

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

By Hassan Ali El-Najjar

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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 AD, 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.

Hassan Ali El-Najjar

Atalanta, Georgia, USA, 1st Day of Ramadhan, 1445, March 11, 2024.

The Author's Related Books About Islam

I seek refuge with God from the Stoned Shaytan (Satan)
In the Name of Allah, the Beneficent, the Merciful
Peace and blessings be upon our Master, Mu'hammed,
the Seal of Prophets and Imam of the Messengers

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).

*

See the Note about the translation of meanings and the transliteration of Arabic sounds above the first Endnote.

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), Ieman (faith), and l'hsan (righteousness). This is followed by a discussion about of 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, 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 aljazeera.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, 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, 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

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 (Noo'h, Ibraheem, Mousa, and 'Eisa), 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 the Earth for thousands of years to guide them in this life and to reward them in the Hereafter. Mu'hammed, pbuh, was the last of these Muslim Prophets and Messengers of Allah. ²

The Arabic root verb of the word "Islam" is /salima/, meaning kept safe. The word "Muslim" is one of its derivatives. Prophet Mu'hammed, pbuh, said: "The Muslim is (the person) from whose tongue and hand people are kept safe." In other words, a Muslim does not harm people with his/her tongue or hand.

The word "Islam" is also a derivative of the verb /aslama/, which means to submit, from which came the noun "Muslim" (the one who submits to God), as in verse 2: 112. Moreover, Islam means peace (silm), 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 'Hadeeth, 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.

As the Word of God and His Message to humanity, the Holy Quran has been preserved as it is, without any changes, since it has been revealed, 1,400 years ago. It is available today, in its Arabic original version, and its translations into other languages, in many libraries and internet sites. An example is 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-Qurṭubi, and Al-Ṭabari.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 'Hadeeth Science, which specializes in the collection, recording, scrutiny, authentication, and discussion of the 'Hadeeth.⁸

An example of how the Messenger of Allah, pbuh, explained and summarized the Holy Quran, to God's worshippers, is the 'Hadeeth 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 'Hadeeth, 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

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 Ramadan, 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 with an everlasting life in His Paradise, in the hereafter. In addition, they would enjoy the peace of being believers in this life. However, those who disdain worshipping Him will be punished by the torment of the lack of faith in this life and the painful torment in Hell, in the hereafter, as stated in the Holy Quran (Al-Nisa, 4: 172-173). ¹³

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 **wudhou**, by washing the mouth, nose, face hands, arms, ears, hair, and feet. Muslims also should take showers after sexual intercourse and menstruation (Al-Ma-ida, Al-Baqara, 2: 222), on Fridays, and keep their clothes clean.¹⁴

By praying five times a day at specific times, Muslims live in orderly fashion, budgeting their time, towards work, rest, and sleep. More important is that prayer is a connection between a worshipper and his/her Creator, in five specific times a day, if performed correctly it is peace for the human self and a constant reminder for avoiding sins. In addition, prayers function as an exercise 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, annually. 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. The body also gets rid of the harmful toxins, as well as the weak and sick cells. 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. As it is answering God's invitation for them to visit His ancient House, pilgrims are filled with joy as they see the Ka'ba, circumambulate (circulate) around it, and perform various 'Haj rituals. In addition, 'Haj includes remembrance of the story of Ibraheem (Abraham) and his son, Isma'eel (Ishmael), peace be upon them, particularly their obedience to Allah, praise to Him, and their rejection of Al-Shaytan (Satan) and his whispers. 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 in this life (2: 197) and will be enjoying in the hereafter.¹⁵

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:

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:

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-Nisa, 4: 136).

Iman is also the belief in God's precise measurement and His just decrees on everything, as we learn from the 'Hadeeth 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. ¹⁶

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. ¹⁷

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. ¹⁸

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. ¹⁹

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-Khadir's actions, Mousa (Moses) perceived as evil, before knowing the rationale behind doing them (Al-Kahf, 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 (Al-Anfal, 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. ²⁰

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. ²¹

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

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 Mu'hammed (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.

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 we know it. In his interpretation of this verse, Al-Tabari mentioned a 'Hadeeth in which companion Abu Razeen Al-Uqayli, mAbpwh, asked the Messenger of Allah, pbuh: "Where had our Lord been before He created the heavens and the Earth? He said: "(He was) in clouds, and there was air above and below Him. Then, He created His Throne on Water." Ibn 'Abbas, mAbpwh and with his father, said that "the water was over the wind," as was mentioned by Al-Qurtubi, and Ibn Katheer. ²²

This was exactly what 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 the meanings contained in this verse, and consequently a piece of evidence that the Holy Quran is the Word of God. It is a Book, which cannot be approached by falsehood (Fussilat, 41: 42) and it was pronounced by the illiterate Prophet, pbuh, who did not know reading or writing before the revelation. There was no way for him, or anybody else on the Earth to know these facts back then. ²³

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.

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).

Then, Allah, praise to Him, caused life to start in the places which contained water before the splintering incident, as He told us in verse 7 of Soorat Hood (Chapter 11 of the Holy Quran), as was interpreted by the three renowned interpreters: Al-Tabari, Al-Qurtubi, and Ibn Katheer.

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. ²⁴

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. However, Muslims know with certainty that Allah, praise to Him, is the One Who caused it to happen, as He had told us about it more than 14 centuries before the existence of astrophysics. He is the First, the Originator, the Creator of the Heavens and the Earth, the Great, and the Highest. ²⁵

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

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

In this verse, Allah (God), praise to Him, is telling us that He built the 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 starting of the 20th Century were very specific about this scientific fact, describing it as "the expanding universe," which is precisely described as such in this verse of the Holy Quran. ²⁶

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.**

(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. ²⁷

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.**

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-Isra 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. ²⁸

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**.

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.

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. ²⁹

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

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 Muslim interpreters of the Holy Quran 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 in the 'Hadeeth of Al-Isra Wal Mi'raj (the Prophet's Night Journey and Ascent to Heavens), and other 'Hadeeths."

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 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. ³⁰

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

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, praise to Him, 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 the Earth and the Sun, the Moon, and other planets in our solar system.

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 our 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, such as 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. ³¹

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.

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, **دَحَلَهَا**). 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, praise to Him, 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 of the Holy Quran 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. ³²

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**.

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).

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

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? (Aal-Imran, 3: 83).

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 creatures also submit to their Lord, Allah, and worship Him, as many humans do on Earth.

(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).

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-Jinn, 72: 1).

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

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-Jinn, 72: 14).

And there were human men who sought refuge with jinn men, but they (only) increased them in burden (Al-Jinn, 72: 6).

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 it happened in the past with Prophet Sulayman (Solomon), pbuh.

And (it was) gathered for Sulayman (Solomon) 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 Muslims, 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. ³³

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.**

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. ³⁴

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

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).

Do you not 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. ³⁵

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.

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. In addition to human intervention, 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. ³⁶

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, all 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 between male and female insects.

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.

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.

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

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

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 Arabic verb ittakhadhat (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.

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).³⁷

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.

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.

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.

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**.

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:

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. ³⁸

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. ³⁹

Third, the Numerical Miracles of the Holy Quran:

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.

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-Isra, 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.

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. ⁴⁰

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:

Indeed, the example of 'Eisa (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 (Aal-'Imran, 3: 59).

He observed that the name of "Eisa" (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 "Eisa" 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 of the Holy Quran). It's known that Maryam was the daughter of 'Imran, and the first resemblance was in

Surat Aal-'Imran (Chapter 3 of the Holy Quran), where the first moment of the creation of 'Eisa (the inception) was mentioned. However, more details about his creation came in Chapter 19.

The word 'Eisa (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 "Eisa" 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. ⁴¹

'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. ⁴²

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-Muḥaf 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). ⁴³

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. ⁴⁴

Chapter 4

Creation and Evolution in the Holy Quran

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 Holy Quran is the Word of 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. Allah, praise to Him in His highness (sub'hanahu wa ta'ala), tells us in verse 29:19 that He "begins the Creation, then repeats it." He did that before when humans went extinct on the surface of the Earth (76: 1). Then, He recreated them again. Therefore, He has commanded us in verse 29: 20 to "travel through the Earth and see how He began the Creation," in order to explain to us how He can repeat it again in the Hereafter, as follows:

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

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

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 (archaeological, biological, linguistic, and cultural) sub-disciplines, biology, physics, chemistry, astrophysics, and geography, to name some of them.

By comparing the facts reached by scientists in these sciences, about the beginning of life and its evolution, with the meanings contained in relevant verses of the Holy Quran, a clear fact emerges: Such verses are but pieces of evidence that these are the Words of Allah, the Great Creator. His objective is that we obey His commands and avoid His prohibitions, in order for us to be happy in this life and in the hereafter.

3. Verse 50: 15 confirms the meaning, which was mentioned in Verse 29: 19 above, that there was a **first creation of life on Earth**. It states:

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 Allah, praise to Him, has made water as a basic condition for life to exist, as follows:

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 to exist. 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. Scientists now know the components of cells in primitive unicellular organisms, as well as in the advanced complex ones. However, they 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 Allah (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.

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. ⁴⁵

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).

(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). ⁴⁶

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

Then, (O Mu'hammed) 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**.

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. ⁴⁷

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

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), and Allah knows best.

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.

He has created you in successive (and diverse) 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 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.**

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 the 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 with, and adaptation to, their physical and social environments. This is also the basic principle 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).

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-Nisa, 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.**

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). This was the stage of primitive organisms, which humans share with other living beings, through the life software, presented in the shared areas of the DNA.

The **second stage** was **fashioning with the right proportions**, as expressed in the Arabic verb "**sawwa**" (fashioned), in which the unicellular prokaryote organisms evolved to the multicellular eukaryote organisms, including animals.

While humans share the first two stages with other organisms, the **third stage** represented the human departure from the animal kingdom. This is expressed by the Arabic verb “adalak,” 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. ⁴⁸

In their interpretation of Verse 82: 7, Al-Tabari and Al-Qurtubi read the third verb with emphasis, “addalak” (doubling the consonant d), which means that Allah, praise to Him, made humans balanced and straightened up. However, Ibn Katheer was clearer. He read it with a light pronunciation, “adalak” (with one d), which means that Allah, praise to Him, made humans straightened up, in an upright posture. Thus, following Ibn Katheer’s interpretation, a “straightened up” means with an “upright posture,” which becomes possible by walking on two legs, not four, like animals.

In addition, Ibn Katheer mentioned a 'Hadeeth of the Prophet, pbuh, in which he said that Allah, praise to Him, fashioned humans in the right proportions and made it possible for them to walk in a balanced way, in an upright posture (**'adaltuka**), which allowed them to walk between the **“bardayn,”** the two cold times of the day (before the sunrise and the sunset). ⁴⁹

The meaning of the Arabic verb (**'adaltuka**) in this 'Hadeeth is that humans became capable of walking between the two cold times of the day as a result of having an upright posture and walking on two legs. This meaning depends on reading the Arabic word for the two cold times as **“bardayn,”** as mentioned in another 'Hadeeth, by the Prophet, pbuh, who said: “Whoever performs the prayers of the two cold times, he (she) enters Paradise.” ⁵⁰

However, this meaning does not stand if the word for the two cold times is spelled as **“burdayn,”** as in the case of the text of the first 'Hadeeth. This is because the word “burdayn” means two striped outer garments. So, it is more likely that the correct spelling of the word is “bardayn,” not “burdayn,” but Allah and His Messenger know better.

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**.

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 (more about this fourth stage of creation follows the presentation of verse 7: 11 below).

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

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

In explaining this verse, Al-Tabari and Ibn Katheer 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. ⁵¹

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**.

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 choose 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 discussion 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.

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. ⁵²

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.

In Arabic dictionaries, the word *naṣīya*, mentioned in verses 11: 56 and 96: 15-16, means the forehead. In his interpretation of Verse 11: 56, Al-Qurṭubī mentioned clearly that the Arabic word *naṣīya*, mentioned in these verses, means the forehead, which may become a lying and sinning forehead. It is in the front lobe of the brain, as the part in which intellectual, moral, and ethical processes take place. Consequently, the front lobe (*naṣīya*) will be held responsible for the committed lies and sins. ⁵³

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).

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 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).

In verse 11: 7, Allah, praise to Him, addressed humans in the plural form, that He created them and made them in the best image (mentioning the first and fourth stages of creation, for brevity purposes). Then, He mentioned Adam, pbuh, in the singular form, as one of the humans whom He created, fashioned, straightened up, and blew of His Spirit into them. However, He chose Adam to be their best representative in that great event.

In addition, Allah, praise to Him, has honored humans to be His caliphs (deputies) on the Earth for worshipping Him by choice (Al-Balad, 90: 10), for their ability to acquire knowledge (Al-Baqara, 2: 31), and for their love and ability for construction on the Earth (Hood, 11: 61), doing all that as an inherent behavior in them, which was also observed by anthropologists, who called them: "Homo sapien sapiens" (the reasoning, wise human beings). ⁵⁴

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 (Al-A'araf, 7: 12).

(Allah) said: "What prevented you from prostrating when I commanded you?" (Satan) said: "I am better than him. You created me from fire and created him from clay" (Al-A'araf, 7: 12).

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."

21. Verse 14: 19, tells us that Allah, praise to Him, is capable, if He wills, to destroy all humans, cause them to disappear from existence, and replace them with a new creation. He is capable of doing so, as He is the Creator of the heavens and the Earth, the creation of which is greater than the creation of humans, as mentioned in verse 40: 57.

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 (Ibraheem, 14: 19).

The **creation of the heavens and earth is greater** than the creation of mankind, but most of the people do not know (Ghafir, 40: 57).

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 the Earth.

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, 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, in the hereafter, as mentioned in Verses 29: 19-20 above. ⁵⁵

23. Verse 32: 8 tells us about the second creation of the human life, in the womb. As males and females, later, are paired to reproduce by uniting the watery genetic materials of males and eggs of females.

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

24. Verse 32: 9 mentions two stages of the first creation, which are fashioning 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, including the hearing, sight, and hearts. These are favors Allah has bestowed on humans, for which only few of them thank Him.

Then He fashioned 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 of this book: "[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.

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, praise to Him, 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. ⁵⁶

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

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 *nuṭfah* (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 *nuṭfah* (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 will be 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. ⁵⁷

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

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

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

He is Who created you from the earth soil, then from a *nuṭfah* (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, as follows:

We created the human being from a product of **clay**; (12)

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

Then, We created the nutfah into an **'alaqa** (leech).

Then, We created the 'alaqa into **mudh-gha** (a little lump, like a chewed substance).

Then, We created the **mudh-gha** into **bones**.

Then, We clothed the bones with **meat** (muscle).

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

So blessed be Allah, the Best of creators! (14). (Al-Muminoon, 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 **'alaqa** (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** of the second creation in the womb starts. The cartridge 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. ⁵⁸

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.

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 (Yunus, 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 khalifa* (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. ⁵⁹

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:

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

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

Or a **created matter**, which is greater (or stronger than iron) **in your minds** (Al-Isra, 17: 51). ⁶⁰

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, on the Day of Judgment, even if they change themselves into something stronger than iron. ⁶¹

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):

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 regions 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. ⁶²

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. Another example was the emergence of the Tamazight language spoken by the Amazigh in Bilad Al-Maghrib (North Africa), after the 'Himyarite and Can'anite Arabs had settled there and became isolated from their Eastern Arabian origins. ⁶³

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. ⁶⁴

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:

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.

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.

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).

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.

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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:

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 Arabic verb da'ha (made it egg-shaped), 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.

This meaning for the verb "**da'ha**," was not mentioned by the three renowned interpreters of the Holy Quran. Al-Ṭabari, followed by Al-Qurṭubi, interpreted it as extending the Earth in a way that enables people to earn

their living, through the availability of water and pastureland" (Al-Nazi'at, 79: 31). Bin Katheer followed them with the same interpretation. He did not explain the meaning of the verb "da'ha" and its origins, as he used to do in his

However, 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. ⁶⁶

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.

Moreover, by describing Earth as egg-shaped, God Almighty, praise to Him, is telling humans that the Holy Quran 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. ⁶⁷

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

Haven't they seen that We come to the 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. Some researchers paid attention to this observation, showing with calculations that the Earth is not a perfect globe. ⁶⁸

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):

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 egg of the female. Then, it tells us how organisms, particularly mammals, move on earth, crawling on their bellies, or walking on two legs, or on four legs:

Allah has created every (living) creature from water. And of them are those that walk (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 Capable of (creating) everything (Al-Noor, 24: 45).

This diversity in the movements of organisms reflects their ability to adapt to their different environments and the available food. Thus, reptiles walk (move) on their bellies, as snakes do. Humans and birds walk on two legs. Animals walk on four legs, except the kangaroo, which walks or hops on two legs. This bit of information was unknown to the inhabitants of the Old-World continents of Africa, Asia, and Europe, as Australia was discovered about 900 years after this revelation. But Allah, the All-Knowledgeable, praise to Him, has 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 determines.

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. ⁶⁹

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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 sunlight 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).⁷⁰

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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. Boisei:

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 "reasoning humans," appeared about 300 thousand years ago, according to recent discoveries in Morocco. However, there are other estimates to its emergence, dating it back to 200-100 thousand years ago. It seems that it was more intelligent, more graceful, and more beautiful than its predecessors, as it is revealed by the size of the skull, facial features, and the right proportions of the body. 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. ⁷¹

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

IX. Homo Sapien Sapiens, or the "reasoning, wise humans,"

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.⁷²

Thus, this is the fifth stage of creation, in which the Creator's focus was on the human brain. It is likely that Adam, peace be upon him, 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:

Chapter 5

Humans:

God's Caliphs on Earth

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. ⁷³

Meaning of Human Caliphate on Earth

The starting point in this Chapter is the word "khalifa" (خليفة), 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."

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 Arabic noun Khalifa (caliph) is derived from the verb khalafa, which means to succeed or to come after. Thus, a caliph (Khalifa) is a ruler who comes after or succeeds a former ruler. The main meaning is that

Allah, praise to Him, has honored humans by making them responsible for the Earth and its construction, as stated in verse 11: 61. But the direct meaning in this verse is that Allah, praise to Him, has willed that humans become His caliphs, in ruling the Earth, 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 (mAbpwh), 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 the 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 which is on it

In explaining the meaning of this verse, Al-Siyouti mentioned that Allah, praise to Him, decided to make Adam as His caliph on Earth, to be responsible for implementing His Law on it.

Al-Tabari used the same explanation, mentioning a narration by the Companions Ibn Mas'ood and Ibn 'Abbas, mAbpwt all. 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'ood and Ibn 'Abbas, mAbpwt, in saying that Adam, peace be to him, was God's Caliph in implementing His Law and commands.

Human Caliphate on Earth is an Honor, But with 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.

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-Isra, 17: 70).

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

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.

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 urge humans to learn, acquire knowledge, and pursue science. When we look at some of them, such as 55: 1-4, and 2: 239, 2: 282, we find that Allah, praise to Him, states that He has taught humans to read and understand the Holy Quran. He also taught them that which they did not know. Verse 53: 5 tells us that the Messenger of Allah, Mu'hammed, pbuh, was taught by the senior angel, Jibreel, peace be upon him. ⁷⁴

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).

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

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

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 and civilization. ⁷⁵

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.

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:

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: 7-8 reveal, humans are capable to choose between right and wrong as well as between obedience and disobedience to their Creator.

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) (Al-Shams, 91: 7-8). ⁷⁶

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.

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. ⁷⁷

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

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. ⁷⁸

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.

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 Iblees (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.

It is noteworthy that the verse mentions that the command of prostration to Adam came after the creation and fashioning of humans. He was chosen from among them.

Second, Verse 3: 59 states that both of 'Eisa (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.

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.

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 'Eisa (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 'Eisa (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.

And (mention) when the angels said, "**O Maryam (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.

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)

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 (you both) **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.

(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 ⁷⁹

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.

"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.

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**(Satan). 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).

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).

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

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.

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).

It is an **inspiration revealed** (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. ⁸⁰

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. ⁸¹

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 Iblees (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.

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

Linguistically, the above-mentioned nine verses show that Iblees (Satan) was an angel, but he was the only one who refused to prostrate, in disobedience to his Creator's command. Verses 7: 12, 15:32-33, 17: 61, and 38: 75 mention that the main reason of the Shaytan (Satan) disobedience to God was his arrogance, which made him think that he was better than Adam, as a representative of humans. He believed that he was created from a more superior material (fire) than the clay from which Adam was created, as stated in the following verses:

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

(Allah) said: "O Iblees, what is (the matter) with you, that you are not with those who prostrate?" (32) He said: "Never would I prostrate to a human, whom You created out of **dry clay** from a **stinking black mud**." (33) (Al-'Hijr, 15: 32-33).

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

(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).

Verse 18: 50 was the only one of the nine above-mentioned verses, which referred to Iblees (Satan) as a jinni, as follows:

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 renowned interpreters of the Holy Quran (Al-Tabari, Al-Qurtubi, and Ibn Katheer), and many contemporary interpreters. It follows that Iblees 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 Iblees 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 such verses as 16: 49-50, which state that angels do what Allah, praise to Him, commands them to do:

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾ (التَّحْلُ ، ١٦ : ٤٩-٥٠).

And to Allah prostrates whatever is in the heavens and whatever is on the Earth of creatures, and the angels, and they are not arrogant. (49) They fear their Lord above them, and **they do what they are commanded**. (50) (Al-Na'hl, 16: 49-50).

This interpretation is also based 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).

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).

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 Allah, their Creator. 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 (Haroot and Maroot), who taught magic to people in Babyl (Babylon), while knowing that this is a form of disbelief. ⁸²

The three renowned interpreters also mentioned a different interpretation provided by Ibn 'Abbas, mAbpwh and his father, for the word "Jinn," which is mentioned in verse 18: 50. Basically, he said that Iblees (Satan) was from a category of angels called Jinn.

Within this context, the interpretation of the word "Jinn" maybe supported in the following ways. **First**, it may describe the main job of this category of angels 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 Arabic verb "Janna," which means to become invisible, as explained in Verse 6: 76 of the Holy Quran. **Third**, Al-Qurtubi mentioned that Iblees 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 'Hadeeth narrated by the

Mother of Believers, '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." ⁸³

Anyway, whether Iblees 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 Iblees (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 and 15; 34-35.

(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).

[Allah] said, "Then get out of it, for indeed, **you are expelled**. (34) And indeed, **upon you is the curse** until the Day of Recompense." (35) (Al-'Hijr, 15: 34-35).

The early Muslim interpreter of the Holy Quran, Al-Qurtubi, explained the two verbs (descend and get out) of verse 7: 13 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, Iblees (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, until the first blow of the Trumpet, but bot to the second, which starts Resurrection, as he asked, as stated in verses 38: 79-81 and 17: 62.

(Iblees) said: "My Lord, then **reprise me** (delay my punishment) **until the Day they are resurrected**." (79) (Allah) said: "So, indeed, you are of those reprieved (80) **Until the Day of the time well-known**." (81) (Saad, 38: 79-81).

(Iblees) said: "Do You see this one, whom You have honored above me? **If You delay me** until the Day of Rising, **I will surely dissuade (control) his descendants, except for a few**" (Al-Isra, 17: 62).

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, as stated in verse 7: 16.

(Satan) said: "Because You have sent me astray (to destruction), **I will surely sit for them** on Your straight path" (Al-A'araf, 7: 16).

The cursed Iblees (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.

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 17: 63.

(Allah) said: "Go, for whoever of them follows you, indeed Hell will be the recompense of you - an ample recompense" (Al-Isra, 17: 63).

Then, Allah, praise to Him, warned His worshippers to beware of the Shayṭan (Satan) deceptive tools, which he will use to block them from following God's straight path. These tools include his voice, his riding soldiers, his foot soldiers, wealth, children, and his false promises (17: 64). However, Allah, praise to Him, has promised that the Shayṭan (Satan) will have no power over God's faithful worshippers, who will be guarded by Him (Al-Isra, 17: 65).

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

(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.

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)" (Ṭa-Ha, 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 Iblees, he was forced out of Paradise. Then, he had to toil in earning his living. Al-Ṭabari and Al-Qurṭubi mentioned that he had to plow, using a red bull. Al-Qurṭubi added, mentioning Sa'eed 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. ⁸⁴

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. Concerning the forbidden tree, nobody knows for sure what kind of tree it was, but the early interpreters mentioned that it could have been the wheat plant, grapevine, or fig tree.

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).

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)

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).

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

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 (end)?" (Ta-Ha, 20: 120)

The Shaytan continued to whisper to Adam and his wife, telling them 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. Then, 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 (7: 21).

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

Adam Breaching his Covenant with God

Then, Adam and his wife ('Hawwa, 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).

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).

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.

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.

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).

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).

(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).

(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).

(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. ⁸⁵

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

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**" (أَهْبَطُوا) 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.

The sixth verse which includes the verb "descend" (أَهْبَطَ) 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.

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

The seventh verse which includes the verb "descend" (أَهْبَطُوا) 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**" (أَهْبَطُوا) 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.

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

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 fear the hereafter nor to be sad about what they miss in this life, as expressed in Verses 20: 123 and 2: 38.

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).

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 wrongdoing, 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.

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 Holy Quran is the Word of Allah, the All-Knowledgeable, 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 the third book about Islam by this author, titled, "[Allah, His Good Names: Who Is He? What Does He Want for Humanity?](#) "). 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 of this book, titled, "[Mind, Self, Soul, Spirit, and Happiness from an Islamic Perspective.](#)"

Chapter 7

Worshippers by Choice, Or Forced Slaves?

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** عَابَدَ' (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. ⁸⁶

This observation applies to the plural form of the same adjective, 'ibad (عِبَاد), 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." ⁸⁷

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.

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-Ṭabari 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). ⁸⁸

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, as in 38: 45), thirty-four verses mentioning the word "His worshippers" ('ibadahu), and seventeen verses mentioning the word "My worshippers" ('ibadi).

And mention **Our worshippers**, Ibraheem, Is'haq, and Ya'coob (Abraham, Isaac, and Jacob), those of (strong) hands and (wise) sights (visions) (Saad, 38: 45).

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, as mentioned in verses 2: 186, 15: 49, and 18: 65. 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. ⁸⁹

And when **My worshippers** ask you, (O Mu'hammed), concerning Me, indeed, I am near. I respond to the invocation of the supplicant when he calls upon Me. So, let them respond to Me (by following My commands), and believe in Me, that they may be (rightly) guided (Al-Baqara, 2: 186).

(O Muhammed), inform **My worshippers** that I am, indeed, the Forgiving, the Merciful (Al-'Hijr, 15: 49).

And they found **a worshipper from among Our worshippers**, to whom we had given mercy from Us and had taught him from Us a (certain) knowledge (Al-Kahf, 18: 65).

This also applies to the singular adjective of the word **'ibad (worshippers)**, which is **'abd (a worshipper)**. There is no problem whatsoever that it refers to an individual who worships his/her Creator, praise to Him, by choice. The same meaning is conveyed by another singular adjective, **'aabid (عَابِدٌ)**, which also refers to an individual who worships his/her Creator, by choice, as mentioned in verse 109: 4.

Nor will I be **a worshipper** of what you worship (Al-Kafiroon, 109: 4).

However, this singular adjective, **'abd (عَبْدٌ)**, was confused by some people because it is also the singular adjective of another plural adjective, **'abeed (slaves)**. This confusion should not have happened, as this meaning came in the Holy Quran only twice. 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. In any other usage of the word **'abd**, it means **a worshipper**.

Allah gives an example (of) an **owned slave** (who is) unable to do (any) thing, and (another, who is not an owned slave) to whom We have provided from Us good provision, so he spends from it secretly and publicly. Are they equal? Praise to Allah! But most of them do not know (Al-Na'hl, 16: 75).

There is no one in the heavens and the Earth, but that he comes to the Beneficent (on the Last Day) 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 (a worshipper)** 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. ⁹⁰

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 (عِبَادَةٌ) "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.

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).

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 عبید):

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.⁹¹

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:

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'haṣ, 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-Ṭabari, Al-Qurṭubi, and Ibn Katheer) mentioned that verse 3: 182 was God's reply to Fin'haṣ, 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:

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:

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:

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:

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.

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.

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.

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.

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.

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.

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 'illiyyeen. (18) And what do you think is 'illiyyoon ('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.

