

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Charity:
The Divine Science to Paradise

Islamic narrative

Zin Eddine Dadach

Al Fatihah (The Opening)

In the name of Allah, the Most Gracious, the Most Merciful.

*All praise and thanks are Allah's, the Lord of mankind, jinn and all that exists
the Most Gracious, the Most Merciful*

The only Owner (and the only Ruling Judge) of the day of recompense

You (Alone) we worship, and You (Alone) do we ask for help.

Guide us to the Straight Path,

*The Way of those on Whom You have bestowed Your Grace,
not(the way) of those who earned Your Anger, nor of those who you sent astray.*

(Quran 1; 1-7)¹

Amen.

“Invite mankind to the way of Your Lord with wisdom and fair preaching and argue with them in the way that is best. Truly your Lord knows best who has gone astray from His Path and He is Best Knower of those who are guided “ (Quran; 16:125)¹

Kindness opens doors
Love offers wings
Smiles draw rainbows.

At the end of September of 1980, my parents organized a family gathering to celebrate my departure to New York City (USA) to start my graduate studies. The night before, my father went fishing and came back early morning in a happy mood with some fish in his hands and few stories to tell. My mother cleaned up the fish and prepared an oven baked fish and vegetables for dinner, which is my father's favourite dish. During a lively discussion and questions about my new life in New York City, my parents seemed a little bit worried. By the end of the late dinner, we were having mint tea and my father came closer to me and said "We know how important people are to us only when they leave us".

Now that he has left this world I know what he meant.

To My Father "The Happy Fisherman"

Preface

“O mankind! We have created you from a male and a female, and made you into nations and tribes so that you may know one another...” (Quran: 49:13)¹

Originally from Algeria, I studied in very different cities including New York City (USA), Quebec City (Canada) and Osaka (Japan). Due to my thirst for knowledge, I embarked on graduate studies to explore the unknown world and human nature. These living and educational experiences gave me the opportunity to learn about very different aspects of natural science by conducting experiments in laboratories, and also to further discover diverse facets of human nature by interacting with different cultures, religions and social backgrounds. With commitment to my Muslim heritage, my biggest challenge was to seek an understanding of differences without necessarily adopting them. As if I were searching for something deep inside me, naively I removed my cultural slippers to feel the warmth and the coldness of human nature. Therefore, my curiosity pushed me to cross borders in order to explore cultural and religious practices in depth.

Initially, I noticed many similarities between human beings, since we often experience emotions for the same reasons. One of my best memories is when some of my friends of different cultures found love and embarked on intercultural marriages. Moreover, while practices and conventions may differ, the underlying motivations and needs that unite human beings are the same. For example, some cultures use cutlery to eat, whereas others use their hands or chopsticks, but everyone is eating for sustenance and survival. Similarly, the need to communicate and express human feelings encompasses the use of many languages and dialects. The practices of faith also vary widely, which I noticed in detail from visiting churches in New York City and Quebec, and shrines in Japan, and observing religious practices in those special places.

At the end of my travels, with my mind full of so many exciting experiences, I went back to Algeria to rest, reflect and consider my future. During the first months in my hometown, I realized that the immersion in different cultures had caused changes within me and my thinking. The poem, untitled “The Happy Fisherman”, was written as part of my reflections on my experiences and describes my thoughts and feelings during some unforgettably beautiful and difficult moments.

Since I had the opportunity to discover myself through others, I have come to see humanity as a tree with a single root, with each branch offering a different kind of fruit. As a consequence, I feel more moved by the invisible world than the cultural and physical aspects of our existence. In order to explore the impact

of my travel experiences on my faith, I decided to deepen my knowledge in Islam by listening on a daily basis to resources, such as “Tafseer Al Quran” (explanation of Quran) and “Asma Allah Al Hosna” (The Beautiful Names of Allah (SWT) by Dr. Mohammed Rateb al-Nabulsi. The messages contained within resonated with lessons learnt from my travel experiences. In particular, the very fruitful and clear explanation given by Dr. Nabulsi about the importance of first knowing Allah (SWT), through His creation and signs in the universe in order to worship Him, as it should be. From this perspective, most Muslims know and practice the five pillars of Islam: The Profession of Faith (Shahada); Daily Prayers (Salat); Alms-Giving (Zakat); Fasting during Ramadan (Saum) and Pilgrimage to Mecca (Hajj). However, like any building or structure, these five pillars must have a foundation. According to my personal interpretation, this foundation is like the soul of Islam that makes our faith (Iman) in Allah (SWT) strong. The five pillars of Islam are the body parts that one must know in order to practice our faith with love and thankfulness. Notably, the three most important elements of the foundation of Islam are:

(1) **Al-Eaql** (Wisdom): Quran has put a great amount of importance on using wisdom in all themes including gaining awareness about the existence of Allah (SWT) , knowing good from evil, differentiating between truth and lies, knowing the difference between freedom and domination, following the moral and leaving the immoral and finally to find purpose in life.

(2) **Al-Fitrah** (Goodness): Islam is the religion of Fitrah because human beings are born to do good deeds, to be kind and to help others. Considering my travel experiences, I encountered both good people and bad people everywhere. This illustrated that goodness doesn't depend on any particular cultural or religious background.

(3) **Al Tawheed** (Law of Divine Oneness): As mentioned in the Quran “*Allah is the Creator of all things, and He is Guardian of all things.*” (Quran, 39:62), Tawheed in Arabic means attributing Oneness to Allah (SWT). In order to help us adopt Al Tawheed in our daily actions, Allah (SWT) defines Himself with Ninety-Nine Beautiful Names in the Quran and the sayings of the Prophet Muhammad (PBUH).

In conclusion, my current knowledge and perception has led me to conclude that spirituality is needed in Islam in order to be able to perceive that Allah (SWT) governs everything behind the stage of the visible material world. For my part, I realize now that the hidden Hand of Allah (SWT) was guiding me through every event of my life, whether positive or negative. At times this has created beneficial opportunities in my life, and has also steered me away from potentially harmful situations or choices.

About the Book

If you ever have been fully engaged in any social or professional activity, you might have been experiencing a mental state that psychologists define as flow. You are completely involved and you feel enjoyment in the process of the activity. Some might experience flow while engaging in a sport and others might have such an experience while engaged in an activity such as painting, reading, or fishing. For some, this activity involves helping people, animals or plants in one way or another, which relates to the state of the soul introduced in this book called The Eternal Path of Charity. Indeed, during any charity-based activity, you will feel some kind of tranquility in your heart and sometimes, you will even experience tears of inner joy. This means that you are putting the path of your life in the pleasant Eternal Path of Charity.

“See you not that whoever is in the heavens and whoever is on the earth, and the sun , and the moon, and the stars , and the mountains, and the trees, and living creatures , beasts and many of mankind prostrate themselves to Allah...” (Quran; 22:18)¹

This Quranic verse aroused my curiosity in order to find the commonality in the commandments of Allah (SWT) related to the universe and human beings and encouraged me to write this book. My exploration is predominantly based on lessons learnt from professional experiences over the duration of my travels and the lectures of Dr. Mohammed Rateb al-Nabulsi. First, since I have been for many years conducting research in different types of scientific fields and utilized diverse theories to interpret data from my experiments, I realized that, if the mathematical models used in different fields of science look different in the application, they have a similar profound concept. I came to the conclusion that these scientific principles could belong to one divine science imposed by Allah (SWT) on the whole universe. This supposition informed my spirituality, and encouraged me to look for the hidden forces beyond the material world. Secondly, based on the lessons learned from the lectures of Dr. Nabulsi, I have come to the understanding that the foundation of Islam is fundamental to have a strong faith in order to worship Allah (SWT) with love and thankfulness. The adoration of Allah (SWT) in this book is related to adding our daily actions during social and professional activities in the Eternal Path of Charity.

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Abbreviation and Nomenclature

ABBREVIATIONS AND FULL MEANING

CS: Consumer Spending

CGPA: Cumulative Grade Point Average

COP: Conference of the Parties

DCSE: Dadach Consumer Spending Equation

DMF: Dadach Motivation Factor

FGP: Full Grade Point

GDP: Gross Domestic Product

IPCC: Intergovernmental Panel on Climate Change

KSA: Knowledge, Skills, Abilities

LPG: Liquefied Gas Petroleum

PBUH: Peace Be Upon Him

PE: Potential energy

SFC: Social Flows for Consumption

SWT: "Subhanahu Wa Ta'ala" or "Glory to Him, the Exalted"

WFM: Work Force Management

NOMENCLATURE

A: Surface area

i: Electrical current

E: Energy

H: Heat

k: Thermal conductivity of metal

k_{air} : Mass transfer coefficient of atmospheric air

P: Pressure of atmospheric air

P_w : Partial pressure of water

Q: Number of electrons

R: Electrical resistance

R_{air} : Resistance of atmospheric air

T: Temperature

t: Time

v: Difference in voltage

WE: Water exchanged per unit time during evaporation

WF: Amount of rain or snow falling per unit time during

WT: Water exchanged per unit time during transportation

The Beautiful Names of Allah (SWT)

“Have they not travelled through the land, and have they hearts wherewith to and understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind” (Quran 22:46)¹.

During a cloudy day of the winter of 1981, I went with my Algerian friend Ahmed to Midtown Manhattan in New York City to visit the Empire state building. Due to the bad weather, we met only a few visitors as we took the elevator to the 102th floor. From the top of the edifice, all the buildings of the city were hidden below the clouds but we were very surprised and excited to see the blue sky above us on this dark day. Just after leaving the edifice, it started to rain and we decided to take the bus and return to International House. From the bus stop of Columbia University, as we decided to walk to enjoy the sounds and the smell of the heavy rain, we were very happy to see the sunshine again. I would say on reflection, after my life experience, that in order to perceive the sun during a cloudy day, I had to open the spiritual eyes of my heart. I conclude that the Light of God is always here to guide us even if sometimes there is some darkness in our life.

