

CHAPTER 4

CREATION OF LIFE

ARE THERE FORMS OF LIFE IN THE HEAVENS ?

In Chapter 3, we have learned that the heavens and the earth were formed from one massive entity. Therefore, there should be some basic elements that exist all over, and specifically in the lowest heaven (the universe) and the earth. The violent disintegration of the massive entity may have caused chemical reactions that produced new elements. Due to the unlimited diversity of the formed celestial objects, existence and concentrations of the basic as well as the new elements may vary from one object to another. In that respect, unlimited number of environmental conditions in the heavens, and in particular the lowest heaven may exist.

ALLAH (SWT) Has Created every thing for a reason and for a purpose. In creating the heavens and the earth, He Was Creating the environments for yet more of His creations, the living creatures. The forms and the characteristics of the living creatures must be compatible with their own living environments. In different environmental conditions, the living creatures must have different characteristics and different qualities. In Chapter 3, we have learned that the basic element and the corner stone of life is water. Therefore, the mandatory condition for the existence of any kind of living creatures in any form or shape anywhere is the presence of water.

In Chapter 3 we have learned that ALLAH (SWT) Has Exited from the earth its water and pasture, while He was Creating the heavens. This shows that the first form of life created was the vegetation on earth. On the earth, in the presence of water and vegetation, micro-organisms were created and evolved. There are huge number of living species on the earth other than humans. All living species created on the earth and elsewhere, were created to balance and to maintain the existing environmental conditions. Here on earth,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِنَ
النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَعَمَلُهُ مَكْرَمٌ إِنَّ
اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

الجزء السابع عشر
سورة الحج

Cited Verse #(4-1)

In The Name of ALLAH, Most Gracious, Most Merciful

Do not you see that to ALLAH bow down (in worship) who are in the heavens and who are on the earth, and the sun and the moon and the stars and the mountains and the trees and the animals, and many among the people, and many are deemed to be tortured, and he whom ALLAH Disgraces none can honor him, for ALLAH Does what He Wills.

(part 17, Surat Al Hajj “The Pilgrimage”)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ
يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَفْخِرُونَ سَاعَةً
وَلَا يَسْتَقْدِمُونَ ﴿١١﴾

الجزء الرابع عشر
سورة النحل

Cited Verse #(4-2)

In The Name of ALLAH, Most Gracious, Most Merciful

And if ALLAH Were to Punish the people for their wrong-doings, He Would not Leave on it (the earth) a single animal, but He Gives them respite for a stated term, when their term expires they will not be delayed or advanced an hour.

(part 14, Surat Al Nahl “The Bees”)

it has been discovered that extinction of any of the species has a dramatic impact on the delicate environmental balance. Now we come to the question that has always been in the human mind for a long time. Are there any forms of life anywhere else in the universe (the lowest heaven) other than earth?. To answer this question, we have to turn to the Holy Qur'an, to see what The Creator, ALLAH (SWT) Says about that.

In the beginning of cited verse #(4-1), ALLAH (SWT) Says, “ Do not you see that to ALLAH bow down (in worship) who are in the heavens and who are on the earth ... “. In the Arabic language as well as in the English language, the word “*who*” refers to intelligent creatures, such as humans. In the same verse, ALLAH (SWT) Says, “ ... and the animals and many among the people ... “. The Arabic word used for the word “animals” is “*dawaab*”, which is the plural of the word “*daabbah*”, which means “animal”. There is another word in the Arabic language “*hayawaan*” that means “animal”. This led to some confusion among the Arabic speaking people when explaining the intended meaning of the Holy verses with the words “*daabbah / dawaab*”. Some believe that the word “*dawaab*” refers to animals as well as to humans, which is incorrect. In fact ALLAH (SWT) Gave a clear definition for the word “*daabbah*” in cited verse #(5-5), which means “animal”. In some rare cases, when ALLAH (SWT) Humiliates and Degrades the human unbelievers, He Describes them as “*dawaab*” (animals) [cited verses #(4-5)] because they do not use their minds to understand that ALLAH (SWT) is ONE and that He is The CREATOR of everything.

In cited verse #(4-1), ALLAH (SWT) Says, “ ... and the animals “*dawaab*” and many among the people ... “. It is clear that in this verse, the word “*dawaab*” refers to animals, because it was distinguished from the word “people” that came after it. In the first part of the verse, the words “*who are in the heavens and who are on the earth bow down to Him in worship*” give the meaning of generality. That is, all those who are in the heavens and all those who are on the earth bow down to Him in worship. However, later in the verse, ALLAH (SWT) Says, “ ... and many among the people ... “. Not all the people on the earth bow down to ALLAH (SWT) in worship, but many of them, because there are unbelievers. Therefore, the generality given in the beginning of the verse represented by “*and who are on the earth*” does not refer to the humans living on the earth. It refers to other intelligent beings living on the earth. It will be shown later in this chapter that the jinns also live on the earth. But not all of them are believers. The only intelligent creatures who all without any exception bow down in worship to ALLAH (SWT) are the angels. From this verse it may be concluded that *the angels exist in all the heavens as well as on the earth.*

In cited verse #(4-2), ALLAH (SWT) Says, “ And if ALLAH were to punish the people for their wrong doings, He Would not Leave on it (the earth) a single animal ... “. In this verse the Arabic word used for animal is “*daabbah*”. That is, if ALLAH (SWT) Wants to Punish the people instantly for their wrong doings, He Would not Leave a single animal alive on the face of the earth. Destruction of all the animals living on the earth would have catastrophic consequences on the earth's environment, which would harm the

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ
وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبِرُونَ ﴿١٩﴾

الجزء الرابع عشر سورة النحل

Cited Verse # (4-3)
In The Name of ALLAH, Most Gracious, Most Merciful
 And to ALLAH bow down what in the heavens and what on the earth from animals, and the angels, and they do not get arrogant.
 (part 14, Surat Al Nahl “The Bees”)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ
وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٢٥﴾

الجزء الخامس والعشرون سورة الشورى

Cited Verse # (4-4)
In The Name of ALLAH, Most Gracious, Most Merciful
 And among His signs is the creation of the heavens and the earth, and the animals that He Scattered through them to breed, and He Has the power to gather them together if He Wills.
 (part 25, Surat Al Shuraa “The Consultation”)

humans by infecting them with untreatable diseases. Moreover, demolishing the animal population on the earth, means demolishing a major food supply for the humans, which results in deadly famines.

In cited verse #(4-3), ALLAH (SWT) Says, “And to ALLAH, bow down what in the heavens and what in the earth from the animals, and the angels ... “. The Arabic word used here for the word “animal” is the word “*daabbah*”. This word together with the word “*what*” used in the verse clearly refers to “animals”. That is, *all the animals in the heavens and on the earth bow down to ALLAH (SWT)*. This is a clear indication that there are animals living in places in the heavens as well as on the earth. The words “and the angels” in the last part of the verse, means that the angels in the heavens and on the earth, all bow down (in worship) to ALLAH (SWT). This asserts the previous conclusion that there are angels on the earth as well as in the heavens.

In cited verse #(4-4), ALLAH (SWT) Says, “ And among His signs is the creation of the heavens and the earth and the animals “*dawaab*” that He Scattered through them to breed, ... “. This verse confirms what we have learned from the previous verse, that there are animals living in the heavens as well as on the earth. The existence of animals in the heavens requires the existence of solid surfaces for them to walk on. Therefore, there must be solid celestial objects in the heavens. In the lowest heaven, the solid celestial objects would be either planets moving around stars, or individual solid celestial objects that we do not know of. This is in agreement with the conclusion reached in Chapter 3, that there are many extraterrestrial solar systems. They may exist in our galaxy (the Milky Way) and in other galaxies. Some or all of the extraterrestrial planets may be inhabited by animals. Since water is essential for any living creature, therefore, the inhabited extraterrestrial planets must have water, and also it must have food supply for the animals. The food supply may be some form of vegetation.

In Chapter 3, we have learned that the earth and its atmosphere have unique characteristics and qualities that are not duplicated anywhere else in the heavens. The forms and the shapes of the creatures living on the earth are adapted to the environmental conditions of the earth. The environmental conditions on the extraterrestrial planets are completely different from those on the earth. Therefore, the forms, the shapes and the characteristics of the animals that live there must be completely different from those living on earth. From the above, the following may be concluded:-

THERE ARE PLANETS OTHER THAN THE EARTH, INHABITED BY ANIMALS. THE ENVIRONMENTAL CONDITIONS OF THOSE PLANETS ARE COMPLETELY DIFFERENT FROM THAT OF THE EARTH. ACCORDINGLY, THE ANIMALS ON THOSE PLANETS MUST HAVE SHAPES, FORMS AND CHARACTERISTICS COMPLETELY DIFFERENT FROM THE EARTH ANIMALS.

In cited verses #(4-5), ALLAH (SWT) is Equating the unbelievers to animals, Calling them “*dawaab*”. They rightfully deserve so, since they do not use their minds to realize

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ
كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾ الَّذِينَ عَاهَدتَّ مِنْهُمْ ثُمَّ يَنْقُضُونَ
عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾

سورة الأنفال

الجزء العاشر

Cited Verses #(4-5)

In The Name of ALLAH, Most Gracious, Most Merciful

It is the worst of the animals in the sight of ALLAH, are the unbelievers, and they do not have faith. Those with whom you (Prophet Mohammad) did make a covenant, but they break their covenant every time and they do not have the fear of ALLAH.

(part 10, Surat Al Anfaal “The Bounty of War”)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ
فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ
مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾

سورة سبأ

الجزء الثاني والعشرون

Cited Verses #(4-6)

In The Name of ALLAH, Most Gracious, Most Merciful

Praise be to ALLAH, to Whom belong all what in the heavens and what in the earth, to Him be praise in the hereafter and He is the most wise, the most knowledgeable. He Knows what moves into the earth and what comes out of it, and what comes down from the heaven and what moves through it, and He is the Most Merciful, the Most Forgiving.

(part 22, Surat Saba'a “Sheba”)

that ALLAH (SWT) is The Creator and that all His creation, we humans among them, must follow His laws and rules. These verses among the rare verses in the Holy Qur'an, where ALLAH (SWT) is Degrading and Humiliating the unbelievers by calling them animals "*dawaab*".