He, Who created Death and Life, to test you, (seeing) who amongst you is best in deeds, 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-Nisa, 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). ⁹²

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 \(Al-Qadar Wal Qadha\)](#)." ⁹³

The Prophet, 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 invoke spells, apply medicines, and practice caution. Do these (things) avert anything from God's predestination? He said: These are (also) from God's predestination." ⁹⁴

In another 'Hadeeth narrated by Companion Abu Hurayrah, mAbpwh, 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)." ⁹⁵

Further, the Companion Abu 'Ubayda Bin Al-Jarra'h, asked Caliph 'Omar, mAbpw them 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 precise measurement and predestination)?" '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 'Hadeeth, in which the Prophet, pbuh, 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." ⁹⁶

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." ⁹⁷

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 Qadha) 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 Qadha).⁹⁸

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, who do good deeds, ask for God's guidance, and seek for His assistance, those 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.

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 (Ibraheem, .14: 27)

Thus, Allah sends astray (misguides) whoever is **excessive in transgression and skeptic** (about Him) (Ghafir, 40: 34).

Thus, Allah sends astray (misguides) the **disbelievers** (Ghafir, 40: 74).

Those **who disbelieve** and avert (people) from the way of Allah - He will misguide (waste) their deeds (Mu'hammed, 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 (Mu'hammed, 47: 2).

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).

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 (28) **And you do not will except that Allah wills** - Lord of the worlds. (29) (Al-Takweer, 81: 28-29).

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).

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-Nisa, 4: 78).

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'araf, 7: 28).

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).

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. ⁹⁹

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

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.

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 Physical and Spiritual Aspects of 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 Ramadhān, and making the haj (pilgrimage), for those who are able to do it. ¹⁰⁰

First, 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. ¹⁰¹

Second, 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. ¹⁰²

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. ¹⁰³

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. ¹⁰⁴

Third, Giving Zakat (charity) 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. ¹⁰⁵

Fourth, fasting during the month of **Ramadhan** 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. 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. ¹⁰⁶

As mentioned in the Holy Qura, "To fast is better for you, if you were to know" (Al-Baqara, 2: 184). So, it strengthens the body physically, 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.

Fifth, the **Haj**, is a pilgrimage 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.

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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 Arafat, 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 exaggerate the physical acts, which may take them away from the meaning of the teachings. Here are some daily-life examples about the relationship between the two aspects.

In response to God's command in verse 62: 9, Muslim men are required to perform a weekly congregational (collective) prayer at a masjid, on Friday, but this is optional for Muslim women.

'Hadeeths of the Messenger of Allah, pbuh, detail what is recommended to do before coming to the masjid. So, 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.

'Hadeeths also emphasize the importance of arriving to the masjid early, and listening to the sermon (*khutba*), attentively. In addition, Muslims are instructed to complete the prayer lines and make them straight. As they stand for prayer, they need to be connected to each other, leaving no empty spaces between them.

Further, Muslims are instructed not to be arrogant or bragging in their words, actions, attitudes, or even in their clothing.

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).

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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 they may perform, 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 Allah, praise to Him, 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 is 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. 109

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. ¹¹⁰

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. ¹¹¹

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. ¹¹²

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. ¹¹³

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**. ¹¹⁴

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**. These are used by women for beauty purposes, which is something men should not try to emulate. ¹¹⁵

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, as mentioned in verse 24: 31 and 33: 59. 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. ¹¹⁶

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

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. ¹¹⁷

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: ¹¹⁸

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-Isra, 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: ¹¹⁹

And when the **selves** (part of souls) are **paired** (Al-Takweer, 81: 7).

The Relationship Between Faith and Happiness, Lack of Faith and Unhappiness

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:

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:

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.

And as for those **who disbelieved**, I will torment them with a **severe torment in this lower life and the Hereafter**, and they will have no helpers" (Aal-'Imran, 3: 56).

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).

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.

Spend in the way of Allah and **do not cast into (your) destruction with your own hands. Do good deeds**; 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. ¹²⁰

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.

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).

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.

¹²¹

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. ¹²²

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:

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.

There is a **record keeper** over (charged with) every (human) self (Al-Tariq, 86: 4).

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.

(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 (Aal-Imran, 3: 30).

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.

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).

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. ¹²³

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.

For every bit of news (information), there is a **destination** (to be saved in), and you will know it (Al-An'am, 6: 67).

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. ¹²⁴

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: ¹²⁵

Indeed, **Allah commands** 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).

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. ¹²⁶

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.

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. ¹²⁷

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).

The **Trusted Spirit** (Jibril) came down with it (Al-Shu'ara, 26: 193).

Say the **Spirit of the Holy** (Jibril) has brought it (the revelation) down from your Lord in truth" (Al-Na'hl, 16: 102).

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 to 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: ¹²⁸

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).

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).

And these examples (which) We present to the people, but none will **reason** (understand) them except those of knowledge (Al-'Ankaboot, 29: 43).

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).

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. ¹²⁹

O you who have **(reasoning) minds**, avoid my anger (or my punishment)" (Al-Baqara, 2: 197).

Only those with **(reasoning) minds** will remember (and understand God's message)" (Al-Baqara, 2: 269).

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.

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.

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. ¹³⁰

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.

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).

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.

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. 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).

(Mention) when **Allah said, "O 'Eisa (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" (Aal-'Imran, 3: 55).

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-Nisa, 4: 157).

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).

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 (Aal-'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.

Every **self** will be hostage (accountable) to what it has earned (Al-Muddathir, 74: 38).

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. ¹³¹

Then, you will be **resurrected** on the Day of Rising (Al-Muminoon, 23: 16).

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: ¹³²

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

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. ¹³³

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.”

Except he, who came to Allah with a **sound** heart (Al-Shu'ara, 26: 89)

Who feared The Beneficent (God) without seeing Him, and came with a **repentant heart** (Qaf, 50: 33)

... 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”:

If you were severe (rude) or **harsh-hearted** (in treating them), they would have left you (Aal-'Imran, 3: 159).

Do not conceal the testimony. And whoever conceals it his **heart is sinning** (Al-Baqara, 2: 283)

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.”

And the heart of Moosa's 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-Qasaṣ, 28: 10).

... lest the one in whose heart there is **sickness** should aspire (to you). (Al-A'hzab, 33: 32)

(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”:

The Trustworthy Spirit has **brought it down** (193) **Upon your heart**, (O Mu'hammad) that you may be of the warners (194) (Al-Shu'ara, 26: 193-194).

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).

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). ¹³⁴

'Hadeeths mentioning the heart

The Messenger of Allah, pbuh, described the heart as being humbled in submission to God, or not humbled, in his 'Hadeeth, 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.” ¹³⁵

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. ¹³⁶

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. ¹³⁷

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. ¹³⁸

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. ¹³⁹

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. ¹⁴⁰

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. ¹⁴¹

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. ¹⁴²

Pearsall et al. (2005) published the findings of their study about **the relationship between the two minds of the heart and the brain**, 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).¹⁴³

Conclusion

There is a very close and interactive **relationship between the two minds of the heart and the brain**, 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>

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

By Hassan Ali El-Najjar

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Book 2

**The Five Pillars of Islam: Scientific
View of the Mandated Ways of
Worship**

**The Two Proclamations of Faith,
Prayer, Charity, Fasting, and
Pilgrimage**

Introduction

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

Islam is the belief in Allah, praise to Him, as the God and the Creator, to the extent of submission to Him. According to this meaning, the Messengers whom Allah sent to tell His Messages to humanity, such as Noo'h, Ibraheem, Moosa, and 'Eisa (Noah, Abraham, Moses, and Jesus), peace and blessings of Allah be upon them (pbbut), and their righteous followers, were all Muslims. Mu'hammed, pbpuh, was the final of God's Messengers and the seal of His Prophets. He was honored by completing God's Messages to humanity, as stated in verse 5: 4 of the Holy Quran. Thus, Islam is the religion which Allah has willed for people on the Earth, as guidance for them in this lower life, and according to which they will be judged in the hereafter. ¹⁴⁴

This day I have **completed for you your religion** and finalized My favor upon you and have approved for you Islam as religion (Al-Ma-ida, 5: 3).

The word "**Islam**" is a noun, which means **safety** and **security**, as it is derived from the Arabic verb "salima," which means to be safe and secure from harm. So, "a Muslim is the one from whose tongue and hand people are safe," as the Prophet, pbpuh, said. Further, as a derivative of another verb "aslama" (to submit), the word "Islam" means **submission to Allah**, praise to Him, as stated in verse 2: 112. Moreover, "Islam" means "**peace**," as mentioned in verse 2: 208 of the Holy Quran. ¹⁴⁵

In addition, "Islam" is the first level of faith, in the religion of Allah, by which a Muslim gains God's contentment and His mercy, which bestows him with happiness in this lower life and in the hereafter. A higher level of faith is "Iman," as Allah has told us in verse 49: 14 of His Holy Book:

The Bedouins (desert dwellers) said: "We have believed." Say (O Mu'hammed): "You have not (yet) believed; but say (instead): **'We have submitted**, for faith has not yet entered your hearts" (Al-'Hujurah, 49: 14).

According to this meaning, the Messenger of Allah, pbpuh, defined the first level of faith (Islam), in a famous 'Hadeeth, saying that "**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 also defined the second level of faith (Iman), in the same 'Hadeeth, saying that "**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." ¹⁴⁶

The Messenger of Allah, pbpuh, taught us in the 'Hadeeth, which starts with: "**Islam** is built on five," that the five mandated ways of worship ('ibadat) represent the pillars of the Islamic faith structure. Thus, the first way of worship is the **proclamation of faith**, by believing in and proclaiming that there is no other god but Allah and Mu'hammed is His Messenger. This is the base of a person's faith, according to which a Muslim

recognizes the existence of God, praise to Him, as the Creator of the universe and those living in it, including humans. It is also a recognition that Mu'hammed, pbuh, is the final Prophet and Messenger of Allah to humanity. This means that he/she accepts the Message he received from his Lord, which is the Holy Quran and the Sunna explaining it.

After the proclamation of faith, a person becomes a Muslim, obligated to perform the other four mandated ways of worship, which are: establishing **prayer**, giving **zakat** (charity), **fasting** the month of Ramadhan, and making the **pilgrimage** ('Hajj) to the House of Allah, in Makkah, if he/she is capable of making the journey (physically and financially). It is important to notice that these ways of worship have been mandated as commands by Allah, praise to Him, in many verses of the Holy Quran, which have been mentioned in various chapters of this book, and summarized by the Messenger of Allah, pbuh, in this 'Hadeeth. In response, Allah, praise to Him, has promised His worshippers, who worship Him through performing these ways of worship, with His everlasting happy life in His Paradise, in the hereafter. In addition, they will enjoy the peace of faith in this lower life. However, those who reject faith in Him, and disdain His worship, will be leading an unhappy lower life and will be punished in the hellfire, in the hereafter. ¹⁴⁷

While this book focuses on the five mandated ways, there are other ways of worship, which are worth mentioning, for their good influence on the individuals, communities, and societies, in this life, in addition of God's generous rewards for the worshipers in the hereafter. Among these ways of worship is **supplication**, which is calling upon Allah, praise to Him, for His mercy, comfort, and help. The Messenger of Allah, pbuh, said that "supplication is the worship," as it represents a recognition by worshippers that they need their Lord's help. In addition, Allah, praise to Him, has told us in the Holy Quran that He answers the calls of His worshippers (2: 186) and commanded us to use His Good Names, when we call upon Him (7: 180).

And when My worshippers ask you (O Mu'hammed), about Me, indeed I am near. **I answer the invocation (call) of the supplicant** when he calls upon Me. So, let them respond to Me (by obedience), and believe in Me, that they may be (rightly) guided (Al-Baqara, 2: 186).

And to Allah belong the **Good Names**. So, **invoke Him by them** (Al-A'araf, 7: 180). ¹⁴⁸

Another way of worship is "**I'hsan**," which was defined by the Messenger of Allah, pbuh, as "worshipping Allah, as if you see Him. Though you do not see Him, He sees you." Allah, praise to Him, has told us in the Holy Quran that "I'hsan" is doing good deeds and righteousness (Al-Ma-ida, 5: 93), spending for the sake of Allah at times of ease and times of hardship, restraining self at the time of anger, and pardon people (Aal-'Imran, 3: 134), patience (Hood, 11: 115), obedience to Allah (Al-Saffat, 37: 104-105), and a strive for the sake of Allah (Al-'Ankaboot, 29: 69). ¹⁴⁹

Rationale Behind Mandating Worship

Allah, praise to Him, is not in need of His creations, they are the ones who need Him (Fatir, 35:15), as He is the Owner of the heavens and the Earth (Luqman, 31: 26). Thus, when He has willed that the jinn and humans are required to worship Him, it is not because He needs them to do so, or to provide for or feed Him, as He is the Provider for all of His creations (Al-Dharyyat, 51: 56-58). However, He gets contentment from their righteousness (Al-'Hajj, 22: 37). Actually, the mandated ways of worship ('ibadat) represent a training for them during this lower life, in order for their selves to become better, which makes them worthy of winning an everlasting life in Paradise, whose width is as vast as the width of the heavens and the Earth (Aal-'Imran, 3: 133; Al-'Hadeed, 57: 21). ¹⁵⁰

It follows that Allah, praise to Him, willed to make humans as His caliphs on the Earth. This was an honor He bestowed on them, as He knew that some of them will observe His commands and worship Him, by their own choice (Al-Isra, 17: 70). This also means that He trusts them to be capable of the responsibility towards the status He accord them with, and that they are capable of passing the test which He decreed for them during this lower life (Al-A'hzab, 33: 72-73; Hood, 11: 61). By passing His test, they become "good" by choice, which makes them worthy of dwelling in His Paradise, thus populating His vast Dominion, in the hereafter (Al-A'araf, 7: 43). ¹⁵¹

Our Lord, Allah, praise to Him, has invited us **to think about** the creation of the heavens and the Earth (Aal-'Imran, 3: 191), the meanings of the Quranic stories (Al-A'araf, 7: 176), His provision for His worshippers (Al-Ra'd, 13: 3; Al-Na'hl, 16: 11), descending the Holy Quran on them and explaining it to them (Al-Na'hl, 16: 144), and subjecting the heavens and the Earth for their benefit (Al-Jathiyah, 45: 13). Allah, praise to Him, has also invited us to **contemplate** about and **remember** the verses of the Holy Quran (Saad, 38: 29), to **draw conclusions** from their meanings (Al-Nisa, 4: 83), as the commands of Allah, praise to Him, are all for the good of His creations, as stated in verse 16: 90 of the Holy Quran. ¹⁵²

Indeed, **Allah commands** justice, good conduct, and giving to relatives. He forbids immorality, bad conduct, and oppression. He admonishes you that you may be reminded (Al-Na'hl, 16: 90).

Thus, **contemplation** about the meanings of the mandated ways of **worship** ('ibadat) leads us to observe the **great benefits**, which are reaped by **worshippers**. This not only applies to the individual worshippers, but it also benefit worshipping groups, communities, and societies, during this lower life. Then, they receive the greatest reward of leading an everlasting life in Paradise, in the hereafter, as detailed in various chapters of this book, and as demonstrated in the following examples.

The mandated (fardh) prayers should be preceded by making "wudhou" (ablution), which represents continuous **cleanliness** for the human body, as it is performed five times a day. It includes washing with water each of the hands, the face (including cleaning the mouth and the nose), the arms (from the hands to the elbows), touching the head with water, and (washing) the feet till heels. Muslims are also required to take a bath (or a shower) after sexual intercourse (5: 6), and women to do so after the monthly menstruation (2: 222) and after delivery of children. They are also required to keep their clothes clean. ¹⁵³

By **performing the five prayers** on time during the day, Muslims lead an organized life, in which time and daily activities are budgeted between work, rest, and sleep. More important is that prayers function as a communication between worshippers and their Lord, Allah, praise to Him, at five daily specific times. If the prayers are performed appropriately, they give peace and assurance to the human self, and keep it permanently away from committing sins. Through the prayer unique body movements, such as the organized repetition of standing, bowing down, prostration, and sitting on the floor, It is in fact an exercise for various body organs, particularly muscles and joints. These body movements also activate the circulation of the blood in more than the normal level, to reach some areas in the human body with more concentration, such as in the case of the brain when a worshipper is making a prostration.

By **giving Zakat (charity)**, a Muslim assists the poor and the needy and contributes to the welfare and well-being of society, by spending on other aspects of this way of worship. An important aspect of Zakat is giving away financial charity, which is 2.5% of a person's annual savings. This is a small amount of money, but it results in great benefits to the beneficiaries if it is observed by all those whom the Zakat apply to.

When this way of worship ('ibada) is conducted, the poor may not feel that they are left behind and alone in society. Consequently, Zakat becomes a continuous and practical expression of sympathy and social solidarity. Needless to say, the mandated Zakat is not the only way of spending for the sake of Allah. Extra giving (Sadaqa) leads the givers to become closer to the recipients, but more important is that it leads them to be closer to their Lord, Who bestowed the favor of wealth on them, in the first place. Moreover, the Zakat is not part of the taxes, which a government collects, to spend on its various projects and programs. It serves society through spending on aspects of life which are not covered by government projects and programs.

The third mandated way of worship is **fasting the month of Ramadhan**, during which Muslims abstain from eating, drinking, and sexual relations, from dawn to the sunset every day. This way of worship ('ibada) brings great benefits to worshippers, spiritually and physically. Spiritually, fasting trains the human self to control its desires and strengthens it in taming its physical instincts. It also gives the wealthy a unique opportunity to feel the hunger suffered by the poor and the needy, which helps them control and discipline the desires of the human self. That is why there is an increase in charitable giving in Ramadhan, with the goal that there may not be a fasting person without food at the time of breaking the fast, at the sunset. The spirit of giving may extend after that to other months of the year.

Fasting the month of Ramadhan also brings numerous physical benefits to the human body. Eating moderately at the time of breaking the fast leads many people to lose weight. This means getting rid of the extra fats which they have accumulated during the previous year. More important is that by getting rid of the extra fats, the human body also gets rid of the toxins and the harmful chemicals, which have been entering the body with foods, drinks, and polluted air, during the previous year. In addition, the hunger resulting from fasting during the second half of the day, prompts the human body to get rid of its weak, sick, and abnormal cells, such as cancerous cell. This is due to the body wisdom, which decides to deny the little remaining nutrients to such cells, to give them to the healthy cells, instead. Finally, fasting gives the human digestive system more rest during the daytime of the month of Ramadhan than it does during the previous eleven months.

'Hajj is the fifth mandated way of worship ('ibada). It is making the **pilgrimage** to the House of Allah, in Makkah, when a worshipper is capable of making the journey, physically and financially, leaving behind all what concerns people in this life. Because 'Hajj is answering God's invitation to visit His ancient House, Muslim pilgrims feel overwhelming happiness when they see the first House of Allah on the Earth, the Ka'ba, while circumambulating it, and while performing other rituals therein. In addition, 'Hajj includes rituals which reminds pilgrims of the story of Ibraheem, Isma'eel, and Haajar (Abraham, Ishmael, and Hagar), peace be upon them. In particular, it reminds them of the Islamic basic teaching of obedience to Allah, praise to Him, and to beware of the Shaytan (Satan) and his evil whispers. Further, 'Hajj is an international conference of Muslims, who come from everywhere on the Earth, with their different skin colors, languages, and nationalities, to know about one-another, as their Lord wanted for them (Al-'Hujurat, 49: 13). Finally, the gathering of millions of pilgrims in the Holy city of Makkah, in just few days at the same time, is a great event. Therefore, Allah, praise to Him, has commanded them to treat each other well and to avoid any disputes (Al-Baqara, 2: 197), so they may gain His best rewards, which are His mercy, forgiveness, and happiness in this lower life and in the hereafter. ¹⁵⁴

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

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. [155](#)

The proclamation of the Islamic faith is an announcement about the belief in the oneness of God and the acknowledgement of His final Messenger to humanity, Mu'hammed, pbuh, as follows:

"I bear witness that there is no other god than (except) Allah, and I bear witness that Mu'hammed 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 Mu'hammed, pbuh, is the Messenger of Allah. [156](#)

Thus, the proclamation of faith means that a person accepts the final Message of Allah, which is revealed to humanity through His Messenger, Muhammed (pbuh), as expressed in the 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 the first book about Islam by this author. ¹⁵⁷

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. ¹⁵⁸

Here are three examples from these verses:

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 (Aal-'Imran, 3: 18).

Your god is **Allah, with Whom there is no other god**. He has encompassed all things in knowledge (Ta Ha, 20: 98).

Indeed they, when it was said to them: "**There is no deity but Allah**," they were arrogant (Al-Saffat, 37: 35).

Indeed, **I am Allah. There is no god except Me**. Worship Me, and establish the prayer of My remembrance (Ta Ha, 20: 14).

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.

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 Mu'hammed 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:

Mu'hammed is not but a **messenger** (of God), before whom (other) messengers have passed (Aal-'Imran, 3: 144).

Mu'hammed 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 everything, Knowing (Al-A'hzab, 33: 40).

And those who have believed (in God), have done good deeds, and believed in what has been **sent down upon Mu'hammed**, and it is the truth from their Lord, He will remove from them their misdeeds and amend their condition (Mu'hammed, 47: 2).

Mu'hammed, the Messenger of Allah, and those with him, are forceful against the disbelievers, merciful among themselves (Al-Fat'h, 48: 29).

Say, (O Mu'hammed): "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 Mu'hammed, 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. ¹⁵⁹

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.

And (We sent) **messengers** about whom **We had related** (their stories) to you before, and **messengers** about whom We had not related to you. And Allah spoke to Moosa (Moses) with (direct) speech (Al-Nisa, 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-Nisa, 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.

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 torment until **We sent a messenger** (Al-Isra, 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 (about Islam), 10: 72 (about Noo'h, Noah), 2: 131-133 (Ibrahim, Abraham, his children, and grandchildren), 12: 101 (Yousuf, Joseph), 5: 44 (the Prophets), 3: 52 (Disciples of 'Eisa, Jesus), and 3: 20 (Mu'hammed), peace and blessings of Allah be upon them all, as stated in the following verses. ¹⁶⁰

Indeed, the religion in the sight of Allah is **Islam** (submission to God) (Aal-'Imran, 3: 19).

(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).

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, Ibraheem, Isma'eel, and Is'haq - One God. And we are **Muslims** (in submission) to Him" (132) (Al-Baqara, 2: 131-133).

(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).

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).

But when 'Eisa (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) (Aal-'Imran, 3: 52).

So, if they argue with you, say, "I have **submitted** myself to Allah (**in Islam**), and (so have) those who follow me" (Aal-'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. **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 from Allah to preach, educate, and remind people of a message sent to a previous Messenger. ¹⁶¹

In verse 3:19 (mentioned 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 perfected the religion of Islam and completed it to humanity, with the revelation of the Holy Quran. Thus, there is no need for any more messengers, after Mu'hammed, pbuh, as He promised, in verse 15: 9, that He would preserve His final message intact.

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).

Indeed, it is We, who sent down the Remembrance (the Holy Quran), and indeed, **We will be preserving it** (Al-'Hijr, 15: 9).

Thus, Mu'hammed, 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 Moosa (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 (mentioned above) with high regards, directly after mentioning Allah and the angels, as stated in the following verses:

Mu'hammed 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).

We sent down the Towraah (Torah), in which (there) was guidance and light. **The Prophets** who submitted (themselves to Allah as Muslims) **judged by it** (Al-Ma-ida, 5: 44).

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 (Aal-'Imran, 3: 18).

The **second major difference** between Prophets and Messengers of God is that the **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 Ibraheem from the fire, Moosa's stick (staff), 'Eisa's healing capability, and revealing the Holy Quran to Mu'hammed, peace and blessings of Allah upon them all. 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** (foretell 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-Issra 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. ¹⁶²

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. ¹⁶³

Among the Quran prophecies, which has not been achieved yet, is the **return of 'Eisa** (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. ¹⁶⁴

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." ¹⁶⁵

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 'Hadeeth, 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 'Hadeeth. 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. ¹⁶⁶

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." ¹⁶⁷

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 'Hadeeth 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 return to be grasslands and rivers**." ¹⁶⁸

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 big signs**, which should take place **before the coming of the Hour** (before the start of the Last Day), such as the emergence of the Mahdi (the Guided One), descent of 'Eisa (Jesus), pbuh, his fight with the Dajjal (the anti-Christ) and killing him. These are included in the following three 'Hadeeths.

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." ¹⁶⁹

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 ('Eisa, Jesus, the Son of Mary) from Heavens. Then, Jesus will fight the fake messiah and kill him. The following 'Hadeeth lists the ten big signs (prophecies):

Companion Hudthayfa Bin Usayd 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 'Eisa (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." ¹⁷⁰

Finally, Companion Al-Nawwas Bin Sam'an, mAbpwh, narrated a long 'Hadith about the descent of 'Esa (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. ¹⁷¹

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 Mu'hammed, pbbuh, 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

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

(Worshipping) men neither commerce nor sale distracts from the remembrance of Allah, and performance of prayer, and giving of zakat ... (Al-Noor, 24: 37).

And when you have completed the prayer, remember Allah standing, sitting, or (lying) on your sides. And when you feel safe, re-establish (regular) prayer. Indeed, prayer has been decreed upon the believers, a decree of specified times (Al-Nisa, 4: 103).

Introduction

A Muslim is required to perform five prayers every day, following the teachings of Prophet Mu'hammed, peace and blessings of Allah be upon him (pbuh), who received the command for this 'Ibada (way of worship) when he met with Allah (the God), praise to Him, above the seventh heaven. Then, the angel Jibreel (Gabriel), peace be upon him, taught him how to perform these prayers, including both the recitations and the movements. ¹⁷²

Before Muslims stand for prayer, they make wudhou' (ablution), 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 (See **Appendix 1** for notes about the English transliteration of Arabic sounds, such as dh in wudhou'). ¹⁷³

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, Mu'hammed, pbuh, who said: "Pray as you saw me praying." This 'Hadeeth, and others, were narrated by his Companions, collected by early Islamic scholars, and transmitted from one generation to another. ¹⁷⁴

Performing Islamic prayers, as described in 'Hadeeths, regularly, and on time brings tremendous benefits to worshippers. 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. ¹⁷⁵

At the same time, each one of the prayer movements also involves spiritual benefits, 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. ¹⁷⁶

While there is an agreement about the prayer times for the noon, mid-afternoon, and sunset prayer times, there has been a disagreement among Muslim scholars 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 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. ¹⁷⁷

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. ¹⁷⁸

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 (Fardh) units in the daily prayers, the additional recommended (Sunna) units are 17 but can be more, according to a person's capabilities and circumstances. The distribution of prayer units is as follows: ¹⁷⁹

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. ¹⁸⁰

How to Perform Prayers Correctly

Several Islamic scholars mentioned that the correct (sound) prayers need to meet eight **conditions** (**shuroot**), fourteen **pillars** (**arkan**), and eight **requirements** (**wajibat**). If a worshipper forgets performing one or more of the requirements (wajibat), he/she can remedy that with the oversight prostration, before ending the prayer. However, forgotten pillars have to be performed in a re-prayer.

There are many verbal and non-verbal **recommended** (**Sunna**) acts in prayers, which are additions, if not performed, the prayer is still correct (sound). However, there are eight **nullifiers** (**mubtilat**) that invalidate prayers if anyone of them happens. There are also twenty-two **disliked** (**makrohatat**) things that should be avoided in prayers. It is noteworthy to mention that Islamic scholars may differ in these numbers and in considering a recommended act as a required act, or vice versa.

Here is a brief explanation about each of the above-mentioned prayer-related **six terms**:

1. There are **9 conditions** (**shuroot**) that a person should have, to be able to establish the Islamic prayer. These are (accepting) Islam, sanity, the ability to distinguish between things, removing impurity (uncleanliness), purification (ablution), covering from the chest to the knees for men and the whole body except the face and hands for women, reaching the due time, facing the Qibla (the Ka'ba), and the intention to perform the prayer.
2. There are **14 pillars** (**arkan**) for the prayer to be considered as correct (sound). These are the ability to stand up, takbeer (saying Allahu Akber, meaning Allah is Greater than anybody else), reciting Al-Fati'ha (the first Chapter of the Holy Quran), bowing down (with hands on the knees), standing up, prostration (with the seven body parts touching the ground), lifting the head up, sitting down between the two prostrations, sitting down for Al-Tashahud, the second part of Al-Tashahud, asking Allah to bless the Prophet, pbuh, the two salutations, calmness in all of the prayer movements, and observing the sequence of the 14 pillars.
3. There are **8 requirements** (**wajibat**) for worshippers to observe as they perform their prayers. These are saying takbeer when standing again, other than the first one, saying: "Sub'hana Rabbiyal Adtheem" [Exalted (Praise to) my Lord, the Great] at least once in bowing down, saying: "Sami'a Allahu Liman 'Hamidah (Allah hears whoever praises Him) when standing up after bowing down, saying "Rabbana wa laka Al-'Hamd" after standing up, saying: "Sub'hana Rabbiyal Al-A'ala" [Exalted (Praise to) my Lord, the Highest] at least once while prostrating, saying: "Rubbi ighfir Lee" (My Lord, forgive me) between the two prostrations, sitting down for the first part of Al-Tashahud, and the recitation of the first part of Al-Tashahud.
4. There are many verbal and non-verbal **recommended** (**Sunna**) acts in prayers, which are additions, if not performed, the prayer is still correct (sound).

The **verbal recommendations** include saying the opening supplication, after the first takbeer: “Sub’hanak Allahumma, wa Bi’hamdika, wa Tabaraka ismuka, wa Ta’ala Jadduka, wa La ilaha Ghayruka” [Exalted You are, O Allah, praise to You, blessed is Your Name, Seriousness of Your (Commands) is highest, and there is no other god than You].

The opening supplication is followed by Al-Ta’awudh, saying: “a’oudthu billahi minal shaytanir rajeem” (I seek refuge with Allah from the stoned Shaytan), Al-Basmala, saying: “bismil lahir ra’hmanir ra’heem” (In the Name of Allah, the Beneficent, the Merciful), saying “Aameen” (Amen) after reciting Al-Fati’ha, recitation of a Soora or some verses after Al-Fati’ha, loud recitation in the dawn (Fajr) prayer as well as in the first two Rak’as of the sunset (Maghrib) and dusk (‘Isha) prayers, loud recitation for the Imam in the Jumu’a prayer as well as in the two ‘Eids and in the supplication for rain, saying after ta’hmeed: “mil-us samawati wa mil-ul ardhi wa mil-u ma shi-ta min shay-in ba’du” (as big as the heavens, the Earth, and whatever else You may will), saying more than one tasbee’h in the rukoo’ (bowing down) and sujood (prostration), saying: “Rubbigh firly” (My Lord, forgive me) between the two prostrations, and recitation of the full Tashahud in the last rak’a.

The **non-verbal recommendations** include raising the hands while saying the first takbeer, when bowing down (rukoo’), and when standing up after bowing down. These also include placing the right hand over the left hand while standing up during recitations, looking at the point of prostration, separating the feet away from each other when standing, grasping the knees with hands when making rukoo’, with the fingers separated from each other, stretching the back in the rukoo’ in a way in which the head is parallel to the ground.

When making sujood (prostration), the external body parts need to touch the floor. These are the forehead, the two hands, the nose, the two knees, and the toes of both feet. The knees need to be separated. The hands need to be flat and the fingers close to each other. For women, the hands and the elbows need to touch the floor. Sitting needs to be in an iftirash position (on feet) between the two prostrations and in the first tashahud, sitting in a tawarruk position (on the floor) in the second tashahud, putting the palms of the two hands on the thighs with fingers together between the two prostrations and in the tashahud. When mentioning the shahada (proclamation of faith) in the tashahud, the pointer finger of the right hand needs to be raised. Finally, worshippers need to look to the right then to the left over their shoulders when they make tasleem (greeting) at the end of the prayer.

5. There are **8 nullifiers (mubtilat)** that invalidate prayers if anyone of them happens. These are speaking intentionally while knowing that it is a nullifier of prayer to do so. However, if a person does that while forgetting or being ignorant about this rule, it does not nullify his/her prayer. The prayer is also nullified by laughing, eating, drinking, uncovering the ‘awra (the clothes covering rules), significant deviation from the K’aba direction, touching the body repeatedly and continuously, and losing ablution (passing gas or urine).

6. There are **22 disliked (makrohatat)** things that should be avoided in prayers, as most of them reflect lack of calmness and devotion. These are looking sideways without necessity, looking up to the sky, touching the floor with arms during prostration for men (only women should do that), putting the hands on the two body sides, looking at something which may distract, praying towards something which may distract, sitting with the buttocks on the floor (sitting should be on the feet), touching body parts or things or the place, Interlacing or snapping fingers, prayer at the time of serving food (eating should precede prayer), resisting the need for going to the bathroom (which should happen before prayers), spitting (particularly towards the Qibla or sideways), getting busy with folding the shirt sleeves up or lifting the hair up while standing, getting busy with lifting the hair up while prostrating, covering the mouth, hiding the hands under the garment, always praying on the same spot at the masjid, depending on the hands when going down to sit (knees first for those who are capable to do so), making rukou’ (bowing down) before reaching the worshippers’ line, eating raw onions and garlic before coming to the masjid (due to the resulting bad smell), performing extra night prayers while being sleepy. ¹⁸¹

The Dawn (Fajr) Prayer, as an Example About Performing Prayer

It is noteworthy to mention that there are differences among the Islamic schools of thought (madthahib) about what constitutes each of the above-mentioned six terms, in relation to the performance of the correct (sound) prayer. Accordingly, performing prayers can be divided into the following **eleven main steps**, which demonstrate how prayers 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. Ablution (wudhou): Cleanliness before prayers

A Muslim has to be clean, by taking showers regularly, as well as after the sexual intercourse. Cleanliness is also performed before every prayer in the form of **Wudhou** (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 **Wudhou** 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 **Wudhu'** actions. In addition to cleanliness, **wudhu'** and Tayamum enable humans to be elevated to a higher spiritual rank, in preparation for addressing their Creator and standing before him in the best possible condition. ¹⁸²

2. Adthan (The first call for prayer)

Adthan is an announcement about the start time for a prayer. It is a calling for a group prayer in a masjid (mosque). Therefore, it is done by one person, as mentioned in a 'Hadeeth narrated by Malik Bin Al-'Huwaith, mAbpwh, who said that the Prophet, pbuh, said: "Go back to your people, teach them, command them (with what you have learned), and pray like you saw me praying. When the time comes for a prayer, one of you should make the announcement (**Adthan**), and the eldest among you should lead the prayer." ¹⁸³

The Prophet, pbuh, approved of the **Adthan** and Iqama words after hearing them from one of his Companions, Abdullah Bin Zayd Bin Abd Rabbu, mAbpwh. He told 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 Companion Bilal Bin Raba'h, mAbpwh, to call the **Adthan**, as he had the most beautiful voice among his Companions. Here's the **Adthan**: ¹⁸⁴

Adthan (First calling for a group prayer in a masjid):

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 Mu'hammedan rasoul ullah (I bear witness that Mu'hammed is the Messenger of Allah):
Twice

'Hayie 'alasa 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

3. 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 Issala, Qad Qamat Issala" (It's time to stand for prayer), as follows: ¹⁸⁵

Iqama (The second call for prayer): 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 Mu'hammedan rasoul ullah (I bear witness that Mu'hammed 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

4. Facing the Qibla (Al-Ka'ba)

When Muslims pray, they must face the 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:

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, as stated in verse 3:91.

It is essential for Muslims to make the effort of finding 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. ¹⁸⁶

5. Intention and Takbeer

As a Muslim worshipper stands for prayer, he/she has the intention to perform it, that is 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 the 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 (*madth-hab*) 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. ¹⁸⁷

6. Recitation of Al-Fati'ha

While standing up, facing the 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'oudthu billahi minash shaytanir rajeem" (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 the "Basmallah" 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 prayers (dawn, sunset, and night), as education for worshippers, following the practice of the Prophet's Companions, mAbpwt all. ¹⁸⁸

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 step of performing prayers. It is recited in Arabic, like all parts of the prayer, as follows:

A'oudthu billahi minash shaytanir rajeem

(I seek refuge with Allah from the Stoned Shaytan, "Satan")

Bismil lahir ra'hmanir ra'heem

(In the name of Allah, the Beneficent, the Merciful) (1)

Al'hamdu lilahi rabbil 'aalameen

(Praise be to Allah, Lord of the Worlds) (2)

Arra'hmanir ra'heem

(The Beneficent, the Merciful) (3)

Maliki yawmid deen

(Owner of the Day of Judgment) (4)

Iyaka na'budu wa iyaka nasta'een

[You (alone) we worship, You (alone) we ask for help] (5)

Ihdinaṣ ṣiratal mustaqeem

(Guide us (to) the straight path) (6)

Ṣiratal ladtheena 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. Recitation of 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 Soora (Chapter), few verses of a Soora, or longer than that, according to a person's circumstances and ability to memorize. The Prophet, pbbuh, 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 Sooras).

The best recitation is "tarteel," in response to God's command in verse 73: 4, "وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا" (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. ¹⁸⁹

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 step of prayer: Rukou' (bowing down), with hands placed over the knees and the back and the head are parallel to the floor. Then, he/she makes **Tasbee'h**, saying:

Sub'hana rabbiyal 'adtheem (Exalted is my Lord, the Great, and praise to Him): at least once, while in Rukou' (bowing).

This is according to the Companion 'Hudthayfa Bin Al-Yaman, 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, as follows:

"sub'hanak allahuma, rabbana, wa bi'hamdika, allahuma ighfir lee"

(Exalted You are, O Allah, our Lord, and praise to You, O Allah, forgive me)

"subboo'h, quddoos, rabbil mala-ikati warrou'h"

(Exalted, Holy, is the Lord of the Angels and the Spirit). ¹⁹⁰

9. Lifting the Head up, Standing Upright, with Calm

After bowing down (Rukou'), a Muslim worshipper moves to the ninth step of prayer, in which an imam or an individual worshipper lifts his/her head up, stands upright, with calm, and says:

Sami'al lahu 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:

"rabbana walakal 'hamd" (Our Lord, to You is praise): Once.

This was how the Prophet, pbuh, practiced this step of prayer, as we learn from the 'Hadeeths narrated to us by his Companions. ¹⁹¹

10. Sujood (Prostration), lifting up the head, and sitting between the two Sujoods:

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 step of prayer, prostration (Sujood), 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 'Hadeeth narrated by Ibn (son of) 'Abbas, mAbpwt both. ¹⁹²

Once in prostration on the floor, a Muslim worshipper says the following Sujood Tasbee'h, three times, as follows:

Sub'hana rabbiyal 'ala (Exalted is my Lord, the Highest): 3 times.

As in the rukou', 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, as follows:

"sub'hanak allahuma, rabbana, wa bi'hamdika, allahuma ighfir lee"

(Exalted You are, O Allah, our Lord, and praise to You, O Allah, forgive me)

"subboo'h, quddoos, rabbil mala-ikati warrou'h"

(Exalted, Holy, is the Lord of the Angels and the Spirit). ¹⁹³

Then, a worshipper makes takbeer (saying Allahu Akbar), while lifting his/her head and while sitting calmly 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, while making takbeer, to perform the second Rak'a, repeating **the above-mentioned ten steps**.

11. Al-Tashahud and the Two Greetings

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 *atta shahud*) is recited fully when a worshipper is praying two Rak'as only, such as in the case of Al-Fajr (Dawn) prayer and in all Sunna (voluntarily extra) prayers, which are performed in two rak'as each. However, in the rest of the required (*Fardh*) prayers, which include more than two Rak'as, Al-Tashahud is recited in two ways. After the first two Rak'as, 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.

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Al-Tashahud (pronounced as *atta shahud*): The Proclamation and Bear Witnessing

(To be recited while sitting in prayer)

Transliteration of Al-Tashahud:

Part I:

At ta'hiyatu, al mubarakatu, wassala watu at tayibatu, lillah

Assalamu 'alayka ayuhan nabiyu wa ra'hmatul lahi wa barakatuh

Assalamu 'alayna wa 'ala 'ibadil lahis sali'heen

Ash hadu alla ilaha illal lah

Wa ash hadu anna mu'hammedan rassoulul lah.

Part II:

Allahumma salli 'ala mu'hammedin, wa 'ala aali mu'hammed

Kama salayta 'ala ibraheema, wa 'ala aali ibraheem

Wa barik 'ala mu'hammedin, wa 'ala aali mu'hammed

Kama barakta 'ala ibraheema, wa 'ala aali ibraheem

Fil 'aalamina

Innaka 'hameedun majeed.

End Greetings:

Then a worshipper ends a prayer with greetings to the right, then to the left saying:

Assalamu 'alaykum wa ra'hmatul lahi wabarakatuh.

English translation of Al-Tashahud:

Part I:

Blessed greetings and good prayers to Allah

Peace be upon you, O 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 Mu'hammed is the Messenger of Allah (while raising the pointer finger of the right hand)

Part II:

O Allah! Pray for (bless) Mu'hammed and for the family of Mu'hammed

As You prayed for (blessed) Ibraheem (Abraham) and for the family of Ibraheem

And bless Mu'hammed and the family of Mu'hammed

As You blessed Ibraheem and the family of Ibraheem

Amongst the worlds

You are Praise-Worthy, You are 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.

After Prayer Tasbee'h (Words of Praise to Allah)

There are several 'Hadeeths which recommend Tasbee'h (Saying words of Praise to Allah) after each prayer. Here is the most common practice, on the basis of a 'Hadeeth narrated by Companion Abu Hurayra, mAbpwh, as follows:

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:

La ilaha illallah, wa'hdahu la shareeka lahu, lahu mulku wa lahu 'hamdu, wahwa 'ala kulli shay-in qadeer.

There is no other god than (but) Allah, One Who has no partners, to Him is the Dominion, to Him is 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. ¹⁹⁵

Conclusion

There is a special importance for prayer in Islam, as it is a daily contact with the Creator, praise to Him, which brings peace and calm for the worshippers. It is preceded by wudhou' (ablution), which is cleanliness for the external human body organs and spiritual purity for the human self. Its movements give great benefits for the muscles and various body organs. Performing it, regularly and on time, breaks the daily routine and budgets the daily activities efficiently. When it is performed collectively, in a congregation, it increases social interaction and leads to more needed and beneficial contacts among the worshippers.

When prayers are performed loudly, during the dawn, sunset, and dusk (Fajr, Maghrib, and 'Isha), prayers provide worshippers with the opportunity to recite verses of the Holy Quran, listen to it, contemplate about its meanings all the year around.

One of the greatest blessings of the prayer is that it contains the first Chapter (Soorat Al-Fati'ha) as its main component, which include praise and greetings to the Lord, the Creator, and a call on Him for His guidance and assistance, guidance. It also includes asking Allah to bless and pray for His final Messenger, Mu'hammed, pbuh, His Messenger Ibraheem, and their families, thus acknowledging their role in conveying the Message of God to humanity.

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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 underlining 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

Surat Al-Ikhlās (Transliteration of Chapter 112 of the Holy Quran):

Bismil lahir ra'hmanir ra'heem

1. Qul hual lahu a'had
2. Allahuṣ Samad
3. Lam yalid wa lam youlad
4. Wa lam yakun lahu kufwan a'had

Soorat Al-Ikhlās (Translation of Chapter 112 of the Holy Quran):

In the name of Allah, the Beneficent, the Merciful

Say: He (is) Allah, (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).

Surat Al-Falaq (Transliteration of Chapter 113 of the Holy Quran):

Bismil lahir ra'hmanir ra'heem

1. Qul a'oudthu birabil falaq
2. Min sharri ma khalaq
3. Wa min sharri ghasiqin idtha waqab
4. Wa min sharrin naffathati fil 'uqad

5. Wa min sharri 'hasidin idtha 'hasad

Surat Al-Falaq (Translation of Chapter 113 of the Holy Quran):

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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Surat Al-Nas, pronounced as an-nas (Transliteration of Chapter 114 of the Holy Quran):

Bismil lahir ra'hmanir ra'heem

1. Qul a'oudthu birabin nas

2. Malikin nas

3. Ilahin nas

4. Min sharri^l waswasil khannas

5. Alladthi yuwas wise fi sudourin nas

6. Minal jinnati wannas

Surat Al-Nas, pronounced as an-nas (Translation of Chapter 114 of the Holy Quran):

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. Some of them are Muslims but others are not.

Chapter 13

Giving Charity, Zakat, the Third Islamic Duty

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

And those within whose wealth is **a known right** (24) For the petitioner and the deprived (25)
(Al-Ma'arij, 70: 24-25).

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 'Hadeeth 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). ¹⁹⁶

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. ¹⁹⁷

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.

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.

And establish prayer, **give charity**, and bow with those who bow (in worship) (Al-Baqara, 2: 43).

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).

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) mandated on Believers

In addition to being the third Islamic duty (way of worship), giving charity (Zakat) was also mandated on believers, before the mission of the Final Messenger of Allah, Mu'hammed, pbuh, as stated in the following verses:

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).

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).

('Eisa, Jesus) said: "I am a worshipper of Allah, Who has given me the Book and has made me a Prophet (30) And He has made me blessed wherever I am, and has enjoined upon me prayer and **charity**, as long as I remain alive" (Maryam, 19: 30-31).

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).

And We gave him Is'haq (Isaac) and Ya'acoob (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)

Allah, praise to Him (sub'hanahu wa ta'ala), commanded His worshippers to spend for His sake, as this disinfects and purifies them (Al-Tawba, 9: 103). It is noteworthy that this verse describes charity as "Sadaqah," a derivative of the verb "tasaddaqa," which is mentioned together with its derivatives 19 times in the Holy Quran. However, Allah, praise to Him, chose to describe the act of giving charity, in general, 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. 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. ¹⁹⁸

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).

(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).

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 (Faṭir, 35: 18).

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).

(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).

(The Angel) said (to Maryam, Mary): "I am only the messenger of your Lord, to give you a **pure boy** (Maryam, 19: 19).

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, 70: 24-25, and 2: 177, as follows:

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).

And those within whose wealth is a known right (24) For the **petitioner** and the **deprived** - (25) (Al-Ma'arij, 70: 24-25).

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:

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).

But the righteous one will avoid it (the Fire) (17) who gives (from) his wealth to **purify** himself (18) (Al-Layl, 92: 18).

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-Nisa, 4: 162).

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).

(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 (Ta-Ha, 20: 76).

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).

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).

... 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, by searing (burning) their body 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.

Say (O Mu'hammed): "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).

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.

And those within whose wealth is a known **right** (24) For the petitioner and the deprived - (25) (Al-Ma'arij, 70: 24-25).

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:

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**." ¹⁹⁹

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, as mentioned in one of the Prophet's 'Hadeeths, pbuh.

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." ²⁰⁰

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. This may harm society as a whole, not just the oppressors, as stated in verse 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.

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.

... So that (wealth) will not be a perpetual distribution among the rich from among you (Al-'Hashr, 59: 7).

8. God's Commands for Muslims to Follow His Messenger's Sunna (Clarifications of Zakat, in this case)

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.

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).

(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:

O You, who have believed, obey Allah and obey the Messenger (Al-Nisa, 4: 59).

But no, by your Lord, they will not (truly) believe until they make you (O Mu'hammed their) judge concerning that over which they dispute (Al-Nisa, 4: 65).

He who obeys the Messenger has obeyed Allah (Al-Nisa, 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 the wealth 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 (Niṣab), according to the lunar calendar, which is eleven days shorter

than the solar calendar, as stated in verse 2: 189 and the 'Hadeeth narrated by the Mother of Believers, 'Aisha, mAbpwh. ²⁰¹

They ask you, (O Mu'hammed), about the new crescents (of the moon). Say, "They are measurements of time for the people and for Hajj (Al-Baqara, 2: 189).

Concerning the minimum amount of wealth for charity (zakat) to be due (Niṣab), it is twenty golden dinars or more, which is equivalent to 85 grams of gold in our time. It is also 200 dirhams of silver or more, which is equivalent to 559 grams of silver in our time. When a person has this minimum amount of wealth or more, saved for a lunar year, he/she is obligated to give away 2.5% of it, as a charity (zakat). ²⁰²

The Prophet, pbuh, "used to take from every twenty dinars half a dinar and from every forty dinars a dinar." He used to say: "Bring from every forty (golden) dirhams a dirham. You do not have to give charity on any (silver) amount until you have two hundred dirhams. Then, give five dirhams (on them), and so on." ²⁰³

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. ²⁰⁴

Agricultural Products

The Prophet, pbuh, specified the minimum amount of charity (zakat), due in agricultural and animal products, in the 'Hadeeth narrated by Companion Abu Sa'eed Al-Khudri, mAbpwh, in which the Messenger of Allah, pbuh, said: "No charity (zakat) is due on less than five awsuqs (610 kilograms) of dates, or less than five awaqs of silver, or less than five adult camels." ²⁰⁵

This means that in the case of agricultural products, the minimum quantity for giving charity (zakat) is five awsuqs. As each one of these awsuqs was equivalent to a Saa' (2,035 grams) at the time of the Prophet, pbuh. Then, the Niṣab is three hundred Saa's, which is equivalent to 610,000 grams (610 kilograms) of our time. There is no charity (zakat) in less than that amount. ²⁰⁶

If agricultural products are produced without cost (by rain, or water from springs, or any natural way without irrigation), then the charity (zakat) is calculated as 10% of these products. However, it is calculated as 5% if irrigation is used. This is learned from the 'Hadeeth narrated by Companion 'Abdullah Bin 'Omar, mAbpwt both, in which he said that the Prophet, pbuh, ruled: "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%." ²⁰⁷

These two 'Hadeeths complement each other. While the first 'Hadeeth specifies the amount of charity due (Niṣab) on each type of the agricultural products, the second specifies the percentage of the charity (zakat) due on such products, according to the type of watering costs.

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 processes 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. ²⁰⁸

However, if the animals graze on natural pasture, most of the year, without cost to their owners, 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, as the Companions applied the Sunna of the Messenger of Allah, pbuh. ²⁰⁹

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, praise to Him, 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

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

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).

Introduction

Allah, praise to Him, has decreed that Muslims should fast during the month of Ramadhan, as the fourth way of worship ('ibada), after the proclamation of faith, establishing prayer, and giving charity (zakat). Like all other ways of worshipping Allah, fasting has direct benefits to those who observe it, empowering them spiritually and physically.

In addition, during Ramadhan, Muslims 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. Thus, the month of fasting not only brings many benefits to individuals, but it also brings benefits to communities and humanity at large. It is a school, in which people are trained to be 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.

Meanings 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 four mentioned above 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. ²¹⁰

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. ²¹¹

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. ²¹²

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. Moreover, fasting has been decreed as a way for gain God's forgiveness for various kinds of sins, as stated in the following verses 4: 92, 5: 89, 5: 95, and 58: 4.

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:

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).

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).

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).

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 eat and drink all night, from the sunset until dawn. It is also permissible for them to have sexual intercourse with their spouses, but not at the masjids.

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 'Hadeeth

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 'Hadeeths (sayings). Here are eight of them. ²¹³

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.

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." ²¹⁴

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). ²¹⁵

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." ²¹⁶

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:

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." ²¹⁷

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.

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." ²¹⁸

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." ²¹⁹

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.

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." ²²⁰

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.

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." ²²¹

7. If a person eats or drinks while forgetting about the fast, he/she should continue the fast.

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." ²²²

8. The Messenger of Allah, pbuh, **recommended** that Muslims eat the pre-dawn meal (Su'hour), describing it as a blessed meal. He also recommended that people may continue to eat until about one minute before the emergence of dawn.

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." ²²³

Companion of the Prophet, 'Abdullah 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." ²²⁴

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 the contentment and conviction to 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.

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).

Goodness is not (by) turning your faces toward the east or the west, but **goodness** 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:

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." ²²⁵

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.

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). ²²⁶

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:

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." ²²⁷

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. ²²⁸

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.

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." ²²⁹

Ibn (son of) Abbas, mAbpwt both, said: "The Messenger of Allah, peace and blessings be upon him (pbuh), 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." ²³⁰

Ibn (Son of) Omar, mAbpwt both, said: "The Messenger of Allah, pbuh, made the Fitr Zakat a required duty in Ramadhan, as a Saa' on every Muslim: free or in bondage, male or female." ²³¹

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, pbuh, said in a Qudsi 'Hadith, that Allah, praise to Him, said:

"I will grant My Love to My worshipper, who keeps approaching me with Nawafil." ²³²

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, pbuh, such as brushing teeth, giving charity, and humility. ²³³

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, pbuh, 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. ²³⁴

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).

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).

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." ²³⁵

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." ²³⁶

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." ²³⁷

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. 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." ²³⁸

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." ²³⁹

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." ²⁴⁰

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.

But, to fast is better for you, if you only know (Al-Baqara, 2: 184).

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, Ramadhān 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, as stated in verse 2: 184, mentioned above. ²⁴¹

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. ²⁴²

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. ²⁴³

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. ²⁴⁴

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. ²⁴⁵

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 as colitis or irritable bowel syndrome, diabetes, uterine fibroid tumors, back and neck pain, as well as addictions. ²⁴⁶

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." ²⁴⁷

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. ²⁴⁸

Chapter 15

Pilgrimage, 'Haj, to the First House of God on Earth

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.

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-'Hujurah, 49: 13).

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." ²⁴⁹

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.

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.

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. ²⁵⁰

'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.

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-Dharyat, 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.

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).

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:

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) (Aal-'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).

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 the first book about Islam by this author (Islam: A Scientific View of God's Message to Humanity).

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 Arafa 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.

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 Haj. 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 Haj) 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:

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." ²⁵¹

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.

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)." ²⁵²

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." ²⁵³

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.

This day, I have perfected your religion for you, completed my favor upon you, and approved for you Islam, as your religion (Al-Ma-ida, 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. ²⁵⁴

'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. ²⁵⁵

After performing the seven circumambulations around the Ka'ba, pilgrims move to an adjacent area, where they perform Sa'i'y (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. ²⁵⁶

Then, pilgrims go to the area of Mina, which is about seven kilometers from the Ka'ba, to rest. There, pilgrims pray Noon (Dthuhr), 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 Dthul '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 (Dthuhr) 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 (Adthan) 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 Dthul '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 Dthul 'Hijja, which is 'Eidul Adh'ha Day, pilgrims go to the 'Haram Mosque, to perform the seven circumambulations of the Ifadhha Tawaf and the Sa'i'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 Dthul 'Hijja), during which they throw stones at the Shaytan (Satan) symbolic location. Others may choose to stay until the 13th day of Dthul 'Hijja, to throw a third round of stones, which is better. This ritual is performed as an emulation of that which Ibraheem, peace be upon him, did when the Shaytan (Satan) tried to dissuade him away from obeying Allah's command of slaughtering his son. Ibraheem, 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. ²⁵⁷

While pilgrims perform their Haj rituals in Makkah, Muslims around the world gather in Mosques, on the 10th day of Dthul Hijja, to celebrate the climax of the pilgrimage, 'Eidul Adh'ha. They exalt Allah and glorify Him. They also praise the Prophet, pbuh, 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. ²⁵⁸

Conclusion

The 'Haj (pilgrimage) is the fifth way of worship ('Ibada) 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, pbuh.

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

*** Author's note about the translation of the meanings of the verses and 'Hadeeths mentioned in this book:**

This author's translation of the meanings of the verses and the 'Hadeeths 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.

Author's 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'hā, 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 /.

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 and 'Hadeeth 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 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 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.

Notes for Chapter 1: Islam: A Brief Introduction

¹ Out of love and appreciation, whenever the name of Allah (the God) is mentioned, Muslims follow it with the words: "sub'hanahu wa Ta'ala" (praise to Him in His Highness). 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 creations, 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" (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 Alif, the equivalent of which in English are the 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."

According to the Koufi Arabic grammatical school, a noun is derived from a verb (not the other way around, as argued by the Basra school). Thus, this Name (Allah) is derived from the verb, "aliha," which means that a worshipper has taken a God for his/her worship. It is also derived from another verb, "ta-allaha," which means that the Worshipped has declared Himself as a God, in order to be known and worshipped by his creations.

The Great Creator has described Himself as "**Allah**," praise to Him, which means that He is the Only God, Who brought the Dominion (Cosmos, Universe) into existence, including what and who exist in it. As a result, His creations are obligated to worship Him, particularly by performing prayers in which He is constantly mentioned, as revealed in verse 14 of Soorat Ta-Ha (Chapter 20 of the Holy Quran).

This was also mentioned in verse 9 of Soorat Al-Naml (27), which mentions His Godhood with two other Good Names of His: Al-'Azeez and Al-'Hakeem (the Exalted in Might and the Wise). In addition, in verse 30 of Soorat Al-Qasas (28), our Lord, praise to Him, describes Himself as "Allah," Who is the Lord of the Worlds. This means that He is the educator, the Guard, and the Bestower of countless favors to His creations, which are inhabiting His various worlds (dominions, universes, cosmoses). Such favors include this first life, blessings, mercy, and the everlasting life in His Paradise, in the hereafter, for the righteous believers, among both humans and jinn. In these three verses, He says:

Indeed, **I am Allah**. There is no (other) God except Me. So, worship Me and establish prayer for My remembrance (Ta-Ha, 20: 14).

O Moosa (Moses), indeed **it is I, Allah**, the Exalted in Might, the Wise (Al-Naml).

