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Issue #1

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# The Islamic Journal



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Sayyid Rami al Rifai

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Assalamu Alaikum,

The Islamic Journal is a unique Journal in that it doesn't follow the usual methods of other academic journals. It came about as a result of a book I was writing called "The Knowledge Behind The Terminology and Concepts in Tassawwuf and It's Origin", the title is as descriptive as possible because the book was written in the same style as classical islamic texts, a single document without any chapter's since they were a later invention which hindered the flow of the book.

That book looked into the Islamic science of Ihsan, Human perfection, were it's terminology and concepts came from, what they mean and the knowledge and science they were based on. I started researching the subject some five or so years ago and it resulted in a book whose current length is over 300,000 words, not counting research notes.

Towards the end of the book I realized that the scientific subjects, at the heart of Islam, needed to be looked into further because i had learned some interesting things which needed to be investigated, so the book was put on hold as i looked at more research papers to gain deeper knowledge.

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The work was done entirely feesabilillah, and because of that I wanted to share what I already understood rather than having it sitting there, so I decided to write a separate book with a smaller scope entitled “Who Was al Khidr”, the prophet Khidr (ra) was the perfect role model for the topic because his story in the Quran is the essence of what a muslim is trying to achieve. The book was about how man gains knowledge from the world around him through his physiology (mans body and senses), essentially how Maarifa (gnosis) works from its scientific aspects, a subject at the heart of this Journal but not its entire scope.

The original book was the heart of all my research and this second book represented its end product, but I felt it was too technical for many people so this resulted in me writing three introductory works on the subject to ease people into its context, the first was “Human Physiology and Its Relationship To Baraka”, “What is The Unseen World and Where Is It: Explaining The Technical Terminology Of The Scholars”, and “How Is Allah The Light Of The Heavens and The Earth”.

These works were only finished recently and are the reason why I decided to put this Journal together. The Book itself was 80% complete when I put it on hold, but because of its large scope I needed to do more work on connecting its many topics together, but this would take almost another year given its length so I came

to realize the best way to present the book would be to create a Journal and present all the information through this medium, in small bites rather than a giant book that people would find hard to read from cover to cover.

Because of how the original book was written, each article has a title that wasn't originally there and created simply for this Journal, which I have tried to make as descriptive as possible, the Journal should also be read in order starting from the first edition, although some articles within could be understood out of sequence others in the later editions may not as they require prerequisite knowledge as they build upon prior information that would have already been explained.

So before reading this work one should read my other work “The Light Of Allah In The Heavens and The Earth”, which combines the three articles I mentioned earlier, into one book that explains what the Light of Allah is in relation to modern science and the universe. All of the books mentioned can be downloaded from my website, [SunnahMuakada.wordpress.com](http://SunnahMuakada.wordpress.com) under the books section.

This won't be necessary for the earlier editions of the journal but eventually it will cover deeper knowledge regarding the unseen world (ghayb) which in today's language is called the subatomic world or the Quantum Universe, discussing topics like what Allah's Arsh (throne) is, what Allah's Kursi (footstool) is, many verses in

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the Quran mention them and ahadith even explain them, but they were not understood by the early scholars of Islam who didn't have the scientific understanding of the Universe we have, hence they declared them unknowable, but Allah reveals things to mankind so they can be known and surpassingly the Quran itself explains what they are once we understand the knowledge that has been missing from man for 1400 years.

The prophet (saws) himself understood the subatomic world and the quantum universe, this is clearly indicated by many ahadith found in the History of Tabari, the first volume begins with the creation of the universe and what the prophet (saws) said about it, but how do you explain that knowledge to desert Arabs except in their vocabulary, hence while we have the prophets (saws) words, we were missing his understanding of space.

His understanding of space is outlined in the work "How Is Allah The Light Of The Heavens and The Earth", in it you will find a very significant hadith mentioned by Imam Tabari which shows that the prophet (saws) not only understood the rotation of the earth, sun and moon, but the rotation of the Stars and Galaxy itself and how this is related to the expansion of the universe.

Allah said regarding the prophet Muhammad (saws) when He saw Him on Isra wal Miraj, the night He was taken into Heaven, "His sight (of the spiritual world) never wavered, nor was it too bold,

and He saw some of the greatest signs of his Lord (in the Universe)." (53:17-18).

"Allah is He, Who is the only God, the knower of the **Unseen** and the **Observed**."(59:22) it then should not be a surprise that the Unseen is the subatomic world, all those extremely small particles that exist in space, and while man is made from atoms and molecules Allah has created an entire Universe of things from the finer particles in space, the most significant of this creation are the Angels, created from a single type of particle, in contrast to man, the Photon more commonly known as Light.

So when Allah makes a promise in the Quran that "In time We shall make them fully understand Our messages [through what they perceive] in the utmost horizons [of the universe] and within themselves, so that it will become clear unto them that this [revelation] is indeed the truth." [Qur'an 41:53], it means just that, eventually it would be possible for man to understand everything about the Universe, and we are now living at the end of time when Allah promised to mankind that he would unravel the mysteries of the Universe for them, the prophet having been shown them earlier.

All of this relates to how man gain's knowledge through his physiology, something Allah mentions in clear terms in Surah al Shams (91) in the Quran, but man before our time could not understand the relationship between the things being mentioned.

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The Islamic journal will present the result of my research into this subject, each edition will be a part of the original Book, slightly changed and split into articles so it can be read independently as much as possible.

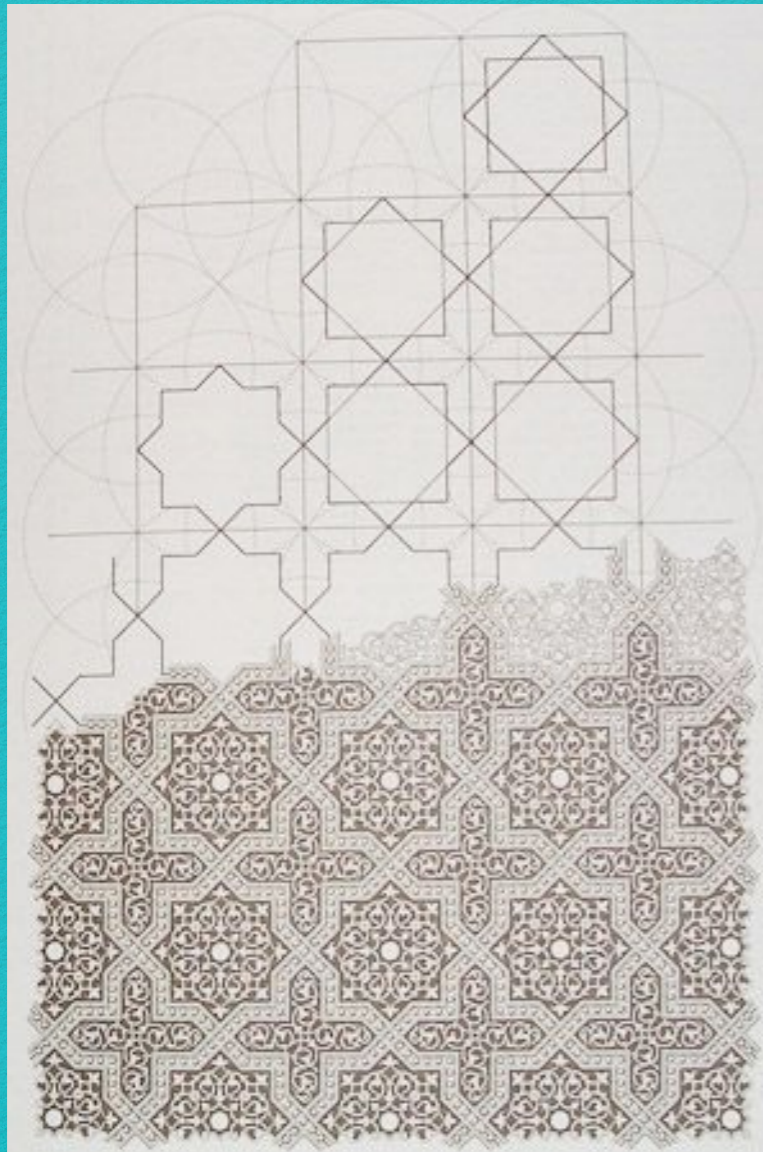
Jazak Allah Khairan, wa Ramadan Kareem wa Mubaraak.

