

Quran (2:130, 135; 3:95; 4:125; 6:161; 12:37-38; 16:123; 21:73; 22:78). Moreover, the Quran informs us that Muhammad was a follower of Abraham (16:123).

Due to a general unawareness of the fact that Abraham was the original messenger of Islam, many so-called Muslims challenge God: “If the Quran is complete and fully detailed (as claimed by God), where can we find the number of *Rak’ahs* (units) in each contact prayer (*Salat*)?” We learn from the Quran that all religious practices of Islam (Submission) were already established before the Quran’s revelation (8:35, 9:54, 16:123, 21:73, 22:27, 28:27). Verse 16:123 is direct proof that all religious practices in Islam were intact when Muhammad was born. Muhammad was enjoined to “follow the religion of Abraham.” If I ask you to buy a color TV, it is assumed that you know what a color TV is. Similarly, when God enjoined Muhammad to follow the practices of Abraham (16:123), such practices must have been well known.

Another proof of divine preservation of the Islamic practices given to Abraham is the “Universal Acceptance” of such practices. There is no dispute concerning the number of *Rak’ahs* in all five daily prayers. This proves the divine preservation of *Salat*. The Quran’s mathematical code confirms the number of *Rak’ahs* in the five prayers 2, 4, 4, 3, and 4, respectively. The number 24434 is a multiple of 19.

The Quran deals only with practices that were distorted. For example, the distorted ablution is restored in 5:6 to its original four steps. The tone of voice during the contact prayers (*Salat*) was distorted—many Muslims pray silently. This was corrected in the Quran, 17:110. The fasting during Ramadan was modified in the Quran to allow intercourse during the night (2:187). *Zakat* is restored in 6:141, and *Hajj* is restored to the four correct months (see Appendix 15).

Appendix 10

God’s Usage of the Plural Tense

In the English speaking world, where the trinity doctrine is prevalent, some people are intrigued by God’s usage of the plural tense in the Quran. The overwhelming message of the Quran, where there is absolutely no compromise is that “GOD IS ONE” (2:133, 163; 4:171; 5:73; 6:19; 9:31; 12:39; 13:16; 14:48, 52; 16:22, 51; 18:110; 21:108; 22:34; 37:4; 38:65; 39:4; 40:16; 41:6; 112:1).

Whenever the first person plural form is used by the Almighty, it invariably indicates participation of other entities, such as the angels. For example, the revelation of this Quran involved participation of the angel Gabriel and the prophet Muhammad. Hence the use of the plural form in 15:9: “*We* revealed this scripture, and *we* will preserve it.” The plural form here simply reflects the fact that the angel Gabriel and the prophet Muhammad participated in the process of delivering the Quran.

Another example has to do with blowing the breath of life into Adam and Jesus. The creation of Adam took place in heaven and God directly blew into him the breath of life. Thus, the first person singular form is consistently used: “I

blew into Adam from My spirit” (15:29, 38:72). The creation of Jesus, on the other hand, took place on earth, and Gabriel carried God’s “word” to Mary. The plural form is consistently used when referring to the creation of Jesus (21:91, 66:12).

When God spoke to Moses directly, without the mediation of angels, we see that God is speaking exclusively in the singular tense: “*I am* God. There is no other god besides *Me*. You shall worship *Me* alone, and observe the regular contact prayers (*Salat*) to commemorate *Me*.” (20:12-14).

Whenever the worship of God is mentioned, the singular tense is used (51:56).

Appendix 11

The Day of Resurrection

The horn is blown, whereupon everyone in the heavens and the earth is struck unconscious, except those spared by God. Then it is blown a second time, whereupon they rise up. [39:68]

All generations of humans and jinns will be resurrected on this earth; about 150 billion of them. But we will not be earthbound. God teaches us through the example of the caterpillar; it turns into a pupa in the cocoon (grave), then exits the cocoon as an airborne butterfly. Similarly, we live here on earth, and when we exit the grave on the Day of Resurrection we will not be earthbound; like the butterfly (101:4).

The earth will shine with the light of God (39:69) as He comes to our universe, together with the angels (89:22). Since our universe is a temporary dominion for Satan, it cannot stand the physical presence of God (7:143). As the Almighty approaches, the stars will crash into one another (77:8, 81:2), and the earth will shatter under our feet (69:14, 89:21). These horrors will not worry the believers (21:103).

The High Heaven

Upon arrival of Almighty God, all the humans and jinns will be automatically stratified according to their degree of growth and development. Those who nourished their souls through worshiping God alone, believing in the Hereafter, and leading a righteous life will be strong enough to stay close to God; they will occupy the highest ranks (see Appendix 5).

The Lower Heaven

Those who developed their souls to a lesser degree, as well as those who die before the age of forty, will move downward to the Lower Heaven. They will go to the location where they can be as close to God as their degree of growth and development permits them to be.

The Purgatory

There will be people who nourished their souls just enough to spare them Hell, but not enough to enter the Lower Heaven. They are neither in Hell, nor