

20XX

CHILDREN OF ADAM ROAD TO JERUSALEM

**Amalgamation of Human Evolution Theory and Creation
of Adam**

Leading and Visioning The Way to World Peace



Mohammed Jakir Ali

20XX

Children of Adam: Road to Jerusalem

Amalgamation of Human Evolution and The Creation of Adam

Leading and Visioning the way to World

First Published by Mohammed Jakir Ali

© 2025 Mohammed Jakir Ali

All rights reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopying, recording, or otherwise—without the prior written permission of the author.

This book is a work of research, philosophy, and visionary thought. It explores historical, theological, and political themes in the context of human evolution and civilisation's future. The perspectives expressed are the author's and are intended to provoke discussion, reflection, and critical thought.

Dedication

To the seekers of truth, the builders of peace, and those who strive for a just and united world. May this book serve as a small step toward our collective destiny.

"And We created you in pairs and made you into nations and tribes so that you may know one another."
The Holy Qur'an (49:13)

Introduction

I am presenting a theory on human evolution and the creation of Adam that may shift our understanding of both science and faith. This perspective will also lead to new ideas for promoting stability, not only in the Middle East but across the world.

These subjects often create confusion for people, whether they are atheists, Muslims, or believers in other religions. As a Muslim, I have sought to reconcile the scientific evidence supporting human evolution with the belief found in many religious scriptures, particularly the Quran and Hadith, that Adam—the first human—was a miraculous creation by God.

In this book, I will also examine the post-Adam era, exploring how ancient civilisations and their creation stories align with the Quran and Sunnah. Additionally, I will draw from modern scientific explanations of the universe to support my theory.

I will then propose ideas for our contemporary world, showing how ancient wisdom can be applied to create a more peaceful future. These ideas, I believe, can pave the way for a new Middle East that overcomes current tensions.

This book is divided into four Chapters, each written at different times. In late 2021, I began to put my ideas on paper, ideas that had been circulating in my mind for several years. This led to the creation of the first chapter, *"The Evolution of Homo Eruditus"*, where I developed the main concept.

In early 2023, I wrote an article called *"Bio-Adam"*, which introduced newer insights about the creation of Adam. Prior to that, in late 2022, I began developing ideas related to the modern world, resulting in *"The Road to Jerusalem"*. This section focuses on humanity's ability to transform its environment, with an emphasis on the concept of human creation.

Finally, from late 2023 onwards, I completed *"20XX: Two States in One Kingdom"*. Inspired by the latest upheavals in the Middle East and Europe, I formulated ideas that I believe could revolutionise how we think about resolving the region's conflicts once and for all.

As you read through the book, keep in mind that we were created for a higher purpose and bear great responsibility. This underlying theme is woven into my main argument throughout the work.

The central argument I wish to make is this:

The "Ardh" (earth) from which God created Adam contained the foundational ingredients—cells or DNA—from the evolved humans (homo sapiens) of pre-history. This, in turn, led to the formation of Adam's body. Without human evolution, there would be no Adam.

Contents

Current Views of Muslims on Human Evolution	9
Chapter 1: The Evoation of Homo Eruditus	10
Darwin's Theory of Evolution: An Islamic Perspective	14
Prehistoric Humans	17
Cells, DNA, and Clay	19
Location of Adam's Creation	24
Creation of Hawwa (Eve)	28
Adam's Peak	28
Black Stone - A Byproduct of Adam's Creation?	30
Section Conclusion	32
Cradle of Farmatisation and Civilisation	33
Section Conclusion	36
The Start-up of the Religion of Islam	38
Creation Myth/Flood Stories	38
Gods of God	41
Pyramids/Ziggurats	42
Languages	43
Section Conclusion	44
Scientific and Islamic understanding of The Universe	47
The Quranic language of science	48
Qadr - Predestination	52
Be and it banged	54
The Universe before the Big Bang?	56
The Kursiverse	59
Sound Creation	62
Section Conclusion	64
Final Conclusion	65
Chapter 2: Bio-Adam	67

So why doesn't Dar-win with the theist?	68
Cells, Clay and Sound Vibration	70
The Farming Revolution and the Cradle of Civilisation	71
Religion throughout human history	72
Abraham and Beyond	74
Evolution + Creation = Evoation Theory	75
He created man from clay like [that of] pottery 55:14	78
So what does all of this mean	81
Chapter 3: The Road to Jerusalem	83
Introduction	83
Think of Religion as an Operating System	84
Phase 1: Uniting Muslims, Muslim Nations, and the Rest of the World	87
The Deal of Allah: The Ultimate Peace Plan	88
Step One - Muslim Unification	90
The Fantastic Four	91
Ahlul Quran (people of the Quran)	92
Central City Mosques	94
The Muslim Lobby	97
Health Card	99
One Africa	105
New Age Islamic Economy	106
The Invisible Shirk	106
Net worth in the next life	108
The Red Light	109
UNITED MUSLIMS NATIONS (UMN)	111
The Seven	112
The Lines of Mercy	113
Step 2 - USA, NATO, Russia and UMN peace treaty	114
Step 3 - Establishment of The Two States - Palestine and Israel	116

Step 4 - Opening of Jerusalem to the World	118
Phase 2: Coming of the Mahdi and the Return of Jesus (pbuh)	120
Stage 1 - United Ummah	122
Stage 2 - Muslim Superpower	125
Stage 3 - Muslim Expansion	127
Return of the Messiah Jesus (pbuh)	130
Jesus (Isa): The Last True King On Earth	133
Chapter 4: 20XX - Two States in One Kingdom	136
The historical link of Judaism to Modern Zionism	138
The Vision	146
Initial Objectives	146
Preparation for court case and arguments	147
Arguments for the case	148
Further objectives	152
Expert views and Opinion on Zionism and Israeli Government	153
International Cooperation for establishing the New State of Palestine and Israel	155
Calculation of Compensation	155
Compensation Collection	156
Preliminary Judgement	157
New Borders for New States	158
Eretz Isreal (Greater Israel) also Bilad al-Sham	160
Understanding the Solution	163
The United Kingdom of Abraham:	165
A Vision for a Unified Land of Peace	165
Zion For All	168
The United Muslim Nations (UMN): A Vision for Global Peace Through Unity and Diplomacy	169
United Muslim Nations and United African Nations	173
The Lines of Mercy	175

United Muslim Nations initial objectives in the current political climate of 2024 and onwards	176
One More Thing: One More King	178
Final Thoughts	180
References	181
The Evoation of Homo Eruditus	181
Bio-Adam	184
The Road to Jerusalem	189
20XX - Two States in One Kingdom	190

Current Views of Muslims on Human Evolution

Muslim thinkers and scholars hold diverse views on human evolution, reflecting a spectrum of interpretations and approaches to the subject.

At one end of the spectrum, some dismiss human evolution as merely a theory and focus solely on the Quran and Sunnah for guidance. On the other hand, some accept the concept of human evolution, interpreting the creation story of Adam and Eve as metaphorical rather than literal.

In between, there are those who attempt to reconcile both perspectives—acknowledging human evolution while upholding the traditional creation narratives by proposing harmonised interpretations.

In recent years, Muslim intellectuals have delved deeper into this subject, seeking to articulate how Islam can address the question of evolution. A notable contribution in this field is Dr. Shoaib Ahmed Malik's book, *Islam and Evolution: Al-Ghazālī and the Modern Evolutionary Paradigm*⁽¹⁾. This work provides a contemporary framework for Muslims to engage with evolutionary science while remaining grounded in Islamic theology.

Dr. Malik's book offers well-reasoned arguments and insights, equipping Muslims with tools to understand evolution from a uniquely Islamic perspective.

I believe that Muslims should actively participate in scientific discourse, as such engagement will undoubtedly lead to deeper insights about the universe. However, one of the challenges with the current approaches—by Muslims and adherents of other faiths—is that the issue often remains unresolved, with proposed solutions masking the core problem rather than addressing it directly.

This may explain why the topic resurfaces periodically, sparking both hope and anxiety among those grappling with it.

My aim is to contribute to this ongoing discussion, drawing from my modest understanding of both science and Islam. I hope this work will provide Muslims and non-Muslims alike with new arguments to consider—or perhaps help resolve the issue once and for all.

Chapter 1: The Evoation of *Homo Eruditus*

Evoation – A term I propose to describe the synthesis of **evolution** and **creation**.

Homo Eruditus – Referring to the *educated man*, symbolising humanity’s pursuit of understanding.

In this chapter, I aim to unify the scientific narrative of human evolution with the Quranic creation story. This is no simple task; it requires defining key concepts such as evolution, natural selection, random mutation, and naturalism, among others. By bridging these ideas with Islamic teachings, I hope to present a perspective on human evolution that aligns more closely with Islam and its emphasis on truth and reflection.

The Quranic Perspective on Creation

The Quran provides numerous verses that encourage reflection on the origins of the universe, humanity, and all forms of life. These verses often hint at processes that align with gradual and deliberate development rather than instantaneous creation. Let us examine some of these key insights:

The Magnitude of Creation

“The creation of the heavens and earth is greater than the creation of mankind, but most people do not know.” (Quran 40:57)

This verse draws a comparison between the creation of the universe and the creation of humanity. Could this imply that just as the universe evolved over 13.8 billion years, humanity also underwent a process of gradual development over millions of years? The phrase suggests a continuity between the stages of the universe’s formation and the creation of human life, culminating in the arrival of Adam.

Gradual Construction of the Heavens

“And the heaven We constructed with strength, and indeed, We are [its] expander.” (Quran 51:47)

The word “*banaynāhā*”-(constructed)⁽²⁾ conveys the idea of a purposeful, supported, and gradual process. This imagery aligns with modern cosmology, where the universe is seen as continuously expanding since the Big Bang. Similarly, it suggests that the creation of mankind, too, may have been a progressive and meticulously guided process rather than an instantaneous event.

Creation in Truth

“Allah created the heavens and the earth in truth. Indeed, that is a sign for the believers.” (Quran 29:44)

The word “truth” here reflects the alignment of God’s creation with reality and verifiable evidence. This verse reinforces the idea that creation is not arbitrary or mythological but rooted in a factual framework that can withstand inquiry.

A Call to Reflect on Origins

“Have they not considered how Allah begins creation and then repeats it? Indeed, that, for Allah, is easy. Say, ‘O Prophet,’ ‘Travel throughout the land and see how He originated the creation, then Allah will bring it into being one more time. Surely Allah is Most Capable of everything.’” (Quran 29:19-20)

These verses are an invitation to humanity to explore the origins of creation, both of the universe and of life on Earth. The Quran here calls upon us to engage in critical thinking and research, encouraging a deep inquiry into how God’s creation came to be. This aligns beautifully with the scientific pursuit of understanding evolution and the origins of life.

Unifying Evolution and Creation

The Quran’s descriptions of creation do not dismiss the possibility of evolution. Instead, they provide a framework that can coexist with scientific discovery. By reflecting on the gradual unfolding of the universe and human life, as hinted at in these verses, we can reconcile the scientific concept of evolution with the belief in a Creator who guided and willed this process.

This perspective challenges the notion that evolution and creation are mutually exclusive. Instead, they are complementary: evolution describes the *how*, while creation describes the *why* and *by whom*.

Moving Forward

By defining foundational terms like evolution, natural selection, and random mutation, we can better integrate scientific and theological narratives. This approach not only aligns with Islamic teachings but also encourages Muslims to engage more deeply in scientific inquiry, enriching our collective understanding of existence.

In the chapters that follow, I will delve deeper into how this unified perspective—*Evoation*—can address common questions and resolve the perceived conflict between faith and science. My hope is that this work will inspire new ways of thinking and foster constructive dialogue among Muslims and non-Muslims alike.

Proof of Human Existence in the Quran

The Quran provides compelling insights into the existence of pre-human beings before Adam, as seen in the following verses:

“And [mention, O Muhammad], when your Lord said to the angels, ‘Indeed, I will make upon the earth a successive authority.’ They said, ‘Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your perfection?’ He [Allah] said, ‘Indeed, I know that which you do not know.’” (Quran 2:30)

“[So mention] when your Lord said to the angels, ‘Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My [created] soul, then fall to him in prostration.’ So the angels prostrated—all of them entirely, except Iblees; he was arrogant and became among the disbelievers.” (Quran 38:71-74)

When these verses are examined together, they reveal intriguing details. The angels' question—*"Will You place upon it one who causes corruption and sheds blood?"*—indicates a prior knowledge of beings with human-like characteristics. The use of the term *Bashar* (physical human form) suggests that the angels were familiar with such beings, possibly referring to earlier forms of humankind, such as Neanderthals or other hominins.

This raises a profound question: How did the angels know about the corrupt and bloodshed-causing behaviour of such beings unless they had observed it before? It suggests that pre-Adamic humans existed and evolved over time, displaying behaviours that the angels had witnessed. Adam, then, is presented not merely as another *Bashar* but as a unique successor endowed with a soul (*ruh*) and a divine purpose.

The Unique Creation of Adam

The angels' confusion highlights their inability to comprehend the significance of Adam's creation. While they obey Allah's command and bow to Adam, Iblees (Satan) refuses, driven by arrogance and a belief in his superiority:

"[Iblees] said, 'By Your might, I will surely mislead them all.'" (Quran 38:82)

Iblees's confidence in his ability to mislead Adam and his progeny suggests prior experience with other human-like beings. His familiarity with their tendencies—such as corruption and susceptibility to influence—may explain his determination to exploit Adam's vulnerabilities.

Moreover, the Quran emphasises the gradual process involved in the development of human faculties:

"And it is He who produced for you hearing and vision and hearts [i.e., intellect]; little are you grateful." (Quran 23:78)

The use of the term *ansha'a* (produced) instead of *khalafa* (created) is significant. It implies a process of development and refinement, rather than an instantaneous act. Similarly, the term *af'ida* (intellect) suggests a higher faculty of reasoning—a combination of the heart and mind that enables humans to make informed, moral choices. This progression underscores the purposefulness and uniqueness of Adam and his descendants, setting them apart from previous beings.

The Hadith on Adam's Creation

The Hadith further complements the Quranic narrative:

"Indeed, Allah Most High created Adam from a handful that He took from all of the earth. So the children of Adam come in accordance with the earth: some of them come red and white and black, and between that, and the thin, the thick, the filthy, and the clean." (At-Tirmidhi, 2955)

This Hadith describes the diversity of humanity, rooted in the very substance of the Earth. The mention of "dust" (*turab*) reinforces the connection between the human body and the physical world. Modern scientific discoveries about DNA preservation in fossils further support the idea that the physical form of humanity (the *Bashar*) is deeply tied to Earth's history, with traits that evolved over millions of years.

Differentiating *Bashar* and *Insaan*

A critical distinction in understanding human creation lies in the terms *Bashar* and *Insaan*:

- **Bashar** refers to the physical form of a human being—essentially the biological and corporeal aspect.
- **Insaan** comes from the root *nasiya* (to forget) and represents a human being endowed with a soul (*ruh*), intellect, and spiritual purpose.

Thus, while *Bashar* encompasses the material aspect of human evolution, *Insaan* signifies the divine transformation that occurred with the infusion of the soul, making Adam the first *insaan* of his kind in this elevated sense.

A New Perspective

By analyzing the Quranic verses and Hadith, we can conceptualise a timeline where pre-Adamic humans existed as *Bashar*, evolving physically over millions of years. The creation of Adam marked a transformative moment when God breathed the soul into a human form, elevating him to *Insaan*. This synthesis bridges the scientific understanding of evolution with the theological narrative of divine creation, offering a unified perspective that honours both faith and reason.

Darwin's Theory of Evolution: An Islamic Perspective

Darwin's theory of evolution⁽³⁾ explains the process by which living organisms, including humans, diversified throughout history. It relies on two key mechanisms: **natural selection** and **random mutation**, suggesting that all species share common ancestors in a branching pattern often referred to as the *tree of life*.

This section aims to reinterpret Darwin's insights through an Islamic lens, harmonising scientific observations with theological principles. By redefining certain terms and addressing misconceptions about evolution, especially concerning the creation of Adam, we can develop a perspective that upholds faith and science.

Defining "Evolution" in Context

The term *natural* can often be misunderstood. One common definition is: "*existing in or derived from nature; not made or caused by humankind*"⁽⁴⁾. For Muslims, this understanding inherently includes "Allah" as the Creator and Sustainer of nature.

"Allah created the heavens and the earth, and all that is between them, in six days"
(Quran 7:54).

From this perspective, evolution is not a random or purposeless process. Instead, it reflects **God's Natural Evolution**—a divinely guided process through which Allah designs, measures, and evolves the natural world over billions of years.

To reconcile evolution with Islamic beliefs, I propose distinguishing between two types of evolution:

1. **God's Natural Evolution:** A process guided by Allah, showcasing His divine intelligence, strength, and purposeful design.
2. **Intelligent Human Evolution:** A process driven by human creativity and discovery, exemplified by technological advancements like the evolution of mobile phones.

The key difference lies in the nature of the creator: humans rely on trial and error due to their limitations, whereas God's creation is perfect and predestined.

"Indeed, all things We created with predestination." (Quran 54:49).

This perspective allows us to reinterpret Darwin's theory as a reflection of **God's Natural Evolution**, enabling Muslims to appreciate evolution without compromising their faith.

Addressing Misconceptions

Many Muslims find Darwin's theory controversial, particularly regarding human evolution (*macroevolution*). Some resist it, feeling it undermines the Quranic account of Adam's creation. However, dismissing scientific theories outright risks intellectual stagnation and weakens our understanding of Allah's creation.

Allah repeatedly invites humanity to ponder on his creation:

"Travel throughout the land and see how He originated the creation, then Allah will bring it into being one more time." (Quran 29:20).

This verse encourages critical thinking, observation, and study of the natural world, including evolutionary processes.

Reconciling Darwin's Observations with Islam

Darwin's observations—based on years of meticulous study—are neutral in themselves. While Darwin himself is often labeled a “Naturalistic Evolutionist,” interpreting his findings without invoking divine guidance, this does not mean Muslims must reject his work. Instead, we can reinterpret his findings through the lens of divine will.

Consider the concept of *halal* and *haram*:

- A cow is a neutral creature. The method of its slaughter determines whether it is permissible for Muslims to consume.
- Similarly, Darwin's observations are neutral. They reflect patterns in nature, but their interpretation depends on the worldview of the observer.

For instance:

- **Richard Dawkins**, a prominent atheist, interprets evolution as proof of a godless universe.
- Muslims, however, can view evolution as evidence of Allah's design and wisdom.

A New Framework: "Guided Evolution"

To align Darwin's mechanisms with Islamic theology, we need to reinterpret his terminology:

- **Natural Selection** → **Allah's (Gods's) Natural Selection**: The process by which Allah ensures the survival of organisms best suited to their environments.
- **Random Mutation** → **Measured Change**: Changes in DNA are not random but are guided by Allah's will, perfectly aligned with His predestined plan.

This framework shifts the focus from chance and randomness to divine intention and purpose.

The Gradual Creation of the Human Body

One of the challenges in reconciling Darwin's theory with Islam lies in understanding the creation of Adam. While the Quran explicitly states that Adam was created from clay, it does not exclude the possibility of a gradual formation of his physical body:

“Indeed, We created man from an extract of clay.” (Quran 23:12).

The physical development of the human body—its gradual transformation over millions of years—is consistent with the Quran's emphasis on Allah's measured and purposeful creation. The enlargement of the human brain, the transition to bipedalism, and the refinement of human anatomy are all part of this process.

Creation as Gradual, Not Instantaneous

The Quran provides examples of creation occurring over time, even after the divine command “Be”:

“[Maryam said,] ‘O my Lord, how shall I have a son when no man has ever touched me?’ He said: ‘Just as Allah creates what He pleases. When He decides (to do) some work, He just gives it the command “Be,” and it becomes.’” (Quran 3:47).

The birth of Isa (Jesus) through natural processes after the command “Be” demonstrates that Allah’s creation often unfolds gradually. Similarly, the creation of Adam’s body could have occurred through a long, guided process, culminating in the moment Allah breathed the soul into him.

The Beauty of Human Evolution

By viewing evolution as divinely guided, we can appreciate the beauty of Allah’s creation in a new way. The gradual refinement of the human body over millions of years—from walking on all fours to bipedal locomotion, from small brains to highly developed ones—demonstrates Allah’s meticulous design.

This process was not random or aimless but measured and purposeful, enabling humans to perform acts of worship like *Salah* (5 daily prayers) and fulfill their role as vicegerents (*khalifah*) on Earth.

“And it is He who produced for you hearing and vision and hearts [i.e., intellect]; little are you grateful.” (Quran 23:78).

Conclusion

Reconciling Darwin’s theory with Islamic teachings requires redefining its mechanisms as divinely guided rather than random. By doing so, we affirm that evolution is not a threat to faith but a testament to Allah’s wisdom and power.

This approach strengthens our understanding of the natural world and deepens our awe and gratitude towards the Creator. The process of human evolution—guided step by step by Allah—ultimately led to the creation of Adam, the first *Insaan*, a being distinguished by both physical form (*Bashar*) and divine soul (*Ruh*).

This perspective enables Muslims to embrace scientific discoveries while staying true to the Quran and Sunnah, offering a harmonious view of evolution as part of Allah’s magnificent creation. One could say without this process of evolution we would not be able to pray *salah* or even do any other righteous act of worship.

Prehistoric Humans

The overall picture of human evolution demonstrates a progression of physical and mental advancements culminating in *Homo sapiens*. Over time, prehistoric humans became more creative, excelling in art and tool-making. They also improved in warfare, which may explain why Neanderthals lost the evolutionary competition to *Homo sapiens* approximately 40,000 years ago⁽⁵⁾.

As Muslims and believers in God, it is essential to address the apparent implication of human evolution—that humans evolved from animal-like beings—and the question it raises: how can such beings include prophets or godly individuals? The reality is that the human body developed over millions of years, not as a beast or animal but as part of a divine plan. Through evolution, Allah created a human form capable of recognising and worshipping Him.

Say [O Muḥammad], "I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness." And woe to those who associate others with Allah. (Quran 41:6)

In this verse, Allah uses the word “*Bashar*” to indicate that the Prophet is like all humans in physical form but has been chosen to convey divine guidance.

Evidence and Role of the Environment in Human Evolution

The environment played a crucial role in the physical and intellectual development of prehistoric humans⁽⁶⁾. As humans interacted with their surroundings, they adapted, which contributed to the growth of their brains and their understanding of the world. From an Islamic perspective, when natural selection is mentioned, it should be understood as Allah shaping and evolving humans in His divine wisdom, as He is the Creator of the heavens and the earth.

In the Quran, the term “*Bashar*” is used to refer to human beings. Verses 38:71-74 indicate that the angels were aware of *Bashar*. This suggests that angels, including Iblees, understood the existence of human beings which we now refer to as *Homo sapiens*. This context helps explain their confusion when Allah declared His intention to create Adam.

"And [mention, O Muḥammad], when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority.' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' He [Allah] said, 'Indeed, I know that which you do not know.'" (Quran 2:30)

It is well known in Islamic tradition that speaks of a conflict between angels, Iblees, and jinns on Earth before Adam's creation. **Could this war be linked to the extinction of *Homo sapiens*, as corruption took over the Earth⁽⁷⁾?** This perspective aligns with the angels' question, as they may have observed or interacted with earlier human-like beings before Adam's creation.

Understanding Evoation: Blending Human Evolution with the Creation of Adam

To reconcile human evolution with the creation of Adam, I introduce the concept of **Evoation**—a combination of evolution and creation. Additionally, I propose the term **Homo Eruditus** as the scientific Latin name for Adam, meaning "Educated Human."

Evoation bridges the gap between evolutionary processes and divine intervention. Before exploring how it applies to Adam, we must first understand two key components:

1. **DNA:** The biological blueprint for life, showcasing the intricate design by Allah.
2. **Clay:** The material referenced in the Quran, symbolising the foundation of Adam's physical form.

By examining these elements, we can better comprehend Adam's unique characteristics as the first *Homo Eruditus*.

Cells, DNA, and Clay

As the Children of Adam, we seem to share certain tendencies with prehistoric humans. For instance, our creativity in crafting or building mirrors the ingenuity of ancient humans. Similarly, our practice of burying the dead reflects burial rituals from millions of years ago. It seems that this knowledge has been passed down through the ages, encoded within our DNA⁽⁸⁾.

If Allah is the Creator of everything, why wouldn't He also have complete knowledge of DNA?

“And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.” (Quran 6:59)

DNA (*deoxyribonucleic acid*) is a human-coined term describing a molecule that holds the instructions for life. While we use this term to understand its structure and function, Allah, as the Creator, possesses absolute knowledge of DNA and its intricate design.

DNA: The Recipe for Life

DNA is like a recipe, containing instructions that guide the growth, development, and functioning of the human body. To understand how it works, let's break it down step by step:

1. **The Human Body:**
The body is made up of limbs, which consist of organs.
2. **Organs and Tissues:**
Organs are formed from tissues.
3. **Cells and Proteins:**
Tissues are composed of living cells, which are built from proteins.
4. **Proteins and Amino Acids:**
Proteins, in turn, are made of amino acids.

Imagine cooking a dish, like chicken curry. The chef starts with ingredients such as a pot, a stove, oil, onions, garlic, ginger, spices, chicken, and water. To turn these raw ingredients into a final dish, the chef follows a recipe—a structured set of instructions.

DNA works in a similar way. It provides a "recipe" that organises amino acids into proteins, which then form cells. These cells create tissues, tissues form organs, organs combine to create limbs, and ultimately, the result is the complete human body.

The Divine Harmony of DNA and Creation

What does this process have to do with clay and the creation of Adam?

The Quran describes Adam's creation as a multi-stage process involving various materials,

1. **Water (*ma*):** The foundation of all life.
2. **Dust (*taarab*):** Dry particles of earth.

3. **Earth** (*ardh*): The fertile topsoil.
4. **Clay** (*theen*): Moist and malleable earth.
5. **Sounding Clay** (*salsalin*): Hardened, resonant clay.

These materials were shaped and transformed by Allah into the first human, as we see this in the Quran:

- *“And it is He who has created from **water** a human being and made him [a relative by] lineage and marriage. And ever is your Lord competent [concerning creation].” (Quran 25:54)*
- *“Indeed, the example of Jesus to Allah is like that of Adam. He created him from **dust**; then He said to him, ‘Be,’ and he was.” (Quran 3:59)*
- *“And Allah has caused you to grow from the **earth** a [progressive] growth.” (Quran 71:17)*
- *“It is He who created you from **clay** and then decreed a term and a specified time [known] to Him; then [still] you are in dispute.” (Quran 6:2)*
- *“And indeed, We created man from **sounding clay** of altered black smooth mud.” (Quran 15:26)*

When we reflect on DNA as the blueprint for human life and the Quranic description of Adam’s creation, a profound connection emerges. Both demonstrate the precision and artistry of the Creator. Allah, in His infinite wisdom, designed every molecule and every stage of life with purpose and perfection.

The Role of Clay in DNA

Clay plays a crucial role in preserving DNA and supporting life. Scientific studies suggest the following:

- **DNA can survive in soil and be tested** -Even without bones, DNA left in soil can reveal ancient human activity.
<https://www.science.org/content/article/no-bones-no-problem-dna-left-cave-soils-can-reveal-ancient-human-occupants> ⁽⁹⁾
- **DNA requires water, as it is composed of water molecules** - Water molecules are an essential component of DNA’s structure.
<https://neutrons.ornl.gov/content/neutrons-take-a-deep-dive-water-networks-surrounding-dna> ⁽¹⁰⁾
- **Clay plays a significant role in retaining water, thus preserving DNA** - The water-retaining properties of clay help protect DNA over time.
<https://www.sciencedaily.com/releases/2013/11/131105132027.htm> ⁽¹¹⁾

- **Clay nanoparticles can assist in repairing damaged tissue** - Research shows that clay can assist in regenerating human tissue. <https://www.southampton.ac.uk/news/2014/05/01-mixing-stem-cells-with-clay-to-regenerate-human-tissue.page> ⁽¹²⁾
- **Dead cells can come back to life** - Experiments suggest that dead cells can recover under certain conditions. <https://www.theguardian.com/science/2006/sep/24/highereducation.research> ⁽¹³⁾
- **Anastasis: Recovery from the brink of cell death** - Cells can reverse from the brink of death in a process called *anastasis*. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6170572/> ⁽¹⁴⁾
- **Research into regenerating limbs in the lab** - Advances in DNA research have enabled scientists to regenerate limbs. <https://futurism.com/neoscope/harvard-discovers-dna-switch-that-makes-animals-regenerate-limbs> ⁽¹⁵⁾
- **Genes Respond to the Environment** - Genes can switch on or off based on environmental factors. *Copy number variation and the secret of life* – with Aoife McLysaght (YouTube, first 10 minutes) ⁽¹⁶⁾
- **Tissue engineering and regenerative medicine** - Tissue engineering has achieved breakthroughs in regrowing organs and body parts. <https://www.nibib.nih.gov/science-education/science-topics/tissue-engineering-and-regenerative-medicine> ⁽¹⁷⁾

Scientific Advances and Divine Creation

Scientists have already achieved remarkable progress in regrowing limbs and organs in laboratories using tissue engineering. Although more research is needed, these advancements highlight humanity's growing achievements in science.

This reinforces the fact that if humans can regenerate body parts in labs, why wouldn't Allah, the Creator, be capable of doing the same naturally on Earth?

By combining the Adamic creation story from the Quran and Hadiths with our scientific understanding of cells, DNA, and their interactions with water and clay, we can visualize the evolution—or more aptly, the *Evoation*—of Adam, the first *Homo Eruditus*.

If we examine the stages of Adam's creation as described in the Quran, it progresses from water to dry sand, then to clay. At one stage, the clay is described as hollow:

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said: **"When Allah formed Adam in Paradise, He left him as long as He willed to leave him. Satan (Iblis) walked around him, looking to see what he was. When he saw that he was hollow, he knew that he was created such that he could not control himself."** (Source: Ṣaḥīḥ Muslim 2611; Grade: Sahih [authentic] according to Muslim)

This suggests that God left Adam for a period, during which a process seemed to unfold.

Could this process have involved the interaction of clay with DNA and cells? Could environmental factors, such as weather, have combined to shape the body? Perhaps the right genes were activated and deactivated at precise moments to form Adam's body.

The mention of Adam being hollow raises additional questions. Could it imply that the outer layer of clay was like a protective shell, a hard "clay coffin," while the body was forming inside? Alternatively, could it refer to the actual body, while the internal limbs and organs were bonding together. These possibilities will be explored further in the *Ancient Civilisations* section.

Adam's Unique Creation Was Purposeful

It is evident that Adam was created with purpose—far from being a product of random chance or accidental evolution. The idea of evolution through random mutations and natural selection over millions of years resembles a finely tuned gambling machine—the Universe—operating without any guiding hand. However, the purposeful creation of Adam stands in contrast to this notion.

Moreover, the understanding that Adam's creation drew upon the DNA of pre-existing humans who evolved over millions of years offers a profound and natural logic. It underscores the idea that humanity's creation is not a trivial matter; rather, it affirms that human life is invaluable and priceless.

Here are some verses from the Quran regarding the purpose of Adam's creation:

- ***"And He has subjected to you whatever is in the heavens and whatever is on the earth—all from Him. Indeed, in that are signs for people who give thought."*** (Quran 45:13)
- ***"And Allah created the heavens and the earth in truth so that every soul may be recompensed for what it has earned, and they will not be wronged."*** (Quran 45:22)
- ***"And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."*** (Quran 15:29)
- ***"Then Allah gave Adam knowledge of the nature and reality of all things and set them before the angels and said: 'Inform Me of the names of these, if you are truthful.'"*** (Quran 2:31)
- ***"They (the angels) said: 'Glory to You (O Allah), we have no knowledge except what You have taught us. Indeed, it is You who is the All-Knowing, the All-Wise.'"*** (Quran 2:32)
- ***"Then Allah said: 'O Adam, inform them of their names.' And when he had informed them of their names, Allah said: 'Did I not tell you that I know the unseen of the heavens and the earth? And I know what you reveal and what you have concealed.'"*** (Quran 2:33)

Abu Huraira reported: The Prophet, peace and blessings be upon him, said: "Allah created Adam in His image, sixty cubits tall. When He created him, Allah said: Go and greet these groups of assembled angels with peace and listen to how they greet you, for this will be the greeting among your progeny. Adam said: Peace be

upon you. The angels responded: Peace be upon you and the mercy of Allah. Thus, they added the mercy of Allah. Everyone who enters Paradise will be in the image of Adam, for the creation has continued to diminish in stature until now."

(Source: Ṣaḥīḥ al-Bukhārī 5873, Ṣaḥīḥ Muslim 2841; Grade: Muttafaqun Alayhi [authenticity agreed upon] according to Al-Bukhari and Muslim)

From these verses and narrations, it is evident that Adam was created with a specific purpose: to obey and worship Allah. The entire creation of the Universe and everything within it was made subject to humanity. Adam was created in truth (*haqqī*), a term that encompasses meanings such as “that which is by fact or reality.”

Truth implies evidence that supports claims; it invites investigation, observation, and rational inquiry. By exploring the truth, one seeks a logical and rational understanding. It follows that humans, likely existing before Adam, were part of the preparation for his creation. Adam was distinct from prehistoric humans in both stature and mental capacity.

This uniqueness, combined with the soul that Allah breathed into Adam, supports the idea that Adam’s creation required a specific “build” capable of receiving such a divine gift.

This concept further aligns with the understanding that the soul could not simply be “downloaded” into Adam without the proper physical and spiritual framework.

Location of Adam's Creation

The location of Adam's creation, the creation of Hawwa (Eve), and their residence holds significance as it helps contextualise the environment in which Adam was created and the generations that followed. Opinions among Islamic scholars vary on whether Adam was created and resided on Earth, in Jannah, or both. Let's examine the three main possibilities, incorporating more Quranic evidence, traditions, and scientific considerations.

Option 1: Created from Earthly Materials, Formed in the Heavens, Sent to Earth

In this perspective, Adam was created using materials from Earth but was formed in the Heavens and later sent down to Earth for the test. This option suggests that Adam initially resided in a paradise-like garden on Earth before settling permanently.

Evidence

1. Proximity to Allah During Creation

Adam's creation is described as happening with Allah's own hands, emphasizing the personal and divine nature of his formation. This likely occurred in the Heavens, closer to Allah's majesty.

- **"And I created you with My two hands..."** (Quran 38:75)
- In a Hadith Qudsi, Allah says, **"I created Adam with My own hands, and I blew into him from My Spirit."**(Sahih Muslim)

2. Interaction with Angels in Heaven

After his creation, Adam was instructed to greet the angels and received their prostration, symbolizing his high status. Such interactions are consistent with a heavenly setting.

- **"And [mention] when We said to the angels, 'Prostrate before Adam'; so they prostrated."** (Quran 2:34)

3. Temporary Residence in a "Jannah" on Earth

The Quran and Hadiths indicate that Adam's initial purpose was to serve as the Khalifah (vicegerent) on Earth. The term *Jannah* can mean "garden," which could refer to a paradise-like setting on Earth.

- **"And We said, 'O Adam, dwell, you and your wife, in Paradise and eat freely, but do not approach this tree, lest you be among the wrongdoers.'"** (Quran 2:35)
- Classical scholars such as Imam Al-Razi and Ibn Kathir debate whether this *Jannah* was in Heaven or on Earth, given the term's dual meanings.

4. **Iblees's Temptation on Earth**

Iblees's ability to approach Adam and Hawwa suggests a setting where Shaytaan had access, which aligns with an earthly paradise.

- ***"Shaytaan whispered to him, saying, 'O Adam! Shall I lead you to the Tree of Eternity?'"*** (Quran 20:120)

5. **Scientific Considerations**

- The description of Adam being formed from "*clay*" (*teen*) reflects Earth's natural materials. Modern science identifies clay as containing minerals and organic compounds essential for life.
- ***"He created man from sounding clay like [that of] pottery."*** (Quran 55:14)
- The transformation of clay into a living being parallels evolutionary biology in the use of Earth's natural elements for life formation.

Option 2: Created and Tested Entirely on Earth

This option holds that Adam was created, tested, and resided entirely on Earth. The environmental conditions and materials involved in his creation point to an earthly origin.

Evidence

1. **Materials Gathered from Earth**

The Quran and Hadiths describe how angels collected soil and water from various parts of the Earth to create Adam.

- ***"And He began the creation of man from clay."*** (Quran 32:7)
- ***"Indeed, We created man from an extract of clay."*** (Quran 23:12)
- According to one Hadith, the soil used to create Adam was gathered from different parts of the Earth, reflecting humanity's diversity. (Sunan At-Tirmidhi)

2. **Environmental Factors in Creation**

Earth's environment played a role in shaping Adam's physical form. For instance, the Sun could have hardened the clay to make Adam's body hollow, as described in Hadiths.

- ***"He was created from clay, then his body remained as clay for a time until it made a sound."*** (Sunan Ibn Majah)

3. **Adam Created on a Friday**

The timing of Adam's creation coincided with earthly conditions.

- ***"The best day on which the Sun has risen is Friday: on it Adam was created, on it he was admitted to Paradise, and on it he was expelled therefrom."*** (Sahih Muslim)

4. Scientific Considerations

- The Earth provides all essential elements for life, such as carbon, oxygen, and water. The Quran's emphasis on "*clay*" resonates with modern scientific findings that life likely originated from water and minerals on Earth.
- "*And We made from water every living thing.*" (Quran 21:30)

Option 3: Created in Heaven, Tested in Heavenly Jannah, Then Sent to Earth

This view suggests that Adam was created in Paradise (Al-Jannah) in the Heavens and lived there with Hawwa until their test, after which they were sent to Earth to fulfill their purpose.

Evidence

1. Term "Jannah" Refers to Heavenly Paradise

The Quran frequently uses the term *Al-Jannah* to describe the eternal Paradise promised to believers, suggesting Adam resided in this realm initially.

- "*O Adam, dwell, you and your wife, in Paradise.*" (Quran 2:35)

2. Iblees's Presence in Heaven

Iblees's presence in Paradise aligns with the idea that Adam and Hawwa resided in the heavenly realm.

- "*So Shaytaan whispered to them to make apparent to them that which was concealed...*" (Quran 7:20)

3. Ideal Life Before the Test

Their life before the test was described as free of hardship, which aligns with the characteristics of the heavenly Paradise.

- "*Indeed, it is [promised] for you that you will not be hungry therein or be unclothed. And indeed, you will not be thirsty therein or be hot from the Sun.*" (Quran 20:118-119)

4. Scientific Considerations

- The concept of Adam being "*sent down*" resonates with the Quran's description of humans being created for Earthly life, but originating from a state of purity in Heaven.
- "*We said, 'Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance—there will be no fear concerning them, nor will they grieve.'*" (Quran 2:38)

Reconciling the Three Options

Each perspective offers valuable insights. A unified interpretation could be as follows:

1. The **materials** used to create Adam were sourced from Earth.
2. His **formation** occurred in the Heavens, signifying divine proximity.
3. His **test** took place in a *Jannah* setting, either on Earth or in the heavenly Paradise.
4. Adam and Hawwa were ultimately **sent to Earth** to fulfill their purpose as vicegerents (*Khalifah*).

This interpretation bridges theology and science, suggesting that Adam's creation integrates Earthly elements, divine intervention, and a test to establish humanity's role in the universe.

For more details, refer to this Youtube video:

The Story of Adam ~ Dr. Yasir Qadhi | 2nd May 2014⁽²⁰⁾

Creation of Hawwa (Eve)

Another question arises about how Hawwa⁽²¹⁾ came to life. It has been said in the Quran:

O humanity! Be mindful of your Lord Who created you from a single soul, and from it, He created its mate, and through both, He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and 'honor' family ties. Surely Allah is ever Watchful over you. (Quran 4:1)

Allah also said:

It is He Who has created you from a single person (Adam), and (then) He created from him his wife (Eve) so that he might enjoy the pleasure of living with her. (Quran 7:189)

As we can see, Hawa came from Adam, which suggests that incremental information necessary to create a human was transferred. Some scholars have said that the rib of Adam was used to create Eve⁽²²⁾.

This is particularly interesting, as scientists have identified the **cervical rib**⁽²³⁾, an extra rib that forms above the first rib, growing from the base of the neck just above the collarbone. This rib can appear on the right, left, or both sides.

As bones contain the ingredients of life, such as DNA, it can be assumed that Allah used the cervical bone within the clay to create Hawwa.

Adam's Peak

One fascinating discovery is that of Adam's Peak⁽²⁴⁾, also known as "Sri Padi," which means "sacred footprint." Different major religions associate the site with their own traditions. Buddhists believe it is the footprint of Buddha, Hindus associate it with either Hanuman or Shiva, and Christians and Muslims believe it is Adam's footprint.

Muslims believe that when Adam came down from Heaven, he landed near the ancient Hind region, specifically Sri Lanka, while Hawwa landed in Jeddah.

One can imagine Adam standing on top of the peak, contemplating his future on Earth, or even standing there while the angels bowed to him, except Iblis.

Now that we have some context about how and why Adam was created, we can try to identify the exact location of where he came to Earth. I will propose some hypotheses to give us a clearer picture:

1. The Mountain's Role in Creation

If Adam was created on Earth, could this mountain hold the actual handful of earth and clay used in his creation? Could it preserve DNA, cells, or even a hollow, clay-like coffin where Adam was formed? This is a possibility, though it remains a hypothesis. We can revisit this assumption later when discussing ancient civilizations and their connection to pyramids.

2. Sri Lanka as a Heavenly Environment

Sri Lanka, being a tropical paradise, might have resembled the Jannah on Earth at

that time. Could this have been the location where Adam and Hawwa were tested by Iblis? After being deceived, they were instructed to leave and establish a livelihood on Earth, becoming each other's companions and adversaries. This could explain why Hawwa went to Jeddah—possibly traveling through the sea—while Adam traveled through Hind toward Jeddah, eventually reuniting with Hawwa in Arafat.

3. **Adam's Bridge**

There are even limestone formations known as **Adam's Bridge**, which suggest that Adam might have stepped on them while traversing the area.

4. **Adam's Height and Travel**

Considering that Adam was 90 feet tall, his large stature could have made walking much faster and more efficient than it is for humans today.

5. **Alternate Understanding**

Another possibility is that Adam landed on this mountain, while Hawwa landed in Jeddah, after being created and tested in Jannah in Heaven.

There are various proposals regarding where Adam was created and landed. However, the main goal within this article is to explore the idea that human DNA can survive on Earth and be preserved through clay and water. Thus, the location of Adam's Peak is one of many possibilities where Adam could have been created.

Black Stone - A Byproduct of Adam's Creation?

In Islamic tradition, the Hajar al-Aswad occupies an unparalleled position of reverence in the Kaaba and is believed to have descended from heaven. Traditional narratives state that it was given to Adam and later restored by Prophet Muhammad (ﷺ) during the reconstruction of the Kaaba. An emerging—and highly speculative—idea suggests that the Black Stone might be more than a mere divine sign; it might also be linked materially to the creation of Adam, perhaps as a form of pumice stone. Given pumice's light, porous nature and its proposed role in early life (as suggested by some scientific studies), one might hypothesise that it could have been an unintended byproduct of the creative act. This report explores this imaginative possibility and discusses whether modern scientific techniques, such as DNA analysis, could one day shed light on such an ancient mystery.

Historical and Religious Context

Traditional Narratives

Islamic sources describe the Hajar al-Aswad as a sacred stone that was originally white and turned black due to the sins of humanity. According to hadith, the stone was sent from Jannah (Paradise) and was associated with the early stages of human creation. It is venerated during the Hajj as pilgrims attempt to kiss or touch it in imitation of the Prophet's

Symbolism in Creation

Some traditional accounts even associate the stone with the primordial events of human creation. In this context, the idea that the stone might have been an integral material or even a byproduct from the formation of Adam provides an intriguing parallel between divine intervention and the physical substances that comprise the early world.

Scientific Perspective on Pumice and Early Life

Properties of Pumice

Pumice is a volcanic rock known for its lightweight, porous structure. These characteristics have led researchers to explore pumice as a potential substrate for the origin of life. Studies have shown that pumice's porous matrix can adsorb organic molecules and even catalyse prebiotic reactions under the right conditions.

Although pumice is typically associated with volcanic activity, its unique physical properties make it an interesting candidate when speculating about materials that might foster life.

Pumice as a Habitat.

There is even scientific literature proposing that pumice rafts in marine environments may have provided habitats for early microbial communities. If one extends this line of thinking, it is conceivable to imagine that a pumice-like stone—if miraculously preserved—could contain microenvironment where organic residues from early human interactions might persist.

Hypothetical Link: Pumice Stone as a Byproduct of Adam's Creation

A Novel Synthesis.

Drawing on both theological tradition and scientific research, one might propose that during the divine act of creation, a portion of the “clay” or earth from which Adam was fashioned could have formed a lightweight, pumice-like stone. This stone, imbued with the primordial energies of creation, might then have been sent from Jannah along with Adam as a tangible sign of his origin.

Material Characteristics.

If the Black Stone were indeed pumice, its low density and porous nature would be consistent with the descriptions of being “light” and capable of absorbing influences from its surroundings. Over time, it could have acquired a symbolic role—transforming from a mere geological byproduct into a sacred relic as it was incorporated into the Kaaba.

Could There Be DNA Evidence?

The Theoretical Possibility.

Modern techniques in ancient DNA analysis have revolutionized our understanding of historical populations, as seen in studies of Pompeii and other ancient remains. If the Black Stone were a pumice product of the creation process and had come into direct contact with early organic material (or even with Adam himself), one might wonder whether microscopic traces of organic molecules—or even primordial DNA fragments—could be preserved within its porous matrix.