In the first verse of cited verses #(4-6), ALLAH (SWT) is Stating the fact that all what in the heavens and what in the earth belong to Him. In the second verse, ALLAH (SWT) Says, "He Knows what moves into the earth and what comes out of it and what comes down from the heaven and what moves through it ... ". In this verse, the Arabic verb "*yalej*" describes the motion into or through the earth, while the Arabic verb "*ya'ruj*" describes the motion through the heaven. The Arabic verb "*yalej*" means moving slowly. That is any thing that moves into or through the earth moves slowly. On the other hand the Arabic verb "*ya'ruj*" is specifically used only for motion in the outer space. In this verse, "*what comes down from the heaven*" does not refer to rain. This must not be confused with the other verses where ALLAH (SWT) Says that He Sends down the rain from the heaven. As explained in Chapter 3, ALLAH (SWT) Commands the heaven to initiate certain events that affect the earth's atmosphere in a certain way and cause the rain to fall wherever ALLAH (SWT) Wishes. In cited verses #(4-6), the words "*what comes down from the heaven*" are related to the next words "*and what moves through it*". That is, there are things that move through the lowest heaven and there are things that fall down from the lowest heaven on to the earth. In the lowest heaven (the universe) there are infinite number of celestial objects that are in continuous motion. Some of the very small celestial objects such as meteorites, small asteroids and comet debris often come close to the earth's path. They get attracted by the earth's gravitational force and fall on the earth. Most of those objects melt and evaporate while entering the earth's atmosphere.

In cited verse #(4-7), ALLAH (SWT) Says, " Do not you see That to ALLAH praise and glorify who are in the heavens, and the earth and the different kinds of birds, each has known own prayer and praise, and ALLAH is the most knowledgeable of what they do". Notice the underlined words in this verse. These words are different from the words in cited verse #(4-1), where ALLAH (SWT) Says, " ... who are in the heavens and who are in the earth ... ". Also they are different from the words in cited verse #(4-3) and cited verses #(4-6), where ALLAH (SWT) Says, " ... what in the heavens and what in the earth ...". There is a significant difference between the meanings of the words in cited verse #(4-7) and those in cited verses #(4-1), #(4-3) and #(4-6). The words in cited verse #(4-7) means that *who are in the heavens (the angels) glorify and praise ALLAH (SWT), and the earth as an entity (not who or what on it) and the different kinds of birds glorify and praise ALLAH (SWT)*. The next words in the verse "each has known own prayer and praise", means that the earth as an entity knows how to pray to ALLAH (SWT) and how to praise Him, also the birds of all kinds know how to pray and praise ALLAH (SWT).

We have learned that other than the humans and the jinns, all ALLAH's creatures without exception praise and glorify Him. In cited verse #(4-7), ALLAH (SWT) Has specifically mentioned the birds among the creatures that praise and glorify Him. The specific mentioning of the birds implies that there is another entity of ALLAH's creation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ أَنَّ اللَّهَ

يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَوَّفَتْ كُلُّ قَدَّ عَلِمَ صَلَاتَهُ
وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾

سورة النور

الجزء الثامن عشر

Cited Verse #(4-7)

In The Name of ALLAH, Most Gracious, Most Merciful

Do not you see that to ALLAH praise and glorify who are in the heavens, and the earth and the birds of all kinds, each has known own prayer and praise, and ALLAH is the most knowledgeable of what they do.

(part 18, Surat Al Noor “The Light”)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى
أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبْعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿١﴾

سورة فاطر

الجزء الثاني والعشرون

Cited Verse #(4-8)

In The Name of ALLAH, Most Gracious, Most Merciful

Praise to ALLAH, Originator of the heavens and the earth, Who is Making the angels messengers with double, triple and quadruple wings, He Adds to the creation what He Wants, for ALLAH is Capable of doing every thing.

(part 22, Surat Faater “The Originator”)

praises and glorifies Him. The birds fly within the earth's atmosphere. In Chapter 3, we have learned that the earth's atmosphere is what is referred to in the Holy Qur'an as "*what in between the heavens and the earth*". The earth's atmosphere has a separate entity other than the heavens and the earth. Therefore, the specific mentioning of the birds signifies that the medium which they move within (the earth's atmosphere) as a separate entity is also praising and glorifying ALLAH (SWT). The following may be concluded :-

ALL ALLAH'S CREATION, OTHER THAN THE HUMANS AND THE JINNS, PRAY TO HIM AND PRAISE HIM, EACH IN THEIR OWN WAY.

THE ANGELS

In cited verse #(4-8), ALLAH (SWT) Has Mentioned two events. The event of originating the heavens and the earth, and the event of making the angels messengers with double, triple, quadruple and may be more wings. To originate means to create something that did not exist before. Making the angels messengers means that the angels are created to do exactly what they are instructed to do. Linking the creation of the heavens and the earth to making the angels messengers, indicates that the angels perform their duties as messengers all over the heavens and the earth. The function of the messenger is to deliver instructions and information, and also to execute orders. A messenger must understand and comprehend the given instructions and the message to be delivered. ALLAH (SWT) Commands and Instructs the angels to perform certain tasks, therefore they must be intelligent to be able to carry out ALLAH's commands. They are the intelligent creatures identified in cited verses #(4-1) and #(4-7) as "*who are in the heavens*".

As stated in cited verse #(4-8), there are different kinds of angels. Some with double wings, some with triple wings, some with quadruple wings, and may be some with more wings. The different forms of the angels suggest that each kind of them perform specific tasks different from the others.

In Chapter 2, cited verse #(2-7), ALLAH (SWT) Says, "The angels and the spirit ascend unto Him in a day the measure whereof is fifty thousand of our years (*Sanah*)". In Chapter 3, we have learned that the Holy Throne is above the seventh heaven. That is, the angels have to cover the distance across some or all of the seven heavens in fifty thousand of our lunar years to reach to the Holy Throne. It is estimated that the size of the universe (the lowest heaven) is about 15 billion light years. Keeping in mind that the upper six heavens (above the lowest heaven) are much bigger than the lowest heaven, simple calculations show that the angels move with speeds millions of times faster than

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَقَالُوا يَا أَيُّهَا الَّذِي
 نَزَّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ لَوْ مَا تَأْتِينَا بِالْمَلٰئِكَةِ إِن كُنْتَ
 مِنَ الصّٰدِقِيْنَ ﴿٧﴾ مَا نُنزِّلُ الْمَلٰئِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا
 مُنظَرِيْنَ ﴿٨﴾
 الجزء الرابع عشر سورة الحجر

Cited Verses # (4-9)

In The Name of ALLAH, Most Gracious, Most Merciful

And they said, “O you to whom the Qur’an is being revealed, you are crazy indeed”. Why not bring the angels to us, if you were among those who say the truth. We Do not Send down the angels except for just cause, and then they would not be visible.

(part 14, Surat Al Hejr “The Rocky Tract”)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 * وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلٰئِكَةُ أَوْ نَرَى
 رَبَّنَا لَقَدْ آمَنَّا بِرَبِّنَا وَمَا نَحْنُ بِمُؤْمِنِينَ ﴿٢١﴾ وَعَتَوْا عُتُوًّا كَبِيرًا ﴿٢٢﴾ يَوْمَ يَرَوْنَ
 الْمَلٰئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا مَّحْجُورًا ﴿٢٣﴾
 الجزء التاسع عشر سورة الفرقان

Cited Verses # (4-10)

In The Name of ALLAH, Most Gracious, Most Merciful

And said those who do not wish to meet with Us, “why not the angels were sent down to us or see our LORD”, indeed they have arrogant conceit of themselves and mighty is the insolence of their impiety. The day they see the angels, no good news will then be for the criminals (the sinners), and they (the angels) say “a forbidden barrier”.

(part 19, Surat Al Furqaan “The Criterion”)

the speed of light. Based on Einstein's theory of relativity (which is a mathematical theory), only particles of zero mass such as photons can travel with the speed of light. This is another proof that the human knowledge is very limited. Recently, astronomers and astrophysicists have discovered that there are some celestial objects that move with speeds faster than the speed of light.

In the Holy Qur'an, as will be shown later in this chapter, ALLAH (SWT) Mentioned the basic materials from which the jinns and the humans were created. Those basic materials are something that we know and see. However, ALLAH (SWT) Did not Mention the material from which the angels were created. This indicates that this kind of information could never be understood or comprehended by the humans. This kind of information is beyond the capabilities of the human mind.

The angels move through the seven heavens, where there are unlimited environmental conditions. This suggests that the angels' wings may be completely different from the wings of the birds living on the earth. Based on what we have learned above, the following may be concluded:-

THE ANGELS ARE CREATED FROM SOMETHING THAT WE DO NOT KNOW AND WE COULD NEVER COMPREHEND. THEY MOVE WITH SPEEDS MILLIONS OF TIMES FASTER THAN THE SPEED OF LIGHT. THEIR WINGS MAY BE DIFFERENT FROM THE WINGS OF THE BIRDS LIVING ON THE EARTH.

During the early days of Islam, the unbelievers accused Prophet Mohammad (ppbuh) of being crazy. They even asked Prophet Mohammad (ppbuh) to bring the angels to them. In the third verse of cited verses #(4-9), ALLAH (SWT) Responded by Saying, "We Do not Send down the angels except for just cause, and then they would not be visible". The angels are messengers. They perform whatever ALLAH (SWT) Orders them to do whether in the heavens or on the earth. They come down to the earth by ALLAH's command and for a purpose. As we have learned, the angels are created from something that the human mind is incapable of understanding or comprehending. They could not be seen by the humans. The human vision is limited to a very narrow band of the electromagnetic radiation spectrum. That is, we see things that emit electromagnetic radiation within a certain frequency range. Anything that emits radiation below or above this frequency range is invisible to us.

The first verse of cited verses #(4-10) presents an argument made by the unbelievers similar to that in cited verses #(4-9). In the second verse of cited verses #(4-10), ALLAH (SWT) Responds to the unbelievers by Saying that the day they see the angels, no good news will then be for the criminals (the unbelievers / the sinners), and the angels will say to them, there is a forbidden barrier between you (the unbelievers / the sinners) and ALLAH's mercy. In this verse, ALLAH (SWT) Tells that the day the humans will see the

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَجَعَلُوا الْمَلَائِكَةَ
 الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَّا أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ
 وَيُسْأَلُونَ ﴿١١﴾
 الجزء الخامس والعشرون سورة الزخرف

Cited Verse # (4-11)

In The Name of ALLAH, Most Gracious, Most Merciful

And they made of the angels who are devotees and servants to The Most Gracious (ALLAH), females, have they seen their (the angels) creation?, their (the unbelievers) testimonial will be recorded and they will be held accountable.

(part 25, Surat Al Zukhruf “The Adornments”)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ
 مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكَ الْقُضَى الْأَمْرُ ثُمَّ لَا يَنْظُرُونَ ﴿٨﴾ وَلَوْ جَعَلْنَاهُ مَلَكًا
 لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ ﴿٩﴾
 الجزء السابع سورة الأنعام

Cited Verses # (4-12)

In The Name of ALLAH, Most Gracious, Most Merciful

And they said, “if only an angel was sent down to him (Prophet Mohammad), and if We did Send down an angel, the matter would be settled and no respite would be granted to them. And if We Had Made him an angel, We Would have Made him a man and We Would have Caused them (the unbelievers) more confusion than they already have.

