

## Chapter Four

### Worship in ʿIslām

1. To be ready for Eternity in the Hereafter, every religion has prescribed for its believers different rites of worship. Some religious beliefs allow worshipping various deities, while ʿIslām insistently asks Muslims to worship 'Allāh alone, The Creator of all forms of beings.
2. In ʿIslām, other rites of worship include, besides Prayers, Fasting (Ṣawm), Poor-dues (Zakāh), Defence (Jihād) , and Pilgrimage (Ḥajj).

All such rites help to inculcate in the minds of Muslims devotion to 'Allāh, and they constitute the only way to Eternity in the Garden of Bliss in the Hereafter, after Resurrection. Failure to extol the praise of 'Allāh by the performance of these acts of worship will inevitably lead to Eternity in the Fire of Hell.

3. What follows in the coming pages is a very quick review of the rites of worship in ʿIslām leading to Eternal Bliss in the Hereafter, if these rites are devoutly and sincerely performed.

#### I. Prayers

1. Prayers are a form of worship, the expression both of praise and of supplication. Those who hymn the praise of the Giver and Sustainer of life in prayers realize that it was not mere coincidence that prayers were established when Muḥammad was nearest to ʿAllāh. The tradition of the ascension reports that during that night, five prayers were enjoined and that these five prayers equalled fifty in

worth and reward. For the believer, prayers provide the opportunity for the glorification of the Giver of all Good and of all Mercy, of His grace and His bounty. Convinced of the wonderful glories of the Creator, the human being yearns for more of His mercy. Most of all, he requests guidance to the straight path. For this, his only means is obedience; it is not blind obedience, but obedience with vision that transcends the physical limitations of human nature.

2. With praise and supplication, the believer achieves a deep sense of satisfaction, derived from the fact that the Bestower of Life and Death is so near that he can be in His presence any time of day or night. In this, prayers are a normal vital act by which the little island of the human personality suddenly discovers its situation in a larger whole of life. This may explain the Prophetic address to Bilâl, when the Prophet directed him to call for prayers at a time of distress, "Let us now have comfort in prayers". It was also this deep sense of relief that made the Prophet at times stay so long in one bowing or a single prostration that some of his followers suspected that the Prophet might have forgotten that he was praying. It was also this realization of one's nearness to ﷻ through prayers that minor discomforts in prayers were actually a source of pleasure. Authentic traditions report that the Prophet used to pray so often (in) winter nights that his feet became swollen. Asked why he exerted himself so tirelessly in prayers, he answered: Should I not be a thankful servant?"

Again, this pleasure, derived from prayers and the easy access to His Presence, illustrate a unique characteristic of Muslim worship. It is the fact that "each human being is his own priest". The only

time taken to prepare oneself for this comforting journey is usually the time for the performance of ablution.

3. The heart of prayers is humility. The Qurân says: "Prosperous indeed are the believers who are submissive in their prayers". Like every devotional act, prayers have their ceremonies starting with ablution, but these ceremonies do not form the basic experience in praying. What really counts is the devotional state of the worshipper. "Their flesh and their blood reach not  $\hat{\text{A}}\text{l}\hat{\text{l}}\hat{\text{a}}\text{h}$ , but the devotion from you reaches Him".

On the authority of Mû<sup>ç</sup>âth Ibn Jabal, it is reported that the Prophet said: "It is not one sixth nor one tenth of a man's devotion which is acceptable to  $\text{All}\hat{\text{a}}\text{h}$ , but only such portion thereof as he offers with understanding and true devotional spirit".

Praise and supplication can only be offered to the Creator with a deep sense of humility. It is humility that is engendered by the insistence of  $\text{Isl}\hat{\text{a}}\text{m}$  on the clear line of demarcation between what is human and what is Divine. One of the practices of the early Muslims to achieve this, was to concentrate fully on recitations from the Qu<sup>ç</sup> rân in prayers. That may be one of the reasons why they recited so much of the Qu<sup>ç</sup> rân while praying. Some of them did actually recite hundreds of verses in one rak'ah.

4. However paradoxical it might appear, from this sense of humility is derived a feeling of human dignity. This seems to be a common feature in all religions, and it appears to be the only significant explanation of the spirit of martyrdom in the history of religions. At a time when life and death are equated, it is easy to choose life in death. With humility, there is a real sense of freedom from fear of

anything and everything save ٱAllâh's anger, and it is this freedom from fear that is basic to any real sense of human dignity. This is moral freedom.

