45), closed (47: 27), cruel (2: 74), intentional in wrong-doing (33: 5), regretful as a result of disbelief (3: 156), wrapped with disbelief (2: 88), hateful or has a grudge (59: 10), averse (9: 8), angry (9: 15), hypocrite (9: 77), denier of the hereafter (16: 22), playful or distracted (21: 3), and bigot (48: 26).

In the third category of "weak" characteristics, the heart is described as empty (28: 10), sick (24: 50, 33: 32, 74: 31), terribly afraid (33: 10), terrified (3: 151), and trembling from fear (79: 8).

In the fourth category of "reasoning" characteristics, the heart is described as able to receive inspiration (26: 194), understanding (7: 179), and reasoning (22: 46).

119 The first 'Hadith about the "humbled or not humbled heart" was narrated by Companion Abu Hurayra, mAbpwh, recorded by Al-Tirmidhi: 3482, Abu Dawood: 1549, Al-Nissa-i: 5536, Ibn Maja: 250, Ahmed, and authenticated by Al-Albani (Hassan and Sa'hi'h).

The second 'Hadith about the "kind or unkind heart" was narrated by Companion Abu Hurayra, mAbpwh, recorded by Ahmed: 2/263, and authenticated by Al-Albani (as Hassan): 1410.

The third 'Hadith about the heart which is capable to "imagine" was narrated by Companion Abu Hurayra, mAbpwh, recorded by Al-Bukhari: 3244, 3251, 3252, Muslim: 2824, 2826, Al-Tirmidhi: 3292, and authenticated by Al-Albani (as Sa'hi'h).

The fourth 'Hadith about the jurist heart, which is can provide a person with "edicts, or legal and moral rulings," was narrated by Companion Wabisa Bin Ma'bid, mAbpwh, recorded by Ahmed: 29/523, and authenticated by Al-Nawawi and Al-Albani (as Hassan): 1734.

The Arabic texts of the four 'Hadiths, which describe the heart, are as follows:

عن أبي هريرة ، رضي الله عنه ، أن النبي ، صلى الله عليه وسلم قال: " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ ، وَمِنْ قَلْبٍ لَا يَخْشَعُ ، وَمِنْ نَفْسٍ لَا تَتَّبِعُ ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ " (الترمذي: 3482 ، وأبو داود: 1549 ، والنسائي: 5536 ، وابن ماجه: 250 ، وأحمد: 8469. وقال عنه الألباني حسن صحيح).

وعن أبي هريرة ، رضي الله عنه ، أن رجلاً شكاً إلى رسول الله ، صلى الله عليه وسلم ، **قَسْوَةَ قَلْبِهِ** ، فقال لَهُ: "إِنْ أُرِدْتَ **تَلْيِينَ قَلْبِكَ** ، فَاطْعِمِ الْمَسْكِينَ ، وَامْسَحْ عَلَى رَأْسِ الْيَتِيمِ" (أحمد: 26312 ، وحسنه الألباني: 1410).

وعن أبي هريرة ، رضي الله عنه ، قال: قال رسول الله ، صلى الله عليه وسلم: "قال الله تعالى: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ" (البخاري: 3244 ، 3251 ، 3252 ، ومسلم: 2824 ، 2826 ، والترمذي: 3292 ، وصححه الألباني).

وعن وابصة بن معبد ، رضي الله عنه ، أن النبي ، صلى الله عليه وسلم ، قال: " **اسْتَفْتِ قَلْبَكَ** وَاسْتَفْتِ نَفْسَكَ (قالها ثلاث مرّات). أَلْبُرُّ مَا أطمَأَنَّتْ إِلَيْهِ النَّفْسُ ، وَاطْمَأَنَّ إِلَيْهِ الْقَلْبُ. **وَإِذَا مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ** ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوَكَ" (أحمد: 523129 ، وحسنه النووي والألباني: 1734).

120 The nine verses which refer to the heart as located in the human chest are 3: 154, 8: 43, 10: 57, 22: 46, 39: 7, 40: 19, 57: 6, 64: 4, and 100: 10.

121 See the short literature review by Khalid Al-Ebrahim, which he reviewed 24 studies about the relationship between the heart and the mind.

Khaled Al-Ebrahim. 2016. "The Intellectual Heart." Department of Surgery, King Abdulaziz University, Saudi Arabia.

https://www.researchgate.net/publication/307410420_The_intellectual_heart

122 Rayl, A. G. S. 2016. "The High Price of a Broken Heart," PsychologyToday.com (June 9).

<https://www.psychologytoday.com/articles/200707/the-high-price-broken-heart>

¹²³ Martin, Howard. 2006. "Understanding the Relationship Between Heart, Mind & Body." In Light Times, (March).

http://www.inlighttimes.com/old_site/archives/2006/03/heart-body-mind.htm

¹²⁴ Shah, S U, A White, S White, W A Littler. 2003. "Heart and mind: (1) relationship between cardiovascular and psychiatric conditions." Post Graduate Medical Journal, Volume 80, Issue 950.

<http://pmj.bmj.com/cgi/content/abstract/80/950/683>

¹²⁵ Shah, S U, Z Iqbal, A White, S White. 2003. "Heart and mind: (2) psychotropic and cardiovascular therapeutics." Post Graduate Medical Journal, Volume 81, Issue 951.

<http://pmj.bmj.com/cgi/content/abstract/81/951/33>

¹²⁶ Cynthia Chatfield. 2004. "Your Body is your Subconscious Mind: Mind-Body Medicine Becomes the Science of Psychoneuroimmunology (PNI)." Healing Cancer. Info.

<http://www.healingcancer.info/ebook/candace-pert>

Pert, Candace B. 1999. "Molecules of Emotion: The Science Behind Mind-Body Medicine." Scribner.

<https://www.simonandschuster.com/books/Molecules-of-Emotion/Candace-B-Pert/9780684846347>

¹²⁷ Pearsall, Paul P., Gary E. Schwartz, and Linda G. Russek. 2005. "Organ Transplants and Cellular Memories." Nexus Magazine, Volume 12, Number 3 (April - May).

<https://www.paulpearsall.com/info/press/3.html>

¹²⁸ More information about the benefits of performing these four ways of worship can be found in Chapter 8 of in this book: "The Relationship Between the Spiritual and the Physical Aspects of Islamic Teachings."

¹²⁹ For information about Allah (God) and who He is, see Chapter 16, "Allah, As He Described Himself in the Holy Quran."

For information about God's final Messenger to humanity, see Chapter 22, "Muhammed in the Holy Quran," and Chapter 23, "Prophet Muhammed's Night Journey and Ascent to Heavens, Al-Issra Wal Mi'raj."

¹³⁰ See Chapter 3, "The Scientific Evidence That God Exists and the Holy Quran Is His Message to Humanity," and Chapter 4, "Creation and Evolution in the Holy Quran."

¹³¹ God's oneness is mentioned 37 times in 36 verses, in the Holy Quran. The proclamation that "there is no other god than (except) He" is mentioned in 30 verses. These are 2: 163, 2: 255, 3: 2, 3: 6, 3: 18 (twice), 4: 87, 6: 102, 6: 106, 7: 158, 9: 31, 9: 129, 11: 14, 13: 30, 20: 8, 20: 98, 23: 116, 27: 26, 28: 70, 28: 88, 35: 3, 39: 6, 40: 3, 40: 62, 40: 65, 44: 8, 59: 22, 95: 23, 64: 13, and 73: 9.

In addition, there are two verses in which the proclamation states that "there is no other god than (except) Allah" (37: 35, 47: 19). The proclamation that "there is no other god than (except) Me" is mentioned three

times (16: 2, 20: 14, and 21: 25). God's oneness is also mentioned once, by Yunus (Jonah), peace be to him (21: 87), and once by the Pharaoh (10: 90), when it was too late for him to acknowledge it.

132 In his interpretation of verse 4: 164, Ibn Katheer discussed the 'Hadiths mentioning the number of God's Messengers and Prophets, particularly the one in which it was mentioned that there were 124,000 Prophets and 313 Messengers. He reviewed opinions of the 'Hadith scholars, all of whom concluded that it was a weak, and even a fabricated 'Hadith. The same conclusion was reached concerning other 'Hadiths, which mentioned numbers of Prophets and Messengers. See more discussions about the topic at:

<https://islamqa.info/ar/answers/95747/هل-صح-في-عدد-الانبياء-والرسل-شيء>

The following verses mention the names of the twenty-five messengers and prophet, including the five major messengers, known as "the Ones with Determination" (Ulul 'Azm): Noo'h, Ibrahim, Moussa, 'Eissa, and Muhammed, peace and blessings of Allah be upon all of them.

آدم ، وإدريس ، ونوح ، وهود ، وصالح ، وإبراهيم ، ولوط ، وإسماعيل ، وإسحاق ، ويعقوب ، ويوسف ، وأيوب ، وشعيب ، وموسى ، وهارون ، وداود ، وسليمان ، وإلياس ، وأليسانع ، ويونس ، وذو الكفل ، وزكريا ، ويحيى ، وعيسى ، ومحمد ، عليهم الصلاة والسلام أجمعين.

Thus, the twenty-five Messengers and Prophets, mentioned in the Holy Quran are Adam, Idris, Noo'h (Noah), Hood, Sali'h, Ibrahim (Abraham), Looṭ (Lot), Issma'il, Iss'haq (Isaac), Ya'qoob (Jacob), Yousuf (Joseph), Ayoob (Job), Shy'ayb, Moussa (Moses), Haroon (Aaron), Dawood (David), Sulayman (Solomon), Elyas (Elias or Elijah), Elyasa' (Elisha), Yunus (Johah), Dhul Kifl, Zakariya (Zacharia), Ya'hya (John), 'Eissa (Jesus), and Mu'hammed, peace and blessings of Allah be upon them all.

Note: The above list of God's Messengers and Prophets is based on the Arabic text of the Holy Quran, with the biblical names in parentheses. However, five of them are without biblical names because there is no agreement on them being mentioned in the Bible. These are Idris, Hood, Sali'h, Shu'ayb, and Dhul Kifl. However, some authors identified them as Enoch (Enokh), Eber, Salah (Shelah), Jethro, and Ezekeil, respectively, but without evidence.

Eighteen Prophets and Messengers were mentioned by name in Verses 83-86 of Surat Al-An'am (Chapter 6) of the Holy Quran, as follows:

تِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾ (الأنعام ، 6: 83-86).

And that was Our (conclusive) argument which We gave Ibrahim (Abraham) against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing. (83)

And We gave (to Ibrahim), Iss'haq (Isaac) and Ya'qoob (Jacob) - both We guided. And Noo'h (Noah), We guided before; and among his descendants, Dawood (David), Sulayman (Solomon), Ayoob (Job), Yousuf (Joseph), Moussa (Moses), and Haroon (Aaron). Thus, We do reward the doers of good. (84)

And Zakariya (Zachariah), Ya'hya (John), 'Eissa (Jesus) and Elyas (Elias, Elijah) - all were of the righteous. (85)

And Issma'il (Ishmael), Elyassa' (Elisha), Yunus (Jonah), and Loot (Lot) - and all (of them) We preferred over the worlds. (86) (Al-An'am, 6: 84-86).

The remaining seven Messengers and Prophets were Dthul Kifl, Hood, Idris, Salih, Shu'ayb, Adam, and Muhammed, peace and blessings of Allah be upon all of them. They were mentioned in the following verses:

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ (الأنبياء ، 21 :85).

And (mention) Issma'il, Idris, and Dthul-Kifl; all were of the patient (Al-Anbiya, 21: 85).

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا (الأعراف ، 7 :85).

And to (the people of) Madyan, (We sent) their brother Shu'ayb (Al-A'araf, 7: 85).

وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمَ لُوطٍ مِّنْكُمْ بِبَعِيدٍ (هود ، 11 :89).

And O my people! let not (your) dissension from me cause you to be struck by that similar to what struck the people of Noo'h or the people of Hood or the people of Salih. And the people of Loot are not from you far away (Hood, 11: 89).

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ (آل عمران ، 3 :33).

Allah chose Adam, Noo'h, the family of Ibrahim, and the family of 'Imran, over the worlds (Al-'Imran, 3: 33).

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ (آل عمران ، 3 :144).

Mu'hammed is not but a messenger, (other) messengers have passed on before him (Al-'Imran, 3: 144).

133 There are, at least, six verses of the Holy Quran, which refer to God's religion (His messages to humanity) as Islam. These are 3: 19, 3: 85, 5: 3, 6: 125, 39: 22, and 61: 7.

There are also, at least, 27 verses of the Holy Quran, which refer to the previous Prophets, Messengers of Allah, and their followers as Muslims (those who submit their will to God). These are 2: 128, 2: 131, 2: 132, 2: 133, 3: 20, 3: 52, 3: 67, 3: 84, 5: 44, 5: 111, 6: 14, 6: 163, 7: 126, 10: 72, 10: 84, 11: 14, 12: 101, 27: 42, 27: 81, 27: 91, 28: 53, 29: 46, 39: 12, 40: 66, 46: 15, 51: 36, and 72: 14.

134 The Holy Quran verses mention twelve Messengers of Allah and thirteen of His Prophets, by name. Here are the verses mentioning the twelve Messengers, using the infinitive verb form /arsala/ (to send a messenger) or the noun /rasool/ (messenger):

لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ (الأعراف ، 7 :59 ، هود ، 11 :25).

1. We had certainly sent Noo'h (Noah) (as a messenger) to his people (Al-A'raf, 7: 59; Hood, 11: 25).

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾ (الشعراء ، 26 : 124-125).

2. When their brother Hood said to them, "Will you not fear Allah? (124) Indeed, I am to you a trustworthy messenger (125) (Al-Shu'ara, 26: 124-125).

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾ (الشعراء ، 26 : 142).

3. When their brother Sali'h said to them, "Will you not fear Allah? (124) Indeed, I am to you a trustworthy messenger (125) (Al-Shu'ara, 26: 124-125).

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ (الحديد ، 57 : 26).

4. And We have already sent Noo'h (Noah) and Ibraheem (Abraham) and placed in their descendants prophethood and scripture; and among them is he who is guided, but many of them are defiantly disobedient

وَإِنَّ لُوطًا لِّمِنَ الْمُرْسَلِينَ (الصافات ، 37 : 133).

5. And indeed, Loot (Lot) was among the messengers (Al-Saffat, 37: 133).

وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا (مريم ، 19 : 54).

6. And mention in the Book, Issma'il (Ishmael). Indeed, he was true to his promise, and he was a messenger and a prophet (Maryam, 19: 54).

وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ (الأعراف ، 7 : 104).

7. And Moossa (Moses) said, "O Pharaoh, I am a messenger from the Lord of the worlds (Al-A'raf, 7: 104).

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ (الشعراء ، 26 : 16).

8. Go both (Moossa and Haroon, Moses and Aaron) to Pharaoh and say, 'We are a messenger of the Lord of the worlds (Al-Shu'ara, 26: 16).

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ (طه ، 20 : 47).

So, go both to him (Pharaoh) and say, 'Indeed, we both are two messengers of your Lord. So, send with us the Children of Israel, and do not torment them (Ta Ha, 20: 47).

In verse 26: 16, both Moossa and Haroon (Moses and Aaron) were presented as one Messenger of Allah. However, in verse 20: 47, they were presented as two Messengers of Allah. Thus, the meaning is that they were two Messengers carrying one message, asking the Pharaoh to allow the Israelites to leave Egypt. Actually, Allah chose Moossa to be His Messenger, but he asked his Lord to send Haroon with him because he was more eloquent.

وَإِنَّ إِيْلَاسَ لِّمِنَ الْمُرْسَلِينَ (الصافات ، 37 : 123).

9. And indeed, Elyas (Elijah) was from among the messengers (Al-Saffat, 37: 123).

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ (الصافات ، 37: 139).

10. And indeed, Yoonus (Jonah) was from among the messengers (Al-Saffat, 37: 139).

إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ (النساء ، 4: 171).

11. The Messiah, 'Eissa (Jesus), the son of Mary, was but a messenger of Allah (Al-Nissa, 4: 171).

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ (الأحزاب ، 33: 40).

12. Muhammed was not the father of (any) one of your men, but (he is) the messenger of Allah and last of the prophets (Al-A'hzab, 33: 40).

Adam and Dawood (David), peace be to them, were unique, among Prophets, in that Allah sent them Words and Psalms, to be recited in His praise, and for them to ask for His forgiveness and His support.

فَنَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (البقرة ، 2: 37).

Then Adam received from his Lord Words, and He accepted his repentance (Al-Baqara, 2: 37).

وَآتَيْنَا دَاوُودَ زَبُورًا (الإسراء ، 17: 55).

