



# Qur'anic Cosmology

**A Modern Introduction**

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This essay is a modern scientific introduction into the wide topic of the Qur'anic cosmology. Using a scientific approach, I have laid the cosmology out in 27 short steps. What I have tried to do is to present the world view of the Qur'an and tried to connect it together with present scientific and philosophical opinions. Arabic words will be explained which show the surprising rational approach the Qur'an has on the Universe. The presentation will begin with the creation of the blueprint of the Universe, its formation of its laws, the creation of the Universe, the planets, life, humans, and then it will move on the formation of societies, why societies are in conflict, how we can solve these issues, what is our goal in the Universe, how can we create a world society, how we can develop as a species, the formation of the new Universe and how mankind is placed within the new creation based on its deeds.

The Qur'an translations presented are different than most people are used too. Instead of a short translation of a word, the whole definition of the Arabic root is given, and the verses are presented within a context of the Qur'anic message as a whole, a holistic view. Many verses also contain a commentary within brackets, and where useful, a full reference and explanation is given with the text, verses or in the footnotes and sometimes cross reference to other verses is displayed by giving those within brackets at the end of the verse. Also a more scientific and sociological approach of the Arabic roots in their meanings is used to present the Qur'anic cosmology in the clearest and most contemporary form by showing that the Qur'an does not represent a religion as is normally thought, but a scientific secular social-humanistic system.

The Qur'an has a 114 chapters called which each is defined as *Sur'ah*, which means *a wall that encloses something*. All verses first start with the chapter number and then with the verse number(s). For example, 112:1-2 represents chapter 112 of the Qur'an, verses 1 and 2.

## **The first Phase of the Universe**

**Step 1.** There is only authority and creating force within the Universe. According to the Qur'an, God is *Ahad* and *Samad*, meaning unique, self-sufficient, needless, complete and completely in balance.<sup>1</sup>

**112:1-4 Say, "He is God, the One! [He is Unique in His Essence and Attributes and He alone is the Sovereign Law-Giver in the Universe] God is Absolutely Independent. [Samad = Absolute, Eternal, Unique, Self-sufficient Sustainer, Absolutely Independent, Perfect, the Uncaused Cause of all that exists]. He begets not, nor is He begotten. And there is absolutely none like Him."**

**21:22 If there were other powers besides God, there would have been chaos in both, the heavens and Earth. Glorified is God, the Lord of Supreme Control, above all that they contrive.**

**Step 2.** Blueprint of the Universe created with Fixed Laws from which is not deviated, this is the *Amr* (command of God) which has laid down the whole existence.

**16:12 And He has constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient to His command.**

**65:5 This is Allah's "Amr" which He has revealed unto you.**

[*Amr* means Command. The *Amr* of God refers to His commands which He has laid within the Laws of the Universe.]

**10:64 There is no changing the *Kalimat*, the Decrees, of Allah.**

**10:3 But, you're the One that developed the Laws that control your evolution is Allah Who created the heavens and the Earth in six stages and is established on the Throne of His Almighty in Supreme Control. He, the Director of all directions, Issuer of all decrees, runs the Universe according to His Laws. No intercessor can stand in His Court but as a witness of Law (2:255, 16:111)). Such is Allah, your Sustainer and Developer of your Evolution. You shall serve Him. Won't you use your intellect and reasoning?**

**1:4 He is the Absolute Owner of the Era when all creation shall have completed their journey of existence, evolution and action to the Ultimate Just outcome. The Divine Appointer and Executer of the Laws and Rules, which control the Realm of Existence in this period of Evolution.**

**18:27 (O Messenger) Convey to the world whatever of this Book is revealed to you from your Developer of your Evolution. (6:19). There is none that can alter His Words. [And His**

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<sup>1</sup> Page 321-322 under the root *Samada*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition. And page 91-92. Islam: A Challenge to Religion by G.A. Parwez, 1996 3<sup>rd</sup> edition saying: "*The second verse refers to the Divine attribute of Samadiyyah or self-dependence. The term connotes independence, self-reliance and self-sufficiency. "Samad" is the being which depends only on its own and on nothing else, a being which is eternally enduring and absolutely free.*"

**Laws in Theory (*Kalimatillah*), and His Laws in Practice as implemented in the Universe (*Sunnatillah*), never change.] Tell them that you can find no refuge outside Allah, the Lawmaker (and thus His Laws).**

[*Kalimatillah* means Allah's Decrees, Commands, Design, Creation of God, Plan, Speech, Expression, News, Sign, Prophecy. And thus directly refers to His *Sunnatillah*, His ways of Design. *Sunnah* means walked path]

**30:30 Therefore, devote yourself to the Upright System turning away from all that is false. Such is the natural aim of God's creation of humans. And God's law of creation never changes. This is the perfect Deen, System, but most people do not know. [Deen = Divinely prescribed System of Life. God has initiated the Universe with a sublime Plan wherein all things are committed to His law, and mankind being a part of the Universe, must live by His laws]**

**48:23 This is God's law that has been in force since older times. And you will never find any change in God's laws. [Sunnatillah = God's laws in practice. *Kalimatillah* = God's Word = God's laws in theory 3:139, 17:77, 33:38, 33:62, 35:43, 40:85, 48:23]**

**10:64 There is good news for them in this world and in the life to come. God's Words never change. Success in the world and in the life to come is the Supreme Triumph. [And changeless are His laws 6:34, 6:115, 10:64, 17:77, 18:27, 33:38, 33:62, 35:43, 40:85, 48:23. And you will never find even a slight turn in His laws 17:77]**

**33:62 That was the way of God among those who lived before. And never will you find any change in God's way. [The Divine laws never change, and the Law of Requitil never fails to requite]**

**17:77 Such has always been Our law with all of Our messengers, We sent before you. (Nations that drove them out suffered dire consequences) You will never find a change in Our laws. [6:34, 6:115, 10:64, 17:77, 18:27, 33:38, 33:62, 35:43, 40:85, 48:23]**

**16:40 Whenever We Will anything to be, We say to it Our Word "Be" and it is.**

Astrophysicist Paul Davies:

*"There is no doubt that, even in the crude form, the hypothesis of an intelligent designer applied to the laws of nature is far superior than the designer considered in the previous section (of his book red.), who violates the laws of nature from time to time by working miracles in evolutionary history. **Design-by-laws is incomparably more intelligent than design-by-miracles.** If I were an omnipotent being who wanted to make an inhabited Universe like ours, and I could achieve this simply by conjuring up what I wanted when I wanted it, I wouldn't regard my activities as very clever. But to select a set of laws that, without nay periodic fixing up and micromanagement, can bring a Universe into being and bring about self-organisation, self-complexification and self-assembly of life and conciousness-well, that looks very clever indeed! So the 'intelligent' design beloved of the Intelligent Design movement strikes me as not very intelligent at all, in contrast to a designer of laws of nature which by themselves have such astonishing creative ability without the need for intervention and miracles. **Intelligent design of the laws does not conflict with science, because it accepts that the whole Universe runs itself according to physical laws, and that everything that happens in the Universe has a natural***

*explanation. There are no miracles other than the miracle of nature itself. You don't even need a miracle to bring the Universe into existence in the first place, because the big bang may be brought within to explain the origin of the Universe from nothing, or by assuming something like eternal inflation. The designer-of-laws is responsible for the Universe, and might be thought of as upholding its existence at every moment, but does not tinker with its day to day operation. The type of God I am describing comes close, I think, to what many scholarly theologians-and for that matter quite a few scientists-profess to believe in."*<sup>2</sup>

To quote from the above again:

***"There are no miracles other than the miracle of nature itself."***

And the Qur'an:

**88:17-21 Will they not, then, look at:**

- the water-laden clouds, how they are made? (15:22).
- And at the sky, how it is raised high? (Without visible pillars 13:2).
- And at the mountains, how they are entrenched?
- And at the Earth, how it is spread out? (That you do not even feel the sphere, nor feel its speedy rotations 31:10, 39:5, 79:28-30). Remind them, for you are one to remind.

**2:164 (Never does Allah propose blind faith.) Behold, there are ample Signs In the creation of the Heavens and the Earth, and the alternation of the night and the day - and the ships that roam the ocean for the benefit of mankind - and the water that Allah sends down from the sky, thereby giving life to the land after it had been lifeless - and in dispersing a great variety of creatures therein - and in the currents of winds - and the clouds subservient between the high atmosphere and the Earth. All these are clear Signs for those who exercise their intellect. (The Universe is too organized to be the result of an accident 6:73.)**

**16:79 Have they not considered the birds enabled to fly in mid-air, with none but Allah holding them aloft? (24:71). In this, behold, are messages for those who wish to attain conviction through reason.**

**40:13 He it is Who shows you His Signs in the Universe and sends down sustenance for you from the sky. Yet none learns a lesson except those who turn to seek the Truth.**

**6:35 If their rejection is hard on you, know that even if you dug a tunnel in the ground, or climbed a ladder into the sky and brought a miracle for them, they still will not believe. If it were Allah's Will, He could assemble them to Guidance. But, He wants them to make free decisions (10:98-99). Be not among those who are carried away to ignore the Law.**

**6:109 They swear by Allah that if a miracle comes to them, they would surely believe in it (the Book). Say, "All miracles are with Allah (if you reflect on the Universe). What can make you understand that even if a physical miracle came to them, they will find other excuses and still not believe?"**

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<sup>2</sup> Page 226. The Goldilocks Enigma by Paul Davies, 2006.

**6:111 Even if We caused the angels to descend to them, and the dead to speak to them, and We lined up all the miracles before them, they would not believe. People can be guided only according to Allah's Laws, but most of them choose the way of ignorance.**

**4:82 Will they not then, try to understand this Qur'an? If it were from other than God they would surely have found in it much contradiction [in its understanding of nature and reality].**

**Step 3.** Bigbang-When the *Amr* (command of God which is displayed in the blueprint of the Universe, the *Kalimatillah*) turns into Creation (*khalq*):

*"It has two words-'Khalq' and 'Amr' - to express the two ways in which the creative activity of God reveals itself to us. 'Khalq' is creation and 'Amr' is direction."*<sup>3</sup>

**16:12 And He has constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient to His command, *Amr*.**

**65:5 This is Allah's *Amr* which He has revealed unto you.**

**21:30 Are the unbelievers not aware (after this proclamation) that the heavens and the Earth used to be *Rataq*, one solid mass that We exploded into parting, *Fataq*? And that out of water We made every living thing? Will they not, then, acknowledge the Truth?**

Cosmologist Martin Rees:

*"Our Universe may once have been squeezed to a single point, but everyone whether on Earth, or Andromeda, or even on the galaxies remotest from us can equally claim to have started from that point.."*<sup>4</sup>

Astrophysicist Paul Davies:

*"...the basis of the well-known big-bang theory, according to which the entire Universe came into existence abruptly, about fifteen billion years ago, in a gigantic explosion."*

*"The Universe evidently began, in some sense, "wound up", and is still currently unwinding.[.]If one imagines "running the cosmic movie backward", then the galaxies get closer and closer together until they merge."*<sup>5</sup>

<sup>3</sup> Page 93, The Reconstruction of Religious Thought In Islam by Muhammed Iqbal, 2004. The *Amr* gives the direction to the *Khalq*, the created Universe. Thus the complete will of God is displayed by the forces of nature and the design of the Universe. So a child is not born because God wills it and intervenes, but because the right circumstances were present as an egg , sperm cell, healthy strong mother and a birth without any obstacles. All these circumstances needed to create a child expresses the Will of God, His *Yasha*. His will is expressed in that all matters must have certain requirements according to the laws of the Universe before it can happen.

<sup>4</sup> Page 55. Our cosmic habitat by Martin Rees, 2003.

<sup>5</sup> Page 46-47. The mind of God by Paul Davies, 1992.



P.Davies used: "*wound up*", and the Qur'an uses: "*solid mass/bound together*". It coincides perfectly.

Also really important note is the use of the word *fataq* which means: *to break, dissolve, separate, split*.<sup>6</sup> And the opposite word *rataq* meaning: *to merging, attaching of elements to make them one*.<sup>7</sup> These are the perfect definitions for the big-bang, where one word "*rataq*" defines exactly the situation from before the big-bang, as the word "*fataq*" defines exactly the situation of the big-bang itself and the spreading of the energy.

**4:82 Will they not then, try to understand this Qur'an? If it were from other than God they would surely have found in it much contradiction.**

**Step 4.** Forming of laws, energy, matter and all other creation at the beginning of the Universe.

**35:1 All Praise is due to Allah, the Originator, *Fatiri*, of all Highs and their Lows, Who appoints His Universal Forces as message-bearers [of His Will] having abilities of power two, three and four. He increases in creation what He Will. For, Allah is the Appointer of due measure of all things, and He is Able to do all things.** [The Universal Forces mentioned here, are the forces that evolve and develop the Universe. This is pointed out by the used attribute of Allah, *Fatir*, which means Originator-Cleaver of the new creation.]

**1:4 The Divine Appointer and Executer of the Laws and Rules, which control the Realm of Existence in this period of Evolution.**

**Step 5.** Energy and Matter are guided by the Laws into a specific design:

**51:47 And it is We Who have built the Universe, and behold, We are steadily STEADILY EXPANDING IT.**

**3:165 ....God has appointed due measure for all things and events.**

**20:50 He replied, "Our Developer of all Laws that guides us through our stages of Evolution is He who creates and shapes everything, assigns its role and guides it aright."**

**Step 6.** Stars, planets and Earth are formed:

**41:11 Likewise, He it is Who designed well the Sky when it was smoke, *Dukhaan* (Nebulae of gas). And He said to it and the Earth, "Come both of you willingly or unwillingly." They said, "We do come, obedient." ('*Thumm*' = Afterward, then, so, likewise, similarly, in the like manner. The Cosmic bodies coming into their orbits willingly or unwillingly indicates their**

<sup>6</sup> Page 416 under the root *Fataqa*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition.

<sup>7</sup> Page 201 under the root *Rataqa*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition.

having been made subservient to the Divine Laws, without free will 3:82, 13:15).

Astrophysicists Neil deGrasse Tyson and Donald Goldsmith:

*"[...]attempting to explain the formation of the sun and its planets, Kant proposed a "nebular hypothesis" according to which a SWIRLING MASS OF GAS AND DUST that surrounded our star-in-formation condensed into clumps that became the planets. [...]Astrophysicists now have good evidence that stars form, not one by one but by the thousands and tens of thousands, within giant CLOUDS OF GAS AND DUST that may eventually give birth to about a million individual stars."*<sup>8</sup>

The Qur'an uses the word *dukhaan* which means literally "smoke" and "Vaporous matter with suspended particles".<sup>9</sup> Smoke is made up out of gas and dust, so there could not have been a better word for it to be used. As in the quote above it is clearly mentioned the stars and planets were formed out of gas and dust.

After these stages that took billions of years (estimated around 10 billion years) our Earth was formed (which is now around 4 billion years old), then after the forming of the young Earth the last stages occurred that formed life.

**79:30 And after that He made the Earth shoot out from the Cosmic Nebula and made it spread out egg-shaped.** ('*Dahaha*' entails all the meanings rendered 21:30, 41:11).<sup>10</sup>

**41:10 And He it is Who placed therein firm mountains towering above it, and bestowed enduring Bliss upon it. And He measured therein its sustenance in Four Seasons, alike for all who (invariably) need it. (39:67, 56:63-73).**

**Step 7.** Life on Earth is formed through a cause and effect where the laws and conditions were pre-designed at step 1 that eventually led to this outcome. Thus there is no blind chance involved (Darwinism) or a constant tinkering and interfering (ID-Creationism). The laws of the Universe create a direction for the chaotic process of evolution.

To quote P.Davies again:

*"Intelligent design of the laws does not conflict with science, because it accepts that the whole Universe runs itself according to physical laws, and that everything that happens in the Universe has a natural explanation."*<sup>11</sup>

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<sup>8</sup> Page 185-6. Origins: 14 Billion years of Cosmic Evolution by N.D.Tyson and D.Goldsmith, 2004.

<sup>9</sup> Page 175-176 under the root *Dakhana*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition.

<sup>10</sup> Page 175 under the root *Daha*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition. Page 23 Volume 3. Arabic-English Lexicon by Edward William Lane, based on Taj-Ul-Roos, 2003 2<sup>nd</sup> reprint. It entails *the throwing of a pebble, to expand something and make it egg-shaped as an Ostrich-egg.*

<sup>11</sup> Page 226. The Goldilocks Enigma by Paul Davies, 2006.

Allah is called our “*Rabb*”, which means: *Who fosters, nourishes, brings up and regulate the things from the crudest state to that of the highest perfection, is such a matter to make it attain one condition after an other until it reaches its goal of completion.*<sup>12</sup>

He is also called *Al-Bari, the Evolver* and *Al-Masuwwir, the Bestower of Forms/Fashioner* in **59:24.**

The concept of Evolution was first described by the Greeks, but it was further developed by the early Muslims. Great Muslim scholars and scientists as Al-Kindi, Ibn-Rushd, Ibn Tufayl, Ibn-Arabi, Ibn-Khaldun al described and promoted the concept of Evolution. Before the 1800's, Evolution Theory was known in Europe as the '*Muhammedan Creation Theory*' and was described in almost all Muslim Medicine and Science Books. It was also part of normal education in many Muslim schools and Universities.<sup>13</sup>

Ibn Khaldun [1332-1406, 400 years before Darwin] wrote in his **Muqaddimah, an Introduction to History:**

*"One should then look at the world of Creation. It started out from the minerals and progressed, in an ingenious, gradual manner to plants and animals. The last stage of minerals is connected with the first stage of plants, such as herbs and seedles plants. The last stage of plants such as palms and vines is connected with the first stage of animals, such as snails and shellfish which have only the power to touch. The word 'connection' with regard to these created things means that the last stage of each group is fully prepared to become the first stage of the next group. The animal world then widens, its species become numerous, and, in a gradual process of creation, it finally leads to man, who is able to think and reflect. **The higher stage of man is reached from the world of monkeys, in which both sagacity and perception are found, but which has not reached the stage of actual reflection and thinking.** At this point we come to the first stage of man ( after the world of monkeys). This is as far as our (physical) observation extends."*<sup>14</sup>

This is just one example out of hundreds of opinions and observations made by Muslim scholars in the early centuries of Islam. Evolution does not exclude God, as the laws of the Universe allow a perfect condition wherein the chaotic process of evolution is destined to create intelligent life as Paul Davies mentions above.