“Allah: there is no true God but Him. The Ever-Living, the Divine Master of all. Neither drowsiness nor sleep overtakes Him. His is all that is in the heavens and all that is on earth. Who is there that can intercede with Him, except by His permission? He knows all that lies open before them and all that lies hidden from them; whereas they cannot attain to anything of His knowledge save as He wills. His throne extends over the heavens and the earth, and the preservation of both does not tire Him. He is the Most High, the Most Great.” (Quran 2:255)¹

Allah (SWT) means The God in Arabic. The word is derived by contraction from Al-Ilāh. The words “El” and “Ella” are also the Hebrew and Aramaic words for God². The first pillar of faith in Islam is Belief in Him in order to worship Him with love, fear and trust. For this purpose, Allah (SWT) describes Himself to us through His Ninety-Nine Beautiful Names (Table 1) in the Quran and the Prophet (PBUH)’s sayings. Therefore, learning about His Beautiful Names is knowing what we are created for, and to ignore their meaning would be to neglect what we are living for. In fact, the more we learn about the Beautiful Names of Allah (SWT), the more we increase our Muslim faith. There is therefore nothing more sacred and blessed than understanding the meaning of the Beautiful Names of Allah (SWT) and, most importantly, living by them. For example, as indicated in the Quranic verse *“Allah is the Creator of all*

things and He is the guardian of all things.” (Quran; 39:62), the Beautiful Name “The Creator” means that Allah (SWT) created us and everything else in the universe. Moreover, based on the Quranic verse “*Allah, The Self-sufficient Master, whom all creatures need* (Quran, 112:2)¹, the Beautiful Name “The Eternal Lord” means that He is the One who can satisfy each need in a way He knows is best, while He is without any need. He is the One upon whom all of creation depends, while He depends on no one. Furthermore, according to the Quran: “*Verily they are enemies to me except the Lord. Who has created me and it is He Who guides me. And it is He who feeds me and gives me to drink. And when I am ill, it is He who cures me.*” (Quran; 51:58), we should be very thankful to Allah (SWT) because not only does He guide us in this life but also provides everything to all living creatures. His provision includes all material things, like money, food, water, air, shelter, and protection. And besides meeting our physiological needs, He also provides for our psychological needs. For example, He gives us love through the love of our parents.

“And He is with you (by His knowledge) wheresoever you may be” (Quran; 57:4)¹

The most sincere manifestation of Muslim faith is to live our life feeling that Allah (SWT) is always with us with His Beautiful Names. Therefore, if we do anything, He is “The All-Seeing”, if we say something, He is “The All-Hearer” and if we think about anything, He is “The All-Knowing One”. As mentioned in Quran “*So, whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it*” (Quran; 99:7-8)¹, this feeling of His presence scares the believers and helps them stay away from bad deeds because He is “The Reckoning One”. Finally, as mentioned in the Quranic verse “*They have no protector other than Him, and He makes none to share in His Decision and His rule*” (Quran; 18:26)¹, we should worship Him alone as “The Impartial Judge”.

As a consequence, knowing the meaning of the Beautiful Names of Allah (SWT) allows us to thank Him for all that He has provided to make our life comfortable, to trust Him (Tawakkul) when we need help to solve our daily problems and therefore fulfill our divine duties with love and thankfulness. On a last note, Prophet Muhammad (PBUH) said: “Allah has Ninety-Nine Beautiful Names and whoever knows their meaning will enter to Paradise”³.

Table 1: The Beautiful Names of Allah (SWT) ⁴

The Beneficent	The Merciful	The Eternal Lord	The Most Sacred
The Creator	The Evolver	The Mighty One	The Embodiment of Peace
The Extender	The Total Provider	The All-Prevailing One	The Infuser of Faith
The Reducer	The Supreme Solver	The Supreme Bestower	The Preserver of Safety
The Elevating One	The Restricting One	The All-Knowing One	The Omnipotent One
The Abaser	The All-Hearer	The Honourer-Bestower	The Dominant One
The Clement One	The All-Seeing	The Impartial Judge	The Flawless Shaper
The Magnificent One	The All-Aware One	The Knower of Subtleties	The Great Forgiver
The Great Forgiver	The Sublime One	The Acknowledging One	The Embodiment of Justice
The Great One	The Guarding One	The Sustaining One	The Reckoning One
The Majestic One	The Bountiful One	The Watchful One	The Responding One
The Wise One	The Loving One	The Glorious One	The All-Pervading One
The Strong One	The Universal Trustee	The Embodiment of Truth	The Infuser of New Life
The Firm One	The Protecting Associate	The Sole-Laudable One	The All Observing Witness
The Originator	The Maintainer of life	The Inflictor of Death	The All-Enumerating One
The Restorer	The Pointing One	The Self-Subsisting One	The Eternally Living One
The Only One	The Supreme Provider	The Omnipotent One	The All-Noble One
The Sole One	The Procrastinator	The Expediting One	The All Authoritative One
The Very First	The Infinite Last One	The Supreme Pardoner	The Holder of Supreme Authority
The Perceptible	The Imperceptible	The Self-Sufficient One	The Extremely Exalted One
The Retaliator	The Prime Light	The Bestower of Benefits	The Fountain-Head of Truth
The Benign One	The Unique One	The Provider of Guidance	The Ever-Acceptor of Repentance
The Just One	The Eternal Inheritor	The Ever Surviving One	The Distressor
The Preventer	The Possessor of Majesty and Honour	The Bestower of Sufficiency	The Assembler of Scattered Creations
The Eternal Possessor of Sovereignty	The Guide to Path of Rectitude	The Extensively Enduring One	

Charity: The Divine Science

“So Exalted is Allah, the True King. None has the right to be worshipped but Him. The Lord of the Supreme Throne.” (Quran; 23:116)¹

Arriving in Japan in November of 1994, I learned that the Japanese celebrate every New Year as the new beginning of life. People clean up their homes, buy expensive gifts to renew their relationships and shrines and temples become crowded. On January 1st of 1995, I took this opportunity to visit one of the shrines of Ikeda city where I used to live. The smell of incense was everywhere, and I was curiously watching people ringing a large bell one after the other with a rope. After this ritual, they all bowed and clapped their hands twice. I was taking pictures around the shrine when a priest invited me to go inside. As we walked slowly through the rooms, he explained the history of the shrine. After about an hour, he accompanied me to the outside door and bowed and said “Shitsureishimashita (Sorry I disturbed you)”. I was humbled because in actual fact it was me who disturbed him but, at the same time, I knew that Japanese people show respect to others by bowing. For example, Saikiri is the most formal bow and takes the longest time. It is usually used to express deference to people of a very high social status.

From this enriching experience of a Japanese religion, I reflected on the following: “Since Allah (SWT) is “The Lord of the Supreme Throne”, we are all supposed to bow to glorify Him and accept every single one of His orders with love and thankfulness. In reality, every living thing, such as the trees, animals and plants, are bowing to Allah (SWT) because they are accepting to fulfill the purpose for which He created them. Therefore, the whole universe is Muslim since it is in a state of obeisance to Allah (SWT)⁵.

*“It is He Who created the night and the day, and the sun and the moon.
Each of them is floating in its orbit.” (Quran; 21:33)¹*

Considering His beautiful Name “The Originator”, Allah (SWT) designed the universe as a dynamic and organized system where all the components move in a highly planned way. For example, earth, which is the third planet from the sun, continuously rotates over twenty-four hours. According to this rotation, we have days and nights on earth, we have daylight for the part of earth that is facing the sun and it is dark for the other part of earth. We usually know the time of day by the position of the sun in the sky. Most people take roads and highways at sunrise for their daily social and professional activities and return home at sunset for family time and rest. While rotating, the earth also orbits the sun in three hundred and sixty-five days. As mentioned in the two Quranic verses “*Verily, the number of months with Allah is*

twelve months (in a lunar year) so it was ordained by Allah on the day when He created the heavens and the earth” (Quran; 9:36)¹ and “It is He Who made the sun a shining thing and the moon as a light and measured out for in stages that you might know the number of years and the reckoning.”(Quran; 10:5)¹, there are twelve months in one lunar year and we can count days, weeks, months and years with the size of the crescent and the moon.

“And they think deeply about the creation of the heavens and the earth, (saying): Our Lord! You have not created (all) this without purpose. Glory to You!”(Quran; 3:191)¹.

It seems like Allah (SWT) created the universe as a global school for humanity in order to contemplate it to perceive His lessons and thank Him for all His Favors. For example, through the change of nature over the four seasons, Allah (SWT) teaches us several lessons and also reminds us of His Blessings. Indeed, the transformation of the weather during the four seasons shows how Allah (SWT) has coordinated the rotations of earth, the moon and the sun in order to make our life change through variations of feelings to avoid boredom. My best memories of this beautiful harmony between the variation of the weather and people’s behavior and mood was in Quebec City (Canada).

Starting from the summer of 1991, I will never forget going to the “Vieux Quebec” and walking through the narrow and animated streets full of Quebeckers and tourists wearing colorful tee shirts and short pants. The sunshine and the warm weather put everyone in a joyful mood and the lively discussions of people having ice cream under the sun, the smiling clowns and the beats of rhythmic music made the atmosphere even happier. I still remember those evenings where various international music events were organized in different parks of the city and many spectators sang and danced until dawn. It seemed like a recreation time and renewal as a gift from Allah (SWT).