Sayyid Rami al Rifai

Ramadan 1436 AH.

# The Islamic Journal

Issue #1



Osar Darsani

# The Prophet's Mission and The Significance Of Knowledge

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“[O MEN!] We have now bestowed upon you from on high a divine writ containing all that you ought to bear in mind will you not, then, use your reason?” [Qur'an 21:10]

"And Our Commandment is but one, as the twinkling of an eye." [Qur'an 54:50]

“In time We shall make them fully understand Our messages [through what they perceive] in the utmost horizons [of the universe] and within themselves, so that it will become clear unto them that this [revelation] is indeed the truth. [Still,] is it not enough [for them to know] that thy Sustainer is witness unto everything?” [Qur'an 41:53]

“They know but the outer surface of this world's life, whereas of the ultimate things they are utterly unaware.” [Qur'an 30:7]

The Messenger of Allah (peace be upon him) said: “Every other Prophet was sent only to his people, whereas I have been sent to all mankind.” (Sahih al-Bukhari)

The Messenger of Allah (saws) said “I did not see any evil but I warned you about it, and I did not see any good but I guided you to it” it was the prophets (saws) role to see and discover the evil present in creation and in the actions of man, and Jinn, then to warn his Ummah (people) about them, and it was his role to see and discover the good present in creation and the actions of man, and Jinn, then to guide His Ummah to it, it was also his role to be conscious of Allah so He could see His signs in the Heavens and the Earth for us, He (saws) earned His (saws) rank with Allah before our creation so His (saws) life was for Allah and Allah sent him for our sake. In this way because the prophet gave up His (saws) self for Allah, He was the one who solely looked after the needs of the Ummah because His character was capable of fulfilling this role fully, Allah almost making it impermissible for us to have tawakul (reliance) on anything other than His prophet (saws).



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We see the extent of this responsibility in the special rules that only the prophets were commanded to follow, because of this Allah honoured them by calling them His Rahma (mercy) for mankind, a state of existence that only a prophet is capable of living.

“It is not conceivable that a human being unto whom Allah had granted revelation, and sound judgment, and prophethood, should thereafter have said unto people, "Worship me beside Allah" ; but rather [did he exhort them], "Become men of God by spreading the knowledge of the divine revelation, and by your own deep study [thereof]." (3:79)

Creation is a metaphor for Allah's attributes, and an expression of His Will, “and in all that Allah has created in the heavens and the earth, are signs for those who are conscious (of him).” (Al Qur'an 10:6-7), This metaphor for his attributes includes the Angels, Jinns and Humans, along with the rest of His creatures, man is capable of seeing Allah though that metaphor by understanding creation and what is in it, “And to Allah are the Highest similitudes” (16:60).

The prophet (saws) said human perfection lies in man's ability to worship Allah as if we are seeing him, and if we can't see him (see His qualities) then know that he sees you.

He is the creator of the Universe and through His creation everything we know occurs, but He created the Universe to represent His judgments so by understanding why things have occurred man can perceive Allah in creation, because both good and evil befall his creatures through what they have earned from their own actions man can put together this picture from his own experiences in life, “Wherever you may be, death will overtake you - even though you be in towers raised high. Yet, when a good thing happens to them, some [people] say, This is from Allah, whereas when evil befalls them, they say, This is from thee [O fellowman]! Say: All is from Allah. What, then, is amiss with these people that they are in no wise near to grasping the truth of what they are told?” (4:78).

Allah gives man good in life but evil comes into our life through our own actions, “Whatever good happens to thee is from Allah; and whatever evil befalls thee is from thyself (not your fellow man). AND WE have sent thee [O Muhammad] as an apostle unto all mankind: and none can bear witness [to it, the responsibility and task] as Allah does.” (4:79)

When Allah gave the prophet (saws) his mission He revealed to Mankind through Him knowledge about all areas of life

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and creation to help the Prophet (saws) in his work. Allah then said about what He granted His Messenger (saws),

“We have explained in detail in this Qur’ an, for the benefit of mankind, every kind of similitude” (18:54), this is so the Ummah of Muhammad (saws) can contemplate and draw knowledge by way of analogy to life from the similitude's in the Quran about creation Allah had revealed, these examples are intended to help us in Life until the day of judgment.

The Messenger of Allah (peace be upon him) said: “I was informed by the heavenly hosts of angels that the most dignified among my followers are people who rejoice in public when they ponder the vastness of Allah’ s all-encompassing mercy and compassion, and they weep privately when they contemplate rigorous punishment He reserved for the sinners and the deniers of the truth. They sit in His blessed mosques morning and evening worshipping Him and celebrating His praises inwardly, and they implore Him with their tongues outwardly with reverence and awe. They pray to Him with their hands raised as well as lowered, and they yearn for Him unceasingly. They take little from people, and yet, it bears heavily on their hearts.

They walk barefooted, humble, unpretentious, and unnoticed, just like ants, without finery; and they are free of self-adulation. They walk with dignity and serenity, and they rise to the nearness of their Lord through their link to His messenger (saws). They wear the garment of good conduct and follow the clear proof. They read the Qur’ an regularly, take their daily guidance from it, and they happily make the necessary personal sacrifices to meet its requirements. Almighty Allah has surrounded them with distinguished witnessing angels, and faithful guardians, and He has illumined their faces with effulgence as a sign of His blessings upon them and as a demonstration of His satisfaction with them. When they look at His servants, they anticipate promising signs. They often contemplate the vastness of Allah’ s creation.

Their bodies dwell on earth, and their eyes are anchored upon the heavens. Their feet stand on earth, and their hearts dwell in the heavens. They breath on earth, and yet, their spirits are connected to the divine Throne. Their souls live in this world, and their thoughts are focused on the hereafter. They only worry about what may come. Their graves are in this world, and their ranks are exalted in Allah’ s sight.” God’ s messenger (saws) then recited: “Such is the reward of one who reveres My Maj-

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esty, and fears My warning.” (Qur’ an, 14:14) (Hilyat-ul Awliya Wa Tabaqat al-Asfiya By Imam Abu Na’ im al-Asfahani)

If the Qur'an is read, studied, understood and perceived we would find in it, beside guidance, knowledge about the laws of science such as physics, mathematics, chemistry, biology and geology, there are almost 750 verses in the Qur'an encouraging and guiding people to contemplate Allah’ s creation, pointing to specific aspects of science so we can study the universe.

“Say: "Roam the earth and observe how the creation was initiated.” (29:20)

“behold, there are messages indeed for people who think!” (30:21)

“behold, there are messages indeed for all who are possessed of [innate] knowledge!” (30:22)

“behold, there are messages indeed for people who [are willing to] listen!” (30:23)

“behold, there are messages indeed for people who use their reason!” (30:24)

The word signs and messages, usually translated from the Arabic word Ayat, means there is information to be learnt by looking at these things, the context of the verse tells us how this information is gained and what is meant by the word Ayat in this specific case, because at times it refers to science at other times it means to gain wisdom from something, and at other times it means spiritual signs we perceive inwardly.

If the verse is referring to the creation of man then Allah is asking man to study the world and discover that knowledge through scientific means, but as Allah sent revelation to the prophets and they learnt about all his different Ayat (signs) through Maarifa (gnosis) Allah often asks man to gain that knowledge through these means, which is the meaning behind the story of al Khidr (as) and Musa (as) in the Quran mentioned in surah al kahf (18), Musa (as) received revelations from Allah while al Khidr (as) received knowledge through Maarifa (gnosis), yet He (ra) was considered more knowledgable than the prophet (as) because it takes an immense amount of knowledge to see and understand the universe through this manner, this is because al Khidr was capable of putting together the metaphors and smilies Allah had placed in the Universe for us from his knowledge of life and understand them, these are Allah’ s Ayat (signs) in life,

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while Musa (Moses) Allah was still teaching, and so He sent him to al Khidr (ra) to learn this from him.

In regards to science the Prophet (saws) said, “The scholars are the inheritors of the Prophets” (Ahmad, Abu Dawwud, Tirmidhi and others).