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<sup>12</sup> Page 197-199 under the root *Rabba*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition. He gives: *To be a lord and master, collect, possess/owner, rule, increase, complete, bring up, preserve, chief, determiner, provider, sustainer, perfecter, rewarder, creator, maintainer, reposer of properties, developer, former of rules and laws of the growth, foster a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion.*"

<sup>13</sup> See Creation and/or Evolution by T.O. Shanavas, 2005. Xlibris Corp.

<sup>14</sup> Page 75. The Muqaddimah, An introduction to History by Ibn Khaldun. Translated by F. Rosenthal, 2005.

The emergence and forming of the first larger amino-acids, which formed RNA and DNA. This started in water, and then from clay. The primal soup is where the first amino-acids were formed, and which afterwards developed further into RNA and DNA in the clay-layers surrounding the pools. These pools were a mixture of sulphurs, acids and salts, which were heated by the young Earth's crust. These pools can still be found today around the Earth, and also at the sea bottom you have underwater volcano's which gave the perfect mixture of heat, carbon, sulphurs, acids, salts and water. Both places are addressed in the Qur'an.

Primal soup and underwater volcano's:

**25:54 And He it is Who has created the human being from this very water, (21:30, 24:45) and then He has established relationships by lineage and by marriage, for, your Developer of your Evolution is the Designer of all things. (The best relationships are established on the basis of Ideology 3:102, 49:10-13).**

**21:30 Are the unbelievers not aware (after this proclamation) that the heavens and the Earth used to be one solid mass that We exploded into parting? And that out of water We made every living thing? Will they not, then, acknowledge the Truth?**

**24:45 And Allah has created every living creature from water. (Life began in water 21:30). Some of them crawl on their bellies, some walk on two legs, and some walk on four. Allah creates things with a Purpose and according to His Laws. He has Supreme control over all things and events and verily, Allah is the Appointer of due measure of all things.**

Professor dr. Stephen B.J.Menken, Chief Evolution biologist of Amsterdam University:

*"With the making of the first step to the primal soup which contains all basic elements for life to a living organism, we stumble upon a lot of problems. One of the problems is the UV-radiation of the sun. We are protected by our skin and the Earth's ozonlayer from the worst radiation. The young Earth didn't have a protecting ozonlayer, so the UV-radiation reached freely the atmosphere and the top water layers. A second problem is that the most simple organic substances can move in all directions in a watery substance. For life to emerge, it is necessary that the substances remain together, a third problem is the sensitivity of DNA and RNA, mainly the carbonic-sugars, which brake apart easy.*

*There must have happened two things will the substances of the primal soup evolve to something more complicating, to life. The substances must remain together and protected against harmful influences from outside.[..] **The second most important theory is that of the clay particles.** These particles are common on Earth. They're layered, smaller then two micrometer and can bind all organic molecules and make them react with each other. On the surface of the clay particles, can by example, RNA been build up from simple molecules. Next to that, enhance the clay particles, the forming of fatty-acids, in which an environment can evolve which is separated from the outside world.[..] The walls of every cell, of plants, animals and fungi's, are build up out of double layered fatty-acids.[..] In a solution of fatty-acids together with clay particles, bindings emerge of double layered fatty-acids.[..] If on the surface of the enclosed clay particles,*

*molecules get 'stuck', this can be most important for the origins of life, then by this theory can we explain the build of the primitive cell."*<sup>15</sup>

Development of RNA and DNA in the Clay particles surrounding the heat pools:

**32:7-8 Who created everything in perfect balance. Thus He initiated the creation of man (kind) from hydrated inorganic matter. Then He made him to be reproduced out of the essence of a humble fluid.**

**15:26 And, indeed, We created man from sounding clay, out of dark inorganic matter.**

**15:28 Recall when your *Rabb*, Developer of the Laws of Evolution made a Decree to the *Malikah*, Forces that control the Dominion of Existence, "Behold, I am about to create a mortal man out of inorganic matter."**

**32:7 Who created everything in perfect balance. Thus He initiated the creation of man (kind) from hydrated inorganic matter.**

Allah does not tinker with the Creation as there are no flaws in His Design so there is no need to interfere in the Universe:

**50:6 Do they not look at the sky above them how We have built it and beautified it, and there are no flaws therein?**

**Step 8.** Complex Life forms are formed as environment demands adaptation. When a species cannot adapt or is not fit anymore to survive, it becomes extinct as is the Law of *Raheem*.

**1:1 ...The Constant Provider of those who strive and struggle for the providence of nourishment, protection and development. The Constant Provider for all stages of Universal Evolution for those who are most fit for further development.**

*"Raheem"* refers to *the Provider for those who strive and struggle for this providence of nourishment, protection and development*. The word *Rihmun* means womb and comes from the same root. *Raheem* it is the attribute that is responsible for rewarding those that are the strongest in sustaining its species and environment, just as a womb will bring only those fetuses to their stage of maturity which are the most strongest. *Raheem* thus envelopes the concept of providing

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<sup>15</sup> Page 82-84. De Oorsprong-The Origin by Niki Korteweg. Translated from Dutch into English by the author.

all stages of Cosmic Evolution for those who are most fit for further development.<sup>16</sup>

A womb:

1. Is non-discriminating towards the fetus it carries.
2. It feeds it and nourishes and protects it whoever it carries.
3. But it will only bring forth those offspring which are strong and capable of development, otherwise the fetus is thrown out rejected.

1 and 2 resemble the attribute of *Rahman*<sup>17</sup>, and 3 resembles the attribute of *Raheem*.

**Step 9.** Life has also emerged on other planets spread out through the Universe.

**42:29 And among His signs is the creative design of the heavens and the Earth, and the living creatures which He has dispersed throughout them. And He is Able to gather them together when He wills. [Here is an allusion to the existence of life in other celestial bodies, and to man meeting with the 'aliens' some day. 16:49]**

Life on other planets emerged on planets with liquid water that have much similarities with Earth:

**24:45 And God has created every living creature from water. (Life began in water (21:30). Some of them crawl on their bellies, some walk on two legs, and some walk on four. God creates all things with a purpose and according to His laws. And God has Supreme control over all things and events.**

**16:49 Indeed, before God, is all obeying His System that is in the Universe and all that is on Earth, whether living beings or the *Malikah*, the forces of nature, for none are supreme above Him.**

In 1961, University of California, Santa Cruz astronomer and astrophysicist Dr. Frank Drake devised the Drake equation, which calculated the rate of formation of suitable stars, then taking a fraction of those stars which contain planets, then only a small percentage would have Earth-like worlds per planetary system, the fraction of planets

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<sup>16</sup> Page 205 under the root *Rahima*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition. "*Rahim - it is in the measure of fa'il which denotes the idea of constant repetition and giving when worked for.*" Page 131-133 Volume 3. Arabic-English Lexicon by Edward William Lane, based on Taj-Ul-Roos, 2003 2<sup>nd</sup> reprint. It gives the explanation of Imam Thalabee on *Raheem*: "*It is God's desire to do good to the deserving thereof;*". The good resembles the good that can come in the form of how a womb is good to a fetus as *rahmun* means womb, the place of origin. Thus this good is nourishment to further development. Interesting is that *raham* means: "*The coming forth of the womb in consequence of a disease*". It means a womb being damaged due to disease. In the same way evolution erases species or abilities as it weakens their environment or species.

<sup>17</sup>Page 205 under the root *Rahima*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition.. *Rahman* is the active participle noun in the measure of *fa'lan* which conveys the idea of fullness and extensiveness. *Rahman* in Arabic refers to the Source of Providing the All, the starting point. It is the Source of the whole Universe and its complete structure so Life could emerge, becomes conscious and would realize it exists without ever asking for it, just as a person is born out of a womb. Thus the attribute of *Rahman* resembles a womb but then on a Universal scale.

where intelligent life develops, and the fraction of possible communicative planets, and the "lifetime" of possible communicative civilizations which scientifically stated there are an estimated 10,000 planets containing intelligent life with the possible capability of communicating with Earth in the Milky Way galaxy<sup>18</sup>. There are probably around a 100 billion galaxies<sup>19</sup>, so the equation would give 10,000 x 100 billion developed intelligent societies in the known Universe.

**Step 10.** Humanoids are formed that are still guided by instinct. Then the first breach between instinct-guided humanoids and free-will humans emerge.

**15:27 And before (intelligent humanoids-adama emerged), We created those that are now covered by time (Jinn-not seen/covered by time or darkness/body in a grave), who's thoughts and focus were like being made from flames.**

**71:14 Knowing that He has created you in successive stages.**

**76:28 We it is Who have created them, and strengthened their frame.**

**71:17 And Allah has caused you to grow as a growth from the Earth, as a (geneological) tree.**

**Step 11.** *Adam*, Homo Sapiens, *Adam* means Intelligent Man and mankind<sup>20</sup>, creates the ability to have a complex language system which takes millennia to develop:

**2:31 And Allah endowed humanity with the capacity to attain knowledge of all things, to understand *Ism*, to define things in language.**

Professor Chris Scarre:

*“He [Homo Sapiens] first appeared in South Africa around 100.000 BCE, and within the next 70.000 years had replaced all the previous species of hominid right across the entire globe. Precisely how he achieved this remains one of the enduring mysteries of the human story, ..[...] That Homo sapiens sapiens came to dominate the rest of the world with his technology and culture is unquestioned, but what no-one knows is how he achieved this in what is in biological terms, a minuscule amount of time. Possible it was he had at his disposal a tool that was to prove more useful than any of his bone sewing needles, a weapon more powerful than any of his stone spearheads. That is to say, language.”*<sup>21</sup>

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<sup>18</sup> The Drake Equation by Boyd, Padi. Imagine the Universe. NASA 2008.

<sup>19</sup> To see the Universe in a Grain of Taranaki Sand by Mackie, Glen, 2002. Swinburne University.

<sup>20</sup>Page 15-17 under the root *Adama*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition. *Human skin, Human being, Intelligent Person, Brown Man, Human Race, mankind, Civilized Person, Person in possession of different powers.*

<sup>21</sup> Page 38. The Human Dawn edited by Chris Scarre, 1991.

**Step 12.** Humans spread out over the Earth and develop distinct differences in skin colours, hair growth, metabolisms, beliefs, languages, cultures and rituals as pushed by their specific environments.

**30:22** And of His Signs is the creation of the heavens and the Earth, and the diversity of your tongues and colours. Herein, behold, are Signs for those who make best use of what they learn.



Professor Chris Scarre:

*“The engine that drove these movements was the community. As women and men learnt more about the world, the words and phrases they used to exchange ideas and information grew correspondingly more complex. The past could be remembered, the future planned for. People who were descended from the same tribal ancestors, or else had settled close together, understood each other; they saw the world, given shape by their words, in a similar way. Those from another stock, or who migrated far afield and kept no contact with their kindred, employed different sounds with different meanings. Even those tongues that evolved from a common root soon diverged until all mutual comprehension was lost. The paths that these ancestral languages travelled were as varied as the paths their speakers took to populate the Earth, and as subject to speculation.”*<sup>22</sup>

**Step 13.** Going from hunter-gatherers to nomadic life to agriculture (*Jinn*-Not seen as they constantly travel), humans form steady colonies of towns and later into cities (*Nass*-Those that halted in one place)<sup>23</sup>. Instead of working together as equals and to a single

<sup>22</sup> Page 132. The Human Dawn edited by Chris Scarre, 1991.

<sup>23</sup> Page 120-121 Volume 8. Arabic-English Lexicon by Edward William Lane, based on Taj-Ul-Roos, 2003 2<sup>nd</sup> reprint. *Nass* means “To swing, halt in a place, move, toss. Mankind, people, others, men”. According to



goal, each group divides itself as branches of a tree and eats only the fruit of their own specific pursuits. This is one of the main obstacles that hinders the intellectual growth of mankind and creates unnecessary bloodshed (2:30) and oppression by the ruling classes that was formed in the towns (chiefs and shamans) and was taken on a higher level in the cities (kings and priesthood). This is the true fall of Adam, early mankind.

Professor Chris Scarre:

*“For those with the resources available on the spot, or with the wealth to acquire them through trade, metal tools and weapons now became a realistic possibility. Yet many generations would come and go before metalworkers, eventually perfected the technique of alloying copper with tin to make the far tougher, more durable metal known as bronze. This new and much sought-after material would emerge first in the Near East, some time between 4000 and 3000 BCE; it would take another thousand years or so to penetrate to the farthest reaches of Europe and Asia. When it did so it would transform the face of both warfare and of society, in general, setting apart the powerful elites, with their bronze weapons and armour, from the common mass of people armed with bows and arrows, maces, or axes of stone.”<sup>24</sup>*

**2:35 "And We told early mankind, Adam, and all by which it is united, Azwaj [Adama=mankind, Azwaj=That in which individuals are united/mingle, meaning their culture, language, traditions and goals], Reside in this existence where you can find everything for your nourishment and development [Jannah=Garden with such extensive growth the ground is hidden by the foliage representing development and nourishment as a consequence of hard work. Gardens are always man-made.] and partake the fruit (results) thereof as you please. But do not go near the dispute of who is of better origins [Al-Shajara=matter of controversy, dispute, stock or origin of a person]. Or, you will become those that displace your goals and equality from its rightful place and will become oppressors,Zalimeen.”<sup>25</sup>**

**2:36 But Selfishness, Shaitan caused them both (men as well as women) to stumble therein and got them out of the state (of Oneness 2:213 and progression) they were in. And so We said, “Degraded, habt, you have become with wedges of discord among yourselves! There**

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Raghib *Jinn* was also used for nomads and non-urban folk who do not live in fixed living conditions as with agri-culture, they were not seen by the *Nass*, the city dwelling people and were thus called *Jinn*, not seen. Under the root *Jinn*, Al-Mufridaat Fi Ghareebil Qur’an by al-Raghib al-Asfahani.

<sup>24</sup> Page 137-138. The Human Dawn edited by Chris Scarre, 1991.

<sup>25</sup> Dictionary of the Holy Qur’an by Abdul Mannar Omar, 2006 4th edition. Page 237 under the root *Azwaj*: *That in which individuals are united/mingle, mate, companion, individual when consorting with one another, kind, species, class of sex, pair, couple, each of a pair.* Page 284 under the root *Al-Shajara*: *Matter of controversy, to fight, dispute, stock or origin of a person, tree, plant having a trunk.* Page 284 under the root *Zalama*: *To displace something from its rightful place, Replace good with evil, Relegate the truth, Transgression, Oppression, Violation of human rights as one human puts himself above another, Wrongdoing.* *Zalimeen*: *Those that displace something from its rightful place, Those that replace good with evil, Those that oppress, Those that do wrong against mankind.* According to Raghib is *Jannah* a Garden with such extensive growth the ground is hidden by the foliage, coming from the root *Jinn*: *hidden/covered.*

shall be for you habitation and livelihood on Earth for a while (compared to the Next Stage of Existence (11:108)).<sup>26</sup>

**2:37** To mankind Decrees were given that showed how to return to the right path (*Tauba*) which leads them to further evolution as Man desired this, and He is most certainly the Provider of correct paths to Development for those who strive for this (*Raheem*), after they have discovered their mistakes.

**2:38-39** We said, “For now, all of you are degraded to a lower level of existence, out of this state of felicity (paradise). But, when guidance comes to you from Me, those who will follow My guidance, on them shall be no fear from without, nor shall they have any grief from within.” [Note here the multiple plural ‘all of you’ confirming that Adam are terms for the humankind. *Khauf* = Fear from without. *Huzn* = Intrinsic depression or grief = Unhappiness = Regret] But those who reject Our messages or deny them in practice, such will be the rightful companions of the fire (of no progress). They will abide therein.

**Step 14.** Mankind developed several understandings of reality and nature. Through their observations, they created different understandings of the workings of the Universe and how it is controlled. Belief is a interaction between the inner need of mankind to have a relation with reality, and an interaction between understanding the workings of nature and the structure of society.

Gerben J.F. Bouritius Lector in the fenomology of religions and faiths of the Theological Faculty in Tilburg:

*"The early man had little knowledge how nature worked and why, except what he himself could experience, out of this the feeling of mystery must have emerged. The feeling there is a true reality behind this life. This is how the concept of divinity, of the transcendent, a universal Good, bigger than the human and nature, a source of nurture, a ruler on destiny. This concept of power, of a Creator, in the sense of that is everything, a power of the higher and this reality must have come about. In our language it resembles the Transcendent and Immanent. If this can be seen as 1 God, as most researchers think, can not be proven of course. But it is certainly true, that in our days, with the cultures who don't use writing, and resembles early man in a lot of ways, like the use of oral tradition. That with these cultures, it is a common believe that there is only one highest god, one creator, and next to this god, they have to deal with lower spiritual beings as totems, cultural heroes, ancestors and local gods. But this god, sticks out with head and shoulders above all of these lower powers. For most it is a vague, and incomprehensible power. That in their eyes doesn't intervene in daily life. So this is why they use their idols to ask help. [...]When cultures grew, this aminism developed into polytheism. But in the*

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<sup>26</sup> Page 78-79 under the root *Shatana*. Exposition of the Holy Qur'an, *Mafhum Al-Qur'an* by G.A. Parwez. 1990. *Shatan*: long rope or string. *Shatana* means a person went far away. *Shaitan* is that which creates distance between humans. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition. Page 234 under the root *Azalla*: to slip by accident with your foot or tongue, to make a mistake. Page 128-129 Volume 8. Arabic-English Lexicon by Edward William Lane, based on Taj-Ul-Roos, 2003 2nd reprint. *Habt*: To be degraded, go from a high level to a low level, to be weakened, to transgress into evil, to be dispised.

