



## CLEANLINESS

### THE IMPORTANCE OF PURIFICATION OF INTENTION, BODY, MIND AND SOUL IN ISLAM

In Islam, general cleanliness is a desirable attribute and that is why every Muslim is required to be pure, spiritually and physically; and through the Quran and the Sunnah, Islam enjoins every true believer to sanitize and purify his entire way of life.

The element that gives importance to a person's action is his intention, motive or objective. If an action is done without intention, or has an ungodly intention behind it, it will be invalid. Intention is the essence of worship and foundation of action. The most sacred acts are spoiled because of the mixed intentions behind them, while the simplest acts gain in value on account of the purely good intentions behind them. The Holy Prophet (S.A.W) said, **"Indeed actions are judged by intentions and a man only receives what he intends."** (Bukhari, Muslim)

A person must make intention while performing an act of worship; otherwise his worship will not be correct. Intention is only made in the heart but it is also right to say it with the tongue to remind oneself. As for the worldly actions we do in our daily lives, such as eating, drinking, walking, talking and sleeping, we must try to make an intention in these to please Allah as well. Islam is of course a complete way of life and not just a religion to be practiced in the mosque. When we eat or drink we should have an intention that we are doing these things to give our bodies enough power so that we can worship Allah. When we sleep we should make intention to give our bodies rest for the sake of Allah so that we can wake in the morning and worship Him. In this way we must strive for Allah in every word and every step. When we make intention in these actions then they become acts of worship just like praying and fasting.

The Holy Prophet (S.A.W) said, **"Allah does not look at your bodies or to your possessions or property but He looks at your heart and your deeds."** (Bukhari, Muslim)

Purification of Body is very important in Islam. Believers are emphasized to keep themselves clean and pure. The Holy Prophet (S.A.W) said: **"Purification (at-Tuhoor) is half of Iman."** (Muslim) It is a way to the love of Allah, as Allah said: **"Verily Allah loves those who constantly repent, and loves those who purify themselves."** (2:222)

Certain acts of worship like prayer, recitation of the Holy Quran, Tawaf, etc. cannot be offered without attaining the purification. The Holy Prophet (S.A.W) said, **"Prayer will not be accepted without purification"** (Tirmidhi) It is also one of the means for forgiveness, as the Holy Prophet (S.A.W) said: **"He who performs the Wudu perfectly, his sins will depart from his body, even from under his nails."** (Muslim) And he also said, **"Whoever of you performs Wudu carefully and then testifies saying: 'I testify that there is no true god except Allah Alone, Who has no partners and that Muhammad is His slave and Messenger,' the eight gates of Paradise are opened for him. He may enter through whichever of these gates he desires."** (Muslim)

The purification of the heart and soul with constant remembrance of Allah is essential to the religion of Islam. The command to purify our hearts from sin was an essential Islamic teaching ever since the early stages of the revelation in Makkah. Allah said: **"He has succeeded who purifies the soul, and he has failed who corrupts the soul."** (9:9-10)

About the Day of Judgement, Allah said: **"A day when there will be no benefit in wealth or children, but only in he who comes to Allah with a pure heart."** (26:88-89) We learn from these verses that our success in the Hereafter depends upon the purification of our hearts in this life. We must purify our

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hearts from spiritual sins such as greed, malice, envy, arrogance, and worldliness. In their place, we must adorn the heart with spiritual virtues such as generosity, compassion, benevolence, humility, and asceticism.

One of the primary methods we can use to purify our hearts is to perform sincere supplications and prayer. Allah said: ***“He has succeeded who purifies himself, who remembers the name of his Lord and prays.” (87:14-15)*** When we exalt Allah and ask for our sins to be forgiven, this removes arrogance from our hearts and makes us humble. When we pray to Allah to guide others, this removes malice and hatred from our hearts and makes us love others for the sake of Allah. When we remember the Hereafter and the Day of Resurrection, this makes us less attached to the world and more inclined to help others.

The next method we can use to purify our hearts is to give in charity and perform good deeds for others. Allah said: ***“But the righteous one will avoid Hellfire, who gives from his wealth to purify himself.” (92:17-18)*** When we give away our wealth in charity, this removes worldliness from our hearts and envy of what others have and it makes us hope for our good deeds be stored in the Hereafter.