The nature of many verses in the Quran encourage us to understand their depths, in relation to our own understanding of life and Allah’s creation, this is the conversation Allah is having with each person to help them develop and complete the picture of life He is teaching them, the Messenger of Allah, upon him be peace, said, ‘one who travels a path seeking sacred knowledge, Allah will make easy for him the path to the Garden’, meaning to perform the actions of it’s people, this is it’s path in life.

And he, upon him be peace, said, ‘the angels lower their wings for the seeker of sacred knowledge, pleased with what he is doing.’ And he, upon him be peace, said, ‘attending the gatherings of sacred knowledge is greater than the performance of a thousand prayer cycles, visiting a thousand sick people, and attending a thousand funerals’, this it’s magnitude, And he, upon him be peace, said, ‘Allah undertakes responsibility for the sustenance of the seeker of knowledge. This responsibility is a special responsibility beyond His

general responsibility for all creatures on the earth as expressed in His words “There is not a creature on the earth but that Allah bears its sustenance” (11:6).

‘Its meaning is ‘increase in ease and removal of hardships in the seeking and acquiring provision’. In a long Hadith, the Messenger, upon him be peace, said, ‘it, that is, sacred knowledge, is inspired in the felicitous and prevented from the wretched’.

“The scholars that embody their knowledge, are the medium between the Messenger of Allah (saws) and the Muslims. Allah said in reference to the excellence of the scholars: “Allah bears witness that there is no god but Him, as do the angels and the people of knowledge, upholding justice” (3:18) Allah associated them with His angels in bearing witness to His Oneness and maintaining His justice on earth.

Allah, Exalted be He, said: “are they the same - those who know and those who do not know?” (39:9)

“They are not equal either in this world nor the Hereafter, rather Allah has preferred the people of knowledge over those who do not know by many degrees, as He, Exalted be He, has said: “Allah will raise in rank those of you who believe and those that have been given knowledge” (58:11)

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What is meant here is that those who have knowledge will be raised above those who believe (but do not have knowledge). The Messenger of Allah, upon him be peace, said, 'the preference of the scholar over the worshipper (abid) is like my preference over the lowest of my companions'. In another version, it has been said 'like the moon on the night when it is full over the rest of the planets' (which look like normal stars).

“The scholar who does not act upon his knowledge is stripped of this status. He should not be misled by what has been mentioned by Allah and his Messenger, upon him be peace, regarding the excellence of knowledge and delude himself into thinking that he is included in that solely by knowledge without action. The Messenger of Allah, upon him be peace, said, 'learn what you will, for, by Allah, it will not be accepted from you until you act upon it.' And he, upon him be peace, said, 'one who increases in knowledge and does not increase in guidance increases in nothing but distance from Allah.' Knowledge only gains that high rank with Allah when it benefits the servants of Allah. When a scholar does not derive benefit from his knowledge, how can others derive benefit from it? So recognise the loss of excellence that will befall one who has knowledge but does not act upon it.

The Messenger, upon him be peace, said, 'the person most severely punished on the Day of Judgement will be the scholar whom Allah did not benefit by his knowledge.' For that reason, the Messenger of Allah, upon him be peace, used to seek refuge from knowledge that does not benefit and from a heart that does not feel humility. The scholar that does not act upon his knowledge has nothing but the empty shell and mere image of knowledge, devoid of its true meaning and reality. Some of the righteous predecessors may Allah's mercy be upon them, said, 'knowledge invites to action. Either he answers or it leaves, meaning 'its spirit, light and blessing goes and only the outer form remains (empty words). This does not go, but rather stays as evidence against the blameworthy scholar.' ”

If the scholar teaches his knowledge to people and they derive benefit from him, then he is like a burning candle that illuminates for the people. Allah, Exalted be He, has said:

“Do you order people to devoutness and forget yourselves when you recite the Book, will you not use your intellects?” (2:44)

Ibn ‘Abbas (ra) reported, that the Messenger of Allah (saws) advised a group of his companions: “When you pass by the meadows of Paradise indulge freely in it!” They said:

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“O Messenger of Allah! What are the meadows of Paradise?” He said: “The circles of ‘Ilm (knowledge)” (At-Tabarani). This similitude the prophet (saws) employed is real, and not an empty metaphor, because He (saws) said the Angels lower their wings for any person seeking knowledge, the effect of this can be perceived from the atmosphere in gatherings where knowledge is sought and learned, they are unlike any other place, so the prophet (saws) was revealing to us the reality that exists in the unseen part of our world that brings about this atmosphere we perceive when learning.

# Man's Place In The Universe and How Islam Encouraged People To Think About Creation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Islam methodically encouraged people to think about creation and its creator, Allah mentions all the laws of creation, which He has encouraged us to think about in the Qur'an;

"And He imparted unto Adam the names of all things; then He brought them within the ken of the angels and said: "Declare unto Me the names of these [things], if what you say is true."

They replied: "Limitless art Thou in Thy glory! No knowledge have we save that which Thou hast imparted unto us. Verily, Thou alone art all-knowing, truly wise."

Said He: "O Adam, convey unto them the names of these [things]." And as soon as [Adam] had conveyed unto them their names, [Allah] said: "Did I not say unto you, `Verily, I alone know the hidden

reality of the heavens and the earth, and know all that you bring into the open and all that you would conceal?"(2:31-33)

"And He taught Adam the names, that is, the names of things named, all of them, by placing knowledge of them into his heart; then He presented them...the majority of which concerned intellectual beings, to the angels and said, to them in reproach, 'Now tell Me, inform Me, the names of these, things named, if you speak truly', in your claim that I would not create anything more knowledgeable than you (Angels), or that you are more deserving of this vicegerency (responsibility); the response to the conditional sentence is intimated by what precedes it." (Tafsir al Jalalayn)

Allah says to his Angels who live in the Unseen part of our world and see what is veiled to us, "Did I not say unto you, `Verily, I alone know the hidden reality", Ghayb al Samawati wal Ard, "of the Heavens and the Earth", in other words how the heavens and the earth work and the laws they run by, Allah was referring to a type of Ghayb (Unseen reality) the Angels did not see which was the Laws of the Heavens and the Earth.

At that time, in response the Angels referred to their understanding of Mans nature when Allah mentioned He would make Man His Khalifah (vicegerent) on earth, but in reply to them Allah referred to the Nature of the Universe when He Answered them re-

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garding Man, saying to them there is a connection between mans physiology, his body, that you are objecting about and the nature of the Universe, which you haven't learnt yet, what this connection is lies in what Allah had granted Adam at that time, the names of all things, and had just shown the Angels.

"AND LO! Thy Sustainer said unto the angels: "Behold, I am about to establish upon earth (a Khalifah) one who shall inherit it." They said: "Wilt Thou place on it such as will spread corruption thereon and shed blood -whereas it is we who extol Thy limitless glory, and praise Thee, and hallow Thy name?" [Allah] answered: "Verily, I know that which you do not know."(2:30) Said He: "O Adam, convey unto them the names of these [things]." And as soon as [Adam] had conveyed unto them their names, [Allah] said: "Did I not say unto you, `Verily, I alone know the hidden reality of the heavens and the earth, and know all that you bring into the open and all that you would conceal?'"(2:31-33)

The Angels understood they were a perfect creation, this was their reality as flawless beings, because they were perfect they thought they were complete, they could not perceive how a creation more exalted than them could be created, so they came to believe they were the Highest of Allah's creations and took this as a given, having seen none of his other creatures surpass them. In response to this Allah said to them I have created Man and in re-

gards to him, you do not know the Hidden realities of the Heavens and the Earth, implying Mans connection to the hidden Laws of the universe, which through them He would surpass the Angels in worth, but not strength and ability.

This same shortsightedness Iblis (satan) suffered from in regards to man, when He objected to Adam surpassing him, Allah asked him why He objected, He replied he was stronger than him, fire being able to burn clay, but the example Allah had just set was regarding knowledge not strength, Adam would become more knowledgeable than him while satan was limited in what he was capable of understanding, He was a lesser creation, so He replied in terms of strength while the point Allah was making to the Angels and Jinn was regarding knowledge. Adam had a higher rank than the Angels because of knowledge, the one with more knowledge is better capable of knowing Allah, and that is the reason why Allah created the Universe, to know him.