*background, this highest god always remained, although it was ignored. This faith, or rather understanding developed back in to monotheism as it is to be found in the scriptural faiths of today. So after a long route the highest power always prevailed. The concept of religion, has to be traced back in the faith of a holy power that goes beyond this Universe, and supports it. It could be that this wasn't given no form, and stayed a vague term of providence, as a creating and recreating force, working in food, sex, fertility, birth, death and the changing of seasons. When this view, that this force exists, found it's own life in different aspects and functions, this developed into spirits, ghosts and idols, with each its own tasks.[...]*

*It reappearing throughout the whole history of mankind. The remerging of faith in every fase of cultures and religions since prehistoric times, gives a clear indication that it is something that is a spontaneous part of man itself. It is an expression of a feeling and thinking man is born with, not so much an outcome of observation and knowledge of the Universe and nature. Without a doubt did this develope into the monotheisms of today, in the God as only creator and sustainer of all things. Far from that polytheism developed into monotheism, does the evidence show that the concept and knowledge of the Universe, while it grew developed different gods and powers over time, while the highest being turned into a vague figure, that didn't intervene, and was hidden in the mists of animism and polytheism and the absolutism of Hinduism and in the far east." <sup>27</sup>*

The Qur'an gives a similar description of the journey of mankind in the story of Abraham:

**6:75-79** We gave Abraham insight, the ability to reflect, into the Mighty Dominion of the Universe so that he might attain firm conviction. (Some of his people were idolaters and others were Nature worshipers.) One night when it grew dark upon him he saw a planet (Venus). Abraham exclaimed to them, "This is my Lord!" But when it went down, he said, "I love not the things that go down." (The other night) when the moon was rising, he exclaimed, "This is my Lord." But when it went down, he said to himself and to the people, "Unless my Lord guides me, I surely will go astray." (In the morning) he saw the sun rising in splendor, and he said, "This is my Lord! This is greater!" But, as the sun went down, Abraham exclaimed, "O My people! I am free from all that you associate with God." "I have focused firmly on Him Who initiated the heavens and the Earth; as an upright man I turn away from all that is false. I will never be an idol worshiper in any form."

**22:73-74** "O mankind! Here is an example for you to listen and ponder! Behold, those beings you invoke instead of Allah, cannot create as much as a fly, even if they were to join all their forces to do so. And if a fly robs them of anything, they cannot get it back from it. Weak indeed is the seeker and weak indeed the sought." They esteem not Allah as He must be esteemed. In fact, Allah is the One, Mighty, All Powerful. (6:92, 39:67).

God does not demand worship as He is without need as He is *Samad* (112:2) and *Al-Ghani* (3:97), self-sustaining and completely needless, He is complete and does not need anything to gain status or be acknowledged for its power. God does not care what you believe, only when your believes will create behavior which will harm others (11:117 which says God's Laws will not turn against a people as long as they are *Muslihoon*,

<sup>27</sup> Page 31-33. Man and his Gods-Encyclopedia of the world's religions, 1971.

people who help others in their society). Believing in one Creator is a confirmation of the truth, a correct conclusion made after observing the Universe (6:75-79), which clearly shows there is only one authority running the laws of the Universe.

**21:22 If there were other powers besides God, there would have been chaos in both, the heavens and Earth. Glorified is God, the Lord of Supreme Control, above all that they contrive.**

**Step 15.** Believing in one God is not good because He needs it (3:97), but because it represents the correct view on the Universe. Just as it is important to understand the workings of gravity and airflow to build and fly an airplane, the same counts for our world view, our cosmology, must be based on the workings of the Universe and seeing their can be only one Will running it. This will prevent mankind wasting energy and effort with pleasing deities which do not exist, and it will make people cautious of believing in laws and regulations made in the name of a deity. It will make mankind seek for a real communication with the Developer of the Universe, and this communication must prove itself, fulfilling scientific and philosophical criteria.

Astronomer and cosmologist Carl Sagan:

*“How is it that hardly any major religion has looked at science and concluded, ‘This is better than we thought! The Universe is much bigger than our prophets said, grander, more subtle, more elegant?’ Instead they say, ‘No, no, no! My god is a little god, and I want him to stay that way.’ A religion old or new, that stressed the magnificence of the Universe as revealed by modern science, might be able to draw forth reserves of reverence and awe hardly tapped by the conventional faiths.”*<sup>28</sup>

The Qur’an has been judged according to the judgment given to other scriptures that were seen as divine as the Bible and the Veda’s. Scriptures full of contradictions, brutal and racist laws and mythological world views which have no bearing in reality. Next to this have the Muslims sadly mixed the Qur’anic world view with that of other religions, which distorted the humane goals of the Qur’an into rituals and a limited understanding of reality and the needs of mankind. But when the Qur’an is taken out of this religious context and purely judged on its Arabic message, an amazing world view is presented. One showing no contradictions with science or the needs of mankind, a blueprint for a scientific democratic secular socio-economic world society.

The Qur’an contains no contradictions with science, and it implores to research the workings of the Universe so mankind can use it for their benefit.

**4:82 Will they not then, try to understand this Qur’an? If it were from other than God they would surely have found in it much contradiction [in its understanding of nature and reality].**

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<sup>28</sup> Page 35, Pale Blue Dot by Carl Sagan.

**10:3 But, your Lord (Who sent this Book) is Allah Who created the heavens and the Earth in six stages, and is established on the Throne of His Almighty in Supreme Control. He, the Director of all directions, Issuer of all decrees, runs the Universe according to His Laws. No intercessor can stand in His Court but as a witness of Law (2:255, 16:111). Such is Allah, your Sustainer. You shall serve Him. Won't you use your intellect and reasoning?**

**21:30 Are the unbelievers not aware (after this proclamation) that the heavens and the Earth used to be one solid mass that We exploded into parting? And that out of water We made every living thing? Will they not, then, acknowledge the Truth?**

**24:45 And Allah has created every living creature from water. (Life began in water 21:30). Some of them crawl on their bellies, some walk on two legs, and some walk on four. Allah creates things with a Purpose and according to His Laws. He has Supreme control over all things and events and verily, Allah is the Appointer of due measure of all things.**

**88:17-21 Will they not, then, look at:**

- the water-laden clouds, how they are made? (15:22).
  - And at the sky, how it is raised high? (Without visible pillars 13:2).
  - And at the mountains, how they are entrenched?
  - And at the Earth, how it is spread out? (That you do not even feel the sphere, nor feel its speedy rotations 31:10, 39:5, 79:28-30).
- (This is some evidence, O Messenger!) Remind them, for you are one to remind.**

**2:118 Only those who fail to explore the realm of knowledge say, "Why does Allah not speak unto us directly, nor is a miracle shown to us?" Even thus, as they now speak, spoke those who lived before their times. Their ways of thinking, their hearts and minds are all alike (untouched by the passage of time.) Indeed, We have made all the Signs clear for people who wish to attain conviction by exploring the intrinsic Truth in these Revelations and in the Universe. (2:108, 2:256, 18:29, 42:51, 76:3)**

**2:164 (Never does Allah propose blind faith.) Behold, there are ample Signs In the creation of the Heavens and the Earth, and the alternation of the night and the day - and the ships that roam the ocean for the benefit of mankind - and the water that Allah sends down from the sky, thereby giving life to the land after it had been lifeless - and in dispersing a great variety of creatures therein - and in the currents of winds - and the clouds subservient between the high atmosphere and the Earth. All these are clear Signs for those who exercise their intellect. (The Universe is too organized to be the result of an accident 6:73.)**

**16:79 Have they not considered the birds enabled to fly in mid-air, with none but Allah holding them aloft? (24:71). In this, behold, are messages for those who wish to attain conviction through reason.**

**40:13 He it is Who shows you His Signs in the Universe and sends down sustenance for you from the sky. Yet none learns a lesson except those who turn to seek the Truth.**

**42:33 And if He so wills He calms the winds so that they come to a halt on its surface. Herein, behold, are signs for everyone who is patient (in reading the Book of nature) and grateful (for what he learns).**

**10:5-6 He it is, Who appointed the sun as a splendid glow, and the moon as a cool light. He appointed stages for the moon, in due measure. You make your calculations and calendars**

accordingly (6:97, 17:12). Allah has created the Universe as the Absolute Reality and for a Purpose. (It is neither a dream, nor a reflection of the world of ideas). Allah details His Verses for those who wish to learn. In the difference of day and night, and all that Allah has created in the heavens and the Earth, there are signs for those who wish to walk aright.

**14:32** (Think about the Source of your wealth and provision). Allah it is Who has created the heavens and the Earth, and sends down water from the sky, thereby producing fruit and vegetation as provision for you. And He makes ships and boats to be of service to you that they sail in the sea by His Command, and has made of service to you the rivers.

Dr. Maurice Bucaille:

*“The Qur'an follows on from the two Revelations [Thora and Gospels] that preceded it and is not only free from contradictions in its narrations, the sign of the various human manipulations to be found in the Gospels, but provides a quality all of its own for those who examine it objectively and in the light of science i.e. its complete agreement with modern scientific data. What is more, statements are to be found in it (as has been shown) that are connected with science: and yet it is unthinkable that a man of Muhammad's time could have been the author of them. Modern scientific knowledge therefore allows us to understand certain verses of the Qur'an which, until now, it has been impossible to interpret. [...]In view of the level of knowledge in Muhammad's day, it is inconceivable that many of the statements in the Qur'an which are connected with science could have been the work of a man. It is, moreover, perfectly legitimate, not only to regard the Qur'an as the expression of a Revelation, but also to award it a very special place, on account of the guarantee of authenticity it provides and the presence in it of scientific statements which, when studied today, appear as a challenge to explanation in human terms.”*<sup>29</sup>

**Step 16.** As mankind formed large societies, Allah, the Universal Force, from then on guided Man through giving them indirect instinct in the form of Revelation, *Wahi*, which gives directions about the workings and structure of reality and nature and how to structure society accordingly (24:41 wherein is pointed out that all creatures know their obligations and struggle. Animals know this through their instinct, mankind know this through reason and revelation), the first person who was approached to be an intermediar between Allah and mankind was Noah (5-6000BCE)<sup>30</sup>. Just as with animals, Revelations give directions on how to form society so it can develop and adapt in the best way to keep being part of the Universal Evolution- This is the Law of Raheem, to get provided with the means to develop when fit for ongoing development.

**6:38** There is not an animal on the earth, nor a flying creature flying on two wings, but they are communities like you [who are guided by Me 24:41]..

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<sup>29</sup> Page 251. The Bible, The Qur'an and Science by Dr. Maurice Bucaille.

<sup>30</sup> Normally it is believed that *Adam* is the first Prophet, but the Qur'an uses the word as referring to Mankind in general. Noah is the first Prophet mentioned in the list of Prophets mentioned in the Qur'an, see 6:84.

**4:163 We have sent you the revelation as We sent it to Noah and the prophets after him. We sent revelations to Abraham, Ishmael, Isaac, Jacob, and his progeny (the Tribes), Jesus, Job, Jonah, Aaron, and Solomon; and to David We gave *Zaboor*.**

**4:164-5 We sent Our messengers [to all nations] and mentioned some and of some others We have not. (However, all of them were assigned a Common Mission.) And God spoke directly to Moses. All messengers gave good news, as well as warning, so that humans would not have an argument against God, after the messengers conveyed to them the guidance. God is Almighty, having the knowledge that you need.**

**Step 17.** As the people have to fight between their understanding of reality, the tradition of their forefathers, the loss of knowledge and language, the constant oppression by rulers, kings and priesthood, through wear of time and struggle, the *Wahi's*, Revelations, are eventually changed to suit the means of the ruling class and the nations are constantly shackled into blind rituals and worship. The laws on society structure and conduct are changed to suit their own means and the understanding of reality and Allah is changed into the vision of the priesthood. A God's image not based on reason but on mythology and oppression. But they forget God is without need, and does not require worship, nor does man need salvation (see step 21, where the concept of salvation and the Qur'anic compensation system is explained).

**3:97 ... One who denies verily, Allah, the Rich is *Al-Ghani*, Self-Sufficient, want-free of any peoples.**

**2:75-79 Do you expect that they will trust for you? And surely they are – some from them - they heard the words of God – then, distorted its words and true meanings, after they had understood it. And they knew full well what they were doing.**

**And when they meet those who believe they say, “We are believers – and when they are together with themselves - with each other - they say, “Did you narrate (hadis-suu) to them with what was exposed by God on you - so that they can challenge you with it by their Developer”? Do you not have common sense? Do they not know - surely God knows whatever they conceal and whatever they declare? Among them are unlettered people who do not know the scripture, but learn their wishful beliefs through hearsay. They depend on nothing but conjecture. Then, lost are those (their scholars) who write the scripture with their own hands and then claim, “This is from God.” They traffic it for petty gains. And loss is to them for what they write, and for the illicit profits they make thereby.”**

**2:59 But, the transgressors altered the meaning of the word they had been given, and changed their attitude of humility and perseverance. So, We brought down upon the transgressors consequences from the heaven for, they infringed repeatedly (drifted away from the commandments).<sup>31</sup>**

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<sup>31</sup>QXP commentary: *Rijz*: Weak, shaky legs = Loss of determination and resolve, Losing individual and collective strength, Becoming lazy, Replacing action with word. 7:1 34-135, 7:162, 29:34. *Fisq*: Drifting away from the commands or from discipline, ‘Sin’, Disregarding moral values. Divinely determined consequences, Divine Law of Requit. You became shaky in your resolve losing discipline and courage, therefore, the promised Land became forbidden to you for forty years. 2:61, 3:21, 5:22-26.

**Step 18.** Throughout the centuries, people were guided through Revelations, but these were eventually changed over time until 700 CE, when the Qur'an was revealed to *Muhammad ibn 'Abd Allāh al-Hashimi al-Qurashi* in Arabia. Because of swift spread of the written form of the scripture plus its inner structure of prose, it could not be changed and so instead the ruling class introduced other tactics to change the approach and understanding of the Qur'anic definitions.

**15:9 Surely, it is We Who have sent down this reminder, and certainly, it is We Who shall guard it.**

**6:112 Remember, We have appointed to every prophet enemies. The rebellious among the urban (*Ins*=those that stand still/form societies) and the rural populations (*Jinn*=outside society) rose in opposition, (since the message struck at their personal interests.) They plotted and inspired each other with fancy words. If your Lord willed, they would not do that. Disregard them and whatever they fabricate.**

**2:79 Then, lost are those (their scholars) who write the scripture with their own hands and then claim, "This is from God." They traffic it for petty gains. And loss is to them for what they write, and for the illicit profits they make thereby."**

This wrong approach, created by the clergy and elite, became dominant after 300 years and is still dominant today. Understandings developed by the priesthood of other religions and the religious concepts that were already part of society prevailed and dominated the Qur'anic interpretation and create a barrier between the Qur'anic Message and the common people.

**25:30 And in the Messenger will say: Oh my Developer of all stages of Evolution! My own people have made the Qur'an *mahjoor*, binding their understanding so the potentials of its Message will be of no account which will cause them to leave it.**

[*Mahjoor*= A sheep or cow bounded with a rope on its horn/snout and frontleg, so the animal could only limp around, but not run away. Thus making the animal of no account so it could be left behind. In the same way is the Qur'an bounded by religious interpretations made under monarch rule which have bounded the Qur'anic potential and made the Qur'an of no account so it is left behind by mankind.]<sup>32</sup>

Dr. Sayed Abdul Wadud:

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<sup>32</sup> For this meaning see Taj-Ul-Roos and Page 133-135 Volume 8. Arabic-English Lexicon by Edward William Lane, based on Taj-Ul-Roos, 2003 2<sup>nd</sup> reprint. Page 586 under the root *Hajara*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4<sup>th</sup> edition. He gives: "To abandon, desert, forsake, renounce, abstain from, you left it as it was nonsense talk, taken as nonsense, as no account." See also commentary on verse 25:30. Al-Qur'an, A Contemporary Translation by Ahmed Ali, 2001 9<sup>th</sup> edition. He says: "A horse or camel tied head to foot was called *mahjoor*, and the rope used for tying, *al-hijaar*(Taj). The Qur'an today is thus fettered by custom and tradition, hearsay reports compiled centuries later, and laws and bye-laws enacted by men, each group having its own *fiqah* and *shariah*, which are held more sacrosanct and given precedence over the [...] Qur'an."



*“The Persians were men of wisdom and insight, they truly realised that Arabs would remain invincible in the battlefield so long as they were close followers of the Qur’an and that the only way to overpower them was to disassociate them from the guidance of the Qur’an and thus get them separated from their God. This was an important turning point in the history of Islam, and thus came in waves of conspiracies which entirely changed the very face of Islam in the years to follow. All the basic concepts of the Qur’an on which the ‘Deen’ or social order established by Muhammad, came into existence, were replaced, one by one, by ideas, beliefs and superstitions which were the outcome of human thinking. Muslims in their era of glory and triumph conquered both Romans and Persians but whereas the Roman empire was partly conquered, the Persian empire was not entirely subjugated, but the edifice of its civilisation was completely razed to the ground. It was only natural that they felt it deeply.”*<sup>33</sup>

The Qur’an has not changed and the original meaning can still be understood, but only when mankind loses its preconceived notions and self-imposed worship. We must use the Arabic language without taking over the Arabic mythology itself.

**13:17 ...While what is of benefit to mankind, abides on Earth.**

**21:10 O mankind! Now We have revealed to you a Book that is all about you and it will give you eminence. Will you not, then, use reason?**

**Step 19.** The Qur’an uses 2 distinct definitions that describe the state of Man. *Jannah* and *Jahannam*. *Jannah* means *a Garden with so much growth, the ground is not seen*<sup>34</sup> and thus it refers to being in a state of existence where Man has all it needs to survive and develop, it is in a state of growth and development. The word *Jahannam* derives from an old valley south-east of Jerusalem. *Jahannam* comes from the Hebrew "*gi-hinnom*" which means "Valley of Hinnom." People, especially children, used to be sacrificed there to idols. Later, the valley was used as an execution ground for criminals. Bodies and clothing of those dying of a contagious disease, were burned there. In Jesus' time it was still used for burning the rubbish and garbage of Jerusalem<sup>35</sup>. This in itself

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<sup>33</sup> Page 24. Conspiracies Against the Qur’an by Dr. Syed Abdul Wadud, 1990, 2<sup>nd</sup> edition.