In conclusion, the salvation of a Muslim depends upon purification of the heart and soul from vices and adorning the heart with virtues. Purification is achieved through performing sincere supplications, prayers, and acts of charity toward others. We must remember that we will be judged on the Day of Resurrection according to the purity of our hearts and the righteousness of our deeds.

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## ISLAM AND SCIENCE

### THE SOLAR SYSTEM IN THE LIGHT OF THE HOLY QURAN

(An extract from the book "The Quran and Modern Science: Compatible or incompatible?" By: Dr. Zakir Naik)

#### CREATION OF THE UNIVERSE: 'THE BIG BANG'

The creation of the universe is explained by astrophysicists in a widely accepted phenomenon, popularly known as the 'Big Bang'. It is supported by observational and experimental data gathered by astronomers and astrophysicists for decades. According to the 'Big Bang', the whole universe was initially one big mass (Primary Nebula). Then there was a 'Big Bang' (Secondary Separation) which resulted in the formation of galaxies. These then divided to form stars, planets, the sun, the moon, etc. The origin of the universe was unique and the probability of it occurring by 'chance' is zero. The Quran contains the following verse, regarding the origin of the universe: **"Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation), before We clove them asunder?"** [Al-Quran 21:30]. The striking similarity between the Quranic verse and the 'Big Bang' is inescapable! How could a book, which first appeared in the deserts of Arabia 1400 years ago, contain this profound scientific truth?

#### THERE WAS AN INITIAL GASEOUS MASS BEFORE THE CREATION OF GALAXIES

Scientists say that before the galaxies in the universe were formed, celestial matter was initially in the form of gaseous matter. In short, huge gaseous matter or clouds were present before the formation of the galaxies. To describe initial celestial matter, the word 'smoke' is more appropriate than gas. The following Quranic verse refers to this state of the universe by the word ***dhukhan*** which means smoke: **"Moreover, He directed Himself to the sky, and it had been (as) smoke: He said to it and to the earth: 'Come you together, willingly or unwillingly.' They said: 'We do come (together), in willing obedience.'" [Al-Quran 41:11].** Again, this fact is a consequence to the 'Big Bang' and was not known to the Arabs during the time of Prophet Muhammad (S.A.W).

#### THE SPHERICAL SHAPE OF THE EARTH

In early times, people believed that the earth is flat. For centuries, men were afraid to venture out too far, lest they should fall off the edge. Sir Francis Drake was the first person who proved that the earth is spherical when he sailed around it in 1597. Consider the following Quranic verse regarding the alternation of day and night: **"Do you not see that Allah merges night into day and He merges day into night?" [Al-Quran 31:29]**

Merging here means that the night slowly and gradually changes to day and vice versa. This phenomenon can only take place if the earth is spherical. If the earth was flat, there would have been a sudden change from night into day and from day into night. The following verse also alludes to the spherical shape of the earth: **"He created the heavens and the earth in true (proportions): He makes the night overlap the day, and the day overlap the night."** [Al-Quran 39:5]. The Arabic word used here is ***Kawwara*** meaning 'to overlap' or 'to coil'— the way a turban is wound around the head. The overlapping or coiling of the day and night can only take place if the earth is spherical.

The earth is not exactly round like a ball, but geo-spherical i.e. it is flattened at the poles. The following verse contains a description of the earth's shape: **"And the earth, moreover, hath He made egg shaped."** [Al-Quran 79:30]. [The Arabic word ***dahaha*** has been translated by A. Yusuf Ali as "vast expanse", which also is correct. The word ***dahaha*** also means an ostrich-egg.] The Arabic word for egg here is ***dahaha***, which means an ostrich-egg. The shape of an ostrich-egg resembles the geo-spherical shape of the earth.

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Thus the Quran correctly describes the shape of the earth, though the prevalent notion when the Quran was revealed was that the earth is flat.

