

Sura Ar-Rahmān

Imam A. M. Khattab

[Part 1 of 4]

Introduction and Verses 1-2

Every time one reads this chapter, one gets the feeling that it has not been read before. The chapter deals with the *Ayat-Allah* or the Signs of God, which, if man reflects upon them, will make him realize that the things described are beyond the ability of a human being. Each time a sign of God is mentioned, it is followed by the question **فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ** meaning “Then which of the favors of your Lord will ye deny?” And this question is posed 31 times in this chapter. All of the Signs mentioned indicate the power and the ability of God as the Supreme Creator. The question “Then which of the favors of your Lord will ye deny?” is directed to human beings and the jinn only. It is not directed to the animals; it is not directed to the plants, or to the heavenly bodies, but it is directed only to the thinking creations that are accountable for their deeds; and this includes only the human beings and the jinn.

When the Qur’ān was revealed, it was revealed not only to the human beings but to the jinn, as well. Among the jinn are preachers who preach the Qur’ān. There is a verse in Chapter Al-Ahqāf, which informs us that while the Prophet was reading the Qur’ān, a group of jinn came and sat around

him and listened; afterwards, they went back to their own kind and said: [Imam quotes Arabic verses. The translation is:]

“And lo! We caused a group of jinn to incline towards thee, O Muhammad, so that they might give ear to the Qur’an; and so, as soon as they became aware of it, they said unto one another, ‘Listen in silence!’ And when the recitation was ended, they returned to their people as warners. They said: ‘O our people! Behold, we have been listening to a revelation bestowed from on high after that of Moses, confirming the truth of whatever there still remains of the Torah: it guides towards the truth, and onto a Straight Way. O our people! Respond to God’s call, and have faith in Him...’ [46:29-31].

As a result, the question “Then which of the favors of your Lord will ye deny?” is put in the dual form – *rabbikumaa tukadhibaan*; it does not say *rabbika tukaddib*. The dual form of address is meant for the jinn and *ins* (human beings) because a later verse makes it explicit: **سَنَفْرُغُ لَكُمْ أَيُّهَا النَّاقِلَانِ**¹.

Ath-Thaqalaan means “the two worlds” – the humankind and

¹ 55:31

jinnkind.

You have heard me say this before, but I am repeating it: nowadays, people pick up the Qur'an, read something and start to explain it, and they give fatwas² and say Islam is this and Islam is that, whereas that is a very, very complex task. I cannot claim that I know everything about plumbing, but I could hold a blowtorch and try to solder two lengths of pipe together; I can do that, but when it comes to the details of plumbing, I am ignorant. When an electric switch in my house ceases to function, I fix it. I know how to connect this wire here, and that wire there, but, at the same time, I cannot claim that I know everything about electricity. So, in the same manner, not everyone who can read the Qur'an is qualified to explain it or give fatwas. The Qur'an is a challenge to the human mind, and to illustrate this, consider the first five little verses in this chapter. Even the ulama³ of Al-Azhar, who study religion for seventeen years of their life, cannot explain these verses, nor delve into the meanings of the words of just the first five verses of this chapter.

- 55:1 الرَّحْمَنُ : "The Most Gracious"
- 55:2 عَلَّمَ الْقُرْآنَ : "He taught the Qur'an."
- 55:3 خَلَقَ الْإِنْسَانَ : "He created man."
- 55:4 عَلَّمَهُ الْبَيَانَ : "He taught man self-expression, articulate speech and thought."
- 55:5 الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ : "The sun and the moon follow courses exactly computed."
- 55:6 وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ : "Before Him prostrate themselves the stars and the trees."
- 55:7 وَالسَّمَاءَ رَفَعَهَا : "He has raised up the sky"
- وَوَضَعَ الْمِيزَانَ : "He put the scales"
[literal translation].

55:8 أَلَّا تَطْغَوْا فِي الْمِيزَانِ : "Follow the way of justice."

55:9 وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

"Weigh your deeds with equity; don't fall short in the balance."

55:10 وَالْأَرْضَ وَالنَّارَ وَالسَّمَاءَ وَالْجِبَالَ : "He spread out the earth for all living creatures."

55:11 فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ : "In it are fruits and palm trees with sheathed clusters of dates."

55:12 وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ : "Grain growing on tall stalks, and sweet-smelling plants."

The first verse *Ar-Rahmān* – "The Most Gracious" – consists of a single word, but it needs a professor who is fluent and well-versed in the Arabic language to explain it. *Allamal Qur'an* – "He taught the Qur'an": this second verse needs an educator, who has spent all his life in methods of education, to explain it. *Khalaqal Insaan* – "He created man": this verse needs a biologist or a physician, who has spent all his life studying medicine, to analyze it. *Allama-hul Bayān* – "He taught man self-expression, articulate speech and thought": it needs a scientist in anatomy. . . . What is implied by *Allama-hul Bayān? As-Shamsu wal Qamaru bi-husbaan* – "The sun and the moon follow courses exactly computed": this verse needs an astronomer who spent all his life working on the study of planets and stars to explain it. *Wa-s-samaa' rafa'aha* – "He has raised up the sky": it needs a space scientist, all of NASA, to explain it. *Wa-wada' al meezaan*, the literal translation is "He put the scales": it needs a House of Commons and Legislation, and someone very well-versed in the penal law to explain it. *Wal arda wada'aha lil-anaam* – "He spread out the earth for all living creatures": we need a geologist here to explain it. *Feeha faakihatun wa an-nakhlul dhatul akmaam* – "In it – the earth – are fruits and palm trees with sheathed clusters of dates": this needs someone who is well versed in the field of gardening and botany. *Al-habbu dhul-'asfi- wa-r- rayhaan* – "Grain growing on tall stalks, and sweet-smelling plants": that needs an

² Religious verdicts

³ Scholars

agriculturist. Then, after all these verses, the next verse questions the people who reject faith and don't believe in God: which of the Signs of God, among these Signs, do they deny?

As an 'ālim⁴ from Al-Azhar, who studied Fiqh⁵ and tafseer⁶ Qur'an, with no in-depth knowledge in any other field, I am going to explain these verses to the best of my ability. Considering that I am ignorant in all these other fields, the explanation of these verses will not be in-depth because I need the help of *all* those scientists I have mentioned to explain these verses.

Ar-Rahmān (The Most Gracious)

What is *Ar-Rahman*? It means "The one who is characterized by *rahma* (mercy)". But there is another word *Ar-Raheem*; what does that mean? It also means "The one who is characterized by *rahma*". Then what is the difference between the two? When the prefix 'Abd' is added to these two words, two names, which are frequently give to children, are derived: 'Abd-ur-Rahman and 'Abd-ur-Raheem. Rahman and Raheem can be used as names for people *only* if we link them with another word. 'Abd means "slave". So 'Abd-ur-Rahman means the slave of Ar-Rahman, and 'Abd-ur-Raheem means the slave of Ar-Raheem. However, since the word slave is not acceptable, bondsman of Ar-Rahmān, and bondsman of Ar-Raheem is used in the English translation instead. To make it even more lovable, the word can be translated as "worshipper" of Ar-Rahmān and "worshipper" of Ar-Raheem. See how, in the English language, several words must be utilized just to indicate the meaning of one Arabic word?

What is the difference between Rahman and Raheem? The two words are taken from *rahma* (mercy). A man may be described as *raheem*: it means he is kind; he has mercy in his heart. But a man is never described as *rahman*. Have you ever heard someone say this man is *rahman*? Never. And that is because of the linguistic difference between the two terms. Rahman means "the one who encompasses *all* the types of *rahma*" which is something a man cannot do. As a result, Rahmān is a title given only to God, and God alone is described as Rahmān. A man may be described as *raheem* and that is okay, because this a lesser type, a limited type, of *rahma*. Ar-Rahmān is an attribute of God which is not applicable to

any other being. That is the linguistic difference between the two terms *Rahmān* and *Raheem*.

عَلَّمَ الْقُرْآنَ (He taught the Qur'an.)

What is Qur'ān? This word can, also, be explained linguistically. *Qara'a* means read – past tense. *Yaqra'u* (he reads) is the present tense. '*Iqra*' is the imperative, it is a command; it means that you are ordering someone to read. *Qari'* means the one who is reading (the reciter). *Maqru'* is the thing which is read (the past participle). See, the substance is three letters: Qa, Ra and A. The word Qur'ān is not any of those words: it is not *qara'a*, it is not *yaqra'u* it is not *iqra'*, it is not *maqru'*, and it is not *qari'* but *Qur'ān*. The word Qur'an is that specific form of the word, which gives the meaning that it is "something which is frequently read and repeated".

It is conceivable that someone bent upon corrupting the minds of people who are not familiar with the Arabic language could come up with a different linguistic analysis for the word Qur'an. *Qur* + *qur* will be *qurān* (dual form). *Qur* + *qur* + *qur* will be *qurū'* (plural). What is *qurū'*? It is "one monthly cycle of a woman's period". The Qur'ān says: [Imam quotes Arabic verse. The translation is:]

"And the divorced women shall undergo, without remarrying, a waiting-period (*'iddah*) of three monthly courses: for it is not lawful for them to conceal what God may have created in their wombs, if they believe in God and the Last Day..." [2:228].

The *'iddah* of the woman, after divorce, is three *qurū'*. So, the one who would like to corrupt the minds of the people, can say that two of those "*qur*" are Qur'ān, and that '*Alla-mal-Qur'ān* means, "He taught man about the woman's monthly period, or the woman's period of *'iddah*." So, this is the other linguistic analysis of the word "Qur'an".

Why is it called Qur'ān? It is because the first word revealed of the Qur'an was '*iqra*' ("Read!"). And the Qur'ān is *maqru'*⁷ so we call it Qur'ān.

Here, let me cite an example of what is contained in our Fiqh books, and why I disagree with them. The Qur'ān says the *'iddah*, or the waiting period after divorce, for a woman, during which she is not allowed to remarry, is three *qur* which is nearly three months. But in the books of Fiqh,

⁴ Scholar

⁵ Islamic jurisprudence

⁶ Qur'anic exegesis

⁷ The thing which is the most frequently repeated and recited

according to the fuqahaa,⁸ the *'iddah* for a slave woman is two months. Why? *She is a woman too!* What is the difference?

At the time of the revelation of the Qur'an, there were slaves who were not held equal to the free man. Ah... God created us all free. It is just bad luck for some people that they have become slaves. Then we treat them as half-human beings. That is in our books of Fiqh with which I disagree. And if you disagree with me, help yourself. I'm not imposing it upon you. I'm giving you my personal opinion.

Nowadays, if you ask our "staunch" Muslim brothers "What is the *'awra*' of a woman", they will reply, "From the top of her head to the tip of her feet." Then ask them the next question: "What is the *'awra* of a slave woman?" They will say, "Exactly like the *'awra* of a man, plus her back and her belly." They say so because that is written in the Islamic Fiqh. *Yā'ni*,¹⁰ the *Islamic Fiqh* states that the *'awra* of the slave woman is exactly like a man's – from the navel to the knee – but they add to it her belly and her back, so, this excludes her breasts. But she is a woman! What is the difference between her and the free woman who is her mistress? It may be that the slave woman is more attractive than her mistress, and she will attract the men more. Why make her *'awra* less than that of a free woman? But that is written in Fiqh books – *the Muslim Fiqh books*. And many people nowadays look into these books of

Fiqh to see what Imam Abu Haneefa said, what Shafi'i said, what Maliki said, what Hanbali said, and they give a fatwa and say *that* is Islam, and if you do something other than that, you are wrong. This is not correct. Abu Haneefa did not live in the 20th century; he did not see what we see nowadays. We have to adapt our Fiqh; we have to modify it to suit this time. Our understanding of today is different from the understanding of Abu Haneefa, Shafi'i, Maliki, Hanbali. We take them as guides, but not every word they said suits our time. We have a framework – the framework of Islam – we have to function within that framework; we are free to move inside that framework, but not to go beyond the border here.

خَلَقَ الْإِنْسَانَ (He created man). عَلَّمَ الْقُرْآنَ (He taught the Qur'an). *After* God created man, He taught him how to read, but God mentioned the Qur'an before mentioning the creation of man. That is to indicate the greatness of the Book – the Qur'an – and its significance in the life of man: the Book which contains guidance for human beings in all spheres of daily life. It is mentioned first to indicate that it is a great bounty of God – *ni'amah* – for those human beings who were created to live on this earth. That is why the Qur'an is given priority in mentioning

⁸ Exegetes

⁹ The parts of the body that are mandatory to be covered at all times

¹⁰ An Arabic expression which has no equivalent in English and means, loosely, "I mean" or, "you know" or, "in other words" depending on the context

Sura Ar-Rahmān

Imam A. M. Khattab

[Part 2 of 4]

Verses 3-4

خَلَقَ الْإِنْسَانَ (He created man.)

The power to create man! That is the power to which the Qur'an directs our attention: O human being, O jinn, God created you; think of that creation. How did it happen? What are the stages of that creation? Where was he created? Of what type of substance was he created? In what areas did he grow up; what is his origin, and what is his end? And what are the stages he must pass through from his origin to his end? These are all questions which a Muslim should think of when he reads such a verse. The Qur'an explains itself in many instances and that short verse, *khalakal insaan*, does not require explanation because the Qur'an explains it for us, mainly in Chapter Al-Mo'minūn.¹¹

From what did God create man? The Qur'an says "from mud". Another verse says, "From the earth We created you and to it We will bring you back."¹² Yet another verse

says, "Every living thing is created of water."¹³ When water and dust are mixed, it makes clay, so the Qur'an says man was created from clay. Is there any verse in the Qur'an which will make it clearer than this? Yes. [Imam quotes Arabic verses. The translation is:]

"He has created man out of sounding clay (*salsal*) like pottery, whereas the jinn He has created out of a smokeless flame of fire" [55:14-15].

So the creation of the two types of beings is not the same. He created man from clay – soft mud – that can be shaped in any way you like. That is the description in reference to the creation of the *first* human being.¹⁴

How was the first woman created? That is a hard question. In many of our books it is written that God "created the woman from the rib of the man". Well, if that is really true, then it means that a man should have only 23 ribs, and not 24. But this is not so; a man still has 24 ribs as does a woman. However, as a consequence of this written information in our books of tafseer, there is an expression in Egypt: "O, that family

¹¹ Chapter 23

¹² 71:17-18

¹³ 21:30

¹⁴ Adam

took 24 ribs from that family.” It means that they took their daughter in marriage. When one reads about *khalq* or Creation in the Torah¹⁵ and the Injeel,¹⁶ one finds the statement that the woman was “created from the rib of Adam”. This is a myth. And it has found its way into some of our tafseers. These are incorrect tafseers, because, not a single verse of the Qur’ān talks about ribs in the creation of Adam’s mate.

So how was the woman created? [Imam quotes Arabic verse. The translation is:]

“O Mankind! Be conscious of your Sustainer, who created you from a single *Nafs* (Soul) and out of it created its mate and from the two scattered countless men and women...” [4:1].

It means that Adam was created from a Soul and from the same Soul Eve was created. It indicates equality in the matter of creation. Then, from these two original human beings, many men and many women were created, as a consequence of the marriage between a male and a female. The stages of the creation of the third – and subsequent – human being are described in the Qur’an in Chapter Al-Mo’minūn.

If man was created from mud or earth, how can he be related to the earth? If we analyze – and this is the science of several disciplines in Medicine – the substances of which the human being is formed, we find that there is a relationship between him and the earth. Sometimes a man is sick and the cause is determined to be a chemical imbalance, such as, lack of calcium. Calcium is an element found in the earth. Magnesium is an element of the earth, water is an element of the earth, and so on, and all of these are found in the human body. So there is a relationship between the human body and the earth from which it was created. Man consists of two elements: the material part made of mud which we see, touch, and feel, and the other element which we cannot see, cannot touch; we don’t even know what it is: that is the soul.

Has anybody seen a soul? No one can see it. Anybody knows what the soul is? No one knows! Did Mr. Thomas Edison, the one who invented electricity, know what it is? He did not know. We can see the wire, but we don’t see the electricity. You don’t know if a wire is live or not until you either see the manifestation of the electricity in the bulb, or you feel the electrical shock when you touch a live wire. So, it is the same with the soul: we don’t know if a man is alive or

dead unless we can see the *manifestations* of the soul – he is breathing, he has a heartbeat; he has a pulse. These are the manifestations of the soul. It means that the soul is still inside the body. When the soul separates from the material part – the body – we say that the person is dead. Then, each of the two elements will go back to where they came from: the body will go to the earth; the soul will go somewhere else.

Some scientists talk about cells, and multiplication of cells, but this is in reference to the second generation of human beings. The Qur’an describes the creation of this second generation stage by stage. [Imam quotes 23:12 and explains:]

Man did We create from a quintessence of clay, then We placed him as a drop of sperm in *qaraar makeen* – a solid house, the womb. Then We create out of the sperm a germ-cell (*‘alaqah*¹⁷), and then We create out of the germ-cell an embryonic lump (*mudghah*) and then We create within the embryonic lump bones, and then We clothe the bones with flesh and then *‘thumma ansha’naoho khalqan aakhar* – We bring this into being as a new creation – meaning that the soul enters the body so he has become *khalqan aakhar* – another creation. Before that he was not “another creation” because it was all different stages of matter – cells multiplying – that was all.

Investigations into the details of this verse would require a biologist and a physician who are specialists in that field. A physician who just knows about the flu cannot explain it. It needs a specialist. These verses, as I said to you once before – and I am repeating it – cannot be explained in depth by the ulama who graduate from Al-Azhar or from any other religious institution. And that is why I say, always, that everything related to religion is not supposed to be the job only of an ‘ālim in the field of religion to explain and interpret, because the Qur’an is full of science of every kind, and it needs people specialized in all these fields to *truly* explain the Qur’an. So the ulama – and there are a lot of them, nowadays, who give fatwas – should realize that this is a very, very hard task and a very, very big responsibility.

Some people might argue that advances in science could render today’s theory obsolete after 50 or 100 years from now. And the answer to that is, yes, that is the challenge of the Qur’an, that the human mind cannot fathom the depth of the meanings of its verses. Although the Qur’an was revealed in the seventh century and now it is the 20th century, we can still interpret the Qur’anic verses inside the framework

¹⁵ The Old Testament

¹⁶ The Bible

¹⁷ Thick or congealed blood

of the rules of Islam. That is why we say Islam is applicable in every time and in every place.

Right now the debate of the 20th century is taking place: in America, some people are pro-abortion, and others are against abortion, and Muslims ask, "Where do we stand? Is abortion permissible in Islam or not?" And here we come to the simplicity of Islam: there are, in Islam, schools of thought and each school of thought has its own opinion, and one cannot say this is right and this is wrong.

For medical reasons, abortion is permissible in Islam; take it as a rule. If aborting an unborn child will save the life of a mother, it is permissible. But what about abortion in normal circumstances? In this regard, some scholars of Islam maintain that abortion is prohibited from the first minute of conception; it is haram¹⁸ to abort because the unborn child is a prospective human being and aborting it would amount to killing a human being. Another school disagrees, and holds that if abortion is performed, at or before a certain stage, then there is no question of killing. What is that stage? If the abortion takes place before *thumma ansha'naaho khalqan aakhar*¹⁹ then, killing a human being does not arise, because prior to that stage it is just a sperm, or blood, or a piece of flesh – it is not formed into a human being, and as a result, there is no killing.

How can that stage be calculated? I assume the ulama of nowadays, in the field of obstetrics, have their own methods of calculation. The women, on the other hand, have their own reckoning: when the child is moving in the womb, and they feel that movement, then the child has become a full human being. From the aspect of Islam, there is a hadith by the Prophet stating that "the sperm time in the womb will be 40 days, and the blood ('*alaqah*) will be for 40 days, and the piece of flesh which is called *mudghah* will be 40 days – [that is 120 days] – then, after that the soul will enter the body." On the basis of that hadith, some Muslim scholars say that if the abortion takes place before 120 days, it is permissible; there is no question of killing. If it takes place after 120 days, then, a human being has been killed; then it is harām. These are the opinions of the Muslim scholars about abortion from a very long time ago.

Till recently, there were people who could not distinguish between birth control and abortion. They declared that birth control is harām, even though birth control is a

preventive measure. It is like being vaccinated against cholera, for example. So, the matter of birth control is completely outside the realm of the abortion business, and the majority of ulama, nowadays, realize this, and they have pronounced birth control as legitimate. Birth control, was, in fact, practiced at the time of the Prophet, but in their own way, and by means commensurate with their knowledge in that field at that time. In the Islamic Fiqh it is called *Al-'Azl* – a practice by which the sperm does not reach the ovaries of the woman. *Al-'Azl* was practiced at the time of the Prophet.

Just these two little verses '*Alla-mal Qur'ān* and *Khalaqal Insaan*, when we read them, we take them for granted, even though they have such profound depth. People usually read the Qur'an as fast as possible, trying to finish it as fast as possible, without contemplating or concentrating on the meanings and the depth of these Qur'anic verses. It is more appropriate to read a few verses and to ponder over their meanings than to read one quarter of the Qur'an in one day.

عَلَّمَ النَّبِيَانَ (God taught man how to express himself; imparted to him articulate thought and speech.) That '*Allama-hu-l-Bayān* comes under here,²⁰ so I have to analyze the vocal cords of Umm Khulthoom.²¹ How was music developed? And don't forget there are Muslims who prohibit music, nowadays, while God created it inside here (pointing to the larynx). That is why you find someone chanting the Qur'an in an attractive voice, while someone else is chanting the Qur'an in such a way that you want to escape from the vicinity – the vocal cords are different.

When a child is newly born, what is the state of his knowledge? Nothing! He doesn't know anything. The Qur'an says in this respect [Imam quotes Arabic. The translation is:]

"It is God who brought you forth from the wombs of your mothers when you knew nothing; and He gave you hearing and sight and intelligence and affections: that you may give thanks" [16:78].

This verse is the bridge to '*Allama-hu-l-Bayān*.

When God created Adam, He commanded the angels to prostrate before him. The prostration was not for Adam, but for the *Creator* of Adam, because this was a great

¹⁸ That which is prohibited or sinful

¹⁹ "Then We bring this into being as a new creation"

²⁰ Grasping his larynx with the thumb and forefinger

²¹ Possibly *the* most famous and well-liked Egyptian singer

creation. When the angels asked why He wanted them to prostrate before someone who will corrupt the earth, God said: "I know what you don't know..."²² Then, God put the challenge before the angels. What was that challenge? It was the challenge of knowledge. God taught Adam the names of certain things. We are not told what those things are, but some tafsirs say that these things were the articles which man was going to use in his life. God showed these articles to the angels and told them to name them. They replied: "We don't know except what You have taught us." Then, God told Adam to tell them the names, and, when it surprised the angels, God said: "Did I not say unto you, 'Verily, I alone know the hidden reality of the heavens and the earth, and know all that you bring into the open and all that you would conceal'?"²³ This knowledge which was taught to Adam was to be expressed, and that word *al-bayan* refers to the expression of that knowledge. Man was to be able to express that knowledge in words when there was a need, so God taught man *al-bayan* or how to express himself.

Words consist of alphabetical characters. The characters of the alphabet, when pronounced, do not all come from the same place, but originate anywhere between the throat and the lips. In the science of *Tajweed-ul-Qur'an*,²⁴ the art of pronunciation of alphabetical letters is called *makhārij-al-huroof* meaning "the areas from which these letters are pronounced". So, there is a science of pronunciation. There are some letters in the Arabic alphabet called *huroof-ul-halq*. These are the letters which come from the throat – you pronounce them from here²⁵, like ح , خ²⁶. There are other letters which you pronounce by bringing your lips together, like *ba*, *ma*, which is B or M in English. And there are other letters which are pronounced by different positioning of the tongue.²⁷

In order to pronounce a word, you have to use that computer inside which we call *al-'Aql*. What is *al-'Aql*?

Sometimes it is translated into English as "mind" and sometimes as "brain". What is the function of *al-'Aql*? It gives messages; it gives orders to the rest of the body. When you touch a fire, a message will go directly to the brain, and the brain will issue an order: "Take your finger away from the fire", so you snatch your finger. In the same way, if you want to speak a word, the brain will give an order to the tongue and the lips to sound the appropriate letters and pronounce them. And the pronunciation will be different, depending on the order from the brain, and the type of brain of the human being: some people have naturally loud voices, whereas other people have such soft voices you cannot hear them. All this comes under *'Allama-hu-l-Bayān*. And how is the voice produced? The lungs release some of the air stored in them, send it up through the windpipe, and, on reaching the throat, the air hits the vocal cords and the sound is produced. That is *al-bayan*. Some people's vocal cords will give them a very nice voice and people will be attracted by their voice, whereas some people's vocal cords give them a terrible voice causing people to escape from them, and so on. When Ummu Khulthoom – *ya Dr. Abaza*,²⁸ you were asking about her – came to New York, and they made some tests on her vocal cords, the doctors said that they had never seen a human being, in their entire career, with vocal cords like hers.

What is the *mind*? What does it mean when we say, "Mind your own business"? You know, the Qur'an, in some other verse, calls *al-aql* "*al-amaanah*" – The Trust²⁹ – because it is a faculty which distinguishes man from any other creation. This *al-amaanah* is the faculty of thinking. The ulama are puzzled and don't know where the faculty of thinking is located in a human being. Some people say it is in the head. Not necessarily. Because the Qur'an says to us: [Imam quotes Arabic verse. The translation is:]

"And most certainly have We destined for hell many of the jinn and men who have hearts with which they fail to grasp the truth, and eyes with which they fail to see, and ears with which they fail to hear. They are like cattle – nay, they are even less conscious of the right way: it is they, they who are the truly heedless."³⁰

²² 2:30

²³ 2:33

²⁴ Reading and reciting the Qur'an exactly as it was pronounced by the angel Jibreel and as heard by the prophet, peace be upon him.

²⁵ Imam is holding his throat just under his chin

²⁶ These have no equivalent in English

²⁷ This means: In order to pronounce some letters correctly in Arabic, the position of the tongue is of primary importance; it must press against the back of the upper teeth, or protrude between the teeth while enunciating that letter of the alphabet

²⁸ A Palestinian physician in the audience, a man for whom Imam Khattab had great admiration

²⁹ Imam speaks this in a hoarse whisper to emphasize its implication

³⁰ 7:179

So, as a result, some ulama say the faculty of thinking and comprehending is in the heart. You remember when that first man from Utah had an artificial heart for a period of time in the 1980's, until they found a transplant for him? The first question his wife asked him: "Does your artificial heart love me like your normal heart?" Or does that piece of plastic not know the meaning of love? So, these are puzzles and the ulama – and when I say ulama, I mean the ulama, in general, not just the ulama of Al-Azhar and other Islamic institutions – don't know much about the faculty of thinking or where it is located in the body. People sometimes say it is in the brain, but others say it is in the heart, but, in fact, *no body knows*. It is a secret; it is exactly like the soul. What is the soul? No one even knows its definition. The Qur'an said to the Prophet: "They will ask you, Muhammad, about the soul. Tell them this knowledge is confined to God. What you have been given of the knowledge is a very scant portion of the knowledge of God."

This al-amaanah or faculty of thinking was, according to the Qur'an, offered to every creation to accept, but all of them refused, except man. Man – man takes everything easy, so he accepted it. As a result, he is the one who is accountable

for his deeds. No other creation is accountable for its deeds except human beings, because man accepted that Trust. Why was that amanah or Trust given? It was given on the basis of that al-'Aql which carries with it accountability; there will be reward, and there will be punishment.

So when we talk about that one little verse *Khalaqal Insaan*, it could branch into all these various discussions. And when you look at that expression *fee qaraar-ul-makeen*³¹ – look at the Qur'anic expression here – talking about the womb of the woman and calling it *qaraar makeen* – a *solid* house. The word *qaraar makeen* is an invitation to Muslim scientists to research why it was described as *qaraar makeen*. Elsewhere in the Qur'an, the womb, with the child in it, is described as *fee thulomaatin thalath*.³² The literal translation is "in three dark areas". But what is the *thulomaatin thalath*? Again, it is an invitation to Muslim scientists to research and investigate the depth of the meanings of these Qur'anic words and expressions. There is a fluid in the womb surrounding the child; around the fluid are the membranes, and then the wall of the womb itself; this could be *thulomaatin thalath*.

³¹ Imam speaks in an urgent whisper

³² 39:6

Sura Ar-Rahmān

Imam A. M. Khattab

[Part 3 of 4]

Verses 5-6

The Qur'anic verse, which is the subject of today, deals with another type of science. You could call it astronomy, or you could call it space science.

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ (The sun and the moon follow courses exactly computed.)

The word *husbaan* is an infinitive verb in Arabic derived from the verb *yahsubu* or *hasaba*, or from the noun *Hisaab*.³³ So the verse means that the sun and the moon are moving in their orbits according to *husbaan* – a definite, precise way, as determined by calculation. The science of astronomy started as an Islamic science originally. The West learnt it from the Muslims. The West applied it in their lives, and, based on the science of astronomy and calculation, they reached the moon and landed on it, while we, the teachers, maintain that the moon landing is a myth, and, for purposes of ascertaining the start of the lunar months – the basis for the Islamic calendar – we want to actually see the new moon with our eyes. As a

result we find the start of the month of Ramadan, and the Eid al-Fitr that follows, to be on different days all around the Muslim world. The Muslims tend to forget that the Qur'an is a Constitution. A constitution does not provide details; providing details is the role of laws and ordinances. The Qur'an gives us a general rule "*As-Shamsu wal-Qamaru bi-husbaan*": the sun and the moon are moving according to *husbaan*.

What is *husbaan*? It is very well known that the solar year is 365 days, while the lunar year is 354 days. That is well established. But these figures are not exact. The solar year is actually 365 days and six hours long. As a result, every fourth year is considered to be 366 days. How do we identify the year with 366 days? If you divide the number of days by four and there is no remainder, then it is a leap year with 366 days, otherwise it is a year with 365 days. *This is an example of a calculation – husbaan.* With regard to the moon, every night you find that it is in a different location than the night before. It circles around the earth and that circulation results in the lunar month being 29 days, 6 hours and 46 minutes. The 6 hours and 46 minutes are added every month and when the sum exceeds 12 or 15 hours, the next month will have 30 days.

³³ *Hisaab* means calculation/computation/arithmetic

That is why the lunar month is either 29 or 30 days. *Here is another example of a calculation – husbaan.* The location of the moon at the start of the month is in the western sky and it appears as a crescent, then it moves every night to another location, and as a waning moon ends up as a crescent in the east. The Qur'an expresses this [Imam quotes Arabic. The translation is:]

“And the moon, We have measured for her mansions to traverse till she returns like the old and withered lower part of a date-stalk” [36:39].

So we understand the year in terms of a certain number of days, be it the solar calendar or the lunar calendar, based upon calculation or *hisaab*.

Every year there is a very short day and a very short night. A long day or a short day is in itself a fact that is an outcome of calculation, and it is *Ayāt min Ayāt-il-Allah*.³⁴ And the Qur'an draws attention to this fact when it says: [Imam quotes Arabic verses. The translation is:]

“He it is who has made the sun a source of radiant light and the moon a light reflected, and has determined for it phases so that you might know how to compute the years and to measure time. None of this has God created without an inner truth. Clearly does He spell out these messages unto people of innate knowledge.”³⁵ “And We have established the night and the day as two symbols; and thereupon We have effaced the symbol of night and set up in its place the light-giving symbol of day, so that you might seek thy Sustainer's bounty and be aware of the passing years and of the reckoning that is bound to come. For clearly, most clearly, have We spelled out everything.”³⁶

Could it be any more obvious? Could it be clearer than this? Yet, until now, we do not use the calculation.

There is a Qur'anic verse which says: “إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ” : Everything We created is created to act according to a certain law. . . .”³⁷ For the earth, the law is to rotate every 24 hours to make day and night for us, and while it is day in one place, it will be night in some other place. And that is a basis for calculation. You know, nowadays, there is talk about cloning. Surely you have heard

about the cloned sheep. The scientists are thinking of applying the same techniques to human beings, as a result of which the government is working hard to stop financing all that business. Man will reach a stage in his life when he says, “I am able to do anything; I am able to create”, but by this, he will be trespassing his limits. What will happen at that time? That will be the end. How did the Qur'an express that? [Imam quotes Arabic. The translation is:]

“It grows till the earth is clad with its golden ornaments and is decked out in beauty: the people to whom it belongs think they have all power of disposal over it: there reaches it Our command by night or by day and We make it like a harvest clean-mown, as if it had not flourished only the day before. Thus do We explain the signs in detail for those who reflect” [10:24].

أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا – Our command will come to it by night or by day – see the expression of the Qur'an? It will be day in America while it will be night in Pakistan, so when the order comes, part of this earth will be having its day and part of it will be having its night and thus the Qur'anic expression is *laylan aw nahāra* (by night or by day).

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ – everything We created is following a law: the earth completes one revolution on its own axis every 24 hours to make day and night, or every 365 days around the sun to make the four seasons, while the moon orbits around the earth every 29 or 30 days. All this comes under *husbaan* – according to a fixed law and a fixed calculation. Some people call it the law of nature; we, Muslims, call it the Law of God. Another law among the Laws of God is that the distance between the earth and the moon is about a quarter of a million miles, and between the earth and the sun it is 92 ½ million miles. Imagine, if the distance between the sun and the earth were reduced to half of what it is now, everything on earth will melt from the heat. Imagine, if that distance were to be increased from what it is now, then everything on the earth would freeze. But the law of God fixed the distances so that human beings will be able to live on this earth. The moon is also playing a role on earth influencing the tidal waves. If the distance between the moon and the earth were to be less than it is now, human habitation would be finished because tidal flooding would submerge the land mass. If the distance were more than it is now, then the earth would become dry, technically. So, the relationship between the

³⁴ One of the Signs of the Signs of God

³⁵ 10:5

³⁶ 17:12

³⁷ 54:49

earth, the moon, and the sun is fixed by the Law of God and that law is based upon *husbaan* – calculation. God made these laws for two reasons: for our benefit, because everything is harnessed for the service of man, and, secondly, so that this universe, and everything in it, will continue its function as long as this life continues.

The Qur’anic verse states clearly *As-Shamsu wal-Qamaru bi-husbaan*: they are going according to *hisaab*, according to calculation, according to laws made for them. In the language of religion, these laws are called *shukr* or *tasbeeh*. The Qur’an says, *sabbaha lillahi ma fi-s- samawati wa- ma- fil-ardi*:³⁸ Everything in the sky and the earth is glorifying the name of God. The Arabic expression does not say *sabbaha lillahi man fi-s- samawati wa man fil ardi* because there is a difference, in the Arabic language, between *ma* (مَا) and *man*

(مَنْ). مَنْ is applicable to someone with a brain, having the

ability to think, like human beings. مَا includes everything, including the stones, or all inanimate objects. So when the Qur’an says *sabbaha lillahi ma fi-s- samawati wa- ma- fi-l- ardi*, it means everything in the sky or on the earth, be that it is a thinking being or not, is glorifying the name of God. Another Qur’anic verse supports this, when it says, “Everything is glorifying His name but you cannot understand its language.”³⁹ So every creation has its own language; every creation has a system, an organization. But the thinking and rational animal – the human being – sometimes misses everything: follows no system, no organization, no rules, and no laws.

Look at the bees. If the queen bee flies in a certain direction, it is followed by all the other bees. It is the chief of the beehive issuing orders to the laborers who go to the fields and suck nectar from flowers and turn it into honey. The queen is the chief and the leader; just giving orders, and orders are to be obeyed. System! The ants: you see them moving in lines following one another. System! Organization! And they have their own language, and they have a queen among them, also, who leads them. And the Qur’an states this in Chapter An-Naml – the Chapter of the Ants. So everything is created with a system and an organization, and is following fixed laws.

³⁸ 59:1

³⁹ 17:44

The earth appears to us as if it is fixed in its place, but it is moving. In the same way, the earth appears to us as if it is flat, but it is round, like a globe. You know, there are some Muslims, some among them ulama, also, even in this day and age, who do not believe that the earth is round like a globe. They say, “Oh, it’s flat in front of our very eyes!” But the Qur’an indicated all this. [Imam quotes Arabic and explains:]

“*Wa-tara* – and you see

Jibaala – the mountains

tahsabu-haa – you think of them, you imagine them

jaamidatan – frozen in place, stationary, firmly fixed

wa-hiya – but they

tamurru – passing by, moving

marra – as the passage, as the movement of

-s-sahaabi – the clouds

sun’a – artistry, creation

Allahi-l-ladhii – of Allah who

Atqana – has ordered, has perfected

kulla shay’in – everything” [27:88].

Another verse says:

“*wal ard-da madadna-ha* – And the earth – We have spread it wide, flattened it for you

Wa al qayna feeha rawasi – and set upon it mountains firm

Min kullay zawjim baheej – and caused it to grow every kind of beautiful plants in pairs” [50:7].

Wal ard-da madadna-ha means We made the earth (*to appear*) flat in your eyes; We have flattened it. This is the Qur’anic verse by which the ulama are swearing that the earth is flat. Note that it *does appear* flat to us although it is like a globe. It appears flat to us because of its large radius and because we are relatively so small. Imagine a very small ant crawling on a very big watermelon that is suspended. It is flat for the ant, and it can crawl around and around and it will never reach its end because it is like a globe, and yet it is flat for the ant. But they interpret things according to their own understanding.

As you know, some of our people, who lead the prayer, try to finish the Qur’an in the *Taraveeh* prayers⁴⁰ by reciting it at a speed of 700 words per minute because they have to finish the Qur’an. But neither they, nor the congregants, get anything out of it. The benefit of the Qur’an comes when you read just one verse but contemplate it and understand what it means. Then you gain new insight; you gain something from it. But to read it that quickly – huh, it

⁴⁰ Special nightly prayers in the month of Ramadan

will be exactly as the Qur'an describes "...The parable is that of a donkey that carries a load of books but cannot benefit from them."⁴¹ So the advantage of reading the Qur'an is that you read a little, but you contemplate; think; think of it; think what it means, and why that verse is mentioned in that area specifically, and apply it to whatever you know from this life.

This verse which we are talking about now – *As-Shamsu wa-l-Qamaru bi-husbaan* – we are able, nowadays, to explain in some ways because of our new scientific knowledge. The people who come after us, with a bigger body of knowledge will, perhaps, explain it better than us. The people who preceded us 7 centuries ago, or 1000 years ago, I don't think they understood too much of that verse. And that is the challenge of the Qur'an; that is the miraculous part of it: it is applicable in every time and in every place.

The month of Ramadan, and why it was ordained to be a lunar month and not a solar month, also, has a bearing upon calculation. If God imposed fasting during the month of July, it would be a catastrophe for the people living in Saudi Arabia and Kuwait and other hot regions. Year after year, all their lives, they would have to fast in July: killing heat. But the month of Ramadan is a lunar month and not a solar month, and since the lunar year is 354 days, being eleven days less than the solar year, the month of Ramadan starts one month earlier every three years, and every 33 years Ramadan falls in the

same month. So there is justice: people fast sometimes in January, sometimes in February, March, or April, according to the time which coincides with Ramadan, based upon this difference of 11 days, every year. So there will be justice among the Muslims. Every one will have his share of the long days, the short days, the hot days, and the cold days.

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ (The stars and trees prostrate themselves before God.)

What is *An-Najm*? The ulama of Islam are puzzled. They do not know what it means. Some say it is the *star* in the night sky. Others say no, it is a *plant* which has no skin; they explain that *as-shajar* are the plants that have a skin, but *an-najm* have no skin. So, some ulama say this verse is talking about trees (*as-shajar*) and the stars (*an-najm*) whereas other ulama say it is talking about the two types of plants: the plants with the skin (*as-shajar*) and those without skin (*an-najm*).

And what is the meaning of *sujuood*⁴² here? When these creations are obeying the laws which God has made for them they are in a state of *sujuood* – they are yielding, they are submitting themselves to the Will of their Creator. It means all the creations are glorifying the name of Allah by following the laws set down for them and by not deviating from them.

⁴¹ 62:5

⁴² Prostration

Sura Ar-Rahmān

Imam A. M. Khattab

[Part 4 of 4]

Verses 7-12

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ : (Literal

translation: He has raised up the sky, and He put the scales –
Wā- as-Samā'a Rafā'aha Wā- wada'al- Meezaan)

What is *Samā'*? In English, sometimes, it is translated as “sky” and sometimes as “heaven”. We get mixed up between heaven as sky, and heaven as paradise. But, in fact, nobody told us that paradise will be in the sky. It could be on earth. All the Qur'an says is that “*jannah*⁴³ is as wide as the sky and the earth. It is prepared for the pious people.” But it does not mention its location. The word *samā'* is explained by Arabs, in their language, as “everything above you is called *samā'*”.

“He has raised the sky” – in fact, this is expressed in language that, we, human beings, can understand. That sky is just floating in the universe – nothing holds it from above; nothing props it up from below; just free and floating. The Qur'an, in many verses, directs us to look up at the sky to contemplate the signs of God, because, when you study the sky, you see the precision and artistry of the universe, and all that it contains; and the infinity of space is mind-boggling. It makes you think of that Power that not only created and raised the sky, but is keeping it in constant control. In scientific

terms, we now understand that the force of gravity between the moon and the sun and the other planets has a part to play in the stabilization of the universe. And note that gravitational forces are also based upon *calculation*.

Meezaan is scales. “He put the scales” – what does that mean? It does not seem to make sense. In the Arabic language, there are varieties of styles of expression, and the Qur'an contains all those styles. Sometimes, the style of language is such that it must be understood on its surface, or in its literal sense. For example: *Qul: huwa-l-Allahu Ahad* (Say: God is One, the only One). It does not need interpretation. Yet, if we go indepth a little bit, we may ask why the Qur'an says *Allahu Ahad* and not *Allahu wāhid*? They both mean “God is One.” But here the depth of the language will appear. When you say *Allahu wahid* it means “God is One” when translated into English. But *Allahu Ahad* is translated differently: “God is the One and Only – there is no addition to Him.” So, in the English language, you have to elaborate on the term *ahad* in order to bring out the difference between the two terms *wahid* and *ahad* in Arabic. *Wahid* means “one” but it has the connotation that something else is coming after it. *Ahad* means “uniquely one”, there is nothing coming after it, and so it means there is no second to Him. This means, therefore, that the Qur'an has to be analyzed in depth. Don't take a word and

⁴³ Paradise

its literal translation and say this is what the Qur'an is saying.

In the field of economics, *muwāzanah* is an adaptation from the word *meezaan* and it means “balance” i.e. debit and credit: subtract one from the other, the remainder is known as *muwāzanah* – the balance. *Muwāzanah* can also convey the meaning of “comparison”. You would like to buy a suit. You go to JC Penny and to Sears, and you see a suit here and a suit there. Then you compare – make *muwāzanah* – the two, and see which is better. In the science of sociology, this is referred to as rationality – using your reason. So you make *muwāzanah* between the two and make your decision about which one to buy. Therefore, when the Qur'an says *wa wada'a al- meezaan* it does not mean a scale *per se*, but is a symbol. The emblem of the courts and lawyers and justice is always the *meezaan* to indicate *al-'Adl* or justice. So this verse means that “God established justice” – He has raised the sky and established justice. Justice for what? Justice for *every* creation.

The sun has a certain law to follow; the moon has a certain law to follow; the earth has a certain law to follow. Everything in the universe has specific rules to follow, and these rules, when followed, result in the establishment of justice. Deviation from these rules of justice will result in a catastrophe: the sun and the planets will interfere with each others' orbits and they will crash into one another. Another Qur'anic verse elsewhere says the sun has no right to interfere in the orbit of the moon and the day is not permitted to interfere with the time of the night; each one has a rule to follow. That is justice for those creations.

أَلَّا تَطْغَوْا فِي الْمِيزَانِ (So that you too, O men, might never transgress the measure of what is right:)

This Qur'anic verse is directed to mankind. The human beings who are living on earth are also created to follow certain laws, and by obeying these laws, they too, will establish justice.

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ (Weigh your deeds with equity, and cut not the measure short!)

Qist means 'adl' (justice). Here we come to the ethics of commerce. If you notice, in our own countries, there is a practice that is very prominent and very obvious: when one buys wheat from others, the buyer tries to fill the bushel, but

when he sells it, he tries to make the surface of the wheat even with the edges of the bushel. The Qur'an, 1400 years ago, addressed this problem by putting it in very, very plain terms understandable by everyone. It says woe to those who act in that fashion when they buy and sell, when they buy they would like to take too much, when they sell they would like to give too little; don't they think that one day they are going to meet God and be questioned about that?⁴⁴ So that is the meaning of *yukhsiroon*: be just. *La tukhsiru-l- meezaan*: and do not take away some from that scale to increase your profit; don't fall short in the balance.

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ (He spread out the earth for all living creatures)

The ulama say the word “put” or *wada'*, here, means, *istiqār* (settled): God settled the earth for the people to make it fit for their life. When something disturbs that “settlement”, then we understand the meaning of *wada'* or settled. Take, for example, the earthquake in California – the settlement is disturbed. The flood in Mississippi – the settlement is disturbed. So the Qur'an attracts our attention to the difference between settled and non-settled. God settled the land or the earth to benefit and facilitate the lives of human beings. What do human beings gain from the earth? [Imam quotes:]

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ

(Therein on earth is fruit and date-palms, producing spathes enclosing dates – also corn with its leaves and stalks for fodder, and sweet-smelling plants.)

What is *faakiha*? The word *faakiha* in Arabic means “everything which will give man some kind of enjoyment”. Why is *nakhil* (dates) especially mentioned? In Ramadan, we break our fast with dates. Nutritionists have determined that it is the best thing with which to break one's fast, because it has the advantage of having a very high amount of energy while giving a feeling of fullness. Our brothers sometimes say “eat *witr*”. *Witr* means an odd number, *yā' hī*, one date or three or five or seven. Sometimes, I eat fifteen, and to me it is still *witr*; I

⁴⁴ 83:1-4

follow the hadith, also, but on a higher scale.⁴⁵ But the main idea behind mentioning *an-nakhl* (the dates) is two-fold: firstly, the dates have a high nutritional value while also having the effect of fullness, and, secondly, the Qur'an initially was revealed to Arabs living in the desert, and the most attractive and best known crop, to them, was the dates.

I have a friend, here, in the United States, who once sent me some dates from Madinah Munawwarah after he returned there. He said that, if examined very well, one will find written naturally, on every date, *La ilāha illa-Allah, Muhammad-ur Rasool-ul- Allah*.⁴⁶ And the man spoke as if he himself fully believed this to be the truth! I got a magnifier and I tried to look for the words, but did not find anything. I wrote him a letter to say I hope the next time he sends me dates, they will not have Chapter Ya-Sīn!

Wa-l-Habb. *Habb* means grains from which bread is made – cereals. Who can live without bread? Even the late King Farooq of Egypt advised the poor Egyptians to eat biscuits if they could not afford bread. He apparently did not know that biscuits are made from wheat flour – *al-habb*. *Al-habb* is of two kinds. One kind is *habbu zu-l- 'asf*. *Zu-l- 'asf* means the covering, or the husk, which serves as food for our animals. So the Qur'an alludes to the significance of that kind of grain: it is necessary for the life of man and it is produced from the earth.

Ar- rayhaan. Imagine you go to a garden; find a flower; a pink flower; it smells nice. You go to another flower; it is orange; smells differently. A third tree has purple flowers, and they smell differently – *rayhaan!* *Ra-i-han* – perfume. The only difference is that it is manufactured in the factory of God, not in the factory of Paris [Imam speaks in French to finish off

what he is saying]. See what God is saying to us? *Yā'ni*, the *rayhaan* or the sweet-smelling, beautiful-smelling plants and flowers are one of the bounties – *ni'mah* – that God has given us. This whole sura is reminding us of all the bounties God has given us, and is asking “which of those bounties do you deny?” Four bounties of God are mentioned in this verse: *ar- rayhaan*, *al-habb*, *an-nakhl*, and *faakiha*. And how do we answer that Qur'an? We say “the Prophet said”, it is “hadith” that any woman coming to the mosque wearing perfume will be cursed by the angels from the time she leaves her home until the time she reaches the mosque. Are we not contradicting ourselves?

On the other hand, we have another hadith attributed to 'Ā'ishah, *radia-Allahu 'anhā*: “I used to see the perfume of the Prophet shining in the partition of his hair.” But what about 'Ā'ishah herself – when she went to the mosque? Did she go smelly? Is there a Qur'an for male and a Qur'an for female? Those are the four bounties of God mentioned: *ar- rayhaan*, *al-habb*, *an-nakhl*, and *faakiha* and it did not say that they are made for males or females; they are made for human beings, as well as their animals.

All these are Signs of God – *Āyāt*. And the Qur'an, after mentioning all these *Āyāt* [Imam recites beautifully and with great feeling *Ar-Rahmān* up to Verse 12:] after mentioning these *Āyāt*, after counting *all* these *ni'mah* and bounties for you: “*Fa- bi- ayyi ālā' rabbikumā tukadhdhibān?*” Which bounty, of these bounties, do you deny that God has given to you? See the sweetness of the Qur'an?

Is anybody here bored? Anybody among the ladies is bored? You don't need topics?⁴⁷

⁴⁵ Another instance of Imam's love of sweets

⁴⁶ There is no God but one God and Muhammad is His messenger

⁴⁷ The audience was spell-bound, and got jolted and broke out into very loud laughter at this sudden change in Imam's voice