This entire affair is reading man's body in relation to the Angels and Jinn's bodies, Allah makes this clear in the Quran, "It is We Who created you and gave you shape; then We bade the angels bow down to Adam, and they bowed down; not so Iblis (satan); He refused to be of those who bow down. (Allah) said: "What prevented thee from bowing down when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him



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from clay.” (Allah) said: “Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures).” (7: 11-13)

In another verse Allah mentions the command (laws) in His creation, “VERILY, your Sustainer is Allah, who has created the heavens and the earth in six aeons, and is established on the throne of His almightiness. He covers the day with the night in swift pursuit, with the sun and the moon and the stars subservient to His command (Laws): oh, verily, His is all creation and all command (they are mentioned separately). Hallowed is Allah, the Sustainer of all the worlds! (In the Universe)” (7:54)

When Allah mentioned “all creation” along with “all command” the rules of tafsir say the matters relate to each other, so in fact Allah is referring to the Laws of creation which are his command in creation.

# Islam's Spread Of Knowledge and The Significance of Purity In History

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Abu Huraira related that Allah's Apostle said referring to the Qur'an, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with ru'b (awe and fear, cast into the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abu Huraira added: Allah's Apostle has left the world and now you, people, are bringing out those treasures. (Bukhari)

If intellectual strength was solely what gave mankind the ability to judge truth from falsehood, then uneducated people would be incapable of judging the truth and knowing right from wrong, yet the Qur'an is for all mankind not just the intelligent. The truth and essence of any matter is felt in a person's heart and it is what guides all mankind towards their actions. This is why Rasul Allah (saws)

said "I have been sent with the shortest expressions bearing the widest meanings", the simple minded can understand the expressions and the essence of what they mean through the descriptive imagery they employ, and the knowledgeable people can derive knowledge from them as they understand their depths, in this way all society benefited from the Quran's guidance.

Over the last 1400 years of Islam, Muslim Scholars took from the Qur'an, which was revealed in stages over 23 years, between 609 AD and 632 AD, knowledge that helped shape the Islamic and Modern world.

Until the mid 19th century When the last Islamic Khalifah, the Ottomans, began to decline and Europe began referring to it as a sick man, in anticipation of one day finally surpassing it technologically having spent centuries in its shadow, Islam had advanced the entire world in all areas of knowledge lifting it from the dark ages much of it was in.

By only the 9th century muslim scientist's had discovered the world was round and in comparison to Europe, the masses embraced the notion and took it for granted, Ibn Hazm said its proof was "that the Sun is always vertical to a particular spot on Earth", meaning if you were to follow the sun to where you perceived it to be setting, you would always find it vertical (up in the sky) to

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that location even though from your original location it may appear to be setting, that notion dawned on Galileo 500 years later.

“The debate in those days, was about, exactly how large was the earth. In the early 800s, the Abbasid Caliph al-Ma'mun assembled the brightest minds of the day (including al-Khawarizmi) in Baghdad who calculated the earth's circumference and were off by only 4% of it's actual size.”

Muslim scientist measured its circumference at 40,253.4 Km, less than 200 Km from the exact figure in accuracy, many scientific advances in the Islamic world occurred because of this, and hence over the years one scientific discovery built upon another scientific discovery, for almost 1300 years.

Many verses in the Quran point to the nature of things in the Universe, “He it is who has made the sun a [source of] radiant light and the moon a light [reflected], and has determined for it phases so that you might know how to compute the years and to measure [time]. None of this has Allah created without [an inner] truth. Clearly does He spell out these messages unto people of [innate] knowledge.”(10:5)

Other translations read “He it is Who made the sun a shining brightness and the moon a light” the significance of the moon and sun is in their specific description, the sun is mentioned as a

source of light, an object that gives out light while the moon is mentioned as simply a light without using the description that it shines or radiates even though light does that naturally. If one looks at the moon at night and thinks about these words it becomes clear that the moon is serving its function as a light at night which is different than the sun's function, to create the Day itself by it's radiating Light. Allah made a deliberate distinction and emphasis on the sun's role in being the producer of light but did not do so for the moon, to teach man there is a difference between the two.

“Indeed, in the alternation of night and day, and in all that Allah has created in the heavens and the earth there are Signs for a God-fearing people.” (Al Qur'an 10:5-6)

Allah says a God Fearing people would see His signs in creation and advance scientifically as they come to know them. Allah mentions this for a God fearing people because of the qualities they embody and the acts they perform. Our world by comparison Arabia 1400 years ago is entirely focused on scientific endeavours, but in the old Islamic world from 609 AD onwards it was precisely the God fearing people who studied creation and science because they were not preoccupied with wealth and the material world, most scientists up to the modern age where in fact religious and devout people who had mastery over multiple disciplines.

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So it was religious people who laying the scientific foundations of the modern world, the world would not have reached up to this point without them as no one else was capable of doing this work because of their lifestyles and the conditions they lived under in a pre-modern world.

The basic act of worship in Islam begins with and requires wudu, washing, this act cleanses the body and mind and allows man to focus on finer details in life, better so than a person who does not wash on a regular basis, keeping in mind the state of the world at the time, and in Islam wudu (washing the body) is performed at least five times a day.

We only need to imagine what we would feel like if we didn't wash more than one day a week, could we work with the same productivity and have the same clarity in our self.

By comparison to the Islamic world washing on a regular basis was not common in Europe or Arabia before the lifetime of the Prophet (d.632), Allah bless him and grant him peace. When the muslims began to pray regularly it changed the Arab world entirely from that point, in fact soap was a muslim invention, and the benefits of washing regularly did not spread to Europe until after the crusades in 1095 AD when they began to take back with them all the advances of the Islamic world.

If people only washed once a week and society as a whole was in that state, people who are born into a world in which they did not know what it felt like to be clean, then the psychological impact of introducing regular washing on that society would be significant and dramatic.

It was only after this point in time that Europe began to pull itself out of the Dark Ages it was in for the past few hundred years and began to catch up scientifically, once washing spread through out society and the world, it was a key factor in uplifting the European mentality, the change began and so they started struggling to change their old belief's, but it would take them another few hundred years to rid themselves of the archaic institutions that dominated the landscape and their old ways of thinking.

Since washing now became a fundamental aspect of life that allowed them to focus on the finer realities of the world around them and make advances in knowledge, the European renaissance began in the 12th century and was vastly different than any that had come before it.

Even though cleanliness helped change Europe the extent of it's importance was still not realized among the mass's because by the 14th century when the Black Death wiped out an estimated 200 million people, a lack of Cleanliness in society not just personnel life was responsible for the spread of the disease, the cleaner and

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generally more rat-free environment of Islamic communities, in which medicine and health were far more advanced than in the West at that time, forestalled the spread of Plague eastward and it took relatively few victims there.

Because of the Islamic societies focus on purity, this allowed them to see it's significance in other ares of life and develop on it. By comparison to Europe and the rest of the world, the first hospital in the world was founded by Khaliph Al-Walid I, an Ummayad Khaliph (705-715 AD), in Jundishapur, a Persian city. But the first true Islamic hospital which set the standard for later hospitals around the world was built during the reign of Khaliph Harun-ul-Rashid (786-809 AD) in Baghdad. A well-known physician, Jibrail Bakhtishu, was invited to head the new bimartistan, it achieved great fame and so other hospitals were built in Baghdad.

The great Islamic physician Al-Razi selected the site for the Audidi hospital by having pieces of meat hung in various quarters of the city and watched how much and how quickly they putrefied. He then advised the Caliph to locate the hospital where the putrefaction was the slowest and the least! This showed the inception of the concept of germs carried through the air. When the hospital opened, it had 24 physicians on staff including specialists categorized as physiologists, oculists, surgeons and bonesetters.

There was a guiding text called the Waqf document which set the standard of care for all Hospitals well into our own time, and is part of the oath taken by modern physicians, which stated: "The hospital shall keep all patients, men and women, until they are completely recovered. All costs are to be borne by the hospital whether the people come from afar or near, whether they are residents or foreigners, strong or weak, rich or poor, employed or unemployed, blind or sighted, physically or mentally ill, learned or illiterate. There are no conditions of consideration and payment; none is objected to or even indirectly hinted at for non-payment. The entire service is through the magnificence of Allah, the generous one."

"One of the largest hospitals ever built was the Mansuri Hospital in Cairo, completed in 1248 AD under the rule of the Mameluke ruler of Egypt, Mansur Qalaun. The hospital garnered many endowments for its functioning. Men and women were admitted to different wards, and no attention was paid to religion, race or creed. Following the tenets of the Waqf document, no one was turned away and there was no limit to how long patients could stay."