... and to Dawood (David) We gave (the book of) Psalms (Al-Issra, 17: 55).

The five Determined Messengers of Allah were mentioned in the following two verses:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ (الأحقاف ، 46: 35).

So, be patient (O Muhammad), as were those of determination among the messengers (Al-A'hqaf, 46: 35).

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ (الشورى ، 13: 42).

He has ordained for you of the religion what He enjoined upon Nooh (Noah), and that which We have revealed to you (O Muhammed), and what We enjoined upon Ibrahim (Abraham), Moosa (Moses), and 'Eissa (Jesus) (Al-Shura, 42: 13).

135 The calculated flying distance from Makkah (Mecca) to Al-Quds (Jerusalem) is equal to 769 miles and the current fastest human aircraft (NASA X-43) has a speed of 6,598 miles per hour. This means that the distance between Makkah and Al-Quds can be traveled in less than seven minutes (exactly 6 minutes and nine seconds). This is the current human capability, let alone the future progress, and not to mention the divine capability of God, Who assigned the one-with-power, Jibril (Gabriel's), peace to him, for that job.

<https://militarymachine.com/fastest-military-jets/>

The calculated flying distance from Makkah to Jerusalem is equal to 769 miles.

<https://www.distancecalculator.net/from-mecca-to-jerusalem>

For information about the possible speed of human space travel, see:

<http://www.bbc.com/future/story/20150809-how-fast-could-humans-travel-safely-through-space>

136 When the Persians defeated the Romans in 614-615 AD, Muslims were sad, because Romans were closer to them in faith, as they were considered among People of the Book (Christians). Verses 30: 2-5 were revealed, giving glad tidings to the believers that the Romans would defeat the Persians in few (3-9) years. This Quran prophecy came true in about eight years, in 622-624 AD.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الم ﴿١﴾ غَلَبَتِ الرُّومُ ﴿٢﴾ فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾ فِي بضعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِنْ بَعْدِ ۗ وَيَوْمَئِذٍ يُفْرِخُ الْمُؤْمِنُونَ ﴿٤﴾ بِبَصَرِ اللَّهِ ۗ يَنْصُرُ مَن يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾ (الروم ، 30: 1-5).

In the name of Allah, the Beneficent, the Merciful

Alif, Lam, Meem (A, L, M, Arabic letters). (1) The Romans (Byzantines) have been defeated (2) In the lowest land. But they, after their defeat, will overcome. (3) Within some (three to nine) years. To Allah belongs the command, before and after. And on that day, the believers will rejoice, (4) for the support of Allah. He gives support to whom He wills, and He is the Exalted in Might, the Merciful. (5) (Al-Room, 30: 1-5).

Moreover, verse 30: 2 described the location of the battles, in which the Romans were defeated, as the "lowest land" (lowest part of Earth), a term which was not correctly understood by Muslim scholars before the last few decades of the 19th Century. The battles took place on Al-Ghoar (low land) of Bilad Al-Sham (currently known as Syria, Jordan, and Palestine), where the Jordan River and the Dead Sea are located. It's a well-known fact now that this is the lowest area on Earth, as it is more than 400 meters below the sea level. Thus, this verse turned to be one among the scientific miracles of the Holy Quran, mentioned in the context of this prophecy.

See Zghloul Elnaggar's interpretation of verses 30: 1-5, at the following link:

<http://www.elnaggarzr.com/pg/51> / غلبت الروم

See also: Holland, Cecilia. 2018. "Heraclius Brings Persia to Its Knees." History Net, in which the author mentioned the Quran verse and the year the Romans were defeated by the Persians, i.e. 614.

<http://www.historynet.com/heraclius-brings-persia-knees.htm>

137 Among the prophecies which have not been reached yet is about the return of 'Eissa (Jesus), which is revealed in verse 4: 159:

"وَإِنَّ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۗ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا" (النساء ، 4: 159).

And all the People of the Scripture will surely believe in him (Jesus) before his death. And on the Day of Resurrection, he will be a witness against them (Al-Nissa, 4: 159).

Word by word translation:

And there is none from the People of the Scripture but that he will surely believe in (Jesus) before his death. And on the Day of Resurrection, he will be a witness on them (Al-Nissa, 4: 159).

The Holy Quran tells us, in verse 4: 157, that Jesus, peace be to him, did not die, in his first mission on Earth, as Allah lifted him to heavens. He'll be there until he is commanded to descend to Earth for his second mission, during which all People of the Book (including Jews) will believe in him. Then, he will die upon completing that second mission (This also was the interpretation of Al-'Hassan, Al-Dha'hak, and Sa'id Bin Jubair, as narrated by Al-Tabari).

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَّبُوهُ وَلَكِنَّ شَيْئاً لَّهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا (النساء ، 4 : 157).

And their saying, "Indeed, we have killed the Messiah, 'Eissa (Jesus), the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but (another man) was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it, except the following of assumption. And they did not kill him, for certain (Al-Nissa, 4: 157).

138 The prophecy of the total defeat of the Persian empire on the hands of Muslims came true during the rule of Caliph 'Uthman, mAbpwh, in 651 (AD). The Byzantine empire was totally defeated by Muslims during the rule of Caliph Muhammed II, the Conqueror (Al-Fat'h), who conquered its capital, Constantinople (Istanbul), in 1453 AD.

The 'Hadith, which contains this prophecy, was also narrated by Companion Jabir Bin Sumra, mAbpwh, and was recorded by Al-Bukhari: 3121, 3618, Muslim: 2919, and was authenticated by Al-Albani as Sa'h'h: 846. For more information about the meanings of the 'Hadith, see the article written by Muhammed Ibrahim Al-Sa'di, at the following link:

salafcenter.org حديث: «إذا هلك قيصر فلا قيصر» بيان ورفع إشكال | مركز سلف للبحوث والدراسات

The Arabic text of the 'Hadith is as follows:

فعن أبي هريرة ، رضي الله عنه ، أن رسول الله ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، قال: "إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ ، وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدَهُ ، وَالَّذِي نَفْسِي بِيَدِهِ لَنُنْفَقَنَّ كُنُوزَهُمَا فِي سَبِيلِ اللَّهِ" (البخاري: 3121 ، ومسلم: 2919 ، وصححه الألباني: 846).

139 The 'Hadith about sheep herders erecting the highest buildings was recorded by Muslim: 8, Abu Dawood: 4695, Al-Tirmidhi: 2610, Al-Nissa-i: 4990, Ibn Maja: 63, Ahmed: 367, with few differences, and Ibn Manda: 2.

The Arabic text of the 'Hadith is as follows:

في حديث جبريل ، عليه السلام ، عندما سأل النبي ، صلى الله عليه وسلم ، عن الساعة ، وقال: أخبرني عن أمارتها؟ فقال صلى الله عليه وسلم: "أن ترى الحفاة العراة العالة رعاء الشاء يتطاولون في البنين" أخرجه

مسلم: 8 ، وأبو داود: 4695 ، والترمذي: 2610 ، والنسائي: 4990 ، وابن ماجه: 63 ، وأحمد: 367 ، باختلاف يسير ، وابن منده في الإيمان: 2.

140 The 'Hadith which includes the six prophecies was recorded by Al-Bukhari: 7121, 1036 and was authenticated by Al-Albani as Sa'h'h: 7428 but with five prophecies, without mentioning the last one (until the wealth increases).

The Arabic text of the 'Hadith is as follows:

عن أبي هريرة ، رضي الله عنه ، قال: قال النبي ، صلى الله عليه وسلم: "لا تقوم الساعة حتى يُقبض العلم ، وتكثر الزلازل ، ويتقارب الزمان ، وتظهر الفتن ، ويكثر الهرج (وهو القتل) ، حتى يكثر فيكم المال ، فيفيض" (رواه البخاري: 7121 ، 1036 ، وصححه الألباني: 7428 ، ولكن بخمس نبوءات ، أي بدون ذكر النبوءة الأخيرة: حتى يكثر فيكم المال ، فيفيض).

141 The 'Hadith which includes the prophecy about Arabia's rivers and grasslands was recorded by Al-Bukhari: 1036, Ibn Maja: 4047, Muslim: 157, Ahmed: 8833, and Al-Albani: 50.

The Arabic text of the 'Hadith is as follows:

فعن أبي هريرة ، رضي الله عنه ، عن رسول الله ، صلى الله عليه وسلم ، أنه قال: "لا تقوم الساعة ... حتى تعود أرض العرب مروجًا وأنهارًا" (أخرجه البخاري: 1036 ، ابن ماجه: 4047 ، مسلم: 157 ، أحمد: 8833 ، الألباني: 50).

For details about Arabia's past lush paradise of rivers, grass, and woodlands, which were watered by torrential monsoon rains, see:

Parton, Ash et al. 2015. "Alluvial fan records from southeast Arabia reveal multiple windows for human dispersal." *Geology*, 43 (4): 295-298.

<https://pubs.geoscienceworld.org/gsa/geology/article-abstract/43/4/295/131827/alluvial-fan-records-from-southeast-arabia-reveal?redirectedFrom=fulltext>

See Marshall's article, in which he summarized Parton's main findings about Arabia's rivers and grasslands, 23,000 years ago:

Marshall, Michael. 2015. "Arabia was once a lush paradise of grass and woodlands." BBC (February 23).

<http://www.bbc.com/earth/story/20150223-arabia-was-once-a-lush-paradise>

See also an explanation, in Arabic, for the 'Hadith about Arabia's past rivers and vegetation, by Zaghlool El-Naggar, at:

<http://www.elnaggarzr.com/pg/483/أرض%20العرب%20مروجًا%20وأنهارًا.html>

142 The 'Hadith, which includes the prophecy about the appearance of Al-Mahdi (the guided one) was recorded by Abu Dawood: 4285, Al-'Hakim: 8670, and was authenticated by Al-Albani as Sa'hi'h: 6736.

The Arabic text of the 'Hadith is as follows:

عن أبي سعيد الخُدري ، رضي الله عنه ، قال: قال رسول الله ، صلى الله عليه وسلم: "المهدي مني ، أَجلى الجبهة ، أَقنى الأنف ، يَمَلأ الأرض قسطاً وعدلاً ، كما مُلئت جوراً وظلماً ، ويمَلِك سبع سنين" (رواه أبو داود: 4285 ، والحاكم: 8670 ، وصحَّحه الألباني في صحيح الجامع: 6736).

143 The 'Hadith, which includes the ten prophecies, which are considered among the big signs before the Hour, including the descent of the Messiah, peace be to him, was recorded by Muslim: 2901, Abu Dawood: 4311, but with a different order, and was authenticated by Al-Albani as Sa'hi'h.

The Arabic text of the 'Hadith is as follows:

عن حذيفة بن أسيد الغفاري ، رضي الله عنه ، قال: أطلع النبي ، صلى الله عليه وسلم ، علينا ونحن نتذاكر ، فقال: "ما تذاكرون؟" قالوا: نذكر الساعة. قال: "إنها لن تقوم حتى ترون قبلها عشر آيات. فذكر الدخان والدجال ، والدابة ، وطلوع الشمس من مغربها ، ونزول عيسى ابن مريم ، صلى الله عليه وسلم ، ويأجوج ومأجوج ، وثلاثة خسوف: خسف بالمشرق ، وخسف بالمغرب ، وخسف بجزيرة العرب. وآخر ذلك نار تخرج من اليمن تطرد الناس إلى محشرهم" (رواه مسلم: 2901 ، أبو داود: 4311 ، ولكن باختلاف في الترتيب ، وصححه الألباني).

144 The 'Hadith, which includes the rule of the Messiah on Earth was narrated by Al-Nawwas Bin Sam'an and recorded by Muslim: 2937. It was also narrated by Abu Umama Al-Bahili and was mentioned by Ibn Kathir: 2/411. A third narrator of the 'Hadith was Abu Sa'id Al-Khudri and recorded by Al-'Asqalani: 5/94 (may Allah reward them for their great efforts).

The three-prophecy 'Hadiths were mentioned and explained in the following three articles. The first article is written by Muhammed Bin Abdul Salam, in Arabic, titled "The Prophet's Prophecies are True (2013), which can be accessed on the following link:

<https://www.alukah.net/sharia/0/50918/>

See also "Prophecies of the Prophet, pbbuh," at:

<http://www.alsiraj.net/prophecy/html/page00.html>

See also "Prophecies of the Nobel Prophet, pbbuh," (2008), at:

<https://rasoulallah.net/ar/articles/article/3864>

See also the book, written about the subject, by Abdul Sattar Al-Shaikh, in four volumes (2,064 pages), titled, "Prophecies of the Messenger, pbbuh: Lessons and Parables," which was issued by the Qatari Ministry of Endowment and Islamic Affairs, in 1433 Hijriya, 2012.

"نبوءات الرسول ، صلى الله عليه وسلم: دروس وعبر" ، تأليف عبد الستار الشيخ (2012\1433) ، من إصدار وزارة الأوقاف والشئون الإسلامية ، في قطر.

https://www.moswrat.com/books_view_27593.html

145 Prayers were ordained on Muslims during "Prophet Muhammed's Night Journey and Ascent to Heavens, Al-Issra Wal Mi'raj," which is the topic of Chapter 23 of this book.

God's command for Muslims to perform the daily prayers is mentioned 17 times in the Holy Quran, five of which are in the singular masculine form "aqim al-salata" (pronounced: aqim assalata), in verses 11: 14, 17: 78, 20: 14, 29: 45, and 31: 17. The command is mentioned once in the plural feminine form "aqimna al-salata," in verse 33: 33, and is mentioned eleven times in the plural masculin form "aqimo al-salata" (which addresses both men and women), in verses 2: 43, 2: 83, 2: 110, 4: 77, 4: 103, 10: 87, 22: 78, 24: 56, 30: 31, 58: 13, and 73: 20.

Performing prayers is also mentioned in the Holy Quran 17 more times, as a characteristic of the believers, in verses 2: 177, 2: 277, 4: 162, 5: 9, 5: 12, 5: 55, 9: 11, 9: 18, 9: 71, 19: 31, 19: 55, 21: 73, 22: 41, 24: 37, 27: 3, 31: 4, and 98: 5.

146 God's command of wudou' is mentioned in verse 5: 6 of the Holy Quran, which also included Tayamum, in lieu of Wudou', in the cases of sickness, travel, or absence of water, as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (المائدة ، 5 : 6).

O you who believe! Before you perform the prayer, wash your faces and your hands up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janaba (i.e. had a sexual discharge), purify yourself (bathe your whole body). If you are ill or on a journey or any of you comes out of the restroom, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayamum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you, that you may be thankful (Al-Ma-ida, 5: 6).

Among some of the 'Hadiths mentioning benefits of prayers, and indirectly health benefits of wudou', is the one narrated by Companion Abu Hurayra, may Allah be pleased with him (mAbpwh), who said that he heard the Messenger of Allah, pbhuh, saying to his Companions:

"If one of you has a river in front of his home, where he takes a bath in it five times a day, would that leave any dirt on his body? They said: No, nothing would stay on his body. He said: That is the similitude of the five prayers, which erase sins (Al-Bukhari: 528, Muslim; 670).

147 The five prayers (dawn, noon, mid-afternoon, sunset, and dusk) were mentioned in several verses in the Holy Quran, particularly 11: 114, 17: 78, 2: 238, and 30: 17-18, as follows:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ (البقرة ، 2 : 238).

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُفَا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبُنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ (هود ، 11 : 114).

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا (الإسراء ، 17 : 78).

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ (الروم ، 30 : 17-18).

Maintain the (five) prayers, and (especially) the middle prayer. And stand before Allah with full attention (Al-Baqara, 2: 238).

And establish prayer at the two ends of the day and at parts of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember (Hood, 11: 114).

Establish prayer at the movement of the sun (from its meridian) until the darkness of the night; and (recite) the Quran of dawn. Indeed, the recitation of dawn is ever witnessed (Al-Issra, 17: 78).

So exalted is Allah when you reach the evening and when you reach the morning. (17) And to Him is (due all) praise throughout the heavens and the earth. And (exalted is He) at mid-afternoon and when you are at noon. (18) (Al-Room, 30: 17-18).

Ibn Katheer's Interpretation

In his interpretation of verse 2: 238, Ibn Katheer mentioned that it is agreed upon among the students of the Companions (tabi'in) that "the middle prayer" is a reference to the mid-afternoon ('Asr) prayer, as it is in the middle between two prayers before (dawn and noon) and two prayers after (sunset and dusk). He also mentioned a 'Hadith narrated by Ali Bin Abi Talib, mAbpwh, that the Messenger of Allah, peace and blessings be upon him (pbuh), said on the Day of A'hzab: "They distracted us from the middle prayer, mid-afternoon ('Asr) prayer" (Ibn 'Hazm: 235/4). Companion Ibn Mass'aud also narrated, in another version of the 'Hadith, that the Messenger of Allah, pbuh, said: "the middle prayer is the mid-afternoon ('Asr) prayer" (Muslim: 628).

In his interpretation of verse 11: 114, Ibn Katheer included interpretations of the Prophet's Companions, may Allah be pleased with them. He mentioned that "the two ends of the day" is a reference to the dawn prayer (Fajr) at one end of the day and the noon (Dthuhr) and afternoon ('Asr) prayers at the other end. Further, "parts of the night" is a reference to the sunset (Maghrib) and dusk prayers ('Isha).

Verse 17: 78 mentioned three prayers: the noon (Dthuhr), the dusk ('Isha), and dawn (Fajr) prayers.

Companion Ibn 'Abbas, mAbpwh, mentioned that verse 30: 17 referred to two prayers in the evening: sunset (Maghrib) and dusk ('Isha) as well as one prayer in the morning: dawn (Fajr). He added that verse 30: 18 referred to two prayers: the noon (Dthuhr) and afternoon ('Asr) prayers.

Moreover, the Messenger of Allah, pbuh, mentioned the five prayers in several 'Hadiths, one of which was narrated by Companion Abdullah Bin 'Omar, mAbpwh and his father, which is stated in Endnote # 5 below.

148 One of the most important conditions of the proper prayer is calmness and taking the needed time to perform its movements and recitations, without rushing any of them. We learn that from a 'Hadith narrated by Companion Abu Hurayra, mAbpwh, who said that the Messenger of Allah, pbuh, entered the masjid (mosque) one day, then a man also entered and prayed. He came to greet the Prophet, who told him "Go back and pray because you did not pray." The man performed the prayer three times but got the same answer from the Prophet. Then, the man asked the Prophet to teach him how to pray because he did not know any different way to do it. The Prophet told him: "When you stand for prayer, say "Allahu Akbar" (Allah is greater than anybody), then recite some of what you know of the Quran. Then, bow down (making rukou') calmly and taking your time. Then, lift your head standing upright. Then, prostrate (make sujoud) calmly and taking your time. Then, lift your head and sit down calmly and taking your time. Do this in all of your prayers" (Al-Bukhari: 793, Muslim: 45-397).

For more information about conditions and rules of the proper prayer, see the following articles by Shaikhs Abdul Aziz Bin Baz, Muhammed Sali'h Al-Munajjid, and Sa'id Bin Ali Bin Wahf Al-Qa'htani:

<https://www.facebook.com/FdyltAlshykhbdalzzyzAbnBazRhmhAlhTaly/posts/916902398423957/>

<https://islamqa.info/ar/answers/65847/> اركان-الصلاة-وواجباتها-وسننها

<https://www.ahlalheeth.com/vb/showthread.php?t=341250>

Al-Qa'htani's book "أركان الصلاة وواجباتها، وسننها، ومكروهاها، ومبطلاتها في ضوء الكتاب والسنة" can be downloaded at the following site:

https://d1.islamhouse.com/data/ar/ih_books/single4/ar_pillars_of_prayer.pdf

There are many articles and research papers about the physical benefits of performing prayers, such as the one by Qistas Ibrahim Al-Nu'aymi, titled "The miracle of prayer," which was published on January 27, 2013, at:

http://www.jameataleman.org/main/articles.aspx?article_no=1794

Here's another article by Majid Bin Khinjar Al-Bankani, titled "Benefits and fruits of prayer," which was published on May 15, 2017. He mentioned the prayer conditions and rules and listed 52 benefits and fruits of performing prayers properly. It can be accessed at:

<https://saaid.net/Doat/majed-eslam/24.htm>

149 Text of the 'Hadith about the five prayer times:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " وَقْتُ الظُّهْرِ إِذَا زَالَتْ الشَّمْسُ ، وَكَانَ ظِلُّ الرَّجُلِ كَطَوْلِهِ ، مَا لَمْ يَحْضُرِ الْعَصْرُ . وَقْتُ الْعَصْرِ ، مَا لَمْ تَصْفَرَّ الشَّمْسُ ، وَقْتُ صَلَاةِ الْمَغْرِبِ ، مَا لَمْ يَغِبِ الشَّفَقُ ، وَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الْأَوْسَطِ ، وَقْتُ صَلَاةِ الصُّبْحِ ، مِنْ طُلُوعِ الْفَجْرِ ، مَا لَمْ تَطْلُعِ الشَّمْسُ . فَإِذَا طَلَعَتِ الشَّمْسُ ، فَأَمْسِكْ عَنِ الصَّلَاةِ ، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ " (مسلم: 612 ، أبو داود: 396 ، النسائي: 522 ، وأحمد: 6966 واللفظ له).

Abdullah Bin 'Amr, mAbpwh, said that the Messenger of Allah, pbuh, said:

The time for Dhuhr (noon) prayer is when the sun moves from the middle of the sky, when a man's shade is equal to his height, and continues until 'Asr (mid-afternoon). Then, 'Asr (mid-afternoon) prayer time extends until the sun becomes yellow. The Maghrib (sunset) prayer extends until the twilight disappears. The 'Isha (dusk, night) prayer time extends until mid-night. The morning (Fajr) prayer extends from dawn (Fajr) until before the sunrise. Do not pray when the sun is rising (Muslim: 612, Abu Dawood: 396, Al-Nissai: 522, and Ahmed: 6966).

Note: The apostrophe used in 'Asr and the underline used in Dhuhr and Maghrib indicate the presence of Arabic sounds, which does not exist in English. See the **Appendix** for more information about the transliteration of Arabic sounds.

150 The following table, Table 3, includes a comparison between Fajr (dawn) and Isha (dusk, night) prayer times, according to the two calendars of Um Al-Qura and the Islamic Society of North America (ISNA),

marking the first day of the first five months of 2019. The information about the two calendars is from the same site: <https://www.muslimpro.com/Prayer-times-Atlanta-GA-GA-United-States-4180439>

Table 3

A comparison between Fajr (dawn) and Isha (dusk, night) prayer times, according to the two calendars of Um Al-Qura and the Islamic Society of North America (ISNA)

Prayers	First Day of 2019 Months	ISNA	Um Al-Qura	Difference in Minutes
Fajr (Dawn)	1/1/2019	6:28	6:11	17
	2/1/2019	6:23	6:06	17
	3/1/2019	5:58	5:41	17
	4/1/2019	6:16	5:58	18
	5/1/2019	5:34	5:14	20
***	***	***	***	***
'Isha (Night)	1/1/2019	18:54	19:13	19
	2/1/2019	19:19	19:41	22
	3/1/2019	19:42	20:07	25
	4/1/2019	21:07	21:31	24
	5/1/2019	21:35	21:54	19

151 The start of dawn (fajr) is defined by our ability to distinguish between white and black threads, as stated in Verse 2: 187:

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ (البقرة 2: 187).

And eat and drink until the white thread becomes distinct to you from the black thread, of the dawn (Al-Baqara, 2: 187).

The Messenger of Allah, pbuh, pointed that we need to distinguish between the false dawn and the true dawn, in several 'Hadiths, two of which are as follows:

عن ابن عباس رضي الله عنهما قال: قال رسول الله ﷺ: "الْفَجْرُ فَجْرَانِ: فَأَمَّا الْأَوَّلُ فَإِنَّهُ لَا يُحَرِّمُ الطَّعَامَ وَلَا يُجِلُّ الصَّلَاةَ، وَأَمَّا الثَّانِي فَإِنَّهُ يُحَرِّمُ الطَّعَامَ وَيُجِلُّ الصَّلَاةَ" (ابن خزيمة: 1927 باختلاف يسير، الحاكم: 687 مختصراً، والبيهقي: 8260 ، 4\216 ، واللفظ له).

Ibn Abbas, mAbpwt both, said that the Messenger of Allah, pbuh, said: "There are two dawns: The first does not allow (dawn) prayer but does not prohibit food (eating the pre-dawn meal in Ramadhan: su'hour). However, the second prohibits food (ends the pre-dawn meal) but allows (the dawn) prayer (Ibn Khuzaymah: 1927, Al-'Hakim: 687, Al-Bayhaqi: 8260, 216/4).

وعن جابر بن عبدالله ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "الفجرُ فجران. فأماً الفجرُ الذي يكونُ كذنبِ السَّرْحانِ فلا يُجِلُّ الصلاةَ ، ولا يُحرِّمُ الطعامَ. وأما الفجرُ الذي يذهبُ مُسْتَطِيلاً في الأفقِ ، فإنه يُجِلُّ الصلاةَ ، ويُحرِّمُ الطعامَ" (الحاكم: 688 ، البيهقي: 1837 ، وصححه الألباني: 4278).

Jabir Bin Abdullah, mAbpwt, said that the Messenger of Allah, pbuh, said: "There are two dawns. One (with light which) looks like a wolf tail (vertical and rectangular in shape), which does not allow the (dawn) prayer but does not prohibit food (eating the pre-dawn meal: su'hour). The other (dawn light), which is rectangular on the horizon, allows prayer and prohibits (Al-'Hakim: 688, Al-Bayhaqi: 1837, and authenticated by Al-Albani as Sa'hi'h: 4278).

وهكذا ، فالفرقُ بين الفجرِ الصادقِ والكاذبِ من ثلاثةِ وجوهٍ: الأولُ ، أن الكاذبَ يكونُ مُسْتَطِيلاً في السماءِ طوياً ، والصادقُ يكونُ عَرَضاً. الثاني ، أن الصادقَ لا ظلمةٌ بعده ، والكاذبَ يكونُ بعده ظلمةٌ. الثالثُ ، أن الصادقَ يكونُ مُتَّصِلاً بالأفقِ ، والكاذبَ يكونُ بينه وبين الأفقِ ظلمةٌ (شبكة دُرر).

There are three main differences between the **true dawn** and the **false dawn**. First, while the false dawn is vertically rectangular in the sky, the true dawn is horizontally rectangular in shape. Second, while the false dawn (light) is followed by darkness, the light of the true dawn increases, without darkness. Third, while the false dawn (light) has darkness above it, the true dawn light reaches the sky, connecting with the horizon (dorar.net).

Source: <https://dorar.net/hadith/sharh/92342>

See, for example, an explanation of the 'Hadith, to determine the prayer times, including the difference between the two types of dawn, at the following link:

<https://islamqa.info/ar/answers/9940> /مواقيت-الصلوات-الخميس

Ibn 'Uthaymin's explanation of prayer times can be found at the following link:

<https://ar.islamway.net/fatwa/12787> /رسالةفي-مواقيت-الصلاة

Ibn 'Uthaymin's criticism of the Um Al-Qura calendar, particularly how it precedes the astronomical calculations by five minutes, in the case of Makkah city, can be found at the following link:

<https://ar.islamway.net/fatwa/12786> /فصلفي-أوقات-الصلوات-المفروضة

152 The Holy Quran did not specify the number of prayer units (Rak'as), which was left to the Messenger of Allah, pbuh, to tell Muslims about. In a 'Hadith narrated by Malim Bin Al-'Huwaith, mAbpwh, he said, "Pray as you saw me praying" (Al-Bukhari: 631, Muslim: 674, Ibn Al-Mulaqqin: 600/4, and authenticated as Sa'hi'h by Al-Albani: 893).

He also mentioned that the morning (dawn) prayer is two units (Rak'as). This was in a 'Hadith narrated by Qays Bin 'Amr Bin Sahl Al-Ansari, mAbpwh, who said that the Messenger of Allah, pbuh, saw a man

praying after the required morning prayer. He said: "The morning prayer is two Rak'as." The man said: "I did not pray the (recommended) two Rak'as before. So, I'm praying them now." The Messenger of Allah, pbuh, did not say anything (Abu Dawood: 1267, and authenticated as Sa'hi'h by Al-Albani).

Concerning the required Rak'as of the noon and mid-afternoon prayers, we learn about them from a 'Hadith narrated by Abu Sa'id Al-Khudri, mAbpwh. He said that the Messenger of Allah, pbuh, used to recite about thirty verses in each of the first two Rak'as of the Dhuhr (noon) prayer, and half of that in the other two Rak'as. Concerning the mid-afternoon ('Asr) prayer, he used to recite about fifteen verses in each of the first two Rak'as, and half of that in the other two Rak'as (Muslim: 452, authenticated as Sa'hi'h by Al-'Ayni: 21/4).

The mother of the believers, 'Aisha, mAbpwh, mentioned that there are three Rak'as in the sunset (Maghrib) prayer and four in the night ('Isha) prayer. This was in her 'Hadith, in which she said that, at the beginning, the Messenger of Allah, pbuh, was decreed to pray two Rak'as in all prayers, except the sunset (Maghrib), which was three Rak'as. Then, Allah, praise to him, decreed (to His Messenger) that the noon, mid-afternoon, and night prayers to be four Rak'as each. In the case of travel, the four Rak'as can be decreased to two (Ahmed: 25806, 26338, Al-Bukhari: 350, Muslim: 685, Al-Nissai-i: 453, Al-Albani: 6/765).

For more 'Hadiths, which mention the number of units (rak'as) in each prayer, see following article published on the site of "Multaq Ahl Al-'Hadith":

<https://www.aahlalheeth.com/vb/showthread.php?t=122679>

In his book (Al-Awsat fis Sunan wal Ijma'), Ibn Al-Monthir mentioned that there is a consensus among Muslim scholars that the required noon, mid-afternoon, and night prayers are four Rak'as each. The sunset prayer is three Rak'as and the dawn (morning) prayer is two Rak'as.

In his book (Badai' Isana'i), Al-Kasani mentioned that there are 17 required Raka's, in the five prayers. These are two, four, four, three, and four, respectively. We knew that from the Prophet's actions and words, as he said: "Pray as you saw me praying" (Al-Bukhari: 6008). Because God's Book does not include details about the number of Rak'as, we learned that from the Prophet, pbuh, who clarified that to us in words and actions, as he did about charity amounts and pilgrimage actions.

<https://fatwa.islamweb.net/fatwa/index.php?page=showfatwa&Option=Fatwald&Id=128245>

153 There are ten basic, recommended Rak'as. In addition, there are six Rak'as, which precede the mid-afternoon, sunset, and night prayers. Finally, an odd number of Rak'as is recommended, as a close of prayer, before going to bed, one at least. Thus, there is a minimum of 17 recommended Rak'as, as mentioned in the following four 'Hadiths:

Abdullah, the son of 'Omar, mAbpw them, said that he learned from the Prophet, pbuh, to perform ten Rak'as: Two before the required noon (Dhur) prayer and two after it, two Rak'as after the sunset (Maghrib) prayer at his home, two Rak'as after the night ('Isha) prayer at his home, and two Rak'as before the morning prayer (Al-Bukhari: 1180, Muslim: 729).

عن ابن عمر، رضي الله عنهما ، أنه قال: "حَفِظْتُ مِنَ النَّبِيِّ ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، عَشْرَ رَكَعَاتٍ: رَكَعَتَيْنِ قَبْلَ الظُّهْرِ ، وَرَكَعَتَيْنِ بَعْدَهَا ، وَرَكَعَتَيْنِ بَعْدَ الْمَغْرَبِ فِي بَيْتِهِ ، وَرَكَعَتَيْنِ بَعْدَ الْعِشَاءِ فِي بَيْتِهِ ، وَرَكَعَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ" (البخاري: 1180 ، ومسلم: 729).

Abdullah Bin Mughfil, mAbpwh, said that the Prophet, pbuh, said: "Between every two calls for prayer (Adhan and Iqama), there is a (recommended) prayer. He repeated that twice. Then, he said in the third time: "to whoever wants" (Al-Bukhari: 601/627, Muslim: 838).

ومن المستحب أداء ركعتين قبل كل صلاة مفروضة ، كما جاء في حديث عن عبد الله بن مغفل ، رضي الله عنه ، أنه قال ، قال النبي ، صلى الله عليه وسلم: "بَيْنَ كُلِّ أَدَاتَيْنِ صَلَاةٌ ، بَيْنَ كُلِّ أَدَاتَيْنِ صَلَاةٌ" ، ثُمَّ قَالَ فِي الثَّالِثَةِ: "لِمَنْ شَاءَ" (البخاري: 601 \ 627 ، ومسلم: 838).

Abu Basra Al-Ghifari, mAbpwh, said that the Prophet, pbuh, said: "Allah has added the odd (witr) prayer for you, which can be performed from after the night ('Isha) prayer until before the dawn (Fajr) prayer (Ahmed: 6/7, Tabarani: 1/100/1, authenticated as correct by Al-Albani: 108).

عن أبي بصرة الغفاري ، رضي الله عنه ، أنه قال ، قال النبي ، صلى الله عليه وسلم: "إِنَّ اللَّهَ زَادَكُمْ صَلَاةً ، وَهِيَ الْوِتْرُ ، فَصَلُّوْهَا بَيْنَ صَلَاةِ الْعِشَاءِ إِلَى صَلَاةِ الْفَجْرِ (رواه الإمام أحمد: 6 / 7 ، والطبراني في " المعجم الكبير: 1 / 100 ، وصححه الألباني: 108).

Abu Ayyoub Al-Ansari, mAbpwh, said that the Prophet, pbuh, said: "The Witr (odd) prayer is mandatory on every Muslim. Whoever likes to perform it as five Rak'as, let him do it. Whoever likes to perform it as three Rak'as, let him do it. Whoever likes to perform it as one Rak'a, let him do it (Abu Dawood: 1422, Al-Nissa-i: 1712, Ibn Maja: 1190).

وعن أبي أيوب الأنصاري ، رضي الله عنه ، أنه قال: قال النبي ، صلى الله عليه وسلم: "الوتر حق واجب على كل مسلم ، فمن أحب أن يوتر بخمس فليفعل ، ومن أحب أن يوتر بثلاث فليفعل ، ومن أحب أن يوتر بواحدة فليفعل (أبو داود: 1422 ، النسائي: 1712 ، ابن ماجه: 1190).

154 The wudu' command is mentioned in verse 5: 6 of the Holy Quran, which was mentioned in the second Endnote above. The Companion 'Ammar Bin Yassir, mAbpw them, narrated that the Messenger of Allah, pbuh, explained how to make Tayamum, saying: "It's enough for you to do this with your hands." Then, he hit the floor with his hands once. Then, he touched the right hand with the left. Then, he touched the back of each hand with the other hand, and he touched his face with his hands (Al-Bukhari: 343, Muslim: 587). In Al-Bukhari's version: He hit the floor with his palms, and he blue (the dust) from them. Then, he touched his face and the back of his hands.

وقد بين لنا رسول الله ، صلى الله عليه وسلم ، كيفية التيمم ، في الحديث الذي رواه عمار بن ياسر ، رضي الله عنهما ، والذي قال له فيه: "إنما يكفيك أن تقول بيديك هكذا." ثم ضرب بيديه الأرض ضربة واحدة ، ثم مسح الشمال على اليمين ، وظاهر كفيه ووجهه (البخاري: 343 ، ومسلم: 587). وفي رواية للبخاري: "وضرب بكفيه الأرض ، ونفخ فيهما ، ثم مسح بهما وجهه وكفيه."

155 The 'Hadith narrated by Companion Malik Bin Al-Huwairith, mAbpwh, was recorded by Al-Bukhari: 602 and Muslim: 674.

The 'Hadith narrated by Companion Abdullah Bin Zayd Bin Abd Rabbuh about the Prophet's approval of the Adhan and the Iqama was recorded by Ahmed: 15881, Abu Dawood: 499, and authenticated as correct by Al-Albani: 469.

156 There are two different versions for the Iqama, both approved by the Prophet, pbuh. The first version is composed of eleven sentences, which is used in this Chapter. It is the one mentioned in the 'Hadith narrated by Companion Abdullah Bin Zayd Bin Abd Rabbuh.

The second version of the Iqama is composed of seventeen sentences, by repeating the same sentences of the first version, several times, as mentioned in another 'Hadith by Companion Abu Ma'hthoura, mAbpwh.

The first sentence is repeated four times, instead of two. Then, all other sentences are repeated twice, instead of once, except the last sentence, which is called once. This 'Hadith was recorded by Al-Tirmidhi: 192, Abu Dawood: 502, Al-Nissa-i: 632, Ibn Maja: 709, and authenticated by Al-Albani: 474.

157 For more information about the intention and Takbeer in prayer, as well as the Shafi'ie opinion, as expressed by Al-Nawawi, see the following article:

<https://islamqa.info/ar/answers/204511> /المأموم-يسر-بتكبيرات-الانتقال-ولا-يجهر-بها

Abdullah, the son of 'Omar, mAbpw them, said: "When the Messenger of Allah, pbuh, used to stand for prayer, I saw him lifting his hands up to his shoulders. He also did that when he would make takbeer before bowing (ruku'), and when he would lift his head after bowing (ruku'). Then, he would say: "sami' allahu liman hamida" (Allah hears those who praise Him). However, he did not do that in prostration (sujood)" (Al-Bukhari: 736, Muslim: 390).

عن عَبْدِ اللَّهِ بْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّهُ قَالَ: "رَأَيْتُ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا قَامَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى يَكُونََا حَذْوَ مَنْكِبَيْهِ، وَكَانَ يَفْعَلُ ذَلِكَ حِينَ يُكَبِّرُ لِلرُّكُوعِ، وَيَفْعَلُ ذَلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَيَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، وَلَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ" (البخاري: 736، ومسلم: 390).

<https://islamqa.info/ar/answers/298825> /صفة-رفع-اليدين-في-الصلاة-وماذا-على-المصلي-لو-اخطأ-فيها

158 Saying the "Isti'adha" is in response to God's command in verse 19: 98, which states:

"فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ" (النحل، 16: 98).

When you recite the Quran, seek refuge in Allah from the stoned Shaytan (Satan) (Al-Na'hl, 16: 98).

Shaikh Abdul Aziz Bin Baz said that when a worshipper is praying individually or following an imam, he/she needs to say the "Isti'adha" and the "Basmalla" silently, before the recitation of Al-Fati'ha. However, the imam has the option of saying them loudly, as education to the people following him, as this was the practice of the Prophet's Companions, including Abu Hurayra, may Allah be pleased with all of them. The Bin Baz opinion can be accessed at:

<https://binbaz.org.sa/fatwas/8510> /احكام-الاستعاذه-وبالسملة-في-الصلاة

Before the recitation of Al-Fati'ha, a worshipper needs to place his right hand over the left hand, above the belly button, and below the chest, according to the Shafi-i school of thought. Followers of the 'Hanafi and 'Hanbali schools of thought, also, place their right hands over the left hands, but below the belly button. However, followers of Imam Malik keep their hands to their sides. In of these cases, the objective is to show politeness when addressing Allah, praise to Him, as mentioned by Imam Nawawi, in his explanation of Muslim, which posted on Islam web, at the following two links:

<https://fatwa.islamweb.net/ar/fatwa/74043/> and <https://www.islamweb.net/ar/fatwa/4749/>

159 Companion Abu Hurayra. mAbpwh, said: "I have never followed (an imam) who is closest to the Messenger of Allah, pbun, in performing prayer, than so and so (the name of that person was not mentioned). He would lengthen the first two Rak'as of the noon (Dhuhr) prayer and shorten the other two Rak'as. He would also shorten the mid-afternoon ('Asr) prayer. He would recite short chapters (Suras) in the sunset (Maghrib) prayer, middle-long chapters in the night ('Isha) prayer, and long chapters in the dawn (Fajr) prayer (Al-Albani: 814, Al-Nissa-i: 982, Ahmed: 10882).

These three categories of chapters (suras) form the last section of the Holy Quran, which is referred to in the above 'Hadith as "Al-Mufasssal." It is composed of most of the last four parts of the Holy Quran, starting from Surat Qaf (Chapter 50). There is an agreement that short chapters (suras) start from Al-Dhu'a (93) to Al-Nas (114). Followers of Imam Shafi-i and Imam Malik agree that Al-'Hujurat (49) is the first of the long chapters but they disagreed about the last. While Shafi-is consider Al-Naba' (78) as the last of the long chapters, Malikis consider Al-Nazi'at (79) as the last long chapter. Followers of Imam Ahmed Bin 'Hanbal consider Qaf (50), as the first of the long chapters (suras) and consider Al-Naba' (78) as the last in this category. The middle-long chapters are the ones left in between the long and the short chapters. For more information about Fiqh (explanation) according to the four schools of thought, see the article published at the following link:

<http://shamela.ws/browse.php/book-9849/page-231>

See also the following article concerning an explanation to the meaning of "Al-Mufasssal" (dividing the last section of the Holy Quran into long, middle-long, and short chapters) at:

<https://islamqa.info/ar/answers/143301/> تحديد-المفصل-من-القران-وطواله-وقصاره

160 Companion 'Uqba Bin 'Amir, mAbpwh said that when verse 56: 74 was revealed, the Messenger of Allah, pbuh, told us: "Use it in your bowing down (rukou')." Then, when verse 87: 1 was revealed, the Messenger of Allah, pbuh, told us: "Use it in your prostration (sujoud)" (Abu Dawood: 3/608, Ahmed: 17414, Ibn Maja: 887).

فسبح باسم ربك العظيم (الواقعة ، 56 :74).

سبح اسم ربك الأعلى (الأعلى ، 87 :1).

So exalt the name of your Lord, the Great (Al-Waqi'a, 56: 74).

Exalt the name of your Lord, the Highest (Al-A'ala, 87: 1).

عن عقبة بن عامر ، رضي الله عنه ، أنه قال: لما نزلت "فسبح باسم ربك العظيم" ، قال لنا رسول الله ، صلى الله عليه وسلم: "اجعلوها في ركوعكم." فلما نزلت "سبح اسم ربك الأعلى" ، قال: "اجعلوها في سجودكم" (أبو داود: 608\3 ، 869 ، أحمد: 17414 ، ابن ماجه: 887).

Companion 'Hudhayfa Bin Al-Yaman, mAbpwh said that the Prophet, pbuh, used to say in his bowing down (rukou'): sub'hana rabiya 'adheem (Exalted is my Lord, the Great), three times. In his prostration (sujoud), he used to say: sub'hana rabiya a'ala (Exalted is my Lord, the Highest), three times (Al-Albani: 668, Abu Dawood:874 but without mentioning the number).

وعن حذيفة بن اليمان ، رضي الله عنه ، أن النبي ، صلى الله عليه وسلم ، كان يقول في ركوعه: "سبحان ربي العظيم ثلاثا ، وفي سجوده: سبحان ربي الأعلى ثلاثا" (الألباني: 668 ، أبو داود: 874 ولكن دون ذكر الرقم).

The Mother of believers, 'Aisha, mAbpwh, said that the Messenger of Allah, pbuh, used to say in his bowing down (rukou'): "suboo'h, quddoos, rabil mala-ikati warrou'h" (Exalted, Holy, is the Lord of the Angels and the Spirit) (Muslim: 487, Abu Dawood: 872, Al-Nissa-i: 1134, Ahmed: 26293, and authenticated as Sa'hi'h by Al-Albani).

عن أم المؤمنين عائشة ، رضي الله عنها ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: "سُبُّوحٌ قُدُّوسٌ ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ" (مسلم: 487 ، أبو داود: 872 ، النسائي: 1134 ، أحمد: 26293 ، وصححه الألباني).

The Mother of believers, 'Aisha, mAbpwh, also said that the Messenger of Allah, pbuh, used to make takbeer and say in his prostration (sujoud): "sub'hanak allahuma rabana wa bi'hamdika, allahuma ighfir lee" (Exalted You are, O Allah, our Lord, and praise to You, O Allah, forgive me) (Al-Bukhari: 794, Muslim: 484).

وعن ، أم المؤمنين عائشة ، رضي الله عنها ، أنها قالت أيضاً: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي" (البخاري: 794 ، مسلم: 484).

161 Lifting the head after Rukou' and standing upright calmly came in a 'Hadith narrated by Companion Abu Hurayra, mAbpwh, and was recorded by Al-Bukhari (757). The two sentences of praise to Allah, which are said in this ninth stage of prayer, were also mentioned in a 'Hadith narrated by Companion Abu Hurayra, mAbpwh, and was recorded by Al-Bukhari (789) and Muslim (392).

Companion Anas, mAbpwh, narrated the 'Hadith which mentions that which an imam says: "Sami'a Allahu liman 'hamidah" (Allah listens to whoever praises Him) and what worshippers say in response: "rabana walakal 'hamd" (Our Lord, to You is praise). This 'Hadith was recorded Al-Bukhari (733) and Muslim (411).

162 Companion Ibn (son of) 'Abbas, mAbpw them, narrated the 'Hadith which mentions how the complete prostration (sujoud) is achieved. He said that the Prophet, pbuh, said: "I was commanded to make prostration on seven bones: on the forehead, (then he pointed with his hand to his) nose, palms, knees, toe tips (Al-Bukhari: 776 and 812, Muslim: 490).

See Footnote 16 above for the texts of the 'Hadiths, which specify that which is said in Ruku' (bowing down) and Sujoud (prostration).

163 Al-Tashahud (pronounced atta shahud) is composed of words mentioned by the Prophet, pbuh, which we have received through 'Hadiths narrated by his Companions, such as 'Omar, Ibn 'Abbas, and Ibn Mass'aud, mAbpw them. As a result, there are slight differences between one narration and another but all of them are correct.

For example, in Ibn Mass'aud's version of the 'Hadith, the name of Allah is mentioned at the beginning of the first sentence: "التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ الطَّيِّبَاتُ" (Greetings to Allah, and good prayers). However, Ibn Abbas mentioned it at the end: "التَّحِيَّاتُ الْمُبَارَكَاتُ ، وَالصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ" (Blessed greetings and good prayers to Allah). Finally, in 'Omar's version, the name of Allah is mentioned four times and the adjective "blessed" is replaced with "pure": "التَّحِيَّاتُ لِلَّهِ ، الرَّأَكِيَّاتُ لِلَّهِ ، الطَّيِّبَاتُ لِلَّهِ ، الصَّلَوَاتُ بِرَّهِ" (Greetings to Allah, pure (characteristics) to Allah, good (characteristics) to Allah, and good prayers to Allah). All these versions of the 'Hadith were correctly authenticated and recorded in Muslim (402 and 405) and Al-Bukhari (3370 and 6265), as mentioned in the following articles by Al-Munajjid and Ibn Baz:

<https://islamqa.info/ar/answers/98031/صنيع-التشهد-والصلاة-على-النبي-صلى-الله-عليه-وسلم>

<https://binbaz.org.sa/fatwas/12789/من-صنيع-التشهد>

164 Tasbe'e'h after every prayer is a sunna (recommended, not mandatory), whether it is done in 33 times each, more than that or less, dependent on a person's circumstances. Here is the text of the mentioned 'Hadith:

عن أبي هريرة ، رضي الله عنه ، أن النبي ، عليه الصلاة والسلام ، قال: "من سبح الله دبر كل صلاة ثلاثاً وثلاثين ، وحمد الله ثلاثاً وثلاثين ، وكبر الله ثلاثاً وثلاثين ، فتلك تسع وتسعون. وقال تمام المائة: "لا إله إلا الله ، وحده لا شريك له ، له الملك وله الحمد ، وهو على كل شيء قدير" ، غفرت خطاياها ، ولو كانت مثل زبد البحر" (البخاري: 820 و مسلم: 597).

Companion Abu Hurayra, mAbpwh, said that the Prophet, pbuh, said: "Whoever exalts Allah after every prayer thirty-three (times), praises Allah thirty-three (times), and makes takbeer thirty-three (times), then these total ninety-nine. The completion of one hundred is saying "There is no other god than (but) Allah, One Who has no partners, to Him is dominion and praise, and He is capable of (doing) everything." Whoever says these (words of praise to Allah), his sins will be forgiven even if they are as much as the sea foam" (Al-Bukhari: 820, Muslim: 597).

For more information about various versions of the 'Hadith, see Al-Munajjid's article at:

<https://islamqa.info/ar/answers/228520/الصغ-التسييح-والتحميد-والتكبير-والتهليل-دبر-الصلوات-المكتوبات>

165 The Holy Quran and the 'Hadith tell us that the Arabic word "zakat" means "purification" of the human self of stinginess (59: 9), of hoarding (3: 180), and of contamination (9: 103):

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا (التوبة ، 9 : 103).

وَمَنْ يُوقِ شَحْنَهُ فَوَلَّكَ اللَّهُ مَالَهُمْ خَيْرًا لَمْ يُؤْتُوا شَيْئًا وَهُمْ يُغْفَرُونَ (الحشر ، 59 : 9).

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ لَبِلَ هُوَ شَرٌّ لَّهُمْ (آل عمران ، 3 : 180).

وروى أنس بن مالك ، رضي الله عنه ، أن رسول الله ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، قال لرجل من بني تميم: "تخرجُ الزَّكَاةَ من مَالِكَ ، فَأَبْهَأَ طَهْرَةً تُطَهِّرُكَ" (أخرجه أحمد: 12,417 ، والطبراني: 8,802).

Take from their wealth a charity (zakat), which **purifies** them and by which they are elevated (Al-Tawba, 9: 103).

And whoever is protected from the **stinginess** of his self (part of the soul) - it is those who will be the successful (Al-Hashr, 59: 9).

And let not those, who **withhold** what Allah has given them of His bounty, ever think that it is better for them. Rather, it is worse for them (Al-Imran, 3: 180).

Anas Bin Malik, mAbpwh, said that the Messenger of Allah, pbuh, said to a man from Tameem: "Give charity (zakat) away from your wealth, it's pure which purifies you" (Ahmed: 12,417, Al-Tabarani: 8,802).

166 The verse statistics mentioned in this Chapter and throughout the book are drawn from two Arabic indexes of the Holy Quran. The first is the search function of an online source, www.tanzil.info. The second is a paper index, titled, "The Holy Quran Index," by Muhammed Fuad Abdul Baqi. Cairo: Dar Al-Fikr. 1406 (1986). The Arabic Title of the index is: "Al-Mu'ajam Al-Mufahras Li Alfadh Al-Quran Al-Kareem."

The word "Zakat," which means "purification" or "giving charity," was mentioned as a noun in the Holy Quran 32 times. In 26 times, it was mentioned following the mention of establishing prayer, as the second and third duties (ways of worship) and characteristics of Muslims, as stated in the following verses:

2: 43, 2: 83, 2: 110, 2: 177, 2: 277, 4: 77, 4: 162, 5: 12, 5: 55, 9: 5, 9: 11, 9: 18, 9: 71, 19: 31, 19: 55, 21: 73, 22: 41, 22: 78, 24: 37, 24: 56, 27: 3, 31: 4, 33: 33, 58: 13, 73: 20, and 98: 5.

The word "Zakat" was also mentioned as a noun, mean "charity" and "purification of the human self" but without being mentioned together with prayer, in verses 7: 156, 23: 4, 30: 39, and 41: 7.

Further, the word "Zakat" was mentioned as a noun, in verse 18: 81, and in verse 19: 13, as adjective of Prophet Ya'hya (John), peace be to him.

Verse 35: 18 contained mentioning prayer as well as two forms of the verb "zakka, which are tazakka and yatazakka.

Other derivatives of the verb "zakka" were mentioned 20 times in the Holy Quran but without being linked with the duty of establishing prayer, as stated in the following verses:

2: 129, 2: 151, 2: 174, 3: 77, 3: 164, 4: 49 (twice), 9: 103, 20: 76, 24: 4, 24: 21, 35: 18 (twice), 53: 32, 62: 2, 79: 18, 80: 3, 80: 7, 87: 14, 91: 9, and 92: 18.

Finally, adjectives derived from the verb "zakka" were mentioned 6 times in the Holy Quran, as stated in verses 2: 232, 18: 19, 18: 74, 19: 19, 24: 28, and 24: 30.

¹⁶⁷ The English translation of the meanings of the verses of the Holy Quran in this book, including this chapter, is based on the "Sahih International" and other translations of the Holy Quran, which are published at www.tanzil.net. However, this author is solely responsible for the changes he made to the translations, the transliteration of the Arabic letter sounds, the use of parentheses to a clarify the meaning of the Arabic text, and the use of the English comma instead of the Arabic conjunctive word "and" when there's a sequence of related words or phrases.

The Arabic conjunctive letter (و) is translated by this author as a comma (,) instead of translating it as "and" because both the comma and the Arabic letter و have the same meaning and perform the same function. Thus, in some cases, this translation conforms to the English language norm of using commas to separate related words or phrases, with using "and" before the last word or phrase in a sequence.

Here is an illustration about the difference in the translation, as applied to verse 2: 83, which has **seven Arabic** conjunctive و letters, separating related words or phrases, in a sequence:

وَأَذِّبْنَا مَيْتَاتِ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَيَالِ الْوَالِدِينَ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ (البقرة ، 2: 83).

The following is a translation of Verse 2:83, using an emphasized **English comma** (,), as a translation for the Arabic conjunctive letter (و) :

And (O Muhammed, mention to people the time) when We took the covenant from the Children of Israel (enjoining upon them to): "Do not worship except Allah, do good to parents, relatives, orphans, the needy, speak to people (with) good (words), establish prayer, and give zakat." Then, you (Children of Israel) turned away, except a few of you, and you were refusing (Al-Baqara, 2: 83).

The following is a translation of the same Verse, 2:83, using the **English conjunctive word "and"** as a translation for the Arabic conjunctive letter و :

And (O Muhammed, mention to people the time) when We took the covenant from the Children of Israel (enjoining upon them to): "Do not worship except Allah **and** do good to parents **and** relatives **and** orphans **and** the needy **and** speak to people (with) good (words) **and** establish prayer **and** give zakat." Then, you (Children of Israel) turned away, except a few of you, and you were refusing (Al-Baqara, 2: 83).

168 The word "sadaqa," which means "charity" was mentioned as a singular noun 5 times, in the Holy Quran, in the following verses: 2: 196, 2: 263, 4: 114, 9: 103, and 58: 12.

It was also mentioned as a plural noun (sadaqat) 9 times, in verses 2: 264, 2: 271, 2: 276, 4: 4, 9: 58, 9: 60, 9: 79, 9: 104, and 58: 13.

Moreover, it was mentioned as an adjective in 3 verses, which are 12: 88, 33: 35, and 57: 18.

Finally, it was mentioned as a verb in 3 verses, which are 2: 280 (taṣaddaḡoo), 5: 45, and 12: 88 (taṣaddaḡa).

169 The 'Hadith about charity (zakat) as wealth that returns to the poor was recorded by Al-Bukhari: 1395, Muslim: 19, Abu Dwood: 1584, Al-Tirmidhi: 625, Ibn Maja: 1454, and was authenticated as Sa'hi'h by Al-Albani.

170 The 'Hadith about believers in their love, mercy, and sympathy towards one-another was recorded by Al-Bukhari: 6011, Muslim: 2586, Ahmed: 18,380, and was authenticated as Sa'hi'h by Al-Albani.

171 See Al-Ghufayli (2008: 160) concerning the estimation of the twenty dinars as the equivalent of 85 grams of gold and the five awaqs as the equivalent of 559 grams of silver.

الغفيلي ، عبد الله منصور . 2008 . "نوازل الزكاة: دراسة فقهية تأصيلية لمستجدات الزكاة." رسالة لنيل شهادة الدكتوراه في الفقه من كلية الشريعة ، بجامعة الإمام محمد بن سعود بالرياض. طبعتها دار الإيمان للطباعة والنشر ، عام 1429 هـ \ 2008 م.

Al-Ghufayli, Abdullah Mansoor. 2008. "Nawazil Al-Zakat: Dirasa Fiqhiya Tasiliya limustajdat Al-Zakat" (Contemporary Issues of Zakat: An Analytical Study). A Ph.D. Dissertation (in Arabic), accepted by Shari'a College, Imam Muhammed Bin Saud University, Riyadh, Saudi Arabia, in 1428 / 2007. Published by Iman Press and Publication, in 1429 / 2008

https://ia802305.us.archive.org/16/items/waq94992/94992_text.pdf

172 The 'Hadith narrated by Ibn 'Omar and 'Aisha, mAbpwt both, about the minimum amount of charity (zakat) in gold and calculating it, was recorded Ibn Maja: 1460, Ibn Katheer: 1/256, and was authenticated as Sa'hi'h by Al-Albani.

173 The 'Hadith narrated by Ali, mAbpwh, about charity (zakat) in gold and silver, was recorded by Abu Dawook: 1572 and was authenticated as Sa'hi'h by Al-Albani.

174 The 'Hadith narrated by Abu Sa'id Al-Khudri, mAbpwh, about the minimum quantity of dates required for charity (zakat) to be given was recorded by Al-Bukhari: 1459, Muslim: 980 (with difference in ordering of sentences), and was authenticated as Sa'hi'h by Al-Albani.

175 The 'Hadith narrated by Abdullah Bin (Son of) 'Omar, mAbpwh, about the percentage of charity (zakat) to be given from agricultural products, which depends on natural sources of water, was recorded by Al-Bukhari: 1483, Al-Tirmidhi: 640, 232/3, and was authenticated as Sa'hi'h by Al-Albani.

176 For more information about the two main viewpoints of Islamic scholars about the topic of the profit-producing property, see Al-Ghufayli (2008: 125-135). For more details, see Al-Ghufayli (2008: 137, 154-160, 170, 182-184, and 228), and for stocks of the industrial companies, see Al-Ghufayli (2008: 175-177).

177 See Al-Ghufayli (2008: 98-103, 107), for a detailed discussion about the calculation of the minimum value of agricultural products (610.5 kilograms), on which charity (zakat) is due.

178 If animals are used for commercial purposes, such as selling and buying them or their products, then the animals are treated as a business, and the 2.5% charity (Zakat) rate applies.

If animals are used for their products and for reproduction purposes but graze on natural pasture, most of the year, then charity (Zakat) is due on them. For a minimum of five camels, one sheep is due, one bull calf is due on thirty cows, and one sheep is due on forty sheep,

However, if the animals are fed with vegetation or feed provided by their owners, no charity (Zakat) is required on them.

For more details, see Al-Ghufayli (2008: 115-122).

Details of specifying charity (Zakat) on animals are mentioned in a 'Hadith narrated by Caliph Ali, and in a directive by Caliph Abu Bakr, mAbpwt both.

Here's the Arabic text of the 'Hadith narrated by Caliph Ali, mAbpwh, followed by an English translation:

وَعَنْ عَلِيٍّ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ زُهَيْرٌ أَحْسَبُهُ عَنِ النَّبِيِّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَنَّهُ قَالَ: "هَاتُوا رُبْعَ الْعُشُورِ ، مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ ، وَلَيْسَ عَلَيْكُمْ شَيْءٌ حَتَّى تَتِمَّ مِائَتِي دِرْهَمٍ. فَإِذَا كَانَتْ مِائَتِي دِرْهَمٍ فَفِيهَا خَمْسَةٌ دَرَاهِمٌ فَمَا زَادَ فَعَلَى حِسَابِ ذَلِكَ."

وَفِي الْعَنَمِ ، فِي كُلِّ أَرْبَعِينَ شَاةً شَاةٌ. فَإِنْ لَمْ يَكُنْ إِلَّا تِسْعًا وَثَلَاثِينَ فَلَيْسَ عَلَيْكَ فِيهَا شَيْءٌ. "وَسَاقَ صَدَقَةَ الْعَنَمِ مِثْلَ الزُّهْرِيِّ."

قَالَ: "وَفِي الْبَقَرِ فِي كُلِّ ثَلَاثِينَ تَبِيعٌ ، وَفِي الْأَرْبَعِينَ مُسِنَّةٌ ، وَلَيْسَ عَلَى الْعَوَامِلِ شَيْءٌ."

وَفِي الْإِبِلِ ، فَذَكَرَ صَدَقَتَهَا كَمَا ذَكَرَ الزُّهْرِيُّ قَالَ: "وَفِي خَمْسِ وَعِشْرِينَ خَمْسَةٌ مِنَ الْعَنَمِ. فَإِذَا زَادَتْ وَاحِدَةً ، فَفِيهَا ابْنَةُ مَخَاضٍ. فَإِنْ لَمْ تَكُنْ بِنْتُ مَخَاضٍ ، فَأَبْنُ لَبُونٍ ذَكَرٌ ، إِلَى خَمْسِ وَثَلَاثِينَ. فَإِذَا زَادَتْ وَاحِدَةً ، فَفِيهَا بِنْتُ لَبُونٍ ، إِلَى خَمْسِ وَأَرْبَعِينَ. فَإِذَا زَادَتْ وَاحِدَةً ، فَفِيهَا حِقَّةٌ طُرُوقَةُ الْجَمَلِ إِلَى سِتِّينَ."

ثُمَّ سَاقَ مِثْلَ حَدِيثِ الزُّهْرِيِّ قَالَ: "إِذَا زَادَتْ وَاحِدَةً ، بَعْنِي وَاحِدَةً وَتِسْعِينَ ، فَفِيهَا حِقَّتَانِ طُرُوقَتَا الْجَمَلِ ، إِلَى عِشْرِينَ وَمِائَةٍ. فَإِنْ كَانَتْ الْإِبِلُ أَكْثَرَ مِنْ ذَلِكَ ، فَفِي كُلِّ خَمْسِينَ حِقَّةٌ."

وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ وَلَا يُجْمَعُ بَيْنَ مُفْتَرَقِ حَشِيَّةِ الصَّدَقَةِ. وَلَا تُؤْخَذُ فِي الصَّدَقَةِ هَرْمَةٌ وَلَا دَاتٌ عَوَارٍ وَلَا تَيْسٌ، إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ (أبو داود: 1572، البخاري: 1454، وصححه الألباني).

<http://qaalarasulallah.com/hadithView.php?ID=21573>

Caliph Ali, mAbpwh, said: (Zuhayr said: I think), the Prophet, pbuh, said: "Pay a fortieth. A dirham is payable on every forty, but you are not liable for payment until you have accumulated two hundred dirhams. When you have two hundred dirhams, five dirhams are payable, and that proportion is applicable to larger amounts.

"Regarding sheep, for every forty sheep up to one hundred and twenty, one sheep is due. But if you possess only thirty-nine, nothing is payable on them." He further narrated the tradition about the sadaqah (zakat) on sheep like that of az-Zuhri.

"Regarding cattle, a yearling bull calf is payable for every thirty, and a cow in her third year for forty, and nothing is payable on working animals.

Regarding (the zakat on) camels, he mentioned the rates that az-Zuhri mentioned in his tradition. He said: "For twenty-five camels, five sheep are to be paid. If they exceed by one, a she-camel in her second year is to be given. If there is no she-camel in her second year, a male camel in its third year is to be given, up to thirty-five. If they exceed by one a she-camel in her third year is to be given, up to forty-five. If they exceed by one, a she-camel in her fourth year which is ready to be covered by a bull-camel is to be given." He then transmitted the rest of the tradition like that of az-Zuhri.

He continued: If they exceed by one, i.e. they are ninety-one to hundred and twenty, two she-camels in their fourth year, which are ready to be covered by a bull-camel, are to be given. If there are more camels than that, a she-camel in her fourth year is to be given for every fifty. Those which are in one flock are not to be separated, and those which are separate are not to be brought together. An old sheep, one with a defect in the eye, or a billy goat is not to be accepted as a sadaqah unless the collector is willing (This 'Hadith was recorded by Abu Dawood: 1572, Al-Bukhari: 1454, and was authenticated as Sa'hi'h by Al-Albani).

Translation by "qaalarasulallah.com," at:

<http://qaalarasulallah.com/hadithView.php?ID=21573>

A detailed explanation of the 'Hadith is posted on the Islam Web, at:

https://library.islamweb.net/newlibrary/display_book.php?flag=1&bk_no=55&ID=2660

A valuable treatment of the topic of charity (zakat), by a contemporary author, is in the following book (in Arabic):

Al-Qa'htani, Sai'd Bin Wahf, 2010 (3rd Edition). "Charity (Zakat) in Islam, According to the Book (Quran) and Sunna," Center for Calling and Guidance, in Qasab (1431/2010).

<https://al-maktaba.org/book/33994>

<https://islamhouse.com/ar/books/193637/>

<https://www.noor-book.com/كتاب-الزكاة-في-الإسلام-في-ضوء-الكتاب-والسنة-pdf>

<https://ar.islamway.net/book/3496/> الزكاة-في-الإسلام

للمزيد من التفصيل ، انظر كتاب القحطاني:

القحطاني ، سعيد بن علي بن وهف (1431 هجرية ، 2010 ميلادية) ، "الزكاة في الإسلام في ضوء الكتاب والسنة: مفهوم ومنزلة وجكّم وفوائد وأحكام وشروط ومسائل" ، الطبعة الثالثة. الناشر: مركز الدعوة والإرشاد بالقصب ، السعودية.

<https://al-maktaba.org/book/33994>

<https://islamhouse.com/ar/books/193637/>

<https://www.noor-book.com/pdf-كتاب-الزكاة-في-الإسلام-في-ضوء-الكتاب-والسنة/>

<https://ar.islamway.net/book/3496/> الزكاة-في-الإسلام

A detailed analysis of the topic of charity (zakat) by an early Muslim scholar is in the Book of Zakat (kitab Al-Zakat), part of the treatise written by Al-'Hafidh Al-Maqdisi, who died in 744 hijriya (1343 AD).

Al-Maqdisi, Al-'Hafidh. 2007. "Tanqee'h Al-Ta'hqeeq fi A'hadith Al-T'alieeq." (Arabic) Edited by Sami Muhammed Ahmed Jadallah and Abdul 'Aziz Nassir Al-Khayani. Published in Riyadh by Adhwa Al-Salaf, in 1428 hijriya (2007 AD).

The book is also carried by several websites, such as:

<https://archive.org/details/waq77126>

للمزيد من العلم عن هذا الموضوع ، ارجع إلى كتاب الزكاة ، الذي هو الجزء الثالث من كتاب المقدسي:

المقدسي ، الحافظ أبي عبدالله بن محمد بن أحمد عبد الهادي (توفي عام 744 هجرية ، 1343 ميلادية). "تنقيح التحقيق في أحاديث التعليق." حققه سامي بن محمد بن جادالله وعبد العزيز بن ناصر الخياني. وهو من إصدار "أضواء السلف" بالرياض ، عام 1428 هجرية (2007 ميلادية). ويمكن الاطلاع عليه من خلال مواقع عديدة ، منها الرابط التالي:

<https://archive.org/details/waq77126>

Here's the Arabic text of the directive issued by Caliph Abu Bakr to Companion Anas, who was going to collect charity (Zakat) from the people of Bahrain, mAbpwt both, followed by an English translation:

في حديث أنس ، رضي الله عنه ، أن أبا بكر ، رضي الله عنه ، كتب له هذا الكتاب ، لما وجهه إلى البحرين ، لجمع الزكاة من أهلها:

" بسم الله الرحمن الرحيم ، هذه فريضة الصدقة ، التي فرض رسول الله ، صلى الله عليه وسلم ، على المسلمين ، والتي أمر الله بها رسوله ، فمن سئلها من المسلمين على وجهها فليعطها ، ومن سئل فوقها فلا يعط.

في أربع وعشرين من الإبل فما دونها من الغنم ، من كل خمس شاة ، فإذا بلغت خمساً وعشرين إلى خمسٍ وثلاثين ففيها بنت مخاض أنثى.

فإذا بلغت ستاً وثلاثين إلى خمس وأربعين ، ففيها بنت لبون أنثى.

فإذا بلغت ستاً وأربعين إلى ستين ففيها حقة طروقة الجمل.

فإذا بلغت واحدة وستين إلى خمس وسبعين ففيها جذعة.

فإذا بلغت (يعني ستاً وسبعين) إلى تسعين ففيها بنتا لبون.

فإذا بلغت إحدى وتسعين إلى عشرين ومائة ففيها حقتان طروقتا الجمل.

فإذا زادت على عشرين ومائة ففي كل أربعين بنت لبون وفي كل خمسين حقة.

ومن لم يكن معه إلا أربع من الإبل ، فليس فيها صدقة إلا أن يشاء ربّها. فإذا بلغت خمساً من الإبل ، ففيها شاة (البيهقي: 4\86 ، أحمد: 1\51 ، ابن حجر ، في فتح الباري: 319/3).

Rules of charity (Zakat) due on domestic animals, which graze on natural pasture lands, were given by the first Caliph, Abu Bakr, mAbpwh, in his directive to Companion Anas, mAbpwh, who was going to collect charity (zakat) from the people of Bahrain. In that directive, he used the example of getting charity on camels in kind (in the form of sheep, cows, and camels). The closest meaning of what he wrote is as follows:

In the name of Allah, the Beneficent, the Merciful

This is the duty of charity, which the Messenger of Allah, pbuh, ordained on Muslims, and which Allah has commanded His Messenger with. Whoever is asked of Muslims to pay it rightly, he/she should give it. Whoever is asked to pay more than that, he/she should not give.

In (case of) 5-24 camels, a charity (zakat) of one sheep is due.

In (case of) 25-35 camels, the due charity (zakat) is one female sheep, which is in its second year of age and whose mother is pregnant (Bint makhadh untha, بنت لبون أنثى).

In (case of) 36-45 camels, the due charity (zakat) is one female sheep, which is in its third year of age and whose mother has given birth (Bint laboon untha, بنت مخاض أنثى).

In (case of) 46-60 camels, the due charity (zakat) is one female camel, which is in its fourth year of age (huqqa tarooqa Al-Jamal, حقة طروقة الجمل).

In (case of) 61-75 camels, the due charity (zakat) is one female camel, which is in its fifth year of age (Jathe-a, جذعة).

In (case of) 76-90 camels, the due charity (zakat) is two female camels, which are in their third year of age and whose mothers have given birth (Binta laboon, بنتا لبون).

In (case of) 91-120 camels, the due charity (zakat) is two female camels, which are in their fourth year of age (huqqatan tarooqata Al-Jamal, حقتان طروقتا الجمل).

In (case of) more than 120 camels, the due charity (zakat), on every 40 camels, is a female camel, which is in its third year of age and whose mother has given birth (Bint makhadh, بنت لبون); or on every 50 camels, is a female camel, which is in its fourth year of age (huqqa, حقة). (This 'Hadith was recorded by Al-Bayhaqi: 86/4, Ahmed: 51/1, Ibn 'Hijr: 3/319).

Note: While in most culture there's only one word in reference to camels, the Arabian culture is unique in using several names for the animal, on the basis of its sex and age, as the resulting differences have different marketable values.

Explanation of the Arabic terms used in Caliph Abu Bakr's directives, from Ibn 'Hijr (3/319), is as follows:

من الغنم ، قال ابن حجر ، رحمه الله: كذا للأكثر ، وفي رواية ابن السكن بإسقاط "من" وصوبها بعضهم.

وقال عياض: من أثبتتها فمعناه زكاتها ، أي الإبل من الغنم. ومن للبيان لا للتبعيض ، ومن حذفها فالغنم مبتدأ ، والخبر مضمرة في قوله: "في كل أربع وعشرين" وما بعده وإنما قدم الخبر ، لأن الغرض بيان المقادير التي تجب فيها الزكاة. والزكاة إنما تجب بعد وجود النصاب ، فَحَسَّنَ التقديم."

بنت المخاض ، هي التي أتى عليها حول ودخلت في الثاني وحملت أمها ، والمخاض: الحامل ، أي دخل وقت حملها وإن لم تحمل.

بنت لبون وابن لبون ، هو الذي دخل في ثالث سنة ، فصارت أمه لبوناً بوضع الحمل.

حقة ، وهي التي أتت عليها ثلاث سنين ودخلت في الرابعة.

جذعة ، وهي التي أتت عليها أربع سنين ودخلت في الخامسة ، فليس فيها صدقة إلا أن يشاء ربها، فإذا بلغت خمسا من الإبل ففيها شاة (ابن حجر ، في فتح الباري: 319/3).

Abu Bakr's rules about the charity (zakat) due on domestic animals are explained in detail by many scholars, such as Sa'id Bin Ali Al-Qa'htani, at www.alukah.net.

Abu Bakr's rules were also explained briefly by Muhammed Bin Sali'h Al-'Uthaymeen, at:

http://www.ibnothaymeen.com/all/books/article_18068.shtml

179 For more details about the benefits we gain from performing Islamic ways of worship, see Chapter 8, "The Relationship between the Spiritual and the Physical Aspects of Islamic Teachings." According to the ISNA calendar, used in many websites, such as islamiccity.com, the start of the "true dawn" (الفجر الصادق) varies throughout the year, from 68 minutes before the sunrise, in March and October, to 83 minutes before the sunrise in June. For more information about the "true dawn," see Endnote # 7 of Chapter 12, "Performing Islamic Prayers."

180 For a discussion about the human self, see Chapter 9, "Mind, Self, Soul, Spirit, and Happiness from an Islamic Perspective"

181 There are many research articles about benefits of fasting to the body, mind, and soul, some of their results are summarized in the **Appendix**, at the end of this Chapter.

182 The main sources for 'Hadiths in this Chapter, about rules of fasting (and in the book as a whole), are the Books of Al-Bukhari and Muslim, as well as the Sunan books, which are posted in many websites, and authenticated by the 'Hadith scholars. Some of the 'Hadiths have also been mentioned by the renowned Islamic interpreters of the Holy Quran (Al-Tabari, Al-Qurtubi, and Ibn Katheer). Some of the main websites, which provide 'Hadith sources are: <https://dorar.net/hadith>, <http://hdith.com/>, <https://www.ahlalhdeth.com/>, and <http://hadith.al-islam.com>.

Another source for 'Hadiths in this Chapter was "Riyadh Al-Saliheen (Gardens of the Righteous), by Imam Abu Zakariya Yahya Bin Sharaf Al-Nawawi (died in 671 Hijriya)." Beirut, Lebanon: Dar Al-Arabiya Press, Pages 307-310), which contains 1903 strongly-documented 'Hadiths.

The authentication of the 'Hadiths mentioned in this Chapter, in particular, is quoted in parentheses, from **Al-Durar Al-Suniya** website (<https://dorar.net/hadith>), which is supervised by Alawi Abdul Qadir Al-Saqqaf.

183 (Al-Bukhari: 1904, Muslim: 1151, Authenticated by Al-Albani).

184 There are two main methods to determine the new lunar crescent every month, including the month of Ramadhan. The first is the eye-sighting method (which also includes using telescopes) to see the new crescent every month. For more information about this method, see the following article at:

<http://www.crescentwatch.org/cgi-bin/cw.cgi>

The second is the astronomical-calculation method, on the basis of which astronomers prepare calendars showing dates and times of new lunar crescents for many years in the future. For more information about this method, see the following article at: <http://eclipse.gsfc.nasa.gov/phase/phase2001est.html>.

185 (Al-Bukhari: 1909, Muslim: 1081).

186 (Al-Bukhari: 6, 3220).

187 (Al-Tirmidhi: 700, Ahmed: 7241).

188 (Al-Bukhari: 1957, 2/692, 1856, Muslim: 2/771, 1098).

189 (Abu Dawood: 2356, Al-Tirmidhi: 696, Ahmed: 12676).

190 (Al-Nissa-i: 5, Abu Ya'la: 4569, Ibn Khuzayma: 135).

191 (Abu Ya'la: 154, Al-Tabarani: 8032, Al-Qadha-i: 1079).

192 (Al-Bukhari: 6669, Muslim: 1155).

193 (Al-Bukhari: 1923, Muslim: 1095).

194 (Muslim: 1092).

195 (Abu Dawood: 1479, Al-Tirmidhi: 2969, Ibn Maja: 3828, Al-Nisa-i: 11464, Ahmed: 18352, and authenticated by Al-Albani: 1329).

196 (Abu Dawood: 1334, Muslim: 738, Al-Nisa-i: 1601, and authenticated by Al-Albani).

197 (Abu Dawood: 1375, Al-Tirmidhi: 806, Ibn Maja: 1327, and Al-Nisa-i: 1364, Ahmed: 21419, and authenticated by Al-Albani).

198 (Abu Dawood: 1373, Al-Bukhari: 1129, Muslim: 761, Al-Nisa-i: 1603, and authenticated by Al-Albani).

199 (Ibn 'Habban: 6370, Al-Bukhari: 3220, Al-Nisa-i: 2094, authenticated by Al-Albani).

200 (Abu Dawood: 1609, Ibn Maja: 1492, authenticated by Al-Albani).

201 (Muslim: 984, Abu Dawood: 1611, Al-Tirmidhi: 676).

202 (Al-Bukhari: 6502, Al-Albani: 1782, Ibn Taymiya: 316/25).

203 Here are more verses and 'Hadiths about Nawafil:

First, verses about expressing love for Allah and His Messenger, by following the Islamic teachings:

" قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ " (آل عمران: 3: 31).

Say: If you love Allah, then follow me, and **Allah will love you**, and forgive your sins, He is Forgiving, Merciful (Al-'Imran, 3: 31).

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (المائدة ، 5: 54).

O you who have believed, whoever of you should revert from his religion - Allah will bring forth (in place of them) a **people He will love and who will love Him**, (who are) humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing (Al-Ma-ida, 5: 54).

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (التوبة ، 9 : 24).

Say: "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are **more beloved to you than Allah and His Messenger** and struggle in His cause, then wait until Allah issues His command. And Allah does not guide the disobedient people (Al-Tawba, 9: 24).

Second, 'Hadiths about doing more and more Nawafil (various voluntary acts of goodness), which get a believer closer and closer from Allah, until Allah loves him/her. God's love for a believer will lead to supporting him/her on various levels.

ثانياً ، أحاديث شريفة تحت على النوافل ، التي تقرب المؤمن من الله ، عز وجل ، حتى يحبه. فإذا كان ذلك ، فله البشرى في عون الله له على كافة المستويات:

فعن أبي هريرة ، رضي الله عنه ، قال: قال رسول الله ، صلى الله عليه وسلم: "إن الله قال: من عادى لي ولياً فقد أذنته بالحرب ، وما تقرب إلي عبدي بشيء أحب إلي مما افترضته عليه. **وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه**. فإذا أحببته ، كنت سَمَعَهُ الذي يسمع به ، وبَصَرَهُ الذي يُبصرُ به ، وَيَدَهُ التي يَبطشُ بها ، ورجله التي يمشي بها. وإن سألني لأعطينه ، ولئن استعاذ بي لأعيذنه" (البخاري: 6502 ، الألباني: 1782).

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said that Allah, praise to Him, said: "Whoever is hostile to one of my close worshippers, I will launch war on him. The best **my worshipper** can try to be closer to Me is doing what I ordained for him to do. If he does more than that (nawafil) and continue to do that to be closer to Me, then **I will love him**. When I love my worshipper, I will be his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his leg with which he walks. If he asks Me, I will give him, and if he seeks refuge with me, I will grant him My protection" (Al-Bukhari: 6502, Al-Albani: 1782).

وعن أبي هريرة ، رضي الله عنه ، قال: قال رسول الله ، صلى الله عليه وسلم: "إنَّ الله تعالى إذا أحبَّ عبداً دعا جبريلَ ، فقال: إني أحبُّ فلاناً فأحبه ، فيحبه جبريلُ. ثم ينادي في السماء ، فيقول: إنَّ الله تعالى يحبُّ فلاناً فأحبُّوه. فيحبه أهل السماء ، ثم يوضع له القبولُ في الأرض. وإذا أبغض عبداً ، دعا جبريلَ ، فيقول: إني أبغضُ فلاناً ، فأبغضه. فيبغضه جبريلُ ، ثم ينادي في أهل السماء: إنَّ الله يبغضُ فلاناً فأبغضوه. فيبغضونه ، ثم يوضع له البغضاء في الأرض" (الألباني: 1705).

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: **If Allah loves one of His worshippers**, He calls Jibril saying: I love that person, love him. So, Jibril loves him. Then, (Jibril) calls in heaven, saying: Allah loves that person. So, love him. Then, the inhabitants of heaven love him. As a result, he is liked on Earth. However, If Allah dislikes a person, He calls Jibril saying: I dislike that person, dislike him. So, Jibril dislikes him. Then, (Jibril) calls in heaven, saying: Allah dislikes that person. So, dislike him. Then, the inhabitants of heaven dislike him. As a result, he is disliked on Earth (Al-Albani: 1705).

وعن أم المؤمنين ، عائشة ، رضي الله عنها ، أن رسول الله ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ ، فَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ ، فَيَخْتُمُ بِقُلْ هُوَ اللهُ أَحَدٌ. فَلَمَّا رَجَعُوا ، ذَكَرُوا ذَلِكَ لِرَسُولِ اللهِ (لِلنَّبِيِّ) ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: سَلُّوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ؟ فَسَأَلُوهُ ، فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ ، فَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا. فَقَالَ رَسُولُ اللهِ ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "أَخْبِرُوهُ أَنَّ اللهُ (تعالى) يُحِبُّهُ" (البخاري: 7375 ، مسلم: 813 ، رياض الصالحين: 387).

The Mother of Believers, 'Aisha, mAbpwh, said that the Messenger of Allah, pbuh, appointed a man as a commander on a company (group) of soldiers (whom he sent in a tour of duty). While leading them in prayer, he used to recite Surat Al-Ikhlās (Chapter 112 of the Holy Quran) at the end of each prayer. When they returned, they mentioned that to the Messenger of Allah, pbuh, who told them to ask him about why he did that? They asked him. He said: Because it's a description of Al-Ra'hman (Allah), and I like to recite it. The Messenger of Allah, pbuh, said: **Tell him that Allah, praise to Him, loves him**" (Al-Bukhari: 7375, Muslim: 813, Riyadh Al-Saliheen: 387).

ثالثاً ، أحاديث شريفة عن أفضلية صلاة النافلة في البيوت:

عن عبد الله بن عمر ، رضي الله عنهما ، عن النبي ، صلى الله عليه وسلم ، أنه قال: "اجعلوا في بيوتكم من صلاتكم ، ولا تتخذوها قبوراً" (البخاري: 1187 ، أبو داود: 1043 ، الألباني: 1448).

Third, 'Hadiths about **Nawafil prayers**, which are recommended to be performed **at home**:

Abdullah, Son of 'Omar, mAbpwt both, said that the Prophet, pbuh, said: "Make some of your prayers at your homes. Otherwise your homes become like graves" (Al-Bukhari: 1187, Abu Dawood: 1043, Al-Albani: 1448).

وعن جابر بن عبد الله ، رضي الله عنه ، قال: قال رسول الله ، صلى الله عليه وسلم: "إذا قضى أحدكم صلاته في مسجده ، فليجعل لبيته نصيباً من صلاته ، فإن الله جاعلٌ في بيته من صلاته خيراً" (الترمذي: 84 ، مسلم: 778).

Jabir, Son of Abdullah, mAbpwh, said that the Messenger of Allah, pbuh, said: "After praying the required prayers in the Masjid, make an effort to pray some of the **Sunna and Nawafil prayers at your home**, because Allah will extend His blessings to his home, for praying there" (This was a meaning translation. Al-Tirmidhi, 84, Muslim: 778).

رابعاً ، عدد ركعات السنة قبل وبعد كل صلاة:

ثبت أن النبي ، صلى الله عليه وسلم ، كان يصلي **عشر ركعات** من السنن الرواتب. فعن عبد الله بن عمر ، رضي الله عنهما ، أنه قال: حفظت عن رسول الله ، صلى الله عليه وسلم ، عشر ركعات: ركعتين قبل الظهر ، وركعتين بعد الظهر ، وركعتين بعد المغرب ، وركعتين بعد العشاء ، وركعتين قبل صلاة الفجر (ابن عدي: 68\6 ، البخاري: 1180 ، مسلم: 729 ، الترمذي: 433 ، أحمد: 5417 ، أبو داود: 1252 ، النسائي: 873).

Fourth, a 'Hadith about the **number of Sunna prayer units** (rak'as):

It was documented that the Prophet, pbuh, used to **pray ten prayer units** (rak'as) of Sunna, as we learn from a 'Hadith, which was narrated by Abdullah, Son of 'Omar, mAbpwt both, who said: Following the Messenger of Allah, pbuh, I learned to pray ten (Sunna) rak'as: two before the Noon (dhuhr) prayer, two after the Noon prayer, two after the sunset (Maghrib) prayer, two after the night prayer ('Isha), and two before the dawn (Fajr) prayer (Ibn 'Uday: 6\68, Al-Bukhari: 1180, Muslim: 729, Al-Tirmidhi: 433, Ahmed: 5417, Abu Dawood: 1252, Al-Nisa-i: 873).

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Ibn Katheer, may Allah reward him for his great work, mentioned Ibn Abbas's interpretation of the first verse of Surat Al-Qadr (Chapter 97) of the Holy Quran. He said that it means descending the Holy Quran at once at that Night, from above the seventh heaven to the nearest heaven. Then, Jibril, peace to him, would reveal it to the Prophet, pbuh, in 23 years after that.

وَقَوْلُهُ تَعَالَى " تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ " ، أَي تَهْبِطُ مِنْ كُلِّ سَمَاءٍ ، وَمِنْ سِدْرَةِ الْمُنْتَهَى ، وَمَسْكَنِ جِبْرِيلَ عَلَى وَسَطِهَا. فَيَنْزِلُونَ إِلَى الْأَرْضِ ، وَيُؤَمِّنُونَ عَلَى دُعَاءِ النَّاسِ إِلَى وَقْتِ طُلُوعِ الْفَجْرِ. فَذَلِكَ قَوْلُهُ تَعَالَى: "تَنْزَلُ الْمَلَائِكَةُ" ، أَي يَكْثُرُ تَنْزَلُ الْمَلَائِكَةُ فِي هَذِهِ اللَّيْلَةِ ، لِكثْرَةِ بَرَكَتِهَا.

وَالْمَلَائِكَةُ يَنْزِلُونَ مَعَ تَنْزَلِ الْبَرَكَاتِ وَالرَّحْمَةِ ، كَمَا يَنْزِلُونَ عِنْدَ تِلَاوَةِ الْقُرْآنِ ، وَيُحِيطُونَ بِحَلْقِ الذِّكْرِ ، وَيَضَعُونَ أَجْنِحَتَهُمْ لِطَالِبِ الْعِلْمِ بِصِدْقٍ ، تَعْظِيمًا لَهُ. وَأَمَّا الرُّوحُ ، فَقِيلَ الْمُرَادُ بِهِ هَهُنَا جِبْرِيلُ ، عَلَيْهِ السَّلَامُ. وَقِيلَ هُمْ ضَرْبٌ مِنَ الْمَلَائِكَةِ ، كَمَا تَقَدَّمَ فِي سُورَةِ النَّبَأِ ، وَاللَّهُ أَعْلَمُ .

. وَقَوْلُهُ تَعَالَى " مِنْ كُلِّ أَمْرٍ " قَالَ مُجَاهِدٌ: سَلَامٌ هِيَ مِنْ كُلِّ أَمْرٍ. وَقَالَ سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ ، حَدَّثَنَا الْأَعْمَشُ ، عَنْ مُجَاهِدٍ فِي قَوْلِهِ: "سَلَامٌ هِيَ" ، قَالَ: هِيَ سَالِمَةٌ ، لَا يَسْتَطِيعُ الشَّيْطَانُ أَنْ يَعْمَلَ فِيهَا سُوءًا ، أَوْ يَعْمَلَ فِيهَا أَدَى."

In interpreting the third verse of Surat Al-Qadr (Chapter 97) of the Holy Quran, Ibn Katheer said that worshipping Allah at that night is better rewarded than worshipping Him for a thousand months, or about 83 years and 4 months, that is an average person's life time.

In interpreting the fourth verse, Ibn Katheer said that the angels descend from heavens at that night to bless worshippers and ask Allah to accept their calls, Du'a, saying Amen.

They come with mercy and blessing, surrounding believers in their prayers and their Quran studies, and carrying God's commands about various affairs. The whole night will be in peace until dawn, as Satan won't be able to do harm to believers.

It is also the Night, in which wise issues are decreed, as narrated by Qutada in his interpretation of Verse 4 of Surat Al-Dukhan (Chapter 44) of the Holy Quran.

Al-Qurtubi, may Allah reward him for his great work, mentions that it is the **Night of Decree**, in which Allah praise to Him decrees what He wills for a year, concerning important issues related to people, such as deaths, life spans, and earnings. He then charges the four senior angels to implement His decrees. These are **Issrafil, Mikail, Ezrail, and Jibril**, peace be upon all of them.

He also mentioned that it was called the Night of Qadr because of **its high status and high honor** and because worshipping Allah in it is greatly rewarded.

It is finally better than one thousand month of doing good deeds, worshipping Allah, and asking Him for forgiveness.

لَيْلَةُ الْقَدْرِ ، أَي لَيْلَةُ الْحُكْمِ ، وَالْمَعْنَى لَيْلَةُ التَّقْدِيرِ. سُمِّيَتْ بِذَلِكَ لِأَنَّ اللَّهَ تَعَالَى يُقَدِّرُ فِيهَا مَا يَشَاءُ مِنْ أَمْرِهِ ، إِلَى مِثْلِهَا مِنَ السَّنَةِ الْقَابِلَةِ ، مِنْ أَمْرِ الْمَوْتِ وَالْأَجْلِ وَالرِّزْقِ وَغَيْرِهِ ، وَيُسَلِّمُهُ إِلَى مُدَبِّرِي الْأُمُورِ ، وَهُمْ أَرْبَعَةٌ مِنَ الْمَلَائِكَةِ : **إِسْرَافِيلَ ، وَمِيكَائِيلَ ، وَعِزْرَائِيلَ ، وَجِبْرِيلَ** ، عَلَيْهِمُ السَّلَامُ .

وَقِيلَ: إِنَّمَا سُمِّيَتْ بِذَلِكَ لِعَظَمَتِهَا وَقَدْرِهَا وَشَرَفِهَا ، مِنْ قَوْلِهِمْ: لِفُلَانٍ قَدْرٌ ، أَي شَرَفٌ وَمَنْزَلَةٌ. قَالَهُ الرَّهْرِيُّ وَغَيْرُهُ. وَقِيلَ: سُمِّيَتْ بِذَلِكَ لِأَنَّ لِلطَّاعَاتِ فِيهَا قَدْرًا عَظِيمًا ، وَثَوَابًا جَزِيلاً.

خير من ألف شهر: أي من ألف شهر من العمل الطيب والعبادة والاستغفار.

Al-Tabari, may Allah reward him for his great work, mentioned that **the Holy Quran was descended as a whole to the Nearest Heaven** at the Night of Qadr. It is the Night of Decree, in which Allah praise to Him decides affairs of the coming year, including such serious issues as life spans, deeds, and earnings.

Worshipping Allah, praise to Him, at that Night is better (in rewards) than one thousand months (of worship). The Spirit, Jibril, descends with the angels, by permission from their Lord, Allah praise to Him, to carry out His will about people's serious affairs, such as their life spans and earnings.

It will be peace until the emergence of dawn.

"إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ" ، أَي إِنَّا أَنْزَلْنَا هَذَا الْقُرْآنَ جُمْلَةً وَاحِدَةً إِلَى السَّمَاءِ الدُّنْيَا فِي لَيْلَةِ الْقَدْرِ ، وَهِيَ لَيْلَةُ الْحُكْمِ الَّتِي يَقْضِي اللَّهُ فِيهَا قَضَاءَ السَّنَةِ ، وَفِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ. فِيهَا يَقْضِي اللَّهُ كُلَّ أَجَلٍ وَعَمَلٍ وَرِزْقٍ.

" لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ " ، أَي عَمَلُهَا وَصِيَامُهَا وَقِيَامُهَا خَيْرٌ مِنْ أَلْفِ شَهْرٍ.

" تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ " ، أَي تَنْزَلُ الْمَلَائِكَةُ وَجِبْرِيلُ مَعَهُمْ ، وَهُوَ الرُّوحُ ، فِي لَيْلَةِ الْقَدْرِ. "بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ" ، يَعْنِي بِإِذْنِ رَبِّهِمْ ، مِنْ كُلِّ أَمْرٍ قَضَاهُ اللَّهُ فِي تِلْكَ السَّنَةِ ، مِنْ رِزْقٍ وَأَجَلٍ وَغَيْرِ ذَلِكَ.

" سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ " ، أَي سَلَامٌ لَيْلَةُ الْقَدْرِ مِنَ الشَّرِّ كُلِّهِ مِنْ أَوَّلِهَا إِلَى طُلُوعِ الْفَجْرِ مِنْ لَيْلَتِهَا ، أَي هِيَ خَيْرٌ كُلِّهَا إِلَى مَطْلَعِ الْفَجْرِ.

Video: <http://www.documentarytube.com/eat-fast-and-live-longer-bbc-horizon-2012>

205 (Al-Bukhari: 1901, Muslim: 760, Abu Dawood: 1372, Al-Tirmidhi: 683, Ahmed: 9445, Al-Nisa-i: 2512).

206 (Ibn Abdul Barr: 373/24, Ibn Katheer: 5729, who added forgiveness of "later" sins, too).

207 (Al-Bukhari: 2017, Al-Albani: 2922).

208 (Al-Bukhari: 1901, Muslim: 760).

209 (Al-Monthiri: 4/218, Al-Tirmidhi: 3513, Al-Nisa-i: 7712, Ibn Maja: 3850, Ahmed: 25384).

210 (Ahmed Shakir: 7/96, Al-Bukhari: 990, Muslim: 749, Abu Dawood: 1326, Al-Tirmidhi: 437, Al-Nisa-i: 1693, Ibn Maja: 1175, Ahmed: 5032).

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220 The 'Haj (pilgrimage) can be watched in many videos posted on the internet, such as:

https://www.youtube.com/watch?v=m6t7_HLTRkk

221 Narrator Ibn Rajab mentioned that Malik included this 'Hadith in his book (Al-Muata). Al-Zurqani authenticated it as Sa'hi'h, in Mukhtasar Al-Maqasid: 184.

222 Sa'hi'h Al-Bukhari: 1521.

223 Al-Albani mentioned, in Irwa Al-Ghalil: 3/241, that one of the narrators (Muhammed Bin Thabit) was lenient in his talk. The 'Hadith was recorded by Ahmed: 14,522 and by Al-Tabarani (in Al-Mu'jam Al-Awsat): 8,405, with little difference.

224 In their interpretation of verse 5: 3 of the Holy Quran, the three renowned interpreters (Al-Tabari, Al-Qurtubi, and Ibn Katheer) mentioned that it was revealed to the Messenger of Allah, pbuh, during his Farewell Pilgrimage, on the 9th of Dhul 'Hijja, of the 10th Hijri year, on a Friday night, in Arafat. This was confirmed by 'Omar Bin Al-Khattab, Ali Bin Abi Talib, Mu'awiya Bin Abi Sufian, Abdullah Bin 'Abbas, and Sumra Bin Jundub, may Allah be pleased with them all. Al-Suddi said that no prescriptive or prohibitive commands were revealed after it. The Prophet, pbuh, returned to Medina and died 81 days after that revelation.

Here's a translation of the meanings of the Prophet's farewell address (Khutbat Al-Wada'), from the Arabic text, which was authenticated by Al-Albani, in Fiqh Al-Sunna: 454. Its main parts were also recorded by Muslim (Source: Al-Dorar Al-Sunniya: <https://dorar.net/hadith/search>).

أَيُّهَا النَّاسُ: اسمعوا قولي ، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَلْقَاكُمْ بَعْدَ عَامِي هَذَا ، بِهَذَا الْمَوْقِفِ أَبَدًا.

O People (Humankind): Listen to that which I say because I don't know if I'll meet with you on this spot, after this year.

أَيُّهَا النَّاسُ: إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ ، إِلَى أَنْ تَلْقَوْا رَبَّكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا ، وَكَحُرْمَةِ شَهْرِكُمْ هَذَا. وَإِنكُمْ سَتَلْقَوْنَ رَبَّكُمْ ، فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ.

O People (Humankind): Your life and wealth are sacred (should be protected), just like this day and this month are sacred. You're going to meet with your Lord, and He will hold you accountable of your deeds.

وَقَدْ بَلَّغْتُ ، فَمَنْ كَانَتْ عِنْدَهُ أَمَانَةٌ فَلْيُؤَدِّهَا إِلَى مَنْ أُتِّمِنَتْ عَلَيْهَا.

I have delivered the message (of Allah). Whoever is entrusted with any goods, he/she needs to return them to those who trusted them with (Fulfill your responsibilities towards the people who trusted you).

وَإِنَّ كُلَّ رِبَاٍّ مَوْضُوعٌ ، وَلَكِنْ لَكُمْ رُؤُوسُ أَمْوَالِكُمْ ، لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ. قَضَى اللَّهُ أَنَّهُ لَا رِبَاٍّ ، وَإِنَّ رَبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ مَوْضُوعٌ كُلُّهُ.

Usury (multiplied and exploitative interest rate) is prohibited (and should be waived). Keep your capital (original amounts of loans) and return the usurious interest (to the borrowers). Nobody should be a transgressor (taking usurious interests) or transgressed upon (paying usurious interests). Allah has decreed that there should be no usury. (As a result), all usurious interests due to Al-'Abbas Bin Abdul Muttalib (the Prophet's uncle) is all waived.

وَإِنَّ كُلَّ دِمٍّ كَانَ فِي الْجَاهِلِيَّةِ مَوْضُوعٌ ، وَإِنَّ أَوَّلَ دِمَائِكُمْ أُضِعَّ دَمَ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ ، وَكَانَ مَسْتَرَضِعًا فِي بَنِي لَيْثٍ ، فَفَتَلَنَهُ هُدَيْلٌ. فَهُوَ أَوَّلُ مَا أَبَدُ بِهِ مِنْ دِمَاءِ الْجَاهِلِيَّةِ.

Every right based on a blood (murder), which was before Islam, should be waived. The first I waive is the right based on the murder of Rabi'a Bin Al-'Harith Bin Abdul Muttalib (the Prophet's cousin), who was taken care of as a child by Bani Layth but was killed by (a member of the tribe of) Hudhayl. This is the first pre-Islam blood-based right which I waive (stop).

أما بعد أَيُّهَا النَّاسُ: إِنَّ الشَّيْطَانَ قَدْ بَيَّسَ أَنْ يَعْبُدَ فِي أَرْضِكُمْ هَذِهِ أَبَدًا ، وَلَكِنَّهُ أَنْ يَطَاعَ فِيمَا سِوَى ذَلِكَ فَقَدْ رَضِيَ بِهِ ، مِمَّا تَحْقِرُونَ مِنْ أَعْمَالِكُمْ ، فَاحْذَرُوهُ عَلَى دِينِكُمْ.

O People (Humankind): The Shaytan (Satan) is hopeless that you may worship him in this land of yours forever, but he is content to be obeyed in other things, such as your small misdeeds. Beware of his attempts to dissuade you away of (the teachings of) your religion.

أَيُّهَا النَّاسُ: "إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِنُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا حَرَّمَ اللَّهُ" (جزء من الآية الكريمة 9: 37) ، وَيَحَرِّمُوا مَا أَحَلَّ اللَّهُ.

O People (Humankind): Indeed, the postponing (of restriction within sacred months) is an increase in disbelief, by which those who have disbelieved are led (further) astray. They make it lawful in one year and unlawful in another year, to correspond to the number made unlawful by Allah, and make lawful what Allah has made unlawful (part of Al-Tawba, 9: 37). Thus, they make unlawful what Allah has made lawful.

وَإِنَّ الزَّمَانَ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ ، وَ "إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ" (جزء من الآية الكريمة 9: 36) ، ثَلَاثَةٌ مَتَوَالِيَةٌ ، وَرَجَبُ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ.

Time is still the same as Allah created the heavens and the Earth, and "the number of months with Allah is twelve months, in the Book of Allah, the day He created the heavens and the earth. Of these, four are sacred "(Al-Tawba, 9: 36), three of them are consecutive and Rajab, which is between Jumada and Sha'ban.

أَمَّا بَعْدُ أَيُّهَا النَّاسُ: فَإِنَّ لَكُمْ عَلَى نَسَائِكُمْ حَقًّا ، وَلَهُنَّ عَلَيْكُمْ حَقًّا. لَكُمْ عَلَيْهِنَّ أَنْ لَا يُوَطِّنَنَّ فُرُشَكُمْ أَحَدًا تَكَرَّهَوْنَهُ ، وَعَلَيْهِنَّ أَنْ لَا يَأْتِيَنَّ بِفَاحِشَةٍ مَبِينَةٍ. فَإِنْ فَعَلْنَ ، فَإِنَّ اللَّهَ قَدْ أَدْنَى لَكُمْ أَنْ تَهْجُرُوهُنَّ فِي الْمَضَاجِعِ ، وَتَضْرِبُوهُنَّ ضَرْبًا غَيْرَ مَبْرَحٍ. فَإِنْ انْتَهَيْنَ ، فَلَهُنَّ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ. وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا ، فَإِنَّهِنَّ عِنْدَكُمْ عَوَانٍ ، لَا يَمْلِكُنَّ لِأَنْفُسِهِنَّ شَيْئًا. وَإِنَّكُمْ إِنَّمَا أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ.

O People (Humankind): Men and women have rights (and obligations) towards each other (that they need to observe). A woman should not allow anybody whom her husband dislikes to enter their home. A woman also should not commit adultery or be harmful to her husband, with words or actions. If she does, Allah has permitted her husband (to punish her) by depriving her of his bed and by beating her slightly. If women stop (committing the wrong doing), provide for them with the expected food and clothes. Treat women nicely because they are devoted in assisting you in your life. You should also treat them nicely because you have taken them (as partners) with a pledge to Allah to do so and because you have access to their bodies, with the word of Allah.

فَاعْقِلُوا أَيُّهَا النَّاسُ قَوْلِي ، فَإِنِّي قَدْ بَلَّغْتُ. وَقَدْ تَرَكَتُ فِيكُمْ مَا إِنْ اعْتَصَمْتُمْ بِهِ فَلَنْ تَضَلُّوا أَبَدًا ، أَمْرًا بَيْنًا: كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ .

O People (Humankind): Think about that which I say, which I have delivered (to you). I have left with you the Book of Allah and the Sunna of His Prophet. As long as you follow them, you will never be lost.

أَيُّهَا النَّاسُ: اسْمَعُوا قَوْلِي وَاعْقِلُوهُ: تَعْلَمَنَّ أَنَّ كُلَّ مُسْلِمٍ أَخُو لِلْمُسْلِمِ ، وَأَنَّ الْمُسْلِمِينَ إِخْوَةٌ. فَلَا يَحِلُّ لِأَمْرِي مِنْ أَخِيهِ إِلَّا مَا أَعْطَاهُ عَنْ طَيْبِ نَفْسٍ مِنْهُ ، فَلَا تَظْلِمُنَّ أَنْفُسَكُمْ.

O People (Humankind): Think about that which I say. You know that every Muslim is a brother (or a sister) to the other Muslim and that Muslims are brothers (and sisters) to each other. It follows that nobody should take something from his/her brother (or sister) except that which is given to him/her willingly and happily. So, don't do injustice to yourselves (by taking something by force from somebody else).

اللَّهُمَّ ، هل بَلَّغْتُ؟ قالوا: اللَّهُمَّ نَعَمْ. فَقَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُمَّ اشْهَدْ.

O Allah: Have I delivered (Your message)? The pilgrims answered: O Allah, yes (he did).

Then, the Messenger of Allah, pbuh, said: O Allah, be my witness (that they said that I have delivered Your Message to them).

<https://dorar.net/hadith/search>

See a video by Zaghlool Al-Najjar, about the meanings of circumambulation (Tawaf) around the Ka'ba, at:

<https://www.youtube.com/watch?v=pZJqBL6Czm4>

225 See an article by 'Imad Mujahid about the scientific meanings of circumambulation (Tawaf) around the Ka'ba, which was published by the Jordanian Al-Dustoor newspaper, on July 23, 2012:

[أسرار-الاعجاز-العلمي-في-القرآن-الكريم-الإعجاز-العلمي-في-الطواف-حول-الكعبة-المشرفة](https://www.addustour.com/articles/876409-أسرار-الاعجاز-العلمي-في-القرآن-الكريم-الإعجاز-العلمي-في-الطواف-حول-الكعبة-المشرفة)

226 See following translation of the meanings of four 'Hadiths about Sa'i, Zamzam, and throwing stones:

قال جابر بن عبد الله ، رضي الله عنهما ، لأُم المؤمنين عَائِشَةَ ، زَوْجِ النَّبِيِّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَأَنَا يَوْمَئِذٍ حَدِيثُ السَّيِّئِ: أَرَأَيْتَ قَوْلَ اللَّهِ تَبَارَكَ وَتَعَالَى: "إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا" (البقرة: 2: 158).

فَمَا أَرَى عَلَى أَحَدٍ شَيْئًا أَنْ لَا يَطَّوَّفَ بِهِمَا؟ فَقَالَتْ عَائِشَةُ: كَلَّا ، لو كَانَتْ كَمَا تَقُولُ ، كَانَتْ: فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطَّوَّفَ بِهِمَا. إِنَّمَا أَنْزَلْتَ هَذِهِ الْآيَةَ فِي الْأَنْصَارِ ، كَانُوا يَهْلُونَ لِمَنَاةَ ، وَكَانَتْ مَنَاةَ حَدْوً قُدِيدٍ. وَكَانُوا يَتَحَرَّجُونَ أَنْ يَطَّوَّفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ ، فَلَمَّا جَاءَ الْإِسْلَامُ ، سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، عَنْ ذَلِكَ. فَأَنْزَلَ اللَّهُ (الآية الكريمة) (البخاري: 4495).

Jabir Bin Abdullah, mAbpwh, once when he was still young, asked the Mother of Believers, the Prophet's wife, 'Aisha, mAbpwh, about the meaning of verse 2: 158, which states: "Indeed, Al-Safa and Al-Marwah are among the manifestations of worshipping Allah. So, whoever makes (a full) pilgrimage to the House (during the 'Haj season) or makes a mini pilgrimage in other times ('Umrah), there is no blame upon him for walking between them."

He said to her: I do not see (from the verse) that there is an obligation on any (pilgrim) to walk between them. She said: No, if it was like you said, then it should have been: "there is no blame upon him for **not** walking between them." She added that this verse was revealed to the people of Medina (Al-Ansar), who used not to make Sa'i before Islam. It told them clearly to start doing it (Al-Bukhari: 4495).

عن عمرو بن دينار ، رضي الله عنه ، أنه قال: سَأَلْنَا ابْنَ عُمَرَ ، رَضِيَ اللَّهُ عَنْهُمَا: عَنْ رَجُلٍ طَافَ بِالْبَيْتِ فِي عُمْرَةٍ ، وَلَمْ يَطْفُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ ، أَيَأْتِي امْرَأَتَهُ؟

فَقَالَ: قَدِمَ النَّبِيُّ ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَطَافَ بِالْبَيْتِ سَبْعًا ، وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ ، فَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعًا ، "لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ" (الأحزاب: 21: 33).

وَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ ، رَضِيَ اللهُ عَنْهُمَا ، فَقَالَ: لَا يَفْرَبَنَّهَا حَتَّى يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ (البخاري: 1623 ، مسلم: 1234 ، ذكر اسم الراوي عمرو بن دينار في موقع إسلام ويب).

'Amr Bin Dinar, mAbpwh, said that he asked Companion Abdullah Bin 'Omar, mAbpwt both, about a man who made Tawaf (the seven circumambulations around the House of Allah), would that be considered a full mini pilgrimage ('Umrah), so he can be intimate with his wife?

He said (answered): The Prophet, pbuh, made Tawaf (the seven circumambulations around the House of Allah). Then, he prayed two units (rak'as) and made Tawaf (walked) between Al-Safa and Al-Marwa. Bin 'Omar added verse 33: 21, which states: "There has certainly been for you in the Messenger of Allah an excellent example (to follow).

'Amr Bin Dinar, mAbpwh, also asked Jabir Bin Abdullah, mAbpwt both, the same question. He said: He should not be intimate with his wife until he makes Tawaf (walking) between Al-Safa and Al-Marwa (Al-Bukhari: 1623, Muslim: 1234. Note: The narrator's name, 'Amr Bin Dinar, was mentioned in Islam.web).

عن عبدالله بن عباس ، رضي الله عنهما ، أن إبراهيم جاء بإسماعيل ، عليهما السلام ، وهاجر. فوضعهما بمكة في موضع زمزم. فذكر الحديث ، ثم جاءت من المروة إلى إسماعيل وقد نبعت العين ، فجعلت تفحص العين بيدها هكذا ، حتى اجتمع الماء من شقه ، ثم تأخذه بقدرها فتجعله في سقائها. فقال رسول الله ، صلى الله عليه وسلم: "يرحمها الله ، لو تركتها لكانت عيناً سائحةً تجري إلى يوم القيامة" (أحمد شاكر: 77/4 ، عن مسند أحمد).

Abdullah Bin 'Abbas, mAbpwt both, said that Ibrahim brought Isma'il and Hajar, peace be upon them all, to Makkah, and placed them at the Zamzam location. He told the 'Hadith about their story, until he said: Then, as she came from Al-Marwa to Isma'il, she saw water coming out of the spring. She started to examine the spring with her hand, until the water accumulated from the spring crack. Then, she began to collect the water into her cup, then into her container. The Messenger of Allah, pbuh, said: May Allah have mercy on her, if she just let the water come out by itself, it would have been a flowing spring, until the Day of Rising (Ahmed Shakir: 4/77, from Musnad Ahmed).

عن التابعي محمد بن مسلم بن شهاب الزهري ، رضي الله عنه ، أنه قال: سمعتُ سالمَ بنَ عبدِ اللهِ ، رضي الله عنه ، يُحدِّثُ عن أبيه ، أن رسولَ اللهِ ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، كان إذا رمى الجَمْرَةَ التي تلي المسجدَ ، مسجدَ مئى ، يرميها بسبعِ حصياتٍ ، يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ.

ثم تقدّم أمامها فوقف مُستقبِلَ البيتِ رافعاً يديه ويدعو ، وكان يُطيلُ الوقوف. ثم يأتي الجَمْرَةَ الثانيةَ فيرميها بسبعِ حصياتٍ ، يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ. ثم ينحدرُ ذاتَ اليسارِ ممّا يلي الوادي ، فيقفُ مُستقبِلَ البيتِ رافعاً يديه يدعو. ثم يأتي الجَمْرَةَ التي عندَ العقبَةِ ، فيرميها بسبعِ حصياتٍ ، يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ. ثم ينصرفُ ولا يقفُ عندها. وأضاف الزهري: كان ابنُ عمرَ يفعلُ ذلكَ (شعيب الأرنؤوط ، عن سنن الدارقطني: 2684).

Muhammed Bin Muslim Bin Shihab Al-Zuhri, who followed the Prophet's companions, mAbpwh, said: I heard Salim Bin Abdullah, mAbpwh, narrating from his father, that the Messenger of Allah, pbuh, used to make takbeer (saying Allahu Akber, meaning Allah is Greater) every time he threw stones at the location adjacent to the Mina Mosque.

الله أكبرُ كبيراً ، والحمدُ لله كثيراً ، وسبحانَ الله بكرةً وأصيلاً.

اللهمَّ صلِّ على سيدنا محمد ، وعلى آلِ سيدنا محمد

وعلى أزواجِ سيدنا محمد ، وعلى أصحابِ سيدنا محمد

وعلى ذريةِ سيدنا محمدٍ ، وسلم تسليماً كثيراً.

لا إلهَ إلا اللهُ ، ولا نعبدُ إلا إياه ، مخلصينَ له الدينَ ، ولو كرهَ الكافرون.

لا إلهَ إلا اللهُ وحده ، نصرَ عبده ، وأعزَّ جنده ، وهزَمَ الأحزابَ وحده

الله أكبر ، الله أكبر ، الله أكبر ، لا إلهَ إلا اللهُ.

الله أكبر ، الله أكبر ، الله أكبر ، والله الحمد.

مصادر عن التكبيرات:

Sources about Takbeer:

<http://albayan.co.uk/article2.aspx?ID=3046>

<https://www.albawabhnews.com/1512547>

<https://www.elwatannews.com/news/details/527662>

Here's the translation and transliteration of the Eidul Ad'ha Takbeer (Hymn):

Allah is Greater, Allah is Greater, Allah is Greater. *** There is no other god than Him. *** Allah is Greater, Allah is Greater, Allah is Greater, *** and to Allah praise is due. *** Allah is Greater, *** Much praise is due to Him, *** Glory is His: Morning, evening, and at all times. *** O Allah, bless our Master Muhammed, *** and the family of our Master Muhammed, *** and the wives of our Master Muhammed, ***	Allahu Akbar, Allahu Akbar, Allahu Akbar, *** La ilaha illa Allah *** Allahu Akbar, Allahu Akbar, Allahu Akbar, *** Wa lilahil hamd *** Allahu Akbaru Kabeera *** Wal hamdu lilahi katheera *** Wa subahana Allahi bukratan wa asseela *** Allahumma ṣalli 'ala sayidina Muhammed, *** Wa 'ala ali sayidina Muhammed, *** Wa 'ala azwaji sayidina Muhammed, ***
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<p>and the companions of our Master Muhammed, ***</p> <p>and the offspring of our Master Muhammed, ***</p> <p>And give them a lot of peace greetings. ***</p> <p>There is no other god than Allah, ***</p> <p>And we worship nobody else but Him. ***</p> <p>We are devoted to His religion, even if nonbelievers hate it. ***</p> <p>There is no other god than Allah, the only God, ***</p> <p>Who supported His worshipper. ***</p> <p>Who gave His soldiers the upper hand. ***</p> <p>And defeated the parties of nonbelievers, by Himself only. ***</p> <p>Allah is Greater, Allah is Greater, Allah is Greater, ***</p> <p>There is no other god but Him. ***</p> <p>Allah is Greater, Allah is Greater, Allah is Greater, ***</p> <p>To Him praise is due.</p>	<p>Wa 'ala aṣ'habi sayidina Muhammed, ***</p> <p>Wa 'ala dhuriyati sayidina Muhammed, ***</p> <p>Wa sallim tassleeman katheera ***</p> <p>La ilaha illa Allah ***</p> <p>Wa la na'abudu illa iyah ***</p> <p>Mukhliseena lahu ideena wa lau karihal kafiroon ***</p> <p>La ilaha illa Allahu wa'hdah ***</p> <p>Nassara 'abdah ***</p> <p>Wa 'azza jundah ***</p> <p>Wa hazamal a'hzaba wa'hdah ***</p> <p>Allahu Akbar, Allahu Akbar, Allahu Akbar, ***</p> <p>La ilaha illa Allah ***</p> <p>Allahu Akbar, Allahu Akbar, Allahu Akbar, ***</p> <p>Wa lilahil hamd</p>
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