5. The physical movements in prayers are also important. With the sense of humility implied by making some of the noblest parts of the human body touch the ground, these movements are also directed to a single spot, which is central to Muslim worship as a whole. All worshippers face the "qiblah" of prayer in Makkah and this, by itself, is a unifying factor in a religion whose two basic pillars are Oneness and unity: Oneness of ٱAllâh, and the unity of both Prophethood and of the human race as a whole.
6. There is perhaps nothing more indicative of the sense of equality that ٱIslâm insists on than the sight of a Muslim congregation at prayers. Discrimination, racial and social, does not exist and no agency has done this more effectively than the mosque. Distinctions of race and nationality exist in ٱIslâm only for purposes of identification, but they do not lead to discrimination. The institution of prayers had been, from its very beginning, one of the means of welding all the different tribal and social sections of the Madinese community together. The Muٱatḥ thin, who called for prayers was Bilâl, the Abyssinian. This sense of equality in the face of Âllâh is the proper mechanism for engendering a social consciousness that takes its strength from human brotherhood, and brotherhood paves the way for real love.
7. From the Fâtiḥa which is to be recited in every rak'ah of prayers the following concepts are worthy of note:

1. The universe is a very complex system.
2. Man is not the center of the universe.
3. This life is one stage in man's journey to eternity.
4. Nobody and nothing beside ٱAllâh is worthy of worship.
5. Nobody and nothing beside ٱAllâh can give us real help.
6. There is only one straight Path, that of the believers, all other paths lead nowhere.
7. The straight Path is that of a long line of Prophets and Messengers.
8. Disobedience does not lead to the straight Path.
9. Mythology cannot be a substitute for true religion.
10. Other religions deviate from the straight Path.

### **Tashahhud:**

The bearing witness or "*Tashahhud*" also contains certain affirmations:

1. ٱAllâh is the source of good, and everything good goes to Him.
2. Peace follows upon real belief.
3. The unity of believers.
4. The unity of Prophethood from ٱIbâhîm to Muḥammad.
5. The Oneness of ٱAllâh, Muḥammad being His messenger, bondman and worshipper

### **II. Fasting (Şawm)**

Another unique moral characteristic of ٱIslâm is the prescribed in-

stitution of Fasting. Literally defined, fasting means to abstain "completely" from foods, drinks, intimate intercourses and smoking, before the break of dawn till sunset, during the entire month of Ramaḍân, the ninth month of Muslim year. But if we restrict the meaning of Fasting to this literal sense, we would be mistaken.

When ٱIslâm introduced this matchless instiution, it planted an evergrowing tree of infinite virtue and invaluable products. Here is an explanation of the meaning of Fasting:

1. It teaches man the principle of sincere Love, because when he observes Fasting, he does it out of deep love for ٱAllâh.
2. It equips man with a creative sense of Hope and an optimistic outlook on life, because when he fasts, he is hoping to please Him and is seeking His Grace.
3. It imbues man with a genuine virtue of effective Devotion, honest Dedication', because he who fasts does so for ٱAllâh and only for His sake alone.
4. It cultivates in man a vigilant and sound Conscience, because in fasting especially, there is no mundane authority to check man's behavior or compel him to observe Fasting.
5. It indoctrinates man in Patience and Unselfishness because when he fasts he feels the pains of deprivation but endures patiently. Truly this deprivation may be only temporary, yet there is no doubt that the experience makes him realize the severe effects of such pains on others, who might be deprived of essential commodities for days or weeks or probably months together.

Now, someone may be tempted to raise the objection: if this is the case with the institution of Fasting, and if this is the picture of ʾIslām in this respect, why are the Muslims not living in a Utopia? To such an objection we can only say that the Muslims have lived in and enjoyed a Utopia in a certain epoch of their history. The realization of that Utopia was a phenomenon of a unique achievement in the history of mankind. We say unique, because no religion or social system other than ʾIslām has ever been able to realize its ideals in reality. The Utopia of other religions and social systems has always remained in the category of theories or wishful thinking, sometimes clear, sometimes vague, sometimes near, most of the time far away. But the Utopia of ʾIslām was realized and put into practice. In a human and practical sense, this means that the Utopia of ʾIslām can be re-established once again right here on this earth, and that it is raised on solid foundations and practicable principles.