"There were different wards for different conditions, such as those requiring surgical procedures, fevers and eye diseases. The Mansuri Hospital had its own pharmacy, library and lecture halls. There was

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also a mosque for Muslim patients, as well as a chapel for Christian patients.”

“The physical conditions of many of these hospitals were actually lavish, especially those established by princes, rulers and viziers. Some were even converted from palaces.”

“The invention of the hospital was one of the greatest achievements of Islamic medicine. Probably the most impressive aspect of this invention was its mission, the treatment of all people who came to it, regardless of their status.”

If we contrast this to the Black death that almost wiped out Europe then the significance of Purity can be clearly understood, not just for these obvious reasons but to uplift man so he can reach the higher aspects of life and work to make them a reality, Islamic prayer began with purity and as a result it became the foundation of It's Empire.

# Social and Scientific Development Under Islamic Rule

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“The part played by Muslims in the development of the social sciences has been very important. A remarkable characteristic of Muslim science is the rapidity of its development. The Qur’an was the first book ever written in the Arabic language. Scarcely two hundred years later, this language of the illiterate Bedouins developed into one of the richest in the world, later to become not only the richest of all languages of the time, but also an international language for all sorts of sciences.”

“The first Muslims were almost all Arabs, yet with the exception of their language, which was the repository of the Word of Allah and of His Prophet, they effaced their own personality, under the influence of Islam, in order to receive in Islam all races on the basis of absolute equality. Therefore it is that all races have participated in the progress of the “Islamic” sciences: Arabs, Iranians, Greeks, Turks, Abyssinians, Berbers, Indians, and others, who have

embraced Islam. Their religious tolerance was so great, and the patronage of learning so perfect, that Christians, Jews, Magians, Buddhists and others collaborated with a view to enrich the Muslim sciences, not only in the domain of their respective religious literature, but also in other branches of learning. Arabic had spread more widely than any other language of the world, since it was the official language of the Muslim State whose territory extended from China to Spain.”

As man progressed through time He began to notice aspects about creation which caused him to investigate them further, in the current time we live in, an age where everything is investigated for the sake of exploitation the wonderment that existed in previous ages has ceased to be, and the age in which man needed guidance on what part of creation to study, has since passed, the major discoveries regarding the old beliefs of the world have already been made. So the verses of the Quran encouraging man to investigate the world, should be understood in that light, they were a cause for initially directing man to what he should investigate in creation. The world was seen in a general sense before the revelation of the Qur'an, a tree was a tree and water was water, but these verses made specific mention of dimensions not commonly considered before and the impact on society this had would be world changing.

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How these great minds of the Islamic Ummah contemplated Allah's signs in creation, an old manner of seeing the science behind the Universe can't be illustrated better than in the works of Imam al Ghazali (died 1111) who combined many fields of knowledge to understand Allah and His creation.

Imam al Ghazali wrote about the possibility of an afterlife using Fluid Dynamics, he said, "It is not necessary that every preceding revolution of the heavenly bodies should resemble the one following it...If we throw a stone in water, a circular wave is produced, if we throw another stone immediately after the first one, it is not necessary that the same form of the wave would follow, since we threw the first stone in the standing water, and the second in the moving water. Decidedly the second form (the way the water now looks) would be different from the first. In this case, the cause is the same (a thrown stone), but the effect is different, because some of the properties of the standing water mixed with those of the moving water.

Therefore, it can be safely inferred that a time may come which is different from all other times which have passed. So we can easily comprehend what Resurrection really means. Religion teaches us to believe in it which will be accompanied by the resurrection of life. You should, therefore, believe in the resurrection of the dead and the Day of Judgment, both of which have been mentioned in

the traditions. They are real and belief in them is obligatory, because, according to reason, they are possible. They signify restoration to life after death, which, like the first act of creation, is within the power of Allah." (Taken from *Mysteries of the Human Soul*).

The Imam illustrated that it isn't necessary that creation has no end since change is always occurring and the consequences of similar actions will result in different effects because the environment they occur in is always changing.

Because the Qur'an caused Muslim Scholars to contemplate these signs and all the Phenomena of nature, sciences like astronomy and mathematics became important throughout the Islamic World in a manner never seen before on Earth. The Qur'an made a connection between Mathematics and astronomy about which Allah revealed;

"We made the night and the day as two signs, then darkened the night and made the daylight for seeing, for you to seek your Lord's bounty and to know how to count the years and calculate. We have explained everything in detail." (Al Qur'an 17:12)

"He is the Rabb (Lord) of Ash-Shera (the mighty star, Sirius)", 53:49.



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“The sun and the moon run their courses according to a fixed reckoning and calculation.” (Al Qur'an 55:6)

The Arabic word used in this verse is “Bi Hisabun” the word for mathematics in Arabic has the same root as this word.

Islamic scholars took ideas from the Qur'an and investigated them, they then developed and discovered areas of knowledge never considered before.

An example of scientific development under Islam can be seen from the life of Muhammad Ibn Al Khwarizmi (d.840) one of Islam's and the Worlds Greatest Mathematicians and Scientist, He was the founder of several branches and basic concepts of mathematics, he is also famous as an astronomer and geographer, He developed Algebra (derived from the word al Jabr) in his book Hisab al-jabr w'al-muqabala to solve problems posed by the Islamic laws of Inheritance. Al-Khwarizmi influenced mathematical thought around the world to a greater extent than any other medieval writer. He is recognized as the founder of Algebra, as he not only initiated the subject in a systematic form but also developed it to the extent of giving analytical solutions of linear and quadratic equations.

Algebra is one of the foundations of Modern Mathematics which almost all calculations use in order to develop and design anything

from Computers and software to Buildings, Planes and Cars it is used extensively in all fields of Engineering whose role in the modern world is to invent, design and create most things we use. He developed in detail trigonometric tables containing the sine functions, which were later extrapolated to tangent functions. Al-Khwarizmi also developed the calculus of two errors, which led him to the concept of differentiation, and He also refined the geometric representation of conic sections.

The influence of Al-Khwarizmi on the growth of mathematics, astronomy and geography is well established in history as his work was widely adopted throughout the world. His approach was systematic and logical, and not only did he bring together the then prevailing knowledge on various branches of science but also enriched it through his original contributions. He adopted the use of zero, a numeral of fundamental importance, leading up to the so-called arithmetic of positions and the decimal system, prior to this Zero was not known around the world and decimal numbers did not exist limiting mans understanding of what Mathematics can do.

His pioneering work on the system of numerals is well known as "Algorithm," or "Algorizm." In addition to introducing the Arabic numerals, he developed several arithmetical procedures, including operations on fractions.

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The foundation of modern computers is software which uses computer language to instruct the computer on how the software should behave, people who write this software use a method for this known as algorithms without which no complex software in the world today can exist, Al-Khwarizmi wrote a treatise on Hindu-Arabic numerals, the Arabic text is lost but a Latin translation, *Algoritmi de numero Indorum* (in English *Al-Khwarizmi on the Hindu Art of Reckoning*) gave rise to the word algorithm derived from his name.

“In addition to an important treatise on Astronomy, Al-Khwarizmi wrote a book on astronomical tables. Several of his books were translated into Latin in the early 12th century. The treatises on Arithmetic, *Kitab al-Jam'a wal-Tafreeq bil Hisab al-Hindi*, and the one on Algebra, *Al-Maqala fi Hisab-al Jabr wa-al-Muqabilah*, are known only from Latin translations. It was this later translation which introduced the new science to the West "unknown till then" and who were stuck with roman numerals for a long time, which hindered even basic accounting. This book was used until the sixteenth century as the principal mathematical text book of European universities. His astronomical tables were also translated into European languages and, later, into Chinese.”

“The contribution of Al-Khwarizmi to geography is also outstanding. He not only revised Ptolemy's views on geography, but also cor-

rected them in detail. Seventy geographers worked under Khwarizmi's leadership and they produced the first map of the globe (known world) in 830 C.E. He is also reported to have collaborated in the degree measurements, ordered by the Khalif Mamun al-Rashid, they were aimed at measuring the volume and circumference of the earth. His geography book entitled "*Kitab Surat-al-Ard*," including maps, was also translated into other languages around the world from which many latter maps of the world would rely on.

# Columbus Follows Islamic Travelers Into The New World

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Columbus is viewed as the discoverer of the New World, the Americas in 1492. On his voyage he brought with him a copy of Al-Idrissi's works that mentioned the discovery of a new continent by eight Muslim explorers.

“Christopher Columbus embarked on four journeys to the New World, between 1492 and 1502. This was the period between the fall of the Islamic Andalus city of Granada and the final expulsion of Muslims from Spain between 1492 and 1609. During this period there were an estimated 500,000 Muslims and Moriscos, that is, Muslims who had been forcibly converted to Christianity under the Spanish inquisition to purge Spain of Islam. It is not surprising that quite a few found their way to the New World who had knowledge of earlier Islamic Maps.”

“On his first voyage he had two captains of Muslim origin in charge of ships traveling with him, Martin Alonso Pinzon, the cap-

tain of the Pinta, and his brother Vicente Pinzon the captain of the Nina. The Pinzon family were related to Abuzayan Muhammad III, the Moroccan Sultan of the Marinid Dynasty (1196 - 1465). Franciso Pinzon was the third of the Pinzon brothers to sail with Columbus in 1492, Franciso served as the pilot of the Pinta”

“Rodrigo de Trana also known as Rodrigo de Lepe after a town in Al Andalus sailed with Columbus on his first voyage. He was recorded as being the first on the ship to sight land. Rodrigo was born a Christian, but on his return to Spain in 1493 he converted to Islam, and this was against the backdrop of the Spanish Inquisition and the persecution of Moriscos and Muslims.”

Al-Idrisi whose full name was Abu Abd Allah Muhammad al-Idrisi was born in Ceuta Spain in 1099, He received his education in Cordoba, then flourished at the Norman court in Palermo (Italy). He combined his own findings with the available knowledge of his time and became famous for his comprehensive knowledge of all parts of the world.

“Al-Idrisi constructed a circular world map of pure silver that weighed approximately 400 kilograms and precisely recorded on it the seven continents with trade routes, lakes and rivers, major cities, plains and mountains.” Christopher Columbus used Al-Idrisi's work and relied on Muslim knowledge of the Globe on his voyage.

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“The great Muslim historian and geographer, Abu al-Hasan al-Masudi wrote in 956 of a voyage in 889 from al-Andalus (Muslim Spain). The voyage left from the port of Delba (the same place Columbus’s voyage would begin) and sailed for months westward. They eventually found a large landmass across the ocean where they traded with the natives, and then returned to Europe. Al-Masudi records this land across the ocean in his famous map and refers to it as “the unknown land”.”

Through history two more voyages from Muslim Spain to the Americas are recorded. One was in 999 and was led by Ibn Farukh, from Granada. The other is recorded by al-Idrisi, He wrote of a group of Muslims who sailed west from Lisbon for 31 days and landed on an island in the Caribbean. They were taken prisoner by the Native Americans on that island for a few days. Eventually, they were freed when a translator who lived among the natives, that spoke Arabic, arranged for their release. They eventually sailed back to al-Andalus and told their tale. The important part of this account is the existence of an Arabic speaker among the natives, indicating that there must have been more unrecorded contact between the Arab world and the Americas.”

“There is another part of the Muslim world that had contact with the Americas before Columbus. In West Africa in the 1300s, a powerful and incredibly wealthy empire called Mali existed. The most

famous leader of this empire was Mansa (king) Musa, and the most memorable event of his reign was his epic hajj journey in 1324.”

“Mansa Musa had passed through Cairo making his pilgrimage to Mecca with thousands of slaves and soldiers, wives and officials. One hundred camels each carried one hundred pounds of gold. Mansa Musa performed many acts of charity and “flooded Cairo with his kindness.” So much gold was spent in the markets of Cairo that it actually upset the gold market around the world well into the next century. Mali's gold was important all over the world, in the later Medieval period, West Africa may have been producing almost two-thirds of the world's supply of gold!” which gave rise to legends such as king solomon’s mines.

“The caravan of over 60,000 people made an impression everywhere they went, including Egypt, where Mansa Musa told the story of how he came to power. His brother, Abu Bakr was the Mansa before he was. During his reign, Abu Bakr sent a fleet of 400 ships to explore the Atlantic Ocean. Only 1 ship returned, but reported that they found a land across the ocean. Mansa Abu Bakr then outfitted a fleet of 2000 ships, which he sailed with personally, they sailed west into the ocean, and were never heard from again, this may have been the origins of the africans now found in the Caribbean.”

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“While there is no record in Mali of the result of that voyage, there is evidence of their arrival in the Americas. There are numerous archaeological sites in North and South America that attest to that Malian presence. Early Spanish explorers and pirates recorded abandoned cities in Brazil that had inscriptions identical to the language of the Mandinka (the people of Mali). More inscriptions in the Mandinka language were found in the United States as well.”

“Once he got to the Americas, Columbus records numerous examples of Muslims already present. He commented on the gold that the natives had, which was made the same way, in the same alloy, as the Muslims of West Africa. Furthermore, Columbus records that the native word in that area for gold is guanin, which is very similar to the Mandinka word for gold, ghanin, and probably comes from the Arabic word for wealth, ghina’.”

“In 1498, Columbus recorded seeing a ship loaded with goods, heading towards America, filled with Africans who were probably on their way to trade with Native Americans. Columbus also records in his own personal journal that Native Americans told him of black Africans who came regularly to trade with them. Columbus knew that he was not the first to cross the Atlantic Ocean” and the Idea of being first was not his priority, it was to enrich his country and the rule of his Queen.

In 1929, a discovery was made in Istanbul, Turkey, of a map drawn in the year 1513 by the Ottoman cartographer Ahmed Muhiddin Piri (d.1553). “Piri wrote that his map was based on earlier sources, including ancient Greek and Arabic maps, including maps by Christopher Columbus, who had sailed only 21 years earlier. What is remarkable about this map is the level of detail of the map, which forced historians to re-evaluate the Columbus theory of exploration.”

“The map clearly shows the eastern coast of South America, which is in the correct position with regards to Africa. The coast of Brazil is shown in incredible detail, with many rivers accurately placed on the map. Although Piri used Columbus’s maps as a source, Columbus never went to South America, so Piri must have gotten that from earlier Muslim maps that he used as sources. Furthermore, Piri’s map includes the Andes Mountains, which were not even explored by Europeans until the 1520s, a full decade after the drawing of Piri’s map!”

# The Great Islamic Explorer's

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

There have been many great Islamic travelers in history, but Ibn Battuta was History's greatest explorer, his travels began when he was 20 years old in 1325. His main reason for traveling was to go on Hajj, or Pilgrimage to Makkah, but his traveling went on for almost 29 years and he covered around 75,000 miles visiting the equivalent of 44 modern countries all of which were under the governments of the various Muslim Khalifs, or "Dar al-Islam", His travels took him from one end of the Islamic world near China to the other in west Africa visiting the Kingdom of Mali.

Near the end of Ibn Battuta's own life, the Sultan of Morocco insisted that He dictate the story of his travels to a scholar, that work came to be called "Rihla - My Travels.", It is known today as "The Travels of Ibn Battuta."

Another of history's major explorers was Zheng He, who was China's greatest Explorer. He was born in 1371 in the southern China

region of Yunnan to a Hui family (a Muslim Chinese ethnic group). "His birth name was Ma He. In China, the family name is said first, followed by the given name. "Ma" is known in China as short for "Muhammad", Both his father and his grandfather were able to travel all the way to Makkah and complete the Hajj, so Zheng He came from a devout Muslim family."

"In 1405, when his childhood friend Zhu Di became emperor he decided to send out a giant fleet of ships to explore and trade with the rest of the world, he chose Zheng He to lead the expedition (Zheng was an honorific title given to him by the Emperor). This expedition was massive. In all, almost 30,000 sailors were in each voyage (undertaken). Between 1405 and 1433, Zheng He led 7 expeditions that sailed to present day Malaysia, Indonesia, Thailand, India, Sri Lanka, Iran, Oman, Yemen, Saudi Arabia, Somalia, Kenya, and many other countries. It is probable that during one of his journeys, Zheng He was even able to go to Makkah to complete the Hajj."

"Zheng He was not the only Muslim on these expeditions. Many of his advisors were also Chinese Muslims, such as Ma Huan, a translator who spoke Arabic and was able to converse with the Muslim peoples they encountered on their journeys. The ships Zheng He commanded were up to 400 feet long, (Dwarfing) many times the size of Columbus's ships that sailed across the Atlantic."

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“Zheng He and his Muslim advisors regularly promoted Islam wherever they traveled. In the Indonesian islands of Java, Sumatra, Borneo and others, Zheng He found small communities of Muslims already there. Islam had started to spread in Southeast Asia a few hundred years before through trade from Arabia and India. Zheng He actively supported the continued growth of Islam in these areas.”

“Zheng He established Chinese Muslim communities in Palembang, and along Java, the Malay Peninsula, and the Philippines. These communities preached Islam to the local people and were very important to the spread of Islam in the area. The fleet built masjids and provided other social services the local Muslim community would need.”

“Even after the death of Zheng He in 1433, other Chinese Muslims continued his work in Southeast Asia, spreading Islam. Chinese Muslim traders in Southeast Asia were encouraged to intermarry and assimilate with the local people on the islands and Malay Peninsula. This brought more people to Islam in Southeast Asia, as well as strengthened and diversified the growing Muslim community.” He is seen as one of the greatest figures in spreading Islam in Southeast Asia, which is now one of the largest centres of Islam on earth.

## Zheng He Ship In Comparison to Columbus



# From The Scientific Method To The Prophetic Method

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It is easy to understand an idea or concept that is explained and taught to us but it is extremely difficult and rare to be the person who first discovered and conceptualised that idea, it requires that you understand the nature of the components of that science, and then to innovate and produce something new from that knowledge, it is even more difficult to combine knowledge from many different fields to produce something entirely new, but this was common in the Islamic world as they first looked at the fundamentals of science, which by now we ourselves have built upon, so it has become less common in our time that a scientist is qualified in more than one area of knowledge, which was not the case in the past.

“When learning about the Muslim scholars of the past, it is easy to be amazed by their brilliance, accomplishments, and contributions to the modern world. Each provided a lasting legacy that changed

the world in their time and today. One scientist’s contribution in particular stands out, Ibn al-Haytham, the great polymath who lived from 965 to 1040. The Greeks believed that scientific fact can be discovered through reason, or simply attributed to the actions of the gods. Ibn al-Haytham was the first scientist in history to insist that everything be proven through a given method for discovering new information, the scientific method.”

This is what famous western thinkers like Roger Bacon, Galileo Galilei, and Isaac Newton built their understanding upon.

“Ibn al haytham’s research in optics offered a framework for shaping the scientific method, which consisted of combining geometry with physics in the context of experimental demonstration, verification, and controlled testing, including the design and use of scientific instruments and installations like his camera obscura”, which was something akin to the first television that projected the outside world as it moved onto a wall in a darkened room, he made many other contributions to science such as his mathematisation of physics, and he wrote over 200 books before his death.

The scientific method is the method that today all scientist use to make discoveries and outlines the basic principles by which to conduct experiments to find new discoveries.



All muslim scientists followed the Sunnah of the prophet (saws), they followed his footsteps and his way of life to achieve what He achieved in his character, and were inspired to understand the world they lived in just as He (saws) was instructed to see all the signs in creation.

A balanced and sound judgment is important to the scientific method, the Prophet (saws) understood all the delusions that the self can fool a person into believing, so He (saws) used to make Dua (prayer) to Allah saying, “Allah I seek refuge in you from the mischief (Shari) of my hearing, and from the mischief of my perception (basry/vision) and from the mischief of my tongue and from the mischief of my heart”, He (saws) always protected his understanding from self delusions and was wary of any falsehoods that the mind or self may conjure.

Aisha (r.a) related “The commencement of the divine inspiration to Allah's apostle was in the form of good dreams which came like bright daylight (i.e. true) and then the love of seclusion was bestowed upon him. He used to go in seclusion in the Cave of Hira', where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him food for the stay and then come back to (his wife) Khadija to take his food likewise again, till suddenly the truth descended upon him while he was in the Cave of Hira'. The angel came to him and

asked him to read. The Prophet replied 'I do not know how to read'. The Prophet added, 'The angel caught me (forcibly) and pressed me so hard (against his chest) that I could not bear it any more. He then released me and again asked me to read and I replied, "I do not know how to read". Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read, but again I replied, "I do not know how to read" (or what shall I read?). Thereupon he caught me for the third time and pressed me, and then released me and said:

قَرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢) أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ (٣)

"Read! In the Name of your Lord, Who has created (all that exists), has created man from something that clings. Read! And your Lord is the Most Generous (96: 1-3)

The First word of Revelation was “Iqra” (Read) to a man (saws) who could not read and Allah did not grant Him (saws) the ability to read afterwards because of it either. The word was an instruction that was repeated a number of times by Jibril (Gabriel), affirming and establishing that “read” was an instruction to do something at that moment in time, then Jibril in order to aid the prophet with the ability to carry out this command squeezed him after each instruction to “Iqra”, the Angel pressed his chest, being

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and heart against that of the prophets (saws) until the prophet (saws) could not take it.

In the instruction to Iqra (read) and the response by Jibril, to what the prophet (saws) said, is the answer to what kind of reading was intended, since this was the first word and command of revelation Rasul Allah (saws) was being commanded to read the signs in creation, to open his mind, self and heart and observe them and the world around Him.

Allah instructed man to read the same signs elsewhere in the Qur'an in the same manner, "We detail Our signs for people who know" (6:97), "On the earth are Signs for those with certainty in Faith"(51:20), "That is, [signs] for the arifun (Awliya) by which they find evidence for their ma'rifa (gnosis)"(51:20, Tafsir al Tustari)

Allah's first instruction to his prophet (saws) was to read the signs and He was given the ability to do so by Jibril (as), the Ullumah (scholars) have said that the Qur'an explains the Qur'an, at times the obvious assumption is not the correct one especially when we know the Prophet (saws) never learned to read or write and we know the word "sign" appears more than 351 times in the Qur'an instructing people to read various kinds of signs that Allah created for us, we also know what occurred to previous peoples who ignored the signs of Allah and failed to read them, and so because Jibril did not bring with him a book to read we know the instruction

to Iqra (read) was to open the heart and senses and read all the signs in the Universe and not the pages of a book.

It was reported that once, Gabriel and Michael visited the Prophet Muhammad, Peace be upon him. The latter had a toothstick in hand which he immediately handed to Gabriel, the angel who constantly brought him Revelation. Gabriel said: "O Muhammad! give it to the elder angel." The Prophet gave it to Michael.

The Prophet said: "Allah gave me two celestial assistants to help me deliver my Message: Gabriel and Michael."

The prophet used to always send for Gabriel and Michael concerning matters important to human beings. The caller to prayer (muezzin) in the heavens is Gabriel and the prayer-leader (imam) is Michael. Allah created the Angels in ranks one after the other and the Angel in charge of earth, Michael (Mika'il), was created before the Angel in charge of revelation, Gabriel (Jibril). Mans Ability to read the signs relates to his connection with the world around him, which Mika'il is responsible for, and what he can sense from it with his heart. So Mika'il is responsible for guiding man to Allah as man sees these signs around him, and the Angels are messengers responsible for Allah's signs, "Allah selects messengers from both angels and from mankind; Allah is all hearing and all seeing" (22:75), "ALL PRAISE is due to Allah, Originator of the heavens and the earth, who causes the angels to be (His) message-bearers,

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endowed with wings, two, or three, or four. [Unceasingly] He adds to His creation whatever He wills: for, verily, Allah has the power to will anything.” (35:1).

Revelation only descends through Jibril (as), hence message-bearers refers to all aspects of creation and so here it means Angels who are responsible for making all of Allah’s signs and messages to mankind clear for them to understand, the Angels are the beings who guide all creation to see Allah’s signs in creation, and in this context the signs of science and knowledge that Allah placed in the universe, it is one thing to look at something in front of us to try to learn from it but how the person is inspired with the knowledge that is in front of him is entirely a matter of the self.

Allah created Michael, who is higher in rank than the Angel of revelation, and put him in charge of nature itself, the rain, snow, thunder, lightning, wind, clouds etc. Allah appointed a complete creation of angels to assist him and placed them under his command. These angels are countless like the size of the Universe is unimaginable, and no-one other than Allah knows their number because it was said by the prophet (saws) that their isn’t a span of four fingers in space that doesn't have an angel in it, responsible for what is occurring under his care.

Mika’il and Jibril were the first angels to obey Allah’s order to prostrate to Adam, and they are the two Angels who purified the heart of Rasul Allah (saws) for his night Journey, al Isra wal Miraj.

The ability to read the signs in nature is related to our Fitrah (instinct) as we rely on our senses in life, while revelation itself is related to our higher human functions, as we contemplate Allah’s deep words. Allah placed our ability to be true to our fitrah (instinct) with our ability to worship only him, because of an Oath mankind took on the day of Oaths, “And remember when your Lord took from the Children of Adam, from their loins, their seeds, and made them testify about themselves” (7:172-3), Allah took an oath from every soul that would be born, that they would worship only Him in life, this translated to man’s instinct of believing in a creator.

While Jibril is responsible for revelations, Mika’il is responsible for the signs mankind and Jinn perceive in everyday life.

When Allah asks mankind to read the signs in creation He points to the things in creation the Angels are responsible for governing so in this way they are the messengers for them, informing mankind about them.

The scholars said, Jibril (ra) helped the messenger Allah to read the signs by hugging and squeezing him, this was like imprinting on

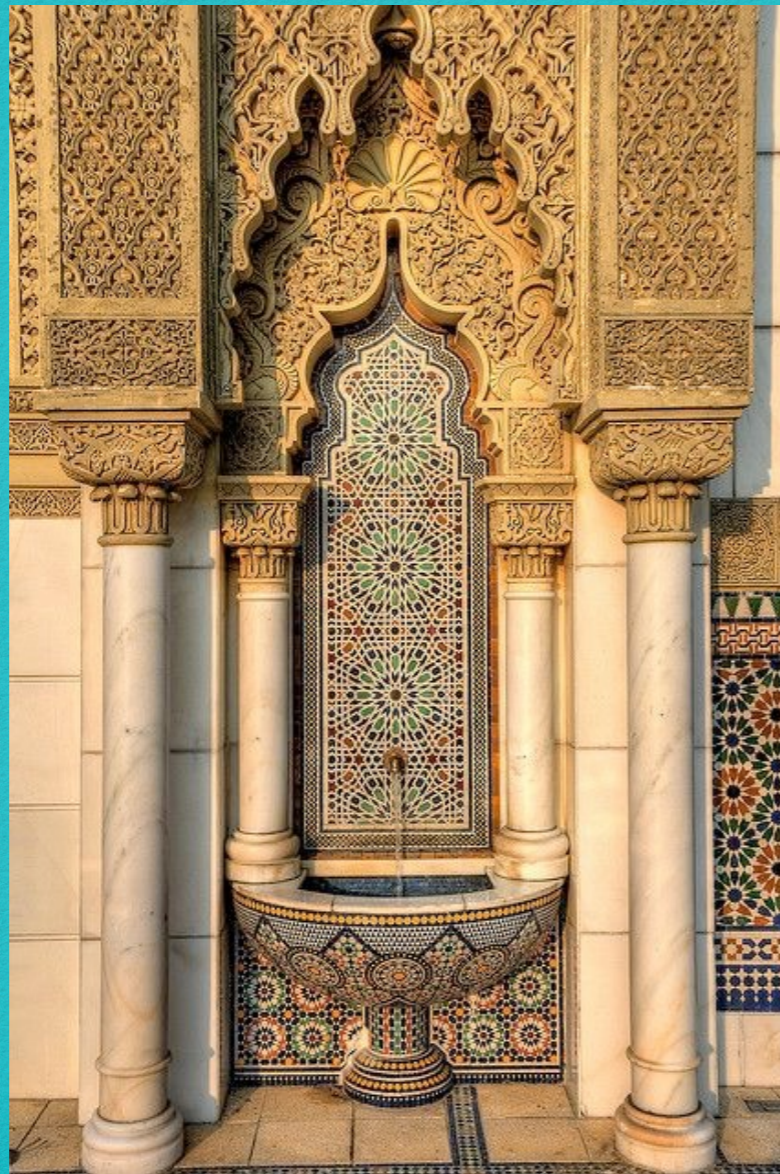
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the prophet Jibril's personality, self and qualities, so the Messenger of Allah (saws) could feel what Jibril sensed, what it was like to be a being who constantly sees and reads the signs of Allah in creation.

Hugging a person is a very personal thing that brings us closer to that person, it gives us a sense and feeling of who they are as people, in that moment we forget our own self and only see them hence we learn from what we see about them, it is more intimate than a hand shake or a kiss on the cheek, especially when both people care for each other, you drink of that persons essence as you feel them and that hug stays with you, this all relates to our instincts and ability to sense, so Jibril in squeezing the prophet was opening up the prophets instincts and ability to sense something more.

# Related Material

**The Islamic Journal**



# Research Material

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### I. The Day of Oaths

## The Day of Oaths

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Tafsir al Tustari:

[7:172] And remember when your Lord took from the Children of Adam, from their loins, their seeds, and made them testify about themselves...

He [Sahl] said:

God, Exalted is He, took the prophets from the loins of Adam (while he was still in Heaven), and then He extracted from the back of each prophet his progeny in a molecular form [lit. in the shape of specks] possessing intellects ('uqūl). Then he took from the prophets their pledge (mīthāq), as is stated in His words, We took from the prophets their pledge: as (We did) from you and from Noah [33:7]. The Covenant that they were bound to was that they would convey from God, Exalted is He, His commandments and prohibitions. Then He called them all to affirm His lordship, with His words, Exalted is He: 'Am I not your Lord?' Then He manifested His omnipotence [to them], so They said: 'Yes, we testify' [7:172].<sup>25</sup> Thus did God gather what He wanted (murād) from His creatures, and the beginning and end that was in store for them in their saying 'Yes', since this was in the manner of a trial

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(ibtilā').<sup>26</sup> Indeed, God, Exalted is He, said: And His Throne was upon the water, that He might try you [11:7]. He also made the prophets testify for themselves as a proof (ḥujjatan), as God, Exalted is He, has said, and made them testify concerning themselves (first).

Then He returned them to the loins of Adam, and subsequently He sent the prophets (to mankind) to remind them of His Pact and Covenant (on that day). Furthermore, within His knowledge on the day when they affirmed what they affirmed, were those who would deny it and those who would verify it,<sup>27</sup> and the last hour will not arrive until every person who made the Covenant has appeared.

He (Imam Tustari) was asked, 'What are the signs of happiness (sa'āda) and wretchedness (shaqāwa)?'<sup>28</sup> He (Imam Tustari) said:

Truly, among the signs of wretchedness is the denial of His omnipotence, and truly among the signs of happiness is the expansiveness of your heart in faith,<sup>29</sup> your being provided with riches in your heart, protection in obedience, and success in renouncing [the world] (zuhd). Whoever is inspired with propriety (adab) in that which is between him and God, Exalted is He, will be purified of heart, and bestowed with happiness. There is nothing more exacting than preserving propriety.

He was asked, 'What is propriety?' [He answered]:

[It is that you should] let your food be barley, your sweetmeat dates, your condiment salt, your fat yoghurt. You should let your clothes be of wool, your houses be mosques, your source of light the sun, your lamp the moon, your perfume water, your splendour cleanliness, and your adornment wariness (ḥadhr). Moreover, you should let your work consist in being content (irtidā') — or he said contentment (riḍā) — , your journey's provision (zād) be mindfulness of God (taqwā), your eating be at night, your sleep in the day, your speech be remembrance (dhikr), your resolve (ṣamma) and your aspiration (himma) be for contemplation (tafakkur),<sup>30</sup> your reflective thought (naẓar) be to take example ('ibra),<sup>31</sup> and your refuge (malja') and the one who helps you (nāṣir) be your Lord. Persevere in this until you die.<sup>32</sup>

He also said:

Three of the signs of wretchedness (shaqāwa) are that a person misses the congregational prayer while he is close to the mosque; that he misses the congregational prayer while in Medina; and that he misses the Hajj while he is in Mecca.

[Returning to the interpretation of the verse 7:172], Imam Sahl al Tustari said:





