

Merciful Calls to Humanity

نداءات الرحمة للإنسانية

By

Dr. Ahmed Bin Saad Almofareh

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www.act4islam.com

www.act4islam.org



amofareh@gmail.com

office@act4islam.com



[@amofareh](https://twitter.com/amofareh)

[@act4islam](https://twitter.com/act4islam)

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Prologue

Why Mercy?

In the Name of Allah Most Gracious Most Merciful.

Say (O Muhammad): “Invoke Allah or invoke Ar-Rahman, by whatever name you invoke Him (it is the same), for to Him belong the Best Names” (Surah 17, Al-Isra, v.110).

As indicated by the incandescent Verse of the Holy Quran, the first attribute Allah uses to refer to Himself is *Ar-Rahman*. *Ar-Rahman* “Most Gracious” and *Ar-Raheem* “Most Merciful” are derivatives of the Arabic word Ar-Rahma ‘the Mercy’ by which Muslims commence their activities, as in *BismiLLahi Ar-Rahmani Ar Raheem* “In the Name of Allah....”), above. These are the most frequently invoked Names in all of creation. In the Holy Quran, Allah’s Name standing alone (“Allah”) appears some 115 times; however, it occurs 235 times conjoined to “Mercy” and its derivatives. This is because Allah’s Mercy is the quintessential manifestation of His Majesty to His creation, His attribute that is indispensable in this world and unequivocally critical in the Hereafter, as by His Word “... *and my mercy encompasses everything ...*” (Surah 7, Al-Araf, v. 156). Without Allah’s Mercy, humanity cannot exist; our needs are limitless and our transgressions are boundless.

Allah’s Mercy manifests itself in the Quran in several forms: as *Self-Restraint Mercy*, when by His Decree, He Most Graciously overlooks man’s transgressions, as in the authentic Hadith (saying of Prophet Muhammad, Messenger of Allah, Peace and Blessings on him (Pboh)) narrated by Abu Hurairah (may Allah be pleased with him): “*When Allah decreed the creation, He wrote over His throne: My Mercy precedes My Anger*” Al-Bukhari (7453). It is by Self Restraint Mercy that man escapes Allah’s retribution even though not a minute passes from the time he wakes up in the morning

until the time he sleeps at night that he does not incur His wrath.

Allah's Mercy also demonstrates itself in the human instinct to be merciful that He *ordained* in man at his creation. As reported by Salmān Al-Fārisi (may Allah be pleased with him), a Hadith states that: ***“Allah, the Almighty has 100 Mercies, out of which one Mercy is used by His creatures to be merciful towards one another, while the 99 Mercies are kept (with Allah) for the Day of Judgment.”*** (Muslim). It is by this Ordained Mercy that:

- a mother cares for her new born baby;
- a wife and a husband loves and cares about each others
- a son provides for his old and feeble parents;
- neighbours co-exist without harms, and taking cares about each others;
- one of God's servants feeds a beggar he finds lying by the road or shelters an orphan;
- a person does not attack another as dogs do, etc.

Finally, it is by Allah's Mercy that some servants will be spared the agonies of death, dying, and beyond, and reprieved on the Day of Judgment, the most fortunate creatures in Creation, Mercies of their Lord. May Allah include us among them.

The Merciful Calls contained in this book have been compiled based on such inviolable truths about Allah's Mercy, without which nothing exists. Man must persevere and develop a comprehensive and eternal sense of Mercy, and conduct his affairs seeking to please his Maker, Most Merciful Allah, through tolerance and forgiveness of his fellow creatures, ...and this book aims to highlight some steps to achieve that goal.

“Verily, Allah is, for mankind, full of Kindness, Most Merciful...” (Surah 22, Hajj, v. 65).

Introduction

In the Name of Allah Most Gracious Most Merciful. Praise be to Allah, Most High, Most Generous, and may He confer eternal peace and blessings on His last Prophet, Muhammad, his family, and his Companions.

In the Holy Quran, Allah the Almighty addresses His servants using various invocations or direct “Calls,” such as **“O mankind!”**, **“O those who believe!”** and **“O Children of Adam!”**. These Calls have specific occasions and purposes. For example, the general **“O mankind”** Call relates to matters of *Aqedah* (or general belief), *Taqwa*, piety and righteousness, the acknowledgment of Allah as Creator, Sustainer, the One who alone is worthy of worship (***La ilaha illa Allah*** ‘There is no other deity but Allah’), Creation, Day of Judgment, Paradise and Hell, and acceptance of Muhammad (Peace and Blessings on him, Pboh) as Allah’s last Messenger. On the other hand, a Call to **“O Children of Adam!”** relates to matters of the preservation of the progeny of Adam (Poh). These Calls are typically red flag warnings to the Children of Adam that they are about to fall victim to their archenemy Satan’s mischief and entering a point of no return beyond which is disobedience to Allah (Swt) that would preclude a return to Paradise. In this book, we examine 26 specific Merciful Calls of Allah (Swt), 19 directed generally to all humanity, **“O mankind!”** four to Children of Adam **“O Children of Adam!”** one to Adam (Poh) **“O Adam!”** and two to man **“O man!”**. Each Call manifests Allah’s (Swt) infinite kindness to man, as He (Swt) nurtures and elevates him spiritually, giving him hope of salvation and a return to Paradise if he shuns Satan and turns to Him (Swt), his Creator and Sustainer.

Allah the Almighty imposes on Muslims a duty to propagate His Message of goodness to the nations:

“Let there arise out of you a group of people inviting to all that is good, enjoining righteousness and forbidding evil, and it is

they who are successful” (3:104).

Enjoining righteousness means, among other things, passing along justly and kindly Allah’s Message (the Noble Quran) to others, Muslims and non-Muslims, that man should worship Him (Swt) alone, the brotherhood of mankind, that all humanity arose from a common ancestor, Adam, Peace on him (Poh) despite their dispersal all over the world into communities and nations of different races and colors; that lineage and tribal affiliations matter less to Allah (Swt) Who honors His servants only by the extent of their Taqwa. In his Last Sermon, the Messenger of Allah (Pboh) also reinforced the sanctity of brotherhood among humans stating:

“...O People! listen to me in earnest, worship Allah, say your five daily prayers, fast during month of Ramadan, and give your wealth in Zakat. Perform Haj if you can afford it. ***All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also, a White has no superiority over a Black nor a Black has any superiority over a White except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood.*** Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly.”

The Noble Quran contains ample confirmations of Allah’s uniqueness, His (Swt) bearing no similarity to His creation, His many Names and Attributes, the lessons that man can learn from his own creation and from nature that prove His (Swt) existence and capabilities. The Noble Book also covers wide ranging subjects sufficient to guide mankind through his brief earthly life, such as permitted and forbidden acts, major facts about creation, previous nations, human existence and future events.

Allah Almighty has sent Messengers and Prophets, Peace and Blessings on them (Pbot) from time to time throughout the span

of history to remind humanity of His (Swt) existence, oneness, ownership of everything, and supremacy, urging humanity to believe in monotheism and draw closer to their Maker, to Whom they will return. The Message of the Quran then is the universal message of all the Prophets (Pbot), regardless of their differences in language, race, culture and geographical location. It explains how man arrived on earth and shows him how he can regain the privilege of a return to Paradise from where he had been expelled as a result of his obedience to Satan in lieu of obedience to Allah (Swt), his Maker and Sustainer.

The impetus for this book was the awe-inspiring theme of the following Quranic verse:

“See you not that Allah has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allah is, for mankind, full of Kindness, Most Merciful” (22:65).

In this verse from Surah (Chapter) Al-Hajj, Verse 65, Allah (Swt) draws attention to His infinite kindness to man despite his ingratitude to Him (Swt) through repeated acts of disobedience: Allah (Swt) has subjected everything on earth to man, every animal, object, plant, fruit, etc.; He (Swt) has also calmed the seas so man can safely sail them to conduct his trade and activities; finally, He (Swt) has withheld the skies from falling and killing man. Despite these acts of kindness, and of His (Swt) power to inflict retribution, Allah (Swt) never withholds His Mercy to man; instead, it is man who shows ingratitude by engaging in acts of obedience, such as associating others with Him in worship.

This book is organized in a precise and concise manner to provide a quick road map to Quranic interpretation that would, hopefully, open the reader’s eyes to Allah’s passionate love for and kindness to mankind. It is also hoped that the Calls will provide a guide to those who undertake an in-depth study of Islam and the Noble Quran. By studying these most appealing, interesting, and

attractive Calls, the reader will further increase his knowledge about the fundamentals of Islamic belief and the devotion of believers to Allah's Noble Book and the teachings of His Messenger, Muhammad (Pboh).

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I ask Allah Most Gracious Most Merciful to help, guide and forgive all of us.

The Author

Vienna

The First Call: Knowing and Worshiping Allah

Allah says:

“O mankind! Worship your Lord Who created you and those who were before you so that you may become pious and righteous” (2:21).

The First Call from Verse 21, Surah (Chapter) 2, “The Cow,” of the Holy Quran establishes the conditions under which Allah Almighty grants piety and righteousness to people. Piety and righteousness, ***Taqwa***, are qualities that lead to Allah’s Mercy, which opens the gates to His, Subhanna wataala (SwT), bounties here on earth and in the Hereafter.

Allah Most Gracious bestows the attributes of piety and righteousness to those servants who “worship” Him (SwT). ***Worshipping Allah*** is not confined to supplication alone, such as the five daily prayers, the fasting during Ramadan, etc. It incorporates the broader concepts of acknowledging Him (SwT) as Creator, without Whom man, past, present, and future could not and cannot exist, worshipping Him (SwT) alone, without partners, being grateful to Him (SwT) as Lord and Sustainer, Who provides man his daily sustenance, undisclosed or apparent, and, finally, fearing or being mindful of Him (SwT) and obeying Him (SwT) as Master of the Day of Judgment, to Whom man ultimately returns, and Who grants Paradise, the dwelling of eternal bliss that was once man’s home. Man was created and lived in Paradise happily, he was expelled out of it and sent down to earth for his disobedience (i.e., loss of ***Taqwa***), and he will be forced out of earth also and either returned to Paradise (the place of infinite happiness) or to Hell (the abode of infinite torment), all depending on whether he regains ***Taqwa*** on earth (See also 10th Call). In the Quran, ***Taqwa*** and its derivatives occur some 250 times (***Oxford Dictionary of Islam***), sometimes expressed simply in general terms, as in the following Hadeeth (Saying) of the Messenger of Allah (Pboh), narrated by Mu’adh, one of his (Pboh) Companions:

“Do you know Allah’s right on His servants? They must worship Him alone and refrain from associating anything with Him in worship” (Muslim 1:59).

For the believer who attains ***Taqwa***, the gates to Allah’s (Swt) Mercy remain eternally wide open in this world and for the Hereafter, something every person should strive for! May Allah (Swt) guide us to worship Him (Swt) alone and attain ***Taqwa***.

Finally, in passing, the First Call is noteworthy for being directed in the Noble Quran to all humanity (***“O mankind!”***) rather than to a specific people, such as Abraham’s Tablets and David’s Psalms that were directed to their people, and Musa’s (Moses, Poh) Tawrat (Torah) that was directed to the People of Israel (***“O Children of Israel!”***) and Issa (Jesus), Son of Mary’s (Poh) Injeel (Gospel) which was also specific to the ***“Lost Children of Israel”***, although both people are referred to in the Quran as “People of the Book”.

This Call, as with others throughout the Glorious Quran, distinguishes Muhammad’s (Pboh) mission from his predecessor Prophets and Messengers. Being the last Messenger, Muhammad’s (Pboh) Message is aptly directed to all mankind (***“O mankind!”***), so that those who are not ***Children or Lost Children of Israel***, people of the book, i.e., the rest of mankind, would not later blame Allah (Swt) on the Day of Judgment that no Messenger was sent to them. Thus, on that succession of prophethood came Prophet Muhammad (Pboh) as the Messenger and the Seal of Prophets of Allah who was sent to all mankind as conveyed in his (Pboh) saying:

“A Prophet used to be sent to his people, but I was sent to all mankind” (Muslim 1:134).

The Message:

Man must from the onset acknowledge his own creation, that he was created by Allah (Swt), his Lord, Who sustains him, and therefore, Whom he should worship alone. Man holds a high status in Allah's (Swt) splendid scheme of creation. Created by Allah (Swt) with His Own "Hands," honored by the prostration to him of angels and all creation, sheltered and entertained in Paradise, and always forgiven by His Most Merciful Creator, man must worship his Lord and seek a return to Paradise. Taqwa, i.e., piety and righteousness, is the required link to get him there. Man should strive for it!



The Second Call: Understanding and Warding off Satan

Allah says:

“O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Satan. Verily, he is to you an open enemy” (2:168).

In this Second direct Call to mankind, from Verse 168, also Surah 2, Baqarah (“The Cow”) of the Glorious Quran, Allah Most Gracious, Who sustains man, imposes two specific dietary restrictions on food. Man must eat only food that is **“lawful and good”** and food that does not follow in **“...the footsteps of Satan”**.

What is/are lawful and good food(s)? Lawful and good food brings the believer closer to his Lord and Sustainer; specifically, it is food that is:

Clean and useful. Lawful and good food causes no harm to body and/or mind. Alcohol and drugs are not lawful and good as they alter the mind and hamper an individual from carrying out his life matters and performing his religious obligations promptly, correctly, or at all, and getting closer to his Lord; often times, they lead to tragic consequences on human health and society in general.

Not forbidden. Lawful and good food is not forbidden by Allah (SwT). The complete list of lawful and good food is provided in Surah 5, Al-Maeda (The Table Spread), Verse 3. The list is phrased as a broad injunction (***“Forbidden to you...”***):

“Forbidden to you is that which dies of itself, and blood, and flesh of swine (pork), and that on which any other name than that of Allah has been invoked, and the strangled (animal), and that beaten to death, and that killed by a fall, and that killed by being smitten with the horn, and that which beasts have eaten, except what you slaughter, and what is sacrificed on stones (set up for idols), and that you divide by the arrows...” (Surah Al Maeda (Chapter) 5: 3)

As can be observed from the forbidden list, except for blood and swine, the common thread in most forbidden foods in Islam is the

manner or means in which the animal(s) died. Allah (SwT) forbade to Himself (SwT) cruelty against His (SwT) creation and expects the same between His (SwT) creation. He abhors the suffering of His creatures, man or animal. The deaths of the majority of animals in the forbidden list, above, occur by some sort of brute force, cruelty, or suffering, such as strangulation, a beating to death, a death by a fall, a smite with a horn, a partial eating by beasts, etc. Since the animal will die anyway, why torture it before then? Meats partially eaten by animals carry the risk of spreading bacteria and causing disease, as do blood and pork. Prey caught by trained hunting birds or dogs is lawful and good provided Allah's (SwT) name was pronounced at the time of releasing the hunting bird or dog, or, if delivered alive by the bird or dog, at the time when the prey is slaughtered. On the other hand, fowl, fish, grain, and fruit are permitted.

Lawful and good food is eaten in moderation. So long as eaten in moderation and not eaten to be extravagant, any food not listed among the prohibitions is good and lawful to eat. However, excessive consumption even of good and lawful food is never permitted in Islam as it causes harm to the body and/or mind. Similarly, abandoning food altogether, such as going on a hunger strike, is unlawful as it also causes harm to body and/or mind. However, by Allah's (SwT) infinite Mercy and Grace, even unlawful food, when eaten in extreme necessity, i.e., when one is “... ***compelled by hunger, not inclining willfully to sin...***” is permitted (Surah Al Maeda 5:3).

Lawful and good food is also food that is lawfully gained. Allah, the Sustainer has commanded mankind to consume only food that is not usurped or stolen, and/or the result of the forbidden treatment of (or unlawful act) to the animal or source of the food.

The second part of the Call is both specific and general.

“...and follow not the footsteps of Satan. Verily, he is to you an open (clear) enemy...”

Specifically, it warns man not to follow Satan's dietary

practices and suggestions as they only deprive man of the thorough enjoyment of Allah Most Gracious' bounties. For the believer, self-deprivation, hunger, can lead to disbelief; therefore, it is prohibited. Following Satan's bidding only leads to misery. Allah (Swt) wishes no hardship on man; He (Swt) forbids believers from depriving themselves of lawful and good food by designating as unlawful that which is not, Satan's bidding.

The second part of the Call contains the general warning and reminder to man of Satan's enduring hostility toward him (***“an open (clear) enemy”***) for, it was through food that Satan succeeded in willfully causing man's exit from Paradise (v. 2:36).

Man should reflect on the abundance of lawful and good foods that Allah, his Sustainer, has provided for him and eschew bad and harmful foods. Allah has provided vast varieties of food on land and sea, of grains, fowl, and fish, etc., for man so he should shift his attention to worshipping his Sustainer alone. He should ask: How did these foods derive their several varieties, layers, shapes, colors, tastes, etc., that enable people to enjoy eating them? This should cause him to pause and reflect on his own existence: how did he get here, what is the purpose of life, where is he going to end? When one examines a pomegranate fruit, for example, one finds that its layers and seeds are arranged in meticulously compact patterns that enable the fruit to keep fresh for human consumption all year round. How did this happen? Fruits, such as citrus, contain extra amounts of the vitamins necessary for man to fend off colds and diseases in winter or in cold weather. Likewise, other fruits, like watermelons contain ample quantities of water for mankind to quench its thirst and avoid dehydration in the summer. Aren't such wonders enough to raise awareness of the Sustainer, Creator, the Exalted, Most Gracious, Allah, who provides, but is not provided, all varieties of food to mankind, season in and season out?

The Message:

The Second Call instructs mankind to eat only ***good and lawful*** foods, those not specifically prohibited, that are clean and lawfully gained, as man's eternal foe, Satan, uses unlawful food to corrupt man and prevent him from returning to Paradise. ***Good and lawful*** foods are God's (SwT), and lead to good health; unlawful foods are bad, and lead to Satan and bad health and mind which must be sustained throughout life. This distinction in the choice of food is essential in Islam. When the Muslim chooses good and lawful food, it enables him to keep fit and to carry out his life matters and to perform his religious duties properly which wards off Satan, the arch enemy.



The Third Call: Human Relations

Allah says:

“O mankind! Have Taqwa of your Lord, who created you from a single person and from him, He created his wife, and from them both, He created many men and women, and fear Allah through Whom you demand your mutual (rights), and revere the wombs. Surely, Allah is ever an All-Watcher over you” (4:1).

In this Third Call, from Verse 1, Surah 4, An-Nisa’a (Women), Allah (SwT) establishes the sanctity of human relations, the interconnectedness of all humanity, and how maintaining them is an aspect of the mindfulness of Him (SwT), **Taqwa** (See First Call). The mindfulness that all humans originate from a single human source should make people more compassionate to each other.

First, Allah (SwT) establishes man’s duty to Him (SwT), to have **Taqwa**, the mindfulness of Him (SwT) as his Lord and worship Him alone, without partners:

“O mankind! Be mindful of your duty to your Lord ...”

Then, Allah (SwT) establishes the sacredness of human relations.

“...who created you from a single person, and from him, he created his wife, and from them both He created many men and women ...”

Humans were not only created by Him (SwT) but they are all from a single human source Adam (Poh) whom He (SwT) created. From Adam (Poh), then from him, his wife, Hawa (Eve, Poh), and from them both, Allah created all the communities and nations of various colors, languages, and sizes occupying the world. Due to that interconnectedness of humans, goodwill should extend among all humanity. Humans should realize that they all have one Creator, a common ancestor, a common destiny, and treat each other with compassion, the mindfulness of Allah (**Taqwa**) so that they may earn Allah’s Mercy. Man should have **Taqwa** even in his daily interactions with others, such as to honor and fulfill his obligations

to others:

“...and fear Allah through Whom you demand your mutual (rights)...”

This is especially required when Allah’s name has been invoked in consummating a transaction, such as a contract for marriage, where a party declares “I swear by Allah, I will do this for you, or I will give you this ... !”.

Finally, man must fear Allah (SwT), have ***Taqwa***, and not sever relationships of kinship:

“...and revere the wombs (kinship)...”

Instead, he must revere kinship relations as these are the intermediate step for larger communities and nations. Allah (SwT) emphasizes the sanctity of relations by concluding with the reminder: ***“...Surely, [He] is ever an All-Watcher over [man].”***

The message:

Human relations are sacred. They are creations of Allah (SwT) to preserve and continue humanity. Humans should have ***Taqwa*** by realizing that despite their differences in language, color, ethnicity, nationality, etc., they have a common ancestor and have a common destiny. Based on that commonality, people should have compassion for others and help each other. Allah (SwT) explains the importance of kinships. Maintaining them is an essential part of peace, tolerance and coexistence.

The Fourth Call: The True Religion

Allah says:

“O mankind! Verily, there has come to you the Messenger with the truth from your Lord, so believe in him, it is better for you. But if you disbelieve, then certainly to Allah belongs all that is in the heavens and the earth. And Allah is Ever All-Knowing, All-Wise.” (4:170)

This Fourth Call, also from Surah 4, Nisa’a (Women), Verse 170, belongs to a chain of Calls found in the Surah that directly identifies Muhammad (Pboh) and his message (the Quran) as the truth from Allah (SwT).

“O mankind! Verily, there has come to you the Messenger with the truth from your Lord...”

The immediate predecessors of Muhammad (Pboh), Musa and Issa (Pot), had both delivered the truth from Allah (SwT) during their prophethoods. However, after generations of their deaths, that truth had fallen victim to falsehoods that some of their followers had invented. Musa’s (Poh) followers claimed, among other things, that Allah (SwT) made them His (SwT) “Chosen People,” special and superior to all other humans, to whom prophethood was exclusive. On the other hand, the followers of Issa (Poh) claimed that he was divine: some claimed that he was God (SwT), others claimed that he was the son of God (SwT), others yet that he was one of three manifestations of God (SwT), father, son, and holy ghost; these inconsistencies continue to date. Of course, the idolators also had similar falsehoods about Allah (SwT), setting up objects (idols) to worship or associate with Him (SwT). These were the circumstances under which Allah (SwT) sent His Messenger Muhammad (Pboh) ***with the truth*** that: (1) there were no “Chosen People,” no superior lineage, everyone was equal to Allah (SwT), exceeding each other only by ***Taqwa*** (piety and good deeds); (2) Jesus, Issa, (Poh) was merely a prophet of Allah, he was none of the falsehoods attributed to him; he was neither a god, a son of God (SwT), nor one of three manifestations of God (SwT). As for the idolators, (3) Allah (SwT)

warned that He had no partners, He (SwT) alone was God, the only Creator and Sustainer of them (idolators). Most Exalted is He (SwT) above what they associated with Him (SwT)!

Having established *the truth*, it is up to people to choose their destiny but the *better* choice is to believe in the Message sent with Muhammad (Pboh) as it has been certified as the truth by Allah (SwT).

“...so believe in him, it is better for you. But if you disbelieve, then certainly to Allah belongs all that is in the heavens and the earth. And Allah is Ever All-Knowing, All-Wise.”

Mankind must realize that everything in the heavens and earth belongs to, and needs, Allah (SwT) but He does not need anything from anything or anyone, including the disbeliever. Mankind's belief or disbelief neither increases nor decreases Allah's (SwT) dominion. He (SwT) is omnipotent, self-sufficient, with or without the faith of His (SwT) creation.

“...And Allah is Ever All-Knowing, All-Wise.”

Finally, in any case, and above all, Allah (SwT) knows who seeks guidance, is eager for it, and deserves it, and He (SwT) guides him/her to it as He (SwT) pleases.

The message:

The Fourth Call establishes that the truth is in Islam, the religion of Allah (SwT) which He (SwT) gave His (SwT) Messenger, Muhammad (Pboh), clarifying some of the falsehoods that had taken hold of the Messages of the preceding Prophets Noah, Abraham, David, Moses and Jesus (Pot). The Call also reinforces Allah's (SwT) self-sufficiency and ownership of the universe and everything contained in it, the only Divine One (SwT), with or without the faith or belief of His creation. Allah (SwT) does not need man; his disbelief in Allah (SwT) only hurts himself. Muhammad (Pboh) has been sent to warn so that man can make the right choice that leads him to Paradise.

The Fifth Call: The Light

Allah says:

“O mankind! Verily, there has come to you a convincing proof from your Lord, and We sent down to you a manifest light.” (4:174)

The Fifth Call is also found in Surah 4 of the Quran, An-Nisa’a (Women), in Verse 174. It presents the Quran as the conclusive proof, plain and simple, to mankind of Allah’s (Swt) existence and power, that should therefore remove any doubts or excuses on people’s minds about His (Swt) dominion over them:

“O mankind! Verily, there has come to you a convincing proof from your Lord...”

Proof of Muhammad’s (Pboh) status as a Messenger of Allah (Swt) is the Quran, just as the Taurat (Torah) was for Musa (Poh) and the Injeel (Gospel) for Issa, Son of Mary (Poh). The Quran is Allah’s (Swt) Light to mankind, a clear manifestation of His (Swt) unlimited Mercy and Grace to him. It leaves no room for disbelief as it contains valid arguments for sincere truth seekers. The Book clarifies in explicit terms and sound proofs that Prophet Muhammad is Allah’s Messenger (Pboh). These proofs include logical and physical evidence transmitted through vivid descriptions, as in the Almighty’s saying:

“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth” (41:53).

By appealing directly to the human intellect that receives, understands, and is able to analyze clear proofs and logical arguments, mankind will have no excuses that He the Almighty did not send any reminders for his (mankind’s) guidance. These proofs have guided millions of people to Islam, with the grace and mercy of Allah, the Almighty.

The evidence about the truth of the Quran is in mankind’s hands; he cannot blame but himself for the consequences of ignoring

the Book. Glory to Allah, Who is worthy of praise and thanks for His kindness and desire for eternal happiness for His (Swt) creation. He has provided mankind the Quran to guide whomever is seeking guidance, wanting to live happily on the right path and hoping to eventually gain access to the Gardens of bliss.

The message:

The fifth Call introduces the Quran, the Noble Book that gives clear and comprehensive information about this life and the Hereafter. It commands justice, benevolence and goodness, forbids injustice and evil, and provides the light to properly guide mankind out of darkness. Allah (Swt) has sent His (Swt) last Prophet, Muhammad (Pboh), with the Quran, His (Swt) eternal and last Book as solid proof of His existence and mastery of everything. The Fifth Call, however, commands people to seek this proof and truth so that they can be guided to happiness and true salvation. Man should not be deceived by lust, desires and worldly affairs.

The Sixth Call: The Seal of Prophets

Allah says:

“Say: “O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (‘There is no god but He’); It is He who gives life and causes death. So, believe in Allah and His Messenger the Prophet who can neither read nor write who believes in Allah and His words, and follow him so you may be guided.” (7:158)

Unlike the two previous Calls (Fourth and Fifth), which were direct Calls from Allah (Swt) to mankind (***“O mankind!”***), this Sixth Call from Surah (Chapter) 7, Al A’raf (‘The Heights’), Verse 158, takes the quick step of a directive to the Messenger Muhammad (Poh) (***“Say (Muhammad): O mankind!”***):

So as not to leave any doubt in humanity’s mind about the origin of the Call, Allah (Swt) uses three attributes unique only to Him (Swt):

(1) ***“...to Whom belongs the dominion of the heavens and the earth...,”*** King and Lord of the heavens and earth and what is in them;

(2) ***La ilaha illa Huwa (“None has the right to be worshipped but Him,”*** the One and Only God (Swt) deserving of worship, and

(3) ***“...He Who gives life and causes death...,”*** the One who gives life, takes it, and resurrects it.

No other but Allah (Swt) can claim these attributes; therefore, there should be no doubt about the origin of the Call.

Allah (Swt) then urges mankind to believe in Him (Swt) and His Messenger (Pboh), indicating that the Messenger (Pboh) is the confirmation of the illiterate Prophet ***“...who could neither read nor write...,”*** mentioned in previous Scriptures (the Tablets, the Psalms, the Tawrat (Torah) and Injeel (Gospel)); that even though he was illiterate, Muhammad (Pboh) the Prophet of Allah

(Pboh), thoroughly understood, through the divine revelation, those previous scriptures and identified the truths and alterations in them.

Finally, as with the Fourth Call, Allah (SwT) promises that believing in the Messenger (Pboh):

“...and follow him so you may be guided.”

would lead mankind to be guided by His Creator, Allah (SwT), and lead to a better closing of his chapter on earth. Consequently, all humanity should heed his mission for their guidance and salvation, and believe in his (Pboh) saying:

“I have been given ... things which were not given to any Prophet before me, and I do not say it out of pride (arrogance). I was sent to all mankind, black and white alike...”
(Ahmad 1:301).

The message:

The Sixth Call commands the Prophet Muhammad (Pboh) to declare to mankind that he (Pboh) is indeed the Messenger of Allah (SwT) and to urge it (mankind) to believe and follow him (Pboh). He (Pboh) was an illiterate Prophet who miraculously confirmed previous scriptures. He could neither read nor write, yet he thoroughly comprehended those scriptures along with the Divine miracle, the Quran, that he was given.

The Seventh Call: Return to Allah

Allah says:

“But when He delivers them, behold! They rebel (disobey Allah) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allah) is only against your own selves, - a brief enjoyment of this worldly life, then (in the end) unto us is your return, and we shall inform you that which you used to do” (10:23).

The Seventh Call is from Verse 23 of the Surah named after Prophet Yunus (Jonah/Jonas, Poh), who is known in all Scripture as the Prophet who survived in the belly of a whale.

In the verses preceding this Call, Allah (Swt) mentioned the condition of people who turn to him for help only when confronted with calamities, such as when disaster is about to strike at sea, earth or in the air. Under such circumstances, everyone immediately and completely turns to Allah (Swt) alone with heartfelt supplications promising to be dutiful servants after He (Swt) has rescued them. However, when Allah (Swt) answers their entreaties and enables them to arrive at their destinations safely, they forget Him (Swt) completely and return to their old ways of disobedience and transgression toward their Maker.

“But when He delivers them, behold! They rebel (disobey Allah) in the earth wrongfully...”

Sometimes, man’s ingratitude goes so far as for him to attribute his rescue to the skillfulness of the ship or airplane captain and disregard Allah (Swt) altogether; he forgets that even the captain’s skills are endowments from Allah (Swt), without which the captain would not have succeeded in saving the ship or plane; moreover, had Allah (Swt) decided not to rescue, no skill of the captain would have prevented a disaster. Allah (Swt) reminds the ingrates that they hurt and delude only themselves as they have only a brief enjoyment of this life before they return to Him (Swt).

This life is only a fleeting moment of eternity; only Allah (Swt) is everlasting. When man meets his Creator and Sustainer (Swt),

he will realize that his ingratitude to Him (Swt) only hurt himself. On that occasion, neither his supplications nor the skillfulness of a sea or airplane captain would rescue him. Allah (Swt) loves His grateful servants, such as Yunus (Jonah), who, in peril in the bowel of a whale, remained steadfast in his submission to Him (Swt), Peace be on Yunus.

Man should be mindful of His Lord alone both in good times and in adversity. The Messenger of Allah Muhammad (Pboh) is also reported to have said:

“Know Allah in times of comfort, and He will know you in rough ones” (Musnad Ahmad).

The message:

Persistence in fidelity to Allah (Swt), in prosperity and hardship, saves man in this world and the Hereafter. Knowing and remembering Allah (Swt) in hardship only and neglecting Him (Swt) in comfort results in His (Swt) wrath. The Seventh Call is a warning to man that his disobedience to Allah (Swt) only hurts himself (***“O mankind! Your rebellion (disobedience to Allah) is only against your own selves”***). Man hopes to get more of this worldly and temporary joy and lust even after abstaining from Allah’s (Swt) worship. Worldly desires are never lasting, they pass away quickly, then man will depart this world against his will to face his just reward in the Hereafter! All mankind shall inevitably return to Allah, The Almighty, when they will be held accountable for their deeds.

The Eighth Call: The Final Revelation

Allah says:

“O mankind! There has come to you a good advice from your Lord, and a healing for that which is in your breasts, - a guidance and a mercy for the believers” (10:57).

This Eighth Call to mankind is also from Surah 10, Yunus (Jonah, Poh), Verse 57. In it, Allah (Swt) continues the theme of the Fifth Call about His (Swt) Mercy to man that the Quran represents, directing him to rejoice and be grateful that He (Swt) had sent it. For those who believe in Allah (Swt) and His Messenger (Pboh), the Quran’s ***“good advice”*** brings glad tidings of a panacea for all their shortcomings, ***“... a cure for that which is in [their] breasts – a guidance and a mercy ...”***.

As a spiritual guide, the Quran commands man to do good deeds and promises happiness, while also warning about the consequences of disbelief in it. The Book removes all negative clutter from man’s mind (***“breast”***), such as ***Shirk*** (the love and worship of material things), which then leads to soundness of body aptly expressed by the Latin expression ***mens sana in corpore sano*** “sound mind in a sound body”. Finally, as the guide to the straight path, the Quran enables man to experience the benefits of belief, the pleasures for obedience, the gratitude to be a servant of Ar-Rahman (the Most Gracious), and the hope of His (Swt) Mercy in the Hereafter.

The message:

The Quran was indeed revealed in Arabic by Allah, the Creator, to Prophet Muhammad (Pboh), who then delivered it to mankind exactly as he received it, without additions or omissions. It contains the true words of Allah, the Blessed and Exalted, revealed to His (Swt) Prophet and Servant Muhammad (Pboh), as a guide to those who acknowledge and worship Him (Swt). The Book will remain intact until the Day of Judgment. Allah (Swt) ensured that the Quran will endure the test of time by making it easy and

pleasurable to memorize, which has remained the primary method for its preservation for nearly 1500 years. Every Muslim attempts to memorize some or all of it in their lifetime. Allah's (Swt) final revelation includes admonition, healing, guidance, and mercy. Reciting or listening to the Quran and reflecting on its sounds, rhythm, and message, is an elixir for body and soul.



The Ninth Call: Worshipping Allah.

Allah says:

“Say: “O you mankind! If you are in doubt as to my religion, then (know that) I will never worship those whom you worship, besides Allah. But I worship Allah Who causes you to die, and I am commanded to be one of the believers” (10:104).

In this Ninth Call to mankind, again from Surah 10, Yunus (Jonah), Verse 104, Allah, the Almighty (Swt), commands His Messenger Muhammad (Pboh) to definitively inform all people in general and the idol worshippers in particular that despite their doubts about the source of his mission, he (Pboh) would not abandon his religion and worship their false gods, their objects of worship, that can neither benefit nor harm anyone, and that are definitely incapable of causing harm to the Messenger (Pboh) even as he debases them (the gods) to them (the idolators). Therefore, he (Pboh) will continue to worship only the God who can benefit and harm as He (Swt) wills, Who gives life and causes death, Who has power over everything, and to Whom all creation, including idolators and idols, will return in the end.

The message:

The Ninth Call enjoins people not to cast doubts on the authenticity of Islam as the religion of Allah (Swt) sent to mankind through the Messenger Muhammad (Pboh). Mankind should study and reflect on this truth which might bring him happiness and lead him to worship Allah (Swt) alone, the only Deity worthy of worship, Who has no partner and no equal, Who gives life and takes it... The Glorified, Almighty.

The Tenth Call: The Fruits of Guidance

Allah says:

“Say: “O you mankind! Now, the truth has come to you from your Lord. So, whosoever receives guidance, he does so for the good of himself, and whosoever goes astray, he does so to his own loss, and I am not (set) over you as a guardian” (10:108).

In this Tenth Call to mankind, again from of Surah 10, Yunus (Jonah), Verse 108, Allah, the Almighty (Swt), directs His Messenger (Pboh) to declare to mankind that he (Pboh) had been sent with the truth from Him (Swt), without any reservation or doubt. Since it is the truth, it will guide who follows it and benefit them; who does not will remain misguided and must then prepare for the consequences of their misguidance.

The Quran is Allah’s (Swt) Final Revelation to mankind. It is self-authenticating, possessing clear evidence of its authenticity; therefore, whoever believes in it and is guided by it, it is to his own benefit; whoever doesn’t, it is to his own detriment. The Messenger (Pboh) is only a warner; his duty is only to deliver the Message of salvation, not to guide, as only Allah (Swt) can guide whom He pleases. The Messenger (Pboh) is also not a guardian to manage people’s beliefs that they remain compliant with the Message; his (Pboh) mission is only to give good news of great rewards to those who believe and/or are willing to learn about their Creator, and warn those who disbelieve of terrible consequences in the Hereafter. Therefore, whoever accepts, it is for his/her own good; whoever rejects, he/she is on his/her own.

The message:

The Tenth Call teaches that Guidance is from Allah (Swt) alone. The Messenger of Allah's (Pboh) duty is only to warn. He is not a guardian to ensure that people accept the Message. When a person is guided by Allah (Swt), he leads a good life thereafter. On the other hand, whoever does not heed the truth and has no willingness to believe, he only causes himself misery, and he won't be guided. That person's going astray causes no harm to Allah (Swt), just as his guidance doesn't profit Him (Swt). However, belief in Allah (Swt) and His (Swt) Message benefits the one who believes, enhances the quality of his/her spirituality and wellbeing, and in the Hereafter, he gains salvation. As the expression goes, ***"Belief in God shall never perish."*** Glory to Allah, the Supreme Majesty (Swt).



The Eleventh Call: The Earthquake of the Hour

Allah says:

“O mankind! Fear your Lord and be dutiful to Him! Verily, the Earthquake of the Hour is a terrible thing” (22:1).

The Eleventh Call begins Surah 22, *Al Hajj*, named after the Pilgrimage. It is also a call to humanity to have *Taqwa*, the mindfulness of Allah (Swt) in order to mitigate (or avoid) the calamities of the Earthquake of the Hour, one of the events that herald the Day of Judgment.

The Day of Judgment itself lasts for 50,000 years based on Allah’s saying: ***“To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years”*** Surah (Chapter) Al-Maarij 70:4). It will feature several notable events, such as the Earthquake of the Hour, the Resurrection, the Hour of Separation (Sorting Out), and the Judgment. These events will proceed faster than the blink of the eye, ***“... as is if [man] had stayed not more than an hour in a single day”*** Surah Al-Ahqaf 46:35.

The Earthquake of the Hour will be followed by the Resurrection, *Yawm Al Ba’ath*. (‘Day of Resurrection or Awakening’): ***“...This is the Day of Resurrection but you did not know”*** Surah Ar-Rum (30:56). During this feature of the Day of Judgment, Allah (Swt) will raise (recreate) mankind from dust: ***“O people! If you are in doubt about the raising, then [consider] that we created you from dust...”*** (22:5). Allah’s (Swt) command on the Day of Resurrection will be His usual ***“Be!”*** and the Resurrection will materialize, humans will rise from their graves (Surah Al Ana’am (6:73); Surah Yaseen (36:82)).

The Earthquake of the Hour and the Resurrection will be followed by the Hour of Separation (Sorting Out), when disbelievers are separated (sorted out) from believers to prepare for Allah’s (Swt) arrival for the Judgment:

“And on the Day when the Hour will be established-that Day

shall (all men) be separated (the believers will be separated from the disbelievers)” (Surah Ar-Rum 30:14).

After the sorting out, Allah (Swt) will descend for the Judgment and fulfill His (Swt) attribute as ***Master of the Day of Judgment*** (Surah Al-Faatihah 1:4), and equitably settle scores between His (Swt) servants: deed for deed, good for good, evil for evil, tooth for tooth, etc.: ***“This day every soul shall be rewarded for what it has earned; no injustice (shall be done) this day; surely Allah is quick in reckoning”*** (Surah Ghafir 40:17), except for those whom He had previously forgiven (Surah Nisa’a 4:18). This day is also referred to as ***Yawm al Hisaab*** (‘Day of Reckoning/Equities’): ***“And Musa (Moses) said: ‘Surely, I take refuge with my Lord- your Lord from every proud one who does not believe in the Day of Reckoning”*** (Surah Ghafir 40:27).

The Day of Judgment will be the last worldly event, the end of time, and so it is referred to as ***Yawm Al-Aakhirah*** ‘The Last Day’. Nothing worldly follows after it; it will either be a return to Paradise or to Hell.

The Message:

The Eleventh Call warns of the Earthquake of the Hour which, along with the Resurrection and the Hour of Separation, is one of the events that will herald Allah’s (Swt) arrival to judge mankind on the Day of Judgment. For those people unfortunate to be alive when it occurs, they will witness ***“...[women] giving suck shall quit in confusion what [they] suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated”*** (Surah (Chapter) Hajj ‘Pilgrimage’ (22:2)). Allah Most Merciful Owner of the Day of Judgment (Swt) does not like punishing His (Swt) servants but what He (Swt) has decreed will occur, such as the Earthquake of the Hour and the other grim events of the Day of Judgment. Allah (Swt) sent His (Swt) Messengers and Prophets to warn humanity about those events so that they will believe in Him (Swt), develop ***Taqwa***, and be exempted from the misery of the Hours, the Day of Judgement and Hell.

The Twelfth Call: Creation and Resurrection

Allah says:

“O mankind! If you are in doubt about the Resurrection, then verily, We have created you from dust, then from a Nutfah, then from a clot (a piece of thick coagulated blood), then from a little lump of flesh, some formed and some unformed, that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth)” (22:5).

The Twelfth Call is also from Surah 22 (Al Hajj ‘Pilgrimage’), Verse 5, and continues the theme of the Resurrection. Man should have ***Taqwa*** and not doubt the Resurrection.

Allah (SwT) Who created man the first time can also recreate him a second time long after he is dead using the same building substance, ***dust***. Allah (SwT) demonstrates the Resurrection by using an analogy from vegetation: how through rainfall, He (SwT) stirs a lifeless, barren land back to life, transforming it into a thriving ecosystem of diverse flora and fauna. If Allah (SwT) can do that, should He (SwT) not be able to raise man again from his barren lifeless state of dust on the Day of Resurrection (also from rainfall)?

In contrast to Creation, the Resurrection is a far simpler feat for Allah (SwT) to accomplish:

Creation. First, Allah (SwT) uses ***Nutfah***, “semen of despised water”. Then, from it he creates a clot (***coagulated blood***), an entirely different element of creation for a different stage, with its different physical, chemical composition and processes. From the coagulated blood, Allah (SwT) accomplishes the next stage of ***“...a little lump of flesh...,”*** again with its unique physical and

chemical composition and variations (“...*some formed and some unformed...*”). Then He (SwT) develops the little clump of flesh into a baby, another stage, again with its physical and chemical processes and compositions, that would remain in a womb for a predetermined term. In the womb, the developing baby bears no resemblance to the elements of its origins of *Nutfah, coagulated blood, and lump of flesh*; moreover, it lives in an entirely different sphere: it has a nose, eyes, mouth, etc., that it cannot use, yet, it is alive, it grows, and actively moves around in that suspended state. Then, Allah brings the baby (“...*out as [an] infant..., then (give[s] it) growth) that [it] may reach [its] age of full strength*”). Those whom Allah (SwT) ordains to survive childbirth will then experience the challenges of surviving through old age: “...*there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known, old age, the worst part of life.*” Now, the Resurrection.

Resurrection. The Resurrection, on the other hand, requires only One element (*dust*), One Stage when Allah commands it to occur (“*Be!*”) and One process (exit from the graves), and behold! Adam (Poh) and his descendants would emerge naked. Hence, the Resurrection is a far easier feat for Allah (SwT) to accomplish than creation. Glory to the Creator and Resurrector!!!

Finally, man should humble himself to his Creator and not dispute the Resurrection and follow the example of Allah’s other creations, such as angels. Compared to angels, each of the building blocks Allah (SwT) used to create man (dust, *Nutfah*, semen of “despised water”) and coagulated blood) is of a far lower grade than the Light with which Allah (SwT) created angels (Surah 76, Al-Insan:1). Yet, unlike man, Angels would never doubt the Resurrection, and would remain ever obedient to their Creator, Allah (SwT). Man, of more humble origins, should cease being obstinate and believe in the Resurrection. Glory to the Resurrector!

The Message:

In this Call, Allah (SwT) tells man not to doubt His Power over resurrecting him. Allah (SwT) compares the Resurrection with His (SwT) restoration of a once barren ground with vegetation simply by commanding rain to fall on it.

Allah (SwT) created mankind's ancestor, Adam (Poh), from dust; therefore, He (SwT) can also resurrect him (Poh) from dust. If He (SwT) can reconstruct Adam (Poh), He (SwT) can also reconstruct Adam's Children. Compared to the creation of Adam's Children, the Resurrection is far easier to accomplish for Allah (SwT). The Resurrection requires only His (SwT) single command "Be!" while creation requires several building materials and processes, such as *Nutfah*, semen of despised water, coagulated blood, wombs, etc.

Finally, the descriptions and computations of the stages of human development found in modern research studies leave no room for the veracity of the Glorious Quran and Prophet Muhammad's Messengership (Pboh). The Book was revealed some 1500 (fifteen hundred) years ago to the Unlettered Prophet (Pboh) containing vivid descriptions and computations about how humans develop that were only recently understood with the advancement of science, such as the invention of ultra sound (1950 s) and other sophisticated methods for observing human development. The same Quran contains detailed depictions of the events of the Resurrection that must also be considered true. Therefore, mankind must believe in the Book and prepare for the Resurrection. Allah's (SwT) Messenger delivered the Message, Peace and blessings on him; he (Pboh) accomplished his Mission; the Book is there to read and follow; everyone is on his/her own from there. All praise to Allah, Almighty Creator and Resurrector, and Peace and Blessings on His Messenger.

The Thirteenth Call: The Warner

Allah says:

Say (O Muhammad (Pboh): “O mankind! I am (sent) to you only as a plain warner” (22:49).

In this 13th Call, also from Surah Al Hajj (22: 49), Allah (SwT), directs His Prophet Muhammad (Pboh) to proclaim to mankind that he (Pboh) was sent only as a warner to mankind. His Mission is not to guide, oppress or enforce previous warnings or promises as those can only be accomplished by Allah (SwT). Allah (SwT) alone punishes and reprieves; He (SwT) alone accepts repentance and saves a soul from Hell. Those who heed His (SwT) Messengers, reform themselves, refrain from idol worship, and turn to Him (SwT), will receive His (SwT) Mercy; those who do not will not, and would have only themselves to blame for the punishment that they will encounter ahead.

The 13th Call was made in response to the Prophet’s tribe (Pboh), Quraysh, who had challenged him to bring on a punishment or affliction to prove that he was Allah’s (SwT) Messenger in a similar vein as preceding generations had challenged their Prophets and suffered exactly what they requested, such as when the people of Nuh (Noah) challenged him: **“O Nuh (Noah)!...bring upon us what you threaten us with, if you are truthful ”** (Surah Hud 11:32), they got what they disputed; similarly, when ‘Ad said to Hud: **“[O Hud!] bring us that wherewith you have threatened us if you are of the truthful,”** they also received the punishment they requested (Surah Al A’raaf 7:70), and Thamud suffered when they also said to Salih: **“O Salih! Bring about your threats if you are indeed one of the Messengers (of Allah),”** and did Madyan when they challenged Shu’ayb: **“So cause a piece of the heaven to fall on us, if you are of the truthful”** (Surah Ash-Shu’ara 26: 187), etc. In this Call, the Quraysh posed a similar challenge to the Messenger Muhammad (Pboh): **“O Allah! if this (Quran) is indeed the truth (revealed) from Thee, then rain down stones on us from the sky or**

bring on us a painful torment,” (Surah 8, Al Anfal: 32). However, since Muhammad (Pboh) was Allah’s Mercy to warn mankind, it would have been contradictory that the Messenger of Mercy would also cause grief to be inflicted on others. Therefore, Allah (Swt) reprieved Quraysh from harm stating:

“And Allah would not punish them while you are among them, nor will He punish them while they seek forgiveness” (Surah 8, Al Anfaal:33).

Allah (Swt) also reprieved Quraysh saying:

“And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world). So, bear patiently what they say” (Surah Taha 20:129-130).

The Message:

In this Call, Prophet Muhammad (Pboh) is ordered to make clear that He had been sent solely to warn all mankind and has no ability or power to inflict or hasten good or harm on anyone for their belief or disbelief, since that ability lies in Allah (Swt) alone. Allah (Swt) inflicts and reprieves punishment as He (Swt) desires, and He (Swt) has knowledge of everything. The reality of Allah’s (Swt) ability to inflict punishment is indisputable as previous generations would attest, such as the peoples of Nuh (Noah), Hud (Ad) and Saleh (Thamud), etc. People are free to choose for themselves after the warning and bear the consequences of their choice.

The Fourteenth Call: Human Weakness

Allah says:

“O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought” (22:73).

In this Direct Call, again from Surah) Al Hajj (22: 73), Allah (SwT), alerts the all mankind (“...**so listen (carefully)**...”) to the worthlessness of their objects of worship, their idols, and their misguidedness in worshipping them. Allah (SwT) can create anything; all their idols combined cannot create even a single fly, one of Allah’s (SwT) weakest and least significant creations. Moreover, if Allah (SwT) were to grant the “**weak** ” fly the ability to fly and snatch something away from the idolators or their false gods, neither would be able to retrieve it from the fly. Modern research findings have also indicated that flies do not utilize a digestive system of the sort used by other creatures. Flies spew digestive substances on food to dissolve it before sucking it in, i.e., digestion occurs before eating; therefore, whatever the fly in the parable snatched would already have been dissolved (digested) by the time the gods or their idolators attempted to retrieve it. This proves that the worshipped (the idols) are as worthless as their worshippers are unwise and misguided; so helpless (“weak”) are both that they suit each other just well, both impotent before the Omnipotent Allah (SwT).

This proves that the worshipped (the idols) are as worthless as their worshippers are unwise and misguided; so helpless (“**weak**”) are both that they suit each other just well, both impotent before the Omnipotent Allah (SwT).

The Message:

This Call points out the unwise decision in worshipping false gods who have neither individual nor combined power to create a fly nor combined power with their worshippers to retrieve a morsel of food that Allah empowers a tiny, *weak*, fly to snatch away from them, false gods and their worshippers. Man should heed Allah's (Swt) warning by reflecting on His (Swt) Supreme power over creation. On the Day when man will return to account to his Creator (Swt) for his stay on earth, his false gods would prove worthless and abandon him, and man would wish he were a thing not created. Allah (Swt) alone has power to do everything He wills, and His (Swt) power extends over the weak and the strong, and He (Swt) is aware of everything, the One worthy of worship, alone.



The Fifteenth Call: Fearing Allah

Allah says:

“O mankind! Be afraid of your Lord, and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allah is true, let not then this present life deceive you, nor let the chief deceiver (Satan) deceive you about Allah” (31:33).

In this Call from Surah Luqman (31:33), Allah (Swt) again draws man’s attention to the inevitable Day of Judgment, when everyone would care only for himself:

“...no father [will] avail aught for his son, nor a son avail aught for his father...”

On that Day, everyone will find whatever he/she did in this world exactly as it was transmitted through his/her permanent account that awaits him/her on the Day of Judgment. On that day, a parent will not be able to ransom his/her child with his/her own good deeds as only the child’s own deeds will count for him, and vice versa. On that Day, everyone will look out only for himself, as they will be too overburdened by their own troubles to feel grief or compassion for relatives and others.

The Day of Judgment is a reality that no one will escape. A brief description of some of its features was provided in the discussion on the 11th Call. Man should not delude himself into being content with the distractions of this world that he forgets about that Day.

The descriptions of the Day of Judgment throughout the Quran ought to strengthen the servant’s faith and lead him to fear Allah (Swt) and submit to Him. Mankind should set the avoidance of the tribulations of the Day of Judgment as his paramount goal:

“...let not then this present life deceive you...”

In His infinite Mercy, Allah (Swt) sent Messengers and Prophets, peace and blessings on them (Pbot) to inform, warn and prepare people for that Day. Those Messengers and Prophets uniformly commanded people to attain piety, the God-conscious

quality that shields the torments of the Day and enable man to attain happiness and eternal salvation in the Hereafter.

“...nor let the chief deceiver deceive you about Allah.”

The chief deceiver referenced here is Shaytan (Satan). In it, Allah (SwT) warns man to guard against the deceptions of Satan, man’s eternal enemy, who arouses false desires in him to sin and incur Allah’s (SwT) wrath. Allah (SwT) wants his servants to focus on their inevitable departure from this world and perform good deeds that will return them to Paradise.

The Message:

Man should be mindful of his Creator and follow His (SwT) Path and get closer to Him for his survival in this life and for his salvation in the Hereafter. Man must show gratitude to his Lord for his existence, and praise Him, Lord of the Worlds, for the Patience, Mercy and Love He bestows on him. Allah (SwT) always suppresses His wrath and delays His punishment; He (SwT) extends lifespans as He sustains all His creation.

The Sixteenth Call: Allah's Bounties

Allah says:

“O mankind! Remember the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth? La ilaha illa Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)? (35:3).

In this Call, from Surah FāTir (35:3), Allah reminds mankind of His Grace in the provisions He provides him, such as those “... ***from the sky (rain) and the earth...***” as cause for mankind to worship Him (Swt) alone. It is He (Swt) alone, without partners, who sustains man; therefore, it is Him alone that man should worship. None of the idols or false gods people associate with Allah (Swt) can bring down rain and produce provisions for him on earth; therefore, man has to reflect on that and other facts, and his wisdom should hopefully lead him to realize that he has no justification to worship or take anyone in partnership with Allah (Swt), his Creator and Only Sustainer. Since it has been firmly established that the idols and false gods are worthless and cannot harm nor benefit people, i.e., the truth is ***La ilaha illa Huwa*** (“There is no god but He”), then, man should not persist in his insolence and worship them; he should turn to his Creator Who alone sustains him.

The message:

This Call reminds people that Allah (Swt) alone is Creator worthy of worship, ***La ilaha illa Huwa***. He alone created man from dust and sustains him through provisions that He (Swt) sends from the skies and on earth. Therefore, man should worship Him alone.

The Seventeenth Call: Allah's promise

Allah says:

“O mankind! Verily, the Promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah” (35:5).

In this Call from Verse 5 of Surah 35, Al-FāTir also, Allah, the Almighty, reassures mankind that the Resurrection will definitely occur, a promise from Him (Swt) that will never be broken:

“O mankind! Verily, the Promise of Allah is true...”

The Resurrection is as certain as creation. Allah's (Swt) analogy for the Resurrection is His (Swt) bringing back to life of a barren lifeless earth by His (Swt) simple command to the clouds to pour forth rain and there forth springs all manner of life, flora and fauna, and vegetation. In a similar manner, on the Day of Resurrection, He will again command rain to pour forth on a lifeless earth and issue a single command “Be!”, and (voila!) bodies will grow out of their graves (Muslim 4:2271).

“So let not this present life deceive you...”

The Resurrection is the greatest hope for the believer. Without it, his worldly life would have been meaningless. He would have endured all life's vicissitudes, its ups and downs, its good and bad, for naught. The Believer dreams of the fulfillment of Allah's promises that led him to self-deprivations, such as fasting, charity, prayers, etc. He awaits his mansions under which flow rivers of pure wine, milk, etc.; his flawless partners, his everlasting happiness in gardens of abundance fruits and all manner of pleasure that would only be accomplished by a Resurrection. During his lifetime, the believer did not avenge when he was insulted or when he was taken advantage of by those stronger and more powerful than him. He paid back the debts he owed and forgave those he could, all in hopes of a favorable pay back on a Day when accounts would be settled. Without the Resurrection, the believer's tolerance of others, his restraint in not avenging those who wronged him, his patience

through all the evil that was perpetuated on him on earth, would have been in vain. Believers suppress their instincts to avenge evil doers on the promise of a better reward in the Resurrection; certainly, Allah (Swt) will not disappoint them, as He always keeps His Word.

Finally, as with the 15th Call, above, Allah warns man of his eternal enemy, Satan, who seeks to deceive him into disbelieving the Messengers and doing things that would deprive him of Allah's Mercy (Swt).

“So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah”

Satan seeks to distract man from piety and righteousness so that he never enjoys his (man's) Resurrection. This Call pleads to him not to heed Satan's call but to remain steadfast in piety and righteousness so as to enjoy Allah's (Swt) promises.

The message:

In this Call, Allah (Swt) Allah (Swt) reassures man of the certainty of the Resurrection when believers will be rewarded as He (Swt) promised them for their obeying His Messengers (Pot) and remaining steadfast in piety and righteousness, and disbelievers will also receive their just return. Man's archenemy (Satan) seeks to cause despair in man's mind so that he will disobey His Lord (Swt) and be deprived of His (Swt) promises, such as the magnificent self-regulating palaces of Paradise with rivers of milk, honey and wine flowing under them, the flawless partners, and infinite happiness. Man should avoid all Satan's temptations to do evil. The Resurrection is real. In the same way as Allah (Swt) gives life to a barren land by a simple command “Be!”, He (Swt) will raise man. Man's good deeds will not go in vain. His patience will be rewarded. Murderers, thieves, rapists and other perpetrators of evil will be punished. On the Day of Resurrection, the believer will be rewarded for his having resisted the path of evil. He will receive his just reward as His Lord (Swt) never fails in His promises. May Allah reward all the believers.

The Eighteenth Call: Human Deprivation

Allah says:

“O mankind! it is you who stand in need of Allah, but Allah is rich, worthy of all praise” (35:15).

In this Call, again from Surah Luqman, Allah, the Almighty, declares His total independence of His creation and affirms their total dependence on Him. Allah (Swt) tells man that He seeks nothing from His creation yet all creation depends on Him (Swt), that He (Swt) is not only unique in His Oneness but also in His independence, free of any need; therefore, He (Swt) alone deserves man’s devotion and praise.

Man is poor in relation to Allah (Swt) in all respects: he is nothing, insignificant in origin, having been created from dust, ***Nutfah***, “semen of despised water” (12th Call) etc., and, had it not been for Allah (Swt), man would not even have existed.

Man is poor in power, organs, and senses: had Allah not provided them to man, he would not have been prepared to undertake any act(s) of life whatsoever;

Man is also poor to provide for himself the strength required for his livelihood and blessings that are both apparent and concealed: without Allah’s (Swt) Grace, Benevolence, and Mercy, there would be nothing to sustain man and, finally,

Man is poor in dispelling difficulties, agony, distress and hardship out of his life. Allah (Swt) is the One who relieves him of his misery and hardship.

Therefore, Allah is Most Worthy of man’s gratitude and praise for His Great Bounties on him, on Whom (Swt) he is totally dependent at all times and conditions. Man has no other deity to rely on than Allah (Swt), his Creator, Who (Swt) knows and wishes him goodness.

The message:

This Call demonstrates man's complete helplessness, weakness, and dependence on Allah (Swt) Who, on the other hand, is free of want from any of His (Swt) creation. The faith, belief, or disbelief of his creation neither benefits nor harms Him (Swt), a fact He (Swt) wishes man would be mindful of and strive to gain His (Swt) Mercy.



The Nineteenth Call: Human Honor

Allah says:

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that who is righteous and pious. Verily, Allah is All-Knowing, All-Aware” (49:13).

The 19th Call, from Surah Al-Hujurat (49:13), continues the theme of human relations of the Third Call. All humanity shares the equal honor of having been created from a single parent, Adam (Poh), and from him and his wife, Eve (Poh), nations and tribes, differing in the sight of Allah (SwT) only in the extent of their ***Taqwa*** and their acceptance of His Messenger, Muhammad (Pboh), whom He (SwT) sent to inform people about their commonality in lineage and destiny.

“...and made you into nations and tribes, that you may know one another...”

All humans (males or females) are equal in their humanity; tribes and nations exist only as channels for identifying and tracing lineage, that people will know who is related to whom, such as by ***“Son of ... from the tribe of ...from the country/nation of...”*** However, Allah (SwT) concludes that He does not judge or honor His servants by their relationships, lineage, tribe, or nationality; instead, He (SwT) honors them according to their ***Taqwa***, their righteousness and piety, such as those who strive to understand and implement the Quran and the teachings of the Messenger (Pboh):

“...Verily, the most honorable of you with Allah is that who is righteous and pious...”

Clearly, the degree of Allah’s (SwT) honor depends on the extent of ***Taqwa***. All Praise to the Most Just Creator Who does not look to lineage, tribe, or nationality in rewarding His (SwT) servants. Nothing escapes Allah’s (SwT) Vision, Comprehension, and Awareness.***“Verily, Allah is All-Knowing, All-Aware.”***

The message:

This Call highlights the commonality and equality of people in Allah's (Swt) sight. In Islam, keeping track of lineage is important. It is a mandated and lawful practice. Through lineage, people grow into tribes and nations. Preservation of lineage requires that every child knows his parents and be legitimate. Hence, Islam mandated legal marriage before male-female intimate relationships. It banned adultery (as it was in all previous religions), which is considered a great sin, to ensure family stability. Parents are responsible for the caring and upbringing of their children. Regardless of nationality, tribe or lineage, all mankind is rooted and traceable to Adam (Pboh). No person, race, color, or ethnicity is better than another. In the sight of the Creator, all humans are equal, the only difference among them is the extent of their *Taqwa*, the mindfulness, love, righteousness and devotion to Him (Swt), their Creator and Sustainer.



The Twentieth Call: The Raiment of Righteousness

Allah says:

“O Children of Adam! We have bestowed raiment upon you to cover yourselves with, and as an adornment, and the raiment of righteousness, that is better. Such are among the Ayat of Allah, that they may remember” (7:26).

“O Children of Adam! We have bestowed raiment upon you to cover yourselves with, and as an adornment...”

In this Call from Verse 26 of Surah 7 (Al A'raf), Allah (Swt) informs the Children of Adam (Poh) that He (Swt) has provided them raiment for the two purposes of covering and beautifying themselves.

Covering the private parts. Raiment for covering the private parts is the first and most important use. The first act of man's ancestor, Adam (Poh), after his nakedness had been revealed to him following his disobedience of Allah's (Swt) command not to approach a certain tree of Paradise, was to cover his private parts from the leaves of Paradise in extreme embarrassment. Nakedness or nudity causes embarrassment and exposes the body to harmful elements; it strips humans of dignity whereas clothing dignifies humanity as it distinguishes them from animals. Nakedness is a disobedience, a breach of *Taqwa*, the essential element to getting close to Allah (Swt) and the path to Paradise.

Men and women cannot expose themselves or wear clothing that exposes their private parts and sexually arouse others who are not their spouses. Tight fitting clothing that shows the shape and size or emphasize the outline or any part of the body is disallowed. The prohibition against exposing the body applies even with family members, such as parents, children (except babies and infants), and siblings.

Clothes must be clean but not extravagant. In Al Bukhari “The Book of Clothing (Chapter 1),” the Messenger is reported to have said: ***“Eat, drink and clothe yourselves without extravagance***

or arrogance.” Clean clothes are required for all prayers; the Jumu’ah prayer, and the two ‘Eids (festivals) especially, which require wearing one’s best clothes. Allah’s Messenger is reported to have advised a man who came to him in filthy clothes despite having the means to buy clean clothes as follows: **“If Allah gives you wealth, then let it be seen on you.”** Ahmad 3: 473.

Adornment or beautification. The second purpose of raiment in Islam is adornment or beautification. However, adornments alone cannot substitute for clothing that covers the private parts; adornments are intended only to compliment clothing. Men cannot wear clothes made of gold or silk; nor can they wear gold trinkets, including gold watches. On the other hand, women can use any form of adornment, including on their faces, hands, and feet, provided the adornment is made of lawful products.

“...and the raiment of righteousness, that is better. Such are among the Ayat of Allah, that they may remember.”

However, Allah (Swt) cautions the children of Adam (Poh) not to be so preoccupied with worldly raiment as to neglect their spiritual duty to Him (Swt), who provided the raiment and adornment; that, the raiment of *Taqwa*, mindfulness of Him (Swt), is better and everlasting than worldly raiment. The Children of Adam (Poh) will soon leave all their worldly belongings, coverings, raiment and adornments, behind when they meet their Maker (Poh), and then only their righteousness will benefit them.

The message:

This Call specifies the dress code of Adam's Children as raiment and adornments. The minimum attire required is that necessary for the protection of the private parts. Adornments may be used to compliment raiment. However, the Call makes it clear that the raiment of *Taqwa*, the fear of Allah (Swt), is the most consequential one as it alone brings a person closer to his/her Maker (Swt), protects him/her against His wrath, and promises him/her pleasure on earth and the Hereafter.



The Twenty First Call: Satan's Temptation

Allah says:

“O Children of Adam! Let not Shaytan deceive you, as he got your parents out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and his tribe see you from where you cannot see them. Verily, We made the Shayatin friends (comrades) of those who believe not” (7:27).

In this Call, also from Surah 7, Al-‘Araf, Verse 27, Allah, the Almighty, warns the Children of Adam (Poh) about falling victim to Satan's deception, their perennial enemy, by making the same mistakes that their ancestors, Adam and Eve (Pot), did previously while residing in Paradise that resulted in their expulsion from there.

“O Children of Adam! Let not Shaytan deceive you, as he got your parents out of Paradise...”

Those ancestors were tricked by Satan into eating of a tree that Allah (Swt) had forbidden them to approach thereby causing Allah's (Swt) anger and reproach, and ultimate expulsion.

“...stripping them of their raiment, to show them their private parts....”

Until Satan tricked Adam and Eve (Pot) into their downfall, they had both never seen their own or each other's private parts, nor had other creatures in Paradise done so. However, once they succumbed to Satan's mischief and ate the fruit of the tree, their private parts became exposed. Disgraced and scrambling for leaves to cover themselves, they were no longer fit to live in Paradise. Allah (Swt) thus made it clear to Adam and Eve (Pot) that their disobedience to Him (Swt) and obedience to Satan, led to their humiliation and expulsion from Paradise, that nakedness was not a characteristic of the dwellers of Paradise.

“...Verily, he and his tribe see you from where you cannot see them. Verily, We made the Shayatin friends of those who believe not.”

Satan and his Children harbor everlasting envy and hatred

for Adam and his Children that will continue until the Day of Judgement; their determination to prevent Adam and his Children from returning to Paradise continues until that Day.

The primary lesson of Adam and Eve's (Pot) downfall is that man should always have *Taqwa* and obey Allah (Swt). Every act of disobedience, no matter how seemingly inconsequential or minor, constitutes fidelity to Satan and disobedience to Allah (Swt). Such was the case when Adam and Eve (Pot) ate the fruit of the forbidden tree; on Satan's bidding, Adam and Eve (Pot) did a seemingly minor act, that yet constituted an act of disobedience to Allah (Swt), resulting in the grand act of their expulsion from Paradise. Satan and his Children capitalize on man's gullibility to commit simple seemingly inconsequential acts of disobedience to Allah (Swt) that gradually progress to major acts and major sins, hoping to provoke Allah's (Swt) eternal wrath enough to permanently bar their return to Paradise. Adam and Eve's banishment from Paradise was not enough for Satan, as he vowed to prevent their return. Since then, he and his progeny of tribes and nations, among jinn and humans, have been relentlessly fighting to achieve that goal.

The message:

This Call is an alert about Satan from Allah (Swt) to the Children of Adam (Swt). Satan caused Adam, the father of humanity, to be expelled from Heaven with minimum effort. Satan and his henchmen (tribes) are everywhere on earth, from a position of advantage where they can see humans but humans cannot see them. They and their followers are constantly seducing Adam's offspring into evil deeds seeking to drive them away from the straight path to Allah. Satan's community and supporters among humans and jinn enable each other to influence the Children of Adam of all nations to disbelieve and disobey Allah (Swt) by continuing to commit major sins.

The Twenty Second Call: Arrogance and Extravagance

Allah says:

“O Children of Adam! Take your adornment to every prayer, and eat and drink but waste not by extravagance, certainly He (Allah) likes not those who waste by extravagance” (7:31).

“O Children of Adam! Take your adornment to every prayer...”

In this Call, also from Chapter 7 (Al A’raf), Verse 31, Allah (Swt) addresses the issue of nakedness in religious practice head on.

Prior to the transformation of Makkah into a full Islamic enclave, the idolators, men and women, used to ***Tawaf*** (circumambulate) the Holy House (Kaaba) while naked, men during the day, women at night. In this Call, Allah prohibits that practice by requiring Muslims to wear their clothing to every prayer and mosque, including ***Tawaf*** at the Sacred House. Nakedness is a disgrace and embarrassment to man, as man’s ancestors (Adam and Eve) experienced in Paradise. When continued, nakedness is a sign of continuing disobedience to Allah (Swt) and obedience to Satan. Such clothing as covers the private parts and adornment, such as perfumes, Siwak (toothbrush), etc., are recommended on special days as the two ‘Eids and Fridays. Clothing and adornments that delight the senses are permitted provided they do not display arrogance or extravagance. The Messenger of Allah (Pboh) is reported to have recommended the common wearing of white clothes: ***“Wear white clothes, for it is among your best clothes, and also wrap your dead with it...”*** (Ahmad 1: 247; see also Twentieth Call).

Allah the Almighty cares for His servants (Swt) pleasure and so He (Swt) has provided abundant varieties of food and drink.

“...and eat and drink but waste not by extravagance, certainly He (Allah) likes not those who waste by extravagance.”

The Children of Adam (Poh) can eat and drink all they want

of lawful food provided that they do so in moderation, and do not intend to show arrogance or extravagance by their selection of food (See Second Call).

Arrogance and extravagance are always resources that Satan utilizes to tempt man into disobedience. The need to impress others may lead to undertaking financial obligations, such as indebtedness, that lead to anxiety, which Satan would capitalize on to lead a person into disobedience. Arrogance and extravagance in food or possessions may also lead to the envy of others, despair among the poor and needy, and may lead the weak in faith to disobedience of Allah (Swt). Extravagance may lead to overeating, which leads to illness that can also lead to disobedience of Allah (Swt). Extravagance may also lead to the wasting of food, such as discarded leftovers from parties or celebrations. Man must avoid extravagance. Eating and drinking that are done in moderation lead to good health, which facilitates obedience to Allah (Swt) and the preservation of *Taqwa*.

The message:

This Call enjoins the Children of Adam (Poh) to distinguish themselves from the idolators and dress in their best clothing and adornment to every prayer, on Fridays, the two ‘Eids, and to every other occasion of worship, such as the Tawaf (circumambulation) in the Sacred House in Makkah. Nakedness is a source of embarrassment to creation, brought on man by Satan, the archenemy, and therefore prohibited to Muslims.

As in the Second Call, Allah (Swt) warns that extravagance in food and drink also emulates the arrogance of Satan and leads to disobedience to Allah (Swt). Extravagance in all its forms and types in the choice of food and drink is disliked by Allah because it may lead individuals into debt when they try to live above their means to impress others. Extravagance may also hurt the feelings of the poor and deprived. It affects the social fabric by deepening the gap between the different social strata.

The Twenty Third Call: Following the Prophets (Pbot)

Allah says:

“O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve” (7:35).

The Twenty Third Call also from Surah 7, Al-A'raf (verse 35) relates the story of Adam and Eve (and their Children) on earth. While expelling them to earth, Allah (Swt), the Almighty, in His Most Gracious Mercy, promised to send guidance through Messengers from time to time to remind them (Adam and his progeny) their history and assist them to succeed in returning to Paradise.

“O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses...”

The Holy Qur'an mentions some twenty-five of these Messengers, some of whom were also equipped with Books and miracles, the last of them being Prophet Muhammad (Pboh), who was equipped with the Quran, the Divine Inspiration and greatest miracle of them all. All Allah's (Swt) Messengers preached the same simple Message, the Reminder that: ***La ila ha illa Allah. There is no god but Allah; He has no partners, so, worship Him alone.*** They also warned Adam's Children the consequences of disbelief and rejection of Allah's (Swt) guidelines as complete bar to re-entry into Paradise.

“...then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve.”

This part of the Call specifies that Allah's (Swt) condition for success in this world and the next, re-entry into Paradise, is ***Taqwa, piety and righteousness.*** It has two dimensions: a present, worldly, pre-death dimension and a future, post death, dimension.

Present Life freedom from fear. Allah (Swt) removes all present world, pre-death fear as bonus to the believer for his ***Taqwa,***

piety and righteousness. He/She lives in this world in complete security, happiness, and prosperity, what every soul wishes in this worldly life, and what believers actually feel and experience. He does not fear for his future as He is confident that Allah will shower him with His (Swt) Grace throughout his worldly existence. Those who avoid what Allah (Swt) has forbidden, such as polytheism, the major and minor sins, and conform their outward and inward behavior to Allah's (Swt) laws, as delivered by His (Swt) Prophets and Messengers (Pot), have no fear of worldly deprivation.

Present Life freedom from grief. Allah (Swt) removes all present world, pre-death grief as dividend to the believer for hisTaqwa, piety and righteousness. He is thankful to his Lord no matter what happens to him in this worldly life, good or bad. As reported by Aby Saeed and Abo Hyriyrah thaty the Messenger of Allah (Pboh) stated:

“No worry, calamity, distress, illness or grief strikes a believer, even the prick of a horn, except that Allah will ex-piate his sins for him because of it ” (Muslim: 2573).

The true believer who has been spared grief by his Lord (Swt) lives in this world in complete security, happiness, and prosperity; he has no sadness about anything. He has suffered no loss that would cause him worldly grief.

Future life freedom from fear: death and post death. Allah (Swt) will provide the believer assurances of Mercy throughout the journey of death. First, as he dies, he **shall have no fear**, his soul will be extracted peacefully by the Angel of Death (Surah 79, An-Naziat, verse 2). Second, during the Questioning in the grave, the believer **shall [also] have no fear** as Allah (Swt) will enable him/her to answer the questions of the Questioners correctly. Third, the believer will be spared the terrors of the Day of Judgment; he/she will sail through it in a wink of an eye, and he/she enters Paradise, without fear, as his/her Lord says:

“Their reward with their Lord is gardens of perpetuity

beneath which rivers flow, abiding therein forever; Allah is well pleased with them and they are well pleased with Him; that is for him who fears His Lord," Sura 98 Al-Bayyina:8.

Future life freedom from grief: death and post death. The believer shall (also) have no grief on death and beyond, infinite Mercies from his Lord, Allah (Swt). As he lays dying, he knows he accomplished everything his Lord commanded while he was alive. Nothing will make him wish to remain on earth. Upon death, he has no cause for grief as he has encountered everything he was promised by Allah (Swt), the Paradise he/she was promised, he is dying a peaceful death, his place in Paradise has been shown to him:

"O soul that art at rest! Return to your Lord, well-pleased (with Him), well-pleasing; So enter among My servants, and enter into My Garden. Sura 89 Al-Fajr: 29-30

On the other hand, one who dies without Taqwa would wish he could return to correct his mistakes, to do those simple things that His Creator and Sustainer (Swt) required; he will forever exist in regret, in eternal grief:

"And could you but see when the guilty shall hang down their heads before their Lord: Our Lord! We have seen and we have heard, therefore send us back, we will do good; surely (now) we are certain" Surah (Chapter) 32, As-Sajda, Verse 12).

The golden opportunity that His Maker and Sustainer, Allah (Swt), had presented him in the worldly life through His Messengers (Pbot) to prepare him for the journey of death would no longer be available to him.

The message:

This Call is one from Allah, Glory be to Him, to the Children of Adam urging them to heed the Calls of the Messengers and Prophets to believe in Him (Swt) so that they can return to Paradise. Man has Allah's (Swt) assurances that those who believe will be happy and lead good and joyful lives in this world, they will die in peace, and exist in eternal happiness in the Hereafter. Unfortunately, despite

of all the signs and miracles from Allah (SwT) that the Messengers and Prophets provided to people, most continue to disbelieve. The Messenger of Allah Muhammad (Pboh) is reported to have said:

“By He in Whose Hand is my soul! Allah does not decree any matter for the believer except that it is good for him. If any blessing befalls him, he is thankful (to Allah) and that is good for him. If any harm comes to him, he is patient and that is good for him. And this is a bounty exclusively for the believer ” (Muslim 4:2295).

The Twenty Fourth Call: Adam's Enemy

Allah says:

Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So, let him not get you both out of Paradise, so that you be distressed in misery (20:117)

This Call is from Verse 117 of Surah (Chapter) 20, Taha. It is directed to Adam (Poh) while he and his wife Hawa (Eve, Poh) were still residing in Paradise. In it, Allah, the Almighty, notifies them of their archenemy, Satan's, animosity toward them: ***"O Adam, this is an enemy for you and your wife"*** and warns them to be on extreme alert as he will do everything in his power to have them expelled from Paradise, where, as they know, is peaceful and free of mental and physical distress: ***"So let him not get you both out of Paradise, so that you will be distressed"***. So, Allah (Swt) cautions Adam not to yield to Satan's temptation and be expelled from Heaven where they ***"will never be hungry...nor naked,"*** where they will suffer no hardships: environmental, physical, material, mental, or humiliation from nakedness.

Sadly, Adam followed his instinct, the human quality that makes people curious to discover secrets, and followed Satan's lies about the tree Allah (Swt) had warned them about, which led to their expulsion from Paradise to earth. On earth, even as Adam and his progeny continue to suffer mental anguish, physical hardships and competition of survival, Satan has steadfastly sustained his evil scheme of preventing their return to Paradise by continuously tempting them into committing acts of disobedience to Allah (Swt).

The message:

This Call is another warning from Allah (Swt) to Adam (Poh) and his progeny about their archenemy, Satan. Satan influenced Adam into disobeying Allah's command and getting expelled from the security of Paradise, an abode free of mental distress and hardship, to earth, a place of toil and suffering, of environmental, physical, material deprivation, and of nakedness and humiliation. The Children of Adam should strive to avoid Satan's whispers and recognize his evil plan, which are usually coated with sweet words and unsuitable desires aimed solely to prevent their return to Paradise.



The Twenty Fifth Call: Man's Arrogance

Allah says:

“O man! What has made you careless concerning your Lord, the Most Generous?” (82:6).

In this Call from Surah 82 Al-Infitar, Verse 6, Allah (Swt) enquires why man has not more relentlessly observed his obligations to Him, his Lord, the Most Generous, Who created and sustains him, despite man's awareness that he will ultimately return to Him (Swt) for accounting. Man continues in his arrogance to transgress against Allah (Swt) by rejecting His Messengers (Pot) and all matters related to Him (Swt) unmindful and or forgetting that he will return to his Creator (Swt) and be held accountable.

Man has the entire creation to ponder and be more mindful of Allah's (Swt) oneness and existence. He can begin by reflecting on his own creation, the various stages of his development, from conception to old age and death. Then, he can reflect on nature, how fruits alternate colors as they change from green (raw) and inedible to yellow or orange or red and ripe and edible. Again, as in the Second Call, the pomegranate fruit is a useful example, how its seeds are arranged, how its development is protected by a thick outer layer, and how it is sustained by water which, regardless of quality or taste, does not affect the taste. This is the creation of Allah Who mastered and perfected everything! Therefore, man should always reflect on his own status, capabilities, and limitations and be more mindful of Allah, his Creator and Sustainer, by obeying His Messengers (Pbot) and preparing for the Hereafter.

The message:

This Call directs man to ponder creation and be compliant with the Message of his Maker (Swt). Man should ponder his own creation, his development from conception to old age and death, and on nature, such as the changes in pigmentation of fruits as they ripen from green, and inedible, to yellow or orange, and edible. He must resist the evil inclinations of his soul that make him neglectful of the Lord (Swt), since neglect provides fodder for Satan, man's arch enemy, who always seeks to influence him into disobedience of Allah's (Swt) commands.



The Twenty Sixth Call: Man's Toil

Allah said:

“O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, so you will meet (i.e. the results of your deeds which you did)” (84:6).

In this Call from Surah 84, Al-Inshiqaq, Verse 6, Allah, the Almighty, reminds man that his every moment and every day hasten him closer to his inevitable return to Him (SwT) when he will undoubtedly confront his deeds of good and evil. Intentions will be revealed, the treasure safes of secrets will be opened, and a person will be presented with every deed he undertook. A Hadith of the Messenger of Allah (Pboh) states:

“Jibril (Gabriel Pboh) said, ‘O Muhammad! Live as you wish, for verily, you will die; love what you wish, for verily you will part with it; and do what you wish, for verily you will meet it (your deed)’” (Musnad At-Tayalisi no. 242, cited in Ibn Kathir Volume 10, p. 415).

Man spends a considerable amount of his time pursuing life's luxuries and, in most cases, he suffers misfortunes in his pursuits! He loses in this world and, not having spent valuable time in the cause of his Maker (SwT), loses in the Hereafter as well, a most catastrophic result. Man must be mindful of his return to his Maker (SwT). He has all of creation to reflect on and impress on himself the Power of Allah Almighty. Man continues in his arrogance to transgress against Allah (SwT) by rejecting His Messengers (Pot) and all matters related to Him (SwT) unmindful that he will inevitably return to Him (SwT) and be held accountable

The message:

This Call is a command to man to be quite mindful of his ultimate return to his Lord (SwT) when he will be held accountable for his previous deeds. Man's deeds await him, good and bad in the Hereafter; therefore, Allah (SwT) warns him to conduct himself according to the teachings of His Messengers (Pot).



Conclusion

The short journey of this book has led us through the great Calls of a Great and Generous Lord that address all human beings. The 26 Calls or Appeals presented clearly demonstrate the Mercy of Allah, the Almighty, toward mankind, His desire for him to win His love and pleasure by distancing himself from Satan's temptations and evil path. They are Calls that should motivate every individual to research, study, and obtain sound knowledge about Allah and Islam, the religion of peace and love, and also learn the truth about Allah's last Prophet and Messenger, Muhammad (Pboh).

The book is small in size and presented in an easy-to-read manner by design so as to enable its readers to peruse it effortlessly, digest and ponder the matters it covers and hopefully benefit from the knowledge it shares. The intention of the author is to translate the book into as many languages as possible in hard and electronic copies, free of charge, hoping to reach as many people as possible, with the permission of Allah, the Almighty.

I ask Allah to forgive the book's shortcomings, its author, and bless and guide its readers, and all humanity to His Path. The book carries with it well wishes for all people in hopes that they experience the spiritual happiness of believers. Praise be to Allah, thanks to Him, Whom I ask for guidance, success and acceptance, and may He reward all those who enabled this effort to come into fruition. Peace and blessings on His last Prophet, Muhammad (Pboh), and all His other Prophets and Messengers.

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