### **III. Poor-Dues (Zakâh)**

Another exceptionally remarkable institution and major pillar of ʾIslām is the Zakâh. To the Qurʾānic word, Zakâh and the meaning it conveys, there is no equivalent in any other language as far as we know. It is not just a form of charity or tax or tithe. Nor is it simply an expression of kindness; it is all of these combined and much more. It is not merely a deduction of a certain percentage from one's property, but an abundant enrichment and moral investment. It is not simply a voluntary contribution to someone or some cause, nor a government tax that a shrewd clever person can get away from. Rather, it is a duty enjoined by ʾAllāh and undertaken by Muslims in the interest of society as a whole. The Qurʾānic word Zakâh not only includes

charity, tithe, kindness, official tax, voluntary contributions; but it also combines with all these as well moral motives. That is why there can be no equivalent to the word Zakâh, since it may mean purity and evasion from sin.

1. Zakâh purifies the property of the people and clears it from the shares which do not belong to it any more, the shares which must be distributed among the due beneficiaries. When Zakâh is payable, a certain percentage of the wealth should be distributed immediately in the right manner, because the owner no longer has moral or legal possession of that percentage. If he fails to do so, he is obviously retaining something which does not belong to him. This is corruption and plain usurpation. moral legal and commercial. It means that the unlawfully retained percentage makes the whole lot impure and endangered. But, on the other hand, if the poor's dividends are distributed among due beneficiaries, the remaining portions of the lot will be pure,

It should also be remembered that the rate of 2.5% is only a minimum. In times of emergency or arising needs, there is no rate limit; the more one gives, the better it is for all concerned. The distribution of Zakâh serves all purposes for which numerous fund raising campaigns are launched. The Zakâh fund substitutes for all the other funds. It is authentically reported that there were times in the history of the Muslim administration when there was no person eligible to receive Zakâh: every subject, Muslim, Christian, and Jew of the vast Muslim empire, had enough to satisfy his needs, and the rulers had to deposit the Zakâh collections in the public Treasury. This shows that when the Zakâh law is enacted properly, it mini-

mizes the needs of the citizens and enriches the Public Treasury to such an extent that there may be no needy or poor, and that enormous amounts of surplus are available.

A disabled or an invalid poor Muslim is preferable to one who is able and capable of making some earnings. The contributor should use his best judgment in finding the most deserving beneficiaries.

The contributor should not seek pride or fame by carrying out this duty. He should make it as covert as possible so that he may not be victimized by hypocrisy or passion for vanity which nullifies all good deeds. However, if the disclosure of his name or the announcement of his contribution is likely to encourage others and stimulate them, it is all right to do so.

#### **IV. JIHÂD**

##### **- What is Jihad?**

With the first Revelation, came a short period of distress in the Prophet's life. Although he was comforted by his wife Khadîjah, and by her cousin Waraqa <sup>ؓ</sup>Ibn Nawfal, he barely realized at the time the huge responsibility he had been entrusted with. For a humble orphan to guide the whole world, this seemed unthinkable at first. So "the very thought of being chosen out of all mankind, alone, with such a Message, appalled him at first. Recognition of the Divine nature of the Call he had received, involved a change in his whole mental outlook sufficiently disturbing to a sensitive and an honest mind, and also the forsaking of his quiet, honoured way of life".

The change was not merely mental; it was also physical; for without that physical change, he would not stand the weight of Revelation

upon him, to the extent that perspiration often dropped from his face even on the coldest of winter nights after the Angel had left him. Without that physical change, the ascent to Heaven would have been impossible.

It took thirteen years for this state of mind to change the humble orphan to the Divinely inspired leader of the world. The peaceful Call for ٱAllâh had to defend itself, after the establishment of the state in ٱAl-Madînah.

In one of the late Madînah sûras, the permission to defend the state was given:

﴿ أذن للذين يقاتلون بأنهم ظلموا وإن الله على نصرهم لقدير ﴿ الحج : ٣٩ ﴾  
 ﴿ الذين أخرجوا من ديارهم بغير حق إلا أن يقولوا ربنا الله ولولا دفع الله الناس  
 بعضهم ببعض لهدمت صوامع وبيع وصلوات ومساجد يذكر فيها اسم الله كثيراً  
 ولينصرن الله من ينصره إن الله لقوي عزيز ﴿ الحج : ٤٠ ﴾ .