After this brief and lovely summer of beauty and relaxation, the autumn of 1991 was another palette of colors but a cooler season. A light rain began to fall and the green leaves in the different parks of the city started to turn slowly to yellow, orange and brown. This progressive adjustment during autumn teaches us that any change in our life should also be done gradually. During that Indian summer, the colors of the fall were everywhere. They made me sit down for hours inside the parks of Laval University and contemplate the arranged rows of multicolored trees. I also visited the “Vieux Quebec” with some international students to enjoy the unusually warm weather around “Château Frontenac”. We walked through the very popular and crowded “Rue Du Trésor” where local painters display their drawings on

the walls for sale. By the end of October, the trees of the city started losing slowly their leaves and some people were collecting them near their homes in orange bags that reminded me of Halloween. As the buses became quiet, people seemed strangely impatient for first snowstorm of the long and cold winter.

When the winter and a northern wind began to blow, we had the first snow. The days became much shorter and colder but I was happy to sometimes see a clear blue sky. Week after week, the city was covered with snow and we could hear, during the nights and early mornings, the noise of the trucks removing the snow from the main streets of the city. It was also a warm feeling to be in my heated apartment and enjoy hot chocolate or warm soup while watching some people shoveling their driveways to be able to drive to their workplace.

By the end of November, Old Québec was transformed into a real Christmas village. The streets were illuminated by the colorful Christmas lights and it was really enjoyable walking through the narrow streets covered in snow. I could not miss buying maple leaf syrup from the Christmas market, listening to local musicians in almost every corner of the old town and watching happy people skating around “Château Frontenac”. After the Christmas Holidays, I remember going one day to Laval University while a northern wind was blowing and the sky had a magic blue color. On my way to the bus stop, I met few people and they were completely wrapped up in warm clothes. That day the temperature reached -50°C with the wind-chill factor and I felt my face burning. As I was walking very fast to avoid freezing, I thought that hell is not only about fire, but is actually about extremes of temperature and pain, and so could also be chilly and icy. I learned during this cold winter that patience is the best cure during hardship.

After the coldness of the winter comes the warmth and reward of spring. Indeed, at the end of the long winter, the melting snow, caused by warmer temperatures, in the different parts of the city announced spring as we could see the green grass again. Colorful flowers started to appear in different places of the city and some squirrels were playing in the parks around Laval University. It made me wonder what Paradise will be like! It was also strange to see people cycling and doing other sporting activities at temperatures around the freezing point. Based on these life experiences, the synchronization between the four seasons and human life is described in the poem “Path of Life”.

“We will show them Our signs in the universe and in their own selves, until it becomes manifest to them that this (the Quran) is the truth.” (Quran; 41:53)¹.

Based on this Quranic verse, scientists around the planet have tried to find some universal laws such as statements that describe or predict a range of natural phenomena in the universe. In this matter, Allah (SWT) exhorts Muslims to observe and study the universe in order to find some marks of his Beautiful Names. For that reason, many verses of the Quran ask Muslims to study nature, and this has been interpreted to mean encouragement for scientific inquiry. According to Mr. Shamsheer Ali, there are around 750 verses in the Quran dealing with natural phenomena⁶. Moreover, I consider this Quranic verse *“And of knowledge, you mankind have been given only a little.” (Quran 17:85)* as an inspiration for the acquisition of new knowledge. For some Muslim writers, the study of science stems from Al-Tawheed⁷. This could be interpreted as only one divine science is governing the whole universe. In this perspective, my efforts (Ijtihad) in this book is to search for the Quranic verses that could lead me to the Divine Science. In this perspective, listening to the lectures of Dr. Mohammed Rateb al-Nabulsi, led me to two Quranic verses.

“And the heaven He has raised high, and has set up a Balance” (Quran; 55: 7)¹

Regarding this first Quranic verse (55:7), “The Flawless Shaper” (SWT) created earth as a sphere and the sun heats equatorial regions more than polar regions. As a consequence, some regions in the planet are abundant in energy and other regions are deficient in energy⁸. This uneven distribution of solar radiation is responsible for the imbalance of energy around the planet. According to this first Quranic verse, one can understand that Allah (SWT) has imposed some divine laws in order to set up a balance on earth. Because He is “The Impartial Judge” and “The Wise One” (SWT), this equilibrium is established by driving matter and energy to move from places on earth which have “concentrated” energy to regions on earth with “diluted” energy. This divine commandment is commonly known by physicists as the 2nd law of thermodynamics. Indeed, this law states that heat can be transferred only from higher temperatures to lower temperatures, fluids can flow only from higher pressures to lower pressures and rain falls from the sky to earth. Since this law is related to flows in nature, this aspect of the 2nd law of thermodynamics is defined in this book as the 1st universal law of dynamic systems and can simply be written as:

$$E_{High} (\text{concentrated}) \xrightarrow{\text{displacement}} E_{low} (\text{diluted}) \quad (1)$$

“The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification” (Quran; 17.44)¹.

Moreover, based on this Quranic verse and considering energy as a **richness**, flows in the dynamic earth are therefore moving from a region **rich** (concentrated) in energy to a region **poor** (diluted) in energy. My spiritual vision of this physical phenomena tells me that “The Just One” (SWT) established a balance in the universe by imposing on places on earth **rich** in energy provided by Him using the sun, to share part of their richness with the regions of earth **poor** in energy. From this spiritual interpretation of movements in nature, the 1st universal law of dynamic systems is defined in this book as the **1st divine law of charity** imposed by Allah (SWT) on the universe. Consequently, in concordance with the Quranic verse (55:7) under study, every single space rich in energy is glorifying Allah (SWT) by sharing part of its richness (energy) in order to respect the balance imposed by Allah (SWT) on earth. As a result, equation (1) of dynamic systems becomes:

$$\mathbf{Rich} \text{ (in energy)} \xrightarrow{\text{Divine Flow of Charity}} \mathbf{Poor} \text{ (in energy)} \quad (2)$$

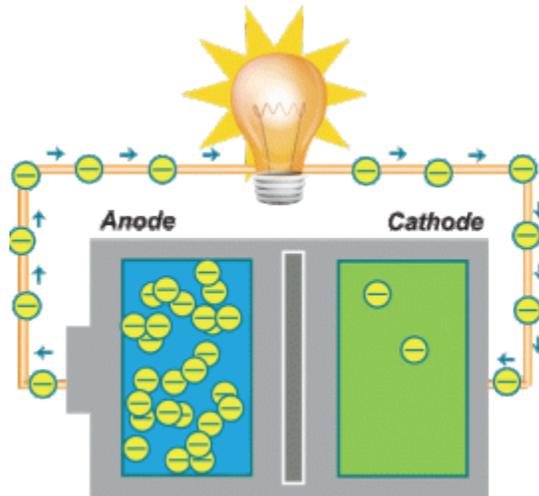


Figure 1: Electrical battery⁹

As shown in Figure 1, a typical example of the 1st law divine law of charity is that the anode (rich in electrons) of an electrical battery is urged to give some electrons to the cathode (poor in electrons). In this case, the scientific explanation of the 1st divine law of charity is called the Electromotive force (Emf), which is defined as the characteristic of any “energy source” capable of moving electrons inside an electrical circuit.

“And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure.” (Quran, 15:21)¹.

Secondly, from this Quranic verse (15:21), everything transported in the universe has a fixed measure determined by “The All Authoritative One” (SWT). Therefore, natural flows obey Allah (SWT) by always moving from places of “high energy” to places of “lower energy”, and additionally their quantity and timing are also predestined by a second divine commandment. For example, according to the Quranic verse *“And we sent down from the sky water (rain) in (due) measure.” (Quran; 23:18)¹*, the amount of rain or snow (water) that falls, and its timing are predetermined by Allah (SWT). My efforts to find a scientific expression to this second Quranic verse (15:21) started in 1984, when I returned to Algeria from the USA in order to teach at the Algerian Petroleum Institute. During the industrial training of that academic year, the students were taken to a chemical plant located in the Western part of Algeria. To explain the common behaviour of the different flows in the chemical plant to them, they were told that all dynamic systems follow the same scientific concept. They are generated by a “driving force” and are slowed down by a “resistance” caused by a solid or fluid located within the region. In order to create a picture of this engineering concept in their mind, motivation was described to them as our “driving force” to go every day to the university to study to succeed in life. However, heavy rain could represent “resistance”, causing us to drive slowly to college. Now, if the motivation to study is very strong, we may take the road even during very bad weather. On the other hand, if the class is boring, we will stay home even during a nice day.

It was then explained to them that a flow is mathematically proportional to its driving force and inversely proportional to its resistance and the following qualitative general equation of dynamic systems was introduced:

$$Flow \propto \frac{Driving\ Force}{Resistance} \quad (3)$$

In order to relate this general equation to the Quranic verse (15:21), the difference in energy between a region in earth having high energy (E_{High}) and a region having low energy (E_{low}) is considered as the “driving force” of any natural process and, the fluid or solid between these two regions presents a resistance “R” to the flow under consideration. Based on Equation (3), the predetermined flow of matter or energy transported could be qualitatively represented by:

$$Flow \left(\frac{Amount\ of\ mater\ or\ energy}{time} \right) \propto \frac{(E_{High} - E_{low})}{R} \quad (4)$$

Equation (4) is defined in this book as the qualitative approach of the 2nd universal law of dynamic systems that deals with the amount of matter or energy to be transferred. In concordance with the 1st divine law of charity, looking spiritually in the direction of the arrow in Figure 2, it could be perceived that heat (Q) is flowing from the hot part of the material “rich” in thermal energy ($T_2 > T_1$) to the cold part of the metal “poor” in thermal energy.

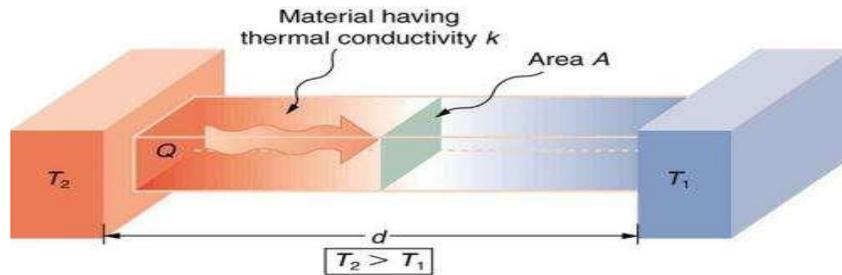


Figure 2: Heat transfer by conduction¹⁰.

Furthermore, as shown in Figure 2, the “**gradient of richness**” of heat (Q) is the difference in temperature ($T_2 - T_1$) between the two parts of the material. If **k** is the thermal conductivity of the material, ($1/k$) is therefore the resistance to the heat flow (Q). Based on the 2nd divine law of dynamic systems, the amount of **richness** (Q) given as charity can be qualitatively expressed by Equation (5) as the 2nd **divine law of charity**:

$$\text{Flow of richness } \left(\frac{Q}{t} \right) \propto \frac{(T_2 - T_1) \text{ "Driving Force" }}{\left(\frac{1}{k} \right) \text{ "Resistance" }} \quad (5)$$

Consequently, the second lesson to learn from meditating in nature is that Allah (SWT) imposes on every rich entity a requirement to share a prefixed amount of its richness with the poor in order to create justice and harmony between them. As described in Equation (6), Fourier’s law is the quantitative expression of the amount of heat (Q) prefixed by the 2nd divine law of charity:

$$\text{Heat flow } \left(\frac{Q}{t} \right) = \frac{(T_2 - T_1)}{t/kA} \quad (6)$$

Other examples of the scientific illustration of the 2nd divine law of charity are Fick’s law in the Chemical Engineering field which measures the flow of matter conveyed by mass transfer by diffusion and Ohm’s law in the electrical engineering field which is related to the flow of electrons.

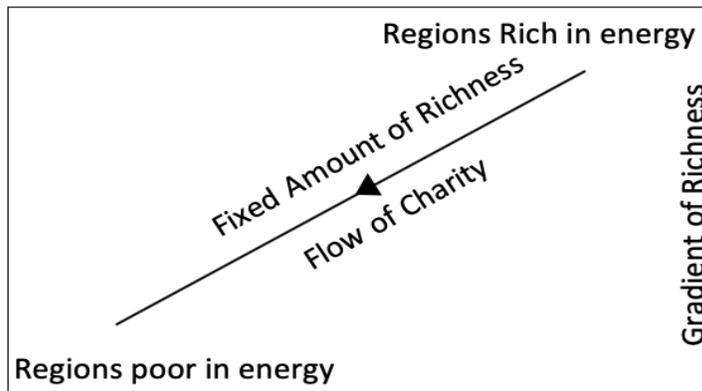


Figure 3: The Laws of the Divine Science.

In conclusion, the 1st Quranic verse (55:7) taught me that in order to create a balance and harmony in nature, Allah (SWT) urges the regions **rich** in energy to give part of richness to the regions **poor** in energy. This is described in this book as 1st divine law of charity of the Divine Science. From the second Quranic verse (15:21), which is described as 2nd divine law of charity of the Divine Science, Allah (SWT) fixes the amount of the matter or energy to be flowing from a rich region to a poor region (Figure 3).

The Cyclic Flow of Charity

“Verily those who give alms, men or women, and lend Allah (SWT) a goodly loan, it shall be increased manifold.” (Quran: 57:18)¹.

I spent my Christmas of 1991 in Baie-Saint-Paul, a small town in the Quebec province of Canada. Christmas day was decorated with soft lights and the snow was covering the whole town, making it look as beautiful as a smiling bride. That morning, I went for a walk with my friend Valerie through the narrow streets of the village adorned with art galleries and the few people we met on our way wished us “Joyeux Noël”. When we reached the top of a hill, the brown and grey church located in the heart of the village was very noticeable. I contemplated the smoke leaving the chimneys of different homes as the heavy snow was falling slowly. After enjoying the scenery for a while, I was inspired to describe my feelings in the haiku “The Quiet Village”. Suddenly, I felt happy because I could imagine the quiet village as a pleased person offering a small gift from the warm heart (smoke from chimneys) to Allah (SWT) and receiving much more in return (heavy snow) from “The Acknowledging One” (SWT).

“And We have made a shining lamp (sun). And We have sent down from the rainy clouds abundant water that We may produce therewith corn and vegetation and gardens of thick growth” (Quran, 78: 6-16)¹.

Because of the existence of water, the earth is unique among the other known celestial bodies. Indeed water covers three-fourths of its surface and constitutes 60-70 % of the living world. At a micro level, the human body consists of more than 70% water¹¹. The most amazing aspect about the divine science is that Allah (SWT) created water with some properties that allow it to regenerate and to be redistributed through evaporation and condensation in order to be endlessly renewable. The different stages of the water cycle (figure 4) are therefore selected in this book because they are the demonstration that water is an infinitely renewable source of life. We can also perceive some Beautiful Names of Allah (SWT) and show how natural flows in the water cycle obey the divine laws of charity during the four seasons of the year.



Figure 4: The Water Cycle¹².

Evaporation of water using solar radiation

“And We have made (therein) a shining lamp (sun)” (Quran; 78:13)¹

While people are enjoying sunshine during the summer season, the intense energy of the sun is also unnoticeably initiating the evaporation of water mainly from seas and oceans. This unseen natural process is the interpretation of the Beautiful Name “The Imperceptible” of our Creator. For this first step of the water cycle, the 1st divine law of charity is fulfilled since the partial pressure of water vapor at the sea level has the highest value ($P_{w, sea}$) and decreases slowly to its lowest value ($P_{w, sky}$) located in the sky. To apply the 2nd divine law of charity, the gradient of richness ($P_{w, sea} - P_{w, sky}$) between sea level and the sky is considered as the “driving force” of the evaporation process of water. Moreover, using the convective mass transfer coefficient (k_{air}) of atmospheric air, the flow of evaporation of water is regulated by the resistance to mass transfer ($1/k_{air}$) of the atmospheric air. Therefore, the flow of water evaporated is qualitatively expressed by the equation:

$$Natural\ Flow\ (WE) \propto \frac{(P_{w, sea} - P_{w, sky})}{\left(\frac{1}{k_{air}}\right)} \quad (7)$$

In order to calculate the flow (WE), scientists in hydrometeorology use the Penman equation. The equation is based on measurements of the mean temperature of sea, wind speed, air pressure, and solar radiation.

Transportation of vapor using wind power

*“And it is Allah Who sends the winds, so they can raise up the clouds,
and We drive them to a dead land” (Quran; 35:9)¹*

When the streets become lively again with happy children returning to classes, the winds of autumn start transporting clouds from over oceans to being over land. The power of the wind could be a small sign of the Beautiful Name “The Strong One” of our Creator. This second stage of the water cycle

is also accepting the 1st divine law of charity because air over oceans has higher values of atmospheric pressure (P_{High}) than the atmospheric pressure (P_{low}) of air over land. Moreover, in order to utilize the 2nd divine law of charity, the gradient of richness ($P_{High} - P_{low}$) is taken as the driving force of the transportation process of water. The flow of water transported is also regulated by the friction (R_{air}) caused by atmospheric air. Therefore, similar to the evaporation process, the flow of water transported by the winds (WT) could be qualitatively expressed by the equation:

$$Natural\ Flow\ (WT) \propto \frac{(P_{High} - P_{low})}{R_{air}} \quad (8)$$

The flow (WT) transported is usually quantified using the advection equation where and the two most important parameters that affect the process are the strength and the angle of the wind.

Drecipitation of rain using earth's gravity:

*“He sends down water (rain) from the sky, and therewith revives the earth after its death”
(Quran; 30:24)¹*

When pedestrians start wrapping up in warm clothes, and the coldness of winter darkens the clouds, some places on earth experience rain and snow. As mentioned in the Quranic verse *“And we made from water every living thing. Will they not then believe? (Quran; 21:30)¹*, Allah (SWT) made life possible on earth with water from the rain and snow. This is supposed to make us thankful to our Creator by remembering His Beautiful Name “The Total Provider”. The last stage of the water cycle is bowing to the 1st divine law of charity because the water contained in heavy clouds has the highest value of potential energy (PE_{High}) and the value of their potential energy (PE_{low}) is lowest at the ground level. For the 2nd divine law of charity, the gradient of richness ($PE_{high} - PE_{low}$), caused by earth's gravity, is therefore the driving force of the precipitation process of water. It should be noted that the “The Merciful” (SWT) created air with a resistance (R_{air}) that controls the speed of precipitation of the droplets of water. Without this resistance, rain could destroy vegetation and harm people as well as animals and other living things. Finally, the flow of water (rain or snow) falling could be qualitatively described by the equation:

$$Natural\ Flow\ (WF) \propto \frac{(PE_{High} - PE_{low})}{R_{air}} \quad (9)$$

This amount (WF) is usually calculated by the intensity of rainfall which indicates the amount of rain that falls over time and it is measured in millimetres per hour (mm/h).

“Verily, in the heavens and the earth are signs for the believers” (Quran 45: 3)¹

■ Based on this Quranic verse and contemplating the arrows in Figure 4 from a spiritual perspective, it could be concluded that, respecting the balance imposed by Allah (SWT) on the universe, the direction of the flows in the water cycle is from a region **rich** in energy to a region **poor** in energy. This is a clear sign of obedience of nature to the 1st divine law of charity as indicated in the first Quranic verse (55:7). For the 2nd divine law of charity, as mentioned in the other Quranic verse (15:21) under study, the divine purpose of the oceans is to use solar energy in order to generate a certain flow of water vapor (WE), predetermined by Allah (SWT), as charity to the dry skies over the seas and oceans. Following this step, the sky over the oceans becomes rich enough in water. It has then the divine duty to utilize the power of wind in order to offer a certain part of that flow of water (in the clouds), predesignated by Allah (SWT), as charity to the dry skies over the lands. Finally, when the sky over the land also gets rich enough in water (heavy clouds), its divine purpose is to use the earth’s gravity in order to offer a portion of water as rain or snow (WF), predestined by Allah (SWT), as charity to the dry land. In conclusion, since nature was created to be a universal school for humanity and as mentioned in the Quranic verses (55:7 and 15:21), all the natural flows are fulfilling the two divine laws of charity imposed by Allah (SWT).

“See you not that Allah sends down rain (rain) from the sky, and causes it to penetrate the earth, as water springs , and afterward thereby produces crops of different colours; and afterward they wither and you see them turn yellow then He makes them dry and broken piece”

(Quran; 39: 21)¹

■ Indeed, after the hot summer, a windy autumn and a cold winter, nature seems happy during the lovely spring (Figure 5). By His Beautiful Names “The Bountiful One” and “The Sustaining One”, it is a time of abundance and regeneration, with birds singing and flowers blooming.

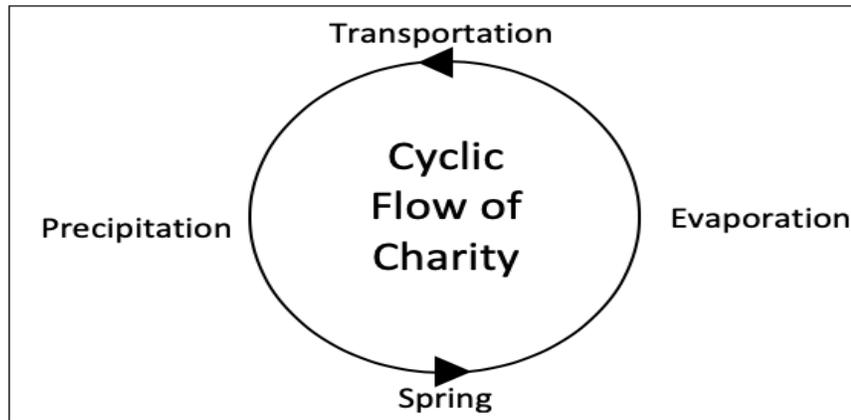


Figure 5: Cyclic Flow Charity and Spring (Author's Figure)

My spiritual thought teaches me that spring is a reward of Allah (SWT) to every single thing in nature after a Cyclic Flow of Charity. At the end of this paradisiac spring, nature seems to lose balance as the cycle of charities start again.

The Eternal Path of Charity

“When the Event befalls. And there can be no denial of its befalling. Bringing low and exalting. When the earth will be shaken with a terrible shake. And the mountains will be powdered to dust.”
(Quran; 56:1-6)¹

During the first hours of January 17th in 1995, I was suddenly awakened by a strong noise and the walls of my room were shaking for some time. When the trembling stopped, I quickly left the apartment and saw all my neighbors in the street. I learned that a major earthquake had hit the city of Kobe. When I went to work that morning, the streets were empty, and the research center was closed. During the weeks following the quake, some colleagues were absent because some roads and highways around Kobe were damaged. During this period, my Japanese neighbor advised me to buy a lot of food because many people from Kobe were shopping in our town. About two months later, I saw several buses taking workers from Ikeda to help clear the debris of the collapsed and badly damaged buildings and homes.

For the period of spring of 1995, my friend Haruto invited me to visit Kobe to see the damage done by the earthquake. We took the train from Osaka station to a small village located a few miles from Kobe because the railroad tracks were buckled and twisted. From there, we continued our trip by bus to the suburbs of the city. The scenes of damage were everywhere as Kobe seemed like a bombarded city in a war movie. Many neighborhoods were totally destroyed, and I noticed that the typical Japanese homes with a heavy roof had not survived the earthquake. The major freeway of the city had collapsed, and many buildings had been uplifted. I saw people selling food and water in the streets and some visitors secretly taking pictures of the devastation. When I arrived at the city’s mosque, I realized that the mosque and nearby church were not affected by the earthquake. After praying, we went back to take the bus and return to Ikeda. On our way, I stopped in front of the ruins of a home because I saw a small book under the debris. When I opened it, there were many smiles and colorful pictures. Suddenly my eyes filled with tears realizing that the child who had been reading this book died in a sudden and terrible way. This sad feeling did not leave my heart for some weeks and I shared the unhappy story with my colleagues at my workplace. Listening to the news on the television, I learned that about 6500 people died in the earthquake. Indeed, as Allah (SWT) is “The Maintainer of life”, He is also “The Inflictor of Death” as mentioned in the Quranic verse *“Everyone shall taste death.”*(Quran; 3:185)¹. Since this inescapable death can knock at our door at any moment of our life, the most important question is “How to prepare ourselves for the everlasting life in Paradise?”

“Verily man was created very impatient. Irritable when evil touches him and niggardly when good touches him. Expect those who are devoted to prayers. And those in whose wealth there is a recognized right for the beggars who ask and for the unlucky who have lost their property and wealth...”
(Quran, 70: 21-25)¹

My understanding is that the first part of this Quranic verse is related to people who follow their natural instinct and try to accomplish activities that benefit only them. In contrary, the second part concerns those who fight this selfish tendency with patience because they understand that they are born with the moral obligation (Taklif) to worship “The Creator” (SWT) with prayers and accomplish their divine duties of charity by helping others. Therefore, in contradiction to the fact that nature was created to be part of the Cyclic Flow of Charity imposed by Allah (SWT) and the reward is the lovely season of spring, human beings are born free to fulfill or not the divine duty of charity during their social or professional activities. However, only those who perform their divine duties will feel the tranquility and spring. I illustrated the invitation to this beautiful feeling of spring by two poems entitled “Without You” and “The Coming Spring”.

"You are the best community (Ummah) raised up for (the benefit of) humanity; enjoining what is right and forbidding what is wrong and believing in God." (Quran; 3:110)¹.

As a Muslim, I belong to my Ummah (Muslim community). Muslims around the world are like one family from different backgrounds and ethnic groups. The purpose of the life of Muslims is to serve Allah (SWT) alone as the One God¹³. The religion of Islam is a complete code of life that firmly supports the concept of human well-being and urges every Muslim to behave in a consequential manner. The noblest message of morality is to respect the civil liberties of every individual in society while defining the duties of each person to perform in every aspect of life in order to create and nurture a peaceful and serene environment. Because of that, Allah (SWT) refers to the Ummah as the best community and enjoining what is right (al-ma’roof) and forbidding what is wrong (al-munkar) is one of the noblest Islamic answerabilities. Therefore, if the Ummah fails to adopt this responsibility, wrongdoing and corruption will spread and we will deserve punishment from Allah (SWT). In order to prevent us from doing things He has forbidden, such as shedding blood, committing adultery, drinking alcohol, oppressing people and consuming our wealth unlawfully, Allah (SWT) blessed us with Al-Eaql (Wisdom) as guidance in order to find His signs around us and Al-Fitrah (Goodness) to overcome selfishness and help others. Moreover,

He describes Himself in the Quran and the sayings of the Prophet (PBUH) with Ninety-Nine Beautiful Name in order to adopt Al-Tawheed (Law of Divine Oneness).

“He grants wisdom to whom He wills; and he to whom wisdom is granted is indeed granted abundant good. But none remember except men of understanding” (Quran; 2:269)¹.

Al-Eaql (Wisdom): Wisdom is a positive term used repeatedly in the Quran as a characteristic of the righteous. This is the most beautiful treasure from Allah (SWT) to humanity in order to guide us to the find the Truth. By His Beautiful Name “The Wise One”, Allah (SWT) gives wisdom to people as cited in this Quranic verse. The Prophet (PBUH) also said “ask the learned, consult with the wise and accompany the poor.”¹⁴. Al-Eaql could be considered as the unseen authority of thinking and logic. Wisdom then reaches useful conclusions and results based on these logical rules¹⁵. We can get wisdom if we appreciate knowledge, are open to learning, and welcome correction and discipline. Another way to achieve a state of wisdom is to contemplate nature with a thoughtful heart.

“So direct your face toward the religion, inclining to truth. Adhere to the Fitrah of Allah upon which He has created all people” (Quran; 30:30)¹

Al-Fitrah (Goodness) could be interpreted as a DNA-coded Quran that every human is imprinted with from birth. With reference to this concept, new research findings in the field of human biology show that we may be born to be sociable and have the urge to help¹⁶. Therefore, Al-Fitrah could also be considered as the inner voice of an Angel that guides every new-born and child in order to be happy in life by fulfilling the divine purpose they are born for and live eternally in Paradise after the soul leaves the body. Unfortunately, when we grow up, a second voice emerges to compete with the first naïve one and adults become more selective in helping others and tend to become more selfish. They are more attracted by material comfort to enjoy life, competition between people becomes more prevalent, and crimes and wars are globally evident. Regarding this second voice, the Quran says “*And Satan will say when the matter has been decided: Verily Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you and you responded to me*” (Quran; 14:22)¹. Based on this verse, following the hidden voice of Satan is the reason we sometimes ignore following our divine duties. In order to guide us with a warning, Allah (SWT) says “*Allah burdens not a person beyond his scope. He gets reward for the good which he has earned, and he is punished for that evil which he has earned* (Quran 2: 286)¹.

“Allah does not forgive that anything should be associated with Him, but He forgives anything other than this to whomsoever He pleases; and whoever associates anything with Allah, he devises indeed a great sin.” (Quran; 4:48)¹

Al-Tawheed (Law of Divine Oneness) refers to the non-existence of coincidence, and that the pathways of our lives do not happen by chance. It is assurance that our entire lives depend on our relationship with Allah (SWT) alone. In order to help us adopt Al-Tawheed during all our social and professional activities, Allah (SWT) has revealed His Ninety-Nine Beautiful Names repeatedly in the Holy Quran and in the sayings of prophet Muhammad (PBUH). Moreover, Allah (SWT) created us with five senses in order to experience the world around us and find His signs. Indeed, the universe is like a silent Quran with so many marks that show the existence and the Beautiful Names of Allah (SWT). For example, knowing that there are stars billions of light years from earth is certainly a sign to glorify Him by His Beautiful Name “The Great One”. Watching the beautiful smile of a mother holding her baby is a sign of the Love of Allah (SWT) for all human beings by His Beautiful Name “The Loving One”. Listening to the waves crashing against the cliffs will remind us of His Beautiful Name “The Strong One”. The beauty of nature during spring could be a sign of the magnificence of Heaven and His Beautiful Name “The Glorious One”. Finally, the chilly winter or hot summer could be signs to fear the punishment of hell and His Beautiful Name “The Reckoning One”. Muslims should therefore make efforts to know the meaning of The Beautiful Names of Allah (SWT) and live by them in order to always feel His presence.

“Are those who know equal to those who do not know?” (Quran; 39:9)¹

Indeed, those who adopt the foundation of Islam have strong faith that Allah (SWT) alone governs everything in the universe. Therefore, they depend only upon Allah (SWT) and trust Him (Al-Tawakkul). However, Al-Tawakkul means that we should always obey all the divine laws imposed by Allah (SWT) on the universe. For example, if we are sick, we need first to visit the best doctor possible and, trusting that only Allah (SWT) has the cure, we ask Him in invocation to give the doctor the necessary knowledge and wisdom to find the best treatment for us.

Moreover, since Allah (SWT) is very close to our heart, the most important aspect for Him is not our visible daily actions but the hidden intention behind them as Prophet Muhammad (PBUH) said “The (reward of) deeds, depend upon the intentions and every person will get a reward according to what he has intended. So whoever emigrated for the sake of Allah and His Apostle, then his emigration will be

considered to be for Allah and His Apostle, and whoever emigrated for the sake of worldly gain or for a woman to marry, then his emigration will be considered to be for what he emigrated for.”¹⁷.

“Verily Allah enjoins justice and to be patient in performing your duties to Allah” (Quran; 16:90)¹.

In concordance with the two Quranic verses (55:7 and 15:21) related to the universe, in this Quranic verse (16:90), Allah (SWT) also orders justice between people and urges them to perform their divine duties with patience. In this perspective, it is very important to note that the Arabic word Sadaqah (charity) originates from the word “tasdik” which means approval of our Muslim faith. Therefore, I have come to understand that the 1st divine law of charity for humanity corresponds to our intention to please only Allah (SWT). For the same purpose of the Quranic verse (Quran; 55:7) to the universe, the goal of the 1st divine law of charity for humanity, mentioned in the Quranic verse (16:90), is to establish an atmosphere of justice between the **rich** and the **poor** and harmony in our societies. Moreover, similar to the 2nd divine law of charity (Quran; 15:21) for the universe, the second part of the Quranic verse (16:90) is related to our divine duties to help the needed by fighting our selfishness. However, if the Cyclic Flow of Charity in nature ends every year with spring, all our actions in helping others during our social or professional activities will be added as good deeds to our eternal soul. Therefore, our righteous actions will be added to the Eternal Path of Charity.

For instance, prayer is the second pillar of Islamic practice and worship. The Arabic word Salat (prayer) derives from the word šilat (connection) which means it creates a spiritual link between the servants and Allah (SWT). My understanding is that the 1st divine law in prayers is humility, devotion and concentration (Al-Khushū) during prayer. This state of mind helps us to connect with Allah (SWT)’s Mercy and benefit from His Generosity. For the 2nd divine law of charity, the time of our prayers will be added as good deeds in the Eternal Path of Charity. Moreover, in this Quranic verse *“And do good as Allah has been good to you” (Quran; 28:77)¹*, Allah (SWT) asks us to show our intention to please Him by sharing part of the wealth He provided to us with the less fortunate. From this perspective, the Arabic word Zakat means to self-purify our soul. From this definition, the 1st divine law of charity of wealth (Zakat Al mal) is the intention of every **rich** person to self-purify his/her soul in the Eternal Path of Charity by helping the **poor**. For the 2nd divine law of charity, the amount of charity is fixed at 2.5% of a Muslim’s total savings and wealth above a minimum amount (nisab) is donated annually¹⁸.

In addition to this obligation, we can have the opportunity to self-purify our soul and add good deeds in the Eternal Path of Charity by giving whatever we can as cited in the Quran *“They ask you (O Muhammad) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and the needy and for wayfarers, and whatever you do of good deeds, Allah knows it well”* (Quran; 2:215)¹. This Quranic verse means that the intention to please Allah (SWT) and self-purify our soul in the Eternal Path of Charity is not limited to only helping those in need by giving them money or food to survive, but encompasses acts of charity such as offering assistance and time to relatives, neighbors and friends as well as those who are unwell to comfort them and perhaps add some joy to their life, or enhance it in some way. For example, being kind and considerate towards relatives, neighbors and coworkers are also good deeds as mentioned in the Quranic verse *“Worship God and join none with Him in worship, and do good to parents, kinsfolk, orphans, the needy, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet) and those whom your right hands possess. Verily, Allah does not like such as are proud and boastful.”* (Quran; 4:36)¹.

Moreover, Prophet Mohamed (PBUH) teaches us that the Eternal Path of Charity has many doors as he said: "Charity is prescribed for each descendant of Adam every day the sun rises." He was then asked: "From what do we give charity every day?" The Prophet replied: "The doors of goodness are many: enjoining good, forbidding evil, removing harm from the road, listening to the deaf, leading the blind, guiding one to the object of his need, hurrying with the strength of one's legs to one in sorrow who is asking for help, and supporting the feeble with the strength of one's arms. All of these are charity prescribed for you. He then said: "Even your smile for your brother is a charity"¹⁹.

On a last note, as mentioned in this Quranic verse *“And We have sent you forth [O Muhammad] not but as a mercy for mankind and jinn”* (Quran, 21:107)¹, Prophet Muhammad (PBUH) was sent as a divine gift of mercy for the whole of mankind until the Day of Judgment. For this mission of love and compassion, Prophet Muhammad (PBUH) said *“All creatures of Allah are His family, therefore, amongst His creations, God likes the person who treats His creatures in a good manner (and takes care of their necessities)”*²⁰.

My Beloved Teacher (PBUH)

“Your Lord has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honor. “And, out of kindness, lower to them the wing of humility, and say: ‘My Lord! Bestow on them your Mercy even as they cherished me in childhood’”
(Quran 17:23-24)¹

After my graduate studies at Stevens Institute of Technology in Hoboken (NJ, USA), I went back to Algeria in January 1984 to teach at the Algerian Petroleum Institute. During the first academic year, I shared an apartment with another colleague. However, after my military service, the school distributed some apartments to teachers. I found my apartment small and I was worried that it would be too narrow if I had children. During that summer of 1987, I went to visit my grandmother in my hometown Beni-Saf, a port city located in the western part of Algeria. She was very happy to welcome me into her small room and we had fun talking about the stories and the funny things that had happened to me in New York City. In the middle of the discussion, as we heard the call from the mosque, she went into the corner of the room to pray. After she finished her prayer, our discussion became more serious and she told me that it was time for me to find a nice lady and have a family. When I took this opportunity to complain about my narrow apartment, she seemed surprised and reminded me what “The Acknowledging One” (SWT) says in this Quranic verse *“If you give thanks, I will certainly grant you more”* (Quran (14:7)¹. At the end of my visit, when I kissed her to say goodbye, she took my hand and recited this meaningful Quranic verse: *“Verily, Allah is with the patient”* (Quran; 2:153)¹. I smiled as I understood that I need to learn how to create space in my heart, so I can find it even in my small apartment. I wrote the poem “Angel” to describe the serene and humble life of my grandmother. Since she died, I am praying to “The Merciful” (SWT) to give her a large space in Paradise.

“They said. “Glory to You! We have no knowledge except what You taught us. You, only You, are All-Knowing, All-Wise” (Quran, 2:32)¹.

The relationship between knowledge and our daily actions is a key topic in psychology and, according to Joachim Funke, it is not possible to act without knowledge²¹. However, every new-born baby has the instinct to latch on and suck milk rhythmically from the breast of their mother and that instinctive action needs knowledge, so Who gave them this knowledge in order to be able to live? The other example that shows that Allah (SWT) is the One who teaches us everything is in the Quranic verse *“And among you there is he who is brought back to the miserable age, so he knows nothing after having*

known” (*Quran; 22:5*)¹. This state of forgetting even the names and faces of family members is known as the Alzheimer’s disease, which usually affects people over sixty-five years of age. In this perspective, by His beautiful Names “The All-Knowing One” and “The Prime Light”, Allah (SWT) is therefore the Absolute Teacher and the Absolute Guide of humanity as mentioned in the Quranic verse “*And Allah taught Adam all the names*” (*Quran; 2:31*).

“Is he who was dead by ignorance and We gave him knowledge and set for him Light of Belief whereby he can walk amongst men; like he who is in the darkness”
(*Quran; 6:122*)¹

Indeed, the conception of knowledge (Al-Ilm) in Islam is the Guiding Light (Huda) separating right from wrong (Al furqan). Therefore, in the same way, the sun brings light to our eyes to see the world around us, Al-Ilm is the source of guidance to see the Truth. The sacred position of knowledge in Islam is also proven by the fact that the word “science” and its derivations appear 779 times (averaging 7 times a chapter) in the Quran²². This is the second position after the word “Allah”. The Chosen One (PBUH) was then selected to educate his followers and all humanity in order to erase their ignorance with knowledge. In order to highlight the importance of knowledge to humanity, the first Quranic verse sent to Prophet Muhammad (PBUH) by Allah (SWT) through Angel Gabriel started with “**Read!** *In the Name of your Lord Who has created all that exists. He has created man from a clot. Read! And Your Lord is the Most Generous who has taught by the pen. He has taught man that which you knew not*” (*Quran; 96:1-5*)¹.

“Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting to them His verses (the Quran) and purifying them and instructing them the Book (Quran) and wisdom (Sunnah), while before that they had been in manifest error.”
(*Quran; 3:164*)¹.

To be able to fully transmit his message, Prophet Muhammad (PBUH) first addressed the hearts to become the beloved one in order to inspire his followers to listen to his message. Secondly, in order to maximize the effects of his message that could permanently transform the behaviour of people, he used a type of speech that made his followers think during his educational methods, mainly based on active learning and analogies²³⁻²⁴. (1) The Prophet (PBUH) would often repeat his lesson three times to the same people; (2) He utilized analogies to enhance the imagination and curiosity of the listeners. For example, the Prophet (PBUH) asked his companions, “What would be the situation of someone who has a river at

his door and every day, five times a day, he comes out and he takes a bath in that river? At the end of the day would he have any dirt on himself?” They responded, “There would be no dirt on him, O RasulAllah.” Then the Prophet said, “Similarly there are the five prayers cleansing the person in this way; (3) As the Prophet (PBUH) used analogy to explain a topic verbally, he also used illustration to make a point graphically. In this context, the Prophet drew a straight line through the sand and then drew lines to the right and lines to the left of the first line. Then while the people were looking attentively at the drawing, he recited the Quranic verse *“And verily, this (Allah’ commandments) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path” (Quran; 6:153)*; (4) On other occasions, he illustrated his point using his hand as once he said, “I and the one who takes care of the orphans are in paradise, like this (as he was speaking, he interlaced his fingers); (5) His teaching was also based on living experiences as opportunity to instruct. For example, The Prophet (PBUH) once was with some companions to prepare food, he asked them to slaughter a sheep. One companion said he would do that, another said he would skin it, and a third said he would cook it. Then the Messenger of Allah (SWT) replied, “I will collect wood for the fire.” They said, “No, we will do that work for you.” The Prophet (PBUH) answered, “I know that you can do it for me, but Allah (SWT) hates to see a servant of his privileged above others.” And the Prophet went and collected firewood; (6) The Prophet at times would readdress a question to a subject that is more significant and instructive. Once a Bedouin asked the Prophet (PBUH): “When is the hour?” [The Day of Judgment]. The Prophet (PBUH) said, “What have you prepared for that final hour?” The Bedouin said, “I haven’t prepared a lot of salah (good deeds) and I haven’t prepared a lot of zakah (charity) but I am preparing one thing which is my love for Allah (SWT) and His messenger.” The Prophet (PBUH) replied: “You will be with who you love”.

“And say: My Lord, Increase me in knowledge” (Quran; 20:114)¹

Each type of profession has a needed level of Knowledge, Skills, and Abilities (KSA) that are essential for success on the job. KSA is most often used to define the requirements of a job opening and compare applicants when making a final choice. First, we are all born with some talents since some people have a body suitable for certain sports, others are especially skilled at their hands, some are really good in connecting with people, and others are brilliant at school. This innate ability could be explained by the fact that people can study at university the techniques of negotiation by acquiring knowledge about it and practicing the skills it requires. On the other hand, few are brilliant negotiators because they have the inborn attitude and soft skill to persuade. However, if we are born with an innate ability but don’t improve it, it’s unlikely that it will have an influence on our professional life.

It requires seeking the necessary knowledge and skills to be able to apply the inborn ability as a powerful advantage for a future job. For this purpose, teachers are the source of knowledge and skills in the different departments of social and natural sciences. Indeed, their teaching strategies and conduct will affect the behaviour of the graduated students during their future professional activities. Firstly, in order to turn an innate aptitude into a powerful tool, the most suitable educational system is the one that focuses on the students in order to give them the opportunity to learn what aligns with their talents the best. For instance, based on creativity, originality, and responsibility during the learning experience, the key advantage of “student-centered” learning (SCL) is that the teacher gives to the students an opportunity to learn and apply concepts on their own with minimal teacher intervention and supervision²⁵. In other words, the teacher's role inside the classroom is like a “coach” who facilitates learning, and doesn't simply feed information. As students will put energy into what they are passionate about, they will acquire the knowledge and skills to develop their innate ability²⁵.

Secondly, in order to help students absorb the requisite amount of knowledge and skills that correspond to their innate aptitude, Muslims teachers should learn from the methods by which The Prophet (PBUH) taught his companions. For instance, as a teacher at the Higher Colleges of Technology (UAE), I realized that students in engineering departments link an equation learned in a course as a unique theory specific to the subject and fail to realize that it is part of a more universal principle that can be applied to a wide variety of natural phenomena. For this reason, they are able to use formulas related to the theory perfectly, but fail to visualize the basic concepts hidden behind the applications. Without having the ability to create a bridge between the theory and its applications, students will often have misconceptions and learning difficulties. As a result, students could easily be disengaged from the learning process and end up using mobiles in classrooms. On the other hand, these students will become engineers and need critical and creative thinking to solve future technical problems or innovate a new process. Therefore, teaching thinking skills is far more important than just giving information. So what teaching strategies can engage students in thinking to be deeply involved in learning? (1) As The Prophet (PBUH) taught us, a positive mindset is vital to make students to be open to thinking: Indeed literature has shown that effective teachers have succeeded in making students feel happy about learning and make them more interested by increasing their intrinsic motivation²⁶. (2) As the Prophet (PBUH) used to draw and teach from life experiences, it was also found that students in an actively taught class get more engaged in learning and develop more skills because they have more autonomy to learn and they get more involved in thinking during the practical activities²⁶. (3) Finally, as used by the Prophet, analogies are very powerful to visualize the theory: indeed the use of an analog concept could help students develop images in their minds in order to

visualize the physical phenomena behind each theoretical formula. The use of analogies could therefore help students have more knowledge and skills because of their higher order of thinking²⁷.

As an example to demonstrate the beneficial effects of the use of analogies and active learning strategies on the amount of knowledge and skills, the 2nd universal law of dynamic systems is utilized in this book to present a mathematical model representing the flow of knowledge and skills in classrooms. Assuming that a student's innate abilities could be represented by the Cumulative Grade point Average (CGPA)²⁶, the following qualitative equation describes the flow of knowledge and skills from the teacher to the students²⁶:

$$\text{Flow of (knowledge + skills)} \propto \frac{\text{Motivation of student "Driving force"}}{\left(\frac{1}{\text{CGPA}}\right) \text{"Resistance"}} \quad (18)$$

If the learned knowledge and skills could be approximately represented by the Final Grade Point (FGP) which is assumed to be a direct measure of student performance³⁸, introducing a correction factor (α), the Dadach Motivation Factor (DMF) of students is introduced³⁸:

$$\text{FGP} = (\text{DMF}). (\alpha) . (\text{CGPA}) \quad (19)$$

Based on Equation (19), for any innate ability (CGPA) of students to learn, the teaching strategies that increase the intrinsic motivation (DMF) of students will be able to enhance the amount of the flow of information (FGP) of each student by unlocking (her/his) full inborn potential. It will then result in the maximum possible amount of knowledge obtained in the course and highest ability to master the needed skills for their future job. Based on my recent academic research, teaching strategies that include the use of analogies and active learning methods have the potential to enhance the motivation and performance of students²⁶⁻²⁷. Finally, because they can use their full inborn ability complete with the needed knowledge and skills, the intrinsically motivated students will be equipped with the highest possible technical hard skills (KSA= Knowledge, Skills, Ability) to positively enhance the workflows in their future workplaces.

On a final note, teachers have a very high status in Islam as Prophet Muhammad (PBUH) said: "Allah and His angels, the inhabitants of the heavens and the earth, the very ant in its anthill and the fish bless those who teach people what is good"²⁸. Therefore, if their intention to teach is to please Allah (SWT) by helping students to succeed in their career, educators will self-purify their soul and add the taught knowledge and skills as good deeds in the Eternal Path of Charity (Figure 6).

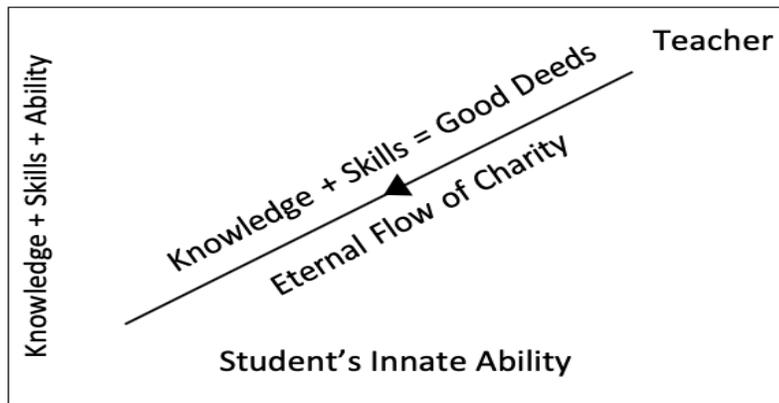


Figure 6: Eternal Path of Charity in classrooms (Author's figure).

In this perspective, Muslim schools are needed in order to teach natural and social sciences under the umbrella of the Divine Science with the Light of the Holy Quran and The Prophet (PBUH)'s sayings. This could be done by integrating Quranic verses and the Prophet (PBUH)'s sayings in the corresponding chapters of the textbooks and the teaching material. For this goal, teachers should have not only the expertise in their field of science but also a good knowledge of the explanation of the Quran and The Prophet (PBUH)' sayings. As a result, scientific research will not be conducted for the benefits of some rich individuals but for the benefit of all humanity. Moreover, new scientific knowledge will be developed as a means to search for the Truth that brings us closer to Allah (SWT).

Charity-based Workplaces

“And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out from every difficulty. And He will provide him from sources he never could imagine. And whosoever puts his trust in Allah the He will suffice him.” (Quran; 65:2-3)¹

I started my undergraduate studies at the Algerian Petroleum Institute in September of 1975. I was an average student who enjoyed learning and was not overly worried about grades. At the end of the fourth academic year, three students with the best GPA were selected by the school to pursue their graduate studies at the United States of America. To complete the theoretical part of the studies, the fifth year was a technical training program where students went on work placement for a period of nine months in different chemical plants to study the processes and return to the university to present their project in front of a panel. When I arrived in the LPG plant in the city of Arzew, located in the western part of Algeria, the plant had been shut down because of a technical problem related to a flare. Knowing that it would take many months to solve the problem and start the plant again, the manager of the company advised me to join the technical team and learn from the design of the new flare. At the end of the work placement, I returned to the institute to present my technical project to a panel. Unlike other students who presented mainly processes, my presentation was based on difficult design calculations of the flare that I learned from the technical engineers of the plant. The surprised panel awarded the highest grade to my presentation, resulting in my achieving the second-best GPA of the class. Professor Costas Gogos, from Stevens Institute of Technology (NJ, USA), was pleased with my presentation and offered me a scholarship to continue my graduate studies. With my current understanding of life I know that, without being one of the best students of the class, “The Supreme Solver” (SWT) created that “coincidence” for me to pursue my graduate studies.

“See how We prefer some of them to others (in this world).” (Quran, 17:21)¹

My understanding is that, aligned with the way Allah (SWT) conceived the universe with different “gradients of richness” including energy, pressure, temperature, altitude and concentrations of different substances, He also created us within a “gradient of wealth” like finances, material elements, health, appearance, intelligence to learn and the ability to master different skills. This innate “gradient” of abilities and skills between people is needed to create different types of jobs and professions. For example, in hospitals, surgeons, doctors and nurses are all needed with their different skills and abilities in the

treatment of sick people, and together they create a comprehensive or full treatment plan for the patient. They are all integral to the whole, and could be visualized as each being a spoke in a wheel, with all parts being required to form the whole. Similarly, in research centers, researchers, experts, engineers and technicians are all vital, based on their abilities. Professors and lecturers are essential in universities and teachers are needed in primary and secondary schools. Finally, laborers are also required in industry to carry out physical labor in order to build infrastructures.

"And He has raised in ranks, some above others the He may try you in that which He has bestowed you" (Quran; 6:165)¹

Moreover, based on this Quranic verse, in order to obey the 1st divine law of charity, Muslims are urged to use their inborn abilities with the only intention to please Allah (SWT) by helping others in order to be able to self-purify their soul in the Eternal Path of Charity. As a consequence, their daily duties will be counted as good deeds.

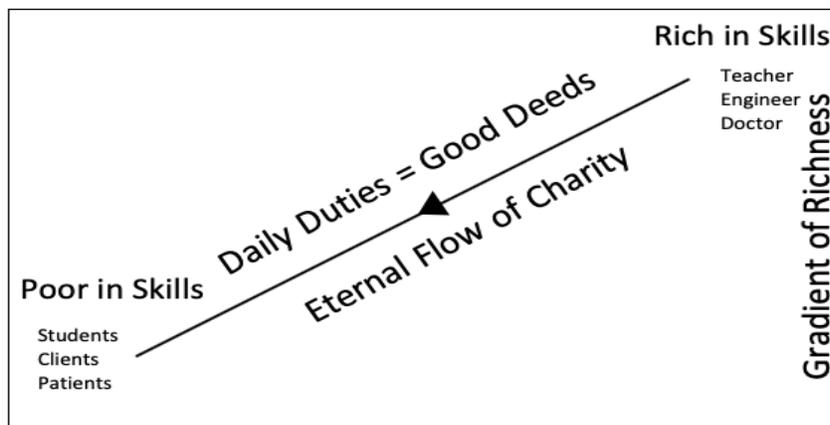


Figure 7: Eternal Path of Charity in workplaces (Author’s figure)

For example, as shown in Figure 7, the divine duty of an engineer is to offer expertise to properly solve technical problems. The divine purpose of a doctor is to treat patients adequately and provide them with the proper diagnosis and treatment and the divine responsibility of a teacher is to impart knowledge and enable students to learn.

On a larger scale, organizations are social units of people, including a management structure that determines relationships between different activities and members, which subdivides and assigns roles, responsibilities, and the authority to carry out different tasks²⁹. In any organization, each level of the hierarchy requires both hard and soft skills to adequately fulfil the role, and people are generally selected

based on these two characteristics: Hard skills are mainly the three elements of the KSA (Knowledge, Skills and Abilities) that define the theoretical amount of workflow that could be achieved. On the other hand, the soft skills (Communication, Teamwork, Adaptability, Problem-Solving, Creativity, Work Ethic, Interpersonal Skills and Time Management) affect the efficiency of interactions between employees. In other words, what is the percentage of the theoretical amount of the workflow that can the soft skills achieve?

In order to maximize the quality of interaction between company personnel and the efficiency of the workflow, the objective of workforce management (WFM) is to facilitate the ranking of all members of the hierarchy to match their skills in order to reduce internal tensions and the full potential of employees is realized. On the other hand, if employees are incorrectly ranked, they could be a source of friction in the hierarchy. Traci Moxson elaborates that “it’s clear that the time has come for organizations to put substance behind the phrase ‘people are our most important asset’ and genuinely deliver right skills, right place, right time!”³⁰.

“Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes for Allah and the Last Day and remembers Allah much.” (Quran; 33: 21)¹

Regarding the Islamic approach to management of organizations, the first mission of the Prophet was to build a mosque in Medina that served as the first community house for Muslims. It served as the command center of leadership and a social center. The next duty was to establish a bond of brotherhood and mutual aid between the believers by saying “Believers are like one body in their mutual love and mercy. When one part of a body is in bad health, the rest of the entire body joins it in restlessness and lack of sleep and is busy with its treatment. Likewise, Muslims should run to help each other”³¹. Therefore, in order to solve the economic problems of Medina³², he proposed the believers from Medina (Ansar) should share their trade and wealth with the believers (Muhajereen) who left their wealth in Mecca. Finally, Prophet Muhammad (PBUH) established in Medina a strong state on the basis of peace, solidarity, and harmony between the Muslims, Jews, Christians, disbelievers, as well as a group of hypocrites³². The covenant required that all citizens are duty-bound to protect the city, share the common obligation of caring for and aiding one another, and enjoin what is good for the nation and ward off whatever may threaten it³². There were also many successful businessmen amongst the Companions of the Prophet (PBUH) such as ‘Uthman, Abdurrahman Ibn ‘Awf and Zubayr Ibn al-‘Awwam. Their style in businesses were based on the two most fundamental values of Islam, which are justice and charity³³.

“If there were in the heavens and the earth, other gods, besides Allah, there would have been collision in both.” (Quran; 21:22)¹.

This Quranic verse demonstrates the significance and requirement of unity of command and unity of direction. Therefore, following the Islamic tradition, this book proposes the application of the divine science of charity in order to optimize the workforce management in companies. In the beginning, identical to the patterns of “natural flows” in the water cycle, there are also “workflows” and “interactions” between employees at all levels of the hierarchy. Therefore, in order to enforce the 1st divine law of charity, similar to the “gradient of energy” in nature, there is a need to have a “gradient of skills” in the hierarchy. For this purpose, the selected managers at the top of the administration should have the highest of abilities and expertise in all the needed skills and employees at the bottom of the hierarchy should have the lowest abilities and skills to perform the duties.

*“We raise some of them above others in ranks, so that some may command work from others...”
(Quran; 43:32)¹*

This Quranic verse contains the whole attitude and insight of modern management. It highlights, in essence, the creation of appropriate hierarchies and the division of responsibilities subject to individual capabilities. Therefore, regarding the application of the 2nd divine law of charity, similar to the balance and harmony in nature, in order to create equity between employees and give everyone the opportunity to fulfill the divine duties of charity, personnel with intermediate skills should be in the appropriate rank of the hierarchy in order to be able to help by giving proper advice and instruction, as well as guidance to employees under their supervision. In this Islamic model, it is considered that