<sup>34</sup> Page 104-105 under the root *Janna*. Dictionary of the Holy Qur’an by Abdul Mannar Omar, 2006 4th edition. Page 35, Exposition of the Holy Qur’an, Mafhum Al-Qur’an by G.A. Parwez. 1990. He quotes 2 dictionaries: “*A garden of dates and grapes was called "Jannah"; if a garden had other fruit-trees, but not those of dates and grapes, then it was called Hadeeqa (Taj). Raghīb says that every garden whose ground could not be seen because of under-growth of bushes was called Jannah.*”

<sup>35</sup> Page 32. Exposition of the Holy Qur’an, Mafhum Al-Qur’an by G.A. Parwez. 1990. See also page 72 explanation on *Jahannam*. Al-Qur’an, A Contemporary Translation by Ahmed Ali, 2001 9th edition. Page 114 Volume 2. Arabic-English Lexicon by Edward William Lane, based on Taj-Ul-Roos, 2003 2<sup>nd</sup> reprint. Page 116 Biblical Dictionary by prof. Snijders, 2nd edition 2005. "Gehenna is taken from the Hebrew *gehinnoom*, valley of Hinnom, a sinister area south of Jerusalem, where children and other things were burnt-offerings to the god Moloch (2 Chron; Jer 7:31)." Page 476 under Gehenna Encyclopedie van de wereldreligies, deel I, 2006. Translated from Dutch into English: “Greek name of Gehinnom, the dwelling of the damned, south of Jerusalem, mentioned in Jeremiah in 2 Chronicles 23:10 as the valley where children-sacrifices were given to Molech. After the destruction of Jerusalem (587 BCE), the valley was also

gives the idea that *Jahannam* is a metaphor for a state of a stagnant existence with no development. It describes the state of existence where no means for survival and development are present and thus Man is in a state of stagnation, its potentials are burned up and wasted just as the garbage in the old valley. This is caused by war, poverty, illiteracy and so on. A garden is always the result of the work of Man, just as a garbage dump is also the result of Man. In this way the Qur'an presents *Jannah* as a state of evolution of the individual and society, and *Jahannam* as a state of non-evolution wherein both individual and society do not develop.

**3:133 Move forward eagerly to the tranquil security that comes from your Lord, and to the Paradise that transcends spatial boundaries, encompassing the Heavens and the Earth. It has already been prepared for those who live upright. (Paradise is not confined to the Heavens. Like Hell, it begins right here in this worldly life).**

**16:97 Whoever, whether male or female, does works that help others and is a believer, We shall certainly cause them to live a good life, and We shall grant them the rewards considering the best of their actions.**

**41:31 We are close to you in the life of the world and in the Hereafter. In it (in your paradise on the Earth and in the Hereafter) you shall have all that you may desire and in it you shall have all that you ever prayed for.**

**Step 20.** These 2 descriptions are used to describe the state of Man in this phase and the next phase of the Universe. In this phase *Jannah* describes Man when it has complete freedom and has enough nourishment to live, it has housing, food, lives in peace and has access to explore the workings of nature. It is always in a state of struggle to maintain this state of existence as this is part of the law of Evolution (*Jihad* means: *to struggle*).

**22:78 And strive hard (*jahidu*) for Allah with the endeavour which is right....**

In the Qur'an, a perfect society is explained as having running water:

**7:43 There will be no such feelings amongst the dwellers of Earthly and heavenly Paradise wherein streams will flow.**

Today, a level a society is in is judged on its sewage system and its offering of fresh water to every household. All of mankind has housing and substance and people can travel the world freely and is welcomed everywhere with peace:

**19:62 There they will not hear any vain discourse, but only salutations of Peace. And therein they will have their sustenance day and night.**

**76:14 Pleasant shades close upon them and clusters of fruits reach them low.**

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named "Murdervalley". After which the word also gained next to its topographic meaning, also an eschatological meaning as place of punishment."

**39:20 But those who are mindful of their Lord, for them are lofty and honorable mansions built for them with rivers flowing beneath. This is God's promise. Never does God fail His promise.**

In this state of a perfect world society, Man can fully realize all its potentials and explore and spread out over the Universe.

**Umrah** = Visit to a place on Earth or other planets which is uninhabited, to colonize it, develop it, populate it and to build a sustaining system in such a way so it can survive till the end of time.

<sup>36</sup>

It is realizing its reason for existence. It is not always possible for every person to live under these circumstances, and so the Law of Evolution judges you only on how you have used the possibilities you have gotten and how you have used your potentials with those limited possibilities. It judges you on your potential of beneficence to mankind as a species.

**23:61-62 It is those who race with one another to improve the quality of life for humanity, and it is those who are worthy of winning good things. We do not burden any human being with more than he or she is able to bear. And with Us is a Record that speaks the truth (about what you can and cannot do). And so, none shall be wronged.** [2:286, 6:153, 7:42. Burden: Challenges come your way to let you expand your potential. One is only accountable for one's capacity]

**Step 21.** Many religions use the word "sin" for certain acts they claim are wrong and for which you will be punished by their deity. The Qur'an is very clear, God cannot be offended or harmed in any way. So any deed will only be judged on its beneficence towards humanity (13:17), or how it harms and corrupts your own personality. The consequences of any harmful deed will be experienced over time if they are not compensated by contributing to humanity. But the consequences, or effects of a person's deeds are not present immediately. A delay is made in them so every person has the time to gain more knowledge and understand the wrong they have done, the delay gives time for the persons to reform themselves and compensate the damage done.

Mankind has created several concepts on how to redeem its sins they believe they will be punished for by the deity. It is a mythological concept of how their deeds effect their environment and the Universe. The main concept man has created is the concept of salvation. Salvation is based on the concept of pleasing or acknowledging a god or gods through rituals, good deeds and/or faith and thus hope to have his sins forgiven by the deity to be rewarded by a mythological paradise or easy rewards on earth. The Qur'an

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<sup>36</sup> Page 387 under the root *Amara*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition. Page 438-442 Volume 5. Arabic-English Lexicon by Edward William Lane, based on Taj-Ul-Roos, 2003 2<sup>nd</sup> reprint. They give: *To inhabit, dwell, mend, repair/revive, tend, build, promote, cultivate, make habitable, to make better, to develop, populate, to serve/uphold/observe/regard, to visit, to colonize, aimed at it, frequently visit, a visit in which is the cultivation of love/affection, repairing to an inhabited place. Perform a sacred visitation, minor pilgrimage, pilgrimage with fewer rites. to remain alive (save life), to live, life, age, long-life, old-age.*

breaks away this man-made belief by saying not even a deed smaller than an atom will be neglected (99:7-8) and thus completely rejecting the concept of salvation.

**99:6-8 On that Day will all people come forth as separate entities, to be shown their deeds. [The guilty will stand apart from the innocent. 36:59] Then whoever has done an atom's weight of good, will see it. And whoever has done an atom's weight of evil, will see it.**

I am in agreement with scholar Muhammed Ali and Dr. Sayed Abdul Wadud<sup>37</sup> that “*Maliki Yauwme AldDeen*” (verse 1:4), refers to a sort of Qur’anic “karma” as it can be understood as “*He that controls the Realm of Existence (Malik) through the System of Judgement (Deen) that is present in this period of the Universe (Yauwme)*”<sup>38</sup>. Whereby a constant system of cause and effect creates the outcomes of your deeds and the effects of them on your further evolution in the Universe.

The Qur’an gives thus a far more practical concept than salvation, that of compensation. To attain salvation is many times very vague within religions, and people will always just hope for it, by performing rituals and be good and the rest depends on the mood or the mercy of their deity. It creates a very uncertain situation where man doesn’t know the outcome. The Qur’an presents a more logical and fair system, where mankind know exactly what to do to redress and how to correct their mistakes.

When a person has done a deed which has hurt his fellow men, or when a person has done deeds which corrupts its own character, the Qur’an gives a simple solution. The person must first understand what he has done wrong, and then take action by not adopting that path again, this is called *Tauba* in the Qur’an. “*Tauba*” means: *To return to*

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<sup>37</sup> Page 4-5. Qur’an translation and commentary by Muhammed Ali, 2004 2<sup>nd</sup> edition. And Gateway to the Qur’an by Dr. Sayed Abdul Wadud where on page 137 he says verse 1:4 means: “*The sustenance of human body is a gift from Allah: but the nourishment and development of his Personality is subject to the deeds he performs, the results of which are under complete control of Allah's law of requital, in this world and in the hereafter.*”

<sup>38</sup> Exposition of Surah Al-Fatiha by Arnold Yasin Mol, 2007. Explanation of the words used: “*Malik means ruler, king, the one who is control and authority of a realm, former of Rules and Laws and the one who also executes them. It doesn't refer to a human king in this verse, as the Alif makes the word and its definitions in an absolute form and thus makes it refer to the Universal Force. Thus Malik means the Divine Appointer and Executer of Laws and Rules. Yauwme doesn't mean Day in its original sense, but Time, Era or Period. It was used for day but also for long periods as can be seen for example in the Qur'an where it is used for a moment [55:29], 1000 years and 50.000 years [70:4]. Yauwme in this verse and some other verses in the Qur'an refers to this phase of existence, the first Era of Life. Deen has many meanings. System of law, Debt, Cause and Effect, Judgment, Order, Way of Life, Requital, Outcome of an Affair. To translate it with Religion is wrong, as Islam covers all fields of Life, from Economics to State to Individual affairs. Religions mostly only control personal affairs and moral. In 9:33 it is foretold that Islam will overcome all other Deen, this thus also refer to Communism, Capitalistic Secularism and all other systems of life on Earth. Again, to translate it only with 'judgment' or 'requital' cuts out the other meanings of Deen and Malik. Thus all definitions must be given to have the correct understanding of this verse and the wide meanings it creates through the combinations of these 3 definitions.*”

*the correct point on a path after it is discovered the wrong path had been taken*”<sup>39</sup>. After this, another action must be taken, not that of rituals, but of humanistic action.

**11:114 Strive to establish and consolidate the Divine System, day and night.[iqama-salat=to establish the following of the Qur’an]**

**Actions that create balance in the society, *Al-Hassanat* <sup>40</sup>remove the ill effects of inequities, *Al-Sayyi*<sup>41</sup>. Good deeds remove bad deeds. This is a Reminder for those who pay attention.**

The system of compensation is fair, practical and clear. Your further progress of evolution is not based on rituals or belief, but on your actions to benefit mankind. *Al-Hassanat* can only be done towards other humans, not to God. And *Al-Sayyi* can only be done to other humans, not to God. The concept of sin is not present in the Qur’an. Words as *Ithm*, although many times translated as sin in the majority of Qur’an translations, have a far more clearer meaning. *Ithm*, for example, refers to *being weak and slow, to be the last camel in the caravan*<sup>42</sup>. It gives an idea that persons committing *Ithm* do not commit a “sin” towards God, but harm themselves and their environment, so that it becomes weak. It describes that harmful deeds can weaken the person’s position within the cosmic evolutionary scale as the person has done things which has not contributed society, but even weakened its potential and slows its progress. If the damage done to one’s Self or their environment is not compensated, the compensation, the requital of the damage will be experienced in this life or in the next phase of the Universe. One way or another, if man doesn’t compensate the damage he may have done, then the Universe will compensate it with you.

The word *Ghafara* has also been presented in a very wrong way. *Ghafara* means to *protect against dirt or harm*<sup>43</sup>, it does not mean forgiveness in the Qur’an, as 99:6-7 and

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<sup>39</sup> Page 77-78 under the root *Taba*. Dictionary of the Holy Qur’an by Abdul Mannar Omar, 2006 4th edition. “To return; repent; turn one’s self in a repentant manner (with *ila* or without it), turn with mercy (with *ala*), adapt” And page 84-87. Exposition of the Qur’an, *Mafhum Al-Qur’an* by G.A. Parwez. 1990. Page 358 Volume 1. Arabic-English Lexicon by Edward William Lane, based on Taj-UI-Roos, 2003 2<sup>nd</sup> reprint. It gives: “To return to obedience to God”.

<sup>40</sup> Page 206-208 Volume 2, Arabic-English Lexicon by Edward William Lane, based on Taj-UI-Roos, 2003 2<sup>nd</sup> reprint. “Make good, seem good/beautiful/comely/pleasing, be excellent, make or render a thing good or goodly, to beautify/embellish/adorn a thing, strive or compete in goodness, to do good or act well, act or behave with goodness or in a pleasing manner towards a person, confer a benefit or benefits upon a person, act graciously with a person”.

<sup>41</sup>Page 181-183 Volume 4, Arabic-English Lexicon by Edward William Lane, based on Taj-UI-Roos, 2003 2<sup>nd</sup> reprint. “To treat badly, do evil to disgrace, be evil/wicked/vicious, ill, anything that makes a person sad and sorrowful, bad action, mischief and corruption”

<sup>42</sup> Page 58-59 Volume 1 under the root *Athima*. Arabic-English Lexicon by Edward William Lane, based on Taj-UI-Roos, 2003 2<sup>nd</sup> reprint. It explains on page 59: “*she-camel, (S.) and she-camels, slow, or tardy; meary, fatigued, or jaded. That is slack, or ldo, in pace, or going.*”

<sup>43</sup> Page 405-406 under the root *Ghafara*. Dictionary of the Holy Qur’an by Abdul Mannar Omar, 2006 4th edition. It says: “To give protect, to cover over, shield, suppress the defect, set the affairs right. *Ghafar al-Mata’a* means He put the goods in the bag and covered and protected them. *Mighafar* is a shield and

21:47 clearly point out is not present in the universal system. But this doesn't mean God has not created any ease or exceptions within this system of compensation. God is also called *Al-Afaa*, *Afaa* means *to remit previous deeds*, it also means *the surplus of something* (see 2:219). It is used around 7 times for God who remitted those that upheld their present life above the better one. He is *Al-Afaa* because people are given time to remit their wrongdoing and because He gives more (surplus) for every good deed (6:160)<sup>44</sup>. In the Qur'an, forgiveness stands for giving room to compensate for wrong deeds done. The Quran: An Encyclopedia says: "*Forgiveness involves a change of heart that may advocate that the wrongdoer receives punishment or be considered accountable for redressing the wrong.*"<sup>45</sup>

The effects of their deeds on their own Self will be judged according to these factors:

- The person's is judged on intention (2:225, 5:89).
- Has no knowledge of the law or the Divine Law or doesn't understand it correctly (6:131).
- Is minor or insane and not capable of understanding (17:36).
- Is forced to do a thing (16:106).

The above mentioned factors that will determine the recompense of the person's deeds, and these are also used in almost all courts of law in the world.

The system of compensation have been made in a merciful way, whereby the benefiting deeds have more weight on the universal scale than the harming ones.

**6:160. He who does a good deed will receive ten times its worth; and he who does evil will be requited to an equal degree; and no one will be wronged.**

**41:46 Whoever does good to others, does good to his own 'self', and whoever causes imbalance in the lives of others, hurts his own 'self'. Your Developer is never unjust to His servants.**

This system of compensation is thus not a religious one, but takes on the form of a natural law that determines the fall and rise of nations and the development of human personality.

Robert Briffault:

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*helmet. Ghafir means covering with that which protects a thing from dirt. Ghafour, name of God: The Protector.*" Page 15-16, Exposition of the Qur'an, Mafhum Al-Qur'an by G.A. Parwez. 1990. Page 57-59 Volume 6, Arabic-English Lexicon by Edward William Lane, based on Taj-Ul-Roos, 2003 2<sup>nd</sup> reprint.

<sup>44</sup> Page 379-380 under the root *Afa*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition

<sup>45</sup> Page 213-216 under *Forgiveness*, by Bahar Davary. The Quran: An Encyclopedia edited by Oliver Leaman, 2008 Paperback.

*“In the natural scale, that action is good which contributes to the process of human development, that act is evil which tends to impede, retard, oppose that process: that individual life is well deserving which is in the direct line of that evolution, that is futile which lies outside the course of its advance; that is Condemned which endeavours to oppose the current. That is the natural, the absolute and actual standard of moral values. Nature does not value the most saintly and charitable life which brings no contribution to human growth, as much as a single act which permanently promotes the evolution of the race. The only measure of worth of which nature takes any account– by perpetuating it– is the contribution offered towards the building tip of a higher humanity.”*<sup>46</sup>

**Step 22.** Mankind on its time on Earth has developed several different understandings of Nature and the nature of Allah as it has complete free will (18:29, 27:92). As most of these beliefs are not based on evidence but on conjecture or man-made lies by the priesthood to sustain the ruling classes, almost every group on Earth has different beliefs. This creates divisions among themselves, plus it makes them follow man-made understandings which will not help them in their development, and many times these belief-systems will clash. This was one of the reasons to teach Man about the true nature of Allah and the Universe, to unite Man and to make them approach reality in the correct way. To believe in a trinity or a multitude of gods or powers, or to believe in mythical creatures means you base your beliefs not on proof as demanded (3:191, 17:36), but on man-made books and legends. Thus you follow your ancestors blindly. This also means you will not go beyond your ancestors, thus you do not develop, you are in *Jahim*. *Jahim* means: *fire, barrier, to stop something from acting or journeying*<sup>47</sup>, and explains a state of human existence which does not progress as a person or society.

**17:36 And you shall not follow blindly any information of which you have no direct knowledge. (Using your faculties of perception and conception) you must verify it for yourself. In the Court of your Lord, you will be held accountable for your hearing, Sight, and the faculty of reasoning. (And so, the insane and the disabled will have their incapacities taken into account in a court of law)** [The Qur’an introduced the concept of testing and verifying any theory before upholding it. This created the scientific rules that are still used today.]

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<sup>46</sup> Page 352. *The Making of Humanity* by Robert Briffault, 1919.

<sup>47</sup> Page 33. *Exposition of the Holy Qur’an, Mafhum Al-Qur’an* by G.A. Parwez. 1990. It quotes the dictionaries: “*Aj-Hama 'Anhu* means he got stopped. *Al-Jahh-Amo* means a miser who stops all the wealth from circulating (*Taj*). *Jahama* means: the fire bursts into flames. *The Holy Qur’an* has used *Al-Jaheem* in the meaning of *Jahannam* (44/47, 37/55-64-68). *The Holy Qur’an* has also described the result of misdeeds as the torturing fire. As the fire burns everything, so the bad deeds burn the human personality and stop its growth.” Page 20 Volume 2, *Arabic-English Lexicon* by Edward William Lane, based on *Taj-Ul-Roos*, 2003 2<sup>nd</sup> reprint. It gives: “*To kindle a fire, make to burn, burn up, burn brightly or fiercely, open the eye, to abstain/refrain/desist/forbear, advance or go forward, recede or draw back [This verb bears contradictory significations], near to destroying or killing, burn with vehemence of desire/covetousness and niggardliness, straitened in disposition, tenacious or stingy, blazing or flaming, vehemently hot.*”

**21:22 If there were other powers besides God, there would have been chaos in both, the heavens and Earth. Glorified is God, the Lord of Supreme Control, above all that they contrive.**

**50:6 Do they not look at the sky above them how We have built it and beautified it, and there are no flaws therein?**

**2:119 Lo! We have sent you, O Prophet, with the Decisive Truth, a herald of glad tidings and a Warner. And you will not be held accountable for those who choose to stay behind in *Jahim*.** [The thickest part of their struggle= Insurmountable Barrier = Bar to progress = Obstruction that halts = Halting of evolution = Mere survival , and hence, dwell there.]