"Those who have been fought are permitted (to fight), and ٱAllâh has determined to give them victory. Those who have been unjustly driven from their homes, only because they said: Our Lord is ٱAllâh; for had it not been for ٱAllâh's repelling some men by means of others, monasteries and churches and synagogues and mosques, wherein the name of ٱAllâh is often mentioned, would indeed have been pulled down. Indeed ٱAllâh does give victory to those who seek victory for Him. Surely ٱAllâh is indeed Ever- Powerful, Ever-Mighty". (Pilgrimage -39-40).

Herein are given the rules for self -defence, which is legitimate only for fighting against injustice and corruption. The Muslims had been gravely wronged in Makkah. They had been persecuted and forced out of their homes by the corrupt pagans. They left their homes

for <sup>٢</sup>Al-Madīnah; and here their old enemy was coming from Makkah to fight them. The Muslims then are promised victory since they have adopted <sup>٢</sup>Islām and have submitted to the fact the their Lord is <sup>٢</sup>Āllāh. They also want victory in the name of <sup>٢</sup>Allāh. Verse 41 that follows set the conditions for the justification of that victory: "putting up prayers, giving the zakāh, and enjoining the moral and forbidding the immoral". Without this right for self-defence, the whole history of humanity would have changed. Monasteries, churches, synagogues and mosques would have been destroyed, and corruption would have held dominion over all. The three revealed religions, Judaism, Christianity and <sup>٢</sup>Islām would have disappeared from the surface of the earth.

This is the meaning and significance of Jihād in <sup>٢</sup>Islām. From its basic meaning denoting a Muslim's duty to purify his own individual intentions and acts, the word "Jihād" should include defence against corruption and injustice anywhere on earth. It involves the preservation of the right of freedom of worship for all believers of revealed religions, tolerance for Christians and Jews, and the inalienable right of religious co-existence.

## **V. Pilgrimage (Hajj)**

The final pillar and one of the finest institutions of <sup>٢</sup>Islām is the Hajj or pilgrimage to Makkah. The performance of the Hajj is obligatory, at least once in a lifetime, upon every Muslim, male or female, who is mentally, financially and physically fit. The Muslim who is of responsible age, in fairly good health, and is financially capable and secure must make the Hajj at least once in his or her lifetime. Financial security here means that he should have enough to cover his own

expenses and those of his dependents, and to pay his debts, if he is in debt.

The course of Hajj is another unique characteristic of <sup>ﷻ</sup>Islām. It is enjoined by <sup>ﷻ</sup>Allāh to serve many purposes, among which are the following:

1. It is the largest annual convention of Faith where Muslims meet to know one another, study their common affairs and promote their general welfare. It is also the greatest regular conference of peace known in the history of mankind. In the course of Hajj, peace is the dominant theme; peace with <sup>ﷻ</sup>Allāh and one's self, peace with one another and with animals, peace with birds and even with insects. To disturb the peace of anyone or any creature in any shape or form is strictly prohibited.
2. It is a wholesome demonstration of the universality of <sup>ﷻ</sup>Islām and the brotherhood and equality of the Muslims. From all walks of life, from all trades and classes, and from every corner of the globe, the Muslims assemble at Makkah in response to the call of <sup>ﷻ</sup>Allāh. They dress in the same simple way, observe the same regulations, utter the same supplications at the same time in the same way, for the same end. There is no royalty, but loyalty of all to <sup>ﷻ</sup>Allāh. There is no aristocracy, but humility and devotion.
3. It is to confirm the commitment of the Muslims to <sup>ﷻ</sup>Allāh and their readiness to forsake the material interests in His service.
4. It is to acquaint the pilgrims with the religious and historical environment of the Prophet Muḥammad, so that they may derive warm devotion to their Faith.