Scientific Challenges.

In practice, DNA is a delicate molecule that degrades under high temperatures and over time. The extreme conditions that pumice undergoes during volcanic eruptions typically destroy organic material. Moreover, the stone has been handled and venerated by millions over the centuries, which could introduce modern contaminants. Nevertheless, non-invasive spectroscopic and molecular techniques are continually advancing, and future methods might one day be capable of detecting minute traces of ancient organic compounds in seemingly inanimate objects.

Ethical and Practical Considerations.

Any attempt to extract or analyse material from the Hajar al-Aswad would face significant ethical, religious, and conservation hurdles. The stone's sanctity in Islamic tradition means that destructive sampling is not only technically challenging but also likely to be met with resistance from religious communities. Thus, any proposed investigation would require a careful, respectful, and non-invasive approach.

Scientific and Theological Challenges

- **Interdisciplinary Skepticism.**

The hypothesis straddles the realms of theology, geology, and molecular biology. Mainstream Islamic scholarship typically views the Black Stone as a divine symbol whose miraculous origin is beyond empirical verification. Likewise, the scientific community remains cautious about linking religious narratives to material evidence without robust data. As such, while the idea is imaginative, it must be approached as a creative hypothesis rather than an established fact.

- **Contamination and Preservation.**

Even if ancient organic remnants were present, distinguishing them from later contamination would be extraordinarily difficult. The long history of pilgrim contact and the environmental exposure of the stone add layers of complexity that any DNA analysis would have to overcome.

Future Directions

This speculative exploration illustrates a daring synthesis between sacred tradition and modern scientific inquiry. The notion that Hajar al-Aswad could be a pumice byproduct of Adam's creation—potentially even harboring vestiges of primordial organic material—is an idea that challenges conventional boundaries between theology and science.

At present, no empirical evidence supports the idea that the Black Stone contains DNA or that it is directly linked to the process of human creation. However, as non-invasive analytical techniques continue to evolve, interdisciplinary research may someday revisit these ancient mysteries in ways that respect both religious sensibilities and scientific rigor.

While the hypothesis remains firmly in the realm of creative speculation, it underscores the power of imaginative inquiry to inspire new questions about the intersection of faith, history, and science. Future dialogue between theologians, historians, geologists, and molecular biologists might pave the way for research that, while perhaps never conclusive, enriches our understanding of one of Islam's most sacred symbols.

Section Conclusion

This section supports the notion that human creation involved divine processes that combined spiritual elements with physical materials like clay and DNA. Adam's Peak emerges as a possible site of significance, whether as a location for Adam's descent or as part of his creation.

The hypothesis aligns with the concept of *Evoation*, wherein Adam's creation represents the culmination of pre-human development. DNA embedded within clay played a key role, enabling Adam and Hawwa to emerge as fully formed humans.

Their creation and eventual role on Earth underscore the compatibility of divine purpose with natural processes. Adam's creation was aligned with Earth's habitat, making it the ideal setting for his life as Khalifah.

This framework integrates the timeline of pre-historic humans, who evolved over millions of years, with the unique divine creation of Adam and Hawwa. Their arrival marks a turning point in history, setting the stage for humanity's spiritual and civilizational journey.

In the next section, we will delve into the concept of the "Cradle of Civilization," examining its connection to Adam's descendants, environmental transformations, and the cultural evolution of humanity. We will explore the post-Adamic era, focusing on religion, mythology, and technological advancements, and trace the bridge between pre-historic human evolution and the rise of civilizations.

Cradle of Farmatisation and Civilisation

One of the most significant speculations and debates within scientific and religious discourse is how evolved humans made a giant leap into organised and civilised communities 12,000 years ago. I believe this marks the intellectual transformation from hunter-gatherers to farmers. Here, I aim to pinpoint where **Homo sapiens** gave way to the first **Homo eruditus**.

I propose that Adam may have been “Evoated” during this transformative time. When Adam was sent to Earth, he already possessed a livelihood for himself and his family. Interestingly, scientists claim that farming and agriculture began around this period, supporting the idea that **Homo sapiens** were primarily hunter-gatherers, while **Homo eruditus** became a blend of hunter-gatherers, farmers, and shepherds.

The key distinction lies in the intellectual and skill requirements for farming and domesticating animals—practices that demand intentional learning, understanding, and patience—qualities less crucial for hunting and gathering.

Looking back at the story of Adam and Hawwa, they had many children, among whom Habil (Abel) and Qabil (Cain) stand out. The Quranic account suggests Habil was a shepherd, offering a goat as a sacrifice, while Qabil, who offered crops, was a farmer. This story reinforces the connection between Adam’s lineage and the early practice of farming and shepherding.

Additionally, the site of Habil’s murder, known as the “Blood Cave”⁽¹⁹⁾ in Syria, suggests that the Levant may hold clues about humanity’s agricultural origins.

Historical Context

To investigate this transformation, it is essential to explore the historical periods⁽²⁰⁾ that coincide with the dawn of farming:

1. **Prehistory:** The era between the appearance of **Homo** ("humans") with the first stone tools (~3 million years ago) and the invention of writing systems (~5,000 years ago).
2. **Paleolithic (Old Stone Age):** Spanning from ~3.3 million years ago to ~15,000 years ago, this period was marked by early human tool use.
3. **Mesolithic (Middle Stone Age):** A transitional phase (~20,000–5,000 years ago) leading to farming innovations.
4. **Neolithic (New Stone Age):** Beginning ~12,000 years ago, this era saw the rise of agriculture, settlements, and early social organisation.

From **Homo sapiens** to **Homo eruditus**

It is widely accepted that **Homo sapiens** were hunter-gatherers from ~300,000 to ~20,000 years ago, although exact dates are subject to ongoing discoveries. Around 12,000 years ago, climatic changes led to conditions similar to today, enabling humans to settle and farm. This transition began in the Fertile Crescent of the Levant.

Two theories explain the shift from **Homo sapiens** to **Homo eruditus**:

1. **The Two-Step Process:**

Farming may have begun with **Homo sapiens**, who practiced pre-farming methods over millennia. For instance, the domestication of wild sheep (mouflon) into livestock likely predates Adam's time. Adam's family, equipped with a predisposition for agriculture, could have built upon these earlier innovations.

2. **Adam as the First Farmer:**

Alternatively, Adam may have introduced systematic farming after the hunter-gatherer era, marking the definitive start of human civilisation.

Archaeological Evidence

The Natufian culture, which thrived in the Levant around 13,000 BC, provides valuable insights. Evidence shows they used stone tools, domesticated dogs, and prepared bread and beer. However, climate changes around 11,000 BC brought their culture to an end. Could this signify the extinction of **Homo sapiens** and the emergence of **Homo eruditus**?

Islamic traditions also support the idea of earlier beings, such as the Binn and Jinn, existing before Adam. The Quran mentions that angels questioned the creation of humans (bashar), suggesting the presence of bloodshed and conflict. This aligns with the idea of a transitional period between species.

The Neolithic "New Stone Age" (9,600–3,300 BC) further confirms this shift, dividing into the Pre-Pottery Neolithic (9,600–6,500 BC) and Pottery Neolithic (6,500–3,300 BC). Sites like Jerf al-Ahmar and Göbekli Tepe reveal significant advancements in agriculture, communal living, and architecture during this time.

So the Question Is: How Do We Fit in the Post-Adamic Revolution?

As we have seen, the Levant and Mesopotamia regions are where many prophets emerged. This geographical connection strongly suggests that the cradle of civilisation was located in these areas.

Humans took millions of years to evolve, yet within just a few thousand years, they transitioned to farming. This monumental shift led to the establishment of settlements, the rise of civilisation, and the development of religious practices.

Scientists have discovered that the Levant region contained a variety of cultivated seeds, evidence of organised farming systems similar to those we see today.

If we focus on the journey of Adam and his family, and consider the story of Habil (Abel) and Qabil (Cain), we can deduce that Adam built the first mosque, Masjid al-Haram⁽¹²⁾, in

what is now Mecca, Saudi Arabia. Additionally, Habil was tragically murdered near Mount Qasioun, close to Damascus, Syria.

Given these details, the Levant and its surrounding regions emerge as crucial areas for investigating the early signs of farming by Adam and his family.

Archaeologists have unearthed an early pre-pottery Neolithic settlement called Jerf Al Ahmar in northern Syria. This site shows signs of rectangular buildings, crop cultivation, food processing, cooking, and evidence of hunting and gathering. It also features the first known domestication of lentils and barley, and heavy quern stones, suggesting the milling of flour from grains.

Another site, Göbekli Tepe ("*Pot Belly Hill*"), located in southeastern Anatolia (*modern-day Turkey*), has revealed ancient stone buildings with smaller rooms, possibly used for gatherings. The site contains one of the world's oldest known stone structures with carvings of animals, indicating that some form of religious practice may have been practiced. Evidence of feasting, including the consumption of marrow from large animal bones, suggests a communal aspect of eating and possibly the consumption of fermented barley to make alcoholic beverages.

Göbekli Tepe also offers evidence of crop cultivation around 8500 BC, including Einkorn and Emmer wheat, barley, flax, chickpeas, lentils, and beans. Additionally, domesticated animals such as sheep, goats, cattle, and pigs began emerging during this time. Evidence of managing these animals through culling juvenile males indicates domestication practices, where only a small number of animals were needed to sustain herds.

By 7500 BC, hunting began to decline as mixed farming economies took hold. Large flocks of sheep and goats became central to these economies, and domesticated cattle and pigs appeared throughout the Levant and southeastern Anatolia. This marks the shift from hunting and gathering to farming and animal husbandry.

Scientists often question why humans would transition from the more efficient hunting and gathering lifestyle to the more labor-intensive practice of farming. However, farming's benefits, such as greater food security and the ability to sustain larger populations, led to the growth of settlements, particularly in the Levant and southern Anatolia. Sites like Çatalhöyük demonstrate the use of rivers, alluvial soil, fishing, bird nesting, reed collection for building materials, ritual sites, statues, trading, and animal carvings.

The critical period in human history begins around 6500 BC with the rise of fully organised civilisations, particularly in Sumer. The Sumerians referred to their land as "Buranun," meaning "Great Rushing Flood." The chief god worshipped by the Sumerians was Enlil, the deity associated with wind, air, earth, and storms.

In Sumerian myth, Enlil was said to have destroyed humanity with a flood because their noise was unbearable.

During the Ubaid Period (6500–3800 BC), there was a re-emergence of settlements, agriculture, and animal domestication. Specialised workers such as merchants, weavers, metallurgists, and craftsmen began to appear. Taxation and food distribution systems emerged, leading to the formation of governments.

Uruk, considered the first true city, surpassed other settlements in terms of size and organisation. It had large buildings, a social hierarchy, and temple-sponsored craft

workshops. Rule was initially conducted by a high priest of the temple rather than a king. The first evidence of writing emerged during this time, primarily for record-keeping of taxes, tributes, and surplus food distribution. The writing system used symbols rather than characters.

By 3500 BC, the influence of Uruk spread to surrounding areas, including ancient Egypt, which led to the development of organised warfare. Evidence of this can be seen in the destruction of architecture in Tell Hamoukar, where Uruk-style buildings were later constructed.

From 2900 BC, the Uruk period began to decline, possibly due to internal conflict or civil war between factions. This gave rise to other Sumerian cities like Nippur, Umma, Lagash, Ur, Eridu, Larsa, and Uruk during the Early Dynastic Period (2900–2350 BC).

Ongoing conflicts between cities led to the emergence of military leaders known as "Lugals" or "great men," who were essentially the first kings. As temples held control over cities, a rival power structure—the palace—also emerged, where kings would reside. This is where the story of King Gilgamesh (2800–2500 BC) is set.

Each Sumerian city had its own primary god, such as Nanna, the god of the moon and wisdom, worshipped in Ur, and Inanna, the goddess of war and fertility, worshipped in Uruk. However, Enlil, the chief deity of Nippur, was recognised as the primary god by all the cities.

At this time, ancient Egypt unified and controlled the Nile valley, constructing the famous pyramids. Meanwhile, conflicts in Sumer continued, eventually leading to the rise of Lugalzagesi, the last king of Sumer, around 2350 BC. He made Uruk the capital, but his reign was short-lived, as the Akkadian Empire emerged, marking the first empire in history.

For further understanding, you can explore the following resources:

- The Birth of Civilisation - The First Farmers (20000 BC to 8800 BC) ⁽²⁴⁾
- The Birth of Civilisation - Cult of the Skull (8800 BC to 6500 BC) ⁽²⁵⁾
- The Birth of Civilisation - Rise of Uruk (6500 BC to 3200 BC) ⁽²⁶⁾

Section Conclusion

To conclude this section, we have seen how humans, who spent millions of years hunting and gathering, underwent a monumental shift to farming, cultivating crops, domesticating animals, and building civilisation. This transformation led to the development of organised religious practices, warfare, and political power.

It is remarkable to observe this profound change in just a few millennia, a change that affected both the human body and mind. This rapid transformation, I believe, supports the argument for evolution.

In the Quran, Allah speaks about agriculture:

**“And sent down, from the rain clouds, pouring water.
That We may bring forth thereby grain and vegetation.
And gardens of entwined growth.”**
(Quran 78:14-16)

“And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them, you eat. And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture]. And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful.”

“And [He created] the horses, mules, and donkeys for you to ride and [as] adornment. And He creates that which you do not know.”
(Quran 16:5-8)

There are multiple instances in the Quran where agriculture, farming, and the domestication of animals are emphasised as essential for human survival.

Thus, we can infer that Homo Eruditus, the "educated human," is the only human species capable of consciously understanding God's revelation and appreciating what He has created from the Earth.

We have also observed how prehistoric humans took millions of years to evolve and then experienced a drastic transformation with the advent of farming. This shift marked the emergence of Homo Eruditus—the last species of human.

The intellectual capacity of Homo Eruditus paved the way for the planning and development of functional civilisations, leading to the rise of sophisticated politics, religious practices, organised leadership, warfare, and the establishment of the first empires.

Now, I will continue this journey by exploring how various creation mythologies and religious narratives throughout history play a significant role in confirming that Adam—the first Homo Eruditus—was created from clay.

The Start-up of the Religion of Islam

In this section, I will explore how the message of obeying one God (Allah), including the guidance given to Adam, was passed down to his children, leading to the development of other religions and ways of life throughout history. I will argue that the various creation myths and religious narratives throughout history ultimately trace back to one original true story, which is depicted in the final revelation from God—the Quran.

Two key eras in history are central to this topic. The first is the creation of the universe, including the creation of Adam and the period leading up to the flood of Noah. The second is the post-Noah period, extending to current times.

The main focus of this section will be to examine how different myth stories and religions depict the creation of Adam and how these depictions compare to the Quranic version, as well as to the traditions followed by the descendants of the prophet Abraham.

Additionally, we will explore how the concepts of primordial water and the construction of pyramids play a significant role in various religious traditions.

Creation Myth/Flood Stories

In this section, we will explore various myths regarding creation and floods throughout history. This will provide vital evidence of how these stories are linked together, adding more substance to the idea that mankind was created from clay.

Sumer and Akkad

Let's start with one of the oldest civilisations from the Mesopotamian region: the Sumerians and the Akkadians.

They had many gods who were believed to be the forces behind natural phenomena. The main god was Anu (or An), seen as the creator of all other gods and the places in the heavenly sky.

The *Enuma Elish* is known as the oldest creation myth, with many variations. It suggests that there were many gods even before the creation of the universe. These gods had an understanding of “the mother of the universe,” called Nammu, who was depicted as a watery substance like the sea.

From there, more descendants of gods were conceived, including Anu.

The myth further suggests that the creation of the universe began as a chaotic mass that later split into heaven and earth.

Another creation myth from Mesopotamia is the poem *Atrahasis*, written around 1800-1700 BC. The poem states that the Annunaki (a group of high gods) created the Igigi gods, who were servants tasked with toiling in the fields of Earth. As the Igigi gods were immortal, they grew unhappy with their condition and rebelled. The poem says:

“When the gods, man-like,
Bore the labor, carried the load,
The gods' load was great,

The toil grievous, the trouble excessive.
The great Anunnaku, the Seven,
Were making the Igigi undertake the toil.”

In response, the wise god Enki decided that a new being should be created—one that was mortal and could serve in the gods’ place. Thus, a human being was fashioned from clay, along with the blood and flesh of some of the Igigi gods.

Humans were able to live for thousands of years, as illnesses had not yet existed, and human reproduction was limitless. This led to an overwhelming population.

This angered one of the great gods, Enlil, who grew frustrated with the noise caused by the sheer number of humans. To reduce their population, he decided to destroy them with a great flood.

However, a few humans were saved, as the purpose of human creation had to continue. Atrahasis, the titular character of the myth, was allowed to survive by placing himself and his family in an unsinkable boat, along with what was needed to restore the world’s fauna afterward.

Later, the god Enki had the idea to limit the lifespan of humans and introduce diseases to control their population growth.

You might recognise similarities between this story and the biblical account of Noah.

For more details, refer to .

Religion in Ancient Mesopotamia⁽²⁷⁾

Ancient Egyptian Creation Myth

There are many creation myths in ancient Egypt, one of which stands out: the god Khnum.

Before Khnum, there was nothing. He created everything—first, the gods, and then the universe itself. He fashioned the egg, symbolising the universe, which sprang from the sun, and created the Earth. Afterward, he created all things on Earth, including the ocean, rivers, trees, plants, mountains, animals, and birds.

Khnum then decided to create humans. He did this by taking clay and placing it on his potter’s wheel. As he spun the wheel, he shaped the clay into a human being. He first made the blood and bones, then gave the clay form by adding skin and other body parts. Khnum then spread the humans across the land, each with different languages. He also taught them valuable skills such as trading and cooperating with their neighbours.

Khnum was the central god in this myth. Without him, there would be no peace.

The mythology also mentions a great flood, which occurred because of the anger of the high god, Ra, at the ungratefulness of humanity. Humanity had gone too far in defying Ra, so he called a council of gods to determine what to do with these "children of the Eye," since humans were believed to have been born from the tears of Ra’s eye.

For more information, visit [Khnum](#)⁽²⁸⁾.

Hindu Creation Myth

One of the stories from Hindu scriptures is that Brahma was the originator of everything, creating the universe and the Earth from himself. Through Vishnu, the world and humans are preserved.

It is said that a lotus flower grew from Lord Vishnu's navel with Brahma sitting on it. Brahma then separated the flower into three parts: the heavens, the Earth, and the sky.

Out of loneliness, Brahma split himself into male and female forms, and from them, countless humans came into existence.

Shiva, the destroyer of the universe, is sometimes said to have been created "automatically" and is considered by some to be the first human on Earth.

Another story describes all life and the universe originating from the cracking of an egg.

The Vedic texts also contain a great flood story. In this myth, Vaivasvata Manu, the seventh man and progenitor of human beings, caught a fish that warned him of an impending flood that would destroy all life. The fish grew larger and instructed Manu to build a boat, bringing a male and female of each species aboard.

As the floodwaters rose, Manu tied the boat to the fish, which steered it through the waters until they receded. Afterward, the world was repopulated. There are other variations of this story within Hindu scriptures.

For more information, visit [Manu](#)⁽²⁹⁾.

More Origin Stories

This article includes creation myths from civilizations dating back to 1200 BC, including Chinese, Maya, Greek, Judeo-Christian, and even modern scientific views on the origins of the universe.

[Origin Story China](#)⁽²⁷⁾

One interesting detail from the Greek origin story of how humans were made:

"Prometheus shaped man out of mud, and Athena breathed life into the clay figure. Prometheus made man stand upright as the gods did and gave him fire."

The Judeo-Christian origin story is also worth noting, specifically regarding the creation of Adam:

[Adam and Eve: The Biblical Couple](#)⁽³⁰⁾

"The man called Adam was created when God 'formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul'" (Genesis 2:7).

Thus, Adam was created from the soil, which is reflected in his name. While "Adam" means "man," the root of the name, *Adama*, in Hebrew, means "earth."

More Flood Stories

This article also discusses more flood stories, including the famous "Noah's Flood" from the Judeo-Christian tradition: *Flood Myth*⁽³¹⁾

Gods of God

In this exploration, we delve into how creation stories and religious traditions across history view the monotheistic God, distinguishing it from polytheistic systems. This comparative approach helps us examine these views alongside Allah, the One True God described in the Quran.

In Islamic teachings, Allah is One (*Tawheed*) and possesses numerous attributes, such as Al-Khaaliq (*The Creator*), Ar-Raheem (*The Merciful*), and Al-Hakeem (*The All-Wise*). You can explore the complete list of these divine attributes in the article:

99 Names of Allah⁽⁴⁴⁾.

Throughout human history, the concept of the One God (Allah) appears in various forms. At times, God was imagined with physical attributes, and His qualities were personified as deities or natural elements, such as angels, stars, oceans, or the forces of nature. Across cultures, the recurring idea of a "sky God"⁽³⁰⁾ or a creator deity underscores the universal human acknowledgment of a singular divine origin.

Cross-Cultural Perspectives on God

1. Sumerian Tradition:

The Sumerians worshipped many gods, with "An" standing out as the supreme ruler of heaven and earth, a parallel to the concept of a creator deity.

(Refer to the article: Sumerian Gods⁽³²⁾ *for more details.)*

2. Egyptian Religion:

Egyptian mythology includes gods like Ra, Osiris, and Isis. Amun-Ra, in particular, is significant as he symbolises the merger of Amun (creator) and Ra (Sun God), reflecting the idea of a supreme, life-giving force.

(More details: Egyptian Gods – The Complete List⁽³³⁾*)*

3. Hinduism:

Hindu cosmology speaks of Brahma as the supreme creator among other deities like Vishnu and Shiva. Shiva, known as "The Destroyer," bears intriguing parallels to Prophet Adam. Often called Adi-yogi (the first worshipper of God) and Adi-guru (*the first prophet*), Shiva is said to be "Swayambhu" (*self-manifested*), akin to Adam's creation without parents. Shiva's familial narratives also resonate, such as his son Ganesh being shaped from clay, reminiscent of Adam's creation from earth. *(Learn more: Hindu Gods: Brahman & How Many*⁽³³⁾*)*

Interestingly, Adam's Peak (Sri Lanka), believed by Muslims to bear Adam's footprint, is linked by Hindus to Shiva, inviting further reflection on shared sacred symbols.

4. Chinese Mythology:

The creator deity Pan-gu shaped the heavens and the earth, embodying the creative power central to many monotheistic views.

5. Buddhism:

While generally non-theistic, Buddhism mentions Mahabrahma, a creator deity, indicating a nuanced acceptance of divine origins.

6. Zoroastrianism:

Ahura Mazda, the omniscient creator, is portrayed as the just ruler of the universe.

7. Sikhism:

The Sikh faith venerates Waheguru, the singular, formless creator God.

8. Judaism and Christianity:

Judaism centers on a personal and transcendent God who governs creation. Christianity builds on this, introducing the concept of the Trinity—Father, Son (*Jesus Christ*), and Holy Spirit—while maintaining monotheism.

Common Threads and Themes

Across diverse traditions, the essence of the One God emerges in creator figures, universal attributes, and shared symbols. These parallels suggest an underlying unity in humanity's spiritual quest. The resemblance between Shiva and Adam, the symbolic significance of pyramids and sacred sites like Adam's Peak, and recurring motifs of creation reinforce the interconnectedness of these traditions.

By identifying these commonalities, we can appreciate the rich tapestry of belief systems that, despite their diversity, point to the universal acknowledgment of a singular divine reality.

Pyramids/Ziggurats

One of the most fascinating architectural achievements of humankind is the construction of pyramids and ziggurats. Whether in Ancient Egypt or Ancient Iran, these monumental structures hold significant importance in human history.

(For further exploration, see: [Pyramids of Egypt and Beyond](#)⁽³⁴⁾)

An intriguing angle to consider is how different civilisations treated these colossal edifices and their possible connection to the creation of Adam.

The Quranic story of Adam's creation from earth and clay raises a compelling hypothesis: could Adam's Peak, believed by some to mark his footprint, be the location where Allah formed him from the earth? This peak, steeped in religious and cultural significance, might be more than just a geographical marker.

Could the soil of this region, potentially containing prehistoric human DNA, be the very earth used in Adam's creation? Alternatively, could there be an ancient, hidden structure within the mountain itself, tied to his formation? Another interpretation is that Adam descended to this peak from Heaven, as the name "Adam's Peak" suggests.

Interestingly, the peak's shape resembles that of a pyramid or ziggurat when viewed from a distance. Imagine a 90-foot-tall Adam standing atop the peak, angels bowing before him, and Allah presenting His new creation to the heavens.

This imagery resonates with the universal belief across many religions and traditions that humankind was created from earth and clay. Throughout history, civilisations have personified divine attributes through deities or "human gods." Could the construction of pyramids and ziggurats have been inspired by this idea—mimicking the creation of life itself?

It's worth pondering whether these structures were not merely tombs or temples but also symbolic representations of divine creation. Ancient practices, such as mummification and burial in pyramids, might have been rooted in the belief that the deceased could be revived by the gods, just as God created Adam from clay and sent him to Earth.

In Ancient China, the pyramids of Shaanxi Province offer a striking example. Dating as far back as 4700 BC, these pyramids, particularly the one housing the Terracotta Army (300 BC), illustrate a belief in protecting the deceased in the afterlife. This massive tomb contains 6,000 Terracotta Warriors, 500 horses, 100 chariots, and 100,000 weapons—all designed to accompany the rulers and their families in the afterlife.

(Learn more at: [Chinese Pyramids](#)⁽³⁵⁾)

Similarly, the Pyramids of Giza in Ancient Egypt were constructed with the expectation that pharaohs would ascend as gods in the afterlife. These tombs were filled with provisions for sustenance and guidance in the next world. Over time, these structures evolved into temple complexes where humans prayed to gods and conducted ritual sacrifices.

The hypothesis linking pyramids and ziggurats to the creation of Adam is compelling but requires further research. The possible connections between these structures and Adam's creation with clay and DNA should not be dismissed outright.

However, it's also important to consider traditional narratives. According to Judeo-Christian teachings, Adam was created in the Garden of Eden, possibly near the Euphrates River. This adds another layer to the search for the origins of humanity and its connection to these enigmatic structures.

Languages

One of the signs of humanity's advancement is the ability to communicate through language. Throughout history, we have seen the development of various forms of writing and language, dating back around 5,000 years to the present day.

For more information on languages, visit:

[Language Information](#)⁽³⁶⁾

There is still ongoing debate about how humans first began using language. Some researchers suggest that proto-language developed around 2.3 million years ago with Homo Habilis, indicating that prehistoric humans had some form of speech or language that evolved over time. This view is known as the "continuity-based theory."

In contrast, the "discontinuity-based theory" posits that language is an extraordinarily complex trait that emerged uniquely within humans. A prominent advocate of this theory is Noam Chomsky, a leading linguist, who argues that "some random mutation took place and reorganised the brain, implanting a language organ in an otherwise primate brain."

Thus, there is a fundamental disagreement about the origin of language and how it connects prehistoric humans to the modern human capacity for speech.

This is why I believe the evolution of Adam, as the first *Homo eruditus*, can offer a possible explanation for the emergence of language.

It seems plausible to think that prehistoric humans may have had language hardwired into them through gradual evolution over millions of years. The DNA used to create Adam could have contained this unique information for language, and whatever Allah taught him would have naturally synced within him.

As stated in the Quran:

"And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colours. Indeed, that are signs for those of knowledge."
(30:22)

Section Conclusion

To conclude this section on how the concept of Islam as a religion evolved from the moment of Adam's creation, we can see that across the oldest organised religions and civilisations, there are many similarities. Even within the mythological creation stories, we can identify comparable concepts and traditions.

The underlying theme from the Muslim perspective is that, as Allah is the creator of Heaven, Earth, and Man, there has always been one way of life that Allah had decreed for mankind. However, throughout history, mankind has misunderstood God's guidance and has gone on to establish its own religions, as we have observed.

Abu Huraira reported that Allah's Messenger (ﷺ) said:

"The mother of every person gives him birth according to his true nature. It is subsequently his parents who make him a Jew, a Christian, or a Magian. Had his parents been Muslim, he would have remained a Muslim. Every person to whom his mother gives birth has two aspects of his life; when his mother gives birth, Satan strikes him, but this was not the case with Mary and her son (Jesus Christ)." —
Sahih Muslim 2659a, Book 46, Hadith 40

From this Hadith, we understand that the "fitra," or natural disposition, inclines every person to obey "One God". This is evident when any person, regardless of their religion, calls out phrases like "thank God" or "Oh God" during moments of joy or distress.

However, it is the parents and external influences that impact the religion of an individual. This can be said of the people in Ancient Mesopotamia, Ancient Egypt, and other religions across time.

We also examined the role of language in the evolution of humanity and explored the key question of how modern humans acquired language.

One of the pivotal moments in Islamic history is when Allah sent Prophets throughout time to guide humanity—giving good news to the believers and warnings to those on the wrong path.

“We said, ‘Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance—there will be no fear concerning them, nor will they grieve. And those who disbelieve and deny Our signs—those will be companions of the Fire; they will abide therein eternally.’” (2:38-39)

From the moment after Adam's creation and his placement on Earth, Allah has guided humanity, and we see this guidance through the prophets and messengers like Noah, Abraham, Moses, Jesus, and Muhammad (peace be upon all of them).

“Do they not travel through the earth so that they could observe what was the end of those who were before them?” (47:11)

This is why I believe Islam shares many similarities with previous religions. For example, the concept of one Creator God of heaven and Earth or even the creation of primordial waters that play a central role in creation stories.

“And He it is Who has created the heavens and the earth in six Days, and His Throne was upon the water, that He might try you, which of you is best in deeds.” (Hud 11:7)

Human beings were created from earth and clay, as stated:

“We created man from sounding clay, from mud moulded into shape...” (15:26)

“And He began the creation of man from clay and made his progeny from a quintessence of fluid.” (32:7-8)

Flood stories are also similar to the story of Noah's flood:

“And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were wrongdoers. But We saved him and the companions of the ship, and We made it a sign for the worlds.” (29:14-15)

The understanding of death and the afterlife is also consistent:

“And indeed, to Us belongs the Hereafter and the first [life].” (92:13)

There are many other similarities that can be pointed out. However, the main objective is to understand how religions and traditions, from the creation of Adam and his progeny, share commonalities, which leads to the argument that there was only one religion given by Allah to His creation.

“Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them—out of jealousy and animosity between themselves. And whoever disbelieves in the verses of Allah —then indeed, Allah is swift in [taking] account.” (3:19)

Scientific and Islamic understanding of The Universe

In this section, we will explore how science contributes to understanding the creation of the universe, the origins of life, and how it informs our comprehension of the creation of humanity.

As we have previously seen, ancient religions and traditions often share similar concepts regarding the creation of the universe and mankind. Throughout history, guidance has been sent to humanity through messengers, written laws, and divine scriptures. In our modern era, science serves as a powerful tool for solving mysteries and deepening our understanding of the universe we inhabit.

I aim to examine how the Quran and Hadiths address the creation of the universe and to juxtapose these insights with scientific theories. By doing so, we can see how Islamic teachings and scientific knowledge can complement one another, ultimately enhancing our understanding of human origins on Earth from both perspectives.

This topic opens the door for Islamic knowledge and science to converge, offering solutions and insights that were previously unattainable. As science is fundamentally about the pursuit of knowledge, it is a subject that should resonate deeply with Muslims, helping them gain a more profound appreciation of Allah's creation.

Indeed, the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding—those who remember Allah while standing, sitting, or lying on their sides and give thought to the creation of the heavens and the earth, saying, “Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; so protect us from the punishment of the Fire.” (Quran 3:191-192)

This verse beautifully reminds us of the divine purpose in creation, encouraging reflection and the pursuit of knowledge as acts of devotion.

The Quranic language of science

In this section, I aim to address the misconception that the Quran is incompatible with science. On the contrary, the definitions of both concepts align closely, making it logical that a Muslim—a follower of Islam—can embrace scientific evidence to support “the theory of Allah.” In science, a **theory** is defined as “a carefully thought-out explanation for observations of the natural world that has been constructed using the scientific method, bringing together many facts and hypotheses.”⁽³⁷⁾

To bridge the understanding between scientific and Islamic terminologies, I propose equivalent meanings to key terms:

- **Science** = *‘Ilm* (knowledge)
- **Fact** = *Ayat* (proof, evidence)
- **Certainty** = *Yaqeen*
- **Theory** = *Amanu* (belief with proof and evidence)
- **Scientific method** = *Yatadabbarūna* (to ponder, observe, reflect); verb: *Tadabbur* (to examine something backward and forward)
- **The One True Monotheistic God** = *Allah*
- **PhD Thesis/Dissertation, Scientific Journal, etc.** = *Quran* (which literally means “to read and recite”; it provides the proofs, evidence, and purpose for “the theory of Allah”)
- **The Theory of Allah** = Qur'anic reference *Sūrah 2: Ayah 136*: “Say: We believe in Allah.”
- **Level of Acceptance** = *Imaan* (faith/belief with proof)

Definitions of a Muslim's Growth in Faith:

1. **Muslim**: Someone who submits their will to Allah by adhering to Islam.
2. **Mu'min**: A Muslim who regularly performs good deeds.
3. **Muhsin**: A Mu'min who consistently practices righteousness and good deeds.
4. **Muttaqin**: A Muhsin who achieves *Ihsan* (total submission to Allah, worshiping as though they see Him or knowing that He sees them).

From an Islamic perspective, *Imaan* (belief with proof) fluctuates over time. A Muslim's faith may be low at certain points but higher at others, yet they do not reject the core beliefs of Islam. Most Muslims can be considered as those who accept “the fact of the theory of Allah” in scientific terms.

The progression from *Muslim* to *Muttaqin* reflects increasing levels of *Imaan* and ultimately total belief in Allah with proof and evidence.

This understanding explains the significance of **Ramadan**, the month of *Taqwa* (God-consciousness). During this holy month, Muslims strive to improve their awareness of Allah. The intentional deeds—or lack thereof—of a Muslim directly reflect their belief in Allah and their level of *Taqwa*.

Just as scientists accept valid theories, there will always be differing opinions among them based on their individual research and interpretations of a specific theory.

If we correlate this understanding with the levels of a person's acceptance (*Imaan*) of a certain belief (*Amanu* or theory), we can see that a Muslim's faith journey and a scientist's approach to a theory are quite similar.

"Alif, Lam, Meem, Ra. These are the verses of the Book, and what has been revealed to you from your Lord is the truth, but most people do not believe it."
(Quran 13:1)

Here, Allah uses the word *ayat* (proof) for “verses,” indicating that the Quranic verses serve as evidence for “the theory of Allah,” rooted in truth. Yet, most people do not believe in this theory. This suggests that belief requires learning, understanding, and reflecting on the Quran to ultimately accept it.

"It is Allah who erected the heavens without pillars that you [can] see; then He established Himself above the Throne and made subject the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain." (Quran 13:2)

In this verse, Allah points to observable phenomena such as the heavens, the sun, and the moon. He further states, “He details the signs,” which encourages reflection on the intricate design of the universe. In this modern scientific era, advancements allow us to examine even the smallest components, such as atoms or DNA, which strengthens the argument for Allah's existence as their Creator. If these are evidence for “the theory of Allah,” then we can also comprehend unseen realities, such as Allah establishing Himself on the Throne and the eventual meeting with the Lord of the universe.

"And He is the One Who spread out the earth and placed firm mountains and rivers upon it and created fruits of every kind in pairs. He covers the day with night. Surely these are signs for those who reflect." (Quran 13:3)

Here, Allah describes His creation, from “spreading out the Earth” to “covering the day with the night.” He refers to these as *ayat* (signs, proof, evidence), which are observable phenomena. These signs are meant for reflection and contemplation, urging individuals to think deeply about what believing in or theorising about Allah entails.

Another challenge arises when some scientists dismiss religion due to claims or concepts that seem to go beyond reality.

Such instances in the Quran often involve **miracles**. While the term *ayat* (proof) usually refers to observable signs, miracles are similar but involve supernatural phenomena, whose mechanisms remain undiscovered by science and technology.

Take, for instance, the miracle of the *Buraq*, the creature that carried the Prophet Muhammad on the Night Journey (*Isra and Mi'raj*), traveling from Mecca to Masjid Al-Aqsa and through the seven heavens. Some may question the plausibility of such an event, asking, “How can this be?”

In this modern age, science serves as the primary yardstick for understanding and explanation. Using science as a tool can help bridge the gap between faith and reason.

The Buraq and Modern Science

How can we explain the Buraq within the framework of modern scientific understanding?

According to Islamic tradition, the Buraq was made of light, and as we know, light is the fastest phenomenon in the universe. Additionally, mules—animals often compared to the Buraq—possess wide eyesight. Specifically, equine vision provides a nearly 350-degree field of view, which might be similar to what the Buraq is described to have had.

More information on equine vision can be found here:

[Equine Vision](#)⁽³⁸⁾

When we combine these insights, we find that scientifically, the Buraq could be conceptualised as a creature capable of traveling at the speed of light while maintaining a panoramic view of its surroundings. This aligns with the descriptions provided by the Prophet Muhammad (peace be upon him).

This illustrates that God encourages us to use reason and science to better understand His signs and creation.

The Question of Dinosaurs and Religion

Another common point of misunderstanding between science and religion involves dinosaurs. People often ask what religious scriptures say about these extinct creatures.

For instance, *Young Earth Creationists*⁽³⁹⁾ argue that the Earth is only 6,000 years old, based on their interpretation of the Bible. They claim that dinosaurs and humans coexisted and that the great flood during Noah's time destroyed these "terrible lizards."

Islam, however, does not impose such constraints on the age of the universe or Earth's history. The Quran does not specify timelines for creation, allowing for compatibility with scientific discoveries.

"Allah has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent." (Quran 24:45)

This verse provides a general description of living creatures, noting that they originate from water and move in various ways: crawling, walking on two legs, or walking on four legs.

From this, we understand that Allah creates as He wills, in any form and at any time. Dinosaurs are simply one of the many creations of Allah.

Science and the Quran

The Quran encourages a scientific approach to understanding the universe. Islam does not equate to blind faith; rather, it invites humanity to think, reflect, experiment, and theorise.

By taking this approach, scientists can explore the Quran's verses with curiosity and reason. This method aligns with the Quran's message and may lead both scientists and others to acknowledge and accept "the theory of The God (*Allah*)."

Qadr - Predestination

One of the central concepts in Islam is the belief that everything is predestined by Allah.

“The Lord has created and balanced all things and has fixed their destinies and guided them.” (*Quran 87:2-3*)

I want to explore this concept as it relates to the mechanism of evolution. From an Islamic perspective, we should understand that "natural selection" and "random mutation" are not products of chance but are predestined processes guided by Allah's will. Similarly, the creation of the universe itself is predestined.

Predestination and Free Will

How does free will—or more precisely, the ability to make choices—fit within a framework where everything is determined by Allah?

Consider a county with two cities, interconnected by motorways, dual carriageways, roads, and side roads.

- **Qadr** (divine predestination) is like the "county" itself, which is fully built and predestined.
- **Our journey** represents the "choices" we make as we navigate through the roads to reach one of the two cities.

The network of roads symbolises the paths available to us. Some roads may lead to higher or lower parts of a city, while others may lead to the other city entirely. Whatever route we take, it has been predestined, even though it feels like we are exercising free will.

As Muslims, we believe our final destination will be either **Jannah** (*paradise*) or **Jahannam** (*hell*). Every choice we make along the way influences this outcome.

Choices and Their Impact

We believe in choosing Jannah as our ultimate destination. However, the choices we make—our actions, whether good or bad—determine the level of Jannah we reach or, alternatively, whether we end up in Jahannam, which also has levels.

Imagine two individuals driving on the motorway to Jannah. Both receive guidance from a Messenger of Allah, who advises them to stay on the recommended route. The Messenger warns them of possible accidents, traffic delays, and diversions ahead but assures them that these challenges can still be navigated toward their intended destination.

- **Driver 1** follows the advice, avoiding the obstacles and staying on course.
- **Driver 2**, however, ignores the advice, encounters heavy traffic, and is involved in accidents. These setbacks cause delays and ultimately lead Driver 2 onto a different route heading toward Jahannam.

At this point, Driver 2 hears a message on the radio from the Messenger, advising them to take a special road that can bring them back to the route leading to Jannah. Following the advice, Driver 2 eventually reaches Jannah but at a lower level than Driver 1.

Driver 1, having followed the Messenger's guidance from the beginning, receives additional rewards. For example, Driver 1 might be granted the privilege of allowing a friend or family member to join them at their level in Jannah. In this way, the two drivers are reunited in Jannah on the same level despite their different journeys.

Understanding Qadr

This simple analogy illustrates the concept of Qadr: Allah predestines the framework and outcomes, but within that framework, humans have the ability to make choices that influence their journey.

This understanding of Qadr applies not only to human actions but also to the processes by which Allah creates and governs the universe, including the evolution of organisms.

Everything in existence—from the creation of the universe to the mechanisms of evolution—operates within Allah's predestined plan. Yet, within this framework, we are given the opportunity to choose our path, ultimately shaping our destination and our experiences in this life and the next.

Be and it banged

As the title suggests, we will explore how scientific theories about the creation of the universe align with explanations found in Islamic literature.

Modern science presents the widely accepted **Big Bang Theory** as an explanation of how the universe began.

The Big Bang Theory

This theory posits that the universe had a definite starting point and is estimated to be under 14 billion years old. All matter, energy, time, and space were compressed into a point smaller than an atom. From this initial singularity, the universe expanded, resulting in the creation of all observable matter and energy, including stars, galaxies, solar systems, moons, planets, organisms, and eventually humans.

For more details on the Big Bang, refer to this article:

[What is the Big Bang?](#)⁽⁴⁰⁾

Creation of the Universe in the Quran and Hadith

I would now like to explore how the Quran and Hadith describe the creation of the universe and draw correlations between these theological perspectives and modern scientific understanding. This approach seeks to bridge science and religion rather than presenting them as rivals.

For more on the Islamic perspective on the universe's creation, check out this article:

[Universe in the Quran](#)⁽⁴¹⁾

One of the core objectives for any Muslim is to reflect on how the universe and Earth were created. Below are some verses (ayat) from the Quran that address this subject:

1. **“Verily in the heavens and the earth are Signs for those who believe.”** (*Quran*, 45:3)
2. **“Your Lord is Allah, Who created the heavens and the earth in six aeons and then settled Himself firmly on the Throne...”** (*Quran*, 7:54)
3. **“Moreover, He comprehended in His design the sky, and it had been (as) smoke: He said to it and the Earth: ‘Come together willingly or unwillingly.’ They said: ‘We do come together in willing obedience.’”** (*Quran*, 41:11)
4. **“Do not the Unbelievers see that the heavens and the Earth were joined together (as one unit of Creation) before We clove them asunder? We made from water every living thing. Will they not then believe?”** (*Quran*, 21:30)

Correlations Between the Quran and Science

These verses highlight Allah's creative power and provide observable evidence (ayat) of His existence. Let's break this down:

- **The Universe as Proof:** Allah points to the universe as a sign for believers, emphasising its observable nature as evidence of His existence.
- **Creation in Six Periods:** The Quran mentions that the heavens and the Earth were created in six "aeons" or periods. This can correspond to the scientific understanding of the universe's development over billions of years.
- **The Smoke-Like State of the Universe:** The description of the heavens as "smoke" aligns with modern astrophysics, which identifies the early universe as being rich in hydrogen and helium gases.
- **The Unity and Separation of the Heavens and Earth:** The Quran's mention of the heavens and Earth being joined and then separated mirrors the Big Bang theory's explanation of the universe's singular origin and subsequent expansion.
- **Water as the Source of Life:** The assertion that "We made from water every living thing" is a scientifically supported fact, as water is essential to all known forms of life.

Science as a Path to Truth

The Quran not only invites believers to reflect on the universe but also predicts that scientific discoveries will affirm its truth:

"Soon shall We show them Our signs in the universe and their selves, until it becomes clear to them that this Qur'an is indeed the truth. Is it not enough that your Lord is a witness over everything?" (Quran, 41:53)

This verse is profound in its prediction that Allah will make the truth evident to humanity through the study of the universe (*cosmology*) and the human self (*biology and evolution*).

In this way, science becomes a key tool for seeking truth. Humanity's trust in scientific inquiry may ultimately lead scientists to acknowledge that "the theory of Allah (*The One God*)" is the ultimate explanation, with the Quran serving as the foundational thesis that proves it.

The Universe before the Big Bang?

One of the biggest mysteries and unanswered questions in modern science is **what happened before the Big Bang**. While the Big Bang theory explains the universe's expansion from an incredibly hot and dense state roughly 13.8 billion years ago, the conditions before this event remain an open topic of inquiry. Scientists continue to explore theories, yet definitive answers elude us.

I believe that within the Quran and Hadith literature, there is a theological understanding of what preceded the universe's creation. This perspective can complement scientific theories, offering a different lens through which to consider these profound questions. Modern-day scientists may find value in exploring such religious insights, which might one day converge with scientific discoveries to provide a more comprehensive understanding of our origins.

The Scientific Perspective: What Was Before the Big Bang?

At present, several theories attempt to address this mystery:

1. **The Universe from "Nothing":**

Some physicists propose that the universe may have emerged from a quantum vacuum—essentially "nothing" as we understand it. This idea is based on quantum fluctuations, where particles can briefly appear and disappear, hinting at the possibility of "something" arising from "nothing." However, this interpretation is highly debated and far from settled.

2. **The Multiverse Theory:**

Another possibility is the existence of multiverses—multiple or infinite universes existing in parallel. In this view, our universe may have originated from a parent universe or as part of an endless cycle of births and deaths of universes. This concept, while intriguing, lacks direct evidence and is primarily theoretical.

3. **Cyclic or Bounce Models:**

Certain theories, such as Roger Penrose's **Conformal Cyclic Cosmology (CCC)** or other "bounce" models, suggest that the universe is part of an eternal cycle of expansion, collapse, and rebirth. According to this view, the universe could have gone through countless iterations before the current Big Bang.

4. **String Theory and Brane Cosmology:**

String theory introduces the idea of higher-dimensional spaces. In one scenario, our universe may have been formed by the collision of two "branes" (multidimensional objects) in a higher-dimensional space.

Despite these theories, the question of "what was before" often leads to deeper, unresolved inquiries, pushing the limits of scientific understanding.

The Theological Perspective: Insights from the Quran and Hadith

From an Islamic viewpoint, the creation of the universe is not attributed to random chance or infinite cycles but to the will and command of Allah. Before the universe's creation, there was Allah, who exists beyond time and space, as He is not bound by the laws of the universe He created.

1. Allah's Preexistence and Eternality:

The Quran emphasises that Allah's existence is independent of creation:

"He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing." (*Quran*, 57:3)

This verse establishes Allah as the ultimate origin, existing before anything else.

2. The "Non-Existence" Before Creation:

Hadith literature provides insights into the state of "nothingness" before the universe:

"There was Allah, and there was nothing else before Him. His Throne was over the water, and He wrote everything in the Book (Al-Lawh Al-Mahfuz) and created the heavens and the Earth." (*Sahih Bukhari*, 3191)

This hadith suggests a state where Allah existed alone, with His throne above water—a symbolic or metaphysical representation—before initiating creation.

3. The Command to Create:

The Quran describes the creation as stemming from Allah's command:

"Indeed, His command, when He intends a thing, is only that He says to it, 'Be,' and it is." (*Quran*, 36:82)

This highlights the universe's creation as an intentional act, not a random event.

Connecting Theology and Science

Islamic thought encourages reflection on creation, urging humanity to ponder the heavens, the Earth, and their origins. The Quran often speaks of observable signs (*ayat*) as evidence of Allah's existence and power:

"Do not the Unbelievers see that the heavens and the Earth were joined together before We clove them asunder? We made from water every living thing. Will they not then believe?" (*Quran*, 21:30)

This verse resonates with the scientific understanding of the Big Bang, where the universe started as a singularity and later expanded. The idea that the heavens and Earth were once "*joined together*" aligns metaphorically with the Big Bang's initial state.

The Question of "Before"

While modern science remains speculative about what preceded the Big Bang, Islamic theology provides a clear stance: before creation, there was only Allah, timeless and eternal. This theological view can complement the scientific pursuit of understanding by offering a perspective that transcends physical laws and causality.

By integrating religious insights into scientific discussions, we open pathways for deeper exploration. Perhaps, as humanity's understanding evolves, the gap between science and theology may narrow, bringing us closer to comprehending the origins of everything.

The Kursiverse

I would like to explore a new understanding of how the observable universe existed before it came into being. This exploration will consider information from the Quran, Hadiths, and ancient historical views on creation prior to the existence of the universe.

Here are some Quranic verses relevant to this discussion:

“And it is We Who have constructed the heaven with might, and verily, it is We Who are steadily expanding it” (Qur’an, 51:47).

“On that Day We shall roll up the heavens like a scroll of writings; just as We originated the first creation, so shall We produce it again – that is Our promise, and We will fulfill it” (Qur’an, 21:104).

“That Day We will fold up heaven like folding up the pages of a book. As We originated the first creation, so We will regenerate it. It is a promise binding on Us. That is what We will do” (Qur’an, 21:104).

“He Who created the seven heavens in layers. You will not find any discrepancy in the creation of the All-Merciful. Look again—do you see any gaps? Then look again and again. Your sight will return to you dazzled and exhausted” (Qur’an, 67:3-4).

Say, [O Muhammad], “Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah, over all things, is competent” (Qur’an, 29:20).

The Hadith literature provides further insights, mentioning certain creations that existed before the universe. These include “the pen,” “the tablet,” “the Throne (*Arsh*),” “the footstool (*Kursi*),” and “the primordial water.”

To better understand the origins of the observable universe, I believe the primordial water and the *Kursi* play a crucial role.

The Quran mentions:

“Then He completed and finished from their creation (as) seven heavens in two days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles). Such is the Decree of Him, the All-Mighty, the All-Knower” (Quran 41:9-12).

From this, we can deduce that the first heaven, adorned with stars, refers to the observable universe.

The other six heavens could correspond either to the concept of multiverses or a part of the original universe. I propose that the seven heavens are as old as the universe, estimated by scientists to be 13.8 billion years.

Could it be that the elusive 95% of dark matter and dark energy represents the other heavens or multiverses? Perhaps, shortly after the Big Bang, these heavens separated

faster than the speed of light, making them undetectable. I will delve into this further in the section on “sound creation.”

The Size of the Observable Universe

The size of the observable universe is vast, as indicated in a Hadith:

Narrated Abu Hurayrah: He [the Prophet] then asked, ***“Do you know what is between you and it [the nearest heaven]?” On their replying that Allah and His Messenger (peace be upon him) knew best, he said, “Between you and it are five hundred years.” He then asked, “Do you know what is above that?” On their replying that Allah and His Messenger (peace be upon him) knew best, he said, “Two heavens with a distance of five hundred years between them.” He continued speaking like that until he counted seven heavens, the distance between each pair being like that between heaven and earth. He then asked, “Do you know what is above that?” On their replying that Allah and His Messenger (peace be upon him) knew best, he said, “Above that is the Throne (Arsh), and the distance between it and the (seventh) heaven is the same as that between each pair of heavens... and nothing is hidden from Allah of your deeds”*** (Al-Tirmidhi, Hadith no. 1513).

Additionally, Ibn Abbas (may Allah be pleased with him) said:

"The seven heavens and seven earths will be as small in Allah's Hand as a seed of mustard in one of your hands."

It is also narrated that the Prophet described an angel carrying the Throne (Arsh), stating that the distance between the angel's earlobe and shoulder is equivalent to a seven-hundred-year journey (Abu Dawood).

Further readings:

- *A Ring in the Desert*⁽⁴²⁾
- *They Made Not a Just Estimate of Allah*⁽⁴³⁾

The Kursi and the Universe

Beyond the seven heavens lies the *Kursi* of Allah, often described as the footstool of Allah. A Hadith describes the relationship between the seven heavens and the *Kursi*:

"Seven heavens are as small as seven Dirhams molded in a warrior's shield in comparison to the *Kursi*" (Ibn Jarir).

This suggests the "Kursiverse" could be the true universe, encompassing all multiverses/ 7 heavens as understood from the Quran and Sunnah.

The structure of the universe is intriguing. The seven heavens are said to connect to the *Kursi* like coins in a shield. Are these coins spread out across the shield or layered, with the shield on top? Various interpretations can be drawn from these descriptions.

The Role of Primordial Waters

The primordial waters hold a central role in creation. As narrated in another Hadith:

“Above the seventh heaven, there is a sea, the distance between whose surface and bottom is like that between one heaven and the next” (Sunan Abu Dawood, Hadith no. 2205).

In ancient history and mythology, the concept of primordial waters or a cosmic ocean frequently appears as a representation of the divine and creation.

Further readings:

- [Cosmic Ocean](#)⁽⁴⁴⁾

Could it be that Allah's heat created a tornado in these primordial waters, initiating a circular motion that led to the Big Bang? This explosion, like a mushroom cloud, could have given rise to the universe, multiverses, or *Kursiverse*.

Space-time itself resembles waves on an ocean, hinting at the possibility that space is another form of water. This circular motion, evident throughout the universe, may explain why Muslims circumambulate the Ka'bah, symbolizing universal harmony.

Alignment with Islamic Teachings

The Quran and Sunnah offer a profound structure to the universe. For example, angels in the seventh heaven circle a Ka'bah-like structure called *Bait-ul-Ma'mur*, directly above the earthly Ka'bah. This structure lies below the *Kursi*.

When Muslims bow facing the Qiblah, this act aligns symbolically with the divine order and connects directly to Allah's *Kursi*.

So if we can picture, whenever any Muslim goes to sajdah (prostration) around the world position themselves in the direction to the Qiblah, which is located in Mecca -The Kabah, they direct their prayers under the Kursi (the footstool) of Allah, which is directly under the Arsh - the throne of Allah. This shows humans are complete in sync to worship of Allah wherever you are in the world.

Tools like the James Webb Telescope may help us explore these regions further and enhance our understanding of creation.

As we reflect on the Quranic and scientific narratives, we see that both emphasize the vastness, complexity, and interconnectedness of creation. By exploring these ideas together, we may uncover profound truths about our origins and ultimate destiny.

Sound Creation

Another remarkable discovery by scientists is the understanding of how vibrations impact particles through mediums such as air, solids, and water. The power of sound, transmitted through different frequencies, creates natural designs and an incredible phenomenon called **sonoluminescence**.

Sonoluminescence is the process where sound waves produce light within a water vacuum at extremely high temperatures, resembling the behaviour of a star in the sky.

Here are some references to deepen your understanding of how sound creates and influences matter:

- **The MOST SACRED Source of All Creation (Proof Vibration Manifests Reality)⁽⁵⁷⁾**
This video explores the foundational idea that vibration is a universal principle shaping reality. It delves into how frequencies can influence matter and energy, demonstrating that sound is not just a mechanical wave but a force that creates patterns and shapes, often described as “sacred geometry.”
- **Amazing Resonance Experiment!⁽⁴⁵⁾**
This experiment visually demonstrates how sound waves at different frequencies produce intricate patterns on a surface covered with particles or liquids. Known as cymatics, this phenomenon reveals the power of sound to create orderly structures, suggesting a connection between vibration and the formation of matter.
- **Sonoluminescence (star in a jar)⁽⁴⁶⁾**
Sonoluminescence refers to the production of light by sound waves in a liquid. In this experiment, sound creates an imploding bubble in water, generating temperatures comparable to stars. This phenomenon illustrates the profound impact of sound energy on matter at the microscopic level.
- **Punching Water So Hard LIGHT Comes Out - Sonoluminescence⁽⁴⁷⁾**
This video explains how researchers create sonoluminescence by introducing sound waves into a liquid, showing the relationship between sound, energy, and light. It also touches on the potential applications of this phenomenon, from energy generation to medical technology.
- **Scientist Explains How to Levitate Objects With Sound | WIRED⁽⁴⁸⁾**
This resource demonstrates the science of acoustic levitation, where sound waves are used to suspend objects in mid-air. It highlights how precise sound frequencies create standing waves, which counteract gravity, showing the practical applications of sound in manipulating physical objects.
- **Sound Waves In Action | Waves | Physics | FuseSchool⁽⁴⁹⁾**
This educational video provides a basic understanding of how sound waves travel through different mediums like air, water, and solids. It explains the properties of sound waves, including amplitude, frequency, and wavelength, giving insight into their practical and theoretical applications.

- **Sound Wave Experiments | Waves | Physics | FuseSchool⁽⁵⁰⁾**
This video presents simple experiments to demonstrate the effects of sound waves, such as how they can cause physical vibrations in objects and propagate through different materials. These experiments provide a hands-on understanding of sound's physical effects.
- **Wave Motion | Waves | Physics | FuseSchool⁽⁵¹⁾**
This resource breaks down the concept of wave motion, explaining how energy is transferred through vibrations. It discusses the difference between transverse and longitudinal waves, providing the foundational knowledge necessary to understand the science behind phenomena like sonoluminescence and cymatics.

Taking all this information into account, we can form a new perspective on how the universe may have existed before and how it began.

The Quran states:

"His command is only when He intends a thing that He says to it, 'Be,' and it is. So exalted is He in whose hand is the realm of all things, and to Him, you will be returned" (Qur'an, 36:82-83).

Is it possible that Allah initiated creation through vibrations, directly interacting with the primordial waters where His Throne rests? This interaction may have sparked the beginning of the Big Bang, resulting in the universe's expansion—possibly surrounded by water or created through water into airspace.

The natural design inherent in the universe could stem from vibration frequencies and waves. When combined with gravity and magnetic fields, these vibrations might hold the key to understanding how the universe operates at a fundamental level.

The End of the Universe and the Role of Sound

The Quran also describes how the world will end with the blowing of the trumpet:

"And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on" (Qur'an, 39:68).

The word used for "Horn" is *l-ṣūrī*, which can also mean *form, formation, fashioner, giving shape, and giving form*. This suggests that the vibration of sound—whether from the trumpet or directly from Allah—has the power to destroy and create the universe, as well as to shape matter.

Sound and the Creation of Adam

Could this principle of vibration also explain how Allah formed the body of Adam? By combining water, soil, clay, and DNA, Allah may have used vibrations and wave frequencies to shape and animate Adam's body.

Bridging Science and Islam

These concepts reflect an Islamic perspective that aligns with scientific discoveries about the universe. However, further research is needed—by both Muslim scholars and scientists—to deepen our understanding of these ideas and uncover the profound connections between Islamic teachings and scientific phenomena.

Section Conclusion

We have seen how Muslims and scientists can collaborate to gain a deeper understanding of the Universe. As mentioned earlier, more research is needed, especially as we approach what many believe to be the final days. This collaboration is essential to facilitate such monumental goals.

Western scientists should work closely with Muslim scholars and scientists to develop new perspectives and expand our understanding of the Universe.

Theories, in my view, are like invisible scaffolding around a building. Scientists often focus too much on the scaffolding rather than the actual structure—the truth behind the Universe.

One of the primary challenges is that many scientists lack an understanding of God and His religion, while those who believe in God often fail to see how science plays a vital role in understanding Him.

Another concept that atheists struggle to comprehend is the occurrence of miracles. As previously explained, the term *ayat* in Islam refers to signs or proofs. While a miracle is a form of *ayat*, it represents something supernatural—an event for which science and technology have not yet uncovered the mechanisms. However as mentioned before regarding sound/vibration creating and manipulating matter, we could reimagine every single miracle from the creation of Adam, the splitting of the sea for Moses and the virgin birth of Jesus is just one note away.

I believe that Islam holds the key to unlocking the ultimate understanding of the Universe. It is simply a matter of bridging the gap between faith and science, uniting them to reveal a more profound truth.

Final Conclusion

So here we are, at the conclusion of the theory of *The Evoation of Homo Eruditus*. I believe I have presented evidence from the Quran, Sunnah, Science, and Ancient History to suggest that pre-historic humans were involved in the creation of Adam, particularly through the use of their cells, DNA, and clay matter.

By bridging the perspectives of human evolution and Adam's creation, we can propose a new theory called *Evoation*.

There are varying perspectives on evolution, with some accepting microevolution (*small-scale changes within species*) while rejecting macroevolution (*large-scale changes leading to new species*). One key objection to macroevolution, especially within Islamic thought, is that Adam was created without parents, in contrast to evolutionary theory, which posits a continuous process of human evolution culminating in *Homo Sapiens*.

If we examine different religions and historical accounts of humanity's origins, we find many similarities—often strikingly identical stories across cultures and time periods. This points to a singular truth: there is only one God and one religion, Islam (*submission to Allah*). From Adam to the final Prophet Muhammad (pbut), Allah (*the one true God*) sent one unified religion, perfectly suited to the needs of each time and people.

As mentioned earlier, the human body can be likened to hardware and religion to software. Allah needed to prepare the right “hardware” for the “software” to function seamlessly.

To summarise, *Evoation Theory* suggests that Adam's physical body is in direct connection with pre-historic humans evolved over millions of years. Allah then used earth, water, and clay to preserve the cells and DNA derived from this evolutionary process, creating Adam as the first human being with a soul.

I hope, *insha'Allah* (*god willing*), that Muslims and non-Muslims alike find comfort and clarity in this perspective, erasing doubts about their creation.

Science provides well-established data about the natural world that is neutral by nature. Scientific data itself is free of will or unbiased—it is the interpretation of this data that varies. An atheist, for example, evaluates scientific findings from their perspective, just as a monotheist interprets them through the lens of belief in God.

This leads us to what I call *the theory of all theories: The Theory of Allah*.

As Muslims, we believe that Allah is the Creator and Sustainer of everything. He is the sole architect and evolver of the natural world. While we cannot observe Allah directly with our senses, we can witness His effects in the natural world and His divine speech as revealed to His messengers.

Just as other scientific theories describe processes we cannot directly see—such as the genetic evolution of species over millions of years—our belief in Allah explains the ultimate purpose and origin of all creation.

Allah created us to recognise Him and His power. He designed us so that we may choose to intentionally submit to Him, fulfilling His will on Earth rather than blindly following our desires. As the Most Merciful, Allah forgives whom He wills and punishes whom He wills.

Through His divine wisdom, Allah created and evolved the universe: galaxies, stars, planets, the Earth, animals, and the human body, culminating in Adam. But evolution does not stop there. Another form of evolution has unfolded, often overlooked: the evolution of religion and its followers.

The term "evolution" itself means to progress, develop, or advance. Allah has guided the evolution of Islam from the time of Adam to the present day. Each prophet was sent with specific missions tailored to the needs of their time, preparing humanity for the ultimate guidance delivered through the Prophet Muhammad (pbuh).

The question now is: *What's next for humanity? What is the final chapter of Homo Eruditus?*

From Islamic eschatology and other traditions, it seems clear that we are in the final stages of our time on Earth. Just as everything in creation has a beginning, it also has an end, life itself is finite—except for Allah, who is eternal.

Returning to the hardware-software analogy, religion is like an operating system that evolves over time, eventually culminating in its final and complete version.

Having explored how we were created and how history reflects our gradual progression from small communities to vast empires, we are now left with the ultimate purpose of our existence: to understand why we were created and what Allah wants us to achieve.

“It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religions, although those who associate others with Allah dislike it.” (Quran 9:33)

Chapter 2: Bio-Adam

Did God create Adam using the DNA of evolved prehistoric humans, incorporated in clay matter via sound frequency vibrations?

“The Evoation of the first Homo Eruditus”

We may be on the brink of revolutionising our understanding of how humans came to exist on Earth, potentially transforming both theistic and naturalistic perspectives on evolutionary theory.

One of the most fascinating and enduring questions in both theology and science is: *How did humans come to be?* Scientists have provided credible evidence for the theory of evolution through natural selection, a concept first established by none other than Charles Darwin. When combined with the discovery of DNA and the advent of modern genetics—referred to as the “modern synthesis”—evolution has become a robust and widely supported scientific theory.

On the other hand, theistic traditions offer a different narrative of human origins. The Abrahamic religions describe the creation of the first human, Adam, and his partner, Eve, who were formed by God from earth, water, clay and the rib bone in Eve’s case. Interestingly, other creation stories from ancient civilisations—such as the Sumerians and Romans—share similar accounts of gods or divine beings creating humans from earthly materials like clay.

In this article, I aim to explore how human evolution led to the creation of the first modern human, known as *Homo Eruditus*, or Adam. My ultimate goal is to propose a synthesis that bridges the divide between evolutionists and creationists.

To achieve this, we will first examine the scientific narrative of human origins, with a focus on evolution, cell biology, the role of clay, and sound vibrations. I will also explore the “cradle of civilisation” and the pivotal role of farming in advancing humanity.

Next, we will delve into historical and religious perspectives on human creation, with particular attention to the insights provided by different civilisations and their religious structures. Being a Sunni Muslim, I will highlight Islamic teachings, which offer unique details about Adam and Eve.

Finally, I will reconcile the evidence from science and theology to propose a unified understanding of human origins. This will culminate in the introduction of *Evoation Theory*, a framework that integrates the scientific and theistic perspectives on human creation.

So why doesn't Dar-win with the theist?

To break it down simply, the theory of evolution⁽¹⁾ in biology⁽²⁾ is defined as “*the process by which different kinds of living organisms are believed to have developed from earlier forms during the history of the Earth.*” This, of course, includes humans!

There is substantial evidence supporting human evolution, including numerous fossil discoveries of prehistoric humans⁽³⁾, such as our own species, *Homo sapiens*⁽⁴⁾, which emerged approximately 300,000 years ago. Genetic evidence⁽⁵⁾ further supports this, demonstrating commonalities in DNA⁽⁶⁾ between modern and ancient humans. This shows that our species evolved using the same fundamental "ingredients."

The idea of evolution and changes in organisms has intrigued scientists and thinkers throughout history. For example, Anaximander⁽⁷⁾, an ancient Greek philosopher, suggested that human babies, who are unable to care for themselves at birth, might have evolved from organisms like fish, which are born fully independent—indicating a potential link to life emerging from the sea.

In the 18th century, French naturalist Jean-Baptiste Lamarck⁽⁸⁾ proposed that organisms could undergo physical changes within their lifetimes, a concept later named Lamarckism⁽⁹⁾. Although this was a groundbreaking idea at the time, it was eventually overshadowed by the work of another naturalist who revolutionised biology: Charles Darwin⁽¹⁰⁾.

Darwin's work transformed our understanding of life on Earth. Using methodological naturalism⁽¹¹⁾—a neutral and evidence-based approach to science—he developed the theory of natural selection⁽¹²⁾, as outlined in *On the Origin of Species*. Supported by Alfred Russel Wallace⁽¹³⁾, another British naturalist, Darwin's ideas fundamentally altered how we view the diversity of life. One scientist⁽¹⁴⁾ famously said, “*Nothing in biology makes sense except in the light of evolution.*” Darwin's theory was a game-changer, akin to Steve Jobs unveiling the iPhone, which revolutionised smartphones overnight.

Despite its scientific merit, Darwin's theory of evolution has frequently clashed with theistic worldviews. A simple YouTube search reveals countless debates, often entertaining and educational. As a Muslim myself, I acknowledge the scientific strength of evolutionary theory but also see the challenge of reconciling it with theistic views of creation. Bridging these two perspectives is no easy task—it's a Romeo-and-Juliet scenario.

This divide has led to the denial of evolution by many theists, often dismissed with the phrase, “It's only a theory,” much to the frustration of scientists. However, history has shown that scientific paradigms can shift, and some theists hope such a shift might one day reconcile science and faith.

So, what are the main issues theists, like me, have with Darwin's theory of evolution through natural selection?

The Theistic Concerns with Evolution

1. Methodological Naturalism

Science operates under the principle of methodological naturalism⁽¹⁵⁾, which means it seeks to explain phenomena through natural causes, without invoking the supernatural. For theists, this can feel like an automatic exclusion of God from the equation. The term "natural selection" may therefore seem, to some, like a rejection of divine involvement in creation. This perceived conflict leads to the common dismissal of evolution as "just a theory."

2. Humans as Apes

Evolutionary theory concludes that humans share a common ancestor with apes, which places humans within the broader category of apes. For theists, statements like "We are apes!" or "We came from monkeys!" can feel dehumanising or incompatible with sacred narratives of human uniqueness. Even with scientific clarification—"We share a common ancestor with apes, but did not directly evolve from modern monkeys"—the rebuttal often remains, "But wasn't the common ancestor still an animal?"

3. The Creation of Adam

According to major religions, the first human, Adam, was created miraculously by God from earth or clay. Evolutionary theory, however, suggests that humans evolved from ancestors and were not formed supernaturally. This idea—that Adam had biological parents—directly contradicts traditional religious teachings and is a significant point of contention.

These are just some of the reasons why many people, particularly theists, reject evolutionary theory. However, as I will demonstrate, it is possible to reconcile scientific evidence with religious beliefs about human creation.

Adam was said to be created from earthly materials, and I will now explore how the genetic material of *Homo sapiens* may have influenced his creation.

Cells, Clay and Sound Vibration

The creation of Adam requires Earth and clay, so I will be exploring scientifically how such organic materials played a key role in preserving and growing cells and DNA as well as how sound vibration can be used for forming [nanoparticles](#)⁽¹⁶⁾.

The main components of a living human being are cells and DNA, without these, there will be “nobody”. [Cells](#)⁽¹⁷⁾ contain the DNA in the nucleus which has the genetic and hereditary information to pass on to create new cells, proteins, tissue, bones, limbs, muscles etc.

One of the extraordinary things that I have discovered is how earth and clay can preserve DNA and cells, which later can rejuvenate, and make it possible to create new tissue, organs and bones.

The University of Southampton has been experimenting with biological and clay matter. It is said in the [article](#)⁽¹⁸⁾;

“Dr Jon Dawson, who is leading the research, explains: “Clay particles encourage molecules to bind to them. This interaction is now routinely harnessed in the design of tablets to carefully control the release and action of a drug. We will use this mechanism to see if we can encourage stem cells to grow new tissue.”

It is also well known to scientists that cells have the ability to switch on and off genes. A team of [researchers at Harvard](#)⁽¹⁹⁾ were investigating animals that were capable of having DNA-switching genes. Would this indicate in helping how Adam's body was created by switching the right genes at the right moment?

[Tissue engineering](#)⁽²⁰⁾ is the process by which scientist use to recreate such limbs, by using biomaterials scaffolding to structure the limbs. One of the biomaterials called [bioglass](#)⁽²¹⁾, which scientists use to repair and grow bones in patients, shows how it is possible to create new parts of the human body.

If scientists are capable of building biological human parts in laboratories, why can't it be said that God created the body of Adam in such a way naturally?

RMIT University has been experimenting with using [sound waves](#)⁽²²⁾ in order to move elements within the nanoparticle level. Lead researcher Distinguished Professor Leslie Yeo says that:

"When we couple high-frequency sound waves into fluids, materials and cells, the effects are extraordinary," he says.

"We've harnessed the power of these sound waves to develop innovative biomedical technologies and to synthesise advanced materials."

This goes to show how scientists are capable of visioning new ways of interacting with biological medication within humans by just using sound waves. Later on in this article, we will see other ways in which sound interacts with matter.

With all this knowledge and more, we will use such information and adapt it to the creation of Adam and show how cells, DNA and sound vibration play a key role in clay which Adam was created from.

The Farming Revolution and the Cradle of Civilisation

Here, we will investigate how humans, approximately 12,000 years ago, transitioned from hunter-gatherers to farmers, marking a major intellectual transformation. This shift led to the formation of communities, the construction of structures, the establishment of organised hierarchies, the growth of civilisations, and the belief in a higher power or God.

It is well established that around 40,000 years ago, Homo sapiens experienced a cognitive revolution⁽²³⁾. Evidence such as cave paintings in France demonstrates early forms of art by ancient humans, alongside the creation of jewellery, tools, and other technologies. However, at this point, there were no signs of organised civilisation.

Then came the farming revolution, also known as the Neolithic Revolution ⁽²⁴⁾, which is arguably the single most crucial moment in human history. During this period, humanity transitioned from a subsistence strategy based on hunting and gathering to one focused on organised settlement and intentional food production. This included the domestication of animals and the cultivation of plants for consumption.

This agricultural revolution is estimated to have occurred around 12,000 years ago, primarily in the Levant. Around the same time, we see early indications of organised religious practices at sites like Göbekli Tepe ⁽²⁵⁾ in the Southeastern Anatolia Region of Turkey, dated to approximately 9500 BC. This site, part of the pre-pottery Neolithic age, includes many megalithic structures ⁽²⁶⁾, showcasing human creativity and planning.

Moving forward, we arrive at the so-called *cradle of civilisation* ⁽²⁷⁾, the birthplace of organised human hierarchies that have shaped the world to this day. One of the earliest civilisations was the Sumerians⁽²⁸⁾, located in ancient Mesopotamia (modern-day Iraq) around 4500 BC. Their societal structures bear a striking resemblance to ours today.

The Sumerians developed complex cultures and city-states. It is noted, *“At its peak around 2800 BC, the city had a population between 40,000 and 80,000 people living between its six miles of defensive walls, making it a contender for the largest city in the world”*⁽²⁹⁾.

The cradle of language can also be traced to this region. The Sumerians developed their own writing system, and it is said, *“The oldest written laws date back to 2400 BC... written on tablets.”* They constructed religious structures throughout their cities and built houses from mud bricks with arched doorways and flat roofs. Education was a priority, with evidence of school systems to support it.

Politics played a significant role as well. Political instability, driven by warlords and kings, often led to disputes and armed struggles, laying the foundation for warfare. This turbulent environment eventually birthed the first empire, the Akkadian Empire⁽³⁰⁾.

This is only one example of ancient civilisations that experienced an extraordinary leap in intelligence compared to humans living just a few millennia earlier. Other early civilisations, such as Ancient Egypt⁽³¹⁾ and the Indus River Civilisation⁽³²⁾, emerged around the same time and demonstrated similar advancements. From this point onward, human civilisation and empires have risen and fallen throughout history, culminating in our modern era.

Religion throughout human history

As we have seen how civilisation developed rapidly from hunter-gatherers to the agricultural revolution, we now ask how God and religion fit into all of this.

As mentioned earlier, Göbekli Tepe, also known as the oldest megalith, has puzzled archaeologists, raising questions about why such a structure would even be constructed at that time. Archaeologist Klaus Schmidt⁽³³⁾ suggested it might represent the dead, as animal carvings and bones have been found at the site.

If we look even further back, some scientists⁽³⁴⁾ have hypothesised that Homo sapiens, over 70,000 years ago, might have buried their dead in symbolic ways, adding more complexity to the origins of religious and theological ideas.

There are many hypotheses and theories about how theology and religious thought emerged. However, we will explore the correlations and similarities between ancient creation myths and modern religions, particularly those from the first civilisations. This suggests either inspiration drawn from earlier stories or a universal truth underlying them.

If we investigate ancient civilisations like Sumer and Ancient Egypt, we find remarkable parallels in their creation stories.

Within the Sumer and Akkadian civilisations⁽³⁵⁾, it is well-known that they worshipped many gods, who were seen as the driving forces behind natural phenomena. Their chief god, Anu (or An), was regarded as the creator of all other gods and resided in the heavenly sky.

The *Enuma Elish* is recognised as one of the oldest creation myths. It describes a pantheon of gods existing even before the creation of the universe, including "the mother of the universe," Nammu, who was associated with a watery substance akin to the sea. From Nammu, other gods like Anu were conceived.

The myth further suggests that the universe originated from a chaotic ball of mass that eventually split into Heaven and Earth. Interestingly, the story also includes a great flood, where the gods destroyed much of humanity but saved Ziusudra⁽³⁶⁾ by instructing him to build a boat—reminiscent of the story of Noah.

In Ancient Egyptian creation myths, we find similar themes. One account describes the god Khnum⁽³⁷⁾ as the creator of everything. Before him, there was nothing. Khnum fashioned the universe, beginning with gods and then forming the Earth, oceans, rivers, plants, animals, and humans.

Khnum is said to have created humans using clay, spinning it on his potter's wheel. He first made their blood and bones, followed by skin and other body parts, before spreading humans across different lands with distinct languages. Khnum also taught them essential skills like trading and cooperation. As the central god, he was essential to maintaining peace.

Another variation of the Egyptian myth describes a flood caused by the anger of the high god Ra against humanity's wickedness. Ra, who created humans from the tears of his eye, consulted with other gods on how to deal with humanity's rebellion.

In Hinduism⁽³⁸⁾, one creation story from Hindu scriptures describes Brahma as the originator of all existence. Brahma created the universe and Earth from himself, while Vishnu preserved the world and its inhabitants.

It is said that a lotus flower grew from Lord Vishnu's navel, with Brahma seated on it. Brahma separated the flower into three parts: the heavens, Earth, and sky. Out of loneliness, Brahma split himself into male and female, and from this division, countless humans were born.

Shiva, often referred to as the destroyer of the universe, is another significant figure. Some interpretations suggest he might have been the first human on Earth. Another story describes the universe and life emerging from the cracking of an egg.

A great flood story is also present in Vedic texts. In one account, Vaivasvata Manu⁽³⁹⁾, regarded as the progenitor of humanity, was warned by a fish about an impending flood. The fish instructed him to build a boat and gather a male and female of each species. During the flood, Manu tied the boat to the fish, which guided it through the waters until they receded. Humanity then repopulated the Earth.

As we can see, these creation stories from three distinct civilisations share strikingly similar themes. Is this a coincidence, or are they telling the same story in different ways?

If we continue exploring, we find three recurring themes across nearly all creation myths and religions throughout history:

1. A God or gods creating the universe ⁽⁴⁰⁾.
2. The creation of humanity from clay ⁽⁴¹⁾.
3. A catastrophic flood that reshaped the world ⁽⁴²⁾.

Abraham and Beyond

Now, we will explore how the followers of Abrahamic religions—Judaism, Christianity, and Islam—interpret the creation story.

In the Bible, the creation of the universe is described as follows:

"In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, 'Let there be light'; and there was light. And God saw that the light was good, and God separated the light from the darkness. God called the light Day and the darkness he called Night. And there was evening and there was morning, the first day." Genesis 1:1-4⁽⁴³⁾

The creation of man is detailed in this verse:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Genesis 2:7⁽⁴⁴⁾

The flood story is recounted as follows:

"And Noah and his sons and his wife and his sons' wives entered the ark to escape the waters of the flood." Genesis 7:7⁽⁴⁵⁾

Similarly, the Quran echoes these themes:

The creation of the universe is described in this verse:

"Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds." Quran 7:54⁽⁴⁶⁾

The creation of man is narrated as follows:

"Who perfected everything which He created and began the creation of man from clay. Then He made his posterity out of the extract of a liquid disdained." Quran 32:7-8⁽⁴⁷⁾

The flood story is mentioned here:

"Surely We sent Nuh to his people, saying: 'Warn your people before there come upon them a painful chastisement.'" Quran 71:1⁽⁴⁸⁾

From these accounts, we observe a consistent correlation in themes from the earliest written human history to the more recent Abrahamic religions. This suggests that these narratives are neither coincidental, mythical, nor mere replications of one another. Instead, they point toward a supernatural explanation for the universe, aspects of which have been and will continue to be affirmed by modern science.

Evolution + Creation = Evoation Theory

Here, we will explore how science and theology can work hand in hand. One important aspect that must be agreed upon is the understanding of hybrid scientific and theological terms to better grasp this theory.

The Evoation Theory acts as a translator or interpreter between science and religion. This theory can relate any scientific concept to its equivalent religious understanding.

This article focuses on translating the scientific and religious understanding of humans, which I term “Bio-Adam.” I will also briefly introduce a cosmological concept named “Kursi-verse,” which I plan to elaborate on in a future article as further research is required.

The Evoation Theory is based on four fundamental principles: **The Theory of “The God,” Theological Naturalism, Quantum Revelations, and Sound Creation.** Here is an explanation of these principles:

1. The Theory of “The God”

In science, words often have meanings distinct from their everyday use, and one such word is “theory.” In science, a theory refers to a hypothesis or set of ideas explaining natural phenomena based on laws, facts, and observational evidence⁽⁴⁹⁾. To find an equivalent in the Quran, I define several scientific terms from an Islamic perspective:

- **Science** = *Ilm* ⁽⁵⁰⁾ (knowledge)
- **Fact** = *Ayat* ⁽⁵¹⁾ (verses, signs, proof, evidence)
- **Law** = *Yaqeen* ⁽⁵²⁾ (certainty, truth)
- **Theory** = *Amanu* ⁽⁵³⁾ (belief with proof and evidence)
- **Scientific Method** = *Yatadabbarūna* ⁽⁵⁴⁾ (to ponder/observe/reflect), verb *Tadabbur* (to examine something thoroughly)
- **PhD Thesis/Scientific Journal** = *Quran* ⁽⁵⁵⁾ (literally, to read and recite; the Quran includes proofs, evidence, and the purpose behind “The Theory of ‘The God’”)
- **The One True Monotheistic God** = *Allah* ⁽⁵⁶⁾ (The God)

The Theory of “The God” is supported by this Quranic verse:

“Say: We believe in Allah.” S2:V136 ⁽⁵⁷⁾

No human can claim to have literally seen God, which is why we are classified as believers. However, our belief in God can reach certainty through faith (*Imaan*). Similarly, in science, theories are debated and accepted based on evidence, aiming to explain natural phenomena.

Thus, the Theory of “The God” begins to take shape from both scientific and theological perspectives, offering potential harmony between the two.

2. Theological Naturalism

Theological Naturalism combines methodological naturalism with theology. Scientists can initially adopt a neutral, evidence-based approach without invoking supernatural explanations. Once evidence is established, it can be adapted to theological understanding, as derived from revelations like the Quran.

For example, the evolutionary mechanism of "natural selection with random variation generated by mutations" ⁽⁵⁸⁾ can be interpreted as "naturally selected design through intelligence," implying a purposeful direction behind genetic variations.

3. Quantum Revelations

This principle identifies deeper meanings within religious texts that correlate with scientific knowledge.

For instance, consider this Quranic verse:

"He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is Knower of all things." Quran 2:29 ⁽⁵⁹⁾

Here, "earth" and "heaven" can be explored through scientific inquiry, offering insights into their foundational meanings.

The goal of Quantum Revelations is to highlight words or verses that science can expand upon with its growing body of knowledge. Importantly, if scientific theories evolve, this does not invalidate the foundational meanings of these verses, as it is the scientific understanding—not the revelation—that is changing.

4. Sound Creation

How does sound vibration interact with matter? Research shows that sound frequency can affect matter in profound ways, such as generating heat⁽⁶¹⁾, levitating objects⁽⁶²⁾, creating sonoluminescence ⁽⁶³⁾, and even producing anti-gravity effects⁽⁶⁴⁾.

This suggests that God, the creator of the universe, may use supernatural vibrations to create and transform matter according to His will. This concept is analogous to analysing the "spoon" a chef uses to create a dish.

Applying this to string theory⁽⁶⁶⁾, which describes the universe as composed of vibrating strings at the subatomic level, we might ask: Who or what is "playing" these strings?

Theoretical physicist Lawrence M. Krauss⁽⁶⁷⁾ suggests in his book *A Universe from Nothing* ⁽⁶⁸⁾ that "nothing" can be defined in multiple ways⁽⁶⁹⁾. From a theological perspective, this "nothing" could correspond to the "primordial waters"⁽⁷¹⁾ referenced in many ancient texts, including the three major religions.

Water, composed of hydrogen and oxygen, consists of the universe's most abundant elements. This leads to a theological interpretation:

The observable universe (*something*) originated from a state of nothing, within something (*primordial waters*), created by something (*primordial vibration*) from God.

I call this concept the “Kursi-verse.” Could this offer insights into what existed before the Big Bang? Were there primordial vibrations impacting the primordial waters described in creation stories?

Toward “The Theory of Everything”

Sound Creation suggests that the maintenance and creation of the universe—including miracles—are activated by divine frequencies. This principle implies that the genetic material of *Homo sapiens*, clay matter, and even the universe itself were shaped by God’s frequency.

Conclusion

Further research is needed to refine the four principles of Evoation Theory. Collaboration between scientists and theologians can help validate and apply these concepts in meaningful ways, bridging gaps between science and religion.

He created man from clay like [that of] pottery 55:14

Now, I would like to delve into how Adam's body may have been constructed, making him the first "**Homo Eruditus**."

Homo Eruditus is Latin for "*educated man*", a term I use to describe Adam and his progeny from a scientific perspective, distinct from his genetic material ancestor, *Homo sapiens*.

Using the Evoation Theory, we will explore how the evolution of humans intertwines with the creation of man from clay, as described by the Creator of the universe.

I will draw on Islamic sources, as they provide detailed insights into the creation of Adam. Moreover, Islam, being the final religion, encompasses human and universal history and serves as a repository of theological knowledge.

Clarifying "Bashar" and "Insaan"

There has been some controversy regarding the definitions of **Bashar** and **Insaan**. This article ⁽⁷²⁾ explores these terms in more depth.

I propose that the term "**Bashar**" refers to the physical human body, which includes both ancient humans (*Homo sapiens*) and modern humans. In contrast, "**Insaan**" refers to the human body combined with the soul, thus applying only to modern humans and not to ancient humans.

Adam in Stages

The Quran mentions that Adam was created from multiple sources, materials, and stages, which include:

- **Water** (*ma*) ⁽⁷³⁾
- **Dry sand/dust** (*taurab*) ⁽⁷⁴⁾
- **Earth/topsoil** (*ardh*) ⁽⁷⁵⁾
- **Clay** (*theen*) ⁽⁷⁶⁾
- **Sounding clay** (*salsalin*) ⁽⁷⁷⁾

Hadith literature also elaborates on Adam's creation. For instance, it is mentioned that Earth was taken from various parts of the world ⁽⁷⁸⁾. Furthermore, the dimensions of Adam's body are described ⁽⁷⁹⁾, suggesting that the universe was being prepared for the emergence of a major creation.

Investigating Genetic and Clay Interactions

One of the key questions that needs further investigation is how genetic material could have survived on Earth (*ardh/taurab*) and contributed to Adam's creation within the clay (*theen/salsalin*). Additionally, we must consider the impact of infusing genetic material into clay matter and the subsequent transformations that occurred.

By synthesising modern scientific knowledge and historical theology, I propose some possibilities for this process, which warrant further exploration

The Creation of Adam: A Synthesis of Theology and Science

I believe the first step in Adam's creation involved the genetic material (*cells*) of *Homo sapiens* being present on Earth (*ardh/taurab*). This genetic material could have been stem cells, as they have the ability to differentiate into any type of cell. These cells may have been preserved in a suitable environment for some time. Furthermore, it is possible that viable genetic material was preserved shortly after the death of a particular *Homo sapien* on Earth.

The second step, I propose, involved Adam's body being formed within the clay (*theen*) matter once it was mixed with water (*ma*). Water has the capacity to sustain biological activity, even in cellular materials, potentially transforming the matter into hardened clay (*salsalin*). Islamic literature⁽⁸⁰⁾ supports this view, mentioning that Adam's body remained in this clay state for approximately 40 years. At this stage, the genetic material could have utilised clay nanoparticles, minerals, vesicles, and hydrogels as building blocks in the formation process of Adam's body.

In the third and final step, we explore the method by which Adam's body came into being. There are two possible approaches to consider:

1. Limb-by-Limb Formation

In this approach, it can be theorised that each part of Adam's body was constructed separately, much like a car manufacturer produces individual components before assembling them. This idea is supported by advancements in tissue engineering, where scientists regenerate and repair living tissues or even entire organs. Similarly, Adam's body could have been created part by part within the clay structure, with the pieces joined together at the end.

A crucial aspect of tissue engineering is the use of scaffolds, which provide stability and shape during organ formation. Clay, known for its natural ability to promote cellular activity, alongside earth-derived materials like sand (*bioglass*), could have served as a natural scaffold. This would have supported the growth of organs and limbs, allowing them to match Adam's tailor-made dimensions. Islamic sources indicate that Adam was 90 feet tall, aligning with this notion of bespoke construction.

2. Adam's Zygote

This approach suggests that Adam may have been formed from a unique cell—referred to here as "Adam's Zygote"—developed within the clay matter. Adam would then have grown from this cell, much like a baby in a womb, but emerging as a fully-formed adult with precise dimensions. This process could also be viewed as **intended mutagenesis** ⁽⁸¹⁾.

Additionally, this perspective provides a framework for understanding the creation of Eve ⁽⁸²⁾. Islamic sources describe her as being created from Adam's rib⁽⁸³⁾. By combining the modern understanding of stem cells with the DNA from Adam's rib bone, we can hypothesise the generation of new genetic information to form another human body.

Recent work by Prof. Magdalena Żernicka-Goetz⁽⁸⁴⁾ of Cambridge University demonstrates the creation of a human embryo-like model using stem cells, without the need for eggs or sperm. This highlights the transformative potential of stem cells and genetic material.

Genetic Material in Theological Context

The concept of genetic material has deep roots in theological revelations, especially in Islamic literature. The Quran, in verses like 76:2⁽⁸⁵⁾, references the creation of humans from semen, a substance now understood to contain genetic information. Furthermore, Islamic teachings⁽⁸⁶⁾ suggest that during the Day of Judgment, when humans are resurrected, the Coccyx bone will be mixed with water to regenerate their bodies. Modern science supports this idea, as bone marrow within the Coccyx contains genetic material.

These insights demonstrate how genetic material is acknowledged in theological texts. The Theory of Evoation expands on this knowledge by exploring the role of genetic material within clay during Adam's creation. This synthesis of theology and science provides a compelling framework for understanding the origins of humanity.

So what does all of this mean

Science explains the architecture of the house, while religion makes it a home. How does an architectural drawing of “the concentration camps”⁽⁸⁷⁾ differ from any other building around the world without giving it a purpose? Theology gives a good and upright goal and purpose for humanity.

I truly believe the Evoation Theory is one of the best explanations that can unite scientists and theologians of all religions regarding evolution and the creation of man.

To outline the Evoation Theory:

It accepts the natural evolution process of all living organisms, including pre-historic humans, who were intended to be used to create Adam by God, the first *Homo Eruditus* —meaning Educated Man. Once Adam was created by combining the DNA of ancient humans with clay to form a human body, the next step was for him to be taught by God⁽⁸⁸⁾, as mentioned in the Quran. This shows that humans are not mere creatures driven by instinct; we possess the ability to learn and understand.

This can be likened to a natural A.I. revolution, where God is the “All-Intelligent”⁽⁸⁹⁾, and we are the A.I., created and pre-programmed through millions of years within the hardware (the human body) until the software (*Ruh—the soul*)⁽⁹⁰⁾ was ready to be downloaded.

Some atheists view the universe as the product of random chances from their philosophical perspective. However, from a theological perspective, God is a creator, not a magician. Everything in nature is designed with a purpose by God, contrasting with a naturalistic worldview that assumes no intention. If the natural world has the power to significantly impact genetic changes within organisms, does this not suggest that nature itself is acting with intent? If we trace this back further, it aligns with the contingency argument⁽⁹¹⁾.

To compare, one might say: *Islam was hijacked by terrorists, just as evolution was hijacked by atheists.*

The theory of evolution, alongside the theistic understanding of it, has evolved over time with greater understanding and some disagreements. Recently, intellectuals, scientists, and theologians have been engaging with this subject, seeking to bridge the gap between science and religion while offering alternative perspectives.

For instance, Dr. Shoaib Ahmed Malik⁽⁹²⁾ has written an in-depth book titled *Islam and Evolution: Al-Ghazālī and the Modern Evolutionary Paradigm*⁽⁹³⁾. This book explores the current state of religion—particularly Islam—regarding the evolution theory of biological organisms, with a focus on human evolution. He outlines four conclusions people might adopt while preserving their theological beliefs.

Casey Luskin⁽⁹⁴⁾, a scientist and public defender of Intelligent Design⁽⁹⁵⁾ at the Discovery Institute⁽⁹⁶⁾, has recently published an article titled *Comparing Contemporary Evangelical Models Regarding Human Origins*⁽⁹⁷⁾. He discusses various ideas about reconciling Christianity and human evolution. Among these is S. Joshua Swamidass⁽⁹⁸⁾ *Genealogical Adam and Eve*⁽⁹⁹⁾, which proposes that evolution and the miraculous creation of Adam and Eve can coexist. According to this model, Adam and Eve’s lineage eventually interbreeds with “people outside the garden,” referring to *Homo sapiens* who naturally

evolved. This provides an explanation for the genetic similarities between modern humans and pre-historic humans.

However, from an Islamic perspective, this idea raises concerns. The prophetic lineage from Adam to Muhammad (*peace be upon them*) must remain sacred and pure, established through matrimony in front of God. Promiscuous interactions between the children of Adam and “*the people outside the garden*” are incompatible with this principle.

Even if both lineages intermarried, a critical question arises: Was it feasible or intelligent, based on Adam’s teachings, for his children to associate with humans of lesser capacity in manner and character? If Adam was uniquely created and educated by God, how could the “people outside the garden” possess the same level of intelligence and understanding?

This understanding, therefore, seems far-fetched to me, although we are drawing closer to a solution.

To conclude this chapter, these were some evaluations and ideas from myself and respected individuals in their respective fields. This is a sensitive topic requiring continued research and study by everyday people to deepen their understanding.

By staying curious, we can shape a better future.

Chapter 3: The Road to Jerusalem

Introduction

In this book, I would like to propose a visionary theory of how the last and greatest empire might come into being, considering the accumulated knowledge of kings, empires, religions, and traditions throughout history.

As we know, the natural world underwent a process of evolution—or what I term *Evoation*—progressing from the first single-cell organisms to humankind. Since the creation of Adam, there has been another kind of evolution: one where Allah (God) seeks to fulfill His purpose for creating humanity, which is to obey and worship Him.

History reveals a recurring theme within monotheistic beliefs, often under the leadership of prophets, commanders, and kings. However, as time passed, these monotheistic traditions were challenged and frequently gave rise to polytheistic religions.

Following the era of Adam, many organised religions and communities emerged, often led by commanders and kings, as seen in ancient civilisations such as Sumer and Egypt. Central to this vision is the idea of a unifying structure—a focal point that could bring all of humanity together under one religion. That structure lies in Jerusalem.

I aim to articulate a plan for uniting Muslims, and eventually all of mankind, under the religion of Islam.

Framework of the Proposal

1. Tracing the Evolution of Religion

First, we will explore how religion has developed over time and how Islam has stood the test of time, emerging as the ultimate "survival of the fittest" in the realm of spiritual beliefs and practices.

2. Addressing Current Global Problems

Next, I will outline a plan to address pressing global issues that affect humanity today. These solutions will be rooted in Islamic principles, aiming to create harmony and justice.

3. The Role of the Awaited Mahdi and the Return of Jesus

Lastly, I will examine the significant roles of the awaited Mahdi and the return of Jesus (peace be upon him) in uniting the world under a single divine mission. Their leadership will be pivotal in establishing peace, justice, and a shared understanding of faith that transcends divisions.

This vision seeks to inspire reflection and dialogue about the future of humanity, the role of faith, and the potential for a unified global community under the banner of justice and divine purpose.

Think of Religion as an Operating System

What Does Religion Mean in Islam?

The word "religion" literally means "to reconnect" or "to bind." Just as body parts bind together to form a complete body, religion serves as guidance or rules that bind together the human body, mind, soul, and communities. The root word of *deen* is *dayana*, which is associated with "debt." From this, we can infer that the religion of Islam is like a lease contract between humans and God. This contract stipulates that humans must follow God's guidance and rules; in return, they are rewarded.

The Evolution of Religion

Allah has developed His religion in truth to outshine others. For instance, the current claim that only Jewish people have the right to the land of Jerusalem is viewed as a grave error in the eyes of Allah. As the creator and owner of religion, Allah alone decides who can stay and who must leave.

Just as Allah evolved the human body over millions of years, He also evolved and perfected His religion over thousands of years, culminating in Islam. The Children of Israel were instrumental in this process, but they were not the final product.

Christianity and Judaism can be seen as "beta stages" of the operating system that is Islam. Could these early versions sustain and govern the entire world? History has shown otherwise.

Polytheistic religions, on the other hand, are seen as mutations of the original monotheistic faith established with the creation of Adam. To address this, Allah sent prophets and messengers as "software updates" throughout history. Major updates included Noah, Abraham, Moses, Jesus, and finally Muhammad (peace be upon them all).

This analogy allows us to understand the progression of religion as comparable to an operating system running on the "hardware" of the human body.

Linking Religion to Jerusalem

The ultimate goal of Allah is to establish a religion that can unite all of humanity, binding them together at the sacred site of Jerusalem.

If we examine the evolution of Islam, we see a pattern that mirrors the evolution of the human body:

1. Adam and Hawwa

Allah created Adam and Hawwa (peace be upon them) and placed them on Earth. However, Iblees (Satan) was made their enemy, setting the stage for humanity's trials and growth.

2. From Seth to Noah

Humanity grew under the guidance of prophets like Seth (peace be upon him), worshipping one God. Yet, sin persisted. By the time of Noah, idolatry and sin were widespread. Humanity developed places of worship, but they were steeped in shirk (associating partners with God). The Great Flood wiped out all but the believers in one God.

3. Abraham's Turning Point

Prophet Abraham (peace be upon him) marked a major turning point. Idolatry was still prevalent, but Allah guided him to establish Islam through his progeny and landmarks, including Mecca and Jerusalem. These sites became enduring centers of monotheism.

4. Moses and the Children of Israel

Prophet Moses (peace be upon him) led the Children of Israel, descendants of Abraham, in an attempt to establish a kingdom in Jerusalem. However, they were not yet ready to fulfill this goal.

5. The Kingdom of David and Solomon

Kings David and Solomon (peace be upon them) achieved the establishment of a kingdom in Jerusalem, but internal divisions led to its downfall. The followers of Judaism, now known as Jews, maintained their connection to Jerusalem but were divided.

6. Jesus and the Next Evolution

Prophet Jesus (peace be upon him), a descendant of Abraham, was sent as the promised Messiah to unite the Jews and fulfill the divine promise of establishing a kingdom in Jerusalem. However, many Jews rejected his message and attempted to kill him, as they had done with other prophets. This rejection led to further division and the emergence of Christianity.

At this stage, the religion of Allah branched into multiple paths, while the final version was nearing its release.

The Final Evolution: Islam

Islam, revealed through Prophet Muhammad (peace be upon him), represents the perfected and final version of Allah's religion. As a descendant of Abraham, Muhammad established Islam in Mecca and Medina, creating enduring landmarks.

Through 23 years of prophethood, Muhammad's life became the blueprint for guiding humanity. His followers were tasked with spreading Islam to unite mankind under Allah's guidance, ultimately achieving a global and eternal legacy.

In conclusion, religion has evolved much like the human body, undergoing stages of refinement and development over time. From Adam to Muhammad (peace be upon them all), prophets and messengers carried the message of monotheism, culminating in the complete and final guidance for humanity: Islam. The ultimate aim remains to unite all of humanity under Allah's guidance, with Jerusalem as the central point for worship and unity.

Building the Pathway to the Last and Greatest Empire

To pave the way for the final and greatest empire, we must first establish a solid foundation. The Prophet (peace be upon him) described the Muslim *Ummah* as being like a body. Just as a body requires a strong skeleton for support, we must rebuild the "skeleton" of the *Ummah*.

Here, I will outline two key phases of this plan:

Phase 1: Uniting Muslims, Muslim Nations, and the Rest of the World

The goal of Phase 1 is to achieve unity among Muslims through adherence to the Quran and Sunnah, ultimately bringing peace to the world. This phase involves several stages:

1. **Uniting Individuals:** Encouraging personal development and strengthening the bond between individuals and their Creator.
2. **Uniting Families:** Promoting harmony within families through Islamic values.
3. **Uniting Communities:** Building cohesive communities that work together for the common good.
4. **Uniting Nations:** Fostering solidarity among Muslim-majority nations through shared goals and mutual respect.
5. **Establishing Alliances of Nations:** Creating strategic partnerships that strengthen the global Muslim presence and ensure peace and cooperation.

These steps will create a strong foundation, setting the stage for Phase 2.

Phase 2: The Coming of the Mahdi and the Return of Jesus (peace be upon them)

In this phase, we will witness the emergence of the promised Mahdi, who will unify Muslims under a single leadership. This leadership will mark the rise of the greatest caliphate in Islamic history.

Once all Muslims are united under the Mahdi, the return of Jesus (peace be upon him) will bring about the next stage of global unity. Jesus will unite the Muslims and the rest of humanity under Islam, ultimately establishing a global kingdom of peace and justice, making him the rightful King of the World.

By following this two-phase plan, we can rebuild the *Ummah* and create a pathway to the last and greatest empire in human history.

Phase 1: Uniting Muslims, Muslim Nations, and the Rest of the World

In this section, I will propose ideas for uniting Muslims worldwide and critically examine opposing perspectives on Jerusalem to better understand how to solve this issue.

I will outline four steps to implement a peace plan for Muslims.

A major political ideology that has shaped the 19th and 20th centuries is Zionism. I aim to reframe this concept in a way that may change minds and lead to a more peaceful resolution.

The End of Zionism and the Fulfilment of Israel's Dream

One of the key ideologies that has disrupted global balance and peace is Zionism. The wars of the past century—and the current conflicts—are a direct result of the pursuit of a national home for the Jewish people. While the goal of creating a safe homeland for the Jewish community is understandable, the process has been both disruptive and bloody.

"O mankind, indeed We have created you from male and female and made you nations and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Quran 49:13)

Allah, the Creator of all, made the Jewish people as part of the lineage of Abraham (peace be upon him), through the Prophet Yaqoob (peace be upon him), also known as Israel. Abraham's ultimate mission was to establish the religion of Islam throughout the world, starting with his family.

Zionists cannot claim exclusive ownership of the Holy Land or Greater Israel. These lands belong to those who believe in Allah and practice righteousness, regardless of race or colour.

I believe the Jewish people deserve their state, Israel, just as any other nation in the world. However, it is also essential for Palestine to be restored as an independent state with its own capital.

A Vision for Peace:

- Jerusalem should be the shared capital of all faiths, representing unity and coexistence.
- Tel Aviv should serve as the capital of Israel, ensuring a clear and fair distinction between the two states.

This solution can fulfill the dreams of Israel while restoring dignity and sovereignty to Palestine, creating a pathway for long-term peace and coexistence.

The Deal of Allah: The Ultimate Peace Plan

The world today seems to be on a path to self-destruction, driven by certain individuals, groups, and ideologies vying for control over the Earth. This relentless pursuit of dominance could lead to catastrophic consequences.

If each entity were given authority over galaxies or superclusters, they would compete to outdo one another, causing the collapse of the universe—or even the multiverse. On one side, we have the followers of Iblees (Satan), and on the other, the righteous people who align with the will of Allah.

"Allah—there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Throne extends over the heavens and the earth, and their preservation tires Him not. And He is the Highest, the Greatest." (*Quran 2:255*)

Allah, the one and only God, has the ultimate right to govern the Earth. Through Islam, His infinite rule will be established on Earth until He determines its end.

Reconfiguring the Nucleus of the Issue: Jerusalem

To initiate the Ultimate Peace Plan, we must address the core of the problem—Jerusalem.

Jerusalem is, and should be, the capital of the world. It must be accessible to all mankind, serving as a hub for understanding their Creator and becoming more righteous.

However, the Israeli occupation of Palestine has undermined any possibility of unity among humanity. The historic claim that the Holy Land belongs exclusively to the Jewish people has led to the displacement of Palestinians, forcing them into refugee status in neighbouring countries. This displacement has fuelled continuous conflict in the Middle East and given rise to so-called Islamic terrorists. These groups, often manipulated and maintained by various actors with hidden agendas, have only exacerbated the problem, creating further division among religions, peoples, and nations.

This version of "peace," as envisioned by Zionists, is a plan rooted in dominance and division. Yet, **Allah also plans**—and His plan is always superior.

The Path Forward: Unity Through Respect and Education

The only way to untangle this complex and deeply entrenched issue is through:

1. **Education:** Promote understanding and mutual respect among all religions and cultures.
2. **Respect:** Recognise the rights of all people, regardless of race or creed, to coexist in harmony.
3. **Restructuring:** Reevaluate policies and systems that perpetuate division and inequality.
4. **Building Alliances:** Form peaceful pacts and alliances among nations, creating bonds as strong as super glue to foster stability and balance.

The ultimate aim of this plan is to bring and maintain equilibrium in the world, reflecting the justice and wisdom of Allah's design.

Step One - Muslim Unification

The first and foremost goal is for Muslims across the world to unite—individually, across religious schools of thought, within different sects that follow the Quran, and as nations and continents.

Volumes could be written on this topic alone, but here I will outline key ideas that may spark reflection and action among Muslims.

Muslims are united in faith but disunited in practice. It would be a monumental achievement if the various groups within Sunni Islam, as well as other sects, could unite before the arrival of the Mahdi. This unity would facilitate the majority of Muslims coming together under his leadership when the time comes.

For a nation to rise and have Allah as its master and Lord of the heavens and earth, it must obey His commands and follow His messengers.

The last nation of Allah is the followers of Prophet Muhammad (peace and blessings be upon him). Therefore, the unification of the *Ummah* is the essential first step.

"And hold firmly to the rope of Allah all together and do not become divided..."
(Quran 3:103)

The Prophet Muhammad (peace and blessings be upon him) said:

"The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever." (*Sahih al-Bukhari* 5665, *Sahih Muslim* 2586)

Addressing Division Within the *Ahlul Sunnah Wal Jamaat*

A critical goal is fostering unity within the *Ahlul Sunnah wal Jamaat*. Many differences within this group can be resolved through meaningful dialogue rather than divisive debates. Open and respectful discussions are necessary to bridge gaps and foster understanding.

"Indeed, those who have divided their religion and become sects - you, [O Muhammad], are not [associated] with them in anything. Their affair is only [left] to Allah; then He will inform them about what they used to do." (Quran 6:159)

By holding firmly to the Quran and Sunnah, Muslims can overcome internal divisions and unite as one body. This will not only strengthen the *Ummah* but also pave the way for larger goals, including global peace and harmony under the guidance of Allah.

The Fantastic Four

Scholars, Imams, and *Daees* from various Islamic schools of thought—such as Hanafi, Hanbali, Shafi'i, Maliki, Deobandi, Bareilvi, and others—must come together to establish common ground. This collaboration should aim to reduce disagreements on contentious issues while emphasising the shared foundations of the faith.

Such efforts would provide clarity and unity for Muslims in practicing their religion. It would also present a cohesive image of Islam to non-Muslims, showcasing how the faith fosters peace and harmony despite internal diversity. When Muslims unite in purpose and practice, they become more appealing as a community, demonstrating the universal values of compassion, justice, and mutual respect that Islam upholds.

The various schools of thought should be seen as players in a football team. Each player may occupy a different position and have unique responsibilities, but they work together with a unified strategy toward the same goal—victory for the team. Similarly, the schools of thought, despite their differences, share the ultimate goal: the service of Allah, adherence to the Quran and Sunnah, and the betterment of humanity.

By fostering this sense of teamwork and mutual respect, the Muslim *Ummah* can serve as an example of strength through unity. This unity will not only help Muslims but also contribute to global peace and understanding.

To achieve this, regular inter-sect dialogues, educational programs, and collaborative initiatives should be organised. These efforts can help build bridges between differing interpretations and create a platform where differences are celebrated as intellectual diversity rather than a source of division. By reinforcing the shared aspects of faith, Muslims can achieve greater solidarity and purpose as a unified community.

Ahlul Quran (*people of the Quran*)

The concept of "Ahlul Quran" (People of the Quran) raises an important question: can Shias and Ahmadis be included in this category, just as Christians and Jews are referred to as "People of the Book" (*Ahlul Kitab*) in Islamic tradition?

Allah reminds us in the Quran:

"Do you not know that to Allah belongs the dominion of the heavens and the earth and [that] you have not besides Allah any protector or any helper?"

(Quran 2:107)

"And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way."

(Quran 2:108)

"The Jews say, 'The Christians have nothing [true] to stand on,' and the Christians say, 'The Jews have nothing to stand on,' although they [both] recite the Scripture. Thus do those who know not [i.e., the polytheists] speak the same as their words. But Allah will judge between them on the Day of Resurrection concerning that over which they used to differ."

(Quran 2:113)

These verses describe the differences and disputes among the People of the Book and affirm that ultimate judgment belongs to Allah. Similarly, differences within the Muslim community should also be left to Allah's judgment, while Muslims strive for unity and mutual respect.

The Case for Recognising "Ahlul Quran"

If Shias and Ahmadis recognize the Quran as the word of Allah, it is logical to include them as "People of the Quran". This designation could serve as a foundation for building mutual respect and understanding, just as Islam prescribes specific rules for interacting with the People of the Book.

"Yes, [on the contrary], whoever submits his face [i.e., self] in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve."

(Quran 2:112)

This verse emphasises that submission to Allah and righteous deeds are the ultimate criteria for success in the eyes of Allah, transcending sectarian divisions.

The Role of Scholars and Dialogue

Achieving unity among Sunni, Shia, and Ahmadi Muslims requires careful deliberation by learned scholars from all sides. Constructive dialogue, rather than debates, can help identify shared values and establish common ground. Mutual respect is essential for fostering trust and reducing hostilities, paving the way for broader collaboration among Muslim communities and nations.

Practical Steps Toward Unity

1. **Recognition and Inclusion:**

Acknowledge Shias and Ahmadis as "People of the Quran" to emphasize shared belief in Allah's word and foster a sense of belonging within the broader Muslim *Ummah*.

2. **Neutral Spaces for Worship:**

Establish "neutral city-centre mosques" just like Masjid al Haram where followers of the Quran and Sunnah can worship without fear of judgment or exclusion. These mosques would symbolize inclusivity and serve as places for education, dialogue, and mutual respect.

3. **Inter-Sect Councils:**

Form councils comprising scholars from Sunni, Shia, and Ahmadi backgrounds to discuss theological and practical matters, aiming for peaceful coexistence and resolution of differences.

4. **Shared Initiatives:**

Collaborate on shared challenges, such as poverty alleviation, education, and humanitarian efforts. Working together on common goals can strengthen bonds and build trust.

Unity within the "Ahlul Quran" has the potential to transform the Muslim world. By focusing on commonalities and respecting differences, Muslims can work together to achieve the ultimate goal: submission to Allah and his final messenger Mohammed (pbuh) and service to humanity. This unity would not only strengthen the *Ummah* but also set an example of peace and harmony for the rest of the world.

Ultimately, Allah is the judge of our differences. Until then, it is our responsibility to live as brothers and sisters in humanity and faith, striving for righteousness and mutual respect.

Central City Mosques

As Muslims, we believe that the best place to strengthen and regrow our *imaan* is by gathering at a place beloved to Allah—the mosque.

The goal is to bring people together in one central location while linking it to local mosques within the region. If we establish a *Central City Mosque* connected to surrounding mosques, the Muslims in that city can unite under the banner of Islam.

These central mosques should be named based on locality. For example, in Birmingham, England, it could be called “*Mosque of Britain – Birmingham*.” This naming system simplifies understanding for both Muslims and non-Muslims.

In particular, in Western and European cities, these mosques would stand out as centres of unity and community.

The primary goals of these mosques would be:

1. **Muslim Unification**
2. **Dawah** to non-Muslims

Facilities in Central City Mosques

These mosques would offer a wide range of facilities to meet spiritual, educational, and social needs:

- **Large prayer area accommodating thousands of people**
This space would allow the community to gather for regular prayers, *Jumu'ah*, *Eid* prayers, and significant events. The architecture could include spacious interiors with designated areas for men and women, ensuring ease of access and a comfortable environment for worshippers.
- **Azaan (call to prayer) for every salah**
The *Azaan* would be broadcast both within the mosque and over nearby areas to remind the community of prayer times, fostering a shared connection to faith.
- **Inclusive salah spaces for all schools of thought within *Ahlul Sunnah wal Jamaat* and other groups**
Dedicated spaces or schedules could accommodate diverse practices within Islam, ensuring respect for differences and fostering unity among Muslims.
- **Library**
A well-stocked library offering Islamic texts, commentaries, biographies, and general knowledge books in multiple languages. This library would act as a hub for research, learning, and spiritual growth.
- **Islamic education centers for all levels, from primary to university**
These centers would offer structured Islamic education tailored to different age groups, from children to adults. They could also include diploma and degree programs in Islamic studies for advanced learners.

- **Secular education aligned with Islamic teachings**
The mosque could offer schools with a balanced curriculum of secular subjects taught within the framework of Islamic values. This ensures children receive a comprehensive education without compromising their faith.
- **Mandatory Islamic education for all Muslims**
Classes or workshops focusing on Quranic studies, Hadith, Fiqh, and moral ethics could be offered to ensure that Muslims of all ages maintain their religious knowledge.
- **Pre-nursery and play school for young children**
These facilities could cater to young children with Islamic-oriented learning, preparing them for formal education while instilling Islamic values from an early age.
- **24/7 gym facilities for men and women**
Separate gym spaces for men and women, promoting physical health in an environment that aligns with Islamic modesty and values.
- **Swimming pools**
These could include separate hours for men and women, ensuring modesty while encouraging physical fitness and leisure activities.
- **Small businesses and service providers**
Spaces for Muslim entrepreneurs to operate businesses, such as bookstores, IT services, or artisan crafts, could provide both convenience and community development.
- **Food court with restaurants and buffet areas**
These areas could serve halal cuisine from various cultures, creating a vibrant atmosphere for social interaction and community bonding. Iftar and communal meals after *salah* would be central events.
- **Clothing shops**
Shops offering modest attire for men, women, and children, with options for Islamic and cultural garments.
- **Grocery stores**
Stores selling halal-certified groceries and everyday essentials could provide a convenient option for the community.
- **Islamic cinemas featuring Islamic educational shows and programs**
These cinemas could host screenings of documentaries, Islamic history series, and educational animations for children to make learning about Islam engaging and accessible.
- **Hair salons and barbershops**
These would offer services for men and women in a modest, gender-segregated setting.

- **Hotel pods for overnight stays**
Affordable accommodation for travellers or those attending events at the mosque. These pods could also serve as a retreat for worshippers during spiritual programs.
- **Islamic museum and dawah center for Muslims and non-Muslims**
A museum highlighting Islamic history, culture, and contributions to the world would inspire pride and education. The dawah center could welcome non-Muslims, providing information about Islam and answering questions in an inviting environment.
- **Medical facilities**, including GP, pharmacy, and dental care
A healthcare center offering primary care, vaccinations, and dental services, staffed by professionals aware of Islamic guidelines for health and treatment.
- **Graveyards linked to the main mosque**
Cemeteries managed by the mosque, providing burial services according to Islamic rites.
- **Islamic banks providing interest-free loans**
These banks could assist the community with Sharia-compliant financial services, including housing and education loans.

Structure and Organization

These mosques should operate under a single charity or trust to simplify administration and ensure transparency. While catering primarily to Muslims, they would also be open to non-Muslims, offering help with daily challenges such as mental health, family issues, financial difficulties, addiction, social behavior, and environmental concerns.

The ultimate goal is to create a close-knit community where Muslims have access to essential resources and an Islamic way of life, while also contributing positively to the well-being of their local society.

Connectivity of Mosques

Local mosques would be linked to Central City Mosques, and all city mosques would connect to the *Capital Mosque located* in each country's capital. This creates a unified network of mosques fostering cooperation and shared goals.

For example, in the Western world:

- UK: *"Mosque of Britain – London"*
- US: *"Mosque of the United States – Washington DC"*
- Canada: *"Mosque of Canada – Ottawa"*
- France: *"Mosque of France – Paris"*

Each city mosque would follow a similar naming convention, e.g., *"Mosque of Britain – Birmingham."* Local mosques would retain their original names but be linked under the network, e.g., *"Mosque of Britain – Birmingham – Birmingham Central Mosque."*

Implementation in Muslim Nations

Muslim-majority nations could adopt the same model, connecting local mosques to regional and capital mosques. The key is fostering unity through Islamic thought, education, and action.

This system ensures a cohesive, well-structured network of mosques that serve as centers of faith, education, and community for Muslims worldwide.

The Muslim Lobby

Muslims living in foreign countries, such as the UK, need to actively participate in their local communities, engage with national politics, and contribute to international relations.

Rather than resorting to isolated actions or passive disengagement, *influencing* through structured and collaborative means is far more effective in creating meaningful change.

One of the most impactful ways to achieve this is by establishing a **Muslim lobby group**. The primary aim of such a group would be to advocate for policies and initiatives that promote peace and understanding worldwide.

Objectives of the Muslim Lobby

1. Community Engagement

Muslims should become actively involved in addressing the general needs and concerns of both Muslims and non-Muslims within their communities. By contributing to education, healthcare, social issues, and environmental challenges, Muslims can build trust and demonstrate the shared values of compassion and service.

2. Political Participation

- Encourage Muslims to vote, run for office, and take active roles in the political process at local and national levels.
- Work with politicians, parties, and public organisations to address issues that impact society at large, such as housing, education, and employment.
- Advocate for fair treatment of minorities and the promotion of justice and equality for all citizens.

3. Policy Influence

A Muslim lobby could present well-researched policy proposals to governments, emphasising the role of ethical governance, peace-building, and fostering relations between different communities and nations.

4. International Advocacy

By representing the interests and perspectives of Muslim communities, the lobby group could work to address global issues such as conflict resolution, human rights violations, and climate change.

Strategy

1. **Grassroots Involvement**

Start by addressing the everyday issues faced by local communities, building relationships, and fostering trust. This bottom-up approach lays the foundation for greater influence over time.

2. **Networking and Alliances**

Partner with other faith groups, non-profit organisations, and civil society groups that share common goals. United efforts are more likely to resonate with the wider public and policymakers.

3. **Media Representation**

Use media platforms to promote positive stories about Muslim contributions to society and address stereotypes. Highlight the values of Islam as aligned with universal principles of justice, peace, and cooperation.

4. **Educational Programs**

Offer training for young Muslims on leadership, public speaking, and policy-making to prepare them for active roles in governance and advocacy.

The Importance of the Muslim Lobby

A well-organised Muslim lobby group can:

- Bridge gaps between diverse communities by promoting understanding and dialogue.
- Shape policies that benefit both Muslims and the broader society.
- Provide a platform for Muslims to have their voices heard in the corridors of power.
- Serve as a force for peace and ethical decision-making in a world rife with divisions and conflicts.

By engaging constructively and building alliances, Muslims can make progress from the ground up, demonstrating that they are not just contributors to their local communities but also active participants in shaping the global future.

Health Card

The **Health Card** is a proposed system designed to monitor and guide individuals towards healthier and more ethical lifestyles by addressing harmful habits and behaviours. It would target vices such as alcohol consumption, gambling, drug use, smoking, pornography, adult services, purchasing restricted 18+ products, and other activities that negatively impact individuals and society.

Objectives of the Health Card

1. Prevention and Monitoring

- Track a person's engagement with harmful practices to help them recognise and address their habits.
- Provide a proactive tool for healthcare providers and community organisations to support individuals struggling with addiction or harmful behaviours.

2. Reducing Harmful Impacts

- Minimise the negative social consequences of these vices, such as violence, family breakdown, health crises, and financial instability.
- Foster a more peaceful and ethical environment by discouraging behaviours that lead to societal disruption.

How the Health Card Works

1. Individual Monitoring

Each Health Card would maintain a record of a person's consumption or engagement with monitored activities, such as alcohol purchases, gambling expenditures, or cigarette/e-cigg consumption.

2. Controlled Access

- Retailers and service providers (e.g., alcohol sellers, gambling venues) could use the card to check whether an individual has exceeded their personal or legal limits for these activities.
- Healthcare providers (e.g., NHS) could access this data with the individual's consent to provide targeted support and interventions.

3. Encouraging Accountability

- By limiting access to vices, the card encourages individuals to stay within healthy boundaries.
- It promotes self-awareness and accountability for personal choices.

Example Use Case: Alcohol

- **Monitoring Purchases:** When purchasing alcohol, the Health Card would record the transaction. If the individual approaches a predefined limit, further sales could be restricted until they demonstrate responsible behaviour or seek help.
- **Healthcare Integration:** Healthcare providers can use the data to identify patterns and intervene early to prevent long-term health issues, such as liver damage or alcohol dependency.
- **Social Benefits:** Reduced availability of alcohol for at-risk individuals would lead to fewer intoxicated incidents, including violence, drunk driving, and public disturbances.

Broader Benefits

1. Community Peace

Similar to how congestion charges maintain cleaner environments, the Health Card would regulate harmful behaviours to foster safer, more harmonious communities.

2. Cost Savings for Public Services

- Reducing alcohol abuse, drug dependency, and other harmful behaviours would alleviate the strain on public services like healthcare and law enforcement.
- Fewer incidents of intoxication or abuse would lead to reduced emergency responses and hospital admissions.

3. Behavioural Change

The system's limitations and monitoring encourage individuals to reflect on their habits and make healthier choices.

Implementation and Ethical Considerations

1. Privacy and Security

- The system must ensure the confidentiality of personal data, with strict controls on who can access the information and for what purposes.
- Transparency in how the card operates and safeguards data will be essential for public trust.

2. Education and Support

- Provide individuals with educational resources and access to counselling or support programs to address underlying issues contributing to harmful behaviours.
- Use the Health Card not as a punitive tool but as a means of guidance and empowerment.

3. **Balanced Regulation**

- While the Health Card aims to discourage harmful behaviours, it should not infringe on personal freedoms. Instead, it should encourage accountability while offering help to those in need.

The **Health Card** concept is a forward-thinking approach to building healthier individuals and communities. In this modern age the power of A.I and smartphones can also be integrated. By addressing vices in a structured and supportive manner, it seeks to create a more peaceful, ethical, and productive society.

The Lawful Drug Dealer

One of the most persistent and damaging vices affecting society is the illicit trade and consumption of Class A and B drugs. This problem not only devastates individuals but also fuels a cycle of crime, including burglary, gang violence, and even murder. To address this issue effectively, an innovative solution could be to work collaboratively between law enforcement, local councils, and the community to transition illegal drug dealers into lawful contributors to society.

The Proposal

A **buyout program** could be implemented, where local councils and police collaborate to dismantle drug operations by incentivising illegal sellers to surrender their trade. This approach would aim to:

1. **Reduce Drug Supply and Demand**

- Gradually phase out the availability of illegal substances in targeted areas.
- Break the cycle of addiction and crime that stems from the drug trade.

2. **Rehabilitate Dealers into Legal Systems**

- Provide a pathway for drug dealers to transition into lawful, productive community members.
- Launder the illicit profits into legitimate economies to prevent further underground activity.

Implementation

1. **Legislative Framework**

A new law could be passed to enable councils and law enforcement agencies to "buy out" drug dealers under strict terms and conditions, ensuring transparency and accountability.

2. **Engagement with Dealers**

- Police would identify and approach drug dealers in a targeted location.
- Dealers would be offered a fair price for their existing drug stock, along with an opportunity to exchange illicit earnings for legal tender under supervision.

3. Information Exchange

- Dealers must provide critical information about their sources and supply chains.
- This intelligence would help law enforcement tackle larger drug networks and disrupt the flow of illegal substances.

4. Rehabilitation and Support

- Dealers opting into the program would undergo mandatory counselling and skills training.
- They could be offered employment opportunities, education, or business grants to help them reintegrate into society.

Example

In a hypothetical urban area:

- A local council, working alongside law enforcement, identifies 50 small-scale drug dealers in a specific neighbourhood.
- Through the buyout program, these individuals surrender their drug stock and provide information on their suppliers.
- The surrendered drugs are destroyed, and the council facilitates the legalisation of their earnings, subject to proof of compliance.
- Former dealers are enrolled in a rehabilitation program and given resources to start legal businesses or find employment.
- Over time, the area's drug-related crimes, including gang violence and theft, decrease significantly.

Benefits

1. Community Safety

- By reducing the number of active drug dealers, neighbourhoods become safer and more stable.
- Violence and territorial disputes between gangs diminish as the drug trade shrinks.

2. Economic Reintegration

- Former dealers contribute positively to the economy instead of perpetuating illegal activities.
- Legalising their earnings creates new opportunities for growth and stability.

3. Disruption of Supply Chains

- Intelligence gathered from buyout participants helps law enforcement target and dismantle larger drug networks.

4. **Reduction in Crime Rates**

- With fewer drugs on the streets, related crimes such as burglary, mugging, and violence decline.

Ethical and Practical Considerations

1. **Fairness**

- The program must ensure that drug dealers are held accountable for past actions while being offered a genuine chance at reform.
- Strict conditions should be enforced to prevent misuse or exploitation of the system.

2. **Community Perception**

- The initiative should be framed as a proactive step toward a safer society, not as leniency toward criminal behaviour.

3. **Long-Term Monitoring**

- Participants must be monitored to ensure they do not relapse into illegal activities.

4. **Support for Victims**

- Simultaneously, the program should provide resources and support to individuals and families affected by drug abuse.

Conclusion

The **Lawful Drug Dealer** program is an ambitious but practical solution to the deep-rooted problem of drug-related crime. By addressing the issue at its source and offering a structured pathway out of illegality, society can begin to heal the wounds inflicted by the drug trade. This initiative has the potential to create safer neighbourhoods, rehabilitate individuals, and dismantle drug networks while fostering long-term community well-being.

Global Warming

Global warming is one of the most pressing issues of our time, and addressing it requires both systemic changes and individual efforts. If people and nations adopt a more efficient and sustainable way of living, the impact on the environment could be profound. Moving away from a consumerist and materialistic lifestyle toward a righteous and minimalistic one would significantly reduce demand on industries and manufacturing sectors, which are major contributors to environmental harm.

The overproduction and overconsumption of goods lead to deforestation, pollution, and greenhouse gas emissions, destabilising the delicate balance of Earth's ecosystems. By realigning our priorities to focus on sustainability, conservation, and mindful consumption, we can mitigate these effects and promote environmental healing.

***And the heaven He raised and imposed the balance,
That you do not transgress within the balance. (Quran 55:7-8)***

Allah reminds us of the balance He has set in the heavens and warns against transgressing it. This verse underscores the direct link between human activity on Earth and its impact on the environment. When we exploit natural resources without care, we disrupt the balance established by Allah, leading to consequences such as climate change, extreme weather events, and the degradation of ecosystems.

Practical Steps for Change

1. Reduce Consumption

- Adopt a minimalistic lifestyle focused on needs rather than excessive wants.
- Support sustainable and ethical products over mass-produced goods.

2. Energy Efficiency

- Transition to renewable energy sources such as solar, wind, and hydroelectric power.
- Promote energy-efficient technologies in homes, industries, and transportation.

3. Community Efforts

- Organise community initiatives for tree planting, recycling, and clean energy adoption.
- Encourage local governments to implement green policies, such as banning single-use plastics and promoting public transport.

4. Education and Awareness

- Spread awareness about the Islamic perspective on environmental stewardship, emphasising the concept of *Khilafah* (guardianship) of the Earth.
- Integrate environmental education into school curricula to nurture eco-consciousness from a young age.

5. Global Collaboration

- Encourage nations to honour international climate agreements, such as the Paris Accord.
- Share green technology and innovations between countries to promote widespread adoption of sustainable practices.

The Role of Faith

In Islam, humans are considered stewards of the Earth (*Khalifah*), entrusted by Allah to care for it responsibly. Protecting the environment is not only a moral duty but also a spiritual one. As the Prophet Muhammad (peace be upon him) said:

"The Earth is green and beautiful, and Allah has appointed you His stewards over it. He sees how you acquit yourselves."(Sahih Muslim)

By integrating faith-based principles with practical action, Muslims can lead the way in advocating for environmental preservation.

The Path Forward

Global warming requires collective action at all levels. By aligning our lifestyles with the principles of balance and sustainability outlined in the Quran and Sunnah, we can foster a healthier relationship with the planet. A shift towards minimalism, efficiency, and environmental awareness could drastically reduce our carbon footprint and restore the balance that Allah has ordained.

This is not just about saving the Earth for future generations; it is an act of worship and gratitude to Allah for the blessings of this world. By safeguarding the environment, we fulfill our role as stewards of His creation.

One Africa

Africa, as a continent, should unite to gain power and control over its abundant natural resources and economy. With its immense wealth in minerals, energy, agriculture, and human potential, Africa holds the key to becoming a global powerhouse. However, the fragmented nature of its nations has often led to exploitation and underdevelopment.

Just as countries like **China** and the **United States** have consolidated their resources, governance, and economic policies to achieve global dominance, Africa must strive for unity. A **unified Africa**, with coordinated policies and collective bargaining power, could command respect on the global stage and ensure that the benefits of its resources are shared equitably among its people.

By fostering a **fair and inclusive economy**, Africa could eradicate poverty, reduce inequality, and create opportunities for all its citizens. Investments in education, infrastructure, and technology, supported by a unified vision, would not only alleviate poverty but also pave the way for Africa to rival or even surpass developed regions like **Europe**.

A united Africa would also have greater leverage in international negotiations, enabling it to resist exploitative trade deals and establish partnerships on its own terms. With strategic leadership, solidarity among nations, and a focus on sustainable development, Africa has the potential to transform itself into a thriving, self-reliant continent and serve as a beacon of hope for the world.

New Age Islamic Economy

I believe the modern economy can be revolutionised and made more efficient by adopting the principles of an Islamic lifestyle. At its core, **Islamic finance** emphasises justice, ethical dealings, and economic stability. One of its key tenets is the use of a **gold-based monetary system**, which has the potential to stabilise the economy by reducing inflation and detaching monetary value from speculative practices.

In an Islamic economic framework, the focus is on ensuring that wealth circulates fairly and that the basic needs of every individual are met. This includes prioritising access to essential resources like food, shelter, education, and healthcare. By eliminating exploitative practices such as **usury (riba)** and promoting risk-sharing, the system discourages greed and excessive accumulation of wealth, fostering a more balanced and compassionate economy.

The ultimate goal is to create a society where people can lead a standard and dignified way of living, allowing them to focus on fulfilling their spiritual obligations to Allah. With less time consumed by the relentless pursuit of material wealth, individuals can dedicate more of their lives to worship, personal growth, and community service. This shift in priorities not only improves the quality of life in this world but also increases the chances of attaining **Jannah (paradise)** and higher ranks in the Hereafter.

By integrating these principles, the modern economy can evolve into a system that values spiritual fulfilment, social welfare, and long-term stability over unchecked consumerism and inequality. This vision aligns both with ethical governance in this life and the ultimate success in the next.

The Invisible Shirk

The greatest challenge facing the Ummah today is **materialism**. This pervasive mindset distracts Muslims from their ultimate purpose in life: worshipping Allah and striving for success in the Hereafter. The only way to combat this issue is to understand the pitfalls of materialism and create an environment that fosters simplicity and spiritual growth, which, in turn, will inspire individuals to change their priorities.

Muslims often spend excessively on things that hold little value in the long run. By reflecting on how materialism can lead to **shirk** (associating partners with Allah) and diverting attention from Allah's commands, hearts and minds can be shifted toward a more meaningful existence.

The Problem of Wasteful Spending

An illustrative example of materialism is overspending on luxuries such as expensive cars, branded clothing, the latest technology, extravagant weddings, or unnecessarily large houses. Many prioritise their **wants** over their **needs**, ultimately wasting time and resources that could be used more purposefully.

Consider the case of purchasing a car. If a reliable vehicle costs £5,000 and a "dream car" costs £30,000, the difference of £25,000 represents a significant surplus. Both cars fulfill

the same essential function—transportation—but one entails a far greater expense for minimal additional benefit.

Now think about the time required to earn this surplus. Assuming an average daily wage of £90 after tax, it would take approximately **278 working days**—nearly a year—to save £25,000. That time could have been spent earning Allah’s pleasure through worship, acts of kindness, and community service. Thus, excessive material pursuits not only waste money but also squander precious time that could be better utilised in preparing for the Hereafter.

Materialism and the Afterlife

When people obsess over material possessions or worldly passions, the concept of death and accountability becomes distant and unreal. This misplaced focus leads to negligence in worship and a lack of preparation for the inevitable meeting with Allah. In contrast, a lifestyle centered on worship and simplicity brings one closer to Allah and the rewards of the **Akhirah** (Hereafter), making death seem desirable rather than feared.

Time is one of the most valuable resources given to us by Allah, and valuing it correctly is key to living a meaningful life. Understanding what truly benefits us—eternally, not just temporarily—should drive our decisions.

A Prophetic Warning

The following hadith encapsulates the current condition of the Ummah and its susceptibility to materialism:

The Messenger of Allah (ﷺ) said:

“The nations are about to call each other and set upon you, just as diners set upon food.” It was said: “Will it be because of our small number that day?” He said: “Rather, on that day you will be many, but you will be like foam, like the foam on the river. And Allah will remove the fear of you from the hearts of your enemies and will throw wahn (weakness) into your hearts.” Someone said: “O Messenger of Allah! What is wahn?” He said: “Love of the world and hatred for death.”
(Sahih: Abu Dawud, no. 4297)

This profound Hadith highlights the dangers of prioritising worldly gains over spiritual growth. **Love for the world** makes Muslims vulnerable, weak, and ineffective in fulfilling their responsibilities of the Ummah. By shifting our focus back to Allah and preparing for the **Akhirah**, we can overcome this weakness and reclaim our strength as a united and spiritually grounded community.

Materialism is a spiritual ailment that prevents Muslims from fulfilling their true purpose. By consciously reevaluating our needs versus wants, understanding the value of our time, and redirecting our efforts toward worship and serving Allah, we can restore balance to our lives and ensure success in both this world and the next. Let us strive to embody the simplicity and purpose exemplified by the Prophet Muhammad (ﷺ) and his companions, aiming for the eternal rewards of **Jannah** rather than fleeting pleasures.

Net worth in the next life

As Muslims, we should reflect deeply on our **net worth in the Akhirah** (Hereafter) and align our lives with our ultimate goal: attaining **Jannah (Paradise)**. In today's world, we are often consumed by the pursuit of material wealth and worldly success, striving to increase our net worth during a fleeting lifetime of 60 to 70 years. This focus on the temporary often leads us to neglect the **infinite lifetime** awaiting us in the Hereafter.

A Powerful Hadith on the Value of the Akhirah

One of the most vivid descriptions of the value of the Akhirah comes from a hadith about the last person to enter Jannah. The Prophet Muhammad (ﷺ) narrated ***that the last person to be admitted into Paradise will be granted blessings and provisions equivalent to ten times the size of this world***. This individual, despite being the last to enter, will still receive a reward incomprehensibly greater than anything one could achieve in this life.

A Worldly Analogy

To put this into perspective, imagine if **£1 represents one planet**, and this person is granted **10 planets**, equivalent to £10 in our analogy. If this person is the last to enter Jannah, receiving what we might consider a "basic reward", it suggests even the least fortunate in Paradise will possess wealth and blessings far beyond human imagination.

Now, consider someone in this world who is destitute, with only £10 to their name. This would be the worldly equivalent of the last person entering Jannah. If such unimaginable wealth is reserved for the lowest rank in Paradise, how much greater will the rewards be for those who live righteous lives, strive in worship, and fulfill their duties as Muslims?

This comparison serves as a reminder to prioritize the Hereafter over the fleeting pleasures of this world. The **value of Jannah** is infinite, far surpassing the material wealth we chase in this life. If we are diligent in our prayers, acts of charity, and obedience to Allah, our "net worth" in the Hereafter could be equivalent to **thousands, millions, or even billions of planets**—far greater than anything we could ever imagine or hope for in this temporary world.

Practical Takeaways

1. **Reevaluate Priorities:** Shift focus from worldly gains to preparing for the Akhirah. Reflect on how each action contributes to your eternal success.
2. **Fulfill Duties:** Perform obligatory acts of worship, engage in charity, and cultivate good character to build a lasting "portfolio" of good deeds.
3. **Trust in Allah's Rewards:** Remember that Allah's mercy and generosity far exceed our imagination. By holding tight to the religion and striving for righteousness, our ultimate return will be far greater than anything we sacrifice in this life.

The story of the last person to enter Jannah reminds us of the incomparable value of the Hereafter. While it is natural to work toward stability and success in this life, we must never lose sight of our true goal: **earning Allah's pleasure and entering Paradise**. Our efforts here will determine an eternal net worth that far surpasses the fleeting gains of this world. Let us strive to maximize our worth in the Akhirah, for that is the ultimate success. **InshaAllah**, may Allah grant us all abundant rewards in the Hereafter.