The whole Universe is based on evolution, not the law of the fittest, but the law on what will make your own species develop further (13:17). Many biologists have in my eyes misunderstood evolution as the law of the strongest, but the Qur'an displays it is the law of the most beneficial to the species.

A *mushrikeen*<sup>48</sup>, meaning those that uphold partners next to God, are people that hold their beliefs on traditions more important than to contribute peacefully to mankind as a whole and give a distorted view on reality. They make their forefathers, priests and rulers authorities that run their daily affairs. Their main goal is not global peace and prosperity, but to maintain their tradition, religious goals and personal sustainment. They make their own background and life the main goal of existence. The universal law of evolution judges people on their deeds (11:117), as long as a people contributes to society, their beliefs and traditions are no obstacles, but in the long run, in many cases, these will become obstacles as we have seen throughout history. An example, most Western Christians uphold capitalism as their economic system, a completely man-made economic system, the Gospel does not provide a guide on economics, so they have to turn to other sources. Capitalism in its present form is an unfair system that does not help mankind as it abuses the majority for the good of a minority. As long as they can pursue their religion and self-sustainment, they are not motivated to change anything for the better of the whole of mankind. This also counts for the Muslim world, Hindu's, and so on. This is how their beliefs creates obstacles in the development of mankind as a whole.

As long as mankind, doesn't matter if the person is Buddhist, Sectarian Muslim (almost all Muslim sects mix the Qur'anic message with man-made sources and thus distort the Qur'anic goals in most cases), Christian, Hindu, Agnostic or Atheist, base their way of life focused on pursuing their own salvation and nourishment, they have become *mushrikeen*, as most of these beliefs and systems are discriminating to other beliefs or races, limited in its scope and vision and its goals mostly create short term benefits for a specific group, while the rest is left out. Thus they are not beneficial to mankind and its development as no current system provides the answers and solutions to Man's problems in a way which will provide mankind as a whole. This is why the Qur'an says *Shirk* is the only thing God cannot give you any protection over, *Ghafara* (4:116). As accepting authorities next to the Qur'an means you will follow ideas and beliefs which will not

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<sup>48</sup> Page 265-267 Volume 4, Arabic-English Lexicon by Edward William Lane, based on Taj-UI-Roos, 2003 2<sup>nd</sup> reprint. It gives under *Shirk*: "Making associate/partner with Allah, to make a sharer or associate."



make you successful as a species and society, and as we have free will (18:29), we must decide ourselves if we accept God's protection, as we stay in harmony with the universe and have the power and knowledge to sustain our species, which we can attain by following His guidelines in the Qur'an. Thus God cannot protect us against the harmful consequences of *Shirk* since this falls under our own free will.

Muslim scholar and philosopher Ghulam A. Parwez:

*“The Communists seek to overthrow the Capitalist state and, in its place, they want to set up a totalitarian order. The remedy is worse than the disease. No doubt, in a Communist society every man is assured of employment and his basic needs are provided for : but he can hardly be said to be a free man in a free society. He has been reduced to the status of a mere cog in gigantic machine. He is the member, or rather a part, of a highly regimented society. In action and thought he must conform to the standard set up by party leadership. He is not permitted to think, choose and judge for himself. In the Rabubiyyat society man sells his life to God. In the Communist state he sells his mind to the state. He perceives, remembers, imagines things and believe only what the state want him to do. He sells his individuality—his self—to the state. He is no longer an end in himself; he is merely the means to the objectives of the state. In short, he is reduced to a status lower than that of a serf or a slave; to the status of a mindless machine. How cab the development of a free self be possible in such a society? In the Qur’anic society man is a volunteer; in the Communist state, a tool. This is but the natural corollary of the philosophy of life on which the Communistic order is based.*

*In the West, during the last decade the idea of a welfare state has appealed to many thinking men. The welfare state, like the Qur’anic society, is intended to provide for the basic needs of citizen. Such a state, however, still remains as an ideal, attainable perhaps but not as yet realized. Even if it is set up, will its members have sufficient incentive to work when they already have all they need ? The Qur’anic society, like the ideal welfare state, seeks to place man above care and want but unlike the welfare state, it does not weaken but rather stimulates the incentive to work. It inculcates in man that the only ideal worthy of him is the full development of all his latent powers and that he can realize this ideal only through the disinterested service of mankind. He has to give and not to take. He must work, not for himself but for others. He is fired with the ambition to work hard for the enrichment of the life of all men, because it is only in this way that he can realize himself. This urge is so great that economic security does not impair the incentive to work. It is true that bread is the staff of life, but it is equally true that man does not live by bread alone. Both his physical needs and his higher aspirations must be satisfied if he is to enjoy real happiness. Prof. Hawtrey's pregnant remark deserves careful consideration :*

*What differentiates economic systems from one another is the character of the motives they invoke to induce people to work.”<sup>49</sup>*

Mankind can only develop into one world nation when it allows diversity of belief and thinking, thus a secular democratic system. Where every person is equal and where a fair economic and social system is present and where people are addressed according to their deeds and potential, not on their beliefs, race or family. Secularism doesn't necessarily mean a government not based on religion, it is a government that does not discriminate between its people, whatever their beliefs, race and so on. Also its law system must be

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<sup>49</sup> Page 229-230. Islam: A Challenge to Religion by G.A. Parwez, 1996 3<sup>rd</sup> edition.

practical and fair. As no religion contains these neutral values in its entirety and in a practical, usable in the modern age form, secularism is seen as not based on a religion or Divine scripture. But the Qur'an does contain these neutral, progressive, secular values in its entirety as it doesn't prefer one group above the other. It urges mankind to accept another and work together towards justice and fairness for all:

**11:116-117 But, Alas! Among the generations before your time, only a few were virtuous enough to discourage disorder in the land. We saved those few, whereas those who continued to violate human rights only pursued material riches. And they were guilty of stealing the fruit of others' labor (and they were requited). Your Developer, *Rabb*, never destroys a nation wrongfully, as long as they are *Muslihoon*, reformers, setting right their own, and one another's condition.. (At the moment nations will switch from *Muslihoon* to *Zalimeen*, violators of human rights, their knowledge is the judging factor, they must understand the wrongfulness of their deeds as pointed in Revelations 17:15, or at least to their consciousness 30:30 and 17:36. But as long as people are *Muslihoon*, they have freedom of thought 2:256, but not complete freedom of action.)**

The Qur'an reminds Mankind in 17:36 that knowledge is the judging factor of the heaviness of our deeds. And this at least contains your natural morality as proclaimed in 30:30, or Revelations with moral guidance as the Qur'an is now. But 11:117 reminds that as long as people are *Muslihoon*, they have freedom of thought as proclaimed in 2:256. This is one of the most revolutionary verses in the Qur'an. It throws out all dogmatic assertions that are the hallmark of a 'religion', and gives it a secular presentation whereby the rights of mankind are the purpose of revelation, and not the so-called "God rights".<sup>50</sup>

**2:256 There is absolutely no compulsion or coercion in Religion.**

**95:4 Indeed, We have created the human being in the best design. [Meaning all races, all humans, both sexes are equally perfect and all have the same potential. No race or sex is better than the other.]**

**17:70 Surely, We have conferred dignity, and have honoured all the descendants of Man (as a birth right, regardless of where the child is born), and provided them with transport on land and sea and given them decent things of life. And We have favored the humans far above a great many of Our creation.**

**20:118-119 "Indeed, you are living the life of Paradise (on this very Earth) where you are guaranteed never to go hungry, nor go unsheltered." "Neither do you go thirsty, nor are you exposed to the burning sun." [Well-provided with food, clothing, shelter, the basic needs for all]**

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<sup>50</sup> Page 438-439 Volume 4, Arabic-English Lexicon by Edward William Lane, based on Taj-UI-Roos, 2003 2<sup>nd</sup> reprint. It gives under *Salaha*: "To make whole sound, set things right, amendment, reformation, reformer, one who is upright, righteous, a person of integrity, peacemaker, suitable." As the commentary shows, this verse completely destroys the concept of religion as the law of God judges deeds not beliefs. What is an important note, is that beliefs create deeds. So without the correct vision on reality, eventually a people will fall into wrong deeds. This is why God sends Revelation.

**6:132 The ranks of all individuals and nations are determined solely by their deeds, and your Lord is not unaware of what they do. [Calling yourselves ‘believers’ will not help. 2:8]**

**2:177 But righteousness is that: [...] And that he gives of his cherished wealth to:**

**- Family and relatives, Orphans, Widows, Those left helpless in the society, And those whose hard-earned income fails to meet their basic needs, Those whose running businesses have stalled, The ones who have lost their jobs, Whose life has stalled for any reason, The disabled, The needy wayfarer, son of the street, the homeless, the one who travels to you for assistance, Those who ask for help, and Those whose necks are burdened with any kind of bondage, oppression, crushing debts and extreme hardship of labor.**

**51:19 And in their wealth was the Divinely ordained right of those who ask and those who are deprived.**

**2:275 On the other hand those who eat *Riba* (usury), in greed of money, run around like someone who has been bitten by a snake. They claim that trade is like usury. But God has permitted trade and forbidden usury. One to whom the clear Admonition has come from his Sustainer, must abstain from taking usury forthwith. What he has taken in the past, he may keep and his judgment rests with God. As for him who returns to usury, such are the companions of the fire wherein they shall abide.**

If people want real beneficence for mankind, they should look for something that truly benefited mankind as a whole. But most are only busy with personal salvation or gain as this is what their current beliefs tell them to pursue.

**6:116 (People will confront you with what the majority is doing.) Now if you pay heed to, or get intimidated by majority of those who live on Earth, they will lead you astray from God’s way. Most of the people follow nothing but conjecture and they only live by guesswork.**

**11:109 Be not in doubt about the end of those who worship idols in any Form [be it in religion or in man-made beliefs]. They only blindly follow their forefathers. They and their forefathers will get their due portion according to Our law.**

This is also why many Muslims reject the Qur’anic System, as it doesn't support personal salvation as its goal, but universal development. Mankind lives under man-made laws and systems and thus does not really develop and constantly end up in a state of *Jahannam*, a place of no growth, a place of destruction of the human Self.

**4:115 One who opposes the messenger, dissents and treads contrary to the way of the believers, after the guidance has been made plain to him, We shall let him continue in his chosen direction, and expose him to *Jahannam*, the state of non-evolution, a miserable destination.**

When we do not develop in this life, we will also not develop in the Next Life as this life will create the foundation for the next. You are judged on how benefiting you were to mankind and its development as a whole. Not just your good deeds to single persons here and there, but on your position and contribution to mankind as a whole. As the reason for our existence is to develop ourselves:

**11:119 Save him on whom your Developer of all your stages of evolution has given His *Rahma*, His providing you with all the means to develop; and for that He did create them.**

**23:61-62 It is those who race with one another to improve the quality of life for humanity, and it is those who are worthy of winning good things. We do not burden any human being with more than he or she is able to bear. And with Us is a Record that speaks the truth (about what you can and cannot do). And so, none shall be wronged.**

**41:46 Whoever does good to others, does good to his own ‘self’, and whoever causes imbalance in the lives of others, hurts his own ‘self’. Your Lord is never unjust to His servants.**

Just as we lost our tails during our evolution as it had lost its beneficence, people who do not contribute to the development of mankind will also be lost during the Universal Evolution and end up in the garbage dump of the Universe, *Jahannam*. Those that do contribute to the development of mankind as a whole are chosen to stay within the evolution of the Universe; they are in a state of *Jannah*, never-ending growth and development.

**92:18 Who gives his wealth that he may grow in goodness.**

**9:111 God has bought from the believers their persons and their goods, for (in return) theirs is *Jannah*, the state of constant evolution. They shall fight in the cause of God, and shall slay and be slain. It is a promise that is binding on Him in the Torah and the Gospel, and the Qur’an. Who can fulfill a promise better than God? Rejoice then in the bargain you have made, for that is the Supreme Triumph.**

**Step 23.** *Jahannam* is thus made by Mankind and not by Allah, it is a direct result of our own actions. On Earth it is we who create states of existence that do not develop mankind as a whole. The earthly *Jahannam* is created by class-differences, non-social economic system, gathering of personal wealth, beliefs based on myths, legends, superstitions, man-made or man-altered scriptures, and gender and race discrimination (2:35). All the above are the basis for oppression, war, conflicts, slavery and people wasting their energy and their whole life on pursuing beliefs that are false and have nothing to do with the true workings of the Universe and its Developer. In this state mankind burns away their potentials and is not in an environment where it can grow and develop itself. It can only survive, not progress. The word *Jahim* is frequently used to describe mankind in this state, Man is literally in *Jahim*. The word *Jahim* has a large definition as explained above; it was used for fire, for the point of retreat in war, to stop something from acting. In a sense, there is no better word to be used to describe this state of Man. mankind is stopped from progressing and developing and is in a constant battle of survival without gaining any ground and in this state it can fully use its potentials and thus in a sense burns away any means for progress.



**18:100** And We displayed *Jahannam* on this Era of mankind (*yaumwe*) to the rejectors of truth clear to see.

**7:177-179** Evil as an example are the people who reject Our verses, since they hurt their own 'self'. Whoever attains God's guidance according to His laws is led right. And goes astray he who violates God's law of guidance. [4:88] Our law has committed to Hell numerous people, rural and urban; they are living a life of Hell. They have hearts that they use not to understand. They have eyes with which they see not, and ears with which they hear not. They are like cattle. Nay, they are even worse. Such are the people who have chosen to live through life in total darkness of ignorance.

General William Tecumseh Sherman:

*"War is hell,"<sup>51</sup>*

**Step 24.** Just as animals know through their instincts how to fulfill their potentials and make their species thrive, so mankind needs this knowledge through the media of *Wahi*, Revelation.

**24:41** Do you not realize that God, He is the One Whom all beings in the heavens and Earth glorify, and the birds, with their wings outspread, as they fly in columns. All of them know their *Salaat* and *Tasbeeh* (mission and strife). God is Aware of what they do to fulfill His Plan. [All creatures know their *Salaat*, their inborn Divinely programmed instincts. So, they can automatically strive (do their *Tasbeeh*) in the best way. But humans are not programmed with such inborn instincts. Given free will, they must do their *Salaat* by following the revealed guidance and thus strive (do *Tasbeeh*) in the best way]

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<sup>51</sup> Quote of General William Tecumseh Sherman to the Mayor and Councilmen of Atlanta, speech made on June 19, 1879. <http://www.rjgeib.com/thoughts/sherman/sherman-to-burn-atlanta.html>

**6:38 All creatures on Earth and all the birds that fly on two wings are communities like you.** [As all creatures are guided by their inherit programming, instincts, and mankind is guided through Revelation]...

Mankind learns through Revelation, which in this period of time is the Qur'an and in older times were the Veda's, Torah, Gospel and many more, but these have and are all distorted and unsuitable to create a sustainable world society. They do not present how to create a state of progress where in every person can realize its potentials and develop itself to the fullest possible, they mostly only present a religion which has a very limited scope on reality.

**21:10 O mankind! Now We have revealed to you a Book that is all about you and it will give you eminence. Will you not, then, use reason?**

*Salat* means to follow the whole System of the Qur'an just as animals follow their instinct (24:41), we must follow our instinct given in the Qur'an.

Allama Mashriqi says that *Salat* is:

*"Is nothing else but arrangement and order, concord of the community and obedience to the leader, public spirit and self-command, battle against firmness towards the enemy, deliberateness and justice. Control of land and sea, as reptiles have it, command of the air as birds have it. All Westerners know what Salat means, occupying the Earth from top to bottom".*<sup>52</sup>

Muslim scholar and philosopher Ghulam A. Parwez:

*"In verse (24/41) a question is asked: "Have you not pondered over the fact that whatever there is in the Universe including the birds with wings spread out, is continuously carrying out their assignments with fullest play of their capabilities and each one of them knows its sphere of duties (Tasbeeh) and the way those are to be carried out (Sal'at)." This obviously means that everything in the Universe knows by instinct, what are its duties and how to perform them and what is its destiny. As far as*

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<sup>52</sup> Page 64. Al-Tadhkira by Allama Mashriqi; quoting Raghīb in Al-Mufridaat Fi Ghareebil Qur'an: *In a horse race when the second horse follows the first one so closely that its head always overlaps the first horse's body that horse is called Al-Musalli (i.e. the one who follows closely / remains attached).* To him, *Salat* is to follow and pursuit unity, perfection, to follow the government of the nation, and follow the commands given when to protect the weak, to follow justice and to follow the laws of nature. See also Chapter 107 wherein verse 4 *Salat* stands for ritual prayer, but seen as a negative function, as verse 5 says the person doesn't know his real *Salat*, which is explained in verse 1-3, the feeding of the poor and help the weak. Thus *Salat* is explained as pursuing the eradication of poverty and helping people who live in hard situations as widows and orphans. In verse 4:101-104 it refers to following the directions of the commander and to subdue the enemy and in 4:43, 5:6, 42:38 and 62:9-10 it refers to timed gatherings where the construction of society is discussed between all people. Moheet mentions that *Salat* means to subdue someone. Although it is discussed if the 2 roots of As-Salla and As-Sala can be connected but *As-Sala* means *to straighten a stick in the fire* and thus can refer to correcting society into good conduct, and this must always been under the direction of the Qur'an (*iqama-salat*: To sustain the following) and mutual consultation among the population (*Shura*, 42:38).

*animal world is concerned, they do it by instinct. But if a human being wants to know, what is his Tasbeeh and Sal'at, it is a must for him to have faith in Wahi, through which all these directions containing do's and don'ts are explained. This is Iqamat-As-Sal'at, a special term used in the Qur'an. To follow the Laws of the Qur'an is Iqamat-As-Sal'at. This is not possible individually and can only be done collectively; that is why the Qur'an has used the plural tense for this. It is the responsibility of an Islamic State is to establish this order (22/41), and they do it by mutual consultations (42/38). This system covers all the aspects of life, particularly the economic system. Verse (11/87) is very significant in this regard. It says: "O Shu'aib! does your Sal'at not permit us even to spend our wealth as we desire?" They did not understand as to what type of Sal'at is one which gives directions even in economic matters; they thought Sal'at is just a prayer or some sort of ritual.*"<sup>53</sup>

Society learns also how to avoid states of *Jahannam*, how to defend against falling into war, oppression and falling into separate groups. It teaches an equal socio-economic system and a realistic approach to Nature and its Developer, Allah. It unites mankind and gives them a common goal to pursue. It urges them to explore nature (3:191, 45:3) and conquer the forces of nature (2:30) and inhabit the Universe (*Umrah*). It clearly makes a statement that a society who does not explore the laws of nature and the Universe will be in a state of *Jahannam*, a state of no progress.

**45:3 In the heavens and Earth are signs for all who are willing to attain conviction.**

**3:191-3 (Such men and women of understanding keep reflecting upon how God's laws operate in the Universe.) Standing, sitting, and reclining, they reflect upon the wonders of creation in the skies and Earth, saying, "Our Developer! You have not created all this without purpose. glory to You! Save us, then, from (being negligent in attaining knowledge and thus from) the doom of the fire."** [When humans harness the forces in nature and use them for the common good of all, they move away from Hell, rightfully hoping to achieve Paradise in both lives. 13:17, 45:13-14]

**(Reflecting on the Universe and upon their own role on the Planet, such people work for the betterment of humanity 13:17. They say), "Our Developer! Any individuals and nations**

<sup>53</sup> Page 72-79. Exposition of the Holy Qur'an, Mafhum Al-Qur'an by G.A. Parwez. 1990. It quotes the dictionaries: "*Mosalli is the horse which comes at second place in a race, and is so close to the first-placed that its ears are touching the other's back portion. (The first one is called S'abiq.) It, therefore, means to follow the first one very closely. There is a saying of Ali the fourth caliph, "Sabaqa Rasool-Allah, wa salla Abu-Bakr wa sallasa Omar wa khabatatna fitnatun." Rasool-Allah went away first, followed by Abu-Bakr and then Omar and thereafter chaos overtook us (Taj).According to Taj, Salea Wastala means attachment, to remain stuck. From this reference Raghieb says that verse (74/43), "We were not Musalleen," means that they did not follow the Rusul. Accordingly Qurtabi also writes that Sal'at would mean to remain within the bounds of the Laws of Allah, and Tasleah means to walk behind a person so closely that there remains no distance; not to surpass him but remain closely behind.*" The explanation has also been posted here: <http://deenrc.files.wordpress.com/2008/03/explanation-of-the-word-salaat-in-the-quran-by-ga-parwez.pdf> Page 444-445 Volume 4. Arabic-English Lexicon by Edward William Lane, based on Taj-Ul-Roos, 2003 2<sup>nd</sup> reprint. It gives: "*follow closely, walk/follow behind closely, to remain attached. In a horse race when the second horse follows the first one so closely that its head always overlaps the first horse's body that horse is called al-musalli (i.e. the one who follows closely / remains attached). Central portion of the back, portion from where the tail of an animal comes out, the rump.*" It also quotes also the same saying as Parwez did above.

whom You admit into the fire, You have brought them low (for failing to harness the forces in nature)." There are no helpers for those who displace knowledge with conjecture and thus wrong themselves. [*Zaalimeen* translated according to the context] "Our Lord! We have heard a caller calling to faith, "Believe in your Lord!" So we have believed. Our Lord! Protect us from trailing behind in humanity, blot out from us our iniquities, and let our end be in the company of those who have made room for others to advance in the society." [2:186. The caller being the Qur'an. *Abraar* = Those who create opportunities for others to make progress]

It teaches them to use Democracy (*Shura*<sup>54</sup>, see 42:38) and held a yearly global conference to work out the problems and challenges of mankind (*Hajj*).

**42:38 They respond to their Lord by establishing *Salaat*, and conduct their affairs by mutual consultation (Shura), and they keep open for the welfare of others what We have given them.** [Establishing *Salaat* = Establishing the System where following of the Divine Commands is facilitated. *Nafaq* = Open-ended tunnel = No hoarding]

*Hajj comes from the root Hajja* which means: *To intend to a certain target, aim at, repair, undertake, repaired/betook himself to or towards a person / place / object of veneration/respect/honour, went/visit frequently/repeatedly, pilgrimage. Overcome another by/in argument/evidences/proofs/testimonies, plead, contend/argue/dispute. Refrain/abstain. Year/ to probe a head wound to cure it.*<sup>55</sup>

In the Qur'an *Hajja* is mostly used as *to argue* or *dispute* (see: 2:76, 139, 258; 3:20, 65-66) It also means a year (28:27). In verse 3:97, all of mankind (*Nass*) is invited to do *Hajj*. In verse 9:5 it is ordered to have 4 months of global peace time where all wars are stopped so the issues can be discussed. As 12:106 says the majority on earth will follow different sorts of guidance and authority, the *Hajj* must be a secular gathering. From this all it is clear that *Hajj* is no ritualistic gathering, but **a Yearly Global Debate that is meant to stop wars and problems on Earth, by probing the issue and through discussion and debate finding solutions and so curing the problems that has held mankind back.**<sup>56</sup>

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<sup>54</sup> Page 340-342 Volume 2. Arabic-English Lexicon by Edward William Lane, based on Taj-UI-Roos, 2003 2<sup>nd</sup> reprint. It gives: "gather, extract, exhibit, show, display, examine, consult, debate, counsel, advice, make known, notify, command, order, enjoin." Showing that mankind must gather in counsels to debate and examine the issues in society.

<sup>55</sup> Page 113-114 under the root *Hajja*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition. Page 149-151 Volume 2. Arabic-English Lexicon by Edward William Lane, based on Taj-UI-Roos, 2003 2<sup>nd</sup> reprint

<sup>56</sup> The majority of the Muslim pilgrimage rituals are non-Qur'anic and have also caused many Qur'an verses to be misunderstood. For a better rendition of the verses I refer to the explanations given in QXP Qur'an Translation by Dr. Shabbir Ahmad at [www.ourbeacon.com](http://www.ourbeacon.com).





**3:97** And the *Hajj*, the Yearly Global Debate to prevent wars according to the (*Rabb's*) *Bayt*, His System, is a duty unto Allah for all mankind (Nass). [God calls Himself *Rabb*. A *rabb* was the responsible person of the house, *bayt*, who had the duty to nourish and protect all people in the house. God's *Bayt*, house, is His the system that is laid out in the Qur'an where He has laid down the foundation for mankind how to nourish and protect themselves.] ...<sup>57</sup>

Professor J.M.S. Baljon:

*"An advantage Ahmad Al-Din wants to ascribe to it (Hajj), is that such an annual international conference ought to be of avail for prevention of wars."*<sup>58</sup>

Through a long process of trial and error will mankind learn that only through Revelation is the road to progress.

**9:33** He is the One Who has sent His messenger with guidance and the True System (*Deen* = The System of Life), that He may cause it to prevail over all religions and systems of life, even though the idolaters of man-made systems may detest it. [9:31-33, 13:31, 14:48, 18:48, 41:53, 48:28, 51:20-21, 61:8-9] [The Qur'anic *Deen* will prevail over all other systems of life. This refers to religions such as Christianity, Judaism, Hinduism and all other forms of religion, including the sects that are now present in Islam. But next to religions, the Qur'anic *Deen* will also prevail over all political systems of the world such as Communism, Secular Democracy, Theocracy, Monarchy and it will rule over all ways of life as Humanism, Socialism and so on. This will happen as humanity willingly realizes the supremacy of the Qur'an,]

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<sup>57</sup> Page 5. The Message, Qur'an Translation by Muhammed Asad. *"The Arabic expression rabb - rendered by me as 'Sustainer' - embraces a wide complex of meanings not easily expressed by a single term in another language. It comprises the ideas of having a just claim to the possession of anything and, consequently, authority over it, as well as of rearing, sustaining and fostering anything from its inception to its final completion. Thus, the head of a family is called rabb ad-dar ("master of the house") because he has authority over it and is responsible for its maintenance; similarly, his wife is called rabbat ad-dar ("mistress of the house"). Preceded by the definite article al, the designation rabb is applied, in the Qur'an, exclusively to God as the sole fosterer and sustainer of all creation - objective as well as conceptual - and therefore the ultimate source of all authority."*

<sup>58</sup> Page 80. Modern Muslim Koran Interpretation by Professor J.M.S. Baljon, 1968 quoting Khwadja Ahmad Al-Din in his *Bayan li-l Nas*, 1936, page 326.

**21:18 Nay, We hurl the truth against the falsehood, and it knocks out the latter. And certainly falsehood has to vanish. And there is destruction for those of you who contrive falsehood.**

**Step 25.** As nations have fallen into misery throughout the history of mankind, eventually after a long process of trial and error, and after a long process of researching the Qur'anic message, they will acknowledge that following God's guidance is the best way. In the Qur'an falling into misery and war is called *Jahannam*, a state of destruction where mankind cannot develop.

**18:99-101 We will let some nations invade others on a day when the trumpets of war will be blown. Then We will gather them together in battle-fields. [Gog and Magog, the powerful imperialist nations, will attack one another and the weaker nations, and great wars will take place] And those who had been rejecting (the Divine writ of mankind being one single community); We will cause them to face *Jahannam*, the state of destruction, in that era. [Yauwme=Era, Time, Period, Day] Those whose eyes were veiled to see My reminder, and who could not bear to hear.**

As God knows mankind must go through a long process of trial and error (2:30, 11:118), the Qur'anic message contains a very interesting explanation of this process of learning. *Jahannam* is called the *maula*, protector in 57:15 of the people who reject Guidance, as referring it to be a between phase of humanity, and also called *umm*, mother in 101:9, which refers that *Jahannam* is a position of nurturing as a lesson to them for knowing that following all selfish desires and conjecture will not attain them anything.

**23:53 But they (mankind) have torn their affair of unity between them into sects, each sect rejoicing in what it has.**

The Qur'an warns us not to be divided among ourselves (3:103), and in the present age we see the formation of the European Union, the United Nations and many more alliances. A unity among the Muslims is pursued, among the Christian sects and among the all faiths themselves. Slowly mankind is crawling to unity as it is clear this is the only way for mankind to have peace. Slowly mankind is acknowledging that racial, religious and cultural differences must not be a source of dispute, but a source of joy and enrichment, a claim already made in the Qur'an.

**30:22 And of His signs is the creation of the heavens and the Earth, and the diversity of your tongues and colors. Herein are signs for those who make best use of what they learn.**

**35:28 And of human beings, the crawling creatures and related animals, and the cattle have diverse colors and properties. This is why of all His servants only those with knowledge of sciences can get some idea of the glory of God (by examining the wonders in nature). Surely, God is Almighty, Absolver of imperfections.**

**49:13 O mankind! We have created you male and female, and have made you nations and tribes so that you might (affectionately) come to know one another. Surely, the most honored among you, in the sight of God, is the one who is best in conduct. God is Knower, Aware.**

Robert Briffault:

*“The peculiar means and conditions of human development necessitate that development shall take place not by way of individuals, but by way of the entire human race; that the grade of development of each individual is the resultant of that ecumenical development.”*<sup>59</sup>

The Qur’an clearly says:

**13:17 ...While what is of benefit to mankind, abides on Earth.**

**3:103-105 You must hold fast, all of you together, to the Bond of God and be not divided into sects. (The Bond or Rope of God is the Qur’an which is an Unbreakable Support 2:256.) Remember God’s favor upon you when you were enemies and, almost overnight, He brought mutual affection in your hearts. Thus, you became brothers and sisters by His grace. And recall that you were on the brink of the pit of fire, and He saved you from it. (Various tribes used to attack one another, and personal enmity plagued them.) This is how effectively God has made His messages clear for you to journey on the lighted road.**

[6:165, 30:31-32, *Huda* =Guidance = Walk the right path = Travel on a lighted road]

**Let there be a community among you that invites to all that is good, advocating virtue and deterring vice. They are the truly successful.**

[Verses 2:143, 3:110 and 22:78 assign this duty to the entire Muslim community. *Ma’roof* = Virtue = Kindness = All that is good = Declared *Ma’roof* by the Qur’an. *Munkar* = Vice = Evil = All that is wrong = Declared *Munkar* by the Qur’an. 2:143, 3:109, 23:1, 61:2-3]

**Do not be like those who became divided and disputed after all evidence of the truth had come to them. For, they have incurred a tremendous suffering.**

Gunner Myrdal:

*“Clearly, the complete realisation of our ideals would create a world without boundaries and without national discrimination, a world where all men are free to move around as they wish and to pursue on equal terms their own happiness. Politically, the implication would be a world state, democratically ruled by the will of all peoples. Somewhere in the religious compartment of our souls we all harbour . . . this vision of a world in perfect integration”*<sup>60</sup>

**2:219 mankind is but one single community...**

Life is a classroom that will reveals to mankind through experience that unity, equality and freedom for all is the only solution towards peace and progress. *Jahannam* in the history of this Earth is the misery people have caused each other by rejecting equality for all.

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<sup>59</sup> Page 260. *The Making of Humanity* by Robert Briffault, 1919.

<sup>60</sup> Page 163. *Beyond the Welfare State* by Gunner Myrdal.

When it comes to equal rights between men and women, mankind is finally letting go of the patriarchal system and see females on an equal footing. Women have only gained the right to vote in the 1900's in the West. But the Qur'an already stressed this point in 625 CE.

**60:12 O Prophet! When the believing women come to you to take oath of allegiance, Bayiaan.** [*Ba'a* refers to making a deal, a bargain wherein both parties agree on a price and product, to exchange, to make a covenant, make a contract, to acknowledge someone as the leader. This makes it very clear that women have the right to choose their own leader whom they acknowledge through vote.]<sup>61</sup>

**9:71-72 And the believers, men and women, are colleagues of one another.**

**2:228 Women, in all equity, have rights similar to men.**

That the earthly *Jahannam* is a between phase of humanity, meaning that war and misery will be solved eventually, can also be seen at the use of *fitnah* in 2:191, 29:2 and 29:10, where it refers to oppression caused by those who still believe this is the best way to sustain themselves. "*Fitnah*" comes from the meaning of '*purifying gold*' or '*throwing rubbish into the fire*'<sup>62</sup>. Which refers to loosing illusions that will create bad results, the false beliefs they had about themselves and the world, as they are confronted with the truth during those *fitnah*'s, these trials, they are confronted with the Law of Requital, the result of their deeds. The gold which represents the human state must be cleaned of all illusions and false beliefs about the Universe and their position within the Universe that block their minds as in 17:46, so it can attain the higher mind state and society. In 37:62-63, it mentions Mankind will get a *fitnah*, which is called 'the tree of *zaqum*'.

**37:62-63 Is this better as a welcome, or the tree of *Zaqqum*? Lo! We have appointed it a *fitnah* for those that displace their goals and become oppressors.**

As discussed earlier does the word *Jannah* mean '*garden covered in foilage*', whereby the ground also metaphorically refers to the society which has certain knowledge and beliefs, which will create certain deeds which are presented by the trees, and the fruits are it's results. We can link this same understanding with *Jahannam* and 'the tree of *zaqum*' which is called a '*fitnah*' in 37:63, a purifying deed. *Zaqum* means literally, '*a tree with*

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<sup>61</sup> Page 321-322 Volume 1. Arabic-English Lexicon by Edward William Lane, based on Taj-UI-Roos, 2003 2<sup>nd</sup> reprint. It gives: "*Making a covenant, an engagement, a contract (e.g. promising allegiance, swearing, oaths), hire a person or hiring of land, sealing the deal, also striking together hand of two contracting parties in token of the ratification of sale, exchanging or exchange of property.*" The person who votes in a sense hires the person to govern the affairs of state.

<sup>62</sup> Page I-55. Qur'an translation and commentary by Muhammed Ali, 2004 2<sup>nd</sup> edition. Page 15, Exposition of the Holy Qur'an, Mafhum Al-Qur'an by G.A. Parwez. 1990. It quotes the dictionaries: "*Its basic meaning is to melt silver or gold in fire so that it gets pure (Taj), so Fitna means to test or examine by heating, or by temptation, trials, affliction or disease. It also means, sedition or deviation. It further means to show the reality of a thing. Al-Fattana means the touchstone on which gold or silver is rubbed to test its quality.*"

*small round leaves without thornes, it has a penetrating smell and is bitter, the tips of the leaves are filthy tasting*'. It is a real existing tree in East Arabia. It is so bitter, even camels don't eat it. The word *zaqum* was also used for *any food that was lethal*<sup>63</sup>.

In verse 37:64 it says this tree grows in the source of *Jahim*. The words used in the verse are *Shajara* which means *tree* but also *dispute* and *stock or origins of a person*. *Asl* means *root, origin, source, base* and *Jahim* means *to stop something, to recede or draw back*<sup>64</sup>. The constant wars and disputes people have (*Shajara*) are the source and origins (*Asl*) for why humanity is not moving forward but backwards (*Jahim*). So for humanity, the Hells on Earth they have created themselves through following their selfish desires, are purifying them, but this purifying will be experienced as eating something filthy. It is falling into misery and destruction which will taste bitter, but is in the same time a purifying thing, as they have at least lost the belief that their selfishness will get them anywhere, they will lose the belief a certain people stand above others. They are purified from the concepts of putting their own needs above others and eventually will accept the basic human rights step by step.

After World War II, the United Nations and the European Union were formed to prevent another global war and to work together towards peace and unity. The war was started based on the belief certain races were to dominate others. Through this belief *Jahannam* was created, and while being in this state of destruction, war, the results of this were bitter and horrifying, as Europe was lay in ruin and many innocent people, several millions, had lost their lives all over the world. This is described in the Qur'an as eating fruit that are like demons and pouring down boiling water in the throat of mankind. This very figurative speech is used to reflect the situation in a way that is recognizable in every age. WWI and WWII had purified (*fitna*) Mankind from the concept of massive global warfare (*zaqum*) as they realized the bad consequences it gives, and forced Mankind into creating systems that urged cooperation and peace among the nations.