5. It is to commemorate the Divine rituals observed by Abraham and Ishmael <sup>ﷺ</sup>(Ibrâhîm and <sup>ﷺ</sup>Ismâ'îl, who are known to have been the first pilgrims to the first Home of <sup>ﷻ</sup>Allâh on earth, i.e., the Ka'bah at (Makkah).
6. It is a reminder of the Grand Assembly on the Day of Judgment when people will stand equal before <sup>ﷻ</sup>Allâh waiting for their Final Destiny, and where no superiority of race or stock can be claimed. It is also a reminder of the fact that Makkah alone, in the whole existing world, was honoured by <sup>ﷻ</sup>Allâh in being the center of monotheism since the time of <sup>ﷺ</sup>Ibrâhîm, and that it will continue to be the centre of <sup>ﷻ</sup>Islâm, the religion of pure monotheism, till the end of time.

## **The Farewell Pilgrimage**

### **- The Sermon:**

The Prophet started to Makkah for his last Pilgrimage in the company of 30,000 Muslims on the 25 th of Thilqa'dah. It took them ten days to reach Makkah. When he entered Makkah and saw the Home, he raised his right hand and prayed: "O <sup>ﷻ</sup>Allâh, increase this Home in honour, magnificence, bounty, reverence and piety". He entered the Mosque and made the seven rounds of <sup>ﷻ</sup>Al-Ka'bah, after which he prayed at the station of <sup>ﷺ</sup>Ibrâhîm. Then, going out to Aş Şafâ, he went seven times between it and Al-Marwah; and those who were with him did the same.

On the eighth day of the month of Thîl Hijjah, he rode to the valley of Minâ and spent the night there. After daybreak, he rode on to <sup>ﷻ</sup>Arafah, about thirteen miles from Makkah; and it is at the base of the Mount of Mercy that the Prophet stayed there the whole day.

Then the Prophet addressed the pilgrims, saying: "All praise and laudation are to ٱAllâh,... O men, listen to my words. I do not know whether I shall ever meet you in this place after this year. Surely your blood and your property are inviolable until you meet your Lord, even as this day and this month are inviolable. You will meet your Lord, and He will ask you of your deeds. O people, have I faithfully delivered to you my message?"

[A loud murmur of assent by the people is heard "ٱAllâhumma naʿam (O ٱAllâh, Yes!)" Then the Prophet raised his forefinger and said, "O ٱAllâh, Bear Witness!"].

He who has a pledge (أمانة), let him return it to him who entrusted him with it. Surely all usury is abolished, and you only have a right to your capitals, without your inflicting injustice on others, nor others inflicting injustice on you. ٱAllâh has decreed, 'No usury.' And surely the usury of ٱAl ʿAbbâs, son of ʿAbdil- Muṭṭalib is abolished, all of it. Surely all bloodshed in the pagan period is abolished; and surely the first blood is the blood of 'Âmir son of Rabî'ah (the Prophet's nephew)...

O people, Satan has despaired of ever being worshipped in your land, but if he can be obeyed in anything short of worship, he will be satisfied with matters you may despise and think of little account; so beware of him in your religion... Postponement of an inviolable month is only an excess of disbelief whereby those who disbelieve are led into error; they make it lawful (to fight in it) one year and make it unlawful another year to make up the number of months made unlawful by ٱAllâh, and make unlawful what ٱAllâh has made lawful. Surely time has completed its cycle and is now as it was on the day that ٱAllâh

created the heavens and the earth. The number of months with ٱAllâh is twelve; four of them are inviolable, three consecutive and Rajab, which is between Jumâdâ and Sha'bân. "O people have I faithfully delivered to you my message?" The answer came from the listeners, "ٱAllâhumma, na'am" "O ٱAllâh Yes!" Then the Prophet raised his finger and said, "O ٱAllâh, bear witness!"

"Surely you have rights over your wives and they have rights over you. You have the right that they should not defile your beds, and that they should not commit evident obscenity. If they do, ٱAllâh allows you to admonish them, and to forsake them in separate rooms, and to beat them but not with severity. If they refrain from these things, they have the right to provision and clothing with kindness. You are enjoined to treat women well, for surely they are helpless without you, unable to provide for themselves. Surely you have taken them as a trust from ٱAllâh, and their private parts have been made lawful to you by the word of ٱAllâh. O, people, be mindful of what I say for I have faithfully delivered my message to you. I have indeed left with you that which, if you hold fast to them, shall preserve you from all error, an evident Command, the Book of ٱAllâh, and the Sunnah of His Prophet. O people, hear my speech and understand it. You indeed know that every Muslim is a Muslim's brother, and that Muslims are brothers. Thus it is not lawful for anybody to take from his brother except what he gives him willingly; so do not do injustice to yourselves. O ٱAllâh, have I faithfully delivered the message?"