(part 7, Surat Al Ana’am “The Domestic Animals”)

angels, it will be too late for redemption. When a person dies, he/she transforms from the physical state to the spiritual state. In the spiritual state, the vision range is expanded so that the humans will be able to see the angels. On judgment day, the humans will also be able to see the angels. In both situations it will be too late to ask for forgiveness.

In the early days of Islam, the unbelievers wrongfully speculated that the angels are females. This speculation is so sinful that ALLAH (SWT) Promised to punish them for that. In cited verse #(4-11), ALLAH (SWT) Says, “ And they made of the angels who are devotees and servants to The Most Gracious (ALLAH), females!, have they seen their (the angels) creation ?, their (the unbelievers) testimonial will be recorded and they will be held accountable”. The angels are the purist forms of life that ALLAH (SWT) Has Created. They are devoted to worship and to praise ALLAH (SWT). They are the closest creatures to ALLAH (SWT) and they are His messengers. It is one of the biggest sins to attribute sex to the angels.

The first verse of cited verses #(4-12) presents an argument similar to that presented in cited verses #(4-9) and #(4-10). In the second verse of cited verses #(4-12), ALLAH (SWT) Responds by Saying, “and if We had Made him an angel, We Would have Made him a man ... “. That is, if ALLAH (SWT) Would send down an angel to be visible to the humans, the angel would be in the form of a man. The following may be concluded :-

THE ANGELS ARE INVISIBLE TO THE HUMANS. ON JUDGMENT DAY ALL THE RESURRECTED HUMANS AND JINNS WILL BE ABLE TO SEE THE ANGELS IN THEIR REAL FORMS AND SHAPES. IT IS ONE OF THE BIGGEST SINS TO CONSIDER THE ANGELS TO BE FEMALES OR TO ATTRIBUTE SEX TO THEM. IF ALLAH (SWT) WOULD SEND DOWN AN ANGEL TO BE VISIBLE TO THE HUMANS, THE ANGEL WOULD BE IN THE FORM OF A MAN.

THE JINNS

The jinns are creatures among ALLAH's creation. Ever since the early days of the human existence on the earth, many stories and legends have been told about them. To get the undisputed facts about the jinns, we have to resort to the Holy Qur'an. In the Holy Qur'an, ALLAH (SWT) Has Given enough information about the jinns to know who they are and what they do.

In the first verse of cited verses #(4-13), ALLAH (SWT) Says, “And I have not Created the jinns and the humans except to worship me”. That is, the jinns and the humans were created to perform the same task, worshipping ALLAH (SWT). For the jinns and the humans to perform the same task, they must have something in common. As

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَا

خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ
وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

سورة الذاريات

الجزء السابع والعشرون

Cited Verses #(4-13)

In The Name of ALLAH, Most Gracious, Most Merciful

And I Have not Created the jinns and the humans except to worship Me. No sustenance do I Require of them, nor do I Require that they feed Me. For ALLAH is He Who Gives sustenance and Who Has the absolute power and might.

(part 27, Surat Al Thaariyaat “The Winds That Scatter”)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَإٍ
مَسْنُونٍ ﴿٢٦﴾ وَالْجِبَّانَ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٧﴾

سورة الحجر

الجزء الرابع عشر

Cited Verses #(4-14)

In The Name of ALLAH, Most Gracious, Most Merciful

And We Have Created the human from clay that could be molded into shape. And the jinn, We Have Created him before from the fire of scorching wind.

(part 14, Surat “Al Hejr “The Rocky Tract”)

will be seen later on in this chapter, the jinns and the humans were created from different substances. They have different capabilities, different forms, different shapes and different characteristics. They both will be judged on judgment day. In order to be held accountable for their deeds during their lifetime, they have to know and understand ALLAH's laws and rules. Only intelligent creatures can know and understand. Therefore, the only thing that the jinns and the humans have in common is that they both are intelligent creatures.

In the third verse of cited verses #(4-13), ALLAH (SWT) Says, "For ALLAH is He Who Gives sustenance and Who Has the absolute power and might". ALLAH (SWT) Gives sustenance to all His creatures. Giving the jinns sustenance means that the jinns need food and water to sustain their life, that is, they eat and drink like us humans.

In the first verse of cited verses #(4-14), ALLAH (SWT) Tells that the jinns and the humans were created from two different substances. The human was created from clay, which is a mixture of dust and water, and the jinn was created from special kind of fire. This shows that there are profound differences between the jinns and the humans. That is, the biological structure as well as the shapes, the forms, and the general characteristics of the jinns are completely different from those of the humans. The basic element of the human formation is dust, which is a solid material, while the basic element of the jinn formation is fire, which is gas. The following conclusions may be drawn from this fact:-

THE MOBILITY AND THE AGILITY OF THE JINNS ARE MUCH GREATER THAN THOSE OF THE HUMANS. THE JINNS' MOTIONS ARE MUCH FASTER THAN THE HUMAN'S. THE ENERGY LEVEL OF THE JINNS IS MUCH HIGHER THAN THAT OF THE HUMANS, ACCORDINGLY THE JINNS CAN SEE, HEAR AND SENSE THE HUMANS, WHILE THE HUMANS CANNOT SEE, HEAR OR SENSE THE JINNS. IN GENERAL, THE JINNS ARE MUCH MORE POWERFUL PHYSICALLY THAN THE HUMANS.

From the second verse of cited verses #(4-14), we learn the following very important fact :-

THE JINN WAS CREATED BEFORE THE HUMAN.

In the second verse of cited verses #(4-15), ALLAH (SWT) Says, "I did not have them witness the creation of the heavens and the earth, nor their own creation, and I Would Had not Taken those astray as helpers". This verse clearly shows that the jinns were created after the creation of the heavens and the earth. We have learned earlier that the heavens and the earth are physical environments inhabited by living creatures. Therefore, the jinns must be living somewhere within these physical environments. Later on in this section we will learn where the jinns live. The first verse of cited verses #(4-15) will be discussed in the next section.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ
 اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ
 أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ
 بَدَلًا ﴿٤٥﴾ * مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ
 وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٤٦﴾

سورة الكهف

الجزء الخامس عشر

Cited Verses # (4-15)

In The Name of ALLAH, Most Gracious, Most Merciful

Behold, We Said to the angels, “Bow down to Adam”, they bowed down except Iblees, he was one of the jinns and he broke the command of his LORD, will you then take him and his progeny as protectors rather than Me and they are enemies to you !, it is the worst exchange for the wrong doers. I Did not have them witness the creation of the heavens and the earth, nor their own creation, and I Would had not taken those astray as helpers.

(part 15, Surat Al Kahf “The Cave”)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَلْقِ عَصَاكَ فَلَمَّا رَأَاهَا تَهْتَزُّ
 كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ
 لَدَى الْمُرْسَلُونَ ﴿١٥﴾

سورة النمل

الجزء التاسع عشر

Cited Verse # (4-16)

In The Name of ALLAH, Most Gracious, Most Merciful

And throw your staff, then when he (Prophet Musa “Moses”) saw it vibrating as if it is a jinn, he turned around and ran away without saying anything, O Musa, do not be afraid, in My presence the messengers do not have fear.

(part 19, Surat Al Naml “The Ants”)

The characteristics of the creature must be compatible with the basic element from which it was created. The basic substance of the human structure is dust (solid substance). The main characteristic of the solid material is that it has its own defined boundaries. Once it is shaped, it does not deform by itself. That is why the basic features and configuration of a human are well defined. On the other hand, liquids and gases do not have their own defined boundaries unless contained within a solid container. They could not be shaped. The jinns are created from some kind of fire. Fire is a gaseous substance. Therefore the jinns' forms and configurations must be compatible with the characteristics of gas. In cited verse #(4-16) ALLAH (SWT) Says, “ And throw your staff, then when he (Prophet Musa “Moses”) saw it vibrating as if it is a jinn, he turned around and ran away without saying anything, O Musa do not be afraid, in My Presence the messengers do not have fear”. In this verse ALLAH (SWT) is Telling about one of the jinns' characteristics. The words “*vibrating as if it is a jinn*” suggest that the jinn's body vibrates continuously in a way resembling the motion of waves. That is, the jinns do not have clearly defined body configuration as we humans do. The following may be concluded :-

THE JINN'S CONFIGURATION VIBRATES CONSTANTLY. THE JINNS CAN CHANGE THEIR FORMS AND SHAPES AT THEIR WILL.

In cited verse #(4-17), ALLAH (SWT) Says, “ And We Have Made for the hell many of the jinns and the humans, they have hearts, wherewith they understand not, and they have eyes, wherewith they see not, and they have ears, wherewith they hear not, ... “. From this verse we learn that *the jinns have hearts, eyes and ears*. The biological structure of the jinns is different from that of the humans, since the basic substance from which they are created is different. Accordingly, their hearts, eyes and ears perform the usual functions similar to ours, but in different capacities.

In the first verse of cited verses #(4-18), ALLAH (SWT) Says, “And we (the jinns) have touched the heaven and found that it is full of strong guards and streaking asteroids”. The word “*touch*” means to feel with bare hands. This indicates that the jinns can move through the outer space (outside the earth's atmosphere) by their own physical power, without any equipment or machines. In this verse the jinns say that *they have touched the heaven*. This means that they have come from a place other than the heaven, touched it and then returned back. The only place other than the heaven is the earth. From this we learn that the jinns live on the earth. Since the jinns live on the earth and they go to outer space by their own physical power, therefore they can live in places with oxygen as well as places without oxygen. Oxygen is essential for all living creatures on the earth. This suggests that the biological structure of the jinns is different from all other creatures living on the earth.

Also in the first verse of cited verses #(4-18), when the jinns touched the heaven they found it full of strong guards and streaking asteroids. The guards' job is to protect a

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ ذَرَأْنَا

لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ
لَّا يُبْصِرُونَ بِهَا وَلَهُمْ أُذُنٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلَّ
هُمُ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

الجزء التاسع سورة الأعراف

Cited Verse # (4-17)

In The Name of ALLAH, Most Gracious, Most Merciful

And We Have Made for the hell many of the jinns and the humans, they have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not, those are like animals and even more misguided, those are the heedless.

(part 9, Surat Al A'araaf "The Heights")

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَنَا

لَمَسْنَا السَّمَاءَ فَوَجَدْنَا فِيهَا حُرُوسًا شَدِيدًا وَشُهَبًا ﴿١٨٠﴾ وَأَنَا كُنَّا
نَقْعُدُ مِنْهَا مَقْعِدًا لِّلسَّمْعِ فَمَنْ يَسْمَعِ الْآنَ يَجِدْ لَهُ شُهَابًا بِأَرْصَادٍ ﴿١٨١﴾
وَأَنَا لَا نَدْرِي أَشْرَأُرِيدُ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٨٢﴾ وَأَنَا
مِنَ الصَّالِحِينَ وَمِنَادُونَ ذَٰلِكَ كُنَّا طَرَائِقَ قَدَدًا ﴿١٨٣﴾

الجزء التاسع والعشرون سورة الجن

Cited Verses # (4-18)

In The Name of ALLAH, Most Gracious, Most Merciful

And we (the jinns) have touched the heaven and found that it is full of strong guards and streaking asteroids. And we were used to sit in hiding to eavesdrop, and now who eavesdrops will find a streaking asteroid aimed at him. And we do not know whether bad things are intended to those who live on the earth or whether their LORD Intended to Guide them to the right conduct. And among us (the jinns) are righteous and among us

non-righteous, we were following divergent paths.

(part 29, Surat Al Jinn "The Jinns")

certain domain from intruders. Therefore, the strong guards and the streaking asteroids are there in the heaven to prevent the jinns from going any further. This means that there is a certain boundary in the lowest heaven beyond which the jinns are not allowed to go. For the guards to be successful in their job, they have to possess more power than the intruders, they have to be intelligent enough to foil all kinds of tricks played by the intruders, and they have to perfectly execute the commands given to them. It is ALLAH (SWT) Who Gives the commands to secure the heavens, cited verses #(3-5), #(3-35), and #(3-41). The guards who execute ALLAH's commands are the angels. Therefore, the angels are much more powerful than the jinns.

In the second verse of cited verses #(4-18), ALLAH (SWT) Says, "And we (the jinns) used to sit in hiding to eavesdrop, and now who eavesdrops will find a streaking asteroid aimed at him". This means that in the *past* the jinns were left to eavesdrop without any harm coming to them, but *now* they are not permitted to do so. What is meant by "*in the past*" and "*now*"?. To clarify this we go to the beginning of the Surah (Surat Al Jinn), cited verses #(4-19). These verses tell that a group of jinns has listened, *for the first time*, to a recital of the Holy Qur'an. They were touched and moved by the wonderful words of the Holy Qur'an, and how it guides to the right path of ALLAH (SWT). They instantly believed in the Holy Qur'an and vowed never to say that there are partners to ALLAH (SWT). From cited verses #(4-18) and #(4-19), it is seen that the dividing line between the "*past*" and "*now*" is when the jinns listened to the Holy Qur'an for the first time. The Holy Qur'an was revealed to Prophet Mohammad (ppbuh) by means of the angel Gabriel over the period of twenty three lunar years. One or several verses were revealed at a time. Prophet Mohammad (ppbuh) memorized the revealed verses by heart. He (ppbuh) then recited the revealed verses to his followers, who memorized the verses and started reciting them. At that time the jinns listened, *for the first time*, to the Holy Qur'an. Therefore, the dividing line between "*in the past*" and "*now*" is the revelation of the religion of ISLAM to Prophet Mohammad (ppbuh). That is, before the revelation of ISLAM, the jinns were left to eavesdrop to the heaven, but after the revelation of ISLAM to Prophet Mohammad (ppbuh), the jinns were not permitted to do so anymore. ISLAM is the last religion ALLAH (SWT) Bestowed on mankind, and Prophet Mohammad is the last Prophet to mankind. Therefore, the following may be concluded:-

WHEN ALLAH (SWT) REVEALED THE RELIGION OF ISLAM TO PROPHET MOHAMMAD (PPBUH), HE CAUSED MAJOR EVENTS TO OCCUR IN THE HEAVENS. ALLAH (SWT) DID NOT WANT THE JINNS TO WITNESS OR LISTEN TO THOSE MAJOR EVENTS. THOSE MAJOR EVENTS ARE THE PREPARATION OF THE HEAVENS TO GET READY FOR JUDGMENT DAY.

From the last verse of cited verses #(4-18) we learn that there are jinns who believe in ALLAH (SWT) and His right path and there are unbelievers.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا
 عَجَبًا ۖ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِكْ بِرَبِّنَا أَحَدًا ﴿٢٩﴾
 الجزء التاسع والعشرون سورة الجن

Cited Verses #(4-19)

In The Name of ALLAH, Most Gracious, Most Merciful

Say, it has been revealed to me (Mohammad) that a group of jinns listened and then said, “we have listened to a wonderful recital. It gives guidance to the right path, and we have believed therein and we shall not consider anyone as a partner to our LORD”.

(part 29, Surat Al Jinn “The Jinns”)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 يٰمَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ
 يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هٰذَا قَالُوا شَهِدْنَا
 عَلَىٰ أَنفُسِنَا وَغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا
 كٰفِرِينَ ﴿١٣٠﴾
 الجزء الثامن سورة الأنعام

Cited Verse #(4-20)

In The Name of ALLAH, Most Gracious, Most Merciful

O all of you jinns and humans, did not messengers from you come to you, telling you My signs and warning you of your gathering here today (judgment day), they said, “we bear witnesses against ourselves”, and the lowest (first) life enticed them and they bear witnesses against themselves that they were unbelievers.

(part 8, Surat Al An’eam “The Domestic Animals”)

From cited verses #(4-13), we have learned that ALLAH (SWT) Has created the jinns and the humans for one purpose only, to worship Him. In order for the jinns and the humans to worship ALLAH (SWT), they have to be taught to do so. Along the years, ever since Adam and Eve descended from the paradise to the earth, ALLAH (SWT) Has Chosen many humans to be His messengers to the people (humans). All the Prophets and the messengers brought to their people ALLAH's rules for worshipping Him. The rules explain clearly how to follow the right path of ALLAH, the rewards for doing so, and the penalties and the punishment for disobeying or ignoring them. From cited verse #(4-17), we have learned that many of the jinns as well as many of the humans are unbelievers and they will be punished by going to hell. This indicates that the jinns also had messengers like the humans. In cited verse #(4-20) ALLAH (SWT) Says, "O all of you jinns and humans, did not messengers from you come to you, telling you My signs and warning you ... ". From this verse we learn that, ALLAH (SWT) Has Chosen from among the jinns messengers for them to convey to them His laws and rules. The first word (in Arabic) in this verse is "*ma'shar*". This word refers to those who breed. This indicates that the jinns breed like the humans. The following may therefore be concluded:-

THE JINNS, LIKE THE HUMANS, ARE HELD ACCOUNTABLE FOR THEIR DEEDS DURING THEIR LIFETIME. LIKE THE HUMANS, THE JINNS WILL BE JUDGED ON JUDGMENT DAY. THE JINNS BREED.

Can the jinns foresee the unknown or foretell the future?. The answer to this question is NO, they can not. ALLAH (SWT) Gave each of His messengers and Prophets the capability of performing miracles, by His command. ALLAH (SWT) Gave Prophet Sulaymaan (Solomon) the ability to direct the wind, the ability to understand and to talk to the birds and the ability to control the jinns and make them work for him. By ALLAH's command, Prophet Sulaymaan forced the jinns to labor for him as slaves. They obeyed his orders and they were afraid of the punishment he might inflict upon them if they do not. Cited verses #(4-21) depict the kind of tasks the jinns were doing for Prophet Sulaymaan. These verses show that the jinns were extremely humiliated by laboring as slaves. At one time, the jinns were laboring under the watchful eyes of Prophet Sulaymaan, who was leaning against his staff. At that particular time Prophet Sulaymaan died. His body remained at the same position supported by his staff. The jinns never knew of Sulaymaan's death and kept laboring in fear of him. After a period of time, an earth insect started grinding Prophet Sulaymaan's staff. His body then fell on the ground. Only then, the jinns knew that Sulaymaan has died, and they went free. *Had the jinns been able to foresee the unknown, they would have discovered that Prophet Sulaymaan had died before his body fell on the ground.*

THE JINNS CAN NOT FORESEE THE UNKNOWN OR FORETELL THE FUTURE.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَسَلِيمَنَّ

الرِّيحِ غُدُوها شَهْرٌ وَرَواحُها شَهْرٌ وَأَسَلنا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ
مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۗ وَمَنْ يَنْرَغِ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ

عَذَابِ السَّعِيرِ ﴿١٢﴾ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرُوبٍ وَتَمَثَّلُوا بِحَفَنِ

كَالْجَوَابِ وَقُدُورٍ رَاسِيَتٍ أَعْمَلُوا أَلْ دَاوُدَ شُكْرًا وَقَلِيلٌ مِنْ عِبَادِيَ

الشَّاكِرِينَ ﴿١٣﴾ فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةٌ

أَلْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ

مَا لَيْشُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾

سورة سبأ

الجزء الثاني والعشرون

Cited Verses #(4-21)

In The Name of ALLAH, Most Gracious, Most Merciful

And to Sulaymaan the wind gusts in the early morning for a month and in the evening for a month, and We have melted for him the precious metals, and from the jinns who work for him by his LORD'S command, and whoever from them try to evade Our command, We Make him taste the torture of the blazing fire. They (the jinns) make for him (Sulaymaan) what he desires from arches and statues and bassoons as large as reservoirs and cooking caldrons fixed in place, work sons of Daawood (David) with thanks and few of my servants are grateful. Then when We Decreed his (Sulaymaan) death, nothing showed them (the jinns) that he (Sulaymaan) died except an earth worm which kept eating his staff, so when he (Sulaymaan) fell down the jinns knew that if they had known the unseen, they would had not tarried in the humiliating torture.

(part 22, Surat Saba'a "Sheba")

THE HUMANS

In this chapter we have learned that there are two intelligent creatures other than the humans. They are the angels and the jinns. The angels are ALLAH's messengers. They are the closest creatures to ALLAH (SWT) and they are the most pure. They do exactly what ALLAH (SWT) Orders them to do and they execute His commands to the letter. The jinns were created after the creation of the heavens and the earth. The humans were created after the jinns.

In the first four verses of cited verses #(4-22) ALLAH (SWT) Says, "Behold, thy LORD Said "I am about to create a human from clay. When I Have Perfected him and Breathed into him of My Spirit, fall down into obeisance unto him". So the angels prostrated, all of them together. Except Iblees, he was haughty and he was among the unbelievers". From these verses we learn that ALLAH (SWT) Has Created the first human in two steps. First, ALLAH (SWT) Shaped and Formed the complete body with all its vital organs from clay. After doing so, ALLAH (SWT) Breathed from His Spirit into the human body. ALLAH's Spirit brought life to the body. ALLAH (SWT) Told the angels to show their ultimate respect to the new human after he became alive, by falling down into obeisance unto him. They all did, except Iblees. He considered himself to be superior to the human, because he was created from fire and the human was created from clay. Does this mean that Iblees was an angel ?. The answer is NO. In these verses Iblees argued that he was created from *fire*. Only the jinns were created from fire, cited verses #(4-14). Moreover in cited verses #(4-15), ALLAH (SWT) Says that Iblees was among the jinns and he broke the command of his LORD. Therefore, Iblees was a jinn. But in cited verses #(4-22) ALLAH (SWT) Told the angels to show their respect to the human, and Iblees refused. This tells us that *when ALLAH (SWT) orders the closest creatures to him to show their respect to another creature, all other inferior creatures must follow suit and do the same.*

A body without ALLAH's Spirit is a corps. When a living creature dies, the body may be in perfect condition, but the spirit leaves the body and life ceases. This tells that *all forms of life belongs to ALLAH (SWT), because the spirit is the source of life and it is ALLAH's own.* ALLAH (SWT) Gives life by breathing His Own Spirit in a body, and Takes it away when the time comes for the creature to die. What is the spirit ?. This question has been asked since the dawn of humanity on earth. The followers of Prophet Mohammad (ppbuh) asked him the same question. ALLAH (SWT) Answered in cited verse #(4-23). He Said "And they ask you (Mohammad) about the spirit, say the spirit belongs to my LORD, and whatever knowledge you (people) have, is very little". This verse tells two things. First, the spirit is something that belongs to ALLAH (SWT) alone, and it is only He who Knows what the spirit is. Second, over the ages, no matter how

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّي
 خَلَقْتُ بَشَرًا مِّن طِينٍ ﴿٧١﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا
 لَهُ سَاجِدِينَ ﴿٧٢﴾ فَسَجَدَ الْمَلٰئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾ إِلَّا إِبْلِيسَ
 أَسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِينَ ﴿٧٤﴾ قَالَ يَا بَلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ
 لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعٰلِينَ ﴿٧٥﴾ قَالَ أَنَا خَيْرٌ
 مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٧٦﴾ قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ
 رَجِيمٌ ﴿٧٧﴾ وَإِن عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٨﴾

سورة ص

الجزء الثالث والعشرون

Cited Verses # (4-22)

In The Name of ALLAH, Most Gracious, Most Merciful

Behold, thy LORD Said to the angels, “I am about to Create a human from clay. When I Have perfected him and breathed into him of My Spirit, fall down into obeisance unto him”. So the angels prostrated themselves, all of them. Except Iblees, he was haughty and was one of the unbelievers. Said (ALLAH), “O Iblees, what prevented you from prostrating yourself to whom I Have Created with My Own Hands ?, did you become haughty or you were of higher class ?. Said (Iblees), “I am better than him, You (ALLAH) Created me from fire and Created him from clay. Said (ALLAH), “then get out from it, you are to be shot at. And My curse will be upon you till the day of judgment”.

(part 23, Surat Saad “The Letter Saad”)

much knowledge mankind may accumulate, it is not enough to understand what the spirit is. The spirit is something that the human mind could never comprehend.

In the beginning of cited Verses #(4-24), ALLAH (SWT) Said to the angels that He is Making a vicegerent on the earth. The response of the angels was that of concern about the earth. In their movement through the heavens, the angels have not seen anything that has the unique and outstanding features of the earth. They knew that there is nothing in the heavens similar to the earth. In Chapter 3, we have learned that ALLAH (SWT) Has Created the earth in six days (six thousand lunar years), while He Has Created the seven heavens in just two days (two thousand lunar years). This is an indication that the earth possesses superb qualities unmatched anywhere else in the heavens. The angels were hoping to preserve the earth's quality by not allowing new creatures to live on it. The angels said to ALLAH (SWT) "Would You Make in it (the earth) who corrupts it and sheds blood ... ". That is, there were blooded creatures living on the earth before Adam and his spouse descended onto it. It is known that some animals feed on other animals. They kill other animals for food. This is not blood shedding. In fact these actions are planned and designed by ALLAH (SWT) to maintain and control the delicate balance of the environmental conditions on the earth. The angels were concerned that the vicegerent on the earth may shed blood by over killing animals, that is killing animals for reasons other than providing for food and for the living necessities. ALLAH (SWT) Told the angels that He Knows what the angels do not know. This means that ALLAH (SWT) Has Prepared the earth to adapt to the misuse of the new residents (the human race). In Chapter 3, we have learned that the first form of life on earth was vegetation. In the next verses of cited verses #(4-24), it is shown that the vicegerent made on the earth was Adam. The following may be concluded :-

VEGETATION AND ANIMALS LIVED ON THE EARTH BEFORE ADAM AND HIS SPOUSE DESCENDED ONTO IT.

In the next verses ALLAH (SWT) Says that He Has Taught Adam all the names, then He Presented them to the angels and said "tell Me the names of those, if you are right". The angels did not know and said "Glory to thee, we know nothing except what You Have Taught us, it is You Who is the Most knowledgeable The Most Wise". ALLAH (SWT) then Said to Adam "tell them their names", and Adam did. It is not known what those names that ALLAH (SWT) Taught Adam are. The point is, that ALLAH (SWT) Taught Adam something that the angels did not know. When the angels did not know the names that ALLAH (SWT) Taught Adam, ALLAH (SWT) Ordered them to show their ultimate respect to Adam by falling down in obeisance unto him. This indicates that ALLAH (SWT) Gave Adam something that the angels do not possess. ALLAH (SWT) Put Adam and his spouse to test. He Allowed them to reside in the paradise and Told them to enjoy eating from everything, except from one particular tree. The devil enticed them to feed themselves from this forbidden tree. They did not have the will power to overcome the devil's enticement and ate from the forbidden tree. ALLAH (SWT) then

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَبَسَّطُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا
 أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾
 سورة الإسراء الجزء الخامس عشر

Cited Verse # (4-23)

In The Name of ALLAH, Most Gracious, Most Merciful

And they ask you (Mohammad) about the spirit, say “the spirit belongs to my LORD, and whatever knowledge you (people) have is very little”.

(part 15, Surat Al Esra’ a “The Journey by Night”)

punished them by Letting them out of the paradise and Sending them down to live on the earth.

ALLAH (SWT) Knows the past, the present and the future. He Knows what everybody and everything reveals and conceals. ALLAH (SWT) Knew from the beginning that Adam and his spouse will fail their test. He Knew that, because even before teaching Adam the *names*, He Told the angels that He is Making a vicegerent on the earth. In fact ALLAH (SWT) Planned this event to be a reminder to the human race. The devil is the arch enemy of the human race and we must not fall to his enticement. Adam was the only creature to whom ALLAH (SWT) Ordered the angels to fall down in obeisance.

From cited verses #(4-22), we have learned that ALLAH (SWT) Has Created the human from clay. The clay is a combination of a certain kind of dust and water. Where did this dust come from?. In cited verse #(4-25), ALLAH (SWT) Says, “From it (the earth) We Did Create you (the people), and into it (the earth), We Shall Return you, and from it (the earth) We Bring you out once again”. From this verse we learn the following [for more details about the creation of the humans, see Appendix B] :-

THE HUMAN RACE WAS CREATED FROM DUST FROM THE EARTH. WHEN WE DIE, WE WILL RETURN BACK TO THE EARTH. ON JUDGMENT DAY ALLAH (SWT) WILL RESURRECT US FROM THE EARTH.

This shows that there is a natural bond between the humans and the earth. Whatever happens to the earth affects us in many ways.

In Chapter 3, cited verses #(3-47) we have learned that ALLAH (SWT) Has Subjected to us (humans) all what in the heavens and in the earth. All ALLAH's creation in the heavens and the earth are functioning in a way to benefit mankind. Moreover, it was only the human race, represented by Adam, to whom ALLAH (SWT) Ordered the angels to show their ultimate respect. Therefore, the humans must be very special creature to ALLAH (SWT). Indeed they are, in cited verse #(4-26) ALLAH (SWT) Says, “And We Have Honored the descendants of Adam and We Have Carried them on the land and the sea, and We have Given them the best for sustenance, and We Have Given them considerable preference over *many of whom* We Have Created”. The word “*whom*” refers to intelligent creatures. The intelligent creatures that we know of, so far, are the angels and the jinns. If it were only for the other two intelligent creatures, the angels and the jinns, the word “*many*” would have not been used. *This means that there must be intelligent creatures other than the angels, the jinns and the humans.* Who are those other intelligent creatures?. Where do they live?. What are their intelligence level and their physical ability compared to the humans?. The answers to these questions may be extracted from the Holy Qur'an. The human race possesses qualities not possessed by any other creatures, because the only creature that ALLAH (SWT) Ordered the angels to show their ultimate respect to was the human race represented by Adam. The unique

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَإِذْ قَالَ
 رَبُّكَ لِلْمَلَأِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ
 فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
 وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٢٠﴾ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا
 ثُمَّ عَرَضَهُمْ عَلَى الْمَلَأِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ
 صَادِقِينَ ﴿٢١﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ
 الْعَلِيمُ الْحَكِيمُ ﴿٢٢﴾ قَالَ يَتَّبِعُ آدَمَ أَنْبِئُهُمْ بِأَسْمَاءِ بِهِمْ فَلَمَّا أَنْبَأَهُمْ
 بِأَسْمَاءِ بِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ
 وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٢٣﴾ وَإِذْ قُلْنَا لِلْمَلَأِكَةِ اسْجُدُوا
 لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٢٤﴾
 وَقُلْنَا يَتَّبِعُ آدَمَ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا
 حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ فَكُونَا مِنَ الظَّالِمِينَ ﴿٢٥﴾
 فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا
 اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَنْعٌ
 وَإِنَّ حَيْبَ ﴿٢٦﴾

سورة البقرة
 الجزء الأول

Cited Verses #(4-24)

In The Name of ALLAH, Most Gracious, Most Merciful

Behold, Thy LORD Said to the angels, “I am Making a vicegerent on the earth”, they said, “Would You Make in it who corrupts it and sheds blood and we are praising and glorifying Thy Holy Name!”, Said (ALLAH), “I Know what you do not know”. And He (ALLAH) Taught Adam all the names then presented them to the angels and Said “Tell me the names of these if you are right”. They said “Glory to Thee, we know nothing except what You Taught us, it is You Who is The Most Knowledgeable, The Most Wise.

Said (ALLAH) "O Adam, tell them their names", when he (Adam) told them their names, Said (ALLAH) "Did not I Tell you that I Know the unknown of the heavens and the earth and I Know what you reveal and what you been concealing". And We Have Said to the angels "Bow down to Adam", and they bowed down except Iblees, he refused and was haughty and was among the unbelievers. And We Said "O Adam dwell you and your spouse in the paradise and eat from the beautiful things therein as you will, and do not approach this tree, if you did you will be among the unfair. Then the devil made them slip from it, and got them out of where they were, and We Said "Get down, you will be enemies to each other, and the earth will be your dwelling place, and your means of livelihood for a time.

(part 1, Surat Al Baqarah "The Heifer")

qualities possessed by the humans are not physical, because we have learned that the jinns possess much greater physical power than the humans. The superior qualities of the human race over the other intelligent creatures must be mental.

In cited verse #(4-27), ALLAH (SWT) Says "We Did indeed Offer the trust to the heavens and to the earth and to the mountains but they refused to undertake it, being afraid thereof, and the human undertook it, he was indeed unjust and ignorant". In this verse, the heavens, the earth, and the mountains represent the power, the strength, and the robustness. They do not fear anything except their Creator, ALLAH (SWT). However, they feared to bear the responsibility of carrying this *trust*. The only creature carrying this trust is the human. What is this *trust*?. In cited verses #(4-28), ALLAH (SWT) Says "The Most Gracious (ALLAH). Taught The Qur'an. Created the human. Taught him (the human) the intelligent speech". That is, ALLAH (SWT) Taught the human how to speak intelligently. The intelligent speech is the ability to express the thoughts by the right words. To do that, one has to memorize the words that express what is in the mind. Therefore, in order to speak intelligently one has to have a mind. The mind enables one to memorize the different words, and to express the feelings and the events by using the proper words. Going back to cited verses #(4-24). Let's focus our attention on one of these verses, where ALLAH (SWT) Says "And He Taught Adam all the names then presented them to the angels and Said "Tell Me the names of these if you are right". This means that ALLAH (SWT) Showed Adam things and Taught him the names of these things. So, Adam was able to associate the proper name to the proper object. Then ALLAH (SWT) Showed those objects to the angels and Asked them to tell the objects' names. They were not able to do so. The following may be concluded:-

THE TRUST THAT THE HUMAN ACCEPTED TO CARRY IS THE MIND, i.e. THE ABILITY TO THINK AND TO CHOOSE BY USING HIS MIND NOT HIS INSTINCTS.

The mind is the most powerful characteristic that the humans possess. The mind enables the humans to memorize, to think, to choose, to compare, to reason, to know right from wrong, to decide, to plan, to coordinate, to invent and to develop. With every given

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 * مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ
 تَارَةً أُخْرَى ﴿٥٥﴾
 الجزء السادس عشر سورة طه

Cited Verse #(4-25)

In The Name of ALLAH, Most Gracious, Most Merciful

From it (the earth) We Have Created you (the humans), and into it Shall We Return you, and from it Shall We Bring you out again.

(part 16, Surat Taha “The Letters T and H”)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 * وَلَقَدْ
 كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ
 وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٥٦﴾
 الجزء الخامس عشر سورة الإسراء

Cited Verse #(4-26)

In The Name of ALLAH, Most Gracious, Most Merciful

And We Have Honored the descendants of Adam, and We Have Carried them on the land and the sea, and Given them the best things for sustenance, and We Have Given them considerable preference over many of whom We Have Created.

(part 15, Surat Al Esra’a “Journey by Night”)

power come responsibilities. Once there is responsibility, there is accountability. When the humans accepted to carry the *trust*, that is the mind, they automatically accepted what come with it. They accepted to be held accountable to ALLAH (SWT) for every deed their mind leads them to do. The humans did not realize the magnitude of the burdens and the difficulties they got themselves into. That is why at the end of cited verse #(4-27) ALLAH (SWT) Says “ ... he (the human) was indeed unjust and ignorant”.

The angels are intelligent creatures. They are ALLAH's messengers. They perform exactly the tasks that ALLAH (SWT) Orders them to do. ALLAH (SWT) Did not Give them the ability to choose.

Having intelligence is different from having a mind. Intelligence may be defined as the ability to learn. Many animals have this kind of intelligence. The ability and the functions of the mind have much broader spectrum. Accordingly, all intelligent creatures in the heavens do not have the skills, the innovative ability and the creativity of the humans. The following may be concluded:-

THE INTELLIGENT CREATURES OTHER THAN THE ANGELS, THE JINNS AND THE HUMANS, MUST BE MENTALLY INFERIOR TO THE HUMANS. THAT IS, THEIR INTELLIGENT LEVEL AND SKILLS MUST BE MUCH LESS THAN THOSE OF THE HUMANS. THEIR SHAPES AND FORMS MUST BE DIFFERENT FROM THOSE OF THE HUMANS, SINCE THEY ARE LIVING IN PLACES OTHER THAN THE EARTH, WHERE THE ENVIRONMENTS ARE DIFFERENT.

The endless species and forms of ALLAH's creation demonstrates His absolute knowledge, ability and power. In cited verse #(4-29), ALLAH (SWT) is Giving an example of His exalted authority for all the people, regardless of their knowledge and background. For those who have knowledge of science, ALLAH (SWT) is Telling them that among His signs of authority is the creation of the heavens and the earth. Such creation boggles the minds of all the scientific communities. For the people who do not have knowledge of science, ALLAH (SWT) is Telling them that among His signs of authority is the creation of the people with different skin colors and different speaking languages. It would have been easier for ALLAH (SWT) to Create all humans having the same skin color and speaking with the same language. We must not forget that all humans are descendants of Adam. All humans have the same biological structure and the same organs. This is a reminder that all humans are equal regardless of their skin color or origin.

In the Holy Qur'an, when ALLAH (SWT) Wants to emphasize a certain fact, He Swears either by Himself or by some of His creation. In cited verses #(4-30), ALLAH (SWT) Swears by the figs and the olives, by the mount of Sinai (in Egypt), and by the city of security, Maccah (in the Arabian Peninsula). ALLAH (SWT) Swears by the figs

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا عَرَضْنَا الْأَمَانَةَ

عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا

وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

سورة الأحزاب

الجزء الثاني والعشرون

Cited Verse #(4-27)

In The Name of ALLAH, Most Gracious, Most Merciful

We did indeed Offer the trust to the heavens and to the earth and to the mountains, but they refused to undertake it, being afraid thereof, and the human undertook it, he was indeed unjust and ignorant.

(part 22, Surat Al Ahzaab “The Parties”)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ ﴿٤﴾

سورة الرحمن

الجزء السابع والعشرون

Cited Verses #(4-28)

In The Name of ALLAH, Most Gracious, Most Merciful

The Most Gracious. Taught the Qur’an. Created the human. Taught him (the human) the intelligent speech.

(part 27, Surat Al Rahmaan “The Most Gracious”)

and the olives because of their high nutritional values and their beneficial effects to humans. ALLAH (SWT) Swears by the mount of Sinai (in Egypt) because Prophet Moosaa (Moses) talked to ALLAH (SWT) and received the Ten Commandments there. ALLAH (SWT) Swears by the city of security, Maccah because it is the most sacred place on the face of the earth. Maccah is the city where the Ka'abah [the first house of worship that ALLAH (SWT) Put to the people on the earth] is. Maccah is the city where Al Masjid Al Haraam (the most sacred mosque, surrounding the Ka'abah) is. Maccah is the city where Prophet Mohammad (ppbuh) was born and where most of the verses of the Holy Qur'an were revealed to him. ALLAH (SWT) Swears by these things to Emphasize two very important characteristics of the humans. These two characteristics are:-

- ◆ THE HUMANS ARE CREATED IN THE BEST FORM AND SHAPE.
- ◆ THE HUMANS ARE CAPABLE OF DOING THE LOWEST DEEDS.

Among all of ALLAH's creatures, whether these creatures are intelligent or non-intelligent, the humans have the best form, shape, looks and features. On the other hand, the humans in general have the worst behavioral characteristics, except those who believe in ALLAH (SWT), follow His right path and do the good deeds according to His rules. Some of the human unbelievers can do things even the animals would not do.

When a human believes in ALLAH (SWT) and have faith in Him, such faith controls the human mind, reminding him or her all the time that all their deeds are watched by ALLAH (SWT) and that they will be held accountable for every thing they do. Faith in ALLAH (SWT) elevates the spiritual power of the human and enables him or her to reject all devil's enticements.

In the second verse of cited verses #(4-31), ALLAH (SWT) Says "It is He Who Created you, then fashioned you in due proportions, then Gave you an upright form". These are the three major steps of human formation. The creation begins with the fertilization process and the development of the fertilized egg to become an embryo. The embryo then develops to become a fetus, where the organs with the right proportions are formed. After birth and after the crawling period of the infant, the human starts to stand up and to walk in the upright form. In the last of these verses, ALLAH (SWT) Says "In whatever shape and looks He Wills, He Assembles you". The word "assemble" indicates that there are basic elements to be assembled in order to form the shape and the looks of the human. That is, different combinations of these basic elements result in different physical characteristics of the human. The so-called "*blue print of life*" was discovered recently. It is a molecule that contains the combination of these basic elements which characterizes the human. This molecule was given the scientific name "*DeoxyriboNucleic Acid*" or for short "*DNA*".

In the last verse of cited verses #(4-32), ALLAH (SWT) Says "It is He Who Shapes you in the wombs as He Pleases, there is no GOD but He, The Exalted in Might, The

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ
وَالْأَرْضِ وَأَخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَالِدَاتُ
الَّذِينَ لَلَّعَلِمِينَ ﴿٢٩﴾

الجزء الحادى والعشرون سورة الروم

Cited Verse #(4-29)

In The Name of ALLAH, Most Gracious, Most Merciful

And among His signs is the creation of the heavens and the earth, and the variations in your languages and your colors, verily, in that are signs for those who have the knowledge.

(part 21, Surat Al Roum “The Romans”)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّتِينَ وَالزَّيْتُونَ ﴿٣٠﴾ وَطُورِ سَيْنِينَ ﴿٣١﴾ وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣٢﴾
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٣٣﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ
سَفَلِينَ ﴿٣٤﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ
غَيْرٌ مَمْنُونٍ ﴿٣٥﴾

الجزء الثلاثون سورة التين

Cited Verses #(4-30)

In The Name of ALLAH, Most Gracious, Most Merciful

By the figs and olives. And by the mount of Sinai. And by this city of security. We Have Created the human in the best form and shape. Then We Did Abase him the lowest of the low. Except those who believed and did the righteous deeds, for they shall have unrestricted reward.

(part 30, Surat Al Teen “The Figs”)

Wise”. This verse together with cited verses #(4-31) give the complete picture of the shaping of the human. The general features and the characteristics of the human are *assembled* by means of “*genes*”, which are the biological units of heredity. These genes are contained in the DNA molecule. The general features and characteristics transfer from the parents to the child. However, the specific shape, looks and physical characteristics of the human is formed while the human is still an embryo then a fetus in the womb of the mother. This indicates that the children do not necessarily have the exact features of their parents. They might differ in shapes and in looks, and also in some specific physical characteristics and fine details, such as the facial features and the finger prints.

The creation verses in the holy Qur’an, where ALLAH (SWT) Describes His creation are intended to demonstrate His absolute knowledge, power and authority. The creation verses also are intended to give us some basic information about His creation. In cited verses #(4-33), ALLAH (SWT) Describes in great detail the creation and the formation of the human, from conception to birth. At the beginning of these verses, ALLAH (SWT) Is Emphasizing the fact that the human essence is clay, which is a mixture of a kind of dust and water. In the next verse, ALLAH (SWT) Says that He Made the human from a drop of sperm in a place of rest, firmly fixed. This describes the fertilization process where only one sperm cell “*spermatozoon*” fertilizes an ovum “*the female reproductive cell, an egg cell*”. Once such union is achieved, some changes in the surface of the ovum occur to block the entry of other sperm cells. In the next verse, ALLAH (SWT) Says “Then We Created the drop of sperm into a clot of congealed blood”. This describes the formation of the “*morula*” (a solid mass of cells), which happens a few days after fertilization. Then ALLAH (SWT) Says “and Created that clot into a lump”. This describes the development of the “*blastocyst*” (a hollow ball of cells consists of internal cavity, outer cells and inner cell mass), which occurs 7 to 8 days after fertilization. Then ALLAH (SWT) Says “and Created out of that lump, bones”. This describes the development of the “*embryo*”, which takes place during the first two months after fertilization. Then ALLAH (SWT) Says “And Clothed the bones with flesh”. This describes the formation of the “*fetus*”. Which occurs after the second month from fertilization. At that time, all the principle adult organs have been developed. Then ALLAH (SWT) Says “then We Developed out of it another creation, ...”. This describes the completion and functioning of all the organs in their final forms. The creation sequence of the human as depicted in cited verses #(4-33) is shown in Table (4-1).

In the Holy Qur’an, ALLAH (SWT) Has Referred to us humans by four different names. These names are, the descendants of Adam (in Arabic, *Bani Adam*), the human (in Arabic, *Al Insaan*), the people (in Arabic, *Al Naas*), and the human beings (in Arabic, *Al Bashar*). In cited verses #(4-24), ALLAH (SWT) Made Adam the vicegerent on the earth and when Adam and his spouse fell to the devil’s enticement, ALLAH (SWT) Expelled them from the paradise and Told them “ ... and on the earth you will dwell ...”. This shows that we are descendants of Adam (in Arabic, *Bani Adam*). In cited verses #(4-34),

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَتَأْتِيهَا إِلَّا نَسْنُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٤﴾

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٥﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾

سُورَةُ الْاِنْفِطَارِ

الجزء الثلاثون

Cited Verses #(4-31)

In The Name of ALLAH, Most Gracious, Most Merciful

O human!, what has seduced you from thy LORD Most Generous. Who Created you then fashioned you in due proportions, then Gave you the upright form. In whatever shape and looks He Wills, Assembles you.

(part 30, Surat Al Enfitaar “The Cleaving Asunder”)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ

وَلَا فِي السَّمَاءِ ﴿٤﴾ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

سورة آل عمران

الجزء الثالث

Cited Verses #(4-32)

In The Name of ALLAH, Most Gracious, Most Merciful

For ALLAH, verily nothing in the earth or in the heaven is hidden from Him. It is He Who Shapes you in the wombs as He Pleases, there is no GOD but He, The Exalted in might, The Wise.

(part 3, Surat Aale Imraan “The Family of Imraan”)

Table (4-1) Creation Sequence of the Human

Time From Conception	Name	Process
From: 0 To: 6 hours	Fertilization	One sperm cell “spermatozoon” fertilizes the ovum (the egg).
From:4 hours To: 6 days	Morula	Solid mass of cells. Assembling of the general features and characteristics, creation of the DNA.
From: 6 days To: 8 days	Blastocyst	Formation of a hollow ball of cells consists of internal cavity, outer cells, and inner cell mass.
From: 7 days To: 2 months	Embryo	Formation of backbone and vertebral canal. Heart forms and starts beating. Eyes far apart, eyelids fused, nose flat. Arms and legs form. Ossification begins. Major blood vessels form. Internal organs continue to develop. The brain starts to develop at the end of the fourth week.
From:2 months To: 9 months	Fetus	Development of all organs. All organs become proportionate. All systems functioning. Formation of specific characteristics (shapes, looks, physical conditions, facial features, finger prints).

ALLAH (SWT) Describes what will happen to the earth on judgment day. At that day, the earth will be shaken vigorously, powerful volcanoes will erupt and huge amount of lava will flow out from beneath the earth’s surface. In the third verse, ALLAH (SWT) Says “and the human (*Al Insaan*) said what happened to it”. In the sixth verse, ALLAH (SWT) Says “On that day, the people (*Al Naas*) will come out in groups to be shown their deeds”. From this verse it is seen that “*the humans*” and “*the people*” are the same. In cited verse #(4-35), ALLAH (SWT) Says, “Say (Prophet Mohammad), I am but a human being like yourselves, inspired to me that your GOD is only One GOD, ... “. In this verse ALLAH (SWT) Describes Prophet Mohammad (ppbuh) as a human being. Also, in cited verses #(4-22), ALLAH (SWT) Said to the angels that He is about to Create a *human being* from clay and in cited verses #(4-24), ALLAH (SWT) Is Telling the same story showing that Adam is that *human being* whom He Created from clay. That is, in the Holy Qur’an ALLAH (SWT) Refers to us, who inhabit the earth, as “*descendants of Adam*”, “*humans*”, “*people*”, and “*human beings*”. Therefore, there are no other descendants of Adam, humans, people or human beings living elsewhere in the universe other than the earth [for more details about the creation of the humans, see Appendix B].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾
 ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا
 الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ
 أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ
 لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾

سورة المؤمنون

الجزء الثامن عشر

Cited Verses #(4-33)

In The Name of ALLAH, Most Gracious, Most Merciful

And We Have Created the human from a quintessence of clay. Then We Made him a drop of sperm in a place of rest, firmly fixed. Then We Created the drop of sperm into a clot of congealed blood, and Created that clot into a lump, and Created out of that lump, bones, and clothed the bones with flesh, then We Developed out of it another creation, so blessed be ALLAH, the Best of creators. After that you will indeed die. Then on the day of judgment you will be resurrected.

(part 18, Surat Al Mo'menoon "The Believers")

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾
 وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾ بِأَنَّ رَبَّكَ
 أَوْحَىٰ لَهَا ﴿٥﴾ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَلُهُمْ ﴿٦﴾
 فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ
 ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

سورة الزلزلة

الجزء الثلاثون

Cited Verses #(4-34)**In The Name of ALLAH, Most Gracious, Most Merciful**

When the earth is quaked vigorously. And the earth throws out its heavy constituents. And the human said what happened to it. On that day, its state is declared. That your LORD Has inspired it. On that day, the people come out in sorted groups to be shown their deeds. And whoever does an atom's weight of good, will see it. And whoever does an atom's weight of evil, will see it.

(part 30, Surat Al Zalzalah "The Quake")

SPACE TRAVEL

We have learned that there are many intelligent creatures other than the angels, the jinns and the humans. Those intelligent creatures do not have the skills and the innovative ability of the humans. Though they are intelligent, they do not have minds like humans. Those intelligently inferior creatures live in places in the lowest heaven (the universe). They might be living on planets in our solar system or on planets in extraterrestrial solar systems. The question now is; are those intelligently inferior creatures capable of travelling into space?. The answer is NO.

In the first verse of cited verses #(4-36), ALLAH (SWT) Says, "O all of you jinns and humans, if you can pass through from the territories of the heavens and the earth, then pass through, you do not pass through except with power". This is a call from ALLAH (SWT) to the jinns and to the humans only. This call is not directed to any other intelligent creatures, because they do not have the power to do so. This call is also not directed to the angels, because the angels already move through the heavens to execute ALLAH's commands. We have learned that the angels move through the heavens with speeds millions of times faster than the speed of light. We have learned earlier in this chapter that the jinns have tremendous physical power. They can travel in space by their own physical power, without any equipment or machines, cited verses #(4-18). Now we come to the humans. The humans have the power of mind. The mind enables us humans to learn, to develop and to innovate. The scientific and the technological achievements made it possible to design the proper equipment and machines to travel into space. Without such equipment it is impossible for the humans to reach the outer space. This is indicated in the above cited verse by its conditional statement. That is, the humans can not pass through to the outer space without the power of the human mind. In the above cited verse we notice that ALLAH (SWT) Says, "from the territories of the heavens and the earth", NOT "*from the territories of the heavens and the territories of the earth*". That is, the word "territories" relates ONLY to the heavens and not to the earth. This means that the earth is a single territory (a single entity, as defined in all the creation verses in the Holy Qur'an), while there are many territories in the heavens.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ إِنَّمَا
 أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَاحِدٌ فَمَن كَانَ يَرْجُوا
 لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا ﴿١١٠﴾
 الجزء السادس عشر سورة الكهف

Cited Verse #(4-35)

In The Name of ALLAH, Most Gracious, Most Merciful

Say (Mohammad), “I am but a human being like yourselves, inspired to me that your GOD is only One GOD, then whoever wishes to be in the presence of his LORD, let him do righteous deed and not to worship a partner with his LORD.

(part 16, Surat Al Kahf “The Cave”)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 يَمَعَشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنْفُذُوا مِن أَقْطَارِ السَّمَوَاتِ
 وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾ فَبِأَيِّ آيَاتِ رَبِّكُمَا
 تُكذِّبَانِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ ﴿٣٥﴾
 الجزء السابع والعشرون سورة الرحمن

Cited Verses #(4-36)

In The Name of ALLAH, Most Gracious, Most Merciful

O all of you jinns and humans, if you can pass through from the territories of the heavens and the earth, pass through, you will not pass through without power. Then which of the favors of your LORD do you deny. On you will be sent fragments of fire and copper and you will not prevail.

(part 27, Surat Al Rahman “The Most Gracious”)

In this verse the Arabic word for “passing through” is “*Yanfoth*”. *This Arabic verb “Yanfoth”, means to push through or to exert an effort in order to get through.* That is passing through from the earth needs a push or an effort, which is the case when launching a rocket from the earth to the outer space. The rocket must be pushed by its propulsion system in order to reach “*the escape velocity*”. This is the velocity which counteracts the earth’s gravitational force and enables the spacecraft or the satellite to go into orbit around the earth. In the same verse, the same Arabic verb “*Yanfoth*” is used to “pass through from the territories of the heavens”. That is, the territories of the heavens are celestial objects with gravitational forces. Those objects are the planets and their moons in our solar system, and the extraterrestrial planets beyond our solar system. In Chapter 3 we have learned that our moon, our sun and all the planets in our solar system and their moons are within the domain of the lowest heaven. Therefore, from this verse we learn that the jinns and the humans may travel to the planets in our solar system and beyond, if they have the required power.

In the third verse of cited verses #(4-36), ALLAH (SWT) Says, “On you will be sent fragments of fire and copper and you will not prevail”. The general meaning of this verse negates what came in the first verse. It is ALLAH (SWT) Who is Talking, therefore there must be a logical explanation for these verses. These verses have the following meaning:-

THE JINNS WITH THEIR PHYSICAL POWER, AND THE HUMANS WITH THEIR MENTAL POWER CAN TRAVEL TO VERY LIMITED REGIONS INTO OUTER SPACE. IF THEY TRY TO GO BEYOND THOSE ALLOWED REGIONS, THEY WILL NOT BE ABLE TO DO SO, BECAUSE FRAGMENTS OF FIRE AND COPPER WILL BE SENT ON THEM.

There are two radiation belts above the earth’s surface. The inner radiation belt (known as Van Allen’s radiation belt) is about 4000 miles above the equator and occupies a small region. The outer belt is about 13000 miles high and occupies a wider region. The particles within the inner belt are much more energetic than those in the outer belt. They could harm the astronauts and damage the electronic instruments aboard the spacecraft. The flight trajectory of the spacecraft must be chosen to avoid such hazards. On the other hand there is the so-called “asteroid belt”, a concentration of asteroids moving between the orbits of Mars and Jupiter.

ALLAH (SWT) Has Given preference to the humans over many of His creation. ALLAH (SWT) Has Subjected all what in the heavens and the earth for the benefit of mankind [cited verses #(3-47)], yet most of the humans do not acknowledge ALLAH’s generosity and mercy. Instead of being grateful to ALLAH (SWT) for providing our sustenance, most of the humans became arrogant and deviated from the right path of ALLAH (SWT). In cited verse #(4-37), ALLAH (SWT) The Merciful is Reminding us with very kind words that the creation of the heavens and the earth is greater than the creation of the people, but unfortunately most of the people do not know or ignore this fact.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ
 مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾

الجزء الرابع والعشرون سورة غافر

Cited Verse #(4-37)

In The Name of ALLAH, Most Gracious, Most Merciful

Assuredly, the creation of the heavens and the earth is greater than the creation of the people, yet most of the people do not know.

(part 24, Surat Ghaafer “Who Forgives”)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قَالَ يَا أَيُّهَا الْمَلَأُوْا أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ
 أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾ قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَاءَ آتِيكَ بِهِ قَبْلَ أَنْ
 تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾ قَالَ الَّذِي عِنْدَهُ عِلْمٌ
 مِنَ الْكِتَابِ أَنَاءَ آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ
 مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ؕ أَشْكُرَ أَمْ أَكْفُرُ وَمَنْ
 شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ؕ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾

الجزء التاسع عشر سورة النمل

Cited Verses #(4-38)

In The Name of ALLAH, Most Gracious, Most Merciful

He (Solomon) said “O assembly, who of you fetch me her throne before they come to me in submission?”. A strong one from the jinn said “ I fetch it to you before you rise from your sitting place, and I indeed have the strength and honesty to do that”. Said who has knowledge from the book “ I fetch it to you before your eye winks”, then when he (Solomon) saw it (the throne) placed firmly before him, he said “this is by the grace of

my LORD to test me whether to be grateful or ungrateful, and he who is grateful, his gratitude is for his own soul, and he who is ungrateful, then my LORD is Generous free of all needs.

(part 19, Surat Al Naml "The Ants")

THE SPIRITUAL POWER

The complete trust and faith in ALLAH (SWT) can elevate the spiritual power of a jinn or a human to a very high level. The spiritual power may be more effective than the physical power. That is, the jinns or the humans can do things by their spiritual power that could not be done by the physical power. In that context, ALLAH (SWT) Tells the story of Prophet Sulaymaan (Solomon) and the Queen of Saba'a (Sheba). Cited verses #(4-38) depict part of the story which shows that the spiritual power could achieve more than the physical power. Prophet Sulaymaan had a council formed of humans and jinns. When he learned that the people of Saba'a (Sheba) worship the sun instead of worshipping ALLAH (SWT), he asked the members of his council if any of them can fetch for him the throne of the queen. The queen's throne was far away. One of the strongest jinns in the council said "I will fetch it for you before you rise from your sitting place and indeed I have the strength and the honesty to do that". Another member in the council who had knowledge from the book said "I will fetch it to you before your eye winks", and he did. In these verses, it is not mentioned whether "*who has knowledge from the book*" was a jinn or a human. Whether he was a jinn or a human did not change the outcome of this event. Whoever he was, he had knowledge from the Holy book of ALLAH (SWT). Such knowledge gave him the spiritual power that proved to be more effective than the physical power.

ALL OTHER CREATURES

ALLAH's creation is unlimited. It is only ALLAH (SWT) Who Knows His creation. Our knowledge of ALLAH's creation is limited to what we see on earth. There are so many species living on the earth. Not all of those living species are known to humans. New insects and birds in the rain forest in South America and new marine creatures in the deeps of the oceans are being discovered every now and then. Each and every single species living on the earth have their own discipline and their own way of life. They form their own nations and communities. In cited verse #(4-39), ALLAH (SWT) Says, "There is not an animal on the earth, nor a bird that flies with its two wings, but nations like you, Nothing We Have Missed in the book, then to their LORD they will be gathered".

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمٌّ أَمْثَالِكُمْ
مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٢٨﴾

سورة الأنعام

الجزء السابع

Cited Verse #(4-39)

In The Name of ALLAH, Most Gracious, Most Merciful

There is not an animal on the earth, nor a bird that flies with its two wings, but nations like you, nothing We Have Missed in the book, then to their LORD they will be gathered.

(part 7, Surat Al An'am "The Domestic Animals")

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَوَرِثَ سُلَيْمَنُ دَاوُدَ وَقَالَ يَا أَيُّهَا
النَّاسُ عَلِمْنَا مَنْطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ إِنْ هَذَا لَهُوَ الْفَضْلُ
الْمُبِينُ ﴿١٦﴾ وَحِشْرَ لِسُلَيْمَانَ جُنُودَهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ
يُوزَعُونَ ﴿١٧﴾ حَتَّىٰ إِذَا أَتَوْا عَلَيَّ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا
مَسْكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾ فَتَبَسَّمَ
ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ
عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي
عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

سورة النمل

الجزء التاسع عشر

Cited Verses #(4-40)

In The Name of ALLAH, Most Gracious, Most Merciful

And Solomon inherited David and said “O people, we have been taught the speech of the birds and we have been given from everything, this is indeed the ultimate grace. And to Solomon were gathered his soldiers of the jinns and the humans and the birds, and they were all kept in order and ranks. Until they came to a valley of ants, one ant said “O ants, get into your dwellings in order not to get crushed by Solomon and his soldiers without them knowing”. And so he smiled from its saying and said “my LORD, so order me that I may be grateful for Thy favors which You Have Bestowed on me and on my parents, and that I may do the righteousness that You accept, and Admit me by Thy Grace in the ranks of Thy righteous servants”.

(part 19, Surat Al Naml “The Ants”)

To form their own nations and communities, they must have their own way of communicating with each other. In fact each species have their own language and they do talk to each other. They do not talk by sign language, but by voices that we do not hear (with frequencies out of the human audible range). In the first verse of cited verses #(4-40), Prophet Sulaymaan (Solomon) says to his people that they [Prophet Sulaymaan and his father Prophet Daawood (David)] have been taught the language of the birds. So, it was not only Prophet Sulaymaan who understood and spoke the language of the birds, but also his people did the same. In these verses, when Prophet Sulaymaan and his army came to a valley of ants, he heard one of the ants talking to the other ants and warning them to hide into their dwellings, otherwise they will be crushed by Prophet Sulaymaan and his soldiers without them knowing. Prophet Sulaymaan heard what the ant said. If the ants communicate between themselves with sign language, Prophet Sulaymaan would have not heard it. This leads to the following conclusion:-

ALL THE ANIMALS AND THE BIRDS HAVE THEIR OWN NATIONS AND COMMUNITIES. THEY HAVE THEIR OWN SPOKEN LANGUAGES WITH WHICH THEY COMMUNICATE WITH EACH OTHER. WE HUMANS CAN NOT HEAR THEIR TALK BECAUSE THEIR VOICES' FREQUENCIES ARE OUT OF THE HUMAN AUDIBLE RANGE.

All the animals, birds and all other non-intelligent creatures praise, glorify and pray to ALLAH (SWT), each in their own way, cited verse (4-7).

SUMMARY AND CONCLUSIONS

The findings from Chapter 4 may be summarized as follows:-

- ◆ It is not known when the angels were created, before or after the creation of the heavens and the earth!.
- ◆ ALLAH (SWT) Did not Tell about the substance from which the angels were created, because it is beyond the comprehension of the human mind.
- ◆ The angels are ALLAH's messengers. They execute whatever ALLAH (SWT) Commands them to do. All the angels have wings, some have double wings, some have triple wings, some have quadruple wings, and may be more. The variations in the number of wings indicate that each kind is assigned to perform tasks different from the others.
- ◆ The angels move through the heavens with speeds millions of times greater than the speed of light.
- ◆ The first form of life created with the creation of the heavens and the earth is the vegetation on the earth. It was created during the last four days (four thousand lunar years) of the earth's creation. Insects and micro-organisms may have been created and evolved next, then the animals and the birds were created.
- ◆ There are animals living on planets other than the earth, may be within our solar system or beyond. Those animals are completely different from the earth's animals, due to the difference in the environmental conditions.
- ◆ The angels are not visible to living humans. If ALLAH (SWT) Wishes to send an angel to living humans, the angel would be in the form of a man. It is a sin to consider the angels as females.
- ◆ The jinns were created after the creation of the heavens and the earth. They were created from fire. They were created before the humans.
- ◆ The physical power, the mobility and the agility of the jinns are much greater than those of the humans. The jinns' energy level is much higher than that of the humans. They can see and hear the humans, while the humans can not see or hear them.

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- ◆ The jinns can travel to the outer space with their own physical power, without equipment or machines.
 - ◆ The jinns had messengers from ALLAH (SWT), like the humans. Some of the jinns are believers and some are not. Like the humans, the jinns will be judged on judgment day.
 - ◆ The jinns' configurations vibrate constantly.
 - ◆ Before the revelation of the Holy Qur'an and the religion of ISLAM to Prophet Mohammad (ppbuh), the jinns were permitted to go to locations, deep into the outer space to eavesdrop. After the revelation of the Holy Qur'an and the religion of ISLAM to Prophet Mohammad (ppbuh), the jinns were forbidden from doing so. Those who try to go deep into outer space to eavesdrop, as they used to, will be shot at with piercing asteroids.
 - ◆ With the revelation of the Holy Qur'an and the religion of ISLAM, ALLAH (SWT) Ordered the heavens and the earth to start the preparations for judgment day.
 - ◆ The jinns can not foresee the unknown or foretell the future.
 - ◆ The first human created was Adam. He was created from clay (dust from the earth and water).
 - ◆ The humans live only on the earth. There are no other humans living elsewhere.
 - ◆ The humans are the only intelligent creatures with mind. Among all the creatures, the humans have the best form and shape.
 - ◆ There are intelligent creatures other than the angels, the jinns and the humans living in the heavens. Those other intelligent creatures are inferior to the humans, because they do not have mind. They do not have the skills or the creativity of the humans.
 - ◆ The humans can travel into outer space by using the power of their mind.
 - ◆ The jinns and the humans can not go beyond a certain limit into the outer space, otherwise fragments of fire and copper will be sent on them.
 - ◆ All the animals and the birds have their own nations and communities. They have their own spoken languages with which they communicate with each other. We humans can not hear their talk, because their voices' frequencies are out of the human audible range.