... O Moosa (Moses), indeed, **I am Allah**, Lord of the Worlds (Al-Qasas, 28: 30).

Al-Ghazali said that this Name is the greatest of God's Good Names. All other Names are adjectives, describing it. Therefore, it is His greatest Name. Ibn Katheer agreed with him on that opinion but added that it could be "Al-Qayyoom" (the Sustainer of the Dominion). Al-Sha'rawi defined this Name (Allah) as the one which includes the adjectives of Godhood.

More about "Allah" can be found in the third book about Islam by this author, which is titled: "Allah, His Good Names, Who Is He? What Does He Want for Humans?"

² The Holy Quran mentions that all Messengers of Allah and believers before Prophet Mu'hammed, 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.

And Ibraheem (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:

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).

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).

The English translation of the mentioned 'Hadeeth and its authentication are as follows:

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: "The Muslim is (the person) from whose tongue and hand people are kept safe. The Mumin is the one who is entrusted by people concerning their blood and their wealth" (It was authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 6710, Al-Nisa-i: 5010, and Al-Tirmidhi: 2627).

The main source for the authentication of the 'Hadeeths mentioned in this book, and in other books by this author, is <https://dorar.net>, particularly with reference to the work of Shaikh Al-Albani, may Allah reward him for his great efforts in this field.

Another source was "Riyadh Al-Saliheen" 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:

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 I'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) Ramadhan, 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.

I'hsan is to worship Allah as if you are seeing him, and while you do not see Him, He truly sees you.

This 'Hadeeth was recorded as Sa'hee'h by Muslim: 8, Abu Dawood: 4695, Al-Tirmidhi: 2610, Al-Nisa-i: 4990, Ibn Maja: 63, and A'hmed: 367, with little difference between them. It is also number 17 in the "Forty Qudsi" 'Hadeeths, collected by Al-Nawawi, and number 60 in his book, titled as Riyadh Al-Saliheen.

<https://dorar.net/>

<http://hadith.al-islam.com/Loader.aspx?pageid=194&BookID=25>

⁵ Taught to him by one intense in strength (Al-Najm, 53: 5).

⁶ Indeed, it is We who sent down the Quran, and indeed, We will be guarding it (Al-'Hijr, 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 Ahkam 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 The English translation and authentication of the mentioned verse and 'Hadeeth, about following the teachings of the Messenger, pbuh, and writing his Sunna, are as follows:

Whatever the Messenger came to you with, take it; and whatever he prohibited you, abstain from it (Al-'Hashr, 59: 7).

Companion Al-'Irbas Bin Sariya, mAbpwh said that the Messenger of Allah (pbuh) said, "...You will see much differences after me. So, follow my Sunna and that of the guided successors ...". (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 2549, in Sa'hee'h Al-Targheeb: 37, and in Sa'hee'h Ibn Maja: 40. It was also authenticated as Sa'hee'h by Ibn Maja: 42, Abu Dawood: 4607, Al-Tirmidhi: 2676, and A'hmed: 17144).

In general, the Messenger of Allah, pbuh, **permitted** his companion to **talk** to people about his Sunna (sayings, actions, and approvals), without restrictions. However, he **admonished** them, **particularly the scribes**, not to **write** anything he says, except the Holy Quran.

Thus, in a 'Hadeeth narrated by Abu Sa'eed Al-Khudri, mAbpwh, he said that 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. However, narrate about me (verbally), without restrictions, but whoever willingly tells lies about me, let him have his seat in the Fire" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 7,434, by Muslim: 3,004, with few differences, by Shu'ayb Al-Arna-oat, in Takhreej Al-Musnad: 11,344, and by Ibn 'Habban: 64, briefly).

Concerning the acceptance and permission for writing down 'Hadeeths, it happened later, when there was no fear of mixing it with the Holy Quran, as mentioned in a 'Hadeeth narrated by 'Abdullah Bin 'Amr Bin Al-'Aas, mAbpwt both, who said that he used to write everything he heard from the Messenger of Allah, pbuh, in order to be able to memorize it.

The Quraysh (Companions) admonished him (about doing that). They said: "Are you writing everything you hear and (you know that) the Messenger of Allah, pbuh, is a human being who may speak in normal times and when he is angry?"

So, I stopped writing, but I mentioned that to the Messenger of Allah, pbuh. He said: "Write down, by the One Who has my soul in His Hand (Allah), nothing comes out from (my mouth) except the truth" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, briefly in Sa'hee'h Al-Jami': 1,196 and based on Sa'hee'h Abu Dawood: 3646, by A'hmed, in his Musnad: 6510, 6802, and by Ibn 'Hajar Al-'Asqalani, in Fat'h Al-Bari: 250/1).

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.

<http://islamqa.info/ar/ref/22394> and <https://dorar.net/>

Names of the twenty-three scribes, according to Ibn Katheer, in his book "The beginning and the end" (Al-Bidaya wal Nihaya):

There were **23 Scribes of Revelation**, who participated in writing down the Holy Quran, as they heard it from the Messenger of Allah, pbuh. These were the four Guided Successors: Abu Bakr, 'Omar, 'Uthman, and 'Ali, may Allah be pleased with them (mAbpwt).

The list also includes Abban Bin Sa'eed Bin Al-'Aas, Obay Bin Ka'b, Zayd Bin Thabit, Mu'adth Bin Jabal, Arqam Bin Abi Al-Arqam ('Abd Manaf), Thabit Bin Qays Bin Shammah, 'Handthala Bin Al-Rabee', Khalid Bin Sa'eed Bin Al-'Aas, Khalid Bin Al-Waleed, Al-Zubair Bin Al-'awwam, 'Abdullah Bin Sa'd Bin Abi Al-Sar'h, 'Aamir Bin Fuhayra, 'Abdullah Bin Arqam, 'Abdullah Bin Zayd Bin 'Abd Rabbahu, Al-'Alaa Bin Al-'Hadhrami, Mu'hammed Bin Maslama Bin Jurays, Mu'awiya Bin Abi Sufyan, Al-Mugheera Bin Shu'ba, and Mu'aiqeeb Bin Abi Fa'tima Al-Doasi (mAbpwt).

The list of the Scribes of Revelation was mentioned in pages 361-378 of Bin Katheer's book (the Beginning and the End), with some information about each one of them, at the following link:

[ص361 - كتاب البداية والنهاية ت شيري - فصل أما كتاب الوحي - المكتبة الشاملة \(shamela.ws\)](http://shamela.ws/كتاب_البداية_والنهاية_ت_شيري_-_فصل_أما_كتاب_الوحي_-_المكتبة_الشاملة)

⁹ This was authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, based on Sa'hee'h Al-Tirmidhi: 2609, Al-Nisa-i: 5001, and A'hmed: 6015.

Another version of the 'Hadeeth was also authenticated as Sa'hee'h by Al-Bukhari: 8 and Muslim: 16, with few differences in the wording but kept the same content

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 'Hadeeths, 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):

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 (Aal-'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 (Aal-'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 (Al-Ma-ida, 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" (Authenticated as Sa'hee'h 'Hadeeth by Muslim: 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" (Authenticated as Sa'hee'h 'Hadeeth by Muslim: 1980, Al-Bukhari: 2464, 4620, Abu Dawood: 3673, Al-Nisa-i: 5541, and A'hmed: 13376).

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).

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-Qaradhawi, 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-Qaradhawi added that drug use is also prohibited on the basis of causing tepidity (lethargy), mentioning a ‘Hadeeth 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>

Notes of Chapter 2: Three Levels of Faith

¹² This ‘Hadeeth, about Islam, Iman, and l’hsan, was authenticated as Sa’hee’h by Muslim: 8, Abu Dawood: 4695, Al-Tirmidhi: 2610, Al-Nisa-i: 4990, Ibn Maja: 63, A’hmed: 367, and Ibn Manda, in Al-Iman: 2. It was also authenticated as Sa’hee’h by Al-Albani, in Sa’hee’h Al-Jami’: 2672.

<https://dorar.net/hadith>

This ‘Hadeeth is the 17th of "Al-Nawawi's Forty Hadiths" and the 60th in the paper version of “Riyadh Al-Sali’heen,” by Imam Al-Nawawi, may Allah have mercy on his soul, Dar Al-Arabiya, Beirut, Lebanon.

https://ar.wikisource.org/wiki/رياض_الصالحين/الصفحة_السابعة

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’hsin, 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).

The Arabic text of the ‘Hadeeth is as follows:

https://ar.wikisource.org/wiki/رياض_الصالحين/الصفحة_السابعة

<https://dorar.net/hadith>

¹³ The Arabi texts and English translation of the two mentioned verses about those who disdain the worship of Allah, are as follows:

The Messiah does not disdain to be a worshipper of Allah, nor do the closest angels (to Allah). Whoever disdains His worship and is too arrogant (to worship Allah), He will gather all of them to Him (Al-Nisa, 4: 172).

And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty. But as for those who disdained and were arrogant, He will punish them with a painful torment, and they will not find for themselves besides Allah any protector or supporter (Al-Nisa, 4: 173).

It is noteworthy that the Messiah ('Eisa: Jesus Christ) is referred to in Verse 4: 172 as " 'abd" (عَبْدًا), which means "Worshipper" of Allah, as the verse explains his actions as 'ibadah (عِبَادَةٌ), "worship." This should provide enough evidence that we are God's worshippers by choice, not forced slaves, as some translators have incorrectly translated (For a detailed discussion of this issue, see Chapter 7 of this book: "Worshippers by Choice, or Forced Slaves?").

¹⁴ The five ways of worship ('ibadat) are addressed in more details in the second book by this author about Islam, titled: "The Five Pillars of Islam: A Scientific View of the Two Proclamations of Faith, Prayer, Charity, Fasting, and Pilgrimage."

The Arabic texts and the English translation of the Holy Quran verses which mention wudhou' and purification are as follows:

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).

And they ask you about menstruation. Say: "It is harm. So, keep away from women, during menstruation. And do not approach them, until they thy purify. And when they have purified (themselves), then come to them from where Allah has commanded you. Indeed, Allah loves those who are constantly repentant, and loves those who purify themselves" (Al-Baqara, 2: 222).

The Arabic text, the English translation, and the authentication of the 'Hadeeth about the Friday showers are as follows:

Companion Abu Sa'eed Al-Khudri, mAbpwh, said that the Messenger of Allah, pbuh, said: "The Friday bath (or shower) is mandatory on every (Muslim) who reaches puberty" (This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h Al-Jami': 4155, based on Sa'hee'h Al-Nisa-i: 1376, Ibn Maja: 900, and Abu Dawood: 34. It was also authenticated as a Sa'hee'h 'Hadeeth by Al-Bukhari: 895 and Muslim846).

The Arabic text, the English translation, and the authentication of the 'Hadeeth about the cleanliness of clothes and combing the head hair, to look good, are as follows:

Companion Jabir Bin 'Abdullah, mAbpwh, said that when the Prophet, pbuh, saw a man with undone head hair, he said: "Hasn't this (man) found (a comb), with which to do his hair!" (When) he saw another (man) with dirty clothes, he said: "Hasn't this (man) found (water), with which to wash his outer garment!" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Ghayat Al-Maram: 74, as well as by Abu Dawood: 4062, by A'hmed: 14893, with few differences, and by Al-Nisa-i: 5236, briefly).

¹⁵ The two verses, which were mentioned in this section, are as follows:

O People (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-'Hujurah, 49: 13).

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 (argument), during the pilgrimage (Al-Baqara, 2: 197).

¹⁶ 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.

¹⁷ In proving the existence of God, philosopher Ibn Rushd (Averroes) of Qurtuba (Cordova) said in his book, "Tahafut 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>

¹⁸ Names of some angels were mentioned in various verses and 'Hadeeths, as detailed in Chapter 2 of the 4th book by this author about Islam, titled: "Angels: The Honorable Worshipers of Allah."

¹⁹ (For more discussion about the four main events of the Last Day, see Chapter 24 of this book.

²⁰ English translation and authentication of the mentioned verse and 'Hadeeth, about the Islamic principle that life is a test, are as follows:

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).

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" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Targheeb: 126, Al-Tirmidhi: 2417, Al-Durami: 537, and Al-Bayhaqi: 494, with few differences).

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-Jilani: "A Mumen pushes predestination by predestination," as discussed in Chapter 2 of fifth book by this author about Islam..

²¹ The third and highest level of the Islamic faith, l'hsan, will be addressed (God willing) in two books. The first (An Introduction to Islamic Law (Shari'a): Commands of Prohibition and Admonition, in the Holy Quran) includes God's commands of what He admonishes and prohibits. The second book includes "God's commands of justice and good deeds." These two books have not been completed yet. However, readers can have access to the English version of the first book, at www.ccun.org and www.aljazeera.info.

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:

Indeed, Allah commands justice, **good conduct (I'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-Isra, 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).

Notes of Chapter 3: The Scientific Evidence that God Exists

22 The first mentioned 'Hadeeth, which was narrated by Companion Abu Razeen Al-'Uqaylilt was authenticated as a Sa'hee'h 'Hadeeth by Ibn 'Habban: 6141, Al-Dhahabi: 18, Al-Tabari: 1/40, 3335, with little difference. Al-Tirmidhi: 3109 said it was a Good ('Hasan) 'Hadeeth.

The second 'Hadith, which included the Ibn 'Abbas answer, was narrated by Sa'eed Bin Jubair, and authenticated by Al-Albani: 584, in Takhreej Kitab Al-Sunna. :

23 The Prophet's illiteracy, pbbuh, is mentioned in the Holy Quran and in the 'Hadith, as follows:

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).

Abdullah, Son of 'Omar, mAbpwt both, said that the Messenger of Allah, pbbuh, said: "We are an illiterate community, we neither write nor count" (Al-Bukhari: 1913, Muslim: 1080, Abu Dawood: 2319, Al-Nisa-i: 2140, Ahmed: 6129, Al-Albani: 2282).

There was a research project 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>

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 English translation of the mentioned verse is as follows:

Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy (Fussilat, 41: 42).

²⁴ 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>

²⁵ For more details about these Good Names of Allah, see the author's third book about Islam, titled: "Allah, His Good Names, Who Is He? What Does He Want for Humans?"

²⁶ 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>

²⁷ See, for example, the article written by Paul Ratner, 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>

²⁸ 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 Zaghlool 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/.

²⁹ 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.

³⁰ 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>

³¹ 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>

³² 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 Raghieb 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/>

33 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/>

34 For more information about the ocean light zones, see: <http://www.mbgnet.net/salt/oceans/zone.htm>

35 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>

36 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:

(It is He who) sent down from the sky rain and produced thereby **pairs** of various plants (Taha, 20: 53).

... and from all of the fruits He made therein **two pairs** (Al-Ra'd, 13: 3).

And We sent down rain from the sky and made grow therein (plants) of every noble **pair** (Luqman, 31: 10).

37 The following source provides information 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>

³⁸ 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->

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/>

³⁹ 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-Najjar, 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-Najjar.htm>

El-Najjar (El-Najjar), Zaghoul. 2005. "The Case of the Scientific Evidence in the Holy Quran (Arabic Edition: قضية الإعجاز العلمي في القرآن الكريم). Amazon.com.

https://www.amazon.com/Dr-Zaghoul-El-Najjar/e/B00J0B4ELG/ref=dp_byline_cont_book_1

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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

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<https://www.islam-guide.com/islam-guide.pdf>

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<http://stepsquare.com/Scientific-significance-in-selected-Quranic-verses--or--cby-Shah-Manzoor-Alam--reviewed-by-Zaghloul-/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/>

⁴⁰ Three 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.

⁴¹ **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 عديدة للمتابعة"، منشور على موقع مركز نون، على الرابط التالي:

<http://www.islamnoon.com/Motafkat/mokademmat.htm>

⁴² **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.

⁴³ [19] **Al-Ka'heel, Abdul Daem**. 2006. "The Marvels of the Number Seven in the Noble Quran." Kaheel 7.

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<http://kaheel7.com/eng/Book-eng/Part%20-one.pdf>

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; Yonus, 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.

⁴⁴ **Al-Faqih, Khalid (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 (gematrinal) 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.

Notes of Chapter 4: Creation and Evolution in the Holy Quran

⁴⁵ The other six verses, which mention the creation of human beings out of the earth matter (dust, dirt, or soil), are 3: 59, 18: 37, 22: 5, 30: 20, 35: 11, and 40: 67.

⁴⁶ 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>

⁴⁷ 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>

⁴⁸ 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).

⁴⁹ The 'Hadeeth which was mentioned in the interpretation of the Arabic verb " 'adalak," in verse 82: 7 is as follows:

Companion Bisr Bin Ji'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 straightened you up, to walk (on your two legs) between the two cold times (from before the Sun rise until the Sun set), until the ground (under your feet) complains against you. When the death comes, you wish if you have given charity, but it would be late by then." (Authenticated as a Sa'hee'h 'Hadeeth by Al-bani, in Al-Salsala Al-Sa'hee'ha: 1143, by A'hmed: 17842, Ibn Abi 'Aṣim: 869, and Ibn Abi Al-Dunya: 245, with few differences).

⁵⁰ The English translation, and authentication of the 'Hadeeth, about performing prayers of the two cold times, are as follows:

Companion Abu Moosa 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" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 6337, Al-Bukhari: 574, and Muslim: 635).

⁵¹ It is noteworthy that though the three renowned interpreters mentioned this 'Hadeeth in their interpretations of verse 82: 8, it turned to be strange, left out, and does not meet authentication conditions (غريبٌ ومتروكٌ ولا يثبت).

The English translation and authentication of this "strange" 'Hadeeth, (narrated by one Companion only), are as follows:

Companion Raba'h Al-Lakhmi Bin Qaseer, mAbpwh, the grandfather of Moosa Bin 'Ali, said that the Messenger of Allah, pbuh, said: "When the fertilized egg settles in the womb, Allah brings to it all of the genetic connections between it and Adam. Then, He assembles it in one of these images (of its ancestors). Haven't you read this verse (82: 8) in the Book of Allah":

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

It was narrated by Raba'h Al-Lakhmi Bin Qaseer, mAbpwh, the grandfather of Moosa Bin 'Ali. Al-Albani included it in Al-Salsala Al-Sa'hee'h (the Correct Chain): 7/988, but he said that the chain includes Maṭ-har Bin Al-Haytham. Al-Haythami and Ibn 'Hajar said that is left out. Ibn Manda included it in his "History of Damascus: 30/18, adding that it is a strange 'Hadeeth, as it was narrated by one person (Maṭ-har). Ibn Katheer mentioned it: 8/365, in his interpretation of this verse, but he said that it does not meet the conditions of correct Hadeeth narration.

⁵² The human mental and communication capabilities have excelled those of their closest relatives in the animal kingdom, the chimpanzees, as a result of the differences in the brain size and its components. For example, 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).

<https://www.npr.org/templates/story/story.php?storyId=141164708>

More information about this topic can be found at:

<http://humanorigins.si.edu/human-characteristics/brains>

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

⁵³ 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**. (Al-'Alaq, 96: 16).

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 (naṣiya), 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 experiences, 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).

54 Homo sapien sapiens

Anthropologists call the predecessor of the current human species as "homo sapiens," which means "the reasonable humans," in comparison with the previous human species. This is the main property which characterized humans in the beginning of the fifth stage of creation. 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** of Chapter 4, 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>

55 Biologists and anthropologists identified several extinct hominid (early human) species, such as Homo Erectus and the Neanderthal. See more details in **Appendix 2** of Chapter 4 of this book, which summarizes stages of the human creation and evolution, based on the discovered fossils.

56 See Chapter 2 of the fifth book about Islam by this author (God's Precise Measurement, His Just Decrees, and the Last Day), titled: "The Last Day and Its Four Main Events: The Hour, Resurrection, Reckoning, and Judgment."

57 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

58 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>.

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>

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>

⁵⁹ The opinion mentioned by the Encyclopedia Britannica, about Mernepta'h (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/>

⁶⁰ See Chapter 10 of this book (Heart-Mind Relationship), in which scientific research is presented to show that the heart has its own mind, just like the brain has its mind. Thus, the Arabic word "صُدُورِكُمْ" (your chests: your hearts) means your minds, particularly in relation to wishes and desires, as in this case of verse 17: 51.

⁶¹ 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." See also Chapter 2 of the fifth book by this author about Islam, titled: "The Last Day and Its Four Main Events: The Hour, Resurrection, Reckoning, and Judgment."

62 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).

More information and photos about the Japanese macaque monkeys can be found at:

http://www.blueplanetbiomes.org/japanese_macaque.htm.

63 See the valuable research article, which was written by Jameel 'Hamdawi, about the Eastern Arabian origins of the Tamazight language, spoken by the Amazigh of North Africa, particularly the 'Himyarite and Can'anite origins. It is published on the "Diwan Al-Arab" website, at the following link:

www.diwanalarab.com/spip.php?article13856

64 See Scupin (2008: 96-124) for more information about how different geographical regions are related to the differences in human languages, and how a language may develop from a pidgin to a creole, to a full language, then it may be used as a lingua franca.

65 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>

66 The Arabic dictionary, Mu'jam Al-Ma'ani 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), describing the Earth as egg-shaped:

<https://www.almaany.com/ar/dict/ar-ar/دحية/>

67 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>

⁶⁸ See, for example, "The Egg-Shaped Earth" (as a result of the climate changing conditions on its outlying parts, which affect its surface):

http://www.answering-christianity.com/egg-shaped_earth.htm (Audio by Dr. Muhammed Zaghloul Al-Najjar).

Voyager pictures reveal that our Solar System is egg-shaped - Telegraph

www.telegraph.co.uk/scienceandtechnology/science/sciencenews/3346213/Voyager-pictures-reveal-Solar-System-is-egg-shaped.html

⁶⁹ **References for Chapter 4 (Creation and Evolution in the Holy Quran):**

Allen, JS; Damasio H; Grabowski TJ. 2002. "Normal neuroanatomical variation in the human brain: an MRI-volumetric study." *Am J Phys Anthropol*: 118 (4): 341–58.

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Allman, John. 2000. "Evolving Brains." Scientific American Library, W.H. Freeman, updated by Sarah Neena Koch (2011):

<http://mybrainnotes.com/memory-language-brain.html>

Al-Qurtubi (Mu'hammed Bin A'hmed Bin Abi Bakr Bin Qaz'h) was born in in the first decade of 7th Hijri Century, in Qurtuba, Andalusia, and died in Minyat Bani Khaseeb, South Egypt, in 671 Hijriya. His famous work containing an interpretation of the Holy Quran is titled, "Tafseer Al-Qurtubi."

Al-Tabari (Abu Ja'far Mu'hammed Bin Jareer) was born in Amol, Tabaristan, of today's Iran, in 224 Hijriyah, 840 Gregorian, and died in Baghdad, in Iraq today, in 310 Hijriyah, 923 Gregorian. He is most known for his famous interpretation of the verses of the Holy Quran, titled as "Jāmi` al-bayān fi ta'wīl āy al-Qurān," popularly known as "Tafsīr Al-Ṭabarī" (Al-Tabari's Interpretation), which took him seven years to finish, from the year 283 until 290 Hijriya.

Bin (Ibn) Katheer (Abu Al-Fida, Isma'eel Bin 'Omar) was born in Majdal, Busra, South of Syria, in 700 Hijriya but he lived, was educated, and died in Damascus, in 774). He is most famous for his work of interpreting the Holy Quran titled, "Tafseer Al-Quran Al-'Adtheem," more known as "Tafseer Bin Katheer."

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http://tolweb.org/treehouses/?treehouse_id=3710

MacLean, Paul. 1990. "The Triune Brain in Evolution: Role in Paleocerebral Function." Plenum, New York. A summary by Sarah Neena Koch at:

<http://mybrainnotes.com/evolution-brain-maclean.html>

Mora-Bermúdez, Felipe et al. 2016. "Differences and similarities between human and chimpanzee neural progenitors during cerebral cortex development." *NCBI*, Volume 5.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5110243/>

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<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3770908/>

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Sapolsky, Robert M. 2005. "Monkeyluv and Other Essays on Our lives as Animals." Scribner, New York.

Scupin, Raymond. 2008. "Cultural Anthropology: A Global Perspective." 7th Edition. New Jersey: Person, Printice Hall.

(This is a textbook used in teaching Cultural Anthropology on the college level all over the United States. It's a survey of research in the field).

Smithonian Institution. 2018. "Human Characteristics: Brains." Human Origins.

<http://humanorigins.si.edu/human-characteristics/brains>

Solomon, Eldra P., Linda R. Berg, and Diana W. Martin. 2006. "Biology." 7th Edition. Belmont, CA: Books/Cole-Thomson.

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.

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

⁷⁰ Solomon, Eldra P., Linda R. Berg, and Diana W. Martin. 2006. "Biology." 7th Edition. Belmont, CA: Books/Cole-Thomson.

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.

⁷¹ The following links provide information about the discovery of homo sapien fossils in Morocco, and about the differences between the "homo sapien sapiens" species and its predecessor, "homo sapiens."

<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>

⁷² See **Notes # 52 and 54** about the evolution of **homo sapiens** to **homo sapien sapiens**, during the last 30,000 years. See the section titled, "**God's Warning to Adam**," in Chapter 6 of this book.

See also: Solomon, Eldra P., Linda R. Berg, and Diana W. Martin (2006: 409-416).

For dates, Images of fossils, and descriptions of various human species, see the Smithsonian Institute, at:

<http://humanorigins.si.edu/evidence/human-fossils/species>

See the following links about "homo sapien sapiens":

<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>

Notes of Chapter 5: Humans, as God's Caliphs on Earth

⁷³ This author consulted with several translations of the Holy Quran verses, particularly those of Sa'hee'h International, Itani, 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 and in Endnote # 69 of Chapter 4.

⁷⁴ The Holy Quran Index in Arabic by Mu'hammed 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.

⁷⁵ 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.

⁷⁶ For a discussion about **the human self**, see Chapter 9, "Mind, Self, Soul, Spirit, and Happiness from an Islamic Perspective."

⁷⁷ The verses, which were mentioned about the heavy responsibilities of humans, as caliphs of God on Earth, are as follows:

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).

Then, We made you successors (caliphs) on the Earth, after them, **to see how you would act** (Younus, 10: 14).

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-A'araf, 7: 129).

Believe in Allah and His Messenger **and spend** of that which He has made you (His) successors (caliphs) on (Al-Hadeed, 57: 7).

Allah has **promised those who believe** among you **to make them successors on the Earth**, as He made successors of those before them (Al-Noor, 24: 55).

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).

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-A'araf, 7: 96)

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).

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).

Moussa (Moses) said to his people: **Seek help from Allah and be patient (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-A'araf, 7: 128).

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-A'araf, 7:74)

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) (Faṭir, 35: 39).

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).

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).

(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).

Notes for Chapter 6: Adams Contest with the Angels and Getting Out of Paradise

78 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 Katheer, 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.

79 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.

80 The English translation and authentication of the verse and the two 'Hadeeths mentioned in this section, about revelation, are as follows:

And recite, (O Mu'hammed), 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 the Believers, 'Aisha, mAbpwh, said: "The first revelation to the Messenger of Allah, pbuh, was through the good (true) dream at sleep. Whatever dream he would see, it comes out (when he wakes up) as clear as the daybreak (Authenticated as a Sa'hee'h 'Hadeeth by Muslim: 160, Al-Bukhari: 3, 6982, Shu'ayb Al-Arna-ut: 25202, Al-Tirmidhi: 3632 and A'hmed: 25202, with few differences).

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, the angel comes to me as a man. He speaks to me, and I understand that which he has said" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 213, Al-Nisa-i: 933, Al-Bukhari: 2, and Muslim: 2333).

The Mother of Believers, 'Aisha, mAbpwh, added in another version of the 'Hadeeth: "I saw the Messenger of Allah, pbuh, at the end of a revelation (session), in a very cold day, with sweat flowing from his forehead"

(Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, based on Al-Tirmidhi: 3634, also by Ibn Khuzayma: 358/1, and Ibn 'Habban: 38).

81 The English translation and documentation of the verses, about receiving revelation while asleep and the inspiration to bees, are as follows:

(Remember, O **Mu'hammed**), when Allah showed them to you **in your sleep** (dream) as few (Al-Anfal, 8: 43).

And when he reached (the age of) exertion with him (the age of accompanying him in work or travel), he (**Ibraheem**) said: "O my son, indeed I have seen **in the sleep** (dream) that I am slaughtering 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).

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).

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>

82 The English translation and documentation of the four mentioned verses, about angels, are as follows:

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).

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-Nisa, 4: 172).

And you will see the angels surrounding the Throne, exalting their Lord with praise. And **it will be judged among them rightly**, and it will be said, "Praise to Allah, Lord of the Worlds" (Al-Zumar, 39: 75).

... 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).

83 The English translation and authentication of the 'Hadeeth and verses, about the creation of the angels and the jinn, are as follows:

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) (Authenticated by Al-Albani, in Sa'hee'h Al-Jami': 3238, Muslim: 2996, and Ibn 'Habban: 6155).

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** (Fatir, 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).

84 The human society passed through six stages of development so far, which included hunting-gathering, pastoralism, horticulture, agriculture, industrial, and post-industrial (high technology 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/>

85 Here's an English translation of the Arabic text of Ibn Katheer's interpretation, for the verb "**descend**" (**أَهْبَطُوا**), in Verse 2: 36:

"The mainstream opinion (of the interpreters of the Holy Quran) was that the Paradise, from which Adam was expelled, was in heavens. If this was true, then how could Iblees (Satan) enter it, when he was expelled from (heavens) by a divine command? (We know that) the divine (will) can neither be opposed nor prevented. The answer is in itself the evidence for the opinion that the Paradise, in which Adam lived was on the Earth, not in heavens, as we (I) explained at the beginning of our (my) book, "The Beginning and the End."

Notes for Chapter 7: Worshippers by Choice or Forced Slaves

86 Different translations for the Holy Quran description of the Messengers of God, in 17 versions of translations, are published at www.tanzil.net, as follows:

The Holy Quran describes each one of the Messengers of Allah as 'abd (عَبْدٌ) in his relationship with his Lord. For example, that was the description of 'Eisa Bin Maryam (Jesus, the Son of Mary) in Verse 4: 172, Mu'hammed 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 Allah 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

87 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 worshipers," 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	worshipers	worshipers	worshipers	worshipers	worshipers	worshipers
Saheeh Inte'l	servants	servants	servants	servants	servants	servants
Sarwar	worshipers	servants	servants	servants	servants	servants
Shakir	servants	servants	servants	servants	servants	servants
Yusuf Ali	devotees	servants	servants	servants	serve	servants

88 The English translations of the three verses mentioned in this section, about the extreme reactions of the followers of Moosa (Moses) and 'Eisa (Jesus), towards the two Messengers of Allah, peace be upon them, are as follows:

O you, who have believed, do not be like those who hurt **Moosa (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).

89 A full list of the verses of the Holy Quran, which mention the Arabic root verb “**'abada**” (**to worship**) and its derivatives can be found on pages 441-445 of the Holy Quran Index in Arabic by Mu'hammed Fuad Abdul Baqi. Cairo: Dar Al-Fikr.1406 (1986). The Arabic Title of the index is: “Al-Mu'jam Al-Mufahras Li Alfadth 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).

The word “**'ibad**” may also refer to humans generally, believers and 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 disbelievers who announce their belief at the moment of punishment, in verse 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 **worshippers** (Ghafir, 40: 31).

You will remember what I say to you. To Allah I commit my affair, surely, Allah sees the **worshippers** (Ghafir, 40: 44).

Those who were arrogant will reply: 'All of us are in it (Hell). Allah has judged between the **worshippers** (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 **worshippers**. There, the disbelievers shall be losers (Ghafir, 40: 85).

90 The two verses 2: 23 and 8: 41 describe the Messenger of Allah, **Mu'hammed**, 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.

(All) praise is (due) to Allah, Who has sent down upon **His worshipper** the Book, and has not made therein any deviation (Al-Kahf, 18: 1).

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. **Eisa** (**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 **'abdhan** (**a worshipper**) in verse 3: 17 and as **'abdana** (**Our worshipper**) in verse 54: 9. He was also described **together with Loot** (**Lot**) as **'abdayn** (**two worshippers**) in verse 66: 10. **Al-Khadir** was described as **'abdhan** (**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 **'abdhan Idtha Salla** (**a worshipper when he/she prays**).

A mention of the mercy of your Lord towards **His worshipper Zakariya** (Maryam, 19: 2).

91 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.

A caller among them announced: "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).

92 The English translation of the mentioned verses, about God's intervention, if He wills, praise to Him, to help those who ask for His assistance as well as to punish those who refuse belief in Him, and those who strive to cause corruption on the Earth, are as follows:

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 (Al-Baqara, 2: 186).

And your Lord says: "**Call upon Me, I will respond to you**" (Ghafir, 40: 60).

And when he goes away, he strives throughout the land **to cause corruption** therein and destroy crops and animals. And **Allah does not like corruption** (Al-Baqara, 2: 205).

But if they turn away, then say: "**I have warned you of a thunderbolt**, like the thunderbolt (that struck) 'Aad and Thamood (Fussilat, 41: 13).

93 See the third chapter of the author's fifth book about Islam (God's Precise Measurement, His Just Decrees, and the Last Day), titled, "God's Precise Measurement and His Just Decrees (Al-Qadar wal Qadha)."

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 'Hadeeths 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

94 The English translation and authentication of the 'Hadeeth, about the no contradiction between human choice and God's influence, are as follows:

Abu Khuzama Al-Sa'di, narrating from his father, Ya'mur Al-'Udthri, mAbpw them both, said that he asked the Messenger of Allah, pbuh, saying: O Messenger of Allah, we invoke spells, apply medicines, and practice caution. Do these (things) avert anything from God's decrees (predestination)? He said: These are (also) from God's decrees (predestination)" (Authenticated as a 'Hasan (Good) 'Hadeeth by Al-Tirmidhi, in his Sunan: 2065. It was also considered as 'Hasan by Al-Albani, in Takhreej Mushkilat Al-Faqr: 11, and in Al-Ta'leeqat Al-Radhiya: 152/3).

Ibn 'Hibban included another version of the 'Hadeeth, in his Sa'hee'h: 6100, narrated by Ka'b Bin Malik, as follows: "O Messenger of Allah, we apply medicines, and things we do. Do these (things) avert anything

from God's decrees (predestination)? He said: O Ka'b! These are (also) from God's decrees (predestination)."

⁹⁵ The English translation and authentication of the 'Hadeeth, about the strong believer, are as follows:

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, 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, and do not be helpless (doing nothing). If something wrong happens to you, say that Allah has measured and did what He willed. Do not (look back, regretting what you did), as this opens the door for the Shaytan (Satan)" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, based on Sa'hee'h Ibn Maja: 3379, Muslim: 2664, Ibn Maja: 79, 4168, A'hmed: 2/370, 8777, and Al-Nisa-i, in Al-Sunan Al-Kubra: 10457).

In addition, Al-Albani authenticated another version of the 'Hadeeth, as 'Hasan (Good), in Sa'hee'h Al-Jami': 6650, as follows

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, 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. Instead, say: Allah has measured and did what He willed. (Looking back and regretting what you did) opens the door for the Shaytan (Satan)" (Authenticated as a Good ('Hasan) 'Hadeeth, by Al-Albani, in Sa'hee'h Al-Jami': 6650).

⁹⁶ The English translation and authentication of the Prophet's 'Hadeeth, pbuh, and the Caliph 'Omar's answer, mAbpwh, about explaining the relationship between the human free choice and God's influence (by decree or intervention), are as follows:

Companion 'Abdullah Bin 'Abbas, mAbpw them both, said that 'Omar Bin Al-Khattab, mAbpwh, left to Al-Sham (Palestine in this case). A group of his (military) commanders met with him (just outside his capital), including Companion Abu 'Ubayda Bin Al-Jarra'h. They told him that an epidemic had struck the land of Al-Sham. After consultation with his Companions, he announced that he would return back to Medina (the capital city).

Abu 'Ubayda reacted to 'Omar's decision, saying: **Are you running away from Qadarullah (God's precise measurement and predestination)?"** ‘

'Omar answered him promptly: I wish if somebody else had said it, other than you, Abu 'Ubayda. **Yes, we run from God's predestination to God's predestination."**

If you had a herd of camels, and you landed with them onto a valley for grazing, and that valley was fertile (rich in grass) in one side but infertile in another. Is it not God's predestination whether you took them to graze in either side?

Companion 'Abdul Ra'hman Bin 'Awf, mAbpwh, said that he heard the Messenger of Allah, pbuh, saying: "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."

Both of the 'Hadeeth and 'Omar's answer were recorded in Muaṭa Malik: 687, Sa'hi'h Muslim: 1742, and Sa'hi'h Al-Bukhari: 2164. The 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, based on Sa'hee'h Abu Dawood; 3103.

www.dorar.net

<http://hadith.al-islam.com/Loader.aspx?pageid=237&Words>

97 Abdul Qadir Al-Jilani explained the notion of predestination by affirming the choice of dealing with the predestination by the predestination, as follows:

He said: "Many men stop if they reach the topic of Al-Qadha wal Qadar (God's precise measurement and predestination), except me. A window of understanding has been opened for me about it. So, I contested predestinations of the truth, by the truth, for the truth. The man is (the one) who contest the predestination, not the one who agrees with it."

<https://taimiah.org/index.aspx?function=item&id=949&node=4137>

<http://portal.shrajhi.com/Media/ID/8512>

His explanation also came in a letter written by Ibn Taymiyah, titled "Worship," and in its explanation by Abdul Ra'heem Al-Silmi, which can be accessed at the following link:

<http://shamela.ws/browse.php/book-36581/page-23>

98 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>

99 Concerning the accuracy of the translations of the Holy Quran, see Table 1 and Table 2 of this chapter, in Endnotes 86 and 87 above.

Notes for Chapter 8: The relationship Between the Spiritual and Physical Aspects of Islamic Teachings

100 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:

'Abdullah, the son of 'Omar Bin Al-Khattab, mAbpw them 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 Mu'hammed is the Messenger of Allah, performing the prayers, paying the zakat, fasting in Ramadan, and pilgrimage to the House (of God in Makkah)" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani,

based on Sa'hee'h Al-Tirmidhi: 2609, also by Al-Bukhari: 8, 4514, Muslim: 16, Al-Nisa-i: 5001, A'hmed: 6015, and Al-Nawawi, in Riyadh Al-Saliheen: 1075).

101 The proclamation of faith is mentioned in many verses in the Holy Quran, such as 2: 255, 3: 18, and 48: 29, as follows:

Allah, there is no god but He, the Eternally Living, the Sustainer of the Universe (Al-Baqara, 2: 255).

Allah has witnessed that there is no deity except Him, and (so have) the angels and those of knowledge, (that He is) maintaining (His creation) in justice. There is no deity except Him, the Exalted in Might, the Wise (Aal-'Imran, 3: 18).

Mu'hammed, the Messenger of Allah, and those with him, are forceful against the disbelievers, (but) merciful among themselves (Al-Fat'h, 48: 29).

102 God's command for making wudhou' (ablution) 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.

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).

Companion Laqeeṭ 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) (Authenticated by Al-Albani, based on Sa'hee'h Abu Dawood: 144).

Companion 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 (Authenticated by Al-Albani as a Sa'hee'h 'Hadeeth, in Sa'hee'h Al-Jami': 444, and by Muslim: 237).

Cleaning the ears and touching (rubbing) the head with water were mentioned in the following narrations about how the Prophet, pbuh, did it:

Al-Rubayi', daughter of Mu'awidh, mAbpwh, narrated that she saw the Prophet, pbuh, **touching (rubbing) his head with water**, front and back, **his cheeks**, and **his ears**, once (Authenticated by Al-Albani as a Sa'hee'h 'Hadeeth, in Hidayat Al-Ruwah: 394, also by Al-Tirmidhi: 34, and Abu Dawood: 129).

Al-Miqdam Bin Ma'd Yakrob and 'Abdullah Bin 'Abbas, mAbpw them all, narrated that the Prophet, pbuh, **touched (rubbed) his head and ears**, inside and outside (Authenticated by Al-Albani as a Sa'hee'h 'Hadeeth, in Al-Silsila Al-Sa'hee'ha: 905/1 and by Abu Dawood: 121).

103 The English translation and authentication of the 'Hadeeth, about following the Messenger of Allah, pbuh, in how to perform prayers, are as follows:

Companion Malik Bin Al-Huwairith, mAbpwh, said that the Messenger of Allah, pbuh, said: "Go back to your families, teach them, command them, and **pray as you have seen me praying**. When it is time for a prayer, one of you calls (for it). Then, the eldest of you leads" (Authenticated by Al-Albani, in Sa'hee'h Al-Jami': 893 and in Sa'hee'h Al-Adab Al-Mufrad: 156).

A context was mentioned in another version of the 'Hadeeth, as follows:

Companion Malik Bin Al-'Huwaitirith, mAbpwh, said that he was among a delegation of young men, who came to the Prophet, pbuh (to learn from him). They stayed with him for twenty nights (after which), he thought they longed for returning home. He asked them about their families and he was kind and merciful.

So, he said: "Go back to your families, teach them, command them, and **pray as you have seen me praying**. When it is time for a prayer, one of you calls (for it). Then, the eldest of you leads" (Authenticated by Al-Bukhari: 6008 and by Muslim: 674, as a Sa'hee'h 'Hadeeth).

The **command** for **establishing prayers** is mentioned 17 times in the Holy Quran, including 5 times in the **singular masculine** 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 **general 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:

(To individuals) 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).

Note: While "the two ends of the day" refer to the Fajr and 'Asr prayers, "parts of the night" refer to the Maghrib and 'Isha prayers.

The Dthuhr (Noon) prayer is mentioned in verse 2: 238, as follows:

Maintain the (mandated) prayers and (in particular) the **middle prayer**, and stand before Allah, devoutly obedient (Al-Baqara, 2: 238).

(To women) And abide in your houses, and do not display yourselves as (was) the display of the former times of ignorance. And **establish prayer**, and give zakat, and obey Allah and His Messenger. Allah intends only to remove from you the impurity (of sin), O people of the (Prophet's) household, and to purify you with (extensive) purification Al-A'hzab, 33: 33).

(To men and women) And **establish prayer** and give zakat (charity), and whatever good you put forward for yourselves you will find it with Allah (Al-Baqara, 2: 110).

104 The two 'Hadeeths about how Muslims pray and about supplication during prostration (sujood), are as follows:

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) (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Kalim Al-Tayib: 95, based on Sa'hee'h Abu Dawood: 875, and Al-Nisa-i: 1136, as well as by Muslim: 482).

105 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.

106 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:

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).

107 The command for the Haj, pilgrimage, is mentioned in Surat Aal-'Imran (Chapter 3), Verse 97 of the Holy Quran, as follows:

And people owe Allah a **pilgrimage to the House**, by whoever is able to find thereto a way (Aal-'Imran, 3: 97).

108 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:

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).

109 The following are English translations of three 'Hadeeths, about going to the masjid (mosque) before the start of the khutbah (sermon) and listening to it attentively:

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" (Authenticated as a Sa'hee'h 'Hadeeth by Abu Dawood: 1050, Muslim: 857, Al-Tirmidhi: 498, Ibn Maja: 1090, Ahmed: 9484, and authenticated by Al-Albani as a Sa'hee'h 'Hadeeth, in Sa'hee'h Al-Jami': 6179, with few differences).

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 horned sheep, a chicken, and an egg (respectively). When the imam comes out (to give the sermon), the angels come to listen (Authenticated by Al-Albani, as a Sa'hee'h 'Hadeeth, in Sa'hee'h Al-Jami': 6063, as well as by Al-Bukhari: 881, Muslim: 850, Abu Dawood: 351, Al-Tirmidhi: 499, and Al-Nisa-i: 1387, with few differences).

Companion 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" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 737, based

on Sa'hee'h Ibn Maja: 918, Al-Nisa-i: 1401, and was recorded as Sa'hee'h by Muslim: 851 and Al-Bukhari: 934, with few differences).

The 'Hadeeth 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.

110 The following 'Hadeeth is about taking a bath (showering) before coming to the Friday (Jumu'a) prayer:

Companion Ibn (Son of) '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 (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 458, based on Sa'hee'h Al-Nisa-i: 1375, as well as by Al-Bukhari: 877, Muslim: 844, and by Al-Nawawi, in Riyadh Al-Saliheen: 1151).

111 The following 'Hadeeth and three narrations by Companions of the Prophet, pbuh, are about wearing clothes of different colors, such as white, red, and green, as well as black head dresses:

Sumra, mAbpwh, said that the Messenger of Allah, pbuh, said: "**Wear white** (clothes) and use white as coffins for your dead, as it (looks) better and purer (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Mukhtasar Al-Shama-il: 55, and in Sa'hee'h Al-Targheeb: 2027, as well as based on Al-Tirmidhi: 2810, Al-Nisa-i: 1896, Ibn Maja: 3567, and Ahmed: 20166).

Al-Baraa Bin 'Aazib, mAbpwh, said that the Messenger of Allah, pbuh, was of medium height, having broad shoulders, with his hair hanging down on the lobes of his ears. (I saw him) wearing a **red suit**, and I have seen anyone more handsome than him (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Mukhtasar Al-Shama-il: 3, as well as by Al-Bukhari: 3551, Muslim: 2337).

Abu Rimtha, Rifa'a Al-Taymi, mAbpwh, said: I saw the Messenger of Allah, pbuh, wearing **two green (long) shirts** (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Mukhtasar Al-Shama-il: 36, and based on Sa'hee'h Al-Nisa-i: 5319, 5334, as well as by Abu Dawood: 4206, Al-Tirmidhi: 2812, Ahmed: 7117, and Al-Nawawi, in Riyadh Al-Saliheen: 307, with few differences).

Jabir Bin 'Abdullah, mAbpwh, said that the Messenger of Allah, pbuh, entered Makkah the Day of the Conquest while wearing a **black head dress** (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Mukhtasar Al-Shama-il: 92, and based on Sa'hee'h Al-Tirmidhi: 1735, Al-Nisa-i: 5359, 2869, and Ibn Maja: 3586, as well as by Muslim: 1358, and Al-Nawawi, Riyadh Al-Saliheen: 783,).

112 The following are translations of 'Hadeeths, about brushing one's 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:

Abu Hurayrah, mAbpwh, said that the Messenger of Allah, pbuh, said: "I would have ordered **people 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 (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Targheeb: 205, Sa'hee'h Al-Jami': 5315, and based on Abu Dawood: 46, Al-Tirmidhi: 22, Al-Nisa-i: 7, and Ibn Maja: 236, as well as by Al-Bukhari: 887 and Muslim: 252).

Jabir Bin 'Abdullah, mAbpwh, said that the Messenger of Allah, pbuh, said: "Whoever eats (raw) garlic and onion, let him not come to our masjid, or near us, and to stay at his home" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 6084, as well as by Abu Dawood: 3822, Al-Tirmidhi: 1806, Al-Nisa-i: 707, Ahmed: 15299, Muslim: 564, and Al-Bukhari: 855, but without "and to stay at his home").

Companion M'adan Bin Abi Tal'ha Al-Ya'muri, mAbpwh, said that 'Omar Bin Al-Khattab, mAbpwh, said in one of his Friday (Jumu'a) sermons: "O people! You eat two (bad-smelling raw vegetables), **onion and garlic**. I saw the Messenger of Allah, pbuh, if he finds out that a man smells from eating them, he commands him to get out of the masjid, to Al-Baqee'. So, if you are going to eat them, **kill their smelling, by cooking them well**" (Authenticated as a Sa'hee'h 'Hadeeth by Muslim: 567, Al-Nawawi, in Riyadh Al-Sali'heen: 1704, as well as by Al-Albani, based on Sa'hee'h Ibn Maja: 2727, Al-Nisa-i: 707, with few differences).

113 The following two 'Hadeeths are about straitening prayer lines and completing them:

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" (Authenticated as a Sa'hee'h 'Hadeeth by Muslim: 430 and Al-Nawawi in Riyadh Al-Sali'heen: 1082, as well as by Al-Albani, in Sa'hee'h Al-Jami': 2648 and based on Sa'hee'h Ibn Maja: 818, with few differences).

Anas, mAbpwh, said that the Messenger of Allah (pbuh), said: "Straighten your lines, as straightening up lines is part of performing the prayer (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 3647, Al-Bukhari: 723, Muslim: 433, and Al-Nawawi, in Riyadh Al-Sali'heen: 1087).

114 Here are English translations of some verses about the prohibition of arrogance:

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" (Al-A'hqaf, 46: 20).

The following two 'Hadeeths are about avoiding arrogance and boastfulness in treatment of others and in appearance:

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" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Siyouti, in Al-Jami' Al-Sagheer: 1693, by Al-Albani, based on Sa'hee'h Ibn Maja:3415, Al-Albani also ruled that it is a Good 'Hadeeth, in Sa'hee'h Al-Jami': 1726).

'Abdullah, the Son of 'Omar, mAbpw them both, said that the Prophet, pbuh, said: "Whoever drags his thawb (long gown reaching the floor), as a **showoff**, Allah will not look at him on the Day of Rising (Authenticated by Al-Albani as a Sa'hee'h 'Hadeeth, in Sa'hee'h Al-Jami': 6188, in Ghayat Al-Maram: 90, and based on Sa'hee'h Abu Dawood: 4085, and Al-Tirmidhi: 1731, as well as by Al-Bukhari: 3665, Muslim: 2085, and Al-Nawawi, in Riyadh Al-Sali'heen: 791).

115 Here's a translation of a 'Hadeeth, which prohibits men from wearing golden ornaments or clothes made of silk:

Abu Mousa Al-Ash'ari, mAbpwh, said that the Messenger of Allah, pbuh, said: "Wearing **silk and gold** is prohibited for males of my Ummah (Community of believers) but it is allowed for the females among them

(Authenticated by Al-Albani as a Sa'hee'h 'Hadeeth, in Sa'hee'h Al-Jami': 3137, and in Irwa Al-Ghaleel: 277. Al-Tirmidhi said it is a Good Sa'hee'h: 1720. It was also authenticated as Sa'hee'h by Al-Nisa-i: 5148, Ahmed: 19533, and Al-Nawawi, in Riyadh Al-Sali'heen: 808).

116 The command for women to cover their body decently when they go out of their homes is mentioned in verses 24: 31 and 33: 59 of the Holy Quran, as follows:

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).

And tell the believing women to lower their gazes, and guard their private parts, and not to expose their adornment (beauty), except that which (necessarily) appears thereof (Al-Noor, 24: 31).

Notes of Chapter 9: Spirit, Soul, Mind, Self, and Happiness, from an Islamic Perspective

117 While this Chapter (9) addresses the differences between the concepts of the Spirit, soul, mind, and self, the discussion about them started in Chapter 4 (Creation and Evolution in the Holy Quran). This was particularly in Verse Number 16, which refers to the fifth stage of the first creation of humans, characterized by the formation of the human self. More related information can also be found in Endnotes 52 (human mental superiority), 53 (Al-Nasjiya, the location of the human self), and 54 (homo sapien sapiens).

118 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.

119 For more information about Reckoning and Judgment on the Last Day, see Chapter 2 of the fifth book about Islam by this author (God's Precise Measurement, His Just Decrees, and the Last Day), titled, "[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 the 'Hadeeth, as follows:

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).

Ka'b Bin Malik Al-Ansari, mAbpwh, said that the Messenger of Allah, pbuh, said: "The soul of the believer is a bird hanging on Paradise trees, until Allah sends him back to his body, on the Day of his Resurrection (Authenticated by Al-Albani, as a Sa'hee'h 'Hadeeth, in Sa'hee'h Al-Jami': 2373).

Another version of the 'Hadeeth is as follows:

Ka'b Bin Malik Al-Ansari, mAbpwh, said that the Messenger of Allah, pbuh, said: "The soul of the believer is a bird hanging on Paradise trees, until it returns to his body, on the Day of his Resurrection (Authenticated by Al-Albani, as a Sa'hee'h 'Hadeeth, in Sa'hee'h Al-Jami': 2373 and based on Sa'hee'h Ibn Maja: 3465, with differences in wording, not in meaning).

¹²⁰ 'Abdullah Bin 'Omar, mAbpwh, narrated a 'Hadeeth, in which his father, mAbpwh, told him that one day Jibril (Gabriel), peace be upon him, came to the Masjid (Mosque) in Al-Medina, and asked the Messenger of Allah, pbuh, several questions, and one of them was about the meaning of I'hsan. The Messenger of Allah answered him, saying: "I'hsan is "to worship Allah as if you see Him, while you do not see Him, He sees you."

This 'Hadeeth about defining Islam, Iman, I'hsan, and the Hour was authenticated by Al-Albani, as a Sa'hee'h 'Hadeeth, in Sa'hee'h Al-Jami': 2672, by Muslim: 8, Abu Dawood: 4695, Al-Tirmidhi: 2610, Al-Nisa-i: 4990, Ibn Maja: 63, Ahmed: 367, and Ibn Manda: 2, with few differences.

It is also the 17th Nawawi 'Hadeeth and Number 60 in Riyadh Al-Saliheen by Imam Al-Nawawi.

<https://dorar.net/hadith>

https://ar.wikisource.org/wiki/رياض_الصالحين/الصفحة_السابعة

¹²¹ 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>

¹²² 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>

123 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-))

124 The English translation of the two mentioned verses, about the Messengers of Allah, who were not mentioned in the Holy Quran, is as follows:

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-Nisa, 4: 164).

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, * Noo'h (Noah), Hood, * Sali'h, Ibrahim (Abraham), Looṭ (Lot), Isma'eel (Ishma'il), Is'haq (Isaac), Ya'qoub (Jacob), Yousuf (Joseph), Ayoub (Jobe), Shu'ayb, Mousa (Moses), Haroon (Aaron), Dawood (David), Sulayman (Solomon), Elyas (Elijah), Elyasa' (Elisha), Dhul Kifl, Younus (Jonah), Zakariyah, Ya'hya (John), Al-Messiah Eisa Bin Maryam (The Messiah Jesus, Son of Mary), and Mu'hammed (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.

125 God's commands are the subject of the sixth book by this author about Islam, titled: "[Introduction to Islamic Law, Shari'a, Part I: Commands of Prohibition and Admonition in the Holy Quran.](http://www.ccun.org/Introduction-to-Islamic-Law,Shari'a,Part-I)"

<http://www.ccun.org/Introduction-to-Islamic-Law,Shari'a,Part-I>

126 The mentioned verses, about obedience and disobedience to Allah, 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 Mu'hammed Fuad 'Abdul Baqi. Cairo: Dar Al-Fikr, 1406 (1986). The Arabic Title is: "Al-Mu'jam Al-Mufahras Li Alfadht Al-Quran Al-Kareem."

An English translation of the mentioned verses are as follows:

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-Nisa 4: 13).

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-Nisa 4: 69).

And whoever **obeys** Allah and His Messenger and fears Allah and is conscious of Him - those are the **winners** (Al-Noor, 24: 52).

"... and whoever **obeys** Allah and His Messenger, he has already **won** the greatest winning" (Al-A'hzab, 33: 71).

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).

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-Nisa 4: 14).

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).

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).

127 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.

128 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.

129 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.

130 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.

Source: 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.

Source: Freud, Sigmund. 2010 (1923). "The Ego and the Id." Pacific Publishing Studio (pacps).

131 An English translation of the 'Hadeeth, about cloning the human body from its coccyx, on the Day of Rising, is as follows:

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**" (Authenticated as a Sa'hee'h 'Hadeeth by Muslim: 2955 and by Al-Bukhari, in a longer version: 4814, 4935).

132 We know from the 'Hadeeth 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, as stated in the following two 'Hadeeths:

Ka'b Bin Malik Al-Ansari, mAbpwh, said that the Prophet, pbuh, said: "The soul of the believer is a bird hanging **on Paradise trees**, until it returns to his body, on the Day of his Resurrection (Authenticated by Al-Albani, as a Sa'hee'h 'Hadeeth, based on Sa'hee'h Ibn Maja: 3465 and in Sa'hee'h Al-Jami: 2373, with few differences).

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 'Hadeeth, in Hidayat Al-Ruwah: 3776. It was also recorded in the books of Abu Dawood: 2520 and A'hmed: 2388, with few differences).

For more details about resurrection and return of the self (as one of the soul components) to its body, see Chapter 2 of the fifth book about Islam by this author (God's Precise Measurement, His Just Decrees, and the Last Day), titled, "The Last Day and its Four Main Events: The Hour, Resurrection, Reckoning, and Judgment."

Notes for Chapter 10: The Heart-Mind Relationship in the Holy Quran

133 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 (qalbuha), 8 times as his heart (qalbuha), 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.

134 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).

135 In the first 'Hadeeth, the Messenger of Allah, pbuh, described the **heart** as being **humbled** in submission to God, **or not humbled**, in his 'Hadeeth, in which he said: "Oh Allah! I ask you for beneficial knowledge, **humbled heart**, satisfied self, and answered supplication."