Then these words were revealed:

﴿الْيَوْمَ يَأْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [المائدة: ٣]

"...Today the disbelievers have despaired of (prevailing) against your religion, so do not be apprehensive of them, and be apprehensive of Me. Today I have completed for you your religion and have perfected My favour on you and it has been My pleasure (to choose) Islâm for you as a religion..."<sup>2</sup> Al-Mâ'idah-3".

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# Man and Eternity

## Conclusion

1. Humanity has been an honored creation ever since the existence of 'Âdam in Eden; for indeed, the glorious Words of the Qur'ân explicitly state this fact, (And indeed We have already honored the seeds of 'Âdam and carried them in land and sea, and provided them with the good things, and graced them over many of whom We created with a marked graciousness) " 'Al-<sup>ﺃ</sup>Isrâ<sup>ﺃ</sup>, The Night Jouney- 70".
2. Before 'Âdam, the jinn had been created, from whom Satan rose up defying the Command of 'Allâh to prostrate for <sup>ﺃ</sup>Âdam as other creatures including the Angels, did. Since that time, Satan has been the most devilish enemy of the human race.
3. The constant battle between Satan and 'Âdam's progeny has been active on this earth. Through Satan's perpetual insinuations, man, in spite of the original Divine blessings, has been drawn into acts of injustice, ingratitude, and disbelief.
4. The long line of Messengers and Prophets have unshakably carried on the message of reclaiming humanity to the right Path. Eminent among these Messengers was <sup>ﺃ</sup>Ibrâhîm (Abraham), to whom were born <sup>ﺃ</sup>Ismâ<sup>ﻊ</sup>il (Ishmael) and Ishâq (Isaac), Then there came Mûsâ (Moses), <sup>ﻊ</sup>Îsâ (Jesus) and Muḥammad (prayer and peace of 'Allâh be upon them all).
5. To be ready for Eternity in the Hereafter, every religion has asked its believers to perform different rites, basic among which is prayer. Here <sup>ﺃ</sup>Islâm insistently asks Muslims to perform prayers

and other rites to 'Allâh alone.

6. Every form of worship in ٱIslâm has both aspects: individual and social. Even in prayer and fasting, with the acquisition of the sense of personal purification, there is also the social phase of purity of behavior and benignity towards others. The rite of poor-dues has its manifest social effect in supplying the poor and needy with a minimum standard of living; and forbidding usury, has to go hand in hand with the giving of poor - duse.
7. In Jihâd, international relations are seen as the highest objective, by defending the weak and attempting to preserve peace through self-defence. During the performance of Pilgrimage millions of Muslims hurry to Makkah at the end of the Muslim year to declare their adherence to the basic belief: the Oneness of ٱAllâh.
8. In ٱIslâm, Eternity is available in Eden, for the righteous who believe in the Oneness of 'Allâh; and Eternity in Hell is mandatory upon these who lost their way in this world and did not sincerely adhere to righteousness as ordained by 'Allâh. But the end of such an Eternity is finally to be decided by the Word of 'Allâh.
9. About the Hereafter, the Qur'ân tells us, (So, for the ones who are wretched, then they shall be in the Fire; therein they shall be for them groaning and sighing. Eternally therein "abiding" so long as the heavens and the earth "endure," except for whatsoever your Lord decides; surely your Lord is The Superb Performer of whatsoever He wills. And as for the ones who are made happy, then they shall be in the Garden of "Eden", eternally therein "abiding", so long as the heavens and the earth "endure", except for whatever your Lord decides: a gift uninterrupted). "Hûd-106-107-108".
10. In the three Tracts offered, emphasis in "Moral Freedom" was on

The Oneness of 'Allâh; in "Islâm and World Peace", the main theme was on Islâm's insistence on the rite of Poor-Dues and the prohibition of usury. Here, in the preceding pages, the whole intent has been to show how Islâm guides to Eternity in Bliss through devotion to its basic rites, and warns against Eternity in Hell. Finally, even Eternity in the Hereafter will endure only for whatever "time" or "timelessness" our Lord 'Allâh, decides.

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