The Red Light

As Muslims, we understand the words of Allah and the laws He has prescribed for us. However, as human beings, we are prone to weakness and mistakes. This is why analyzing human behavior and the impact of laws within a state or country is crucial for encouraging people to obey God's commands.

The Role of Laws and Penalties

An insightful example is the traffic system in the UK. Approximately 99% of drivers will stop at a red traffic light, even if they are alone on the road at midnight and there are no cameras to enforce the rule. The question arises: why do they stop when breaking the rule would seemingly cause no harm?

The answer lies in the **law and its associated penalties**. Human behaviour is significantly influenced by consequences. When breaking a red light comes with a penalty of £100 and three points on one's driving license, people are far more likely to obey the rule. This is true even in situations where enforcement seems unlikely, such as when there are no visible cameras or other vehicles around.

This demonstrates a key principle: when a law is clear, fair, and enforced, it has the power to shape behaviour, even in the absence of direct supervision.

Lessons for the Muslim Community

The same principle can be applied to fostering unity and positive change within the Muslim Ummah. By establishing clear guidelines and systems of accountability within Muslim communities, we can encourage adherence to Islamic principles and strengthen communal ties.

- **Unity in Mosques:** Creating a unified system of governance among mosques can ensure consistent messaging, education, and resources for Muslims in Western societies.
- **Community Development:** Initiatives such as collective charity efforts, neighbourhood support systems, and regular community events can strengthen bonds and provide practical demonstrations of Islamic values.
- **Role of Converts:** Welcoming and supporting new followers of Islam is essential. Their enthusiasm and fresh perspectives can inspire and reinvigorate the community.

Once Muslim communities in the Western world achieve internal unity and demonstrate the beauty of Islam through their actions, they can extend their efforts to the international stage. A unified Muslim Ummah has the potential to lead by example, addressing global challenges such as poverty, inequality, and social justice.

Through collaboration, mutual respect, and adherence to the principles of Islam, the Muslim Ummah can become a powerful force for good in the world. The journey starts with fostering unity at the local level and ensuring that our laws and systems reflect the wisdom of Allah's guidance.

Laws and their consequences are essential tools for shaping human behaviour. By applying these principles within our communities and aligning them with Islamic teachings, we can promote unity, inspire positive change, and strengthen the Muslim Ummah both locally and globally. Through collective efforts, we can bring the values of Islam to life, benefiting humanity and achieving the ultimate goal of earning Allah's pleasure.

UNITED MUSLIMS NATIONS (UMN)

Once Muslims establish some level of unification in *religion*, *thought*, and *purpose*, the next step is for all majority Muslim nations to unite as one body—potentially structured like the USA or NATO.

The core objective is to ensure that Muslims feel *safe*, *secure*, and at *peace*. This unity would eliminate internal conflicts and hatred, fostering a sense of solidarity as one people and one nation. By uniting their economies, the UMN can strive to eradicate poverty and inequality within its regions.

Structure and Goals of the UMN

1. **Military Alliance:**

The UMN can form a NATO-like military alliance, encompassing all member states. This would:

- Resolve internal divisions through mutual cooperation.
- Provide collective protection from external aggression.
- Establish a strong global presence to advocate for peace and justice.

2. **Economic Integration:**

- A united economic front would allow resource-sharing, technological advancement, and improved trade agreements.
- This integration could transform struggling economies, reduce dependence on non-Muslim nations, and enhance the standard of living across the member states.

3. **Cultural and Religious Unity:**

- The UMN would promote shared Islamic values while respecting cultural diversity within its member nations.
- Educational exchanges and mutual understanding initiatives would strengthen ties between nations and people.

4. **Global Peace Initiative:**

- The UMN would aim to mediate conflicts both within its regions and internationally, ensuring peace and stability for all.
- It could spearhead humanitarian missions, aiding communities affected by war, poverty, or natural disasters.

Unique Role of Turkey

Turkey would remain a *neutral state* between the UMN and NATO. As a historically significant nation bridging the East and West, Turkey could serve as a mediator, fostering dialogue and understanding between the two alliances.

The Seven

A unique and balanced style of leadership will be essential for the **United Muslim Nations (UMN)** to function effectively and fairly.

The UMN will operate under a council of leaders representing key Muslim nations:

- **Saudi Arabia** – Custodian of the Two Holy Mosques (Makkah and Madinah).
- **Jordan/Palestine** – Representing the stewardship of Al-Aqsa and the connection to Jerusalem.
- **Turkey** – A neutral mediator and historical symbol of Islamic governance bridging East and West.
- **Iran** – Representing Shia-majority Muslims and fostering inclusivity within the UMN.
- **Pakistan** – A nuclear-armed nation with a strategic location, representing the voice of South Asia's vast Muslim population and a key advocate for global Muslim issues.
- **Afghanistan** – Symbolising resilience and unity in Central and South Asia.
- **Egypt** – The cultural heart of the Arab world, a historical hub of Islamic scholarship, and a leader in interfaith dialogue and regional stability.

This council-based leadership ensures that diverse Islamic traditions, geographies, and perspectives are represented, fostering a sense of shared purpose and accountability. By having "*many leaders but one purpose*", the UMN aims to maintain justice, equity, and collaboration among its member states.

The Lines of Mercy

At the heart of this unity lies the importance of Islam's three holiest sites:

1. **Makkah** – The spiritual epicentre for Muslims worldwide.
2. **Madinah** – The cradle of Islamic governance and the Prophet Muhammad's legacy.
3. **Jerusalem (Al-Quds)** – A symbol of interfaith connection and the shared heritage of Abrahamic religions.

The "*Line of Mercy*" concept envisions a symbolic and practical connection between these three sacred sites, signifying the spiritual and political unity of the Muslim world.

Objectives of the Line of Mercy:

- **Pilgrimage and Education:** Develop seamless travel routes between these cities, enabling Muslims to perform pilgrimages and learn about Islamic history and values.
- **Infrastructure Development:** Invest in world-class infrastructure linking these sites, boosting regional cooperation and tourism.
- **Cultural Preservation:** Protect and promote the cultural, historical, and religious significance of these sites.

Global Impact

This system of leadership, supported by the "*Line of Mercy*" and Egypt's strategic involvement, would create a strong, united, and inclusive UMN. By focusing on shared faith, governance, and heritage, the UMN would:

- Eradicate divisions within the Muslim world.
- Present a unified voice on the global stage, advocating for peace and justice.
- Strengthen the global influence of Muslim nations, fostering cooperation with other international alliances.
- Promote education, economic development, and cultural preservation across member states.

Through this unified leadership and vision, the UMN could transform the Muslim world into a beacon of peace, progress, and prosperity, while addressing global challenges with integrity and compassion.

Step 2 - USA, NATO, Russia and UMN peace treaty

War often serves as a destructive means to achieve peace, but history shows that the tip of a pen can wield more power than a nuclear warhead.

The world is currently marred by conflict, imbalance, and corruption. Left unchecked, corruption grows like cancer, slowly destroying its host—much like an addiction that offers fleeting pleasure at catastrophic costs. It is time for nations to recognise the need for mutual understanding, respect, and cooperation to establish lasting peace.

Proposing a Peace Treaty

One effective way to foster peace among countries is through alliances, pacts, and treaties. In the ongoing conflict between Ukraine and Russia, a carefully crafted peace treaty could bring about a resolution that ensures stability for all parties involved.

Key Elements of the Treaty:

1. Neutral Ukraine:

Ukraine would agree to remain a neutral state, serving as a buffer between NATO and Russia. This neutrality would prevent further NATO expansion eastward, easing Russian security concerns.

2. Non-Expansion of NATO:

The treaty would include a clause ensuring that NATO halts its expansion into regions perceived as threats by Russia.

3. Security Guarantees:

Russia and Ukraine would receive guarantees from UMN, NATO, and the USA that their territorial sovereignty and security will be respected.

4. Rebuilding and Aid:

Both nations, particularly Ukraine, would receive international support for rebuilding their infrastructure and economy, fostering cooperation and goodwill.

The Role of the UMN

The **United Muslim Nations (UMN)** should position itself as a neutral and credible peace broker. By mediating between Ukraine, Russia, NATO, and the USA, the UMN can demonstrate its commitment to fostering global harmony and cooperation.

- **Mediation Process:**

- Organise and facilitate peace talks in a neutral location.
- Ensure that all parties have equal representation and a voice in the negotiations.
- Advocate for long-term strategies that prioritise diplomacy over aggression.

- **Global Stability:**

By successfully mediating in such a high-profile conflict, the UMN would set a precedent for other nations and alliances to follow its example.

Objectives of the Treaty

- 1. Preventing Nuclear Catastrophe:**

The primary aim is to avoid the escalation of hostilities into a full-scale nuclear conflict, which would have devastating consequences for all humanity.

- 2. Ensuring National Sovereignty:**

Each nation involved would retain its sovereignty and security without interference or encroachment from external powers.

- 3. Building Trust:**

Establishing good relations among the USA, NATO, Russia, and Ukraine would create a framework for cooperation on other global challenges, such as climate change, economic inequality, and terrorism.

- 4. Encouraging Unity:**

By bringing major nations to the negotiating table and achieving a successful resolution, the UMN would inspire other regions to pursue peace and unity.

Vision for Global Peace

The ultimate objective of this treaty, and UMN's broader mission, is to unite nations and people. A resolution to the Ukraine-Russia conflict, facilitated by the UMN, could serve as a turning point in global politics—demonstrating that dialogue, respect, and mutual understanding are more powerful than war.

Once major nations unite under shared principles of peace and cooperation, others are likely to follow, paving the way for a more stable and harmonious world.

Step 3 - Establishment of The Two States - Palestine and Israel

The state of Israel has a right to exist for its people, just as every nation does. However, this right cannot come at the cost of the Palestinian people or the well-being of the global community.

A **two-state solution** appears to be the most viable option at present. Without this compromise, the ongoing tensions risk escalating into a major civil war, with devastating consequences for all involved.

Understanding the Historical and Religious Context

What Zionist Jews need to acknowledge is that Christianity and Judaism are part of the evolutionary journey of religion, culminating in Islam—a universal faith for all races and backgrounds. Currently, the treatment of Palestinian Arabs by Zionist factions shows a disregard not only for Palestinians but also for Muslims and non-Muslims worldwide. This attitude of exclusion is not sustainable.

Masjid Al-Aqsa and Jerusalem hold immense significance for humanity as a whole, not just for the Children of Israel. These sacred sites belong to all people of faith and must remain open and accessible.

The notion of rebuilding the Temple Mount is outdated and unnecessary. It serves only the interests of a few, and even some Jewish scholars and rabbis would agree that its construction is not essential for their faith.

A Practical Analogy

To illustrate, consider the evolution of technology. A modern gaming console accommodates both old and new games, offering inclusivity and functionality. In contrast, an older console can only support outdated games, limiting its utility.

Similarly, Jerusalem should function as a capital for humanity, embracing its history while adapting to modern needs. It must become a symbol of unity within the **Holy Land** (*Eretz Israel/Bilad as-Sham*), welcoming people of all faiths.

The recent hospitality and organisation displayed during the **Qatar World Cup** highlight how open access to sacred and cultural spaces can foster global goodwill. This can be mirrored in the establishment of a new and inclusive **Masjid Al-Aqsa (Haram al-Sharif)**.

Proposal for Two States

- **Israel:**
Israel should exist with Tel Aviv as its capital. This adjustment still aligns with the intent of the **Balfour Declaration**, which is currently rendered ineffective by the ongoing conflict.
- **Palestine:**
Palestine should have its own state, with Hebron or any other city as its capital.

Additional Considerations:

1. Both states must be declared **nuclear weapon-free zones** to ensure mutual security and stability.
2. Once the two states are established, the **walls in Gaza and the West Bank** should be demolished.
3. Palestinians should have the right to return to their homeland, including the millions of Palestinian refugees scattered around the world.

Citizenship and Cooperation

To foster peace and collaboration, Jewish and Palestinian citizens should be granted **dual citizenship** for both states. This would benefit:

- **Economy:** Trade and joint ventures could flourish.
- **Education:** Shared academic institutions could encourage mutual understanding.
- **Religious Duty:** Access to holy sites would be ensured for all.
- **Innovation:** Collaboration could lead to advancements in technology, healthcare, and infrastructure.

The two states do not need to remain adversaries—they can build a future as allies and partners.

Path to Resolution

By implementing this two-state solution, the long-standing conflict between Palestine and Israel could come to an end. Both nations would gain the opportunity to rebuild, thrive, and contribute positively to the global community.

For further elaboration, additional insights are provided in the final section of this book.

Step 4 - Opening of Jerusalem to the World

Holy Land to Holy World

Once the two-state solution has been implemented and the global community reaches consensus on the matter, Jerusalem should become a symbol of unity and peace—a city open to the entire world.

Jerusalem has the potential to be the most visited capital on the planet, embodying a spiritual and cultural hub for all faiths. The construction of "*The Line of Mercy*" would further strengthen Muslim nations and symbolise the collective unity of humanity.

Global Investment and Cooperation

A project of this magnitude requires investments and collaborations from across the globe, including countries like **Russia**, **China**, and **India**. Such partnerships will not only unify nations but also foster **harmony** among diverse communities. Jerusalem can stand as a beacon of hope, showcasing how humanity can come together to rebuild and uplift one another.

Re-Designing Masjid Al-Aqsa

With Jerusalem under peaceful Muslim administration, **Masjid Al-Aqsa** can undergo a thoughtful re-design to reflect the vision and aspirations of the last generation of humanity. This re-design would:

- Preserve the **current form and historical structures** within the compound, ensuring the integrity of its rich history.
- Introduce **modern architectural elements**, merging tradition with innovation, to create a marvel that inspires the people of the world.

There is also a prophetic dimension to this: could this re-design align with the arrival of **Imam Mahdi** and the return of **Prophet Jesus**? The restructuring of the **Golden Gate** (Bab al-Dhahabiya) could facilitate this, making it accessible for Jesus to enter.

The involvement of the **ummah** in such a historic project would ensure a sense of shared purpose and responsibility.

Jerusalem Celebrations

Upon the peaceful reclamation of Jerusalem, a grand celebration should mark the occasion. Leaders should invite Muslims and non-Muslims from around the globe to attend what could become the **greatest gathering in human history**.

This **Jerusalem Party** could last weeks, months, or even years, accommodating billions of people:

- **Muslims**, numbering over 2 billion, would exercise their right to worship at Masjid Al-Aqsa.

- **Christians and Jews**, as People of the Book, would be welcome to freely worship in Jerusalem.

Jerusalem, as a land of forgiveness, should also be a place where humanity collectively seeks Allah's mercy and forgiveness while reconciling with one another.

Ensuring Accessibility for All

The leaders of this historic event must ensure that **everyone**, regardless of their financial status, has the opportunity to attend:

- The **wealthy** should contribute to supporting the travel and accommodations of the less fortunate.
- The event should promote balance, justice, and harmony, enriching the lives of the poor and building bridges among all attendees.

Imagine billions of people from diverse faiths converging in Jerusalem without barriers, sharing in this monumental occasion. This unity reflects what Allah desires for humanity—to unite in faith, forgiveness, and peace.

The Final Phase

With this milestone achieved, **Phase 1** is complete. The stage is now set for the **last chapter** of humanity:

- The arrival of **Imam Mahdi**.
- The return of **Prophet Jesus** to guide and unite humanity under divine justice.

The opening of Jerusalem to the world marks the dawn of a new era, where peace, unity, and faith become the cornerstone of our shared future.

Phase 2: Coming of the Mahdi and the Return of Jesus (pbuh)

In this final phase, we will witness the fulfilment of the prophecies foretold by Prophet Muhammad (PBUH). First, the emergence of Imam Mahdi will occur, followed by the return of the Messiah, Prophet Jesus.

The ultimate goal of Allah is for humanity to submit to His divine will, just as the entire Universe operates in perfect harmony under His command. Among all creation, only a few rebellious beings—Jinn and Homo Erudituses (humankind)—disobey Him. This final phase aims to establish the infinite and ultimate rule of Islam across the globe, guided by the two promised leaders.

The Mahdi

This is the moment awaited by Muslims throughout the ages. The arrival of Imam Mahdi will come at a time of widespread trial and tribulation. He will restore hope to the believers, not only by leading the Ummah as a unified leader for 7–9 years but also by heralding the arrival of the major signs preceding the Day of Judgment. Imam Mahdi will:

- Provide protection from the Dajjal (*the Antichrist*).
- Unify the Muslims under one leadership.
- Establish justice and eradicate oppression and tyranny.

Prophet Muhammad (pbuh) said:

“Allah will bring out from concealment al-Mahdi from my family just before the Day of Judgment; even if only one day were to remain in the life of the world, and he will spread on this earth justice and equity and will eradicate tyranny and oppression.”
(Musnad Ahmad Ibn Hanbal, Vol. 1, P. 99)

Unification of the Ummah

The Mahdi will play a crucial role in uniting the Muslims:

1. **Liberating Jerusalem:** If Muslims achieve unity during Phase 1, the Mahdi will consolidate this unity under his leadership, fortifying the Ummah against any forces opposing Islamic unity.
2. **Strength and Trust:** Should disunity persist, the Mahdi will unite the Muslims through his unparalleled strength, trustworthiness, and noble lineage as a descendant of Prophet Muhammad (pbuh).

Stages of the Mahdi's Leadership

The Mahdi's campaign to restore the caliphate will likely occur in stages:

1. **Re-establishing the Caliphate:** He will begin by rebuilding the political, spiritual, and social structure of the Muslim Ummah.
2. **Confronting Oppression:** The Mahdi will face and defeat tyrannical forces, ensuring justice prevails.

3. **Protecting the Faithful:** He will safeguard the believers from the trials of the Dajjal and other tribulations.
4. **Spreading Islam Globally:** His leadership will extend the message of Islam, ensuring it reaches all corners of the world.

This phase sets the stage for the ultimate unification and guidance of the Muslim Ummah, paving the way for the return of Jesus and the fulfilment of Allah's plan for humanity.

Stage 1 - United Ummah

It is time to complete what our Prophet Muhammad (*pbuh*), Abu Bakr, Umar, Uthman, and Ali (*may peace and blessings be upon them all*) began. It is time to establish the Khilafah.

The Mahdi will lead the Muslims to unity and bring balance to the world.

The only way for us to comprehend a Muslim Khilafah is to cultivate it in our hearts and minds. We need to treat the Mahdi as a guest who comes into our house. When we have guests, we clean our home, make it smell pleasant, and cook delicious food. Similarly, if we are ready for the Mahdi, the Mahdi will be ready for us.

This is why I have created Phase 1, which prepares the Muslim Ummah for the arrival of the Mahdi. The next question is: what can a modern-day Khilafah look like, and how long will it take to expand?

The source and energy for the Mahdi to rule are the Quran and the Sunnah. I believe his main objective will be to bring Ihsan (*excellence*) into the Muslims, encouraging them to focus on the Akhirah (Hereafter) rather than the Dunya (*worldly life*).

He will not be a dictator. Rather, the ulema (*scholars*) and scholars of Islam will aid and guide him, being like a cloak wrapped around his body.

The blueprint for the Khilafah already exists with us—the Khulafa ar-Rashidun (*the Rightly Guided Caliphs*) is the foundation, and Abu Bakr was key to the success of the Rashidun Caliphate under one leader who directed his subjects not to fall into disagreements about who should lead, which wastes time and energy.

If we analyze the first Rashidun Caliphate, we see that the intention and goals were clear: to establish Islam wherever they could. They gave the choice of Islam, Jizya (*a tax*), or conquest. That is why, within a few decades, the Roman and Persian Empires were defeated.

For more information, use this link:

Early Muslim Expansion - Khalid, Yarmouk, al-Qadisiyyah DOCUMENTARY⁽⁶⁷⁾

Another key aspect was targeting and capturing each new capital or town. As we know, Prophet Muhammad (*pbuh*) established himself in Medina and then conquered Mecca. After Abu Bakr's Khilafah, the Arabs were re-united in the Ridda wars, and he sent an army towards Iraq and Syria. Throughout the Rashidun Caliphate, they were capturing town after town.

If we can learn from the knowledge and expertise of our predecessors, the Mahdi's Caliphate can take shape.

We have heard many Hadiths about Imam Mahdi and his journey to unite the Muslims. We can imagine how he will carry out this campaign, which will only strengthen our Iman.

The First Stage of the Mahdi's Leadership

I believe the first stage of the Mahdi's leadership will focus on uniting the Arab countries, including Saudi Arabia, Yemen, UAE, Qatar, Bahrain, Oman, and Kuwait. These countries will be united under the rule of the Quran and Sunnah. By uniting these nations, the Mahdi will eradicate poverty, and the economy will be unified under one leader. While the Mahdi will serve as the unifying leader, each capital or town will have its own leader, subordinate to the Mahdi.

One of the key components in this stage is Hajj and Umrah. I believe the Mahdi will make Hajj and Umrah accessible and unlimited for Muslims, allowing people to travel freely from every corner of the Arabian Peninsula and the world. This will lead to a booming business, as people will have enough resources to travel, enabling them to perform acts of worship such as Hajj and Umrah. The goal is to prepare the people for the Akhirah, as the Day of Judgment is drawing near, and protect the Ummah from the great tribulation of the Dajjal (*Antichrist*).

The Second Stage: Expanding the Caliphate

In the second stage, the Mahdi will aim to unite key cities such as Amaan, Damascus, Baghdad, Tehran, Kabul, and Beirut. He will also re-conquer Jerusalem, if it has not already been liberated. During this stage, the Mahdi must create peace treaties and pacts between different ethnic, religious, and sectarian groups.

The Sunni and Shia should unite under the "*Tashahud and the Last Sermon Pact*," which reflects the core principles of Islam as established by Prophet Muhammad (*pbuh*) and key advice from him. Based on this pact, both Sunnis and Shias should protect and support one another against external threats.

The Sunni and Shia should not harbor internal aggression, as we all worship the same God—Allah—and follow the same Prophet—Muhammad (*pbuh*). As Allah has instructed, we must hold firmly to the rope of Allah.

The Mahdi will need a strong and brave army to defend the Caliphate and confront any external threats. The military force should be united into one powerful army. The "Graveyard of Empires" army, known as the Khorasan army, as prophesied by Prophet Muhammad (*pbuh*), will support and strengthen the Mahdi's campaign.

However, the main support for the Mahdi will come from Allah and His army, which is present within the natural world.

The armies and leaders of the countries within the Caliphate should protect their towns and capitals, bringing balance to the region.

Re-conquering Jerusalem and Its Significance

The re-conquering of Jerusalem (*if not already achieved*) will be one of the Mahdi's pinnacle moments. He will liberate the land from the current occupiers, ensuring that Muslims, as well as Christians and Jews, have the right to worship freely in the city.

Jerusalem should become a place of prosperity for all believers in God and His messengers. Muslims should have easy access to Masjid Al-Aqsa, enabling them to perform Umrah and Hajj in Mecca, pray in Medina, and pray at Masjid Al-Aqsa consecutively — potentially with the "*Line of Mercy*" structure.

We envision a scenario where over 100 million Muslims from around the world, together with other believers, can perform Hajj and Umrah and pray at Masjid Al-Aqsa.

Jerusalem will become the most visited place in the world, with over 500 million people visiting annually, drawn by its spiritual significance and peace.

The Future of Israel and Palestine

Would the Mahdi take over Israel as a whole and create Palestine, or would he support the two-state solution?

Currently, there is no real peace, as the conflict in Jerusalem, especially over the Masjid Al-Aqsa compound, continues. The Jewish community wants to rebuild the Temple of Solomon in this area.

This is why I believe the solution lies in the establishment of the Khilafah state, which governs not only Muslim-majority countries but also other people of different faiths under one leadership. This was exemplified during the time of Prophet Muhammad (*pbuh*) and the Khulafah ar-Rashidun.

Muslims have a greater responsibility in the eyes of Allah to rule over people, particularly the followers of Christianity and Judaism, as they did during the era of the rightly guided caliphs.

Stage 2 - Muslim Superpower

The next stage of the Mahdi's campaign envisions the unification of remaining Muslim-majority countries and capitals, symbolising the consolidation of the Ummah (*global Muslim community*). This process will begin in the **West** and move eastward, uniting significant cities and regions, such as:

- **In the West:**
 - **Cairo** (Egypt)
 - **Khartoum** (Sudan)
 - **N'Djamena** (Chad)
 - **Tripoli** (Libya)
 - **Tunis** (Tunisia)
 - **Algiers [El Djazair]** (Algeria)
 - **Rabat** (Morocco)
 - **Western Sahara**
 - **Nouakchott** (Mauritania)
 - **Bamako** (Mali)
 - **Niamey** (Niger)
 - **Ouagadougou** (Burkina Faso)
 - **Asmara** (Eritrea)
 - **Mogadishu** (Somalia)

- **In the East:**
 - **Baku** (Azerbaijan)
 - **Ashgabat** (Turkmenistan)
 - **Tashkent** (Uzbekistan)
 - **Nur-Sultan** (Kazakhstan)
 - **Dushanbe** (Tajikistan)
 - **Bishkek** (Kyrgyzstan)
 - **Islamabad** (Pakistan)
 - **Dhaka** (Bangladesh)
 - **Kuala Lumpur** (Malaysia)
 - **Bandar Seri Begawan** (Brunei)
 - **Jakarta** (Indonesia)

This monumental unification will establish the **Mahdi's Khilafah** (*Caliphate*) as a global superpower. Under one leader, one faith, one economic system, and one military force, the Muslim world will achieve an unprecedented level of solidarity and strength.

Symbol of Unity

To further solidify this unity, all **mosques around the world** should be interconnected through a shared spiritual and administrative network. This system could serve as a beacon of the collective strength of **billions of Muslims**, creating a cohesive global society that transcends geographical and cultural boundaries.

Each mosque, from the largest metropolitan centers to the smallest villages, will symbolize not only a place of worship but also a node of interconnected brotherhood, education, and governance. This vision of unity reflects the Qur'anic principle of:

"Hold firmly to the rope of Allah all together and do not become divided" (Quran 3:103)

Final Pieces of the Puzzle

Even after achieving this level of unification, there will still be challenges and unfinished objectives:

1. **Interfaith Relations:**

- Building peaceful and respectful relationships with non-Muslim-majority nations to ensure global stability and mutual prosperity.

2. **Internal Justice and Governance:**

- Ensuring that the Caliphate operates with fairness, equity, and justice, avoiding the pitfalls of historical empires that succumbed to corruption or oppression.

3. **Economic Integration:**

- Establishing a robust, united economic system rooted in Islamic principles, ensuring prosperity and eradicating poverty across the Muslim world.

4. **Global Diplomacy:**

- Strengthening alliances with non-Muslim nations to promote coexistence and cooperation while maintaining independence and sovereignty.

5. **Scientific and Cultural Revival:**

- Encouraging advancements in science, technology, arts, and education within the framework of Islamic ethics and values, contributing to a renewed "*Golden Age*" of Islam.

Path Forward

This stage represents a critical turning point in the Mahdi's mission to bring harmony and stability not only to the Muslim world but to the entire globe. The ultimate aim is not conquest but **justice, unity, and peace**, aligning with the foundational principles of Islam as a **universal religion** for all humanity.

The world will witness a **renewal of the Islamic civilisation**, where the **Muslim superpower** will stand as a model of righteousness, governance, and cooperation, ushering in a new era of global balance and prosperity.

Stage 3 - Muslim Expansion

At this stage, the Mahdi's Caliphate will continue its expansion, encompassing significant new territories and consolidating power on an unprecedented scale. The conquest of **India, China, and Turkey** will be pivotal in shaping the Caliphate's influence and impact on global geopolitics.

India: A Land of Opportunity and Stability

India, home to over **200 million Muslims**, represents a critical area for fostering stability among its diverse religious and ethnic communities.

1. **Peace in Jammu and Kashmir:**

- The Mahdi's Caliphate could work toward resolving the longstanding conflict between **Pakistan** and **India**, integrating the disputed region of Jammu and Kashmir into the Caliphate as a peaceful, unified territory.

2. **Economic Justice:**

- With nearly **70% of India's population living in poverty**, the Caliphate would implement systems of **fair wealth distribution** rooted in Islamic economic principles.
- These reforms would address societal inequality, fostering peace, security, and guiding the population toward the principles of Islam.

3. **Religious Harmony:**

- The Mahdi's leadership would strive to build bridges between Muslims and followers of other religions in India, demonstrating Islam's emphasis on **justice, compassion, and coexistence**.

China: Liberating the Oppressed Uyghurs

The **Xinjiang Province** of China, where Uyghur Muslims face severe persecution, is a critical area of concern.

1. **Ending Injustice:**

- The Mahdi's Caliphate would leverage its influence to end the injustices inflicted upon Uyghur Muslims, including the alleged **concentration camps** and forced cultural assimilation.

2. **Strategic Alliances:**

- As the Caliphate grows in power, it may compel **Western powers** and **China** to address the issue of Uyghur persecution more seriously.
- This alignment of interests could result in a resolution that respects the dignity and rights of Uyghur Muslims while integrating the Xinjiang province into the Caliphate's domain.

Turkey: A Geopolitical Challenge

Turkey, with its **Muslim majority** and strategic position, will be a challenging but essential addition to the Caliphate.

1. Navigating NATO Membership:

- Turkey's membership in **NATO** poses a diplomatic obstacle, as any attack on a NATO member is considered an attack on all.
- A **peace treaty** between the Mahdi's Caliphate and NATO could ensure a smooth transition, avoiding unnecessary conflict.

2. Justified Action Against Aggression:

- If NATO or any member opposes the unification of Turkey under the Caliphate, it would provide the Mahdi with a legitimate cause to defend and expand further, potentially extending into **Europe, North America**, and other allied nations.

Internal Stability within the Caliphate

To ensure long-term success, the Caliphate must prioritise internal stability:

1. Unity Among Tribes and Ethnic Groups:

- The Caliphate must promote **equality and justice** among its diverse populations, preventing divisions along tribal, ethnic, or religious lines.

2. Swift Response to Uprisings:

- Any internal uprisings or rebellions must be addressed swiftly and effectively, ensuring the unity and strength of the Caliphate are maintained.

3. Fair Governance:

- The leadership should adhere strictly to **Islamic principles of governance**, ensuring transparency, accountability, and fairness for all citizens.

A Superpower Prepares for the Messiah

At this point, the Mahdi's Caliphate will either stand as one of the global superpowers or emerge as the **undisputed superpower**. This position of strength will enable the Mahdi to:

1. Prepare for the Return of Jesus (as):

- The Mahdi's leadership will pave the way for the return of **Jesus (AS)**, creating a unified and just world where the Messiah can take over with minimal resistance.
-

2. **Global Balance:**

- The Caliphate's influence will extend beyond its borders, promoting **peace, equity, and the eradication of oppression** worldwide.

3. **A Beacon of Hope:**

- For Muslims and non-Muslims alike, the Caliphate will stand as a beacon of hope, demonstrating the values of **compassion, justice, and unity** that are central to Islam.

Return of the Messiah Jesus (*pbuh*)

In this section, we will finally complete the last part of Phase 2, in which the return of the Messiah, Jesus, will unite the world under Islam, creating the last and greatest empire ever known to mankind—the Infinite Empire. However, one major distraction and objection to the true Messiah is the false Messiah, who will impersonate him and make people believe he is God himself.

Knock, knock. Who's there? Dajjal!!!

One of the greatest trials that will face humanity at the end of times is the trick and deception of Dajjal in person. The question is: Who will be deceived, and who will be saved?

That is why I believe it is of utmost importance for the Ummah of Mohammed (*pbuh*) to unite. Given how the world is today, deceiving Muslims and people in general will be child's play for Dajjal.

The reason I say this is due to the injustice taking place in the world. Anyone claiming to be a spiritual guide for humanity to bring justice using power and deception can fool anyone.

That is why our Prophet prophesied of a man from his lineage who will unite the Muslim Ummah just before Dajjal comes out.

What we need to understand is that Dajjal is the final test for humanity, just like any end-of-year test in education. The question is: Which nation will pass or fail, and establish their true belief by following Dajjal?

So, if we can visualise the unification of the Muslim Ummah through the Mahdi—by uniting the Muslim people, Muslim nations, governments, economy, resources, military force, education, judiciary, etc., through the Quran and Sunnah—this Muslim Ummah will be protected from Dajjal. This is because Muslims will have the knowledge and understanding of what Dajjal has in plan.

Now, if we look at other nations, religions, beliefs, and ways of life, how will they react to Dajjal?

The secularists, liberals, atheists, and non-religious groups will blindly follow Dajjal. Just imagine a time when injustice, warfare, killing, and natural disasters are everyday struggles. Who will they have hope in?

They will have hope in the Messiah, Jesus, the Son of God. God himself will come down on Earth and refurbish the world. The reason I say these groups will eventually believe in Jesus and God is that their natural disposition will kick in during these tense times of hardship. Even now, those who deny the existence of God still take God's name in vain. Allah makes this evident in the Quran:

"It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from everywhere and they assume that they are surrounded, supplicating Allah, sincere to Him in religion, 'If You should save us

from this, we will surely be among the thankful.' But when He saves them, at once they commit injustice upon the earth without right. O mankind, your injustice is only against yourselves, [being merely] the enjoyment of worldly life. Then to Us is your return, and We will inform you of what you used to do." (Quran 10:22-23)

However, who is impersonating Jesus? None other than Dajjal.

Who else will be misled by Dajjal, you may ask?

It is quite sad to say that the "People of the Book" —the Jews and the Christians—will also be deceived.

One of the core religious beliefs of Judaism is the awaiting of a messiah figure who will rule the world using the Torah. However, a messiah figure was sent by Allah two millennia ago; he was rejected, mocked, and supposedly crucified and killed. It's a case of the good seed rejected by bad soil.

From this came a new religion that took Jesus as the literal Son of God, as the second person in the Trinity, which includes God and the Holy Spirit.

Within Christian belief, it is also fundamental to believe that Jesus will return at the end of times. They also believe in the concept of the Antichrist, who, in fact, is the Dajjal in our Islamic tradition.

It seems that Christians will be fooled and tricked into thinking that the Antichrist/Dajjal is the Messiah.

So, in these times of despair and hopelessness, Jews and Christians will be hoping for the Messiah to come and return.

Dajjal will have some of the qualities of Jesus, from bringing the dead to life to supernatural powers given by Allah.

Who else will Dajjal fool?

It may be a surprise that the Shia sect of Islam may fall into the Dajjal trap, but this time they would think that he is the actual Mahdi.

Within the Shia religion, they strongly believe in the Mahdi, who will return as he was born over a millennium ago in Iraq.

They may reject the Mahdi within Sunni Islam. This is due to their core beliefs.

It is known that some Shia disapproved of the election of the first Khalifah, Abu Bakr (ra), and then Umar bin Khattab (ra). They believe it was meant for Ali (ra), and this dispute is still ongoing until now.

When Imam Mahdi does appear, from the understanding of Sunni thought, he will complete the Khilafah Rashidun and bring back justice through the Quran and Sunnah. He will not disrespect the four caliphs; moreover, he will pray for them.

So, when this happens, will the Shia sect of Islam follow Imam Mahdi? More than likely, no.

The only question is: Will the Mahdi come with divine powers? The answer is no. Who will come with supernatural powers before Jesus? Dajjal.

So it seems that the Shia will reject the real Mahdi and be fooled by Dajjal.

As well as the Shia, the Ahmadi sect will also fall into Dajjal's hands. The key difference regarding Ahmadis is their belief that the end-time Mujaddid, who is Imam Mahdi, and the return of Jesus have already come in the form of Mirza Ghulam Ahmad. So when Dajjal shortly reveals himself to them, they may be fooled again.

Another religion that may fall into Dajjal's deception is the followers of Vedic Hinduism. I say this because within their beliefs they have the concepts of periods (Yugas), and the final, fourth period, which is called the Kali Yuga.

Within this period, the world will go through a catastrophic time. It is believed that this period is happening right now. This period will end finally with a righteous leader coming onto this Earth to reform humanity in the form of Lord Vishnu.

Could it be that the followers of the Vedas will take Dajjal as their reformer? Only time will tell.

As we have seen how Dajjal will only be a test/fitna for humankind now we need to see who is the real Messiah.

Jesus (Isa): The Last True King On Earth

The return of Jesus is awaited by many, but the crucial question remains: Who will follow him? As mentioned earlier, the Jews, Christians, and many others will be deceived by Dajjal. It is only the Muslims who will provide the right environment—like fertile soil—for the seed of truth to grow.

The return of Jesus is a pivotal event in the Islamic eschatological narrative. While many religious traditions anticipate a messianic figure, in Islam, Jesus is not seen as the Son of God, but as a revered prophet and the Messiah. His return will mark the culmination of divine justice and will be a key event in the establishment of Islam's final reign over the Earth.

Step by Step Toward the Return of Jesus

That is why we need to proceed step by step. The process begins with the unification of the Muslim Ummah under the banner of truth. Once the Muslims are united, Jerusalem is liberated, the opposition to the Mahdi is humbled, and the Mahdi begins to expand the empire, we will then await the coming of Jesus.

The Mahdi's emergence is an essential part of the end times, for he will be the leader who unites the Muslim world, restores justice, and prepares the way for the return of the Messiah. The Mahdi's role will be to lead the faithful, defeat the forces of corruption and tyranny, and establish a just and righteous order in preparation for Jesus.

Jesus and the Final Triumph Over Dajjal

When Jesus returns, he will come in support of the Mahdi and his followers. Together, they will confront and destroy Dajjal, the false messiah. Dajjal will have deceived many, including Jews, Christians, secularists, and others, but Jesus will reveal the truth. In doing so, he will also fulfill the prophecies regarding his return, which include several significant actions:

1. **Killing Dajjal:** Jesus will kill Dajjal, ending the reign of the false messiah and restoring truth and justice to the Earth. This is one of the most important events of the end times, for Dajjal represents the greatest deception in human history.
2. **Breaking the Cross:** This act will signify the rejection of the false belief in the divinity of Jesus that was introduced by later Christian interpretations. Jesus will clarify that he was never God, but rather a servant and prophet of Allah.
3. **Killing the Pig:** This act will symbolise the rejection of all forms of impurity, and a return to the lawful and pure practices as taught by Allah. It will serve as a reminder to humanity that the true path is the one revealed by Allah through His prophets.
4. **Establishing Islam Worldwide:** Once Dajjal is defeated, Jesus will establish Islam as the true faith for all of humanity. He will guide the world towards the worship of the One true God, Allah, and unite the believers under the banner of Islam.

The Role of the Mahdi in This Transformation

Jesus will not come to start a new religion; rather, he will affirm the message of Islam and support the Mahdi, who will have already established the foundations of justice and truth. The Mahdi's caliphate will be a reflection of divine justice, and Jesus will align himself with this righteous cause.

The Mahdi and Jesus will together usher in a period of peace and prosperity, where the oppressive forces that have plagued humanity will be wiped out. The people will live in harmony, with justice prevailing in all aspects of life. This is the ultimate goal of the Islamic eschatological vision: to establish a world order based on the principles of justice, truth, and worship of the One true God.

The Signs of the Day of Judgment

There are other signs that will mark the approach of the Day of Judgment, including the 10 major signs as outlined in the hadiths. These events will prepare humanity for the final reckoning, and the arrival of Jesus will be one of the key signs.

Some of the signs include:

- The appearance of Dajjal, the false messiah.
- The descent of Jesus to earth.
- The emergence of the Mahdi, the rightly guided leader.
- The widespread corruption and injustice.
- The final battle between good and evil.
- The sun rising from the west.
- The appearance of the Beast (*Dabbat al-ard*).
- The blowing of the trumpet by Israfil, signaling the end of the world.

These signs will unfold over time, each one bringing humanity closer to the final judgment. The greatest of these signs will be the return of Jesus, who will lead humanity in defeating the forces of evil and establishing the truth.

The Greatest Empire Ever Known to Mankind

The return of Jesus will complete the final phase of the greatest empire ever known to mankind: One ruler, one religion, and one God. This empire will be the manifestation of Allah's will for the world. It will be a testament to His purpose for the creation of the universe for humanity.

Under the leadership of the Mahdi and Jesus, humanity will finally fulfill the purpose for which it was created: to worship Allah alone and to live according to His guidance. The unity of the Muslim Ummah, the defeat of falsehood, and the establishment of divine justice will mark the completion of Allah's plan for creation.

A New Era of Justice and Peace

The arrival of Jesus and the Mahdi will mark the beginning of a new era, where peace, justice, and righteousness reign. The final defeat of Dajjal and the false ideologies that have spread throughout the world will allow humanity to live in harmony with the teachings of Islam.

This new world order will be a reflection of Allah's mercy and justice, where all people will be united in their worship of the One true God. The earth will be purified, and the faithful will enjoy a period of peace and prosperity that will last until the end of time.

“And I did not create the jinn and mankind except to worship Me.” (51:56)

Chapter 4: 20XX - Two States in One Kingdom

The United Kingdom Abraham

The fall of outdated Zionism and the beginning of the re-establishment of Palestine, Israel and the promised Land

How is it that a political ideology that has existed for over a century and claims the right to establish a Jewish state—indeed, a right that it does have—can create such havoc, disunity, division, and corruption around the world, especially in Palestine?

A simple definition of a dictator is *“a ruler with total power over a country, typically one who has obtained control by force.”* Here, we do not refer to an individual but rather an organisation. History bears witness to the Zionist occupation of Palestine, facilitated with the help of the British government⁽¹⁾.

Dictators are typically overt and visible, as many have been throughout history, rising and falling with time. However, the longest-running silent dictator is Zionism. The pressing question is: Who, how, and when will peacefully topple this ideology to usher in a new era for Israel, Palestine, the Middle East and the rest of the world?

I believe that many individuals who align with Zionism are either in denial or unaware of the full impact their ideology has caused. It's akin to a doctor warning an obese patient to adopt healthier habits to avoid diabetes, only for the patient to ignore the advice until it's too late.

However, for the Zionists, it is not too late. Transformation and redemption are possible—but only if they truly seek it.

Eradicating Zionist political ideology does not equate to anti-Semitism. This notion is often exploited as a propaganda tool by Zionist organizations ⁽²⁾. On the contrary, this is a call for the renewal of Jewish history in the modern world, one that aligns with justice and harmony.

Looking back at the history of Zionism, one could argue that Theodor Herzl, the founder, had noble intentions⁽³⁾. Faced with the persecution of Jews across Europe, Herzl envisioned a safe haven for his people—a state where they could live free from oppression and establish themselves in their ancestral homeland.

However, I firmly believe Herzl would adamantly oppose what the Zionist movement has become since his passing. His original vision involved purchasing land and negotiating peacefully with the Ottoman Empire. Herzl's ideology centred on peaceful resolution, not conflict. Yet what followed were world wars, the displacement of millions, and an ongoing cycle of violence that persists to this day⁽⁴⁾.

The Zionist organisation of today requires transformation to align with the values of peace and justice in the modern era. Such a transformation could pave the way for stability and prosperity not only in the Middle East but throughout the world. Achieving this will undoubtedly be a monumental task, necessitating diplomatic reshaping of borders and

the establishment of two states—Israel and Palestine—within a newly envisioned framework of coexistence.

This transformation demands visionary leadership and the collective will of global powers, regional stakeholders, and grassroots movements. It requires a recognition that sustainable peace cannot be built on oppression or division, but rather on justice and mutual respect.

Careful analysis and implementation of this vision for the future could bring about a new era of peace—a utopia where people of all faiths and backgrounds coexist in harmony. The journey will be challenging, but it holds the promise of resolving one of the longest-standing conflicts of our time. By addressing the root causes and embracing change, the Middle East can become a beacon of hope for the world.

The historical link of Judaism to Modern Zionism

Here, I would like to summarise a brief history of the link between theology, particularly Judaism, and modern political Zionism, which continues to shape the world to this day. Once we understand how these two subjects align, we will see how certain individuals' misunderstandings of theology, dogmatic agendas, and ideological thought are creating havoc—directly in the Middle East and indirectly across the globe.

I will outline seven stages of historical analysis that have impacted the theological aspects of Judaism and how they have woven into modern Zionism.

Stage 1 - Creation of Adam to the founder of the three major religions, Abraham.

1. We begin with the creation story, which details how God created the universe and everything on Earth⁽¹⁾.
2. This story introduces Adam and his wife, Eve, as the first humans.
3. The primary purpose of their creation was to acknowledge God, recognise His creation, and obey Him. Their existence also included enduring tests and trials throughout their lives.
4. The lineage of Adam⁽²⁾ continued through one of the major prophets, Noah, who overcame the Great Flood—a divine punishment upon evildoers at the time—by taking his family and others aboard an ark.
5. Noah⁽³⁾ had three sons: Shem, Ham, and Japheth. These sons, along with their wives, are traditionally regarded as the ancestors of all humanity after the Great Flood. Among them, Shem is often considered the eldest or the most favoured son and is viewed as the ancestor of the Hebrews and other Semitic peoples.
6. Abraham, whose father was Terah⁽⁴⁾, was a descendant of Shem and is recognised as the first patriarch of the Israelites. Chosen by God, Abraham was designated to be the father of a multitude of nations.

Stage 2 - Abraham, the patriarch of the 12 tribes

1. Abraham⁽⁷⁾ is regarded as the founding father of the three major religions—Judaism, Christianity, and Islam—enjoying the respect and unity of the followers of these faiths. His two sons, Ishmael⁽⁸⁾ and Isaac⁽⁹⁾, continued his legacy.
2. Descending from Isaac is Jacob⁽¹⁰⁾, also known as Israel, who continued the lineage through his 12 sons. These sons, also referred to as the 12 tribes of Israel⁽¹¹⁾, laid the foundation for the Jewish (*Judaism*) and Christian (*Christianity*) religions. This lineage is where the famous phrase "Children of Israel"⁽¹²⁾ originates.
3. Islam, on the other hand, traces its roots through Abraham's first son, Ishmael, who, after many generations⁽¹³⁾, is said to have given rise to the Prophet Muhammad⁽¹⁴⁾ (pbuh), whom Muslims believe to be the final prophet.

4. Focusing on Judaism, Moses⁽¹⁵⁾ emerges as a key prophet, receiving the Torah, which forms the foundation of Jewish theology. Moses's father, Amram⁽¹⁶⁾, was the son of Kohath, who was the son of Levi, one of Jacob's sons, thereby maintaining the link to the 12 tribes.
5. After Moses defeated Pharaoh⁽¹⁷⁾ of Egypt and led the Israelites through the Red Sea, they arrived at Mount Sinai, where Moses received the Torah⁽¹⁸⁾. At this juncture, it became incumbent upon Moses and his followers to reclaim the Promised Land⁽¹⁹⁾.

Stage 3 - The evolution of Judaism

1. Judah⁽²⁰⁾, the fourth son of Jacob and Leah, was one of the patriarchs of the Israelites. He is considered the founder of the Tribe of Judah, which became the most prominent tribe in the Kingdom of Judah.
2. The Tribe of Judah, descended from Judah, played a central role in the history of the Israelites and is credited with giving rise to King David⁽²¹⁾ and his lineage, including Jesus Christ.
3. "Judah" can also refer to the Kingdom of Judah⁽²²⁾, one of the two kingdoms that emerged from the split of the United Kingdom of Israel after King Solomon's death. The Kingdom of Judah, with its capital in Jerusalem, existed from around 931 BCE to 586 BCE.
4. The Kingdom of Judah was home to many important prophets⁽²³⁾ and religious figures, playing a crucial role in the development of Judaism.
5. In some historical and linguistic contexts, "Judah" is indirectly linked to the word "Jew." The terms "Judean" and "Jew" derive from the name Judah and were initially used to refer to people from the Kingdom of Judah. Over time, these terms took on broader meanings, eventually coming to refer to the descendants of the ancient Israelites and those who practice Judaism.
6. Therefore, all Jewish people are descendants of the lineage of Judah, who can also be classified as an ethnoreligious⁽²⁴⁾ group.

Stage 4 - History of Antisemitism

1. **Ancient World:** The origins of anti-Semitism can be traced to religious differences. In ancient times, Jews were often singled out due to their refusal to adopt the religious practices of the societies in which they lived. In Egypt, for instance, Jews were enslaved, as recounted in the biblical narrative of Exodus.
2. **Roman Empire:** Jews faced challenges in the Roman Empire due to their refusal to worship the Roman gods. The destruction of the Second Temple in Jerusalem in 70 CE further fuelled resentment.

3. **Middle Ages:** During the Middle Ages, anti-Semitism became more entrenched. Jews were often blamed for economic troubles and accused of usury, as they were excluded from many professions and barred from owning land.
4. **The Black Death:** In the 14th century, during the Black Death pandemic, Jews were scapegoated and accused of poisoning wells. This led to violent pogroms against Jewish communities.
5. **Spanish Inquisition:** In the late 15th century, the Spanish Inquisition targeted Jews who had converted to Christianity but were suspected of secretly practicing Judaism. Many faced persecution or expulsion.
6. **19th Century:** Nationalism in the 19th century often included exclusionary ideas, and Jews were viewed as outsiders in many European countries. The rise of modern anti-Semitism included racial theories that portrayed Jews as a distinct and inferior race.
7. **The Dreyfus Affair:** In late 19th-century France, the Dreyfus Affair exposed deep-seated anti-Semitism as a Jewish officer, Alfred Dreyfus, was falsely accused of treason.
8. **20th Century and the Holocaust:** The most extreme manifestation of anti-Semitism occurred during the Holocaust (1933–1945) when the Nazi regime, led by Adolf Hitler, systematically murdered six million Jews.
9. **Post-World War II:** The horrors of the Holocaust led to increased awareness of the consequences of anti-Semitism. After World War II, there was a push for human rights and condemnation of discrimination, including anti-Semitism.
10. **Contemporary Issues:** Despite the lessons of history, anti-Semitism persists in various forms today, including hate crimes, discriminatory policies, and prejudiced attitudes.

Stage 5 The revolution of the split of secular Jews from Judaism

1. As the Jewish people faced continuous anti-Semitic attacks throughout history, a significant change occurred during the “Age of Enlightenment⁽²⁵⁾,” which helped shape the modern Jewish world.
2. **The Haskalah⁽²⁶⁾**, also known as the Jewish Enlightenment, was a cultural and intellectual movement that emerged among Jews in Europe during the late 18th and 19th centuries. It sought to modernise Jewish life by encouraging secular education, integration into wider society, and the adoption of European cultural practices. The term “Haskalah” is derived from the Hebrew word for “enlightenment.” The movement introduced several key changes:

2.1 Secular Education: Haskalah proponents advocated for a broader education that included secular subjects alongside traditional Jewish religious studies. They believed that Jews should embrace modern languages, science, and literature to better integrate into European society.

2.2 Integration: The Haskalah encouraged Jews to participate in the cultural, economic, and political life of their countries, contrasting with the traditional isolation of Jewish communities.

2.3 Use of Vernacular Languages: Haskalah writers often used the vernacular languages of their regions, such as Yiddish, German, or Russian, instead of relying exclusively on Hebrew or Aramaic.

3. Prominent Figures:

- **Moses Mendelssohn (1729–1786):** A German Jewish philosopher, Mendelssohn was a pivotal figure in the early Haskalah. He advocated for the integration of Jews into European society while maintaining their religious identity.
- **Naphtali Herz Wessely (1725–1805):** A poet and educational reformer, Wessely emphasized modernizing Jewish education and adopting a more secular curriculum.
- **Maskilim:** The term refers to the intellectuals and writers associated with the Haskalah movement. Through their writings, these individuals promoted Enlightenment ideals within the Jewish community.

4. Challenges and Criticisms:

- The Haskalah faced opposition from traditionalist Jewish communities who viewed its ideas as a threat to religious observance and cultural continuity.
- Critics feared that too much integration into European society would erode Jewish distinctiveness.

5. Impact:

- The Haskalah had a lasting influence on Jewish communities, particularly in Central and Eastern Europe.
- While not universally embraced, its ideas laid the groundwork for later cultural and religious reforms within Judaism.
- The movement contributed to the development of modern Jewish identity and played a role in broader processes of Jewish emancipation and acculturation.

Stage 6 - The evolution of Zionism and the impact of creating of the state of Israel

1. Before the Zionist movement was established, there were other [proto-Zionist](#)⁽²⁷⁾ movements such as [Lovers of Zion](#)⁽²⁸⁾ which were the precursor to many Jewish intellectual of having a homeland in Palestine (land of Israel).
2. Another group was called the [Odessa Committee](#)⁽²⁹⁾ which was a charity organisation also known as “society for the Support of Jewish Farmers and Artisans in Syria and Palestine” which led Jewish immigrants fleeing Russian pogroms and the implemented May Laws.
3. Theodor Herzl: Often referred to as the father of modern political Zionism. A Viennese journalist, published "[Der Judenstaat](#)⁽³⁰⁾" (The Jewish State) in 1896. In this work, he advocated for the establishment of a Jewish state to address the "*Jewish Question*" and combat anti-Semitism.

4. [First Zionist Congress \(1897\)](#)⁽³¹⁾: Herzl convened the First Zionist Congress in Basel, Switzerland, in 1897. The congress established the [World Zionist Organization \(WZO\)](#)⁽³²⁾ with the goal of creating a Jewish homeland in Palestine.
5. There were many [“Types of Zionism”](#)⁽³³⁾ like Political Zionism, [Christian Zionism](#)³⁴ through Religious Zionism. This also included many of those who were [Anti-Zionists](#)⁽³⁵⁾.
6. Early Settlements in Palestine (Late 19th and Early 20th Centuries): Jewish immigrants began settling in Palestine, then part of the [Ottoman Empire](#)⁽³⁶⁾, in the late 19th century. These early settlements were often agricultural, and the pioneers were referred to as “halutzim.”
7. [Balfour Declaration \(1917\)](#)⁽³⁷⁾: During World War I, the British government issued the Balfour Declaration in 1917, expressing support for the establishment of a "national home for the Jewish people" in Palestine. This marked a significant step toward international recognition of Zionist goals.
8. [British Mandate \(1920-1948\)](#)⁽³⁸⁾: [The League of Nations](#)⁽³⁹⁾ granted Britain the mandate to administer Palestine after [World War I](#)⁽⁴⁰⁾. During this period, tensions between Jewish and Arab communities escalated. Immigration increased, and Jewish institutions, such as the Jewish Agency, played a role in developing the infrastructure of a future state.
9. [Holocaust](#)⁽⁴¹⁾ and Post-World War II Period: The Holocaust during [World War II](#)⁽⁴²⁾ highlighted the urgent need for a Jewish homeland. After the war, displaced Jewish survivors sought refuge, and the push for a Jewish state intensified.
10. [United Nations Partition Plan \(1947\)](#)⁽⁴³⁾: In 1947, the [United Nations](#)⁽⁴⁴⁾ proposed a partition plan that would divide Palestine into separate Jewish and Arab states, with an international administration for Jerusalem. The Jewish leadership accepted the plan, but the Arab leadership rejected it.
11. [Declaration of the State of Israel \(1948\)](#)⁽⁴⁵⁾: On May 14, 1948, David Ben-Gurion, the head of the Jewish Agency, declared the establishment of the State of Israel. This declaration came on the eve of the expiration of the British Mandate. Arab nations, opposed to the establishment of Israel, initiated hostilities, leading to the Arab-Israeli War of 1948-1949.
12. [The Irgun](#)⁴⁶ "The National Military Organisation in the Land of Israel"), or Etzel (sometimes abbreviated IZL), was a Zionist paramilitary organisation that operated in Mandate Palestine and then Israel between 1931 and 1948. It was an offshoot of the older and larger Jewish paramilitary organisation Haganah Defence. The Irgun has been viewed as a terrorist organisation or organisation which carried out terrorist acts. One example was King David Hotel bombing.
13. Armistice Agreements and State Consolidation: Armistice agreements were signed between Israel and its neighbouring Arab states in 1949. Israel's borders were established, but the issue of Palestinian refugees remained unresolved, marking the beginning of one of the most protracted conflicts in modern history.

14. The early years of the state were marked by waves of Jewish immigration, nation-building efforts, and the absorption of Holocaust survivors.
15. 1956 Suez Crisis: In collaboration with the United Kingdom and France, Israel participated in the Suez Crisis to regain control of the Suez Canal. International pressure, especially from the United States and the Soviet Union, led to a withdrawal of forces.
16. Six-Day War (1967): The Six-Day War resulted in Israel gaining control of the West Bank, East Jerusalem, the Gaza Strip, the Sinai Peninsula, and the Golan Heights. These territories became significant points of contention in the Israeli-Arab conflict.
17. Yom Kippur War (1973): Egypt and Syria launched a surprise attack on Israel on Yom Kippur, the holiest day in Judaism. The conflict had significant implications for regional dynamics and led to subsequent peace negotiations.
18. Camp David Accords (1978) and Israel-Egypt Peace Treaty (1979): Israeli Prime Minister Menachem Begin and Egyptian President Anwar Sadat, facilitated by U.S. President Jimmy Carter, negotiated the Camp David Accords, leading to the Israel-Egypt Peace Treaty. Israel withdrew from the Sinai Peninsula as part of the agreement.
19. First Intifada (1987-1993): The First Intifada, a Palestinian uprising against Israeli rule, began in the late 1980s. It had significant consequences for the peace process and led to the Oslo Accords.
20. Oslo Accords (1993): The Oslo Accords marked a series of agreements between Israel and the Palestine Liberation Organisation (PLO). They aimed to establish a framework for resolving the Israeli-Palestinian conflict, leading to the creation of the Palestinian Authority.
21. Second Intifada (2000-2005): The Second Intifada, characterised by increased violence, suicide bombings, and military operations, had a profound impact on the peace process and relations between Israelis and Palestinians.
22. Disengagement from Gaza (2005): Israel unilaterally withdrew its settlers and military from the Gaza Strip in 2005, a move intended to enhance security and reshape its borders. However, it also led to increased tensions and conflicts with Hamas, which took control of Gaza.
23. Gaza Wars and Conflict in the South: Periodic conflicts erupted between Israel and Hamas in the Gaza Strip, leading to military operations, rocket attacks, and efforts to broker ceasefires. These conflicts, including the 2014 Gaza War, contributed to ongoing instability in the region.
24. Normalisation Agreements (2020): In 2020, Israel signed historic normalisation agreements with the United Arab Emirates and Bahrain, known as the Abraham Accords. These agreements marked a shift in diplomatic relations between Israel and some Arab states.
25. Internal Political Developments: Israel has experienced shifts in its domestic political landscape, including changes in government and electoral outcomes.

These changes have influenced policy directions, particularly regarding issues such as the Israeli-Palestinian conflict.

Stage 7 - The current impact of Zionism on the modern world.

1. We have seen how human history has changed and influenced Zionist Organisation be it through theology or warfare. Now we will see how all this historical evidence entertains the Zionistic impacts in the current 21st century.
2. It is important to note that the previous chairmen of the Zionist organisation [David Ben-Gurion](#)⁽⁴⁷⁾ became the founder of the state of Israel and its first prime minister.
3. One of the key documents is the [Basel Program](#)⁽⁴⁸⁾. The Basel Program was the first manifesto of the Zionist movement, drafted between 27th and 30th August 1897 and adopted unanimously at the First Zionist Congress in Basel, Switzerland on 30th August 1897.
4. In 1951, it was replaced by the [Jerusalem Program](#)⁽⁴⁹⁾, which is upheld to this date.
5. The [Zionist Federation of Great Britain and Ireland](#)⁵⁰ website declares the Jerusalem Program as a mandatory requirement for its members to sign up to. One of the key statements in the programme states “*The unity of the Jewish people, its bond to its historic homeland Eretz Yisrael, and the centrality of the State of Israel and Jerusalem, its capital, in the life of the nation;*” and “*Aliyah to Israel from all countries and the effective integration of all immigrants into Israeli society;*” These two statements proves the fact that Zionist members today, who are Jewish, understand the theological aspect of returning to the “*Land of Israel*” and making Jerusalem (*Zion*) its capital.
6. The [World Zionist Organisation](#)⁽⁵¹⁾ websites, which is the original organisation, also affirms the Jerusalem Programme.
7. We find the US lobby group of Israel called “[AIPAC](#)⁽⁵²⁾” has been linked and influenced by Zionist Organisations as the founder [Isaiah Leo "Si" Kenen](#)⁽⁵³⁾ and his family were heavily involved.
8. UK lobby groups [Conservative Friends of Israel](#)⁽⁵⁴⁾ and [Labour Friends of Israel](#)⁽⁵⁵⁾ are similarly influenced by the state of Israel.
9. Now we get a picture of why US and UK are always in support of defending the atrocities we see commit by the state of Israel day in and day out especially during the current Gaza war with Hamas 2023-24 (*ongoing*).

To summarize, we have observed how theological history significantly impacts Zionism, particularly in the context of international politics. It has also become evident that certain individuals are willing to risk global destruction to achieve their objectives.

It is important to mention that while every Jewish Zionist is Jewish, not all Jews are Zionists. Historically, genuine anti-Semitism has erupted in various parts of Europe.

However, it is plausible to argue that Zionism is now one of the major contributors to anti-Semitism in the modern era.

If the Zionist methodology persists, we are likely to witness more wars and bloodshed in the years ahead, as the Zionist goal of *Eretz Israel* remains incomplete. This ongoing instability, particularly in the Middle East, has become a daily reality, especially since the establishment of the State of Israel—a development strongly influenced by U.S. and U.K. international politics.

The Vision

My vision is to rectify the Middle East and bring balance to the world. I aim to present a solution to this problem by offering evidence from a fresh theological perspective that ensures peace and security for all religions, alongside revitalised political solutions.

First, I propose neutralising the primary threat posed by Zionist organisations, which have been manipulating global politics, particularly through lobby groups in the U.S. and U.K. This must be approached by legally challenging these organisations on all fronts, as there is substantial evidence against them.

Does this mean the state of Israel will cease to exist and the Jewish people will be left without a homeland? Absolutely not. The goal is to dismantle the Zionist organisations and transform them into a new entity that ensures the continued existence of the state of Israel, redefined with new borders alongside a sovereign state of Palestine. This transformation would pave the way for peaceful agreements with the Muslim world.

However, this does not mean harsh punitive actions against Zionist organisations are the only path forward. They should be encouraged to evolve into a new concept of "Zion for All," where the Holy Land is not exclusively for Jews but also for Christians and Muslims, with open access for the rest of humanity.

Initial Objectives

I have outlined a list of key objectives for this vision, with the hope that additional ideas can be explored or discussed to further achieve these goals:

- 1) Taking the Zionist Federation of Great Britain and Ireland to court and other similar organisations.
- 2) Organise a team that can gather Palestinian refugees who can help the case as witnesses and also bring in expert witnesses that can add strength to the case.
- 3) Show the court, a viable peace plan which includes the new states of Palestine and Israel
- 4) Claim damages (£1 Trillion or more)
- 5) Money will be used to rebuild the new state of Palestine and to create a strong relationship with the New state of Israel.
- 6) New houses will be built including international support
- 7) The Palestinians around the world will have a country that they can call home with dual citizenship to Israel.
- 8) Influence people especially current Zionists and Israelis to join the New Israel movement which can be called "Zion for All", which will save their humanity as well bring people to that region.
- 9) After winning the court case, Zionism should cease to exist, and reform into the Zion for All" organisation
- 10) The New Isreal and the New State of Palestine will have new borders.

- 11) Both will be equally matched governments in regards of education, welfare, finance, military, etc. As to bring peace between both sides and to fall into conflict.
- 12) Both countries may have new flags to show a solidarity together.
- 13) New organisations should form, the first one being called Mosque of Britain. This should unite muslims outside the muslim majority country, especially in western lands by uniting muslim organisation and mosques into a centralised entity. More information can be found on previous section in this book.
- 14) The second is majority muslim nations should unite under a new organisation called United Muslim Nations (UMN) which is a hybrid between UN and NATO. This will align religion, politics and military together, as it will keep peace and stability internally and security externally with other nations.
- 15) Third organisation similar to UMN is United African Nation (UAN) bringing stability to African nations.
- 16) UMN, Russia, China and Indian should unite by making a new security alliance in order to bring a balanced world with the west.
- 17) Establish the New states of Israel and Palestine within the New Holy Land called The United Kingdom of Abraham.
- 18) The goal of Jerusalem becoming the capital of new United Kingdom of Abraham should be to unite different religions and be the most visited place on Earth which is the foundation of the “Zion for All” organisation.
- 19) Tel Aviv the capital of the new Israel will be one the most visited places on Earth as well as the whole of Israel, as peace is settled in that region and no animosity.
- 20) The UMN should help United Kingdom of Abraham to become the most visited place as Muslim nations have good experience of hospitality.
- 21) The two countries should have democracy and have there religion as the states religion.
- 22) Eventually Muslim elsewhere should be treated with respect as this should have a domino effect.
- 23) Major sports event can be taken place in both countries to show solidarity.
- 24) Free Palestine to the river to sea means incorporating a new Israel state
- 25) A world wide celebration when the blockade walls fall down
- 26) Peace in Jerusalem means peace on Earth

Preparation for court case and arguments

- 1) Organise a team with a similar mindset which includes religious leaders, solicitors, historians, journalists and other professionals.
- 2) Use solicitors in a variety of fields to get a better understanding of the law and how to pursue the objective.
- 3) Inform Islamic religious scholars and gain more understanding of theology will impact this case.
- 4) Enquire ex zionists and Jewish historians on the purpose of this court case and gain their support.
- 5) Gain support from other groups and organisations with a similar mindset (*ICJP, BDS movement, Muslim Council of Britain, and overall support of the Muslim community*).
- 6) Gain support from wealthy individuals, organisations and charities who can support this cause.

Arguments for the case

- 1) The fact that current Israeli government has a narrow-minded mission to fulfil their so-called objectives (*Jerusalem program*) even though the international community has condemned their actions, creates anxiety and fear on the surrounding countries of Israel. As they may be thinking which country will make it next on their lists according to their so-called greater Israel map. This also damages any peace within the neighbouring countries.
- 2) South Africa has stepped forward and has taken Israel to the [ICJ](#)⁽⁵⁶⁾ for intending to commit genocide is a major blow for the state and its allies. This adds more value to this case and others, as this is the reality of what the world is actually thinking but few are taking them on.
- 3) [David Miller](#)⁽⁵⁷⁾ is well known for disrupting the zionistic narrative as he has won his [case](#)⁽⁵⁸⁾ against the University of Bristol which he taught at. This is a landmark victory and it shows the tide is turning in favour of justice. Originally students accused him of committing anti-semitism which was later overturned. He also published articles relating to this subject especially regarding [British charities involvement](#)⁽⁵⁹⁾.
- 4) [Evidence of brutality](#)⁽⁶⁰⁾ that has taken place after October 7th on the Gaza region and the [West Bank](#)⁽⁶¹⁾ is evident as it is shown on every major media and social platform. This also includes [media bias](#)⁽⁶²⁾ which is dictated by Israel to manipulate the public opinion.
- 5) The [two state solution](#)⁽⁶³⁾ has always been on the table in modern times however it has not been established as of yet. The previous foreign ministers of UK, [Lord David Cameron](#)⁽⁶⁴⁾ and Norway, [Espen Barth Eide](#)⁽⁶⁵⁾ have both declared that is the way forward.
- 6) [Global Mass protests](#)⁽⁶⁶⁾ have been organised around the world for Palestine. As the perception of people has now changed due to the understanding of the historical context of the conflict.
- 7) There is a backlash by certain groups against the UK government for supplying military equipment to Israel which makes the government complicit as well as prolonging the conflict rather than de-escalating. Also, US continues to support Israel militarily endeavour by aiding in Billions of dollars of arms trade.
- 8) The occupation has directly contributed to the creation of Hamas and other resistance military groups in the Middle East, as a consequence of the Zionist goal of Eretz Israel. This has also fostered conditions for the emergence of terrorist groups like ISIS and ISIS-K, which thrived in environments conducive to destruction and unrest.
- 9) If we analyse the concept of Greater Israel, we find that it dates back to the time of King Solomon, over 3,000 years ago. The Zionist interpretation is that they need to recreate the land once occupied by the children of Israel—i.e., the Jews—in this modern era.

- 10) People uniting for Jerusalem should have a good effect on the environment especially regarding global warming, as it may decrease the amount of co2 in the air. This is because people should be more focused on religiosity and less on materialism.
- 11) Hizb Ut Tahrir has been rendered a terror organisation, as it celebrates Israeli and Jewish attacks and also religious hatred and antisemitism. Therefore, the celebrated acts by certain Israelis against Palestinians should have the same treatment in UK. As the Zionists Organisation are linked with Israeli lobby groups and the state.
- 12) Balfour declaration was given for two states initially but changed due to Zionist ideologies as we can see currently in 2024. We can use the original concept as it was established by the British Government at that time for the two states solution. As this adds value to our solution to the problem, while it also maintains the current view of UK political parties as the solution as-well.
- 13) If the political Zionism continues, this will lead to them committing a serial genocide. As understood by many, the Greater Israel project includes other middles eastern countries like Syria, Lebanon, Jordan, Iraq, Egypt, Saudi Arabia and there so-called threat of Iran. It seems like if normalisation does not work, toppling of governments is the next agenda.
- 14) There may be a possibility that certain Zionists might try to destabilise the USA as there are 7.5 million jews living there, and immigrate them to current Israel. As this is the case with previous migration. This is because Zionist Jews want Israel the home for the Jews as well as to have full power and influence over the world.
- 15) Many strands of Zionism have conflicting views among them. Political Zionism to Religious Zionism, which causes major changes to their objectives. This also includes Christian Zionism (evangelical) who see the return of the Jewish people as part of the return of the messiah.
- 16) Propose an act of law that states or includes *“anyone who uses any scripture to initiate or prolong a cause must enquire scholarship and government approval”*. This is because the Zionist movement and pre-ideas of a Jewish homeland are based on scripture, which as we have seen has created the unstableness in the Middle East and other parts of the world. This also can impact other religions, whereby certain people who have extremist views can be held accountable or even to review there position.
- 17) The Zionist website proves the argument that they are complicit in what is taking place in the Palestine and Israeli conflict. This is because it states on <https://zionist.org.uk/>⁽⁷¹⁾ that *“All constituent affiliates and individual members must agree to sign up to the Jerusalem Programme – The official platform of the World Zionist Organisation and the Zionist Movement.”*.
- 18) Make the case that any of these organisations linked with Zionism have not shown the opposite view of the Israeli position or claims against them for example, how the Israeli government is conducting its war in a genacidal way, moreover it seems they are supporting it, even if they are silent.
- 19) One of the statements of the Jerusalem program say that *“The unity of the Jewish people, its bond to its historic homeland Eretz Yisrael, and the centrality of the State of Israel and Jerusalem, its capital, in the life of the nation;”*. This evidently proves that

Zionism is based on theology which was used and created by secular ideologists. However as I have mentioned before that religious scripture needs to be rigorously applied by scholars and those in authority as it may cause more harm than peace.

- 20) Eretz Israel (*land of Isreal*) is believed to be the proposed land to many religious people, however the borders of this land is very much disputed. One view which I Believe the Zionist organisation are approving includes land in Egypt, Jordan, Saudi Arabia, Lebanon, Syria and Iraq. So the question is “Are they the next Gaza?”
- 21) The Islamic understanding of the land Eretz Israel has its own name called Bilad As Sham, which is practically the same land. However, in Islam, it sees itself as the Evolution of Gods religion from Adam to Abraham, Moses, Jesus and Mohammed (*pbuta*). Therefore (landlord) is the owner of that land and chooses the religion over race (the tenants) on who can occupy the land.
- 22) The Messianic argument that the third temple needs to be rebuilt by the current Israeli government pressured by right wing Jewish politics which brings the [*Messiah*](#)⁽⁷²⁾ and unites the people of the world is weakening day by day and eventually rejected by the world. This is due to the fact by what the Israeli government is committing on the Palestinian people throughout history and the intention of genocide that has been attributed to them currently. Consequently, people of the world do not want to be attributed to that, moreover the Islamic argument and vision in this article is more evolved and justified for the people of the world to accept.
- 23) The two state solution is widely held by many people who believe this is the best solution to this issue which I agree. As a one state is causing many problems for this region at the moment. So it makes sense if the land at the moment of Israel and Palestine be split into two (*around 50/50*). By Israel having Tel Aviv as their capital and Hebron could belong to Palestine.
- 24) Palestine will be a Muslim country similar to Dubai allowing other religions to practice like Christianity and Judaism. While Jerusalem being the capital of Palestine will be a Holy Place to visit by the respected religions. This will allow religious Jews and Christians to be free to worship in Jerusalem.
- 25) Masjid Al Aqsa, I believe should be refurbished and built new while keeping traditional old elements of that area, as I think the modern age generation should have their mark in history. This opens up a peaceful agreement for between religious Jews and Muslims to allow a small place within the compound by the wailing wall for them to pray. This is because both religions are waiting for the messiah to come or return. So if there is peace within the Holy land. The coming of the messiah will be made more attractive as there are no wars within that place on Earth.
- 26) Masjid al Aqsa may be a mosque with a possible Supreme Court style justice system.
- 27) Proposal involving reforming of the **United Nations voting system**, particularly regarding veto powers. At present, veto power is held by the U.S., the U.K., France, Russia, and China, while the Middle East and Africa lack any such influence. The proposed reform suggests that veto powers be expanded to include blocs such as the **United Muslim Nations (UMN)**, representing majority Muslim countries, and the **United African Nations (UAN)**, representing all African nations. Within these blocs, a

majority vote would constitute one veto. This adjustment would bring balance to global governance and ensure fairer representation for the Middle East, Africa, and other regions often overlooked in the current system.

- 28) Currently if one veto member chooses to go against an article in the UN gets approved. This should change to minimum of two, as this will make it fair and not ascending into a dictatorship.
- 29) The UMN (majority muslim nation) should have a major impact on the world as it will stabilise the Middle East and the Muslim states. One impact it should have is to mediate the conflict between Ukraine and Russia. I believe a peace treaty or agreement should be established between the NATO border countries and Russia which should solve this conflict and any problems between NATO and Russia.
- 30) Arguments for the new Israeli Government to accept the two states borders, which include, UMN coming to Israel with less visa restriction making tourism successful in Israel. No Nuclear or Terror threat from "Muslim Countries" (UMN and Iran) as peace agreements will be in place. Israeli Arabs are not enemies and in the future there should be no enemy to Israel. There will be no need of threats to Israel as peace has been agreed. Israel needs to see the arguments from the other side for them to understand why there is retaliation (*comparable to Jewish revolts throughout history*).
- 31) Israel should understand Antisemitism or Anti Jewish is not in the Muslim vocabulary as prophets were Semites and Jewish. Propaganda will stop as there is no need.
- 32) There are many witnesses of the ethnic cleansing and genocide since the establishment of Israel in 1948. The Tantura documentary is one example.
- 33) If the war is still on going between Gaza and Israel. I believe showing this peace plan for a solution should persuade a 1) immediate ceasefire, 2) Allowing of humanitarian aid without any obstacles 3) Freeing of any Israeli hostages, 4) Withdrawal of Israeli army from Gaza, 5) Peace talks with Hamas and Israeli leadership in Qatar.
- 34) It is also evident that [Nato members](#)⁽⁷³⁾ are getting ready for war with Russia within 20 years, also the [UK](#)⁽⁷⁴⁾ are thinking of conscripting the public to join the army. So without a viable peace agreement now, war is looming for the next generation and it will defiantly be a nuclear war.
- 35) Compare the future visions from both sides. The Zionist vision is obscure and can cause more violence. The Muslim vision is more peaceful and balanced.
- 36) The new Palestine will be transformed similarly to countries like Saudi Arabia, UAE and Qatar. This shows how Muslim countries can tolerate all types of religions and people and bring them together.
- 37) The UMN army should initially help the Palestinian government for security purposes.
- 38) The current governments of Gaza and the West Bank (Hamas and the PLO) will have to transform into a unity government initially. Thereafter democratic elections can take place to govern Palestine effectively.

- 39) Major investments will take place in Palestine to make it a successfully established country and a flourishing economy.
- 40) We should be on the verge of peaceful relations with the new state of Israel with Palestine and the Middle East. Any tension will be squashed as there is no need for confrontation between countries.
- 41) We will see people around the world visit Jerusalem effortlessly, and then make their way to cities like Tel Aviv, Medina, Mecca, Beirut, Tehran etc. Tourism will revolutionised making Jerusalem the capital of the world.
- 42) Illegal immigration and asylum will be lower as wars will end with the end of Zionism and by people uniting in Jerusalem.

Further objectives

- 1) Take the Zionist organisation to court.
- 2) Win the court case.
- 3) Compensation collection strategy. Either getting a preliminary amount as to go further with other objectives, or the whole amount in in a time frame of 10 years.
- 4) Share the next step to international partners to secure the two-states plan and Jerusalem.
- 5) Build the UMN and UAN, then take the resolution to the UN to establish the two states.
- 6) Once the resolution passes, this will give the green light to establish the plan
- 7) New borders will be established and overriding previous borders, with the objective of a flourishing Jerusalem and making the way for the whole world can visit.
- 8) UMN Peace Agreement with the New Israel state
- 9) The UMN will send 1500-2000 troops and other governmental resources from each nation to the new state of Palestine to secure the country's area and border and will help current political parties to re-build Palestine.
- 10) The UMN army should be all aligned outside the new borders for safety, bring in media from around the world as peace and resistance is shown.
- 11) US, UK and the allies of the New Israel should send some of their troops to stabilise the new Israeli government to establish the two states.
- 12) The UMN can help the Ukraine and Russia war to end by making a new peace treaty with NATO called the NATO RUSSIA BORDER PEACE AGREEMENT.
- 13) Police, emergency vehicles and professionals will stay within both states.
- 14) The Israeli army will have to move to the new state of Israel from the new state of Palestine.
- 15) Either the current government of Israel adapts to the new states or a new government will have to be voted in.
- 16) The military power of both new countries should be balanced.
- 17) The blockade will be lifted as well the West Bank will not be persecuted.
- 18) Israel occupation over.
- 19) The goal will be now to restore Palestine and Jerusalem, also with the aim to refurbish Masjid Al Aqsa.
- 20) The Palestinian refugees will come back to their land.

- 21) The Jewish and Palestinian people will have dual citizenship.
- 22) Jerusalem will be opened to the whole world.
- 23) The whole world parties in Palestine.

Expert views and Opinion on Zionism and Israeli Government

Here I would like to list some of the views and opinions by experts who are in the field of understanding the subject at a deeper level, which may potentially be used as expert witnesses and further adding value to this cause.

Ilan Pappé⁽⁷⁵⁾ - He has challenged the traditional Zionist narrative regarding the establishment of the State of Israel. He argues that the process involved the expulsion and displacement of the indigenous Palestinian population, a perspective that differs from mainstream historical narratives in Israel.

Norman Finkelstein⁽⁷⁶⁾ - Finkelstein is an American political scientist and author known for his critical views on Israel's policies. He has written extensively on the Israeli-Palestinian conflict, questioning Israel's actions and policies, while also criticising what he perceives as the misuse of the Holocaust for political purposes.

Noam Chomsky⁽⁷⁷⁾ - An American linguist and political activist, has been critical of various aspects of Israeli policies, particularly its treatment of Palestinians. While not explicitly anti-Zionist, Chomsky has spoken out against Israeli military actions and advocated for a two-state solution.

John Mearsheimer and Stephen Walt⁽⁷⁸⁾ - These political scientists co-authored the controversial paper "The Israel Lobby and U.S. Foreign Policy," which argued that a powerful pro-Israel lobby influences U.S. foreign policy to the detriment of American interests. Their work sparked debates on the influence of interest groups on U.S. foreign policy.

Rashid Khalidi⁽⁷⁹⁾ - A Palestinian-American historian, has written extensively on the history of the Palestinian people and the Israeli-Palestinian conflict. He has been critical of Israeli policies and has advocated for a just resolution to the conflict.

Sara Roy⁽⁸⁰⁾ - She is an American political economist who has written extensively on the economic and social aspects of the Israeli-Palestinian conflict. She has been critical of economic policies affecting Palestinians and the impact of the conflict on Palestinian society.

Israeli Soldiers Breaking the Silence⁽⁸¹⁾ - "Breaking the Silence" is an organisation founded by former Israeli soldiers that collects and publishes testimonies of soldiers who have served in the occupied territories. The organisation aims to raise awareness about the impact of military occupation and has been critical of certain Israeli military practices.

Jeff Halper⁽⁸²⁾ - He is an American anthropologist and the founder of the Israeli Committee Against House Demolitions (ICAHD). He has been critical of Israeli policies, particularly those related to the demolition of Palestinian homes in the West Bank.

[Neturei Karta](#)⁽⁸³⁾ - They are an ultra-Orthodox Jewish group that opposes the establishment of the State of Israel on religious grounds. They believe that the creation of a Jewish state before the arrival of the Messiah contradicts Jewish law and endangers the safety of Jews worldwide. Neturei Karta members are known for participating in anti-Zionist protests.

[Boycott, Divestment, and Sanctions \(BDS\) Movement](#)⁽⁸⁴⁾ - While not a single organisation but a movement, BDS is a global campaign that calls for economic and political pressure on Israel to change its policies toward the Palestinians. Various NGOs and activist groups around the world participate in or support BDS activities.

[Jewish Voice for Peace \(JVP\)](#)⁽⁸⁵⁾ - JVP is a U.S.-based organisation that describes itself as a diverse and democratic community of activists inspired by Jewish traditions to work for justice and equality. While not explicitly against Zionism, the organisation has been critical of Israeli policies and has advocated for a just resolution to the Israeli-Palestinian conflict.

[International Solidarity Movement \(ISM\)](#)⁽⁸⁶⁾ - The ISM is a Palestinian-led movement that includes international activists. While not explicitly against Zionism, the organisation has been critical of Israeli policies, particularly regarding the Israeli-Palestinian conflict. It engages in nonviolent direct action and civil disobedience.

[If Not Now](#)⁽⁸⁷⁾ - This is an American Jewish organisation that opposes what it perceives as the American Jewish establishment's support for the Israeli occupation of Palestinian territories. It focuses on challenging the status quo and advocating for a more just and equitable solution to the conflict.

[Amnesty International](#)⁽⁸⁸⁾ - This a non-governmental organisation focused on human rights, has been critical of various aspects of Israeli government policies and actions, particularly in relation to the Israeli-Palestinian conflict. They have expressed concerns about the situation in the Gaza Strip, including the impact of the Israeli blockade on the civilian population. The organisation has called for the lifting of restrictions on the movement of people and goods, highlighting the humanitarian consequences of the blockade.

[The Occupation of the American Mind](#)⁽⁸⁹⁾ - Over the past few years, Israel's ongoing military occupation of Palestinian territory and repeated invasions of the Gaza strip have triggered a fierce backlash against Israeli policies virtually everywhere in the world -- except the United States. The Occupation of the American Mind takes an eye-opening look at this critical exception, zeroing in on pro-Israel public relations efforts within the U.S.

[The Lobby P1: Young Friends of Israel I Al Jazeera Investigations](#)⁽⁹⁰⁾ - In the first of a four-part series, Al Jazeera goes undercover inside the Israel Lobby in Britain. We expose a campaign to infiltrate and influence youth groups, including the National Union of Students, whose president faces a smear campaign coordinated by her own deputy and supported by the Israel Embassy.

[TANTURA](#)⁽⁹¹⁾ - In the war of 1948 hundreds of Palestinian villages were depopulated. Israelis call it 'The War of Independence. Palestinians call it 'Nakba''. The film examines one village- Tantura and why "Nakba" is taboo in Israeli society.

International Cooperation for establishing the New State of Palestine and Israel

I believe the international community should understand the details of this court case, so they can be prepared and participate for future events which will bring peace to the Middle East. This will inspire the international community into assisting and investing into the new state of Palestine.

1. A place to start is within UK and the western world, regarding urban development investments, with the goal to develop the new country. This can include ideas of pre-contract agreements of building houses, flats, NHS like services, schools and Universities while using the labour force of the Palestinians. This can also be shared across the world with joint ventures.
2. There may be fast food outlets like McDonalds, Starbucks and other franchises, who can invest into the New Palestine, while changing there reputation for the good.
3. Major supermarkets can also invest.
4. Clothes stores around the world can open there stores.
5. Countries around the world can help by creating new educational institutions.
6. Current Israeli allies such as US and UK should put pressure on Israel as to implement the new states.
7. EU and NATO should support this vision as it will deliver stability and resolve on the current conflict between Ukraine and Russia.
8. Muslims nations around the world should support this vision as it restores unity politically, economically, religiously and militarily.

Calculation of Compensation

The whole goal for compensating Palestine as a country is to make it compete in education, economy, health etc in the coming years making them one of the successful countries in the world with an attractive tourist site. So it is up to those who have the visions and power to make it happen.

Here I would like to give some details about how the compensation may be calculated based on estimates as to get a better understanding.

This case may be a No Win No Fee process used by the law firm, as I believe this case is more than 51% winnable. So up to 25% of the final compensation should be claimable by the law firm and its advocate. This amount should also be used in implementing the vision once the court case has been won, as it may be very expensive to do so.

The amount I believe is around £1 Trillion or more, as you will see the list below literally is creating a brand new country which is capable of competing in this modern age.

Also to note, a preliminary judgement may be proposed as the whole amount may take a while to obtain, so a lesser amount for the moment should start the peace plan rolling.

Here is a list of things to consider that should be included for claiming compensation for Palestine:

- Compensation of the Palestinians may include the whole of the population around the world which is estimated to be around [14.3 million](#)⁽⁹²⁾.
- This will include the Palestinians who have been injured and have life long damages sustained from the moment the Israel state was created in 1948.
- Blood money should be included those who have lost loved ones.
- Refugees around the world are included, as they have the right of return.
- This would lead to millions of houses and apartments being created.
- Refurbishment of Masjid Al Aqsa and its surroundings.
- Restructuring a political system which will keep the balance in the country.
- New Hospitals should support a successful healthcare system.
- Schools, Universities and other educational institutes making a well educated population.
- Infrastructure like roads, highways, trains, energy systems and more should be built that make the country functional in modern times.
- Airport, that can compete with the world best.
- Banking system with a reserve that will stabilise and prosper the economy
- Investments in Science, Technology, Greener climate and others industries should make Palestine a attractive country to also get longterm investments from global states.
- Building a army with modern military equipment.
- Police, ambulance and fire brigade.
- Investments in industries like hospitality and catering.
- Welfare system that should not leave a single person in a dire state.
- Help for neighbouring countries that have had similar experience.

Compensation Collection

One of key things to keep in mind is how to acquire the money once the case has been won, especially claiming a massive amount of £1 Trillion.

1. The first way is to receive the money from the Zionist organisation in UK and US directly either by a initial amount which can get the ball rolling as mentioned before then to a contract of payment of monthly instalments for 10 years or so. This should also impact the Lobby groups in UK and US especially AIPAC who are complicit with the Zionistic organisation. Eventually the Governments of US and UK will have to be involved to pay. By going this route, £1 Trillion is easily accessible as [US GDP is around \\$25.44 Trillion](#)⁹³ and [UK GDP is \\$3.09 Trillion](#)⁽⁹⁴⁾.
2. The second way is the International Debt Collection strategy, which basically intends to collect the money from the US and UK who are complicit with Zionist organisation from the debt owed to them by international countries. So for Example, [US has \\$7.4 Trillion](#)⁽⁹⁵⁾ to be owed by foreign countries, this includes China who owes \$870 Billion. So if US owes Palestine, China can pay Palestine (interest free) by transferring the debt payment from the US. Moreover some of the debt can be considered as investment by China as there are many opportunities.

Preliminary Judgement

I believe a preliminary judgment or a special injunction can be given out by the court. This is due to the fact the current situation of Gaza is getting worse day by day. The humanitarian crisis is unprecedented. Moreover, [UNWRA](#)⁽⁹⁶⁾ has been defunded by western governments as it been accused of being part of the 7th October, which has been taken on face value.

The special injection may come in the form of ceasing of the Zionist Organisations and others and implement a system where two states in One Kingdom is the viable solution. Also financially, £1 to £10 Billion should be given as a instant compensation. So this money can be given directly to the people of Gaza as they need most and solicitors and advocates can take a small percentage to cover there costs and future promotion expenses.

Also, this special injunction should have an impact on the world of politics especially at the UN, as this may lead to a viable ceasefire and release of hostages (*if not already*), as the international community will understand the vision of peace that we are heading towards.

New Borders for New States

Here I would like to share two options for the new borders for Palestine and Israel that would establish peaceful resolution between the two new countries.

Potential capital could be Hebron for Palestine and Tel Aviv for Israel.



Key features of the new borders;

1. Options 1 allows keeping the current Palestinians within their state without moving.
2. Option 2 will have to reshuffle the Palestinians, however a shorter border line than option 1 may allow easier management of the border.
3. Both countries should allow dual citizenship for opening opportunities for Palestinians and Jews, which will enhance good economic relations.
4. Capital will be Hebron for Palestine and Tel Aviv for Israel. Jerusalem will be neutral this due to the fact that capital of the world will be hosting all three major religions and hosting people around the world in a peaceful manner. As the current Israeli occupation has shown how unstable it is for people to live in Jerusalem especially by Masjid Al Aqsa or Haram al sharif (temple mount) area, and this causes people around the world to have a negative feeling

towards Israel. However, Jerusalem for Palestine will give a new sense of feeling in that region.

5. There should be peace agreements between the two states and maintain a healthy relationship as any threats are neutralised.
6. Both states will enjoy economic advantage as international investments will be on the rise.
7. From the religious point of view there will be no ill feeling between all three major religions will have the same goal of maintaining a established peaceful environment for the believers which then will open the door of the same achievement of the return or coming of the Messiah which plays a key role in the land of Jerusalem.

Eretz Isreal (Greater Israel) also Bilad al-Sham

As we have seen that so called "land of Israel" means border expansion, the goal of many Zionist who base it on the old testament. This is one of the root causes of the current problem we have in the Middle East as you will see, if the objective of the Zionist is to recreate that land for only for the Jewish people, that would mean the disruption of certain countries which are in the way.

Zionist Israelis have to either wage war by creating a specific problem within that region or by trying to normalise by creating so called peace agreements. As you can see the countries include Palestine, Jordan, Lebanon, Türkiye, Syria, Iraq, Saudi Arabia and Egypt.

Here is a list of wars that happened directly and indirectly after the creation of Zionist organisation in 1897, which align with the narrative and process of creating a Jewish state in the Middle East. This also includes the domino effect of wars that got triggered with other nations against each other.

1. **World War I (1914-1918):** Also known as the Great War, it involved many of the world's great powers and was entered in Europe. While not directly caused by Zionism, the Balfour Declaration of 1917, in which the British government expressed support for the establishment of a "national home for the Jewish people" in Palestine, played a role in shaping post-war events.
2. **Russian Civil War (1918-1922):** Fought between the Bolshevik Red Army and the anti-Bolshevik White Army.
3. **Spanish Civil War (1936-1939):** A conflict in Spain between Republicans and Nationalists, led by Francisco Franco.
4. **World War II (1939-1945):** A global conflict involving most of the world's nations, including the Allies (led by the United States, Soviet Union, and the United Kingdom) against the Axis powers (led by Germany, Italy, and Japan).
5. **Arab-Israeli War of 1948 (War of Independence):** The establishment of the State of Israel in 1948 led to a conflict between the newly formed state and its Arab neighbors, including Egypt, Jordan, Syria, Lebanon, and Iraq.
6. **Korean War (1950-1953):** Fought between North Korea (supported by China and the Soviet Union) and South Korea (supported by the United Nations, primarily the U.S.).
7. **First Indochina War (1946-1954):** Fought between French forces and the Viet Minh, leading to the partition of Vietnam.
8. **Suez Crisis (1956):** The Suez Crisis involved conflict in the Sinai Peninsula, with Israel, the United Kingdom, and France on one side, against Egypt. Israel's strategic interests were one of the factors in its involvement.

9. **Algerian War of Independence (1954-1962):** The struggle of Algerians against French colonial rule, which was part of the broader decolonisation movement in Africa.
10. **Vietnam War (1955-1975):** Fought between communist North Vietnam (supported by the Soviet Union and China) and non-communist South Vietnam (supported by the United States and other anti-communist allies). This conflict was part of the Cold War dynamics, with global powers intervening in regional conflicts to extend their influence.
11. **Six-Day War (1967):** Israel fought against Egypt, Jordan, and Syria, resulting in significant territorial gains for Israel, including the West Bank, East Jerusalem, the Golan Heights, and the Sinai Peninsula.
12. **Yom Kippur War (1973):** Fought between Israel and a coalition of Arab states led by Egypt and Syria. The war was an attempt by the Arab states to regain territories lost to Israel in the Six-Day War, and while it ended in a ceasefire, it led to significant changes in Middle Eastern geopolitics.
13. **Iran-Iraq War (1980-1988):** A protracted conflict between Iran and Iraq, rooted in territorial disputes and political differences. While not directly involving Israel, the regional instability influenced the broader Middle Eastern environment, including Israeli security concerns.
14. **Falklands War (1982):** A conflict between Argentina and the United Kingdom over the Falkland Islands. While not directly related to the Middle East, the conflict occurred during the same period of geopolitical tensions and was a significant international conflict involving colonial and territorial issues.
15. **Lebanese Civil War (1975-1990):** Israel was involved in various stages of the Lebanese Civil War, with interventions aimed at influencing the political and security situation in Lebanon, particularly in relation to Palestinian factions and Hezbollah.
16. **First Lebanon War (1982-1985):** Israel invaded Lebanon to push back the Palestine Liberation Organisation (PLO), which had established a strong presence in southern Lebanon. The war eventually became entangled with the Lebanese Civil War, and Israel's military presence in Lebanon lasted for several years.
17. **Bosnian War (1992-1995):** A brutal conflict that emerged from the breakup of Yugoslavia, primarily involving Bosnia and Herzegovina. It was marked by ethnic cleansing, mass killings, and the Srebrenica genocide, with Bosniaks, Croats, and Serbs fighting for control.
18. **Kosovo War (1998-1999):** A conflict between the Federal Republic of Yugoslavia (Serbia and Montenegro) and ethnic Albanian separatists in Kosovo, which escalated into a NATO intervention. The war ended with Serbia withdrawing from Kosovo, leading to Kosovo's eventual declaration of independence in 2008.
19. **War in Afghanistan (2001-2021):** A 20-year conflict that began with the U.S.-led invasion to dismantle the Taliban regime and eliminate Al-Qaeda following the 9/11 attacks. The war saw multiple phases, including a prolonged insurgency, the rise of

ISIS-K, and ultimately, the Taliban regaining control in 2021 after U.S. and NATO forces withdrew.

20. **Second Intifada (2000-2005):** A Palestinian uprising against Israeli control, characterised by suicide bombings, Israeli military responses, and intense clashes. It resulted in thousands of deaths on both sides and led to the construction of the Israeli West Bank barrier.
21. **Second Lebanon War (2006):** A month-long conflict between Israel and Hezbollah, sparked by the kidnapping of Israeli soldiers. Israel launched airstrikes and a ground invasion, while Hezbollah fired thousands of rockets into Israel. The war ended with a UN-brokered ceasefire, but Hezbollah remained a major military force in Lebanon.
22. **Iraq War (2003-2011):** A U.S.-led invasion to overthrow Saddam Hussein, based on allegations of weapons of mass destruction (WMDs), which were never found. The war led to a prolonged insurgency, the rise of sectarian violence, and the emergence of ISIS in the years following the U.S. withdrawal.
23. **Libyan Civil War (2011):** Sparked by protests against Muammar Gaddafi during the Arab Spring, the conflict escalated into a NATO-backed rebellion that led to Gaddafi's death. Libya has since remained unstable, with rival factions and militias vying for control.
24. **Syrian Civil War (2011-on going development):** An ongoing, multifaceted conflict involving the Assad regime, opposition groups, Kurdish forces, ISIS, and foreign powers like Russia, Iran, Turkey, and the U.S. The war has led to a humanitarian crisis, millions of refugees, and widespread destruction.
25. **South Sudan Civil War (2013-2020):** A power struggle between President Salva Kiir and his former deputy Riek Machar led to a bloody conflict with ethnic violence, mass displacement, and famine. A peace deal was signed in 2020, but tensions remain.
26. **Ukrainian Crisis (2014-present):** Beginning with Russia's annexation of Crimea, the conflict expanded into a war between Ukrainian forces and Russian-backed separatists in Donetsk and Luhansk. In 2022, Russia launched a full-scale invasion of Ukraine, escalating the conflict into Europe's largest war since WWII.
27. **Yemeni Civil War (2015-present):** A devastating conflict between the internationally recognized Yemeni government, backed by a Saudi-led coalition, and the Iran-aligned Houthi rebels. The war has caused a massive humanitarian crisis, with widespread famine and civilian casualties.
28. **Ethiopian Civil War (Tigray Conflict) (2020-2022):** A brutal war between Ethiopia's federal government and the Tigray People's Liberation Front (TPLF). The conflict led to war crimes, famine-like conditions, and thousands of deaths before a ceasefire was reached in late 2022.
29. **Gaza Wars (2008-2009, 2012, 2014, 2021, 2023-2024):** A series of conflicts between Israel and Hamas, characterized by rocket attacks, Israeli airstrikes, and ground offensives. These wars have resulted in high civilian casualties, destruction of infrastructure in Gaza, and repeated ceasefires that have failed to bring lasting peace.

The question arises: how many more wars, whether planned or unplanned, will be waged in pursuit of the Zionist Eretz Israel project? How many more innocent lives must be lost, and how much further must tensions escalate between nations to reach this goal?

This is precisely why the Zionist organization must be dismantled and restructured in a way that accommodates a two-state solution with new borders, ensuring lasting peace in the Middle East and beyond. Additionally, it is crucial to investigate the financiers, arms dealers, media entities, and politicians who facilitate these conflicts—those who, despite the immense human cost, continue to pursue their own agendas for profit.

Understanding the Solution

The Promise of Greater Israel (Bilad al-Sham): A Path to Peace?

The land of Greater Israel, also known as Bilad al-Sham, is a region that holds significant religious, cultural, and historical importance for Jews, Arabs, and many other communities. This region covers modern-day Israel, Palestine, Lebanon, Syria, Jordan, and parts of Iraq and Egypt. The biblical story in Genesis 12-17, which recounts God's covenant with Abraham, is often cited by different religious groups to claim their connection to this land. By examining these chapters, we can uncover a more nuanced understanding that may point towards a shared inheritance, fostering cooperation and peaceful coexistence rather than conflict.

Abrahamic Covenant: A Shared Heritage

In Genesis 12, God calls upon Abram (then Abraham) to leave his homeland and journey to a land that He promises to his descendants:

"The Lord had said to Abram, 'Go from your country, your people and your father's household to the land I will show you. I will make you into a great nation, and I will bless you... and all peoples on earth will be blessed through you.'" (Genesis 12:1-3)

This initial promise not only speaks to a specific piece of land but also highlights a universal blessing for "all peoples on earth." The idea that Abraham's descendants, both through his sons Isaac and Ishmael, would benefit from this promise suggests that the land is not exclusively meant for one nation but rather shared among all his descendants.

The Descendants of Abraham: Jews, Arabs, and the World

Genesis 16 introduces Ishmael, Abraham's son through Hagar, who is traditionally regarded as the father of the Arab people. God tells Hagar that her son will be the father of a great nation:

"The angel of the Lord also said to her, 'I will increase your descendants so much that they will be too numerous to count... You are now pregnant and you will give birth to a son. You shall name him Ishmael... He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility toward all his brothers.'" (Genesis 16:10-12)

Here, we see that the Arabs, as descendants of Ishmael, have a divine promise of greatness and connection to this land. Later, in Genesis 17, God makes a covenant with Abraham, reaffirming that the land would be for him and his descendants. While Isaac's line (from which the Jewish people trace their heritage) receives particular attention in terms of lineage, the covenant with Abraham is inclusive of Ishmael, showing that both the Jewish and Arab peoples have legitimate claims to the land.

"As for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation." (Genesis 17:20)

This verse underscores the equal importance of Ishmael in God's plan. Both Jews (through Isaac) and Arabs (through Ishmael) have been promised blessings and nations. From this perspective, the land of Greater Israel, or Bilad al-Sham, is a shared inheritance that could be seen as belonging to both groups.

The Global Dimension of the Promise

The promises made to Abraham were not restricted to his immediate descendants but also held a universal significance.

In Genesis 12:3, God says, ***"all peoples on earth will be blessed through you."***

This emphasises that the covenant is not merely for one ethnic group or nation, but that the blessings of Abraham's covenant would extend to all people.

As such, the rest of the world has a vested interest in this land, not necessarily in terms of physical ownership but in its spiritual significance. It is a place where the divine plan for humanity was set in motion and where peace among its peoples can be a beacon of hope for global harmony.

A Path to Peace

The longstanding conflict in the Middle East, particularly between Israelis and Palestinians, is rooted in competing nationalistic claims. However, Genesis 12-17 provides a spiritual framework that transcends these divisions. If both Jewish and Arab people are descendants of Abraham, then the land can be seen as a shared space rather than an exclusive one. Understanding the covenant in this way might offer a more inclusive approach to resolving disputes over the land.

An essential step toward peace could involve recognising that the land does not belong to one group at the expense of another, but rather, it is a gift from God meant to bless all of Abraham's descendants and, by extension, all humanity. Cooperation, mutual respect, and shared stewardship of the land are principles that can lead to a sustainable resolution.

So just to reiterate. The biblical texts in Genesis 12-17 suggest a vision for the land of Greater Israel (Bilad al-Sham) that transcends modern nationalistic borders and religious divisions. It is a land promised to Abraham's descendants through both Isaac and Ishmael, the forefathers of Jews and Arabs. Moreover, it holds a broader significance for all people, as the covenant with Abraham was meant to bless the entire world. This inclusive vision presents a potential framework for peace in the Middle East, one that acknowledges the legitimate claims of both Jews and Arabs to the land. Rather than viewing the land as a source of conflict, it could be seen as a shared inheritance, fostering cooperation and unity. If the lessons of Genesis are embraced, there is hope that the land of Greater Israel could become a beacon of peace, not just for the region but for the entire world.

The United Kingdom of Abraham: A Vision for a Unified Land of Peace

In an age where conflicts over land, identity, and religion seem insurmountable, there is a renewed need for visionary solutions that bring people together. Inspired by the covenant made with Abraham in Genesis 12-17, a new proposal emerges: the formation of a *United Kingdom of Abraham*. This union envisions a land where Jews, Arabs, and the global community share stewardship over the region known as Greater Israel (*Bilad al-Sham*), with a balanced and united Jerusalem as its capital. This new entity seeks to create a lasting peace based on shared heritage, equal rights, and universal access.

A Land for All of Abraham's Children

The United Kingdom of Abraham is rooted in the biblical understanding that the land of Greater Israel is a divine gift to the descendants of Abraham, through both Isaac and Ishmael. Genesis 12-17 underscores the promises made to both Isaac (father of the Jewish people) and Ishmael (father of the Arab people), making it clear that both groups are heirs to the land.



“As for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation. But my covenant I will establish with Isaac.” (Genesis 17:20-21)

The United Kingdom of Abraham aims to embody the spirit of this dual inheritance. Rather than a land dominated by any single nation or ethnic group, it will be a kingdom where the children of both Isaac and Ishmael live together in harmony, respecting each other’s historical, cultural, and religious ties to the land. By establishing this united entity, the goal is to transcend the territorial disputes that have divided the region for centuries.

Jerusalem: A Balanced and Unified Capital

Jerusalem, as the proposed capital of the United Kingdom of Abraham, stands as a city of immense spiritual significance for Jews, Christians, and Muslims alike. In the current geopolitical landscape, the city is often a flashpoint of tension. However, its role in the United Kingdom of Abraham would be reimagined to symbolise unity, reconciliation, and shared governance.

Jerusalem would not serve as the capital of one nation at the exclusion of others. Instead, it would be a balanced capital where all peoples—Jews, Arabs, and the international community—have a vested interest. Governance in Jerusalem would involve joint stewardship by the descendants of Abraham, creating a system where the city’s religious and historical significance is respected by all.

Universal Access: A Global Dimension

While the United Kingdom of Abraham acknowledges the primary role of Abraham's descendants in inheriting this land, it also emphasises the universal dimension of God's covenant. As mentioned before, in Genesis 12:3, God promises Abraham that **“all peoples on earth will be blessed through you.”** This suggests that the blessings of the land were meant to extend beyond Abraham's immediate family to the entire world.

Thus, the United Kingdom of Abraham would not be a closed society. It would guarantee universal access for people of all nations, faiths, and backgrounds. The land would be a place of pilgrimage and spiritual renewal for Jews, Christians, Muslims, and others. The United Kingdom would function as an open, inclusive space where international cooperation thrives, cultural exchange flourishes, and global visitors can experience the historical and religious legacy of the region.

To safeguard this, international laws and agreements would guarantee the free movement of people and ensure that the sites sacred to various religions remain accessible to all. This global dimension underscores the broader promise of Abraham's covenant, making the United Kingdom of Abraham a beacon of peace, faith, and cooperation in an often-divided world.

A New Governance Model: Shared Stewardship and Representation

To ensure fairness and balance, the governance of the United Kingdom of Abraham would be based on shared stewardship among its diverse populations. A unique system of representation would reflect the equal partnership of Jews and Arabs, recognising both their shared heritage and their distinct identities. This form of government would operate on principles of equality, ensuring that no group dominates or marginalises another.

The capital, Jerusalem, would be the seat of a joint council composed of leaders from Jewish, Arab, and international communities. Decision-making would be based on consensus, fostering an environment of dialogue and cooperation. Local governance in different regions of the United Kingdom would ensure that cultural and religious traditions are respected and upheld.

This model aims to eliminate the historical grievances and feelings of disenfranchisement that have fuelled conflict. Instead, the United Kingdom of Abraham would promote inclusivity, shared responsibility, and mutual respect.

Economic Prosperity and Cooperation

In addition to spiritual unity, the United Kingdom of Abraham would foster economic cooperation and growth. By pooling the resources of the region, which includes fertile agricultural lands, historical tourism, and innovative technology sectors, the United Kingdom can become a thriving hub of development and prosperity.

Shared economic projects between Jewish and Arab communities would strengthen ties and reduce tensions, making it clear that cooperation benefits everyone. This economic

unity would extend to partnerships with the global community, further solidifying the United Kingdom of Abraham as a prosperous and peaceful land for all.

The Path to Peace: Realising the Vision

The United Kingdom of Abraham offers a bold new path for peace in the Middle East. It moves beyond the idea of land ownership as exclusive and instead reframes the region as a shared inheritance—a land blessed by God for the descendants of both Isaac and Ishmael, as well as for the entire world. By focusing on inclusivity, shared governance, and mutual respect, this vision offers a practical solution to the deeply rooted conflicts in the region.

Jerusalem, as the united and balanced capital, would serve as a shining example of how religious and cultural diversity can coexist peacefully. Universal access to the land's holy sites would foster global goodwill and interfaith understanding, helping to bridge divides not only within the region but also across the world.

The United Kingdom of Abraham is more than a political entity—it is a spiritual and moral vision for the future. It is a kingdom rooted in the ancient promises of the Bible, but designed to address the modern challenges of the world. Through shared stewardship, balanced governance, and a commitment to peace, the United Kingdom of Abraham could become a model of unity and cooperation that inspires the entire world.

Zion For All

As we have seen how misunderstanding of theology impacts a political ideology that has created catastrophe in the Middle East and the world. We know need to replace that organisation with another so it doesn't create more hatred especially between the Jewish and Palestinian people.

The main core argument for Zionistic ideology is that the land of Jerusalem also known as [Zion](#)⁹⁷, is only regarding the ethnoreligious people of the Jewish people. However if we investigate a bit further we find that in theology especially in Islamic tradition the land of Jerusalem belongs to the believers of the religion of God. So it doesn't belong to a single race moreover any race who believes in God has access to that land.

That is why we see in history two conquering of Jerusalem after the establishment of Islam. The first was by Umar Ibn Khattab ([Siege of Jerusalem 636-637](#)⁹⁸) and Salahuddin ([Siege of Jerusalem 1187](#)⁹⁹)

In a world marked by diverse cultures, histories, and beliefs, the concept of universal rights takes center stage. Imagine a vision where all of humanity shares a collective right to the Land of Zion, transcending borders and fostering unity. While the idea may seem utopian, it prompts us to reflect on the shared aspirations that connect us all.

Zion, often symbolising a place of peace and spiritual significance, has deep-rooted historical and cultural ties in various traditions. Rather than exclusive ownership, envision a scenario where the Land of Zion is considered a global heritage, a sacred space that transcends individual claims. Such a vision encourages a collective responsibility to preserve and nurture this shared land for the benefit of present and future generations.

One might argue that historical conflicts and territorial disputes complicate this vision. However, acknowledging the universal right to the Land of Zion does not negate the importance of respecting individual identities and narratives. Instead, it encourages a mindset that seeks common ground, fostering dialogue and understanding to overcome historical grievances.

In this vision, the Land of Zion becomes a symbol of humanity's shared heritage, promoting a sense of global citizenship. It prompts us to move beyond narrow definitions of nationality and ethnicity, recognising that we are all custodians of the Earth and its sacred spaces. This perspective encourages collaboration in addressing common challenges, such as environmental conservation and sustainable development.

Moreover, embracing the idea of universal rights to the Land of Zion offers an opportunity to cultivate a culture of inclusivity and tolerance. It challenges divisive ideologies and fosters a sense of interconnectedness, where the well-being of one community is intimately tied to the prosperity of another. Such an ethos lays the foundation for a more harmonious coexistence on a global scale.

Implementing this vision would require a paradigm shift in the way we perceive ownership, borders, and cultural heritage. It calls for a commitment to international cooperation, diplomacy, and mutual respect. While the path to realising universal rights to the Land of Zion may be challenging, the potential benefits for humanity's collective future make it a vision worth exploring.

The reality is that, from the Islamic perspective Muslims have a right to take care of the Christians and the Jewish people as they are classed as the "[*People of the Book*](#)¹⁰⁰. Moreover, the greater Israel in Islam is called "[*Bilad as Sham*](#)¹⁰¹". So we can see the similarities from the religious and political view regarding the area, which makes the propagative to use this as the solution to the problem.

The concept of universal rights to the Land of Zion invites us to envision a world where shared heritage transcends individual claims. By embracing a collective responsibility for this symbolic space, humanity can work towards fostering unity, dialogue, and cooperation. While the practical realisation of such a vision may be complex, the journey toward understanding and appreciating our shared connections is a meaningful step forward for the entire human family.

So "Zion for all" is Jerusalem, a place of peace and prosperity for the Children of Adam.

The United Muslim Nations (UMN): A Vision for Global Peace Through Unity and Diplomacy

As the world continues to grapple with conflicts rooted in historical grievances and competing national interests, there is a growing need for innovative solutions that transcend borders and foster peace. The establishment of the *United Muslim Nations* (UMN), a new union of Muslim-majority countries, presents a groundbreaking opportunity for the Muslim world to take a leading role in global peace efforts. Modelled after the United States (US), the UMN would unite Muslim nations under a common banner of peace, cooperation, and diplomacy, with its first major objective being the management

of the new state of Palestine and the fostering of lasting peace with Israel through the framework of the *United Kingdom of Abraham*.



The United Muslim Nations: A Union of Peace and Progress

The United Muslim Nations (UMN) would bring together Muslim-majority countries in a political and economic union designed to promote regional stability, mutual prosperity, and global peace. Like the US and NATO, which unites diverse states under a federal system, the UMN would serve as a supranational organisation that coordinates political, economic, and security policies among its member states.

This union would represent a new era of cooperation among Muslim nations, transcending sectarian divisions and historical rivalries to create a united front for peace and progress. The UMN would aim to be a powerful voice for Muslim countries in global affairs, advocating for the resolution of conflicts through diplomacy, economic development, and cultural exchange.

Managing the New State of Palestine: A Key Role for the UMN

One of the UMN's central objectives would be to manage the newly established state of Palestine. In cooperation with Israel and the *United Kingdom of Abraham* framework, the UMN would take on the responsibility of overseeing the development of Palestine as a peaceful, prosperous state within the region.

The UMN would work closely with Palestinian leaders, providing economic support, infrastructure development, and security assistance to ensure that the new state of Palestine is stable and viable. By prioritising education, healthcare, and job creation, the UMN would help Palestinians build a future of hope and opportunity, reducing the conditions that have historically led to conflict.

Moreover, the UMN would facilitate peace talks and negotiations between Israel and Palestine, ensuring that both parties respect the rights and security of one another. The goal would be to create a peaceful coexistence between Israel and Palestine, grounded in mutual respect and a shared commitment to the success of the *United Kingdom of Abraham*.

The United Kingdom of Abraham: A Bridge to Peace

The UMN's efforts to manage Palestine would be closely aligned with the broader vision of the *United Kingdom of Abraham*. As previously envisioned, the United Kingdom of Abraham would be a shared entity where Jews, Arabs, and the global community have equal access and rights to the land, with Jerusalem as a balanced capital.

The UMN's role in this partnership would be to act as a stabilising force, ensuring that the interests of the Palestinian people and the broader Muslim world are represented in the decision-making processes of the United Kingdom of Abraham. Through this joint stewardship, the UMN would work to build trust between Israel and its Arab neighbours, helping to resolve long-standing grievances and create a sustainable peace.

By promoting shared governance, economic cooperation, and joint security efforts, the United Kingdom of Abraham—under the guidance of both the UMN and other international stakeholders—could become a model for peaceful coexistence in the Middle East. This approach would not only end the Israeli-Palestinian conflict but also set a precedent for how diverse populations can share and manage contested spaces.

Ending the Middle East Conflict: A Model for Global Peace

The successful establishment of peace between Israel and Palestine through the United Kingdom of Abraham and the UMN's management would have far-reaching implications for global peace. The Middle East conflict has long been seen as one of the world's most intractable disputes, and its resolution could serve as a model for other conflict zones around the world.

The involvement of the UMN, as a powerful and united bloc of Muslim-majority nations, in building peace in the Middle East would demonstrate the power of regional cooperation and diplomacy. The UMN's commitment to non-violent conflict resolution and its ability to bring together diverse nations for a common cause would inspire other regions facing similar challenges.

The United Muslim Nations (UMN) envisions uniting all Muslim-majority countries, including both Sunni and Shia sects, into a single political, economic, and security union. By bridging the Sunni-Shia divide and including Iran as an equal partner, the UMN would foster cooperation, mutual respect, and shared governance, aiming to resolve sectarian conflicts and promote peace in the Muslim world. This unity would enhance economic development, political stability, and global influence, transforming the Muslim world into a powerful, cohesive entity capable of addressing both internal challenges and contributing to international peace and diplomacy.

Expanding Peace Efforts: The Ukraine-Russia Conflict

The success of the UMN and the United Kingdom of Abraham in resolving the Israeli-Palestinian conflict could also influence peace efforts in other parts of the world. One of

the most pressing global conflicts today is the ongoing war between Ukraine and Russia, which has devastated Eastern Europe and caused immense suffering.

The principles of unity, shared governance, and diplomacy promoted by the UMN could serve as a framework for peace in Ukraine. By engaging Russia and Ukraine in a similar peace-building process—focused on shared interests, economic cooperation, and mutual security—the international community could help bring an end to the conflict.

The UMN, as a new player in global diplomacy, could serve as a mediator between Russia and Ukraine, working alongside other international organisations such as the United Nations (UN) and the European Union (EU) to foster dialogue and reconciliation. The UMN's success in the Middle East would lend it the credibility and influence necessary to take on this role, positioning it as a key advocate for global peace.

The UMN's Role in Global Diplomacy

The creation of the United Muslim Nations would mark a significant shift in global diplomacy. By uniting Muslim-majority nations under a common banner, the UMN would become a powerful voice for peace and progress on the world stage. Its efforts to resolve the Israeli-Palestinian conflict and promote peace in other regions would establish it as a key player in global efforts to address conflict and build lasting stability.

The UMN would also work closely with other global powers, including the United States, the European Union, Russia and China, to promote multilateralism and international cooperation. Its unique position as a union of Muslim nations would enable it to bridge cultural and political divides, fostering greater understanding and collaboration between the Muslim world and the rest of the international community.

A New Era of Global Peace

The establishment of the United Muslim Nations, in conjunction with the creation of the United Kingdom of Abraham, would represent a monumental step toward ending the Israeli-Palestinian conflict and bringing lasting peace to the Middle East. The UMN's role in managing the new state of Palestine and fostering cooperation with Israel would set the stage for a new era of peace, stability, and prosperity in the region.

Moreover, the UMN's success in the Middle East would have ripple effects around the world, inspiring new approaches to conflict resolution in places like Ukraine and Russia. By demonstrating the power of unity, diplomacy, and shared governance, the UMN would offer a blueprint for global peace, helping to end conflicts and build a more just and harmonious world.

In this new era, the United Muslim Nations would stand as a symbol of hope and progress, leading the way in creating a world where nations and peoples can come together to resolve their differences and build a future of peace for all.

United Muslim Nations and United African Nations

The whole purpose of uniting Muslim majority countries and African majority countries is to bring stability and a balance within the nations especially regarding religion, education, technology, politics and military.

Just like the UN that was founded on 1945 for various international cooperation between nations, UMN and UAN should be established in similar sense. As we have seen many wars have taken place in the Middle East and Africa, having cooperation between nations with clear and unifying objectives can keep peace and security within and outside those regions.

Features of these new joint nations are:

1. **Potential Leadership:** Ideally, a single leader should be elected democratically by each head of state to unite the nations. Initially, 3 or 4 leaders of high stature and respect should be selected to lead the UMN and UAN. For example, the UMN could be headed by figures like Erdogan of Türkiye, King Mohammed bin Salman of Saudi Arabia, Seyyed Ali Hosseini Khamenei (the Supreme Leader of Iran), and King Abdullah of Jordan. These leaders represent key locations within Islam, encompassing both Sunni and Shia Islam. Türkiye's influence, especially in the West, alongside the significant presence of Saudi Arabia, Iran, and Jordan, makes them ideal candidates. The UAN should be headed by leaders from Ethiopia, South Africa, and Egypt, as they represent the diverse and religiously rich African landscape.

2. **Key Qualities for Unity:** The three major qualities that need to be at the forefront are political, religious, and military understanding and unity. These qualities ensure that the union remains strong, focused on shared goals, and equipped to tackle challenges effectively.
3. **Military Alliances:**

A NATO-style Article 5 should be implemented, where if one state is attacked, all other nations must come to its aid. However, diplomacy should always be the first approach, with military confrontation being the last resort. This ensures a balance between strength and peaceful negotiation.
4. **New Veto Powers for African Nations, Muslim Nations, and India:**

The idea of veto power in the UN has often been criticised for being too concentrated in the hands of a few, creating an imbalance. In the interest of fairness and justice, it makes sense to involve those who have historically been left behind. For instance, giving veto powers to the UMN, UAN, and India allows these regions to have a fairer representation in the UN's decisions. When the UMN and UAN use their veto power, they will vote as individual nations within the UN, meaning that a majority vote within these blocs can trigger a veto. This proposal seeks to balance global power and promote more inclusive decision-making in the UN.
5. **Peace Agreements:**

The goal is to implement new peace agreements that will change the world situation to a more positive one. One such agreement is the NATO Russia Border Peace Agreement (NRBPA). This peace arrangement aims to resolve tensions between Russia and NATO, particularly in relation to border disputes, military exercises, missile defence systems, and other contentious issues. By negotiating these matters, the NRBPA can help bring peace and economic prosperity to both regions. The agreement would play a crucial role in ending the war between Ukraine and Russia and ensuring long-term stability in the region.
6. **UMN Israel Peace Agreement (UMNIPA):** The second peace agreement, the UMN Israel Peace Agreement (UMNIPA), should be between the UMN (which includes the new state of Palestine) and the new state of Israel. The primary objective of this agreement is to foster trust and peace between Israel and its neighbouring countries. For over 75 years, Palestine and Israel have been at war, which has caused numerous disagreements and disputes with other nations, such as Lebanon and Iran. Military groups like Hamas (Al-Qassam Brigade), Hezbollah, and the Houthis have been further exacerbating tensions. Therefore, once the two states are established, the UMN and Israel should enter a peace agreement. This would have both political and religious benefits for the region, ultimately leading to a stronger relationship and economic ties between Israel and Iran.
7. **Impact on Minority Muslims:** The establishment of the UMN will also positively impact Muslim minorities around the world, such as in India and China. For instance, the Uyghur Muslims in China have faced persecution due to misunderstandings with the Chinese government. A close relationship between the UMN and China could offer a diplomatic solution, helping to improve the situation and build bridges.

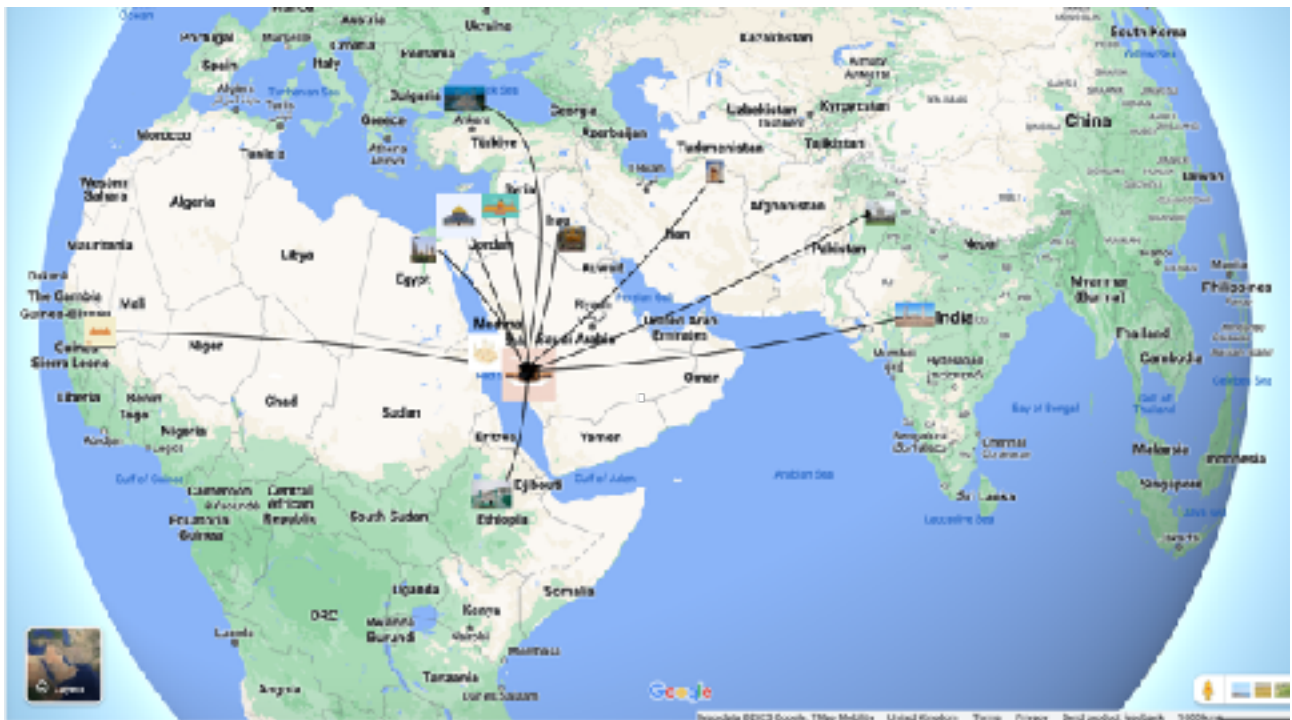
8. **International Restructuring:** After the creation of the UMN, international restructuring may take place, leading to the recognition of new states such as the Arakan state for the Rohingya and the establishment of a Kurdish nation for the Kurdish people.
9. **UMN-ESTO: Eastern Security Treaty Organisation:** The UMN-ESTO should be a treaty established between the UMN and eastern countries, including Russia, China, and India. This treaty would serve as a defence pact, similar to NATO's Article 5 military alliance, to protect and deter any potential attacks in the eastern part of the world. It would help balance relations between the East and the West, promoting peace and stability. In the event that a UMN member is attacked internally, internal diplomacy should be prioritised. If attacked externally, diplomacy should be the first course of action, followed by military defence if necessary. If the external attack continues, the UMN-ESTO should intervene, initially with diplomatic efforts and later through military action if required.
10. **The Messianic Alliance:**

The Messianic Alliance is a peaceful collaboration between the Abrahamic faiths—Judaism, Christianity, and Islam. It is a foundational element in the refurbishment of Haram al-Sharif (the Temple Mount), providing access to the Jewish and Christian communities. The alliance is centred around the theological belief in the coming Messiah, who is expected to unite the holy lands and become the king of the world. This alliance would also serve to strengthen the new Greater Israel borders and foster religious harmony among the three major faiths.

The Lines of Mercy

A major benefit of the UMN and UAN is the unity it can bring, particularly in terms of religious harmony. Within the UMN, there exists a diverse range of beliefs, from Sunni to Shia, all coming together on the fundamental principles of their faith. This unity can extend across the major mosques in the Muslim world, from Masjid Al-Aqsa in Palestine to Mecca, and from the Imam Ali Shrine in Najaf to Medina. Saudi Arabia's ambitious project, "The Line" in Neom, serves as a model for connecting different parts of the Muslim world. The UMN can enhance this vision by establishing something known as "The Lines of Mercy," which would unify the mosques around the world in a network of shared religious and economic prosperity.

This initiative could bring together Muslims from different nations and regions in a spirit of solidarity and faith. One example could be the creation of a mosque in China, aligned with the "Lines of Mercy," which would foster trust and strengthen relations between the UMN and China. Such unifications would not only deepen religious connections but also promote economic and cultural exchanges, leading to greater stability and understanding across borders.



United Muslim Nations initial objectives in the current political climate of 2024 and onwards

As we have seen the current devastation from October 7th to now, the world is no closer to a solution, moreover the world is going towards a intentional global disaster which may include Nuclear missiles being used by nations, however there is hope in humanity, as we are the only species who have been taught by God to learn, educate, comprehend and ponder. So the only missile that needs to be used is the tip of a pen.

I believe one of the ways to untie this complicated knot is to have unification of Muslim nations as mentioned before who take action. I will list objectives that must be taken in order to solve this long lasting problem. The objectives are like pieces of puzzle, so we must imagine the whole puzzle before we place each piece into its final place.

1. Unification of Muslim nations as mentioned before UMN will join as one entity, where they will be aligned Militarily, Economically and Spiritually.
2. Once united, this will mean Hamas, Houthis, Hezbollah and Iran the so called axis of resistance will be united with the rest of the muslim nation which will mean a unified response to the problem.
3. The first response will be the freeing of all Israelis hostages.

4. Compensation will be given to all the hostages dead or alive either to them or their family by UMN
5. Compensation will be given to those who were killed in the Oct 7th attack, to the survivors and the deceased families by UMN
6. Lasting Ceasefire should be granted straight away to fulfil these initial objectives mentioned for up to a month if required.
7. Compensation to the Palestinians who have suffered from Oct 7th 2023 dead or alive to them directly and their families, by the UMN
8. UMN should demand the ICC to drop charges from anyone involved be it in “axis of resistance” or the Israeli government including Benjamin Netanyahu as I believe, the one who oppresses must first be liberated before those they oppress can be liberated.
9. UMN, Israel and rest of the world negotiate on the Two States and One Kingdom model, which contributes to each of there agendas on uniting the Middle East from a political, military, economically and theological point of view, bring harmony between Palestinians and Israelis which will finally create a Palestinian state.
10. Some ideas can be taken into consideration like UMN governing the new Palestinian state for a certain period of time then allowing the Palestinians to govern afterwards.
11. UMN, Israel and UN should govern the Kingdom of Abraham making it a global duty to keep peace within that area.
12. UN should govern this opportunity of world peace and create veto powers to the new UMN and UAN, as-well as India, which gives a balance to decision making about global politics.
13. Once the world comes to an agreement, there should be peace treaty for 7 to 10 years in order to keep everything together as one structure.
14. By using this method Russia and Ukraine war should come to an end with peace treaties which safe guards both parties.
15. Rebuilding of Palestine and implementing the right of return of the Palestinians around the world.
16. Education centres should be built in the new state of Palestine and Israel to unite Arabs and Jews as they are from one family.
17. Haram al Sharif will take a new turn with a modern mosque built for Muslims as well giving access to jews for certain prayers. The new mosque can be visited by all the people of the world.
18. New temple should be built on the side of haram al sharif making jews fulfil their religious duties while having access to the new mosque at certain times.
19. Jerusalem will be the world capital, open to all humanity.
20. The Muslim, Jews and Christians have now prepared the grounds for the incoming guest, be it either the Mahdi or the Messiah.

One More Thing: One More King

In these turbulent times, when the world seems mired in conflict and uncertainty, a another revolutionary idea emerges—one that calls for the unification of the Commonwealth countries under a hybrid monarchy led by **King Charles III**. This visionary proposal is not merely about restoring tradition; it's about forging a powerful alliance that bridges the gap between the West and the East, uniting diverse nations under a common banner of peace, justice, and renewal.

The essence of this proposal lies in the belief that corrupted democracies and divisive ideologies, exemplified by the failures of Zionism, have left a void that only true, benevolent kingship can fill. The modern world, with its fragmented political systems and unyielding partisanship, is crying out for a return to the time-honoured values of leadership that blend wisdom, justice, and moral authority. Under the guidance of a reformed monarchy, the world can see a renaissance of governance—a system that harmoniously marries the stability of royal rule with the participatory elements of democracy.

The vision extends further with the integration of the United Muslim Nations (UMN) into this grand alliance. By uniting the Commonwealth under a hybrid monarchy with the UMN, a unique synthesis is formed that transcends geographical and cultural divides. The UMN, representing the East's rich heritage and dynamic potential, will join forces with the Commonwealth's Western legacy. This union of two states in one kingdom promises to forge a stronger, more resilient, and prosperous future, where conflicts are resolved not by the barrel of a gun, but by the pen and the power of shared values.

At the heart of this bold initiative is the hope that true kingship—rooted in fairness, accountability, and a divine mandate—can renew justice and peace on Earth. King Charles III, as the unifying figure of the Commonwealth, would embody these principles. His leadership would pave the way for a hybrid system in which elected bodies work alongside the monarch, ensuring that while tradition is honoured, modern governance and democratic ideals are maintained. This reimagined model of leadership is not a regression into autocracy but a progressive framework that respects the past and embraces the future.

Critics of current political ideologies point to the failure of systems that prioritise narrow national interests and divisive politics. They argue that when democracy becomes corrupted, as seen in the persistent conflicts over Zionist expansion, the result is perpetual instability and suffering. In contrast, this new vision of kingship calls for unity and reconciliation, where shared stewardship of global resources and cultural heritage takes precedence over sectarian strife. The new hybrid monarchy, in tandem with the UMN, promises a fresh start—a world where the divine principles of justice, mercy, and universal brotherhood guide political and economic decisions.

Moreover, this visionary framework does not merely advocate for internal stability; it offers a strategic blueprint for global diplomacy. By realigning international alliances—granting new veto powers to underrepresented regions such as the UMN, the United African Nations, and India—the world can move toward a more balanced and equitable order. This collaborative approach would foster peace on multiple fronts, from resolving conflicts in Eastern Europe to mediating tensions in the Middle East.

In conclusion, the call for a united Commonwealth under a hybrid monarchy headed by King Charles, in conjunction with the UMN, represents a daring reimagining of global governance. It is a call for the return of true kingship—a system where leadership is defined by moral integrity and the pursuit of a higher purpose. This vision not only promises to heal the deep-seated divisions in the Middle East but also lays the foundation for a world where the Messiah Jesus may eventually emerge, heralding an era of unparalleled peace and unity. The time has come for the kings to return, for only through the re-establishment of righteous, united leadership can we hope to achieve lasting justice and harmony on Earth.

Final Thoughts

The primary purpose of this vision, encompassing the establishment of the last and greatest empire on Earth, is to see God's religion, Islam—submission to God—established as the final order. From the evolution of Adam to the present day, the singular purpose of creation has always been to know and obey God.

Muslims and other religious societies should not shy away from the belief that Islam, rooted in submission to the Creator, is destined to govern the Earth. This divine system will prevail until the end of time, marking the ultimate fulfilment of human existence. The universe itself is designed to reflect the goal of submission, culminating in a world where

God's laws are followed not just out of obligation, but out of love, understanding, and willingness.

From the moment the pen inscribed the Lawh al-Mahfuz (*the Preserved Tablet*), the divine plan for every aspect of creation was set in motion. This plan was not only to ensure obedience to God but also to enable creation—especially humanity—to witness the perfection of God's power and purpose.

Human beings, uniquely endowed with intellect and the capacity for contemplation, are positioned to acknowledge the majesty of the Creator. Through reflection on the universe, the human faculties of reason and emotion lead to the realisation that God's wisdom encompasses all aspects of life, from the smallest atom to the vast cosmos.

In presenting this vision, I aim to address fundamental questions about humanity's creation, purpose, and its role in the future. While my understanding of the universe is limited, I hope these insights will provoke thought and inspire further discussion. This work is shared with humility, inviting scholars, thinkers, and believers to critique and expand upon these ideas.

May this work serve as a small contribution toward that ultimate goal: a world in submission to the Creator, united in purpose, and guided by divine wisdom. This is not merely a dream—it is a destiny awaiting realisation. Let us strive together for a future illuminated by faith, justice, and unity.

We live in **unprecedented times**, marked by confusion and uncertainty. However, where there is vision, there is **hope**. Where there is hope, there is the potential for **transformation**. This vision is not just my revolution—it is **our revolution**, an opportunity for collective change and renewal.

....."Allah would never **change** a people's state 'of favour' until they change their own state 'of faith'".....(13:11)

References

The Evoation of Homo Eruditus

- 1) Abid, R. (2024, January 22). *Islam and Evolution: Summary and Review of Dr. Shoaib Malik's Book*. The Thinking Muslim. <https://thethinkingmuslim.com/2021/10/20/islam-and-evolution-summary-and-review-of-dr-shoaib-maliks-book/>
- 2) The Quranic Arabic Corpus - word by word grammar, syntax and morphology of the Holy Quran. (n.d.). <https://corpus.quran.com/wordbyword.jsp?chapter=51&verse=47>
- 3) Than, K., Garner, T., & Taylor, A. P. (2022, October 14). *What is Darwin's Theory of Evolution?* livescience.com. <https://www.livescience.com/474-controversy-evolution-works.html>

- 4) Google search - Natural
- 5) Longrich, N. R. (2022, February 24). Did Neanderthals go to war with our ancestors? BBC Future. <https://www.bbc.com/future/article/20201102-did-neanderthals-go-to-war-with-our-ancestors>
- 6) Introduction to human evolution. (2024, January 3). The Smithsonian Institution's Human Origins Program. <https://humanorigins.si.edu/education/introduction-human-evolution>
- 7) *Life on Earth Before Adam - Islam Question & answer*. (n.d.). Islam Question & Answer. <https://islamqa.info/en/answers/72470/life-on-earth-before-adam>
- 8) *In the Cell*. (n.d.). <https://www.yourgenome.org/explore-genomics/in-the-cell/#>
- 9) Lizzie Wade. (2017, April 23). science.org. Retrieved January 3, 2024, from <https://www.science.org/content/article/no-bones-no-problem-dna-left-cave-soils-can-reveal-ancient-human-occupants>
- 10) *Neutrons take a deep dive into water networks surrounding DNA | Neutron Science at ORNL*. (n.d.). <https://neutrons.ornl.gov/content/neutrons-take-a-deep-dive-water-networks-surrounding-dna>
- 11) *Clay may have been birthplace of life on Earth, new study suggests*. (2013, November 13). ScienceDaily. <https://www.sciencedaily.com/releases/2013/11/131105132027.htm>
- 12) *Mixing stem cells with clay to regenerate human tissue | University of Southampton*. (2014, May 1). <https://www.southampton.ac.uk/news/2014/05/01-mixing-stem-cells-with-clay-to-regenerate-human-tissue.page>
- 13) McKie, R., & Barnett, A. (2017, December 2). Scientists turn dead cells into live tissue. *The Guardian*. <https://www.theguardian.com/science/2006/sep/24/highereducation.research>
- 14) Tang, H. M., & Tang, H. L. (2018). Anastasis: recovery from the brink of cell death. *Royal Society Open Science*, 5(9), 180442. <https://doi.org/10.1098/rsos.180442>
- 15) Christian, J. (2019, March 18). New Harvard research could be a step to human limb regeneration. *Futurism*. <https://futurism.com/neoscope/harvard-discovers-dna-switch-that-makes-animals-regenerate-limbs>
- 16) The Royal Institution. (2014, May 27). Copy number variation and the secret of life - with Aoife McLysaght [Video]. (First 10 Minutes) YouTube. <https://www.youtube.com/watch?v=BJm5jHhJNBI>
- 17) *Tissue engineering and regenerative medicine*. (n.d.). National Institute of Biomedical Imaging and Bioengineering. <https://www.nibib.nih.gov/science-education/science-topics/tissue-engineering-and-regenerative-medicine> Sufyan. (2022, May 8). *Was Hawa' (Eve) Created from the Rib of Adam?* SeekersGuidance. <https://seekersguidance.org/answers/general-counsel/was-hawa-eve-created-from-the-rib-of-adam/>
- 18) Sahih Muslim 854b - The Book of Prayer - Friday - كتاب الجمعة - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم). (n.d.). <https://sunnah.com/muslim:854b>
- 19) Yasir Qadhi. (2014, May 7). *The Story of Adam ~ Dr. Yasir Qadhi | 2nd May 2014* [Video]. YouTube. <https://www.youtube.com/watch?v=kk3MljPmshU>
- 20) Wikipedia contributors. (2001, November 22). *Adam's Peak*. Wikipedia. https://en.wikipedia.org/wiki/Adam%27s_Peak
- 21) *Stories of the Quran | The Story of Habil and Qabil*. (n.d.). <https://balagha.net/stories-of-the-quran/story-of-habil-qabil>
- 22) Wikipedia contributors. (2024aj, January 22). *Prehistory*. Wikipedia. <https://en.wikipedia.org/wiki/Prehistory>
- 23) The Histocrat. (2020, September 7). The birth of civilisation - the first farmers (20000 BC to 8800 BC) [Video]. YouTube. <https://www.youtube.com/watch?v=g-bQx0ZtHUw>
- 24) The Histocrat. (2020b, November 15). The birth of civilisation - Cult of the Skull (8800 BC to 6500 BC) [Video]. YouTube. <https://www.youtube.com/watch?v=b90oSidoHUY>
- 25) The Histocrat. (2021, April 3). The birth of civilisation - Rise of Uruk (6500 BC to 3200 BC) [Video]. YouTube. <https://www.youtube.com/watch?v=aowNRbEdqPQ>

- 26) Let's Talk Religion. (2022, August 14). Religion in Ancient Mesopotamia [Video]. YouTube. <https://www.youtube.com/watch?v=lm0EkFaRxTE>
- 27) *KHNuM | Ancient Egypt online*. (n.d.). <https://ancientegyptonline.co.uk/khnum/>
- 28) Wikipedia contributors. (2024ba, January 25). Manu (Hinduism). Wikipedia. [https://en.wikipedia.org/wiki/Manu_\(Hinduism\)](https://en.wikipedia.org/wiki/Manu_(Hinduism))
- 29) READ: Origin Story — Chinese (article) | Khan Academy. (n.d.). Khan Academy. <https://www.khanacademy.org/humanities/big-history-project/what-is-big-history/origin-stories/a/origin-story-china>
- 30) Isbouts, J. (2021, May 4). Why Adam and Eve were cast out of Eden. Culture. <https://www.nationalgeographic.com/culture/article/adam-eve-couple-relationship-bible>
- 31) The Editors of Encyclopaedia Britannica. (2020, June 26). Flood myth | Definition, Accounts, & Mythologies. Encyclopedia Britannica. <https://www.britannica.com/topic/flood-myth>
- 32) Islamic Relief UK. (2023, June 21). 99 Names of Allah (Al-Asma-ul-Husna). <https://www.islamic-relief.org.uk/resources/99-names-of-allah/>
- 33) Khan Academy. (2017, January 27). Sanskrit connections to English | World History | Khan Academy [Video]. YouTube. <https://www.youtube.com/watch?v=kemwplAKWsY>
- 34) Hardy, J. (2024, January 23). The 10 most important Sumerian gods: Nammu, Enki, Enlil, and more! | History Cooperative. History Cooperative. <https://historycooperative.org/sumerian-gods/>
- 35) Mark, J. J. (2023). Egyptian Gods - The complete list. World History Encyclopedia. <https://www.worldhistory.org/article/885/egyptian-gods---the-complete-list/>
- 36) Hindu Gods, Learn about Hindu goddesses, Shiva, Ganesh, Nataraja, Krishna, Vishnu, Kali, Lakshmi, Parvati, Surya. (n.d.). <https://www.lotussculpture.com/hindu-gods-indian-gods-brahman-how-many.html>
- 37) World History Encyclopedia. (2020, September 7). Pyramids around the globe: The pyramids of Egypt and beyond [Video]. YouTube. <https://www.youtube.com/watch?v=Y3pkenUblcc>
- 38) Wikipedia contributors. (2023a, June 26). Chinese pyramids. Wikipedia. https://en.wikipedia.org/wiki/Chinese_pyramids
- 39) Wikipedia contributors. (2024bb, January 28). Language. Wikipedia. <https://en.wikipedia.org/wiki/Language#References>
- 40) Briggs, A., & Briggs, A. (2023, September 10). What is the Big Bang? EarthSky | Updates on Your Cosmos and World. <https://earthsky.org/space/definition-what-is-the-big-bang/>
- 41) Admin. (2020, January 2). Creation of Universe [Quran Subjects]. Quran Subjects. <https://quransubjects.wordpress.com/2019/12/03/universe/>
- 42) A Ring in the Desert | Mohammad Zahid. (n.d.). <https://www.inkoffaith.com/post/a-ring-in-the-desert>
- 43) Islam Basics. (2020b, April 6). ("They made not a just estimate of Allah. . .") | IslamBasics.com. IslamBasics.com. <https://islambasics.com/chapter/they-made-not-a-just-estimate-of-allah/>
- 44) Wikipedia contributors. (2024bb, January 27). Cosmic ocean. Wikipedia. https://en.wikipedia.org/wiki/Cosmic_ocean
- 45) Knowledge is Power - Gary Lite. (2023, February 15). Sound of Creation - Consciousness of Sound (Gaia Original) [Video]. YouTube. <https://www.youtube.com/watch?v=FY4hv3gjeu4>
- 46) brusspup. (2013, June 6). Amazing resonance experiment! [Video]. YouTube. <https://www.youtube.com/watch?v=wwJAGrUBF4w>
- 47) Just A White Male. (2015, November 15). Sonoluminescence (star in a jar) [Video]. YouTube. <https://www.youtube.com/watch?v=CSIPolpvjBY>
- 48) The Thought Emporium. (2019b, September 5). Punching water so hard LIGHT comes out - sonoluminescence [Video]. YouTube. https://www.youtube.com/watch?v=puVxGnl_3y8
- 49) WIRED. (2020, January 28). Scientist explains how to levitate objects with sound | WIRED [Video]. YouTube. <https://www.youtube.com/watch?v=3MXVSdXZzpc>
- 50) FuseSchool - Global Education. (2020, July 27). Sound Waves in Action | Waves | Physics | FuseSchool [Video]. YouTube. <https://www.youtube.com/watch?v=TgJKf3G6LuE>

- 51) FuseSchool - Global Education. (2020b, May 17). Sound Wave Experiments | Waves | Physics | FuseSchool [Video]. YouTube. <https://www.youtube.com/watch?v=2mlBh5d1IUY>

Bio-Adam

1. Taylor, A.P., Than, K. and Garner, T. (2022) What is Darwin's theory of evolution?, LiveScience. Available at: <https://www.livescience.com/474-controversy-evolution-works.html> (Accessed: 29 October 2024).
2. Biology (2024) Encyclopædia Britannica. Available at: <https://www.britannica.com/science/biology> (Accessed: 29 October 2024).
3. The Earth through time (no date) The Earth Through Time. Available at: <https://www.gsi.ie/en-ie/education/our-planet-earth/Pages/The-Earth-through-time.aspx> (Accessed: 29 October 2024).
4. The prehistoric ages: How humans lived before written records (no date) History.com. Available at: <https://www.history.com/news/prehistoric-ages-timeline> (Accessed: 29 October 2024).
5. Homo sapiens (2024) Encyclopædia Britannica. Available at: <https://www.britannica.com/topic/Homo-sapiens> (Accessed: 29 October 2024).

6. Ancient DNA and human history | proceedings of the National Academy of Sciences. No Date Available at: <https://www.pnas.org/doi/10.1073/pnas.1524306113> (Accessed: 29 October 2024).
7. Taylor, A.P., Than, K. and Garner, T. (2022) What is Darwin's theory of evolution?, LiveScience. Available at: <https://www.livescience.com/474-controversy-evolution-works.html> (Accessed: 29 October 2024)
8. Famousscientists.org. (2015). Anaximander - Biography, Facts and Pictures. [online] Available at: <https://www.famousscientists.org/anaximander/>
9. Wikipedia Contributors (2018). Jean-Baptiste Lamarck. [online] Wikipedia. Available at: https://en.wikipedia.org/wiki/Jean-Baptiste_Lamarck
10. Wikipedia Contributors (2018). Naturalism (philosophy). [online] Wikipedia. Available at: [https://en.wikipedia.org/wiki/Naturalism_\(philosophy\)](https://en.wikipedia.org/wiki/Naturalism_(philosophy))
11. Wikipedia Contributors (2019). Charles Darwin. [online] Wikipedia. Available at: https://en.wikipedia.org/wiki/Charles_Darwin
12. Rationalwiki.org. (n.d.). Methodological naturalism - RationalWiki. [online] Available at: https://rationalwiki.org/wiki/Methodological_naturalism
13. Osterloff, E. (2019). What Is Natural Selection? [online] Natural History Museum. Available at: <https://www.nhm.ac.uk/discover/what-is-natural-selection.html>
14. Kuhn, A. (2019). NPR Choice page. [online] Npr.org. Available at: <https://www.npr.org/2013/04/30/177781424/he-helped-discover-evolution-and-then-became-extinct>
15. https://en.wikipedia.org/wiki/Nothing_in_Biology_Makes_Sense_Except_in_the_Light_of_Evolution
16. Jarvie, H. (2019). Nanoparticle | Definition, Size Range, & Applications. In: Encyclopædia Britannica. [online] Available at: <https://www.britannica.com/science/nanoparticle>
17. MedlinePlus (2021). What is a cell? [online] medlineplus.gov. Available at: <https://medlineplus.gov/genetics/understanding/basics/cell/>
18. Southampton.ac.uk. (2014). Mixing stem cells with clay to regenerate human tissue | University of Southampton. [online] Available at: <https://www.southampton.ac.uk/news/2014/05/01-mixing-stem-cells-with-clay-to-regenerate-human-tissue.page> [Accessed 29 Oct. 2024].
19. Writer, P.R.H.S. (2019). Harvard study unlocks a key to regeneration. [online] Harvard Gazette. Available at: <https://news.harvard.edu/gazette/story/2019/03/harvard-study-unlocks-a-key-to-regeneration/>
20. National Institute of Biomedical Imaging and Bioengineering (2009). Tissue Engineering and Regenerative Medicine | National Institute of Biomedical Imaging and Bioengineering. [online] Nih.gov. Available at: <https://www.nibib.nih.gov/science-education/science-topics/tissue-engineering-and-regenerative-medicine>
21. www.youtube.com. (n.d.). Julian Jones on bioactive glass and regenerative medicine. [online] Available at: <https://www.youtube.com/watch?v=aMZoGxAX-xw> [Accessed 3 Apr. 2024]
22. ScienceDaily. (n.d.). Sound waves power new advances in drug delivery and smart materials. [online] Available at: <https://www.sciencedaily.com/releases/2020/11/201124101029.htm>
23. Wikipedia Contributors (2019). Behavioral modernity. [online] Wikipedia. Available at: https://en.wikipedia.org/wiki/Behavioral_modernity
24. Wikipedia Contributors (2019). Neolithic Revolution. [online] Wikipedia. Available at: https://en.wikipedia.org/wiki/Neolithic_Revolution
25. Wikipedia Contributors (2019). G. [online] Wikipedia. Available at: <https://en.wikipedia.org/wiki/G>
26. Wikipedia Contributors (2019). Megalith. [online] Wikipedia. Available at: <https://en.wikipedia.org/wiki/Megalith>
27. Wikipedia Contributors (2019). Cradle of civilization. [online] Wikipedia. Available at: https://en.wikipedia.org/wiki/Cradle_of_civilization
28. History.com Editors (2018). Sumer. [online] HISTORY. Available at: <https://www.history.com/topics/ancient-middle-east/sumer>
29. Andrews, E. (2019). 9 Things You May Not Know About the Ancient Sumerians. [online] HISTORY. Available at: <https://www.history.com/news/9-things-you-may-not-know-about-the-ancient-sumerians>
30. Wikipedia Contributors (2019). Akkadian Empire. [online] Wikipedia. Available at: https://en.wikipedia.org/wiki/Akkadian_Empire

31. Wikipedia Contributors (2018). Ancient Egypt. [online] Wikipedia. Available at: https://en.wikipedia.org/wiki/Ancient_Egypt
32. Wikipedia Contributors (2019). Indus Valley Civilisation. [online] Wikipedia. Available at: https://en.wikipedia.org/wiki/Indus_Valley_Civilisation. Wikipedia (2022)
33. Klaus Schmidt (archaeologist). [online] Available at: [https://en.wikipedia.org/wiki/Klaus_Schmidt_\(archaeologist\)](https://en.wikipedia.org/wiki/Klaus_Schmidt_(archaeologist))
34. Martínón-Torres, M., d'Errico, F., Santos, E., Álvaro Gallo, A., Amano, N., Archer, W., Armitage, S.J., Arsuaga, J.L., Bermúdez de Castro, J.M., Blinkhorn, J., Crowther, A., Douka, K., Dubernet, S., Faulkner, P., Fernández-Colón, P., Kourampas, N., González García, J., Larreina, D., Le Bourdonnec, F.-X. and MacLeod, G. (2021). Earliest known human burial in Africa. *Nature*, [online] 593(7857), pp.95–100. doi:<https://doi.org/10.1038/s41586-021-03457-8>
35. Wikipedia Contributors (2024). Eridu Genesis. Wikipedia
36. Wikipedia. (2024). Ziusudra. [online] Available at: <https://en.wikipedia.org/wiki/Ziusudra>
37. Wikipedia Contributors (2019). Khnum. [online] Wikipedia. Available at: <https://en.wikipedia.org/wiki/Khnum>
38. History.com Editors (2017). Hinduism. [online] History. Available at: <https://www.history.com/topics/religion/hinduism>
39. Wikipedia. (2021). Manu (Hinduism). [online] Available at: [https://en.wikipedia.org/wiki/Manu_\(Hinduism\)](https://en.wikipedia.org/wiki/Manu_(Hinduism))
40. Khan Academy. (n.d.). Activity: Intro to Origin Stories (article). [online] Available at: <https://www.khanacademy.org/humanities/big-history-project/what-is-big-history/origin-stories/a/activity-intro-to-origin-stories1>
41. Wikipedia. (2021). Creation of life from clay. [online] Available at: https://en.wikipedia.org/wiki/Creation_of_life_from_clay
42. Wikipedia. (2020). List of flood myths. [online] Available at: https://en.wikipedia.org/wiki/List_of_flood_myths
43. Bible Gateway (2015). Bible Gateway passage: Genesis 1 - New International Version. [online] Bible Gateway. Available at: <https://www.biblegateway.com/passage/?search=Genesis%201&version=NIV>
44. Bible Gateway (2015). Bible Gateway passage: Genesis 2 - New International Version. [online] Bible Gateway. Available at: <https://www.biblegateway.com/passage/?search=Genesis%202&version=NIV>
45. www.biblegateway.com. (n.d.). Genesis 6:9-9:17 NIV - - Bible Gateway. [online] Available at: <https://www.biblegateway.com/passage/?search=Genesis%206:9-9:17&version=NIV>
46. Quran.com. (2017). The Quranic Arabic Corpus - Translation. [online] Available at: <https://corpus.quran.com/translation.jsp?chapter=7&verse=54> [Accessed 5 Nov. 2024].
47. corpus.quran.com. (n.d.). The Quranic Arabic Corpus - Translation. [online] Available at: <https://corpus.quran.com/translation.jsp?chapter=32&verse=7>
48. Quran.com. (2017). The Quranic Arabic Corpus - Translation. [online] Available at: <https://corpus.quran.com/translation.jsp?chapter=71&verse=1> [Accessed 5 Nov. 2024].
49. Wikipedia Contributors (2019). Scientific theory. [online] Wikipedia. Available at: https://en.wikipedia.org/wiki/Scientific_theory
50. Quran.com. (2017). The Quranic Arabic Corpus - Quran Dictionary. [online] Available at: [https://corpus.quran.com/qurandictionary.jsp?q=Elm#\(2:32:4\)](https://corpus.quran.com/qurandictionary.jsp?q=Elm#(2:32:4)) [Accessed 5 Nov. 2024].
51. Quran.com. (2017). The Quranic Arabic Corpus - Quran Dictionary. [online] Available at: [https://corpus.quran.com/qurandictionary.jsp?q=Ayy#\(3:58:5\)](https://corpus.quran.com/qurandictionary.jsp?q=Ayy#(3:58:5)) [Accessed 5 Nov. 2024].
52. Quran.com. (2017). The Quranic Arabic Corpus - Quran Dictionary. [online] Available at: [https://corpus.quran.com/qurandictionary.jsp?q=yqn#\(56:95:5\)](https://corpus.quran.com/qurandictionary.jsp?q=yqn#(56:95:5)) [Accessed 5 Nov. 2024].
53. Quran.com. (2017). The Quranic Arabic Corpus - Quran Search. [online] Available at: <https://corpus.quran.com/search.jsp?q=believe> [Accessed 5 Nov. 2024].
54. Quran.com. (2017). The Quranic Arabic Corpus - Quran Dictionary. [online] Available at: [https://corpus.quran.com/qurandictionary.jsp?q=dbr#\(4:82:2\)](https://corpus.quran.com/qurandictionary.jsp?q=dbr#(4:82:2)) [Accessed 5 Nov. 2024].
55. Quranic (2022). What is the Meaning of the Word 'Quran'? [online] Quranic Arabic For Busy People. Available at: <https://www.getquranic.com/the-meaning-of-quran/>

56. Quran.com. (2017). The Quranic Arabic Corpus - Quran Search. [online] Available at: <https://corpus.quran.com/search.jsp?t=1&q=allah> [Accessed 5 Nov. 2024].
57. Quran.com. (2017). The Quranic Arabic Corpus - Translation. [online] Available at: <https://corpus.quran.com/translation.jsp?chapter=2&verse=136> [Accessed 5 Nov. 2024].
58. Anon, (2021). Mutations are random - Understanding Evolution. [online] Available at: <https://evolution.berkeley.edu/mutations-are-random/>
59. Quran.com. (2017). The Quranic Arabic Corpus - Translation. [online] Available at: <https://corpus.quran.com/translation.jsp?chapter=2&verse=29> [Accessed 5 Nov. 2024].
60. ScienceDaily. (2019). Scientists observe how acoustic interactions change materials at the atomic level. [online] Available at: <https://www.sciencedaily.com/releases/2019/09/190924101447.htm> [Accessed 5 Nov. 2024].
61. Science Questions with Surprising Answers. (n.d.). Can sound waves generate heat? [online] Available at: <https://www.wtamu.edu/~cbaird/sq/2015/11/05/can-sound-waves-generate-heat/>
62. WIRED (2020). Scientist Explains How to Levitate Objects With Sound | WIRED. YouTube. Available at: <https://www.youtube.com/watch?v=3MXVSdXZzpc> [Accessed 29 Nov. 2020].
63. Just A White Male (2015). Sonoluminescence (star in a jar). [online] YouTube. Available at: <https://www.youtube.com/watch?v=CSIPolpvjBY> [Accessed 5 Nov. 2024].
64. Schirber, M. (2023). Sound Waves Mimic Gravity. Physics, [online] 16. Available at: <https://physics.aps.org/articles/v16/10>
65. The Royal Institution (2017). Quantum Fields: The Real Building Blocks of the Universe - with David Tong. YouTube. Available at: https://www.youtube.com/watch?v=zNVQfWC_evg [Accessed 22 Sep. 2020].
66. Wood, C. and Stein, V. (2019). What Is String Theory? [online] Space.com. Available at: <https://www.space.com/17594-string-theory.html>
67. Wikipedia. (2023). Lawrence Krauss. [online] Available at: https://en.wikipedia.org/wiki/Lawrence_Krauss
68. Amazon.co.uk. (2024). A Universe From Nothing: why there is something rather than nothing: Amazon.co.uk: Krauss, Lawrence M.: 9781471112683: Books. [online] Available at: <https://www.amazon.co.uk/Universe-Nothing-Lawrence-M-Krauss/dp/1471112683> [Accessed 5 Nov. 2024].
69. Big Think (2013). Lawrence Krauss: The Flavors of Nothing (YouTube Geek Week!) | Big Think. [online] YouTube. Available at: <https://www.youtube.com/watch?v=UemhCsaeGgc> [Accessed 5 Nov. 2024].
70. Drake, N. (2022). What is the multiverse—and is there any evidence it really exists? [online] National Geographic. Available at: <https://www.nationalgeographic.com/science/article/what-is-the-multiverse>
71. Wikipedia. (2021). Cosmic ocean. [online] Available at: https://en.wikipedia.org/wiki/Cosmic_ocean
72. Elshahat, I., Ramchahi, A.A. and Mohd Yusoff, M.Y. @ Z. (2019). Theistic Evolutionists' View of the Words Bashar and Insan in the Qur'an: A Critical Analysis. Jurnal Akidah & Pemikiran Islam, 21(2), pp.103–140. doi:<https://doi.org/10.22452/afkar.vol21no2.4>
73. corpus.quran.com. (n.d.). The Quranic Arabic Corpus - Translation. [online] Available at: <https://corpus.quran.com/translation.jsp?chapter=25&verse=54>
74. Quran.com. (2017). The Quranic Arabic Corpus - Translation. [online] Available at: <https://corpus.quran.com/translation.jsp?chapter=3&verse=59> [Accessed 5 Nov. 2024].
75. Quran.com. (2017). The Quranic Arabic Corpus - Word by Word Grammar, Syntax and Morphology of the Holy Quran. [online] Available at: <https://corpus.quran.com/wordbyword.jsp?chapter=20&verse=54> [Accessed 5 Nov. 2024].
76. Quran.com. (2017). The Quranic Arabic Corpus - Translation. [online] Available at: <https://corpus.quran.com/translation.jsp?chapter=6&verse=2> [Accessed 5 Nov. 2024].
77. Quran.com. (2017). The Quranic Arabic Corpus - Word by Word Grammar, Syntax and Morphology of the Holy Quran. [online] Available at: [https://corpus.quran.com/wordbyword.jsp?chapter=15&verse=26#\(15:26:1\)](https://corpus.quran.com/wordbyword.jsp?chapter=15&verse=26#(15:26:1)) [Accessed 5 Nov. 2024].
78. sunnah.com. (n.d.). Jami' at-Tirmidhi 2955 - Chapters on Tafsir - كتاب تفسير القرآن عن رسول الله صلى الله عليه وسلم - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه وسلم). [online] Available at: <https://sunnah.com/tirmidhi:2955>

79. Sunnah.com. (2024). Search Results - Search Results - adam cubit (page 1) - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم). [online] Available at: <https://sunnah.com/search?q=adam+cubit> [Accessed 5 Nov. 2024].
80. Alim.org. (2024). Alim. [online] Available at: <https://www.alim.org/history/prophet-stories/1/#section5> [Accessed 5 Nov. 2024].
81. Biofortification. (2013). www.sciencedirect.com, [online] pp.175–181. doi:<https://doi.org/10.1016/B978-0-12-375083-9.00025-8>
82. sufyan (2010). Was Hawa' (Eve) Created from the Rib of Adam? [online] SeekersGuidance. Available at: <https://seekersguidance.org/answers/general-counsel/was-hawa-eve-created-from-the-rib-of-adam/> [Accessed 5 Nov. 2024].
83. Dr Colin Tidy (2016). Cervical Rib (Thoracic Outlet Syndrome). [online] Patient.info. Available at: <https://patient.info/bones-joints-muscles/cervical-rib-thoracic-outlet-syndrome>
84. Editorial (2023). The Guardian view on stem cells and embryos: creating life's likeness in a lab. The Guardian. [online] 18 Jun. Available at: <https://www.theguardian.com/commentisfree/2023/jun/18/the-guardian-view-on-stem-cells-and-embryos-creating-lifes-likeness-in-a-lab>
85. Quran.com. (2017). The Quranic Arabic Corpus - Translation. [online] Available at: <https://corpus.quran.com/translation.jsp?chapter=76&verse=2> [Accessed 5 Nov. 2024].
86. Khan, A. (2023). Were We Created From the Coccyx Bone? [online] SeekersGuidance Available at: <https://seekersguidance.org/answers/islamic-belief/were-we-created-from-the-coccyx-bone/> [Accessed 5 Nov. 2024].
87. www.yadvashem.org. (n.d.). Architecture of Murder. [online] Available at: <https://www.yadvashem.org/yv/en/exhibitions/through-the-lens/auschwitz-blueprints.asp>
88. corpus.quran.com. (n.d.). The Quranic Arabic Corpus - Translation. [online] Available at: <https://corpus.quran.com/translation.jsp?chapter=2&verse=31>
89. Islamicity.org. (2024). 99 Names of Allah (God). [online] Available at: https://www.islamicity.org/covers/99-names-of-allah/#id_ALPHA-19 [Accessed 5 Nov. 2024]
90. MercifulServant (2020). What is the Soul? (Ruh). [online] YouTube. Available at: <https://www.youtube.com/watch?v=z1FFctV3esc> [Accessed 5 Nov. 2024]
91. Wikipedia Contributors (2019). Cosmological argument. [online] Wikipedia. Available at: https://en.wikipedia.org/wiki/Cosmological_argument
92. X (formerly Twitter). (2024). x.com. [online] Available at: <https://x.com/drshoaibam?lang=en> [Accessed 5 Nov. 2024]
93. Malik, S.A. (2021). Islam and Evolution Al-Ghazālī and the Modern Evolutionary Paradigm. [s.l.]: Routledge
94. Wikipedia Contributors (2019). Intelligent design. [online] Wikipedia. Available at: https://en.wikipedia.org/wiki/Intelligent_design
95. Discovery Institute. (n.d.). Discovery Institute. [online] Available at: <https://www.discovery.org>
96. Luskin, C. (2023). Comparing Contemporary Evangelical Models Regarding Human Origins. Religions, 14(6), pp.748–748. doi:<https://doi.org/10.3390/rel14060748>
97. Luskin, C. (2023). Comparing Contemporary Evangelical Models Regarding Human Origins. Religions, 14(6), pp.748–748. doi:<https://doi.org/10.3390/rel14060748>
98. X (formerly Twitter). (2024). x.com. [online] Available at: <https://x.com/swamidass?lang=en> [Accessed 5 Nov. 2024].
99. Amazon.co.uk. (2024). The Genealogical Adam and Eve – The Surprising Science of Universal Ancestry: Amazon.co.uk: Swamidass, S. Joshua: 9780830852635: Books. [online] Available at: <https://www.amazon.co.uk/Genealogical-Adam-Eve-Surprising-Universal/dp/0830852638> [Accessed 5 Nov. 2024]

The Road to Jerusalem

- 1) Ahle Haq Official. (2021, May 6). The last man to enter Jannah (Paradise) | This person will make Allah laugh | Ustadh Wahaj Tarin [Video]. YouTube. <https://www.youtube.com/watch?v=liWukFm3XBo>
- 2) Imam Mahdi Youtube search. (2005, January 1). Youtube. Retrieved February 6, 2024, from https://www.youtube.com/results?search_query=imam+mahdi
- 3) Kings and Generals. (2020, May 3). Early Muslim Expansion - Khalid, Yarmouk, Al-Qadisiyyah DOCUMENTARY [Video]. YouTube. <https://www.youtube.com/watch?v=r2cEIDZwG5M>
- 4) One Islam Productions. (2021, November 30). THE STORY OF DAJJAL [Video]. YouTube. https://www.youtube.com/watch?v=vCQPXy_WgDU
- 5) THE HINDU SAGA. (2022, January 27). Kali Yuga explained - Fourth & Final Yuga [Video]. YouTube. <https://www.youtube.com/watch?v=6JHFad4I7f0>
- 6) Islamic Guidance. (2018, May 19). The major signs [Video]. YouTube. <https://www.youtube.com/watch?v=uu2ecY0gqR0>

20XX - Two States in One Kingdom

1. Wikipedia contributors. (2024b, January 22). Zionism - Wikipedia. <https://en.wikipedia.org/wiki/Zionism>
2. Wikipedia contributors. (2024a, January 7). Theodor Herzl. Wikipedia. https://en.m.wikipedia.org/wiki/Theodor_Herzl
3. Wikipedia contributors. (2024b, January 22). Genesis creation narrative. Wikipedia. https://en.m.wikipedia.org/wiki/Genesis_creation_narrative
4. Wikipedia contributors. (2023, December 23). Genealogies of Genesis. Wikipedia. https://en.wikipedia.org/wiki/Genealogies_of_Genesis
5. Wikipedia contributors. (2024b, January 12). Noah. Wikipedia. <https://en.wikipedia.org/wiki/Noah>
6. Wikipedia contributors. (2024bc, January 27). Moses - Wikipedia. <https://en.wikipedia.org/wiki/Moses>
7. Wikipedia contributors. (2023a, December 19). Terah. Wikipedia. <https://en.wikipedia.org/wiki/Terah>

8. Matt, D. (2018, March 23). The Abrahamic (Western) Religions - Darby Matt - Medium. Medium. <https://darbymatt.medium.com/the-abrahamic-western-religions-d8ff1d74b2ae>
9. Wikipedia contributors. (2024d, January 22). Ishmael - Wikipedia. <https://en.wikipedia.org/wiki/Ishmael>
10. Wikipedia contributors. (2024c, January 19). Isaac - Wikipedia. <https://en.wikipedia.org/wiki/Isaac>
11. Wikipedia contributors. (2024c, January 14). Jacob. Wikipedia. <https://en.wikipedia.org/wiki/Jacob>
12. The Editors of Encyclopaedia Britannica. (2023, December 29). Israelite | Definition, Tribes, & Bible. Encyclopedia Britannica. <https://www.britannica.com/topic/Israelite>
13. Wikipedia contributors. (2024b, January 3). Twelve Tribes of Israel - Wikipedia. https://en.wikipedia.org/wiki/Twelve_Tribes_of_Israel
14. Tech, & Tech. (2023, July 19). Divine Family Tree: Prophets across centuries. Facts About the Muslims & the Religion of Islam - Toll-free Hotline 1-877-WHY-ISLAM. <https://www.whyyislam.org/family-tree-of-prophets/>
15. Wikipedia contributors. (2024k, January 23). Muhammad - Wikipedia. <https://en.wikipedia.org/wiki/Muhammad>
16. Wikipedia contributors. (2024c, January 6). Amram. Wikipedia. <https://en.wikipedia.org/wiki/Amram>
17. Moses | Story, Summary, Significance, & Facts. (2024, January 21). Encyclopedia Britannica. <https://www.britannica.com/biography/Moses-Hebrew-prophet/Moses-and-Pharaoh>
18. Before you continue. (n.d.-b). <https://bard.google.com/share/21db940c60ac>
19. Wikipedia contributors. (2023c, December 30). Promised land. Wikipedia. https://en.wikipedia.org/wiki/Promised_Land
20. Wikipedia contributors. (2024j, January 22). Judah (son of Jacob). Wikipedia. [https://en.wikipedia.org/wiki/Judah_\(son_of_Jacob\)](https://en.wikipedia.org/wiki/Judah_(son_of_Jacob))
21. Wikipedia contributors. (2024m, January 23). David. Wikipedia. <https://en.wikipedia.org/wiki/David>
22. Wikipedia contributors. (2024o, January 24). Kingdom of Judah. Wikipedia. https://en.wikipedia.org/wiki/Kingdom_of_Judah
23. Admin. (n.d.). Genealogy of Jesus – biblestudyresources.org. <https://biblestudyresources.org/genealogy-of-jesus/>
24. Wikipedia contributors. (2024n, January 23). Ethnoreligious group. Wikipedia. https://en.wikipedia.org/wiki/Ethnoreligious_group
25. Wikipedia contributors. (2024g, January 19). Age of enlightenment. Wikipedia. https://en.wikipedia.org/wiki/Age_of_Enlightenment
26. Wikipedia contributors. (2024i, January 21). Haskalah. Wikipedia. <https://en.wikipedia.org/wiki/Haskalah>
27. Wikipedia contributors. (2024r, January 23). Proto-Zionism. Wikipedia. <https://en.wikipedia.org/wiki/Proto-Zionism>
28. Wikipedia contributors. (2023a, December 17). Lovers of Zion. Wikipedia. https://en.wikipedia.org/wiki/Lovers_of_Zion
29. Wikipedia contributors. (2023a, December 13). Odessa Committee. Wikipedia. https://en.wikipedia.org/wiki/Odessa_Committee
30. Wikipedia contributors. (2023d, December 18). Der Judenstaat. Wikipedia. https://en.wikipedia.org/wiki/Der_Judenstaat
31. Wikipedia contributors. (2024c, January 4). First Zionist Congress. Wikipedia. https://en.wikipedia.org/wiki/First_Zionist_Congress
32. Wikipedia contributors. (2023a, November 29). World Zionist Congress. Wikipedia. https://en.wikipedia.org/wiki/World_Zionist_Congress
33. Wikipedia contributors. (2024h, January 15). Types of zionism. Wikipedia. https://en.wikipedia.org/wiki/Types_of_Zionism
34. Wikipedia contributors. (2024k, January 20). Christian Zionism. Wikipedia. https://en.wikipedia.org/wiki/Christian_Zionism
35. Wikipedia contributors. (2024v, January 24). Anti-Zionism. Wikipedia. <https://en.wikipedia.org/wiki/Anti-Zionism>
36. Wikipedia contributors. (2024x, January 24). Ottoman Empire - Wikipedia. https://en.wikipedia.org/wiki/Ottoman_Empire

37. Wikipedia contributors. (2023b, December 11). Balfour Declaration. Wikipedia. https://en.wikipedia.org/wiki/Balfour_Declaration#External_links
38. Wikipedia contributors. (2024p, January 22). Mandate for Palestine - Wikipedia. https://en.wikipedia.org/wiki/Mandate_for_Palestine
39. Wikipedia contributors. (2024y, January 24). League of Nations - Wikipedia. https://en.wikipedia.org/wiki/League_of_Nations
40. Wikipedia contributors. (2024w, January 23). World War I - Wikipedia. https://en.wikipedia.org/wiki/World_War_I
41. Wikipedia contributors. (2024f, January 11). The Holocaust. Wikipedia. https://en.wikipedia.org/wiki/The_Holocaust
42. Wikipedia contributors. (2024x, January 23). World War II - Wikipedia. https://en.wikipedia.org/wiki/World_War_II
43. Wikipedia contributors. (2024r, January 22). United Nations Partition Plan for Palestine. Wikipedia. https://en.wikipedia.org/wiki/United_Nations_Partition_Plan_for_Palestine
44. Wikipedia contributors. (2024r, January 22). United Nations. Wikipedia. https://en.wikipedia.org/wiki/United_Nations
45. Wikipedia contributors. (2024f, January 8). Israeli Declaration of independence. Wikipedia. https://en.wikipedia.org/wiki/Israeli_Declaration_of_Independence
46. Wikipedia contributors. (2023j, December 31). Irgun. Wikipedia. <https://en.wikipedia.org/wiki/Irgun>
47. Wikipedia contributors. (2024i, January 14). David Ben-Gurion. Wikipedia. https://en.wikipedia.org/wiki/David_Ben-Gurion
48. Wikipedia contributors. (2023a, October 16). Basel program. Wikipedia. https://en.wikipedia.org/wiki/Basel_Program
49. Wikipedia contributors. (2023b, October 16). Jerusalem program. Wikipedia. https://en.wikipedia.org/wiki/Jerusalem_Program
50. Zionist Federation of Great Britain and Ireland. (2021, December 9). ZF | Zionist Federation of the United Kingdom and Ireland | ZFUK. ZFUK. <https://zionist.org.uk/about-zf/>
51. World Zionist Organization. (n.d.). <https://www.wzo.org.il/en>
52. AIPAC. (n.d.). AIPAC. <https://www.aipac.org/>
53. Wikipedia contributors. (2023a, August 15). Isaiah L. Kenen. Wikipedia. https://en.wikipedia.org/wiki/Isaiah_L._Kenen
54. Wikipedia contributors. (2023k, December 21). Conservative Friends of Israel. Wikipedia. https://en.wikipedia.org/wiki/Conservative_Friends_of_Israel
55. Wikipedia contributors. (2024h, January 12). Labour Friends of Israel. Wikipedia. https://en.wikipedia.org/wiki/Labour_Friends_of_Israel
56. SABC News. (2024, January 26). ICJ ruling on SA's case against Israel [Video]. YouTube. <https://www.youtube.com/watch?v=vglQ3uWhTnQ>
57. Wikipedia contributors. (2024w, January 18). David Miller (sociologist). Wikipedia. [https://en.wikipedia.org/wiki/David_Miller_\(sociologist\)](https://en.wikipedia.org/wiki/David_Miller_(sociologist))
58. David Miller on X. (2024, February 5). X. Retrieved February 5, 2024, from https://twitter.com/Tracking_Power?ref_src=twsrc%5Egoogle%7Ctwcamp%5Eserp%7Ctwgr%5Eauthor
59. PressTV. (2024, February 1). How British 'charities' are aiding Israeli genocide in Gaza. <https://www.presstv.ir/Detail/2024/02/01/719268/How-British-charities-aiding-Israeli-genocide-Gaza>
60. Double Down News. (2024, February 5). EXPOSED: Israel's mass civilian killing machine [Video]. YouTube. <https://www.youtube.com/watch?v=zHCprQANB6c>
61. McGreal, C. (2024, February 5). CNN staff say network's pro-Israel slant amounts to 'journalistic malpractice.' The Guardian. <https://www.theguardian.com/media/2024/feb/04/cnn-staff-pro-israel-bias>
62. Foreign, C. & D. O. (2023, December 15). West Bank settler violence: joint statement, December 2023. GOV.UK. <https://www.gov.uk/government/news/joint-statement-on-west-bank-settler-violence>
63. Wikipedia contributors. (2024bf, January 28). Two-state solution. Wikipedia. https://en.wikipedia.org/wiki/Two-state_solution
64. Guardian News. (2024, February 2). David Cameron: UK could recognise a Palestinian state before a deal with Israel [Video]. YouTube. <https://www.youtube.com/watch?v=al-SbU41TTY>

65. Al Jazeera English. (2024, February 4). Norwegian FM: Palestinian state essential for Middle East peace | Talk to Al Jazeera[Video]. YouTube. https://www.youtube.com/watch?v=SkOqB2n_YOU
66. Middle East Eye. (2024, January 13). Global day of action: worldwide pro-Palestine protests [Video]. YouTube. <https://www.youtube.com/watch?v=wxRwVMGknH0>
67. Al Jazeera English. (2024a, February 3). Why is Israel targeting key UN agency UNRWA in Gaza? | The Listening Post [Video]. YouTube. <https://www.youtube.com/watch?v=r8kur583VIO>
68. Wikipedia contributors. (2024be, January 29). Qedarites. Wikipedia. <https://en.wikipedia.org/wiki/Qedarites>
69. Joining a number of participants and causes of action in legal proceedings - claims.co.uk TM. (2016, May 12). claims.co.uk TM. <https://www.claims.co.uk/knowledge-base/claim-preparations/joining-participants-and-causes-of-action>
70. Palestine Refugees. (2024, February 6). UNRWA. Retrieved February 6, 2024, from <https://www.unrwa.org/palestine-refugees>
71. Zionist Federation of Great Britain and Ireland. (2023b, October 9). ZFUK | Zionist Federation of United Kingdom & Ireland. ZFUK. <https://zionist.org.uk/>
72. Wikipedia contributors. (2024, February 4). Messiah. Wikipedia. <https://en.wikipedia.org/wiki/Messiah>
73. New York Post. (2024b, January 19). NATO warns of all-out war with Russia in the next 20 years: 'It's not a given that we are in peace' [Video]. YouTube. <https://www.youtube.com/watch?v=F5LKO-wpdAY>
74. Sky News. (2024, January 24). UK must "listen carefully" as army chief warns public could face conscription, says Tobias Ellwood [Video]. YouTube. <https://www.youtube.com/watch?v=GXLZp8qXPuk>
75. Wikipedia contributors. (2024e, January 7). Ilan Pappé. Wikipedia. https://en.wikipedia.org/wiki/Ilan_Papp%C3%A9
76. Wikipedia contributors. (2024r, January 21). Norman Finkelstein. Wikipedia. https://en.wikipedia.org/wiki/Norman_Finkelstein
77. Wikipedia contributors. (2024u, January 22). John Mearsheimer. Wikipedia. https://en.wikipedia.org/wiki/John_Mearsheimer
78. Wikipedia contributors. (2024h, January 9). Stephen Walt. Wikipedia. https://en.wikipedia.org/wiki/Stephen_Walt
79. Wikipedia contributors. (2023n, December 30). Rashid Khalidi. Wikipedia. https://en.wikipedia.org/wiki/Rashid_Khalidi
80. Wikipedia contributors. (2024n, January 15). Sara Roy. Wikipedia. https://en.wikipedia.org/wiki/Sara_Roy
81. Wikipedia contributors. (2024e, January 7). Breaking the Silence (organization). Wikipedia. [https://en.wikipedia.org/wiki/Breaking_the_Silence_\(organization\)](https://en.wikipedia.org/wiki/Breaking_the_Silence_(organization))
82. Wikipedia contributors. (2024t, January 20). Jeff Halper. Wikipedia. https://en.wikipedia.org/wiki/Jeff_Halper
83. Wikipedia contributors. (2024o, January 14). Neturei karta. Wikipedia. https://en.wikipedia.org/wiki/Neturei_Karta
84. BDS movement. (n.d.). BDS Movement. <https://bdsmovement.net/>
85. Wikipedia contributors. (2024ai, January 23). Jewish Voice for Peace. Wikipedia. https://en.wikipedia.org/wiki/Jewish_Voice_for_Peace
86. Wikipedia contributors. (2023d, November 26). International Solidarity Movement. Wikipedia. https://en.wikipedia.org/wiki/International_Solidarity_Movement
87. Wikipedia contributors. (2024r, January 17). IfNotNow. Wikipedia. <https://en.wikipedia.org/wiki/IfNotNow>
88. Wikipedia contributors. (2024ao, January 24). Amnesty International. Wikipedia. https://en.wikipedia.org/wiki/Amnesty_International
89. The Occupation of the American Mind. (2018, May 30). The Occupation of the American Mind (original 84-minute version)[Video]. YouTube. <https://www.youtube.com/watch?v=dP0-YohJR-g>
90. Al Jazeera English. (2017, January 11). The Lobby P1: Young Friends of Israel | Al Jazeera Investigations [Video]. YouTube. <https://www.youtube.com/watch?v=ceCOhdgRBoc>
91. Wikipedia contributors. (2023p, December 30). Tantura massacre. Wikipedia. https://en.wikipedia.org/wiki/Tantura_massacre
92. https://www.pcbs.gov.ps/portals/pcbs/PressRelease/Press_En_InterPopDay2022E.pdf

93. <https://data.worldbank.org/indicator/NY.GDP.MKTP.CD?locations=US>
94. <https://data.worldbank.org/indicator/NY.GDP.MKTP.CD?locations=GB>
95. https://finance.yahoo.com/news/top-20-countries-owe-us-175515001.html?guccounter=1&guce_referrer=aHR0cHM6Ly93d3cuZ29vZ2xlLmNvbS8&guce_referrer_sig=AQAAAKkFC1ejXEjD3PFtK7p62ozj7iZMeOay48HH-sjzUhqbws3-brmfKrEVYzFe1api4rVCi8Oh0qrjfoU_vpiEwgs8QvPr6N6lruc29SRi5ZVYaUaH_o3Hf2WHVdzDuWYiEkcXNHBBuC-puS9TETL1XMngoGYtbdT3EAQh1KUxjkFr
96. Wikipedia contributors. (2024r, January 16). Zion. Wikipedia. <https://en.wikipedia.org/wiki/Zion>
97. Wikipedia contributors. (2024q, January 15). Siege of Jerusalem (636–637). Wikipedia. [https://en.wikipedia.org/wiki/Siege_of_Jerusalem_\(636%E2%80%93637\)](https://en.wikipedia.org/wiki/Siege_of_Jerusalem_(636%E2%80%93637))
98. Wikipedia contributors. (2024y, January 20). Siege of Jerusalem (1187). Wikipedia. [https://en.wikipedia.org/wiki/Siege_of_Jerusalem_\(1187\)](https://en.wikipedia.org/wiki/Siege_of_Jerusalem_(1187))
99. Wikipedia contributors. (2024y, January 20). People of the book. Wikipedia. https://en.wikipedia.org/wiki/People_of_the_Book
100. Wikipedia contributors. (2024j, January 11). Bilad al-Sham. Wikipedia. https://en.wikipedia.org/wiki/Bilad_al-Sham
101. <https://chat.openai.com/>