This 'Hadeeth was narrated by Companion Abu Hurayra, mAbpwh, and authenticated by Al-Albani, as Sa'hee'h, in Sa'hee'h Al-Jami': 1286 as well as based on Sa'hee'h Al-Nisa-i: 5552, Al-Tirmidhi: 3482, Abu Dawood: 1549, Al-Nisa-i: 5536, Ibn Maja: 250, and Ahmed: 8469, with few differences.

In the second 'Hadeeth, the Messenger of Allah, pbuh, 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" (It was narrated by Companion Abu Hurayra, mAbpwh, and authenticated by Al-Albani, as Sa'hee'h, in Al-Salsala Al-Sa'hee'ha: 854. He added that its narrators are trusted (thiqat).

In a third 'Hadith, about the **heart** which is **capable to "imagine,"** 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.**"

This 'Hadeeth was narrated by Companion Abu Hurayra, mAbpwh, and was authenticated Sa'hee'h by Al-Bukhari: 3244, 3251, 3252, Muslim: 2824, 2826, and Al-Tirmidhi: 3292. It was also authenticated by Al-Albani as Sa'hee'h, based on Sa'hee'h Ibn Maja: 3510 and Sa'hee'h Al-Tirmidhi: 3197.

In the fourth 'Hadeeth, about the **jurist heart**, the Messenger of Allah, pbuh, 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" (It was narrated by Companion Wabisa Bin Ma'bid, mAbpwh, and was authenticated by Al-Albani as 'Hasan (Good), in Sa'hee'h Al-Targheeb: 1734. He added that it was also 'Hasan (Good) for other 'Hadeeths).

136 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.

137 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

138 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>

139 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

140 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>

141 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>

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<https://www.simonandschuster.com/books/Molecules-of-Emotion/Candace-B-Pert/9780684846347>

143 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>

Notes for the Introduction to the Second Book: The Five Pillars of Islam

144 The Holy Quran mentions that all Messengers of Allah and the righteous believers who followed them, before the mission of the final Messenger, Mu'hammed, pbuh, were all Muslims, as mentioned in verses 2: 132-133 (verses 132-133 in Sourat Al-Baqara, which is Chapter 2 of the Holy Quran); 3: 19, 52, 67, 84; 7: 126; 12: 101; 27: 42, 91; 28: 53; 51: 36; and 72: 14, as mentioned in verse 2: 132, for example:

And Ibraheem (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).

145 An English translation and authentication of the mentioned 'Hadeeth and verses, about the definition of Islam and Iman, are as follows:

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: "The **Muslim** is (the person) from whose tongue and hand people are kept safe. The **Mumin** is the one who is entrusted by people concerning their blood and their wealth" (It was authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 6710. He added that it is Sa'hee'h-'Hasan, as well as based on Al-Nisa-i: 5010, and Al-Tirmidhi: 2627).

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 be saddened (Al-Baqara, 2: 112).

O you who have believed, enter into **Silm (Islam)** completely and do not follow the footsteps of Al-Shaytan (Satan). Indeed, he is to you a clear enemy (Al-Baqara, 2: 208).

<https://dorar.net/>

<http://hadith.al-islam.com/Loader.aspx?pageid=261>

<https://ar.wikisource.org/wiki/>

<https://archive.org/stream/waq85745waq/85745#page/n518/mode/2up>

146 The definition of the second level of faith (**Iman**) came also in verse 4: 136, as follows:

O you who have believed, believe in Allah, His Messenger, the Book that He sent down upon His Messenger, and the Book 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-Nisa, 4: 136).

Definitions of the first and second levels of faith (**Islam** and **Iman**) came in the 'Hadeeth which was mentioned in its entirety at the beginning of Chapter 3 (Three Levels of Faith: Islam, Iman, and Ihsan).

The two parts of the 'Hadeeth, in an English translation, are as follows:

'Abdullah, the Son of 'Omar, mAbpwt both, said that the Messenger of Allah, pbuh, 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 added that "**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" (Authenticated as Sa'hee'h by Al-Albani,

in Sa'hee'h Al-Jami': 2672, Muslim: 8, Abu Dawood: 4695, Al-Tirmidhi: 2610, Al-Nisa-i: 4990, Ibn Maja: 63, and A'hmed: 367, with few differences).

This 'Hadeeth 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.

<https://dorar.net/hadith>

<http://hadith.al-islam.com/Loader.aspx?pageid=194&BookID=25>

https://ar.wikisource.org/wiki/رياض_الصالحين/الصفحة_السابعة

147 An English translation and authentication of the mentioned 'Hadeeth, about the five pillars of Islam, are as follows:

'Abdullah, the Son of 'Omar, mAbpwt both, said that the Messenger of Allah, pbuh, said: "The **Islam** (structure) is built on five (pillars): To proclaim that there is no other god but Allah and Mu'hammed is the Messenger of Allah, establishing prayer, giving zakat (charity), fasting (the month of) Ramadhan, and the pilgrimage to the House (of Allah, in Makkah) (Authenticated as Sa'hee'h by Al-Albani, based on Sa'hee'h Al-Tirmidhi: 2610, as well as by Al-Bukhari: 8, Muslim: 16, Al-Nisa-i: 5001, and A'hmed: 6015).

148 An English translation, and authentication of the mentioned 'Hadeeth, about the definition of supplication as "the worship," are as follows

Al-Nu'man Bin Basheer and Al-Baraa Bin 'Aazib, mAbpwt both, said that the Messenger of Allah, pbuh, said: "supplication is the worship" (Authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h Al-Jami': 3407, also in Al-Nasee'ha: 158, and added the confirming preposition "inna," in Sa'hee'h Al-Adab Al-Mufrad: 550).

149 As mentioned in **Endnote** Number 4, the authentication of the 'Hadeeth in which the Messenger of Allah, pbuh, defined l'hsan, as "worshipping of Allah, as if you see Him," is as follows:

This 'Hadeeth was recorded as Sa'hee'h by Muslim: 8, Abu Dawood: 4695, Al-Tirmidhi: 2610, Al-Nisa-i: 4990, Ibn Maja: 63, and A'hmed: 367, with little difference between them. It is also number 17 in the "Forty Qudsi" 'Hadeeths, collected by Al-Nawawi, and number 60 in his book, titled as Riyadh Al-Saliheen.

The mentioned Holy Quran verses, in which Allah, praise to Him, has told us about the meaning of "**l'hsan**," are as follows:

There is not upon those **who** believe and **do good deeds** (any) blame concerning what they have eaten (in the past), if they (now) fear (the punishment of) Allah, believe, do good deeds, then fear (the punishment of) Allah and believe, then fear (the punishment of) Allah, do good; and Allah loves the doers of good (Al-Ma-ida, 5: 93).

Those who **spend** (in the cause of Allah) during ease and hardship, who **restrain anger**, who **pardon** the people, Allah loves the doers of good (Aal-'Imran, 3: 134).

And **be patient**, for indeed, Allah does not allow the reward of those who do good to be lost (Hood, 11: 115).

We called to him, "O Ibraheem (Abraham), (104) You have **fulfilled the vision** (obeyed God)." Indeed, We thus reward the doers of good. (105) (Al-Saffat, 37: 104-105).

And those **who strive for Us**, We will surely guide them to Our ways. And indeed, Allah is with the doers of good (Al-Ankaboot, 29: 69).

150 For more details about the objective of mandating the ways of worship, see Chapter 2 of the author's third book about Islam (Allah, His Good Names, Who Is He? What Does He Want for Humans?), titled "Why Did Allah Create Humans on Earth?"

The mentioned verses, about the objective of mandating the ways of worship, are as follows:

O People (humankind), you are (the ones) in need of Allah, (while) **Allah is the Free of Need**, the Praiseworthy (Fāṭir, 35: 15).

To Allah belongs whatever is in the heavens and the Earth. Indeed, Allah is **the Free of need**, the Praiseworthy (Luqman, 31: 26).

And I did not create the **jinn and humankind** except **to worship Me**. (56) I do not want from them any provision, nor do I want them to feed Me. Indeed, it is Allah who is the Provider, the Possessor of Strength. (58) (57) (Al-Dhāriyat, 51: 56-58).

Their meat will not reach Allah, nor will their blood, but **what reaches Him is piety** (righteousness) **from you** (Al-Hajj, 22: 37).

And hasten to forgiveness from your Lord and a **garden** (Paradise) **as wide as the heavens and the Earth**, prepared for the righteous (Aal-Imran, 3: 133).

151 An English translation of the mentioned verses, about training humans in this lower life, as a preparation for inhabiting God's vast Dominion, in the heavens and the Earth, in the hereafter, is as follows:

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

Indeed, **We offered the Trust** to the heavens and the Earth and the mountains, and they declined to bear it and feared it. However, **the human (being) did bear it**. Indeed, he was unjust (to himself) and ignorant (about the consequences). (72) (It was) so that Allah may **torment** the hypocrite men and hypocrite women, and the men and women who associate others with Him, and that Allah may **accept repentance** from the believing men and believing women. And ever is Allah Forgiving and Merciful. (73) (Al-A'hzab, 33: 72-73).

And to Thamoud, (We sent) their brother Ṣāliḥ. He said: "O my people, worship Allah, you have no deity other than Him. **He has produced you from the Earth and settled you in it**. So, ask forgiveness of Him, and then repent to Him. Indeed, my Lord is Near and Responsive" (Hood, 11: 61).

And **We will have removed whatever is within their chests (hearts) of resentment**, (while) flowing beneath them are rivers. And they will say: "Praise to Allah, Who has guided us to this, and we would never have been guided if Allah had not guided us. Certainly, the messengers of our Lord had come with the

truth." And they will be called: "**This is Paradise**, which you have been made to **inherit, for what you used to do**" (Al-A'araf, 7: 43).

152 The Arabic equivalent of the conjunctive preposition "and" is one letter (و), which is expressed in English by the comma (,). Thus, verse 16: 90 may be translated with "and" or with the comma, as follows:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ
(النَّحْلُ ، 16 :90).

Indeed, Allah orders justice, good conduct, giving to relatives, forbids immorality, bad conduct, **and** oppression. He admonishes you that perhaps you will be reminded (Al-Na'hl, 16: 90).

Indeed, Allah orders justice **and** good conduct **and** giving to relatives **and** forbids immorality **and** bad conduct **and** oppression. He admonishes you that perhaps you will be reminded (Al-Na'hl, 16: 90).

An English translation and authentication of the mentioned verses, in which Allah, praise to Him, invites us to **contemplate** (think deeply and ponder), remember, and reach conclusions, are as follows:

Indeed, in the creation of the heavens and the Earth, and the alternation of the night and the day, are signs for those of (reasoning) minds. (190) Who mention Allah (while) standing, and sitting, and (lying) on their sides, and **contemplate** about the creation of the heavens and the Earth, (saying): "Our Lord, **You did not create this aimlessly**; You are Exalted (above such a thing). So, shield us from the (torment in) the Fire. (191) (Aal-'Imran, 3: 190-191).

... So, relate the stories that perhaps they may give **contemplate** (Al-A'araf, 7: 176).

And it is He Who spread the Earth and made therein mountains and rivers. And from all of the fruits He made therein two mates. He causes the night to cover the day (replacing its light). Indeed, in that are signs for a people who **contemplate** (Al-Ra'd, 13: 3).

It is He Who sends down rain from the sky, from which is drink, and from which are trees, in which you pasture (your animals). (10) He causes to grow for you thereby the crops, olives, palm trees, grapevines, and from all the fruits. Indeed, in that is a sign for a people who **contemplate** (11) (Al-Na'hl, 16: 10-11).

And We did not send before you (O Mu'hammed) except men to whom We revealed (Our messages). So, (O Muslims) ask the people of the (former) messages, if you do not know. (43) (We sent the Messengers) with clear proofs and written Books. And We revealed to you (O Mu'hammed) this written Book (the Holy Quran), that you may make clear to the people what was sent down to them and that they may **contemplate** (44) (Al-Na'hl, 16: 43-44).

And He has subjected to you whatever is in the heavens and whatever is on the Earth, all from Him. Indeed, in that are signs for a people who **contemplate** (Al-Jathiya, 45: 13).

(This is) a blessed Book, which We have revealed to you, (O Mu'hammed), that they might **ponder (reflect) upon its verses**, and that those with (reasoning) minds may **remember** (Saad, 38: 29).

And when there comes to them information about (public) security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who (can) **draw** (correct) **conclusions** from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Al-Shayṭan (Satan), except for a few (Al-Nisa, 4: 83).

153 See Note number 14, which includes verse 5: 6 about **wudhou** (**ablution**) and verse 2:222 about women's purification after the monthly period. See also Note number 102, which includes 'Hadeeths about cleaning the mouth, nose, and ears; Note number 110 about taking a bath (shower) before coming to the masjid on Friday, Note number 111 about cleanliness and purification of clothes, and Note number 112 about brushing teeth (suwak).

An English translation and authentication of verse 5: 6, which details **wudhou** and purification, as required before standing for prayer, are as follows:

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).

An English translation and authentication of verse 2: 222, which commands avoidance of sexual intercourse during a woman's period and purification by taking a bath (shower) when it ends, are as follows:

And they ask you about menstruation. Say: "It is harm. So, keep away from women, during menstruation. And do not approach them, until they thy purify. And when they have purified (themselves), then come to them from where Allah has commanded you. Indeed, Allah loves those who are constantly repentant, and loves those who purify themselves" (Al-Baqara, 2: 222).

An English translation and authentication of the 'Hadeeth, which details women's purification by taking a bath (shower) at the end of the monthly period, are as follows:

The Mother of believers, 'Aisha, mAbpwh, said that Asmaa (the Anṣari, daughter of Shakal) asked the Prophet, pbuh, about purification (washing), after the monthly menstruation (period). He said: "Everyone amongst you should use water (mixed with the leaves of) the Sidr (Lote) tree to cleanse herself with, to purify herself thoroughly. Then, she pours water on her head and rub it vigorously, till it reaches the roots of the hair. Then, she pours water on herself. Afterwards, she takes a piece of cotton smeared with musk and cleanse herself with it." Asmaa (then) said: How does she purify herself with that? He said: "You purify yourself by (Saying:) Sub'han Allah (Praise be to Allah).

This version of the 'Hadeeth was authenticated as Sa'hee'h by Muslim: 332. It was also authenticated as Sa'hee'h by Al-Albain, in Sa'hee'h Al-Jami': 2903, in a shorter version.

Note: Both leaves and fruit of the Sidr (Lote tree) is used in the treatment of amenorrhoea, heavy menstrual and inter-menstrual bleeding, and colic ([Celtis australis - Wikipedia](#)).

An English translation and the authentication of the 'Hadeeth, about the Friday showers are as follows:

Companion Abu Sa'eed Al-Khudri, mAbpwh, said that the Messenger of Allah, pbuh, said: "The Friday bath (or shower) is mandatory on every (Muslim) who reaches puberty" (This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h Al-Jami': 4155, based on Sa'hee'h Al-Nisa-i: 1376, Ibn Maja: 900, and Abu Dawood: 34. It was also authenticated as a Sa'hee'h 'Hadeeth by Al-Bukhari: 895 and Muslim846).

An English translation and the authentication of the 'Hadeeth, about the cleanliness of clothes and brushing the head hair, to look good, are as follows:

Companion Jabir Bin 'Abdullah, mAbpwh, said that when the Prophet, pbuh, saw a man with undone head hair, he said: "Hasn't this (man) found (a comb), with which to do his hair!" (When) he saw another (man) with dirty clothes, he said: "Hasn't this (man) found (water), with which to wash his outer garment!" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Ghayat Al-Maram: 74, as well as by Abu Dawood: 4062, by A'hmed: 14893, with few differences, and by Al-Nisa-i: 5236, briefly).

154 An English translation and authentication of the two mentioned verses (49: 13 and 2: 197), about 'Hajj, are as follows:

O People (humankind), indeed, We have created you from male and female, and **made you peoples and tribes, that you may know one another**. Indeed, the most honored of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted (Al-'Hujurah, 49: 13).

Hajj is (during) well-known months. So, whoever obligate Hajj upon himself therein, there should be **no sexual relations, and no disobedience, and no disputing during Hajj** (Al-Baqara, 2: 197).

Notes for Chapter 11: Islamic Proclamation of Faith

155 More information about the benefits of performing these four ways of worship can be found in Chapter 8 of the first book about Islam by this author (Islam: A Scientific View of God's Message to Humanity), titled, "[The Relationship Between the Spiritual and the Physical Aspects of Islamic Teachings.](#)"

156 For information about the oneness of Allah (God), praise to Him, see His two Good Names: Al-Wa'hid and Al-A'had (the One and the Uniquely One), in Chapter 4 of this author's book, titled: "Allah, His Good Names: Who Is He? What Does He Want for Humans?"

157 For information about God's final Messenger to humanity, see Chapter 6 of the fourth book by this author about Islam (Messengers of Allah to His Intelligent Creations), "[Mu'hammed in the Holy Quran,](#)" and Chapter 7 of the same book, titled: "[Prophet Mu'hammed's Night Journey and Ascent to Heavens, Al-Isra Wal Mi'raj.](#)"

158 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.

159

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 Holy Quran mentions the names of twenty-five Messengers and Prophets, including the five major Messengers, known as “the Ones with Determination” (Ulul 'Azim): Noo'h, Ibraheem, Moosa, 'Eisa, and Mu'hammed (Noah, Abraham, Moses, Jesus, and Mu'hammed), peace and blessings of Allah be upon all of them.

The **twenty-five** Messengers and Prophets, who were mentioned in the Holy Quran by name, are Adam, Idrees, Noo'h (Noah), Hood, Sali'h, Ibraheem (Abraham), Loot (Lot), Isma'eel (Ishmael), Is'haq (Isaac), Ya'qoob (Jacob), Yousuf (Joseph), Ayoob (Job), Shu'ayb, Moosa (Moses), Haroon (Aaron), Dawood (David), Sulayman (Solomon), Elyas (Elias, Elijah), Elyasa' (Elisha), Yunus (Jonah), Dthul Kifl, Zakariya (Zacharia), Ya'hya (John), 'Eisa (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 Idrees, Hood, Sali'h, Shu'ayb, and Dthul 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 6: 83-86** of the Holy Quran, as follows:

And that was Our (conclusive) argument which We gave Ibraheem (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), Moosa (Moses), and Haroon (Aaron). Thus, We do reward the doers of good. (84)

And Zakariya (Zachariah), Ya'hya (John), 'Eisa (Jesus) and Elyas (Elias, Elijah) - all were of the righteous. (85)

And Isma'eel (Ishmael), Elyasa' (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, Idrees, Sali'h, Shu'ayb, Adam, and Mu'hammed, peace and blessings of Allah be upon all of them. They were mentioned in the following verses:

Allah chose Adam, Noo'h, the family of Ibrahim, and the family of 'Imran, over the worlds (Aal-'Imran, 3: 33).

Mu'hammed is not but a messenger, (other) messengers have passed on before him (Aal-'Imran, 3: 144).

And to (the people of) Madyan, (We sent) their brother Shu'ayb (Al-A'araf, 7: 85).

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 Sali'h. And the people of Loot are not from you far away (Hood, 11: 89).

And (mention) Isma'eel, Idrees, and Dthul-Kifl; all were of the patient (Al-Anbiya, 21: 85).

160 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.

161 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):

1. We had certainly sent Noo'h (Noah) (as a messenger) to his people (Al-A'araf, 7: 59; Hood, 11: 25).
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).
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).
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 (Al-'Hadeed, 57: 26).
5. And indeed, Loot (Lot) was among the messengers (Al-Saffat, 37: 133).
6. And mention in the Book, Isma'eel (Ishmael). Indeed, he was true to his promise, and he was a messenger and a prophet (Maryam, 19: 54).
7. And Moosa (Moses) said, "O Pharaoh, I am a messenger from the Lord of the worlds (Al-A'araf, 7: 104).
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).

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.

9. And indeed, Elyas (Elijah) was from among the messengers (Al-Saffat, 37: 123).

10. And indeed, Yoonus (Jonah) was from among the messengers (Al-Saffat, 37: 139).

11. The Messiah, 'Eisa (Jesus), the son of Mary, was but a messenger of Allah (Al-Nisa, 4: 171).

12. Mu'hammed 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, praise to Him, sent them **Words** and **Psalms**, to be recited in His praise, and for them to ask for His forgiveness and His support.

Then Adam received from his Lord Words, and He accepted his repentance (Al-Baqara, 2: 37).

... and to Dawood (David) We gave (the book of) Psalms (Al-Isra, 17: 55).

The **five Determined Messengers** of Allah (Ulul 'Azm) were mentioned in the following two verses:

So, be patient (O Mu'hammed), as were those of determination among the messengers (Al-A'hqaf, 46: 35).

He has ordained for you of the religion what He enjoined upon Noo'h (Noah), and that which We have revealed to you (O Muhammed), and what We enjoined upon Ibraheem (Abraham), Moosa (Moses), and 'Eisa (Jesus) (Al-Shoora, 42: 13).

162 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>

163 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.

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 Zaghloul 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>

¹⁶⁴ Among the prophecies which have not been reached yet is the **return of 'Eisa (Jesus)** to the Earth and the **belief of all of the People of the Book in him** as the Messiah, which is revealed in verse 4: 159, as follows:

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-Nisa, 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-Nisa, 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 will be there until he is commanded to descend to the 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, as mentioned in verse 4: 159 (This also was the interpretation of Al-Hasan, Al-Dha'hak, and Sa'eed Bin Jubair, as narrated by Al-Tabari).

And their saying, "Indeed, we have killed the Messiah, 'Eisa (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-Nisa, 4: 157).

165 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 Mu'hammed II, the Conqueror (Al-Fat'h), who conquered its capital, Constantinople (Istanbul), in 1453 AD.

This 'Hadeeth, narrated by Abu Hurayra, mAbpwh, which contains the prophecy about Kisra and Kaisar, was authenticated as Sa'hee'h by Al-Bukhari: 6630, 3618, 3120, Muslim: 2918, and by Al-Albani, in Sa'hee'h Al-Jami': 846.

This 'Hadeeth was also narrated by Companion Jabir Bin Sumra, mAbpwh, and was authenticated as Sa'hee'h by Al-Bukhari: 3121, 6629, and by Al-Albani, based on Sa'hee'h Al-Tirmidhi: 2216.

For more information about the meanings of the 'Hadeeth, see the article written by Mu'hammed Ibraheem Al-Sa'di, at the following link:

حديث: «إذا هلك قيصر فلا قيصر» بيان ورفع إشكال | مركز سلف للبحوث والدراسات (salafcenter.org)

166 The 'Hadeeth about sheep herders erecting the highest buildings was mentioned in full at the beginning of Chapter 2 (The Three Levels of Faith: Islam, Iman, and I'hsan) of the first book by this author about Islam (Islam: A Scientific View of God's Message to Humanity).

An English translation and authentication of the 'Hadeeth is as follows:

(A day will come, on which you see) "the poor, barefooted, naked, sheep herders are competing in (constructing) the highest buildings" (This 'Hadeeth was authenticated as Sa'hee'h by Muslim: 8, Abu Dawood: 4695, Al-Tirmidhi: 2610, Al-Nisa-i: 4990, Ibn Maja: 63, A'hmed: 367, with few differences, and Ibn Manda: 2).

This prophecy can also be applied to the "naked" population groups which used to live in the Amazon forests of South America. After the discovery of oil and other minerals over there, in the second half of the twentieth Century, big cities with high-rise buildings had started to emerge, such as the Brazilian cities of Manaus, Santarem, and Belem. Many of these "naked" population groups moved out of the forest, to live in such cities. The general meaning of this prophecy is that construction and advanced technology will spread to various regions of this planet, even the poorest of them.

The other part of the prophecy: (A day will come, on which you see) "the slave woman gives birth to her female owner" is explained in www.dorar.net as a prophecy which had come true in the past, when slavery was practiced all over the world. An example of that was when a little girl would become a slave as a result of kidnapping or war. Then, she may become a free woman by accepting Islam. As time passes, her biological mother may be brought as a slave too. She may buy her not knowing that she was her mother.

167 The 'Hadeeth which includes **the six prophecies** was authenticated as Sa'hee'h by Al-Bukhari: 1036 and Muslim: 157 It was also authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h Al-Jami': 7428, but with five prophecies, without mentioning the last one (until the wealth increases, to be a surplus).

168 The 'Hadeeth which includes the prophecy that "The Hour (the start of the Last Day) will not come ... until **Arabia will return to be grasslands and rivers**" was authenticated as Sa'hee'h by Muslim: 157, Ibn 'Hibban: 6700, and Al-Albani, in Sa'hee'h Al-Jami': 7429.

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 Zaghlood El-Naggar, at:

<http://www.elnaggarzr.com/pg/483/أرض%20العرب%20مروجا%20وأنهارا.html>

169 The 'Hadeeth, which includes the prophecy about the **appearance of Al-Mahdi (the guided one)** was authenticated as Sa'hee'h by Abu Dawood: 4285, Al-'Hakim: 8670, and by Al-Albani, in Sa'hee'h Al-Jami': 6736.

170 The 'Hadeeth, which includes **the ten prophecies**, which are considered among **the big signs before the Hour**, including the descent of the Messiah, peace be upon him, was authenticated as Sa'hee'h by Muslim: 2901, Abu Dawood: 4311, but with a different order, and was also authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h Al-Jami': 1635, based on Sa'hee'h Ibn Maja: 3282, 3294, and Sa'hee'h Al-Tirmidhi: 2183.

171 The 'Hadeeth, which includes the appearance of the **Mahdi**, coming out of the **Dajjal (anti-Christ)**, and the descent of **'Eisa (Jesus)** and his rule on Earth was narrated by Al-Nawwas Bin Sam'an and Abu Umama Al-Bahili, mAbpwt both. It was authenticated as Sa'hee'h by Muslim: 2937, Al-Albani, in Sa'hee'h Al-Jami': 7875, Abu Dawood: 4322, briefly, and Ibn Maja: 4077, with few differences.

The three-prophecy 'Hadiths were mentioned and explained in the following three articles. The first article is written by Mu'hammed 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, pbuh," at:

<http://www.alsiraj.net/prophecy/html/page00.html>

Moreover, see: "Prophecies of the Nobel Prophet, pbuh," (2008), at:

<https://rasoulallah.net/ar/articles/article/3864>

A major source about the subject is a book, in Arabic, written by Abdul Sattar Al-Shaikh, in four volumes (2,064 pages), titled, "Prophecies of the Messenger, pbuh: 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

Notes for Chapter 12: Performing Islamic Prayer

172 Prayers were ordained on Muslims during "Prophet Mu'hammed's Night Journey and Ascent to Heavens, Al-Isra Wal Mi'raj," which is the topic of Chapter 7 of the fourth book about Islam, by this author (Messengers of Allah to His Intelligent Creations).

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-ṣalata" (pronounced: aqim aṣṣalata), 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-ṣalata," in verse 33: 33, and is mentioned eleven times in the plural masculine form "aqimo al-ṣalata" (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.

The English translation and authentication of the 'Hadeeth, about how the angel Jibreel, peace be upon him, taught the Prophet, pbuh, how and when to perform the Islamic prayers, are as follows:

Companion 'Abdullah Bin 'Abbas, mAbpwt both, said that the Prophet, pbuh, said: "Jibreel led me in prayer twice, near the House (of Allah, the Ka'ba). In the first time, he prayed Al-D^huhr (the Noon prayer) when the shade of a person is on the string of his shoes. Then, he prayed Al-'Aṣr (the Mid-Afternoon prayer) when the shade of everything is equal to it. Then, he prayed Al-Maghrib (the Sunset prayer) when the sun disappeared, and (it is the time for) the fasting to break the fast. Then, he prayed Al-'Isha (the Dusk prayer) when the twilight disappeared. Then, he prayed Al-Fajr (the Dawn prayer) when the dawn emerged, and (it is the time in which) the food is prohibited for the fasting.

In the second time (when Jibreel led me in prayer), he prayed Al-D^huhr (the Noon prayer) when the shade of everything was equal to it. Then, he prayed Al-'Aṣr (the Mid-Afternoon prayer) when the shade of everything was twice as equal to it. Then, he prayed Al-Maghrib (the Sunset prayer) as mentioned before. Then, he prayed Al-'Isha (the Dusk prayer) when one-third of the night passed. Then, he prayed Al-Fajr (the Dawn prayer) when the daybreak started on the Earth (حينَ أسفرت الأرض).

Then, Jibril looked at me and said: "O Mu'hammed! This is the time of the Prophets before you. The time (for prayer) is between these two times" (Authenticated by Al-Albani, as a Sa'hee'h 'Hasan (correct-good)

'Hadeeth, based on Sa'hee'h Al-Tirmidhi: 149. It was also authenticated as Sa'hee'h by Abu Dawood: 393 and by A'hmed: 1/333, with few differences).

This means that the prayer can be performed directly when its time is up (as he pointed on the first day), or at the latest of its time (as he pointed on the second day), or between the two times.

173 God's command of wudhou' 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:

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 'Hadeeths mentioning benefits of prayers, and indirectly health benefits of wudhou', is the one narrated by Companion Abu Hurayra, mAbpwh, as follows:

Abu Hurayra, mAbpwh, said that he heard the Messenger of Allah, pbuh, saying to his Companions: "If one of you has a river in front of his (home) door, where he takes a bath in it five times a day, would that leave any dirt on his body? They said: That would leave no dirt on his body. He said: That is the similitude of the five prayers, with which Allah erases sins (Authenticated by Al-Albani, as a Sa'hee'h (correct) 'Hadeeth, based on Sa'hee'h Al-Nisa-i: 461 and Al-Tirmidhi: 2868. It was also authenticated as Sa'hee'h by Al-Bukhari: 528 and by Muslim; 667).

174 The English translation and authentication of the mentioned 'Hadeeth, in which the Prophet, pbuh, said: "pray as you saw me praying," are as follows:

Companion Malik Bin Al-'Huawyrith, mAbpwh, said that the Messenger of Allah, pbuh, said to him and to those with him: "Go back to your people, teach them, and order them (to observe God's commands), and **pray as you saw me praying**. When the time for prayer is up, one of you calls for prayer. Then, the eldest among you leads (the prayer)" (Authenticated, as Sa'hee'h, by Al-Albani, in Sa'hee'h Al-Jami': 893 and in Sa'hee'h Al-Adab Al-Mufrad: 156. It was also authenticated as Sa'hee'h by Al-Bukhari: 631, 6008 and by Musim: 600/4).

The five prayers (dawn, noon, mid-afternoon, sunset, and dusk) were mentioned in several verses in the Holy Quran, particularly 2: 238, 11: 114, 17: 78, 2: 238, and 30: 17-18, as follows:

Maintain the (five) prayers, and (especially) the middle prayer. And stand (in prayer), supplicating to Allah (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 the Quran) at dawn is ever witnessed (Al-Isra, 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 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 'Hadeeth 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" (Al-Bukhari: 6396, Muslim: 627).

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 (Dhuhr) 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 (Dhuhr), 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 (Dhuhr) and afternoon ('Asr) prayers.

Moreover, the Messenger of Allah, pbuh, mentioned the five prayers in several 'Hadeeths, one of which was narrated by Companion 'Abdullah Bin 'Omar, mAbpwh and his father, which is stated in Endnote # 176 below.

175 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" (Authenticated by Al-Albani, based on Sa'hee'h Al-Tirmidhi: 303 and Sa'hee'h Al-Nisa-i: 884, as well as by Al-Bukhari: 6251, Muslim: 397).

For more information about conditions and rules of the proper prayer, see the following articles by Shaikh Abdul Aziz Bin Baz, Shaikh Mu'hammed Sali'h Al-Munajjid, and Sa'id Bin Ali Bin Wahf Al-Qa'htani:

<https://www.facebook.com/FdyltAlshykhbdalzzyAbnBazRhmhAllhTaly/posts/916902398423957/>

<https://islamqa.info/ar/answers/65847/اركان-الصلاة-واجباتها-وسننها>

<https://www.ahlalHdeeth.com/vb/showthread.php?t=341250>

Al-Qa'htani's book "أركان الصلاة وواجباتها، وسننها، ومكروهااتها، 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>

176 The English translation and authentication of the 'Hadeeth, about the five prayer times, are as follows:

Companion '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 (Authenticated by Al-Albani, in Sa'hee'h Al-Jami': 7115 as well as by Muslim: 612, Abu Dawood: 396, Al-Nisa-i: 522, and A'hmed: 6966).

Note: The apostrophe used in 'Asr and the underline used in Dhuhr and Maghrib indicate the presence of Arabic sounds, which do not exist in English. See the **Appendix** for more information about the transliteration of Arabic sounds.

177 The following table 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>

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

178 The start of dawn (fajr) is defined by our ability to distinguish between white and black threads, as stated in Verse 2: 187, as follows:

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 'Hadeeths, the translation and authentication of two of which are as follows:

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 (Authenticated as Sa'hee'h by Al-'Hakim, in Al-Mustadrak: 1569 and by Al-Bayhaqi: 8260, in Al-Sunan Al-Kubra: 216/4, who added that it was narrated only by Ibn 'Abbas).

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

(Authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h Al-Jami': 4278, by Al-'Hakim, in Al-Mustadrak: 688, and by Al-Bayhaqi: 1837, in Al-Sunan Al-Kubra: 1/377, who added that it was narrated only by Jabir Bin Abdullah and sometimes without mentioning the narrator).

Thus, 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:

[مواقيت-الصلوات-الخمسة/https://islamqa.info/ar/answers/9940](https://islamqa.info/ar/answers/9940)

Ibn 'Uthaymin's explanation of prayer times can be found at the following link:

[رسالةفي-مواقيت-الصلاة/https://ar.islamway.net/fatwa/12787](https://ar.islamway.net/fatwa/12787)

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:

[افصل-في-اوقات-الصلوات-المفروضة12786/https://ar.islamway.net/fatwa/12786](https://ar.islamway.net/fatwa/12786)

179 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 'Hadeeth narrated by Malik Bin Al-'Huwaitir, mAbpwh, he said, "Pray as you saw me praying" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Bukhari: 631 and 6008, Muslim: 674, Ibn Al-Mulaqqin: 600/4, and Al-Albani, in Sa'hee'h Al-Jami': 893 and in Sa'hee'h Al-Adab Al-Mufrad: 156).

He also mentioned that the morning (dawn) prayer is two units (Rak'as). This was in a 'Hadeeth 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 (Fardh) 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 (Authenticated as Sa'hee'h by Al-Albani, based on Sa'hee'h Abu Dawood: 1267).

Concerning the required Rak'as of the noon and mid-afternoon prayers, we learn about them from a 'Hadeeth 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 (Authenticated as Sa'hee'h by Ibn 'Haban: 1825 and by Al-'Ayni: 4/21, with few differences).

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 'Hadeeth, 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 be four Rak'as each. In the case of travel, the four Rak'as can be decreased to two (Authenticated as Sa'hee'h by A'hmed: 25806, 26338, Al-Bukhari: 350, Muslim: 685, Al-Nisai-i: 453, and Al-Albani, in Al-Salsala Al-Sa'hee'ha: 6/765).

For more authentications of this 'Hadeeth, see the following link:

hadithprophet.com) كان أول ما افترض على رسول الله ﷺ ركعتان ركعتان إلا المغرب فإنها كانت ثلاثا - مسند أحمد

For more 'Hadeeths, which mention the number of units (rak'as) in each prayer, see following article published on the site of "Multaqah Ahl Al-'Hadith":

<https://www.ahlalhddeeth.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 (Bada-i' Al-Sana-'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=FatwaId&Id=128245>

180 There are ten basic, recommended (Sunna) 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 'Hadeeths:

'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 (Dthuhr) 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).

Abdullah Bin Mughfil, mAbpwh, said that the Prophet, pbuh, said: "Between every two calls for prayer (Adthan and Iqama), there is a (recommended) prayer. He repeated that twice. Then, he said in the third time: "to whoever wants" (Authenticated as Sa'hee'h by Al-Albani, based on Sa'hee'h Al-Nisa-i: 680, by Al-Bukhari: 601/627, and by Muslim: 838).

Abu Busra 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 (Authenticated as Sa'hee'h by Al-Albani, in Qiyam Ramadhan: 26, and by Ibn Rajab, Fat'h Al-Bari: 235/6, who said that its authentication is good).

Abu Ayyoub Al-Ansari, mAbpwh, said that the Prophet, pbuh, said: "The Witr (odd) is a due (and a) mandatory prayer. Whoever wills it as three Rak'as, let him do it. Whoever wills it as one Rak'a, let him do it as one (Authenticated by Al-Darquṭni, in Al-Sunnan: 142/1, adding his reservation about the word "mandatory." It was also authenticated by Abu Dawood: 1422, Al-Nisa-i: 1710, and Ibn Maja: 1190).

181 See the brief letter written by Shaikh Abdul Azeez Bin Baz, about the prayer conditions, pillars, requirements, recommendations, and dislikes, titled, "The Important Lessons to the Whole Community," which was published on the site of "Baitul Islam," on February 11, 2021, at the following link:

[الدروس المهمة لعامة الأمة - عربي - عبد العزيز بن باز \(islamhouse.com\)](http://islamhouse.com)

See also the brief notes of Mu'hammed Sali'h Al-Munajjid, about the prayer pillars, requirements, and recommendations, on his site, "Islam: A Question and an Answer." His notes are based on the 'Hanbali school of thought book, "The Student Guide" (Daleel Al-Talib), published on December 4, 2004, at the following link:

<https://islamqa.info/ar/answers/65847/اركان-الصلاة-وواجباتها-وسننها>

Further, see the article of Sa'eed Bin 'Ali Bin Wahf Al-Qa'htani, titled: "The prayer pillars, requirements, recommendations, dislikes, and nullifiers, based on the Book and the Sunna," in which he detailed these terms, with documentation from the Holy Quran and the Sunna. It was published at the site of "Baytul Islam," on the 18th of Sha'ban, 1420 Hijriya, November 26, 1999, at the following link:

https://d1.islamhouse.com/data/ar/ih_books/single4/ar_pillars_of_prayer.pdf

For more details on these topics, including agreements and disagreements among Islamic scholars, see for example the book of 'Abdul Ra'hman Bin Mu'hammed 'Awadh Al-Jizairi (dies in 1360 Hijriya), titled "Fiqh, According the Four Schools of Thought. It was published by Dar Al-Kutub A-'Ilmiyah, Beirut, Lebanon, 2nd edition, in 1424 Hijriya, 2003, in five volumes. It can be accessed at the following link:

[كتاب الفقه على المذاهب الأربعة - المكتبة الشاملة \(shamela.ws\)](http://shamela.ws)

182 The wudhou' (ablution) and tayamum command is mentioned in verse 5: 6 of the Holy Quran, which was mentioned in Endnote 173 above. Companion 'Ammar Bin Yasir, 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 struck 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 (Authenticated as Sa'hee'h by Al-Albani, based on Sa'hee'h Al-Nisa-i: 316, by Al-Bukhari: 343, and by Muslim: 587, with few differences).

In another version of the 'Hadeeth, narrated by Abu Moosa Al-Ash'ary, mAbpwh, the Messenger of Allah, pbuh, said: "It's enough for you to do this with your hands." Then, he struck the ground (the floor) with his hands. Then, he blew (the dust) out of them. Then, he touched his face and the back of his hands (Authenticated as Sa'hee'h by Muslim: 368).

In a third version of the 'Hadeeth, narrated by 'Abdul Ra'hman Bin Abzi, mAbpwh, the Messenger of Allah, pbuh, said: "The ground dust is enough for you." Then, he struck the ground with his hands. Then, he blew (the dust) out of them. Then, he touched his face and parts of his arms (Authenticated as Sa'hee'h by Al-Albani, based on Sa'hee'h Al-Nisa-i: 315, but without mentioning his arms, as the palms of his hands is the correct one).

183 The 'Hadeeth narrated by Companion Malik Bin Al-'Huwaitirith, mAbpwh, about calling for prayer (Adthan) was authenticated as Sa'hee'h by Al-Bukhari: 631, 6008, Muslim: 674, Ibn Al-Mulaqqin: 600/4, and by Al-Albani, in Sa'hee'h Al-Jami': 893, and in Sa'hee'h Al-Adab Al-Mufrad: 156).

184 The English translation and authentication of the 'Hadeeth, about the Prophet's approval of the first call for prayer (Adthan) and the second call to start prayer (Iqama), are as follows:

Companion 'Abdullah Bin Zayd Bin 'Abd Rabbuh, mAbpwh, said that when the Messenger of Allah, pbuh, commanded that a bell be struck for people to gather for prayer, I saw when I was asleep a man carrying a bell with his hand. I said (to him): O worshipper of Allah, would you sell the bell? He said: What do you (want to) do with it? I said: We (use it to) call for prayer. He said: Can I tell you about what is better than that? I said: Yes. He said: Say (in Arabic):

Allah is Greater, Allah is Greater, Allah is Greater, Allah is Greater.

I bear witness that there is no other god but Allah, I bear witness that there is no other god but Allah.

I bear witness that Mu'hammed is the Messenger of Allah, I bear witness that Mu'hammed is the Messenger of Allah.

Come for prayer, come for prayer.

Come for success, come for success.

Allah is Greater, Allah is Greater.

There is no other god but Allah.

Then, he walked back a little bit from me. Then, he said: When you stand for prayer, say:

Allah is Greater, Allah is Greater.

I bear witness that there is no other god but Allah.

I bear witness that Mu'hammed is the Messenger of Allah.

Come for prayer.

Come for success.

The prayer is stood for (stand for prayer).

The prayer is stood for (stand for prayer).

Allah is Greater, Allah is Greater.

There is no other god but Allah.

When I woke up in the morning, I came to the Messenger of Allah, pbuh, and told him about what I saw (in my dream). He said: By God willing, it is a true vision. Stand with (Companion) Bilal and recite to him what you (heard in your vision), so he would call (people) with it, as he has a more beautiful voice than yours. So, I recited it to him (sentence by sentence), and he called with it (loudly).

Then, (the narrator of the 'Hadeeth, Companion 'Abdullah Bin Zayd Bin 'Abd Rabbuh) said that 'Omar Bin Al-Khattab, mAbpwh, heard (the call) while he was in his house. So, he came out dragging his cloak (outer garment), saying: O Messenger of Allah, by the One Who sent you with the truth (Allah), I saw (in my dream) what he had seen. Then, the Messenger of Allah, pbuh, said: All praise to Allah (This 'Hadeeth was authenticated as Sa'hee'h by A'hmed: 15881, Abu Dawood: 499, and Al-Albani, based on Sa'hee'h Abu Dawood: 469).

185 There are two different versions for the shorter call to start prayer (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 'Hadeeth narrated by Companion Abdullah Bin Zayd Bin Abd Rabbuh, in Endnote Number **184** above.

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 Sumra Bin Mi'yar, 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 'Hadeeth was authenticated as Sa'hee'h by Al-Tirmidhi: 192, Abu Dawood: 502, Al-Nisa-i: 632, Ibn 'Habban: 1681, and Ibn Maja: 709. It was also ruled as 'Hasan-Sa'hee'h Hasan by Al-Albani, in Sa'hee'h Al-Jami': 2764, based on Sa'hee'h Abu Dawood: 474, Sa'hee'h Al-Nisa-i: 630, and Sa'hee'h Ibn Maja: 588.

186 The English translation of verse 3: 191, which mentions God's permission for the sick to pray in any way that suits them, such as standing, sitting down, or lying on their sides, is as follows:

(Believers with reasoning minds) Who mention Allah while **standing, or sitting, or (lying) on their sides**, and contemplate about the creation of the heavens and the Earth, (and say): "Our Lord, You did not create this aimlessly; Exalted You are, shield us from the torment of the Fire (Aal-'Imran, 3: 191).

Concerning the effort to find the exact Qibla direction, 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.

187 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](https://islamqa.info/ar/answers/204511)

The Arabic text, English translation, and authentication of the 'Hadeeth, which mentions praise to Allah after rukou', are as follows:

Companion 'Abdullah, the Son of 'Omar, mAbpw them both, said: "I saw the Messenger of Allah, pbuh, when he used to stand for prayer, he would lift his hands up to the level of his shoulders. He also did that when he would make takbeer before bowing (rukou'), and when he would lift his head after bowing (rukou'). Then, he would say: "**sami' allahu liman 'hamida**" (**Allah hears those who praise Him**). However, he did not do that in prostration (sujood)" (Authenticated as Sa'hee'h by Al-Bukhari: 736 and Muslim: 390).

<https://islamqa.info/ar/answers/298825> /صفة-رفع-اليدين-في-الصلاة-وماذا-على-المصلي-لو-أخطأ-فيها

188 Saying the "Isti'adtha" is in response to God's command, as stated in verse 16: 98, as follows:

When you recite the Quran, seek refuge in Allah from the stoned Shaytan (Satan) (Al-Na'hl, 16: 98).

Shaikh 'Abdul 'Azeez Bin Baz said that when a worshipper is praying individually or following an imam, he/she needs to say the "Isti'adtha" 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 them all. The Bin Baz opinion can be accessed at:

<https://binbaz.org.sa/fatwas/8510> /أحكام-الاستعاذة-والبسملة-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/>

189 Companion Abu Hurayra. mAbpwh, said: "I have never followed (an imam) who is closest to the Messenger of Allah, pbuh, 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 (D^huhr) 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-D^hu'ha (93) to Al-Nas (114). Followers of Imam Shafi-i and Imam Malik agree that Al-'Hujur^{at} (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 (Sooras).

For more information about Fiqh (explanation) according to the four schools of thought, see the book written by 'Abdul Ra'hman Al-Jizairi, published at the following link:

shamela.ws كتاب الفقه على المذاهب الأربعة - المكتبة الشاملة

See also the following article by Mu'hammed Sali'h Al-Munajjid, 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-موقصاره>

190 The English translation and authentication of three 'Hadeeths, about words of praise to Allah (tasbee'h), in the prayer rukou' and sujood, are as follows:

Companion 'Hudthayfa Bin Al-Yaman, mAbpwh, said that once at night, he prayed beside the Prophet, pbuh. When he recited a verse containing torment, he would stop and ask Allah for protection. When he recited a verse containing mercy, he would stop and supplicate. He would say during his rukou': "Sub'hana rabbiyal 'adtheem" (praise to my Lord, the Great). He would say in his sujood: "Sub'hana rabbiyal a'ala" (praise to my Lord, the Highest).

This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, based on Sa'hee'h Al-Nisa-i: 1007, 1068. However, he called other versions of the 'Hadeeth as "weak," for mentioning that the Prophet, pbuh, repeated the tasbee'h: three times.

The Mother of believers, 'Aisha, mAbpwh, said that the Messenger of Allah, pbuh, used to say in his bowing down (rukou'): "subboo'h, quddoos, rabil mala-ikati warrou'h" (Exalted, Holy, is the Lord of the Angels and the Spirit) (Authenticated as Sa'hee'h by Muslim: 487 and by Al-Albani, based on Sa'hee'h Abu Dawood: 872 and Sa'hee'h Al-Nisa-i: 1133).

The Mother of believers, 'Aisha, mAbpwh, also said that the Prophet, pbuh, used to say more tasbee'h in his bowing down (rukou') and prostration (sujood): "sub'hanak allahuma, rabbana, wa bi'hamdika. Allahuma ighfir lee" (Exalted You are, O Allah, our Lord, and praise to You. O Allah, forgive me). He used to apply the Quran (Authenticated as Sa'hee'h by Al-Albani, based on Sa'hee'h Al-Bukhari: 4293, 794, Muslim: 484, Abu Dawood: 877, Al-Nisa-i: 1122, Ibn Maja: 889, and A'hmed: 24163, with few differences).

This was an application of what has been revealed in the Holy Quran, of the tasbee'h and asking for forgiveness, such as the command of "Exalt and praise your Lord and ask Him for forgiveness" (Al-Nasr, 110: 3).

191 The English translation and authentication of the mentioned 'Hadeeths, about what to be said and done, when a worshipper stands upright after rukou', are as follows:

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: "When you stand for prayer, make a takbeer (say: Allahu Akber: Allah is Greater). Then, recite some of what you know of the Quran. Then, bow down (make rukou'), **until you become calm** while making rukou'. Then, **lift (your head) until you stand upright**. Then, prostrate (make sujood) until you become calm while prostrating. Then, lift (your head) until you sit down calmly, and do that in all of your prayers" (Authenticated as Sa'hee'h by Al-Al-Bukhari: 757 and Muslim: 397, with few differences).

Abu Hurayra, mAbpwh, also said that the Messenger of Allah, pbuh, said: "When he prayer leader (the imam) says: "**Sami'a Allahu liman 'hamida**" (Allah hears whoever praises Him), say: "**Allahumma, Rabbana, lakal 'hamd**" (O Allah, our Lord, to You belongs the praise). Whoever says what the angels say his previous sins will be forgiven" (Authenticated as Sa'hee'h by Al- Al-Bukhari: 796 and Muslim: 409).

In a third 'Hadeeth, Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, used to make a takbeer (saying: Allahu Akber: Allah is Greater) whenever he stood for prayer. Then, he would make it when he bowed down (made rukou'). Then, he would say: "**Sami'a Allahu liman 'hamida**" (Allah hears whoever praises Him), whenever he lifted his head after the rukou'. Then, he would say, while standing up: **Rabbana,**

lakal 'hamd' (Our Lord, to You belongs the praise). Then, he would make a takbeer when he fell to the ground for prostration (sujood), when he lifted his head, then when he made the (second) prostration, and after it. He did that in the rest of the prayer units (rak'as), until he completed (his) prayer. He (also) would make a takbeer when he stood up after the second prayer unit (Authenticated as Sa'hee'h by Al-Albani, based on Sa'hee'h Al-Nisa-i: 1149. In addition, Al-Bukhari authenticated as Sa'hee'h in another version, with same meaning: 795).

192 The English translation and authentication of the mentioned 'Hadeeth, about how the complete prostration (Sujood) is achieved, are as follows:

Companion Ibn (son of) 'Abbas, mAbpwt both, said that the Prophet, pbuh, said: "I was commanded to prostrate on seven bones: On the forehead, (then he pointed with his hand to it), on the nose, palms, knees, and toe tips" (Authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h Al-Jami': 1369, and by Al-Bukhari: 812, Muslim: 490, and Al-Nisa-i: 1096, 1097, with few differences).

193 See Endnote Number **190**, which contains the 'Hadeeth narrated by Companion 'Hudthayfa Bin Al-Yaman, mAbpwh, concerning what the Prophet, pbuh, used to say in the bowing down (rukou') and prostration (Sujood).

194 Al-Tashahud (pronounced atta shahud) is composed of words mentioned by the Prophet, pbuh, which we have received through 'Hadeeths narrated by his Companions, such as 'Omar, Ibn 'Abbas, and Ibn Mas'ood, mAbpw them. As a result, there are slight differences between one narration and another but all of them are correct.

For example, in Ibn Mas'ood's version of the 'Hadeeth, 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 ، الرَّكَائِيَّاتُ لِلَّهِ ، الطَّيِّبَاتُ لِلَّهِ ، الصَّلَوَاتُ لِلَّهِ" (Greetings to Allah, pure (characteristics) to Allah, good (characteristics) to Allah, and good prayers to Allah). All these versions of the 'Hadeeth were authenticated as Sa'hee'h by Muslim: 402, 405 and by Al-Bukhari: 3370, 6265.

Here is the 'Hadeeth narrated by Ibn 'Abbas, mAbpwh, which mentions the first part of Al-Tashahud:

Companion 'Abdullah Bin 'Abbas, mAbpwt both, said: The Messenger of Allah, pbuh, used to teach used to teach us the Qun. He used to say: "Blessed greetings and good prayers to Allah. Peace be upon you, O 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 and I bear witness that Mu'hammed is the Messenger of Allah (Authenticated as Sa'hee'h by Al-Albani, based on Sa'hee'h Abu Dawood: 974, Al-Tirmidhi: 290, Al-Nisa-i: 1174, Ibn Maja: 743, and Muslim: 403, with few differences).

Here are two versions of a 'Hadeeth narrated by Ka'b Bin 'Ajra, mAbpwh, which mention the second part of Al-Tashahud:

Companion Ka'b Bin 'Ajra, mAbpwh, said that the Prophet, pbuh, came out to us. We said: O Messenger of Allah, we have known how to greet you. How can we pray on you? He said: Say: "O Allah! Pray for (bless) Mu'hammed and for the family of Mu'hammed, as You prayed for (blessed) the family of Ibraheem (Abraham). You are Praise-Worthy, You are Glorious. O Allah! Bless Mu'hammed and the family of Mu'hammed, as You blessed the family of Ibraheem. You are Praise-Worthy, You are Glorious (Authenticated as Sa'hee'h by Al-Bukhari: 6357 and Muslim: 406).

Here is the second version of the 'Hadeeth:

Companion Ka'b Bin 'Ajra, mAbpwh, said that the Prophet, pbuh, came out to us. We said: O Messenger of Allah, we have known how to greet you. How can we pray on you? He said: Say: "O Allah! Pray for (bless) Mu'hammed and for the family of Mu'hammed, as You prayed for (blessed) Ibraheem (Abraham) and for the family of Ibraheem. You are Praise-Worthy, You are Glorious. O Allah! Bless Mu'hammed and the family of Mu'hammed, as You blessed Ibraheem and the family of Ibraheem. You are Praise-Worthy, You are Glorious (Authenticated as Sa'hee'h by Al-Albani, in Sifat Al-Salah: 166, as well as based on Sa'hee'h Al-Nisa-i: 1286, 1287, and Sa'hee'h Ibn Maja: 746, with few differences).

195 Based on 'Hadeeth, tasbee'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. It is recommended that each one of the three tasbee'h sentences be said 33 times. Thus, the total is 99 times. Then, the tasbee'h is concluded with the following, said once:

"There is no other god than (but) Allah, (the) One Who has no partners. To Him is the Dominion and praise, and He is Capable of (doing) everything."

Here is the English translation and authentication of the mentioned 'Hadeeth:

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, (the) One Who has no partners, to Him is the 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" (Authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h Al-Jami': 6286, by Al-Bukhari: 820, and by Muslim: 597).

Notes for Chapter 12: Giving Zakat (Charity)

196 The Holy Quran verses tell us that the Arabic word "zakat" means "purification" (9: 103) of the human self, out of stinginess (59: 9), and of hoarding (3: 180), as follows:

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 (Aal-Imran, 3: 180).

In addition, the purification of the human self leads to its righteousness, and that performing the mandated ways of worship, including charity (zakat), is rewarded by an eternal life in Paradise, as we learn from the following two 'Hadeeths:

Companion Zayd Bin Arqam, mAbpwh, said that the Messenger of Allah, pbuh, said: "O Allah, give my self its righteousness, purify it, You are the Best to purify it" (Authenticated as a Sa'hee'h 'Hadeeth by

Muslim: 2722 and by Al-Albani, in Sa'hee'h Al-Jami': 1286, in Takhreej Kitab Al-Sunna: 320, and based on Sa'hee'h Al-Nisa-i: 5473, 5553).

Companion Abu Ayyoob Al-Ansari, mAbpwh, said that the Messenger of Allah, pbuh, said: "If a worshipper of Allah worships Him, without taking anything as a partner with Him, (by) performing prayer, giving charity (zakat), fasting Ramadhan, and avoiding big sins, he will enter Paradise" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Mawarid: 19, Al-Nisa-i: 4009, Ahmed: 23502, with few differences, and by Ibn 'Hibban: 3247, who produced this version).

197 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 Alfadth Al-Quran Al-Kareem."

"المُعْجَمُ الْمُفَهَّرَسُ لِأَلْفَاظِ الْقُرْآنِ الْكَرِيمِ" ، تَأَلِيفُ مُحَمَّدِ فُوَادِ عَبْدِ الْبَاقِي (القاهرة ، دارُ الفكر: 1406 هجرية ، 1986 ميلادية).

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), which Allah, praise to Him, ordained on 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, meaning "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 an adjective describing 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.

198 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 (sadaqaat) 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 (taṣaddaqoo), 5: 45, and 12: 88 (taṣaddaqa).

Note about the translation of the Arabic conjunctive letter (و)

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 has made to the translations, the transliteration of the Arabic letter sounds, the use of parentheses to 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 **sometimes** 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:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ 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).

199 The English translation and authentication of the 'Hadeeth, about charity (zakat) as wealth, taken from the wealthy to be returned to the poor, are as follows:

Companion 'Abdullah Bin 'Abbas, mAbpwt both, said that when the Prophet, pbuh, sent (his Companion) Mu'adh, to Yemen, he said to him: "You are going to some of the People of the Book. Call them to the proclamation that there is no other God but Allah, and that I am the Messenger of Allah. If they obey you in that, then tell them that Allah has ordained on them (to perform) five prayers at (every) day and night. If they obey you in that, then inform them that Allah has ordained a **Charity** on them, from their wealth, to be taken from their wealthy, to be **returned to their poor**. If they obey you in that, do not take the best of their wealth (take the average, instead) and avoid the supplication of the oppressed, as there is no barrier

between it and Allah" (This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, based on Sa'hee'h Tirmidhi: 625. It was also authenticated as Sa'hee'h by Al-Bukhari: 1496 and by Muslim: 19, with few differences).

200 The 'Hadeeth, about believers in their love, mercy, and sympathy towards one-another are like organs of the body, was authenticated as Sa'hee'h by Muslim: 2586, Al-Bukhari: 6011, and Al-Albani, in Sa'hee'h Al-Jami': 5849, and in Takhreej Mushkilat Al-Faqr: 105).

201 The English translation and authentication of the 'Hadeeth, about the charity (zakat) annual due date, are as follows:

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" (Authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h Al-Jami': 7497, based on Sa'hee'h Ibn Maja: 1461, and in Irwa-il Ghaleel, with the narration of 'Abdullah Bin 'Omar, mAbpwt both: 787. It was also authenticated as Sa'hee'h by Al-Tirmidhi: 631, Al-Dar Qutni: 2/90, and Al-Bayhaqi: 7572, with few differences).

202 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

203 The English translation and authentication of the two 'Hadeeths, about the minimum amount of charity (zakat) in gold and silver, are as follows:

'Abdullah Bin 'Omar and the Mother of Believers, 'Aisha, mAbpwt, said that the Prophet, pbuh, used to take (as charity) one-half of a dinar out of every 20 dinars, and one dinar out of every forty dinars (Authenticated as Sa'hee'h by Al-Albani, based on Sa'hee'h of Ibn Maja: 1460. He also mentioned, in Irwa-il Ghaleel: 3/289, that there are pieces of evidence which strengthen this 'Hadeeth).

Caliph (Khaleefa) 'Ali Bin Abi Talib, mAbpwh, said that the Prophet, pbuh, said: "Bring (as a charity) a quarter of ten (2.5%): One dirham out of every forty dirhams (of silver), but you do not have to give charity (zakat) until you have had two-hundred dirhams (in a year). If you have had two hundred dirhams (saved for a year), then (the charity) due on them is five dirhams (Authenticated as Sa'hee'h by Al-Albani, based on Sa'hee'h of Abu Dawood: 1572 and by Ibn Khuzayma: 4/57).

204 See the summary of the two opinions of Islamic scholars (the majority and the minority), presented by Al-Ghufayli, about the charity (zakat) due on the merchandise and the profit-producing property (2008: 125-135) and on stocks and industrial companies (2008: 154-160, 170-177, 182-184, and 228).

205 The 'Hadith narrated by Abu Sa'eed Al-Khudri, mAbpwh, about the minimum quantity of dates required for charity (zakat) to be given, was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h Al-Jami': 5416 and based on Sa'hee'h Al-Nisa-i: 2473. It was also authenticated as Sa'hee'h by Al-Bukhari: 1459.

There is another version of this 'Hadeeth, as follows:

Companion Jabir Bin 'Abdullah, mAbpwh, said that the Messenger of Allah, pbuh, said: "No charity (zakat) is due on less than five awaqs (200 dirhams of coined) silver, or less than five adult camels, or less than five awsuqs (610 kilograms) of dates" (Authenticated as Sa'hee'h by Muslim: 980).

206 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.

207 The English translation and authentication of the mentioned 'Hadeeth, about the quantity of grains and fruits, on which charity (zakat) is due (Nisab), are as follows:

Companion 'Abdullah Bin 'Omar, mAbpwt both, said that the Prophet, pbuh, ruled that (charity is due) by "one-tenth (10%) on (agricultural products) watered by natural means. It is one-half of a tenth (2.5%) on what is watered by irrigation" (Authenticated as Sa'hee'h by Al-Albani, based on Sa'hee'h Al-Tirmidhi: 640 and by Al-Bukhari: 1483, with few differences).

There is another version of the 'Hadeeth, as follows:

Companion 'Abdullah Bin 'Omar, mAbpwt both, said that the Prophet, pbuh, ruled that (charity is due) by "one-tenth (10%) on (agricultural products) watered by (natural means): the sky (rain), rivers, springs, and underground water. It is one-half of a tenth (2.5%) on what is watered by irrigation with efforts (fetching, or lifting, or pumping water)" (Authenticated as Sa'hee'h by Al-Albani, based on Sa'hee'h Al-Nisa-i: 2487 and 2488).

It is noteworthy that the Arabic word "athri" in the first version of the 'Hadeeth was replaced with the word "ba'li" in the second version. However, both words refer to plants which grow in wetlands, or plants with deep roots which are capable of reaching underground water, such as date-palm trees.

208 See Al-Ghufayli (2008: 115-122) concerning the calculation of the charity (zakat) due on domestic animals, which are used for profit from selling their products, in our time.

209 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. For more details, see Al-Ghufayli (2008: 115-122).

Details of specifying charity (Zakat) on animals are mentioned in a 'Hadeeth narrated by Caliph 'Ali, and in a directive by Caliph Abu Bakr, mAbpwt both.

Here's the English translation and authentication of the 'Hadeeth narrated by Caliph 'Ali Bin Abi Talib, mAbpwh, are as follows:

Caliph 'Ali Bin Abi Talib, mAbpwh, said that the Prophet, pbuh, said: "Bring (as a charity) a quarter of a ten (2.5%). A dirham is payable on every forty dirhams (of silver), but you are not liable for giving it 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, one sheep is due. But if you possess only thirty-nine, nothing is payable on them." He further narrated the tradition about the sadaqa (zakat) on sheep like that of Al-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 Al-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 Al-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 belly goat is not to be accepted as a sadaqa (zakat) unless the collector is willing (This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, based on Sa'hee'h Abu Dawood: 1572).

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 Arabic book:

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.

Al-Qa'htani, Sa'eed 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/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).

المقدسي ، الحافظ أبي عبد الله بن محمد بن أحمد عبد الهادي (توفي عام 744 هجرية ، 1343 ميلادية).
"تنقيح التحقيق في أحاديث التعليق." حقه سامي بن محمد بن جادالله وعبد العزيز بن ناصر الخياني. وهو
من إصدار "أضواء السلف" بالرياض ، عام 1428 هجرية (2007 ميلادية).

Al-Maqdisi, Al-'Hafidh. 2007. "Tanqee'h Al-Ta'hqeeq fi A'hadeeth Al-T'aleeq." (Arabic) Edited by Sami Mu'hammed A'hmed Jadallah and Abdul 'Azeez Nasir 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>

The English translation and authentication of the directive issued by Caliph Abu Bakr Al-Siddeeq to Companion Anas, mAbpwt both, before sending him to collect charity (Zakat) from the people of Ba'hrain, are as follows:

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 Bin Malik, mAbpwh, who was going to collect charity (zakat) from the people of Ba'hrain. In that directive, he used the example of getting charity on camels in kind (in the form of sheep, cows, and camels), 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, جدعة).

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 tarooqatan 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 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, in Irwa-il Ghaleel: 794, as a longer version in Sa'hee'h Al-Jami': 4269 and based on Sa'hee'h Al-Nisa-i: 2446. It was also authenticated as Sa'hee'h by Al-Bayhaqi: 85/4, 86/4, A'hmed: 51/1, and Ibn 'Hajar, in Fat'h El-Bari: 3/319, with different versions.

Note: While in most cultures 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, by Ibn 'Hajar (3/319), is as follows:

من الغنم ، قال ابن حجر ، رَحِمَهُ اللهُ: كذا للأكثر ، وفي رواية ابن السكن بإسقاط "من" وصَوَّبَهَا بعضهم.

وقال عياض: من أثبتنا فمعناه زكاتها ، أي الإبل من الغنم. ومن للبيان لا للتبويض ، 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 ، فَحَسُنَ 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 خمساً 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'eed Bin 'Ali Al-Qa'htani, at www.alukah.net.

Abu Bakr's rules were also explained briefly by Mu'hammed Bin Sali'h Al-Uthaymeen, at:

http://www.ibnothaymeen.com/all/books/article_18068.shtml

Notes for Chapter 14: Fasting and Ramadhan

210

For more details about the benefits we gain from performing Islamic ways of worship ('ibadat), see Chapter 8, of the first book about Islam by this author (Islam: A Scientific View of God's Message to Humanity), titled: "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 # **178** of Chapter 2 of the second book about Islam by this author (The Five Pillars of the Faith Structure), titled: "[Performing Islamic Prayers](#)."

211 For a discussion about the human **self**, see Chapter 9, of the first book about Islam by this author (Islam: A Scientific View of God's Message to Humanity), titled: "[Mind, Self, Soul, Spirit, and Happiness from an Islamic Perspective](#)"

212 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.

213 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.ahlalhdeeth.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, may Allah reward him and his team better for their service to researchers, particularly their inclusion of the 'Hadeeth authentication by **Shaikh Al-Albani**, may Allah have mercy on his soul.

214 (Authenticated by Al-Albani, in Sa'hee'h Al-Jami': 4328, as well as by Al-Bukhari: 1904, Muslim: 1151).

215 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>.

216 (Authenticated by Al-Albani as Sa'hee'h, based on Sa'hee'h Al-Nisa-i: 2123, as well as by Al-Bukhari: 1099 and Muslim: 1081, with few differences).

- 217 (Authenticated as Sa'hee'h by Al-Bukhari: 6, 3220 and Muslim: 2308. It was also authenticated by Al-Albani, as Sa'hee'h, Mukhtasar Al-Shama-il: 303, with agreement on the content though some difference in wording).
- 218 (Authenticated by Al-Albani as Sa'hee'h, based on Sa'hee'h Al-Tirmidhi: 699, also by Al-Bukhari: 1957 and Muslim: 1098, with few differences).
- 219 (Authenticated by Al-Albani as Sa'hee'h, based on Sa'hee'h Al-Tirmidhi: 696, also by Abu Dawood: 2356, and A'hmed: 12676, with few differences).
- 220 (Authenticated by Al-Albani as Sa'hee'h, in Sa'hee'h Al-Targheeb: 209, and in Irwa-il Ghaleel: 66, as well as based on Sa'hee'h ibn Khuzayma: 135 and Sa'hee'h Al-Nisa-i: 4, with few differences).
- 221 (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Targheeb: 1060, in Asl Sifat Al-Talaq: 523/2, and in Sa'hee'h Al-Jami': 1885 (by adding "Ta'ala"). It was also authenticated as Sa'hee'h by Ibn 'Habban: 354 and Al-Tabarani: 11880).
- 222 (Authenticated as Sa'hee'h by Al-Bukhari: 6669 and Muslim: 1155).
- 223 (Authenticated as Sa'hee'h by Al-Bukhari: 1923 and Muslim: 1095, as well as by Al-Albani, based on Sa'hee'h Ibn Maja: 1382, Sa'hee'h Al-Tirmidhi: 708, and Sa'hee'h Al-Nisa-i: 2145, with few differences).
- 224 (Authenticated as Sa'hee'h by Al-Bukhari: 2656 and Muslim: 1092, as well as by Al-Albani, based on Sa'hee'h Al-Nisa-i: 636, who mentioned the word "tadtheen" instead of "adthan").
- 225 (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 3407, as well as based on Sa'hee'h Ibn Maja: 3101, Sa'hee'h Abu Dawood: 1479, Al-Tirmidhi: 3247, and Al-Nisa-I, in Al-Sunan Al-Kubra: 11400, with few differences).
- 226 (Authenticated by Al-Albani a Sa'hee'h, based on Sa'hee'h Abu Dawood: 1334, as well as by Al-Bukhari: 1138 and Muslim: 764, with few differences).
- 227 (Authenticated as Sa'hee'h by Al-Albani, in Irwa-il Ghaleel:447 and in Sa'hee'h Al-Jami': 2417, as well as by Abu Dawood: 1375, Ibn Maja: 1327, Al-Nisa-i: 1605, and A'hmed: 21419, with few differences).
- 228 (Authenticated as Sa'hee'h by Al-Albani, based on Sa'hee'h Abu Dawood: 1373, as well as by Al-Nisa-i: 1603, Al-Bukhari: 1129 and Muslim: 761, with few differences).
- 229 (Authenticated as Sa'hee'h by Al-Albani, in Al-Adab Al-Mufrad: 224 and in Mukhtasar Al-Shama-il:303, as well as by Al-Bukhari: 3220, Muslim: 2308, Ibn 'Habban: 6370, Al-Tirmidhi: 1687, Al-Nisa-i: 2094, and Ibn Maja: 2254, with few differences).
- 230 (Authenticated by Al-Albani as a 'Hasan 'Hadeeth, based on Sa'hee'h Ibn Maja: 1492. It was also authenticated by Abu Dawood:1609 and Ibn Maja: 1827, who both said that it is Sa'hee'h or 'Hasan, with few differences).

231 (Authenticated by Al-Albani as a Sa'hee'h 'Hadeeth, based on Sa'hee'h Al-Nisa-i: 2502. It was also authenticated as Sa'hee'h by Al-Nisa-i: 2503, Al-Tirmidhi: 287/3, Ibn 'Habban: 3301, Al-Bukhari: 1504, and Muslim: 984, with few differences).

232 (This is part of a long 'Hadeeth, which was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h Al-Jami': 1782. It was also authenticated as Sa'hee'h by Al-Bukhari: 6502 and by Ibn Taymiya, in Majmou' Al-Fatawa: 316/25, differing in "wala yazal" instead of "wama yazal").

233 Here are more **verses and 'Hadiths about Nawafil**:

First, verses about **expressing love** for Allah and His Messenger, by following the Islamic teachings:

Say: If you love Allah, then follow me, and **Allah will love you**, and forgive your sins, He is Forgiving, Merciful (Aal-'Imran, 3: 31).

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).

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.

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" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 1782, as well as by Al-Bukhari: 6502 and Ibn Taymiya, in Majmou' Al-Fatawa: 316/25, differing in mentioning "La yazal" instead of "ma yazal").

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 (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 1705 and by Muslim: 2637).

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**" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, based on Sa'hee'h Al-Nisa-i: 992, as well as by Al-Bukhari: 7375, Muslim: 813, and Ibn 'Hibban: 793).

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" (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, based on Sa'hee'h Abu Dawood: 1043, 1448, as well as by Al-Bukhari: 1187 and Muslim: 777, with few differences).

Jabir, Son of Abdullah, mAbpwh, said that the Messenger of Allah, pbuh, said: "When one of you finish his prayer in his masjid, let him perform some prayers in his house, as Allah will make it good for him to pray there" (This was a meaning translation for this 'Hadeeth, which was authenticated as Sa'hee'h by Al-Albani, in Sa'hee'h Al-Jami': 731, as well as by Ibn 'Hibban: 2490 and Muslim: 778).

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 (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, based on Sa'hee'h Al-Tirmidhi: 433, as well as by Al-Bukhari: 1180 and Muslim: 729, with few differences).

234 Ibn Katheer, may Allah reward him for his great work, mentioned the Ibn Abbas 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 of Decree**, from the Preserved Board (Al-Law'h Al-Ma'hfudh), above the seventh heaven to the House of Might (Baytul 'Izzah), in the nearest heaven. Then, Jibril, peace be upon him, would reveal it to the Prophet, pbuh, in 23 years after that.

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 lifetime.

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.

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 **Ishrafeel, Mika-eel, 'Ezra-eel, and Jibreel**, peace be upon all of them.

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 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 is peace until the emergence of dawn.

235 (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 6441 and in Sa'hee'h Al-Targheeb: 992, as well as based on Sa'hee'h Abu Dawood: 1372, Sa'hee'h Al-Tirmidhi: 683, and Sa'hee'h Al-Nisa-i: 5042. It was also authenticated as Sa'hee'h by Al-Bukhari: 1901 and Muslim: 760, with few differences).

236 (Ibn 'Hajar Al-'Asqalani included this 'Hadeeth in his book, "Al-Khisal Al-Mukaffira: 1/56, saying that its narrators are trustworthy. It was also authenticated by A'hmed: 22765, Al-Dhiya, in Al-A'hadeeth Al-Mukhtara, and Al-Tabarani, in Musnad Al-Shamiyeen: 1119, with few differences).

237 (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 2922 and by Al-Bukhari: 2017).

238 (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 6441, in Sa'hee'h Al-Targheeb: 992, as well as based on Sa'hee'h Abu Dawood: 1372, Sa'hee'h Al-Tirmidhi: 683, and Sa'hee'h Al-Nisa-i: 5042. It was also authenticated as Sa'hee'h by Al-Bukhari: 1901 and Muslim: 760, with few difference).

239 (Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 4423, in Sa'hee'h Al-Targheeb: 3391, as well as by Al-Tirmidhi: 3513 and Ibn Maja: 3850, with few differences. . It was also authenticated as Sa'hee'h by Al-Nisa-i: 7712 and A'hmed: 25384).

240 (Authenticated as a Sa'hee'h 'Hadeeth by Al-Bukhari: 990, Muslim: 749, A'hmed Shakir: 7/96, and Shu'ayb Al-Arna-aut: 5032, adding the meaning of the word "mathna" as two rak'as, meaning two prayer units).

241 Syed, Akramulla 2017. "Fasting and Health: Ramadhan Fasting - Key to a good Health." Ez Soft Tech, December 14.

<http://www.ezsofttech.com/ramadan/ramadan13.asp>

242 Sisson, Mark. 2011. "The Myriad Benefits of Intermittent Fasting." Mark's Daily Apple.

<https://www.marksdailyapple.com/health-benefits-of-intermittent-fasting/>

243 Reinagel, Monica. 2011 (circa). "What are the Health Benefits of Fasting?" Quick and Dirty Tips.

<https://www.quickanddirtytips.com/health-fitness/healthy-eating/what-are-the-health-benefits-of-fasting>

244 Haas, Elson. 2011 (circa). "The Benefits of Fasting, Affecting our physical, mental, emotional, and spiritual aspects." All About Fasting.

<https://www.allaboutfasting.com/benefits-of-fasting.html>

245 Hynd, Rachel. 2015. "Fasting has many benefits for the body." Chicago Tribune, February 24.

<https://www.chicagotribune.com/lifestyles/health/sns-green-effective-fasting-benefits-story.html>

246 Goldhamer, Alan. 2020. "Discover the Benefits of Fasting." Health Promoting.

<https://www.healthpromoting.com/benefits-of-fasting>

247 Carroll, Will. 2013. "The Health Benefits of Fasting." Submission.

https://submission.org/Health_Benefits_Ramadan.html

248 Mosley, Michael. 2012. "The power of intermittent fasting." BBC, August 5.

Article Link: <http://www.bbc.co.uk/news/health-19112549>

Notes for Chapter 15: Pilgrimage ('Hajj) to the First House of God on Earth

249 This 'Hadeeth was authenticated as Sa'hee'h by Al-Albani, in Ghayat Al-Maram: 313 and in Al-Salsalat Al-Sa'hee'ha: 2700. It was also authenticated as Sa'hee'h by Abu Na'eem, in 'Hulyat Al-Awliya: 3/100, and by Al-Bayhaqi, in Shu'ab Al-Ieman: 5137, with few differences. The Prophet, pbuh, said at the end of this 'Hadeeth: "Have not I conveyed" (the Message)? They (believers) said: "Yes, O Messenger of Allah." He said: "Then, let those present convey to the absent."

250 The 'Haj (pilgrimage) rituals can be watched in many videos posted on the internet, such as:

https://www.youtube.com/watch?v=m6t7_HLTRkk

251 Authenticated as a Sa'hee'h 'Hadeeth by Al-Albani, in Al-Salsala Al-Sa'hee'ha: 45, adding that in another version of the 'Hadeeth, "makarim Al-Akhlaq" was replaced by "Sali'h Al-Akhlaq." The 'Hadeeth was also authenticated as Sa'hee'h by Al-Zurqani, in Mukhtasar Al-Maqasid: 184, by A'hmed: 8952, and by Al-Bayhaqi: 7978, with few differences.

252 Authenticated as a Sa'hee'h 'Hadeeth by Al-Bukhari: 1521 and Muslim 1350.

253 Authenticated as a 'Hasan 'Hadeeth by Al-Albani, in Sa'hee'h Al-Jami': 3170 and in Sa'hee'h Al-Targheeb: 1104, where he said that it was Sa'hee'h for other 'Hadeeths. It was also authenticated as Sa'hee'h by A'hmed: 14522, by Al-Fakihi, in Akhbar Makkah: 879, and by Al-Tabarani, in Al-Mu'jam Al-Awsat: 8405.

However, Al-Albani authenticated this 'Hadeeth as Sa'hee'h in another version he included in Sa'hee'h Al-Jami': 4136, which was also authenticated as Sa'hee'h by Al-Bukhari: 1773 and Muslim: 1349, as follows:

"Between one 'Umra and another is an atonement, and the accepted pilgrimage ('haj mabroor) is rewarded by nothing less than Paradise."

254 In their interpretation of verse 5: 3 of the Holy Quran, the three renowned interpreters (Al-Tabari, Al-Qurtubi, and Ibn Kathir) mentioned that it was revealed to the Messenger of Allah, pbuh, during his Farewell Pilgrimage, on the 9th of Dhu'l-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 is 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, as well as by Al-Bukhari: 4406 and Muslim: 1679, in their Sa'hee'h 'Hadeeth books.

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.

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.

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).

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.

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).

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.

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.

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.

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.

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.

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).

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>

255 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>

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:

<https://www.addustour.com/articles/876409-أسرار-الاعجاز-العلمي-في-القرآن-الكريم-الإعجاز-العلمي-في-الطواف-حول-الكعبة-المشرفة>

256 See the English translation and authentication of the following four 'Hadiths about Sa'iy, Zamzam, and throwing stones:

Companion 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 (Authenticated as Sa'hee'h by Al-Bukhari: 4495 and by Al-Albani, based on Sa'hee'h Abu Dawood: 1901, as narrated by 'Urwa Bin Al-Zubair).

Companion '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

(Authenticated as Sa'hee'h by Al-Bukhari: 395, 1793 and by Muslim: 1234, as narrated by 'Abdullah Bin 'Omar, mAbpwth both).

Companion '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 (Authenticated as Sa'hee'h by A'hmed Shakir: 4/77, Shu'ayb Al-Arna-ut: 2285, A'hmed: 2285, and Al-Tabari, in the interpretation: 17/20).

Mu'hammed Bin Muslim Bin Shihab Al-Zuhri, mAbpwh, was a follower of a Companion of the Prophet, pbuh. He said: I heard Salim Bin Abdullah, narrating from his father, mAbpwt both, that the Messenger of Allah, pbuh, used to make takbeer (saying Allahu Akber, meaning Allah is Greater) every time he threw one of the seven stones at the location adjacent to the Mina Mosque.

Then, he would proceed, facing the direction of the House (of Allah), lifting his arms up and making supplication, in a long stance there. After that, he would come to the second location, to throw seven stones and making takbeer every time he threw a stone. Then, he would go left beside the valley, stand there facing the House, lifting his arms up, and making supplication. Finally, he would come to the location beside Al-'Aqaba, where he would throw seven stones, making takbeer every time he threw a stone, but leaving without making a supplication. Al-Zuhri added that the Son of 'Omar used to do that, also (Shu'ayb Al-Arna-oot, based on Sunan Al-Darqutni: 2684).

257 For more details about the 'Haj (pilgrimage) rituals, see the website of the Saudi Ministry of 'Haj and 'Omra, at the following links:

<https://www.haj.gov.sa/>

<https://www.youtube.com/watch?v=bxwwkHN3Noc> (Arabic)

Readers can also read about the 'Haj rituals, according to Al-Albani, Al-'Uthaymeen, and Al-Munajjid, on the following links:

<http://www.aljazeera.info-Descriptionof-Haj-and-Umrah-By-Al-Albaani-and-Ibn-Al-'Uthaymeen> (English Text)

<https://islamqa.info/en/31822> (Al-Munajjid: English text)

<https://islamqa.info/ar/answers/31822/> صفة الحج (Al-Munajjid: Arabic text, Rituals)

<https://islamqa.info/ar/articles/77/> الحج فضله ومنافعه (Al-Munajjid: Arabic text)

<https://ar.islamway.net/article/2669/> صفة الحج والعمرة (ابن عثيمين)

<https://www.noor-book.com/كتاب-اختصار-مناسك-الحج-والعمرة-للشيخ-الألباني-pdf>

258 Shu'ayb Al-Arna-ut recorded, in his book of Shar'h Al-Sunna: 146/7, that Ibn 'Abbas, mAbpwt both, used to make takbeer after prayers, starting from Dthuhr prayer on the Day of 'Arafa until the end of the Tashreeq days: 12th or 13th of Dthul 'Hijja.

He used to say (in Arabic): Allahu Akbaru Kabeera, Allahu Akbaru, wa Lillahil 'Hamd. Allahu Akbaru wa Ajallu, Allahu Akbaru ma Hadana (Allah is Greater, Much Greater, Allah is Greater, Much Greater, Praise is due to Allah, Allah is Greater and more Majestic, Allah is Greater as He guided us).

Companions of the Prophet and their followers, mAbpwt all, did not report on a specific or one way to say the 'Eid Takbeer. The different versions were their individual initiatives, containing glorification and thanks to Allah, praise to him, as well as asking Allah to bless His Messenger, his house, and his Companions. Contemporary scholars, like Ibn Baz, permitted individual takbeer, but not the collective one.

binbaz.org.sa) حكم التكبير الجماعي قبل صلاة العيد

The most commonly used form of takbeer among Muslims is the one used by Imam Al-Shafi-i (Al-Um: 2/520), as well as by Ibn Qudama and Al-Nawawi, may Allah reward them for their works in service of Islam and Muslims. It is as follows:

الله أكبر ، الله أكبر ، الله أكبر ، لا إله إلا الله .
الله أكبر ، الله أكبر ، الله أكبر ، والله الحمد .
الله أكبر كبيراً ، والحمد لله كثيراً ، وسبحان الله بكرةً وأصيلاً .
اللهم صلِّ على سيدنا محمد ، وعلى آل سيدنا محمد
وعلى أزواج سيدنا محمد ، وعلى أصحاب سيدنا محمد
وعلى ذرية سيدنا محمد ، وسلم تسليماً كثيراً .
لا إله إلا الله ، ولا نعبد إلا إياه ، مخلصين له الدين ، ولو كره الكافرون .
لا إله إلا الله وحده ، نصر عبده ، وأعز جنده ، وهزم الأحزاب وحده
الله أكبر ، الله أكبر ، الله أكبر ، لا إله إلا الله .
الله أكبر ، الله أكبر ، الله أكبر ، والله الحمد .

Sources about Takbeer:

islamweb.net) التكبير في العيدين أنواعه وصيغته

<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):

<p>Allah is Greater, Allah is Greater, Allah is Greater. ***</p> <p>There is no other god than (but) Allah. ***</p> <p>Allah is Greater, Allah is Greater, Allah is Greater, ***</p> <p>and to Allah, praise is due. ***</p> <p>Allah is Greater, Ever Greater ***</p> <p>Much praise is due to Him, ***</p> <p>Exalted is Allah: Morning and evening ***</p> <p>O Allah, bless our Master Mu'hammed, ***</p> <p>and the Family of our Master Mu'hammed, ***</p> <p>and the Wives of our Master Mu'hammed, ***</p> <p>and the Companions of our Master Mu'hammed, ***</p> <p>and the offspring of our Master Mu'hammed, ***</p> <p>And give them a lot of peace greetings. ***</p> <p>There is no other god than (but) Allah, ***</p> <p>And we worship nobody else but Him. ***</p> <p>We are devoted to His religion, even if disbelievers dislike it. ***</p> <p>There is no other god than Allah, only Him, ***</p> <p>He supported His worshipper. ***</p> <p>And He gave His soldiers the upper hand. ***</p> <p>And He defeated the parties (of disbelievers), 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>And to Allah praise is due.</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> <p>Allahu Akbaru Kabeera ***</p> <p>Wal 'hamdu lilahi katheera ***</p> <p>Wa subahana Allahi bukratan wa <u>asseela</u> ***</p> <p>Allahumma <u>salli</u> 'ala sayidina Mu'hammed, ***</p> <p>Wa 'ala aali sayidina Mu'hammed, ***</p> <p>Wa 'ala azwaji sayidina Mu'hammed, ***</p> <p>Wa 'ala <u>as'</u>habi sayidina Mu'hammed, ***</p> <p>Wa 'ala <u>dthuriyati</u> sayidina Mu'hammed, ***</p> <p>Wa sallim tassleeman katheera ***</p> <p>La ilaha illa Allah ***</p> <p>Wa la na'abudu illa iyah ***</p> <p><u>Mukhliseena</u> lahu ideena, wa lau karihal kafiroom ***</p> <p>***</p> <p>La ilaha illa Allahu wa'hdah ***</p> <p>Naṣara 'abdah ***</p> <p>Wa 'azza jundah ***</p> <p>Wa hazamal a'hzaba wa'hdah ***</p> <p>***</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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