Also now, mankind is focusing more on the upcoming generations. When the Industrial age started after 1800, mankind has done much damage to its local environment and has caused much damage to the Earth's resources. This was caused partially by ignorance of

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<sup>63</sup> Page 232 under the root *Zaqama*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition. It mentions: "*gobbling, eating it quickly, to swallow, plague/pestilence, any deadly food, food of people of the fire (of Hell), a certain tree in Hell, a certain tree having small leaves stinking and bitter, dust-coloured tree having a pungent odour.*" Also Page I-55. Qur'an translation and commentary by Muhammed Ali, 2004 2<sup>nd</sup> edition. Page 404-405 Volume 3. Arabic-English Lexicon by Edward William Lane, based on Taj-Ul-Roos, 2003 2<sup>nd</sup> reprint.

<sup>64</sup> Page 1440. A word for word meaning of the Qur'an, Vol 3 by Muhammed Mohar Ali, 2003. Page 284 under the root *Al-Shajara*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition. *Matter of controversy, to fight, dispute, stock or origin of a person, tree, plant having a trunk* Page 33. Exposition of the Holy Qur'an, *Ma'fhum Al-Qur'an* by G.A. Parwez. 1990. It quotes the dictionaries: "*Aj-Hama 'Anhu means he got stopped. The Holy Qur'an has used Al-Jaheem in the meaning of Jahannam (44/47, 37/55-64-68). The Holy Qur'an has also described the result of misdeeds as the torturing fire. As the fire burns everything, so the bad deeds burn the human personality and stop its growth.*" Page 20 Volume 2, Arabic-English Lexicon by Edward William Lane, based on Taj-Ul-Roos, 2003 2<sup>nd</sup> reprint. It gives: "*recede or draw back* "

the effects of their actions, but certainly also because they did not care about the long term effects their deeds would have. Now finally mankind is aware and feels responsible for the long term effects of their deeds. A concept which is also stressed in the Qur'an. "*Akhira*" means: To *put back, to put something behind you*. It is the opposite word of "*Awwal*", which means *Old, preceding, former, former generations*<sup>65</sup>. *Akhira* is thus used in the Qur'an in two ways, the future in this life, the upcoming generations and to put this Universe behind us. Thus referring to the next phase of this Universe. The next verses can thus understood in these 2 ways:

**75:20-211 Nay, but you love instant results. And give little thought to the *Akhira*.**

It reflects the human tendency to not think about the future, but to only focus on the needs of today, without reflecting on the future consequences for the upcoming generations, for your own self in the future and the effects it will have on your place within the cosmic evolution.

In short, eventually humanity will learn the truth as the *Deen*, way of life described in the Qur'an, is part of our nature (30:30). Mankind will be sick of all the misery they have created throughout the ages. We can see it already through the man-made efforts of the United Nations, the uniting of Europe under the EU, Geneva conferences, and The Hague world trials against oppressors. The Democratic systems of the West and the socio-economical system of the communists. The secular systems which try to be non-discriminating and open to all people. Mankind is thus readying itself to realize they not only agree to the concepts presented in the Qur'an, they want to use it.

**30:30 Therefore, devote yourself to the Upright System turning away from all that is false. Such is the natural aim of God's creation of humans. And God's law of creation never changes. This is the perfect System but most people do not know.**

**110:1-3 When God's help and the Victory comes. And you see the people enter God's System in throngs. [19:96] (Think not that your job is done.) Then strive hard to make the Divine System a living witness to the glory and praise of your Lord. And you shall remain vigilant to guard the System as a helmet guards the head. Indeed, He is ever Responsive to your efforts. [94:7-8][*Staghfir*=to give protection. *Mighfar*=helmet and chain of armour]**

To create a progressive world society, mankind must accept these basic principles of a secular scientific and socio-economic world system. Thus does the Qur'an does not promote a religion nor a theocracy. It views all people as equal beings, where

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<sup>65</sup> Page 14-15 under the root *Akhara*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition. He gives: "*Go backwards, retreat/recede/retire, hold back/delay/postpone/defer, last/back part of a thing . Another, other, second.*" Page 37 under the root *Awala*. He gives: "*To return, be before, come back to. To resort to; namely [a thing of any kind; the thing or place whence he or it originated, or came. His or its origin or source; his or its original state, condition, quantity, weight; any place. A former action, saying, or the like]. To return or restore to [ a thing, place, or disposition], former generations.*" Also Page 68-69 & 162-165 Volume 1. Arabic-English Lexicon by Edward William Lane, based on Taj-Ul-Roos, 2003 2<sup>nd</sup> reprint. As *Awalla* means former generations and is the opposite word of *Akhara*, then *Akhara* also conveys the meaning of *future generations*.

righteousness is the factor that determines your development. The Qur'an does not demand a state to rule, but world participation in striving for betterment for all. This form of Qur'anic secularism is slowly being worked too by Mankind. Thus the Qur'an predicts that Mankind will eventually accept the values and goals given in the Qur'an (9:33), making all of Mankind *Muslim*<sup>66</sup>, submitting and cooperating towards peace. But the Qur'an also states not all people will be convinced of the divine origins of the Qur'an (12:103), but this will not matter as long as they agree on the values and goals presented by the Qur'an, and the people being contributors towards betterment of the world (13:17, 11:117). The persons who are convinced and agree with its goal of creating global peace are addressed as *Mu'min*<sup>67</sup>, people who are entrusted with the security of peace on earth for all beings. Persons who oppose the basic human rights and do not uphold peace are called *Kafirun*<sup>68</sup>, those that bury the rights of others. The Qur'an does not present a

<sup>66</sup> Page 267-269 under the root *Salima*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition. *Salima* means: *Safety, security, freedom, immunity, peace, deliver, acknowledge, pay in advance, submit, sincerity, humility, submission, conformance, obedience, resign, quit, relinquish, to be in sound condition, well without blemish, gentle, tender, soft, elegant.* Thus a *Muslim* is a person who acknowledges the general values of peace and freedom and makes sure these are secured for everyone on Earth. It is not a religious title, but a secular description of someone's values and goals, not his personal beliefs.

<sup>67</sup> From the root *Amina*. Page 24-27, Exposition of the Holy Qur'an, *Mafhum Al-Qur'an* by G.A. Parwez. 1990. It quotes the dictionaries and explains: *Amnun means peace, safety, state of mind where one feels safe from fear or danger (2:24). Also when one feels safe, secure and at peace. Ibn-e-Faris says that its basic meanings are: Peace of mind, To testify, The opposite of dishonesty. Amana is to satisfy someone and put him at ease without fear, to provide peace or protection to someone, to take over the responsibilities of someone's protection (Taj). Aitimanun is to trust someone, have confidence on someone, take someone as trustee or protector (Taj). Naq'atun Amoon is a she-camel which is dependable by virtue of her qualities and can take one through the journey without getting weak or falling down after stumbling (Taj). Momin is one who stands guarantee for peace, upon whom one can depend, rely and then rest at peace, one who guarantee international peace (Taj). manat is something which is entrusted to someone (Moheet). Ameen is one who is contended, at peace, trustworthy, reliable, dependable. Baladun Ameen is a city where peace and security prevails (95:3). Muqamun Ameen is a place which provides adequate provisions of protection and security (44:52). To declare Ei'man, therefore, means:- To believe, admit, accept or not to reject. To testify the truthfulness, not to contradict. To have confidence, reliance, trust. To accept, to obey, to bow in obedience. [...] Ei'man on the following five fundamental entities is needed in order to become a Momin (2:177):- Allah (God). The Law of Mukaf'at (Cause and Effect) and the life Hereafter (Akhira). The Malaika (Laws of Nature). The revealed Books (That God has given Revelations given to previous nations and now are all presented in the Qur'an). The Anbia (The Prophets send to mankind as helpers and mediator of Revelation). [...] In the Holy Quran, Allah has called Himself Al-Momin (59:23) - as He is responsible for the safety, security of the entire Universe - and, therefore, Momin is also a person who ensures peace and security in the world by acting and enforcing the Laws given by Allah.*

<sup>68</sup> Page 14-15 under the root *Kafara*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition. Page 489-491, Exposition of the Holy Qur'an, *Mafhum Al-Qur'an* by G.A. Parwez. 1990. It quotes the dictionaries and explains: *Kufr means to conceal, to hide, to cover. Ibn-e-Faris also agrees that its basic meanings are to cover or conceal. Therefore, A person whose body is fully covered with weapons is called K'afir. Night is also called K'afir, as its darkness covers everything. A farmer is called K'afir as he hides the seed under the soil (Taj). A grave is called Al-Kafro as it hides the dead-body. In the same way, K'afir is a person who conceals the fundamental and absolute values of life, given to man by Allah. A person who hides his own or other peoples' potentialities and does not permit them to develop is also known as K'afir. Keeping in view this meaning of hiding or covering, it was also used in the meaning of denial, refusal or rejection. Therefore, it was also used in contrast to the concept of Ei'man, i.e., one who denies the absolute truth as given in the Quran (2/4-2/6). K'afir is used as an opposite of Momin. Kufr is also used as antonym of Shukr, as Shukr means something which gets prominent (14/7). From here the*

religion, but a guidance to a correct God's image, a correct view on the Universe and urges mankind to unite towards peace and progress whatever beliefs they may have.

Thus the Qur'an lays out a universal secular progressive system that presents these core values:

- a. Equal human dignity by birth (17:70, 95:4)
- b. Gender equity (4:32, 33:35)
- c. Superiority by character only (49:13, 46:19)
- d. Rule of law, not of individuals (3:79) and must be equal and never exceed the crime but space must be given for compensation (5:45, 11:114, 5:39)
- e. Full compensation of work (53:39, 53:41, 39:70, 37:39)
- f. Provision of basic needs (20:118-119)
- g. Security of faith, life, mind, honor, and property (6:109, 6:152, 2:269, 17:36, 24:2, 22:40, 6:152, 5:90, 2:195, 5:32, 17:32, 17:35, 17:29, 83:1)
- h. Choice of spouse (4:3, 4:19, 24:32-33)
- i. Freedom of religion (22:40, 6:109, 2:256)
- j. Freedom of expression (2:42, 3:71, 25:63, 4:140)
- k. Redress of grievances (4:148)
- l. Privacy (33:53, 24:27)
- m. Care of the handicapped (4:36, 70:24-25)
- n. Presumption of innocence (49:6)
- o. Sanctity of name and lineage (49:11, 33:4)
- p. Right to residence (4:100, 2:85, 39:20)
- q. Aesthetic choice (18:31, 76:13-15)
- r. Protection of chastity (17:32, 24:2)
- s. Rule by democracy (42:38)
- t. Degrees of people according to their deeds (2:212, 3:163, 6:132)
- u. Man must explore the workings of nature to progress and this must be part of Muslim education system (17:36, 3:191, 45:3, 16:12-18)
- v. Economy is free of interest (2:275-80, 3:130, 30:39)
- w. Social welfare system is there to provide the weak, sick and the poor (2:177, 51:19, 76:8-9, 89:17-18)
- x. No clergy or elite ruling the people, can only work on an advisory level (7:30&66, 2:49, 27:87-89, 34:34-35, 43:23, 5:63, 9:31&34, 6:112-113, 3:7)
- y. Every person having the right for running water, sewage system and housing (7:43, 39:20)
- z. Fight against oppression and liberate the oppressed (4:75, 2:190-3, 42:39) <sup>69</sup>

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*word "Kufr-e-N'aimat" is derived which means to hide bounties of nature, or to refuse to offer them for the good of mankind.*

<sup>69</sup> Islam as I understand by Dr.Shabbir Ahmad, 2007 7<sup>th</sup> edition. A-R given by Dr.Shabbir Ahmad. S-Z added by the author.



## The second phase of the Universe

**Step 26.** Eventually mankind will have learned and pursuit the goals and values of peace and progress and will explore the Universe and be successful as a species. But as all species, Man will die out due to the ever changing environment of the Universe which is slowly working to its next phase called “*Akhira*” in the Qur'an, meaning future and the other existence<sup>70</sup>. The Universe will collapse and is formed again using the same process, but as with any evolution, it will be on a higher scale of development and so will have more possibilities and features then the first Universe. It is an upgraded version. As the whole Universe is based on an energy-blue print scientists call the Quantum Field, which stores all information of the Universe, every person, every molecule is stored in there and the new Universe will follow this blue print again as the first Universe did, but now containing also the information of all what occurred in the first Universe. Just as the Big Bang in reality is an unwinding of the Universe, in the same way it will roll up again.

Or as explained by Edward Hardy:

*“In some tens of times 10 to the 9th years, the recession of the neighbouring galactic systems will cease, and the process will start to reverse.”*<sup>71</sup>

**21:104 On that Day We shall roll up the Sky as a written scroll is rolled up. Then, just as We initiated the first Creation, We shall create a new Universe. This is a Promise incumbent upon Us. Truly We shall fulfill it.**

**77:8-9 So when the stars are put out. And when the sky is riven asunder.**

Prof. Seth Lloyd:

*“The Universe is made of bits. The way in which the Universe registers and processes information determines what it is and how it behaves. It has been known for more than a century that every piece of the Universe - every electron, atom, and molecule - registers bits of information. It is only in the last ten years, however, with the discovery and development of quantum computers, that scientists have gained a fundamental understanding of just how that information is registered and processed. Seth Lloyd calls this fundamental understanding of the Universe in terms of information processing ‘the computational Universe’[.] Starting from basic concepts of physics, [...] how all physical systems register information. [...] account of how information is stored and processed at the level of electrons, atoms, and molecules. [...] the information processing power of the Universe can be harnessed to build quantum computers and explains how the Universe itself behaves like a gigantic computer, transforming and processing*

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<sup>70</sup> As discussed earlier, *Akhira* conveys the meaning of the upcoming period, the second, the other, to put this Universe behind us and go on to the next. In the Qur'an the word is both used for the future in the present life, as well as life after death. In religious terms this is mainly conveyed as the Hereafter or Afterlife, a terminology I have avoided here because it has its own mythological baggage which would be confused with the Qur'anic and scientific explanation of the Hereafter I try to explain in this paper.

<sup>71</sup> Origin and Evolution of the Universe by Edward Hardy.

*information. [...] the history of information processing from the big bang to the present day, and reveals how the computational ability of the Universe promotes the evolution of complex structures such as life.”*<sup>72</sup>

In the Qur’an the same information is told about a universal record, a universal database. The Qur’an calls it the *Umm Al-Kitab*. The Arabic word *Kitaab* means: *writing, scripture, book, something that contains written information, letter, recording*<sup>73</sup>. *Umm* means: *Source, Principle, Origin, Prototype*<sup>74</sup>. In verse 13:39 it says:

**13:39 God blots out and establishes communities according to His laws. Nations rise and fall accordingly, and with Him is the *Umm Al-Kitab*, the Divine Database, the Origin of all information.**

All of the information that controls the Universe is written in the Universe's Laws:

**6:38 All creatures on Earth and all the birds that fly on two wings are communities like you. We did not omit any knowledge from this Book that was essential to be given through Revelation. All these creatures are part of the Divine Plan and they are together working the Plan of their Lord.**

**6:59 With Him are the keys of the Unseen. (None but He knows the subtle processes and their stages where actions culminate into their logical outcome). He knows everything in the land and in the sea. Not even a leaf falls without His knowledge. Neither is there a grain in the dark depths of the soil, nor anything fresh or withered, that He knows not. But all is written in the Open Book of the Universe around you.**

**11:6 There is not a creature in the Earth but its sustenance depends on Allah. He is Aware of its habitation and of the needs of His creation at every stage (6:99). He carries them from one station to another until the final destination. His Laws are preserved in the Clear Book of Decree, the Divine Database (55:29).**

**27:75 And there is nothing hidden in the heaven and the Earth but it is in a clear Record.**

**43:4 And, verily, in the Source of Decrees with Us, it is indeed sublime, decisive.**

All of our deeds are recorded and archived inside the Universal database.

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<sup>72</sup> Backcover. Programming the Universe by Seth Loyd, 2006.

<sup>73</sup> Page 478 under the root *Kataba*. Dictionary of the Holy Qur’an by Abdul Mannar Omar, 2006 4th edition. He gives: “*He wrote it, to dictate it, prescribe/appoint/ordain, judged / passed sentence / decreed, drew/brought together, collected, conjoined / bound, he sewed it, what is written (e.g. of law), mode/manner of writing, book, bookseller, a thing in which or on which one writes, record/register/writ, revealed scripture, a writer/scribe/secretary, an army/military force, troop.*” Also Page 117-119 Volume 7. Arabic-English Lexicon by Edward William Lane, based on Taj-Ul-Roos, 2003 2<sup>nd</sup> reprint.

<sup>74</sup> Page 31-32 under the root *Ummun*. Dictionary of the Holy Qur’an by Abdul Mannar Omar, 2006 4th edition.

**4:81** They express verbal allegiance to the System, “It is Obedience!” But when they go away from you a party of them spends the night in planning against the Belief System you preach. They discuss ways to corrupt the Message. Allah records what they plan by night. Ignore them, go ahead with your Program and trust in Allah (6:107). Allah is Sufficient as Guardian.

**10:21** When We cause people to taste of Mercy after they have suffered a hardship, they start scheming to defy Our Commands. Say, “Allah is more Swift in planning. Our couriers write down what you plot.”

**17:71** But one Day We shall summon all human beings with their records. One who is given his record in the right hand will read it in jubilation. This will be a symbol of success for them, and they will receive their rewards without the least reduction.

**19:79** Nay, We shall record what he says, and prolong for him a span of torment.

**36:12** Verily, We give life to the dead, and We record all they send before them and their footprints. And all things and events are recorded in a Clear Record. (What the humans do, the imprints of their actions on their “Self” and what they leave for posterity).

**43:19** And they ‘make’ the *Malikah* [forces of the Universe] who are servants of the Beneficent, females. Did they witness their creation? Their testimony will be recorded, and they will be called to account (for their false claims).

**43:80** Or do they think that We do not hear their secret plans and private meetings? Yes indeed, We do, and Our envoys are with them, recording. (10:21).

**45:29** “This Our Record tells the truth about you. Behold, We arranged for all your doings to be meticulously recorded.

**50:4** (But) We know what the Earth takes of them. (It is only their physical body that becomes dust. Their “Self” lives on). And with Us is a Guarded *Kitab*, Recording.

**50:18** Not even a word can he utter but there is an ever-vigilant watcher with him.

**57:22** No disaster befalls the Earth, nor yourselves but according to the Laws that We have already recorded in the Book of Decrees. Verily, all this is easy for Allah.

**69:18-20** On the Day you will be brought, not a single hidden deed of yours will remain hidden. Then he who is given his record in his right hand, will say, “Come all of you around! Read this my record. Behold, I always thought that my account would be given to me.”

**69:25-26** But as for him who is given his record in his left hand, he will say, "Oh, I wish I was never given my record. And knew not my account.

**78:29** But We place on Record everything.

Scientist and philosopher Ervin Laszlo:

*“Energy must be conveyed by something; it does not act in a vacuum. Rather, scientists are now coming to the insight that it does act in a vacuum, namely in the quantum vacuum[lowest dimension which our Universe exists in. That vacuum is far from empty: [...], it is an active, physically real cosmic plenum. It conveys not only light, gravitation, and energy in its various forms, but also information; more exactly, “in-formation.”*<sup>75</sup>

*“There is no evident limit to the information that interfering vacuum wavefields could conserve. In the final count, they could carry information on the state of the whole Universe.”*<sup>76</sup>

The Qur’an explains the human consists of two things, the biological body and the human consciousness, which calls it “*Nafs*”<sup>77</sup>. According to the Qur’an, the *Nafs* will exist beyond the biological body. The above quotation talks about every piece of information is stored within the universal database. This also accounts for the human *Nafs*, his consciousness. Our personality with all its deeds, thoughts, characters and beliefs is stored in the *Umm Al-Kitaab*, the universal database. The Qur’an then claims a new Universe will be created wherein all humans will experience consciousness and where it is confronted with the level of development of their *Nafs*:

**11:106-108 Those who, by their deeds, brought misery on themselves will be in the fire, marked by their deeds, sighing and wailing will be their portion. [Al-Nar=Fire, To be marked, war] Therein to abide, as long as the (New) Universe endures; that is time beyond count, unless your Developer of every stage of evolution decrees otherwise. Your Developer is Doer of what He wills in the World of command. [The current Universe will be dismantled for a new Universe. 5:44, 14:48, 21:104, 25:22, 39:37, 69:16, 70:9] The happy ones of that Era of evolution [Yauwme=Era=Period=Day] will enter Jannah, the state of constant growth, and live there as long as the (New) Universe endures, that is time beyond count; until your Developer opens for them the way to further evolution, a gift unending, uninterrupted.**

**6:73 And He it is Who has created the heavens and the Earth through a process of steps with a definite Purpose. Whenever He says Kun, Be it is (written into the Blue print of the Universe). [Khalafa= creating something through a process that takes time. It does not mean instant creation.] His Word is the Truth. And He is responsible for the Laws that control infuses, shapes and finishes the Era of (the New Universe). [Malik= To control and rule a realm. Yauwme=Era=Timeperiod Sur=to shape/form, fashion mark, picture, adorn, prepare, make] Knower of the Invisible and the Visible, for, He is the Wise, the Aware. [3:191, 38:27]**

**21:104 ...Then, just as We initiated the first Creation, We shall create a new Universe. This is a Promise incumbent upon Us. Truly We shall fulfill it.**

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<sup>75</sup> Page 68. Science and the Akashic Field by Ervin Laszlo, 2007 2<sup>nd</sup> edition. The vacuum is the basis in which the whole Universe lies, it is the foundation level. It was also presumed to be empty, but now science starts to understand the foundation level is on unending energy dimension which connects everything within the Universe with one another. This vacuum is also called the Zero Point Field or Quantum Vacuum.

<sup>76</sup> Page 71. Science and the Akashic Field by Ervin Laszlo, 2007 2<sup>nd</sup> edition.

<sup>77</sup> Page 572-573 under the root *Nafasa*. Dictionary of the Holy Qur’an by Abdul Mannar Omar, 2006 4<sup>th</sup> edition. It means *Self, ego* or *Psyche*.

Scientist and philosopher Ervin Laszlo:

*“We begin by noting that the evolution of Universes within the Metaverse is cyclic but not repetitive. One Universe informs another; there is a progress from Universe to Universe. Each Universe is more evolved than the one before. The cycle itself evolves from a random and more tuned to the evolution of complexity. Thus cosmic evolution is towards Universes where complex and coherent structures emerge, including structures that harbor evolved forms of life-and the evolved forms of mind that are presumably always associated with evolved forms of life.”<sup>78</sup>*

*“The whole picture is not limited to our own finite Universe; there is also a temporally (whether or not also spatially) infinite or quasi-infinite Metaverse. And life in the Metaverse need not end with the devolution of local Universes [such as our own]. While life in each local Universe must end, it can evolve again in the Universes that follow. If evolution in each local Universe starts with a clean slate, the evolution of life in local Universes is a Sisyphean effort; it breaks down and starts again from scratch, time after time. But local Universes are not subject to this ordeal. Each Universe in-forms the next Universe. Thus in each Universe life evolves further and further, toward coherence and complexity. Cosmic evolution is a cyclical process with a learning curve. Each Universe starts without life, evolves life when some planets become capable of supporting it, and wipes it out when planetary conditions pass beyond the life-supporting stage. But the vacuum shared by all the Universes is more and more informed, and it created more and more favorable conditions for the evolution of life. Cyclically progressive evolution in the Metaverse offers a positive prospect for the future of life: it can continue in one Universe after another. And it can evolve further and further, in Universe after Universe.”<sup>79</sup>*

The universal law of evolution will allow the *Nafs* that were benefiting to their species and the whole Universe, develop further. The *Nafs* that were not benefiting, will not be part of further evolution and will remain in a state of stagnation, the state of *Jahannam*, the state of stagnation. In a sense they have been thrown out of the cosmic cycle and thrown into the cosmic garbage dump, *Jahannam*, which, as said before, was the name of the old garbage dump of Jerusalem.

Robert Briffault again:

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<sup>78</sup> Page 93. Science and the Akashic Field by Ervin Laszlo, 2007 2<sup>nd</sup> edition. The Metaverse is a term used for the the level of the vacuum where Universes are created in. It is the foundation for the Universes that are created within the Quantum Vacuum. Our present Universe is a Universe existent within the Metaverse, probably together with several other Universes unknown to us. When our Universe stops existing, all the information generated by our Universe is present within the Quantum Vacuum, and this information will be the basis for the new Universe created within the Metaverse. So each new Universe will have more and more information until it reaches a form of completion and perfection. This is what the Quran calls *Jannah*, a state of growth and God is called *Rabb*, the Developer to perfection, and He has made the Universe in such a way that it will reach ultimate coherence and perfection.

<sup>79</sup> Page 102. Science and the Akashic Field by Ervin Laszlo, 2007 2<sup>nd</sup> edition.

*“In the natural scale, that action is good which contributes to the process of human development, that act is evil which tends to impede, retard, oppose that process: that individual life is well deserving which is in the direct line of that evolution, that is futile which lies outside the course of its advance; that is Condemned which endeavours to oppose the current. That is the natural, the absolute and actual standard of moral values. Nature does not value the most saintly and charitable life which brings no contribution to human growth, as much as a single act which permanently promotes the evolution of the race. The only measure of worth of which nature takes any account– by perpetuating it–is the contribution offered towards the building tip of a higher humanity.”<sup>80</sup>*

**21:47 We will set up the scales of justice on the Era of Resurrection, and no person will be wronged in the least. Though the good or evil be of the weight of a mustard seed, We will bring it forth. We are Sufficient for reckoning and none can take account as We do.**

**7:8-9 The scales on that Day will be truly equitable. Those whose constructive deeds are heavy, will prosper. And those whose scales are light, will be the ones who have put their own ‘self’ in loss. This is because they used to replace Our revelations with man-made dogmas.**

**23:102-103 Then those whose scales (of good deeds) are heavy, they are the successful. And those whose scales are light, it is those who have wasted their own ‘self’, and abide in *Jahannam*, the state where further development is no more possible.**

As we can see in the above verses, and the points made in step 21, it is clear not one single deed will be ignored and forgotten. The Qur’an gives these laws which operate the judgment system which will determine if a person is fit for further evolution:

- Every human action affects his own Self (6:164). His deeds are recorded by the Universal Forces, *Malikah*, constantly into the *Umm Al-Kitaab*, the Divine database which is called the Quantum Field/Vacuum by scientists (21:47, 99:7-6, 78:29, 82:10-12).
- The Self is also affected by hidden and unfulfilled desires or intentions as these are the foundations for further actions not committed (40:19).
- Only Allah knows how much credit or discredit is to be given to a particular act. (53:32), but the benefiting deeds outweigh the harmful ones by 10 to 1 (6:160). And God’s *Rahma*, all the resources for further development, is the reason for our creation, and this will also weigh, He has created us for further development, this is His driving thought behind our creation, and this will decide how His law of judgment will work:  
**11:119 Save him on whom your Developer of all your stages of evolution has given His *Rahma*, His continuous nourishment; and for that He did create them.**
- When the new Universe is created, to determine the level of evolution (*Jannah*), or non-evolution (*Jahannam*), all the actions will be weighed. Those whose balance of good and constructive deeds are in the majority (is heavier) will evolve further, but those whose balance goes against them (is lighter) are the ones who

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<sup>80</sup> Page 352. The Making of Humanity by Robert Briffault, 1919.

- have harmed themselves by their willful rejection of Allah's Message and will be in a state of non-evolution (7:8-9).
- As the system is fair and based on your personal development, no one would be able to help any other, nor any intercession is allowed (2:123).
  - No action would go un-recompensated (3:25).
  - Everyone will get the consequence of his own deeds. (7:147, 52:16, 37:39, 45:28).
  - Absolute and full justice will be done, and no one will be dealt with unjustly, as the selection is made by laws and not by emotions (16:111, 40:17, 39:70).
  - No one will be able to transfer his good or bad deeds to others – every person will be judged on their own contributions or harm to one's Self or others (2:286, 6:105, 6:165, 10:108, 13:17, 17:7, 17:15, 27:40, 27:92, 29:6, 31:12, 35:18, 39:41, 45:15).

Muslim scholar and philosopher Ghulam A. Parwez:

*Will and action are of paramount importance for the development of the self and, therefore, for its survival too. Will and action are really aspects of the same process. Action is "will actualised" and will is latent action. It has been truly said "no will, no action," but the reverse is also true "no action, no will." Only a free self possesses "will" in this sense, and only such a self can perform actions which have relevance to survival. Animals act under the compulsion of instinctive urges and without foresight of the results of their actions. They, therefore, cannot be credited with will as we understand it. In the same way, the activities of the animal are not actions. An action is that which has been deliberately chosen by a free self and has been voluntarily performed by it. The free self expresses itself in action and holds itself responsible for it. Without freedom and responsibility, action, in this restricted sense, is not possible. These facts about "will and action" have a direct bearing on the question of survival. Man is the product of a long evolutionary process.*

*This process does not stop at any point, but continues indefinitely. At a certain stage, man becomes an active participant in it and through his free will and purposeful activity determines, within certain limits, both the speed and the direction of evolutionary process. This process which has been at work in the world for untold aeons is now transformed into something far more rational and meaningful. It also becomes more dependent on its material, i.e., humanity through which it working. The primitive organisms were moulded and shaped by natural force, so as to be fit for the next stage in evolution. It was a long and painful process in which the unfit were ruthlessly weeded out and the fit were permitted to flourish. Man cannot now depend on natural forces to mould him and make him fit for the next stage. He must do the higher stage on which he is to enter. His self is not changed by natural forces nor even by random activity. It is changed only by his moral activity, his freely chosen and voluntarily performed actions. If, through right actions, he has rendered himself fit for the next stage in "the gradual ascent," he enters Jannah or paradise, as each plane of existence must appear to someone coming from a lower one.*

*On the other hand, a man who is unfit, feels anguish and misery at the sight of good things he cannot enjoy, of opportunities he cannot avail of, of a glorious life just beyond his reach. He is in Hell. As already stated, Heaven and Hell are not localities but states of mind. However, as a state of mind is transitory, it is not a suitable term. Heaven (Jannah) stands for fruition coupled with glowing home for the future. Hell (Jahannam) is the experience of frustration tinged with remorse and regret. The person who permits his self to weaken, stagnates and becomes perverted. He languishes in a state between life and death. He does not live because life consists of upward movement of which he is incapable: he cannot die because remorse and frustrated desire prevent him from relinquishing his hold on life. Both the pleasure of existence and the insensibility of non-existence are denied him. The Qur'an says about him, "Wherein he neither dies nor lives" (87: 13) All that he can do is to give expression to the remorse that gnaws at his vitals, "Oh! that I had sent something before hand for my life" (89 : 24). The inmates of Jannah, on the other hand, will give expression to their happiness in these words: "We shall not die any other than our first death" (37 : 57-58). They have successfully stood the test of death and they know that they will not be subjected to the same test again. Their eyes dwell on new vistas of self-development and the path which leads to them is illumines by the Divine light "running before them and on their right hand" (57: 12)., The materialists maintain : "There is no other than life in this world. We live and die and nothing destroys us but time" (45 : 24). The Qur'an, however tells us that we can rise much higher above the plane of Earth-rootedness and "pass out of the confines of the heavens and Earth" (55: 33), provided we develop the powers that are latent in us." <sup>81</sup>*

**Step 27.** Every person, every species that will be selected to be part of this Universe is judged on their potential and contribution to their species and the Universal Evolution as a whole. Every person and species that did not fit the criteria will not be selected. This state of non-selection is also called *Jahannam* in the Qur'an. As you are literally thrown in the Universal garbage dump. The persons and species that are selected will emerge again in the new Universe through the process of Evolution (22:5) and will have far more abilities and potentials than in the first Universe. See how the verse clearly makes a connection between the creation in this Universe and the next. It makes clear that in the next Universe we will be created again through a developing system:

**22:5 O mankind! If you are in doubt that humanity will one day stand on its feet, and that you will be resurrected back to life after death, consider the process of your own evolution. We have created you in stages: From dust, then from male and female gametes, then from a zygote, then from an embryo, shapely and first shapeless. We thus clearly explain things for you. The embryo and then the fetus stay in the womb until an appointed term according to Our laws. Then We bring you forth as infants and carry you to maturity. While some of you die young, others live to the feeblest old age so that they know nothing after knowing much. (Resurgence of humanity can take place just as) you, O Prophet, see a dry barren land, but when We send down water on it, it vibrates with life and grows all kinds of beautiful plants.**

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<sup>81</sup> Page 199-200. Islam: A Challenge to Religion by G.A. Parwez, 1996 3<sup>rd</sup> edition.



They will not fall back into war or misery as they have outgrown this learning phase, it is not possible for this newly evolved human to go against the harmony of the Universe. They will also not experience death as even if the Second Universe will collapse (11:107-108), they will move on to the next stage without pain or inconvenience, they are in a continues state of *Jannah*, everlasting growth and development. The persons that are in the state of *Jahannam*, several of these will maybe also move on to states of growth as in the state of *Jahannam* they have gained the status of being fit for further Evolution (11:107-108). But the rest will be lost and will burnout into non-existence when the second phase of the Universe has run its completion.

**44:56-57 True immortality! They do not taste death again after the first death. Thus will He save them from getting stuck at *Jaheem*, the Insurmountable Barrier where no progress is made. A bounty from your Developer of all your stages of evolution! That is the Supreme Triumph. [Rabb=Nourisher= Developer=To foster a thing from one stage to the other until it has reached its goal of completion]**

**32:17 And no human being can imagine what blissful delights are kept hidden for them as a reward for what they used to do.**

Scientist and philosopher Ervin Laszlo:

*“What can we say about the super-evolved forms of life that would come about in the mature stages of mature Universes? Since the course of evolution is never predictable, we can actually say very little. All we can surmise is that mature organisms in mature Universes will be more coherent and complex than the forms of life familiar to us. In most other respects they could be as different from the organisms we know on Earth as humans are different from the protozoan slime that once populated the primeval seas of this planet.”<sup>82</sup>*

**29:20 Say, “Travel in the earth and find out how He originated creation. And how afterward, Allah brings forth entirely new forms. Verily, Allah is the Designer of all things.”**

**1:2 All amazement and the resulting praise will be due to Allah, the Universal Force who has complete Authority, as He has given us the favor of Life and Freedom out of His own Choice. The Developer and Maintainer of the complete Creation, the Universes and all that they contain, and fosters these in their Development so they can reach its goal of Completion. The Determiner of the rules and Laws which will bring us into Perfection. The Sustainer of all Dimensions and the fabrics of Reality.<sup>83</sup>**

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<sup>82</sup> Page 102-103. Science and the Akashic Field by Ervin Laszlo, 2007 2<sup>nd</sup> edition.

<sup>83</sup> Exposition of Chapter 1, Surah Al-Fatiha by Arnold Yasin Mol, 2007. “Rabb thus has many meanings as Determiner, Provider, Sustainer, Perfecter, Rewarder, Ruler, Creator, Maintainer, Reposer, of Qualities, Developer, King of Nature, Former of Rules and Laws. And the best short definition in my eyes is: The Maintainer of Evolution. Alameen refers to worlds or Universes and refers to all dimensions in the Creation and all they contain of Life, matter, energy and things which we haven’t understood yet. It comes from *Ilm*, meaning knowledge and refers to all that is knowable.” See also Page 197-199 under the root *Rabba*. Dictionary of the Holy Qur’an by Abdul Mannar Omar, 2006 4th edition. He gives: *To be a lord and master, collect, possess/owner, rule, increase, complete, bring up, preserve, chief, determiner,*

**84:19 That you shall most certainly enter one state after another, from one stage to the other, *Tabiq*<sup>84</sup>.**

**66:8...."Our Developer, keep perfecting our light for us, and protect us; You are able to do all things."**

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*provider, sustainer, perfecter, rewarder, creator, maintainer, reposer of properties, developer, former of rules and laws of the growth, foster a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion."*

<sup>84</sup> Page 337 under the root *Tabaqa*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition. It means *Adapting, Layers, Stages, Series, State*.



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**Important Note:** Many of the presented Qur'an verses are an interaction between mine understanding and Dr. Shabbir's understanding. Thus many times I will present QXP with a slight adaption where I have translated words as *Jahannam*, *Jannah* or *Rabb* differently within the verses.

QXP and mine presentations of the Quran are very different then most translations as we try to convey the root meaning of the Arabic words in a neutral way, preferring scientific and sociological meanings. Also many explanations are given within the verses in brackets of the Arabic meanings.

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