### **THE LIGHT OF THE MOON IS REFLECTED LIGHT**

It was believed by earlier civilizations that the moon emanates its own light. Science now tells us that the light of the moon is reflected light. However this fact was mentioned in the Quran 1,400 years ago in the following verse: **"Blessed is He who made Constellations in the skies, and placed therein a Lamp and a Moon giving light."** [Al-Quran 25:61]. The Arabic word for the sun in the Quran is *shams*. It is referred to as *siraaj*, which means a 'torch', or as *wahhaaj* which means 'a blazing lamp'. Both of these descriptions are appropriate to the sun, since it generates intense heat and light by its internal combustion. The Arabic word for the moon is *qamar* and it is described in the Quran as *muneer*, which is a body that gives *nur* i.e. light. Again, the Quranic description matches perfectly with the true nature of the moon, which does not give off light itself and is an inert body that reflects the light of the sun. Not once in the Quran, is the moon mentioned as *siraaj* or *wahhaaj* or the sun as *nur* or *muneer*. This implies that the Quran recognizes the difference between the nature of sunlight and moonlight. Consider the following verses related to the nature of light from the sun and the moon: **"It is He who made the sun to be a shining glory and the moon to be a light."** [Al-Quran 10:5]. **"See ye not how Allah has created the seven heavens one above another, and made the moon a light in their midst, and made the sun as a Lamp?"** [Al-Quran 71:15-16]

### **THE SUN ROTATES**

For a long time European philosophers and scientists believed that the earth stood still in the center of the universe and every other body including the sun moved around it. In the West, this geocentric concept of the universe was prevalent right from the time of Ptolemy in the second century B.C. In 1512, Nicholas Copernicus put forward his Heliocentric Theory of Planetary Motion, which asserted that the sun is motionless at the centre of the solar system with the planets revolving around it. In 1609, the German scientist Yohannus Keppler published the 'Astronomia Nova'. In this he concluded that not only do the planets move in elliptical orbits around the sun, they also rotate upon their axes at irregular speeds. With this knowledge it became possible for European scientists to explain correctly many of the mechanisms of the solar system including the sequence of night and day. After these discoveries, it was thought that the Sun was stationary and did not rotate about its axis like the Earth.

Consider the following Quranic verse: **"It is He who created the night and the day, and the sun and the moon: All (the celestial bodies) swim along, each in its rounded course."** [Al-Quran 21:33]. The Arabic word used in the above verse is *yasbahûn*. This word is derived from the word *sabaha*. It carries with it the idea of motion that comes from any moving body. If you use the word for a man on the ground, it would not mean that he is rolling but would mean he is walking or running. If you use the word for a man in water it would not mean that he is floating but would mean that he is swimming. Similarly, if you use the word *yasbah* for a celestial body such as the sun it would not mean that it is only flying through space but would mean that it is also rotating as it goes through space. In fact, the sun travels through space at roughly 150 miles per second, and takes about 200 million years to complete one revolution around the center of our Milky Way Galaxy. **"It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to law)."** [Al-Quran 36:40]. This verse mentions an essential fact discovered by modern astronomy, i.e. the existence of the individual orbits of the Sun and the Moon, and their journey through space with their own motion. The 'fixed place', towards which the sun travels, carrying with it the solar system, has been located exactly by modern astronomy. It has been given a name, the Solar Apex. The solar system is indeed moving in space towards a point situated in the constellation of Hercules (alpha Layer) whose exact location is firmly established. The moon rotates around its axis in the same duration that it takes to revolve around the earth. It takes approximately 29½ days to complete one rotation. One cannot help but be amazed at the scientific

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accuracy of the Quranic verses. Should we not ponder over the question: "What was the source of knowledge contained in the Quran?"

### **THE SUN WILL EXTINGUISH AFTER A CERTAIN PERIOD**

The light of the sun is due to a chemical process on its surface that has been taking place continuously for the past five billion years. It will come to an end at some point of time in the future when the sun will be totally extinguished leading to extinction of all life on earth. Regarding the impermanence of the sun's existence the Quran says: "**And the Sun runs its course for a period determined for it; that is the decree of (Him) the exalted in Might, the All-Knowing.**" [Al-Quran 36:38] [A similar message is conveyed in the Qur'an in 13:2, 35:13, 39:5 and 39:21]. The Arabic word used here is *mustaqarr*, which means a place or time that is determined. Thus the Quran says that the sun runs towards a determined place, and will do so only up to a pre-determined period of time – meaning that it will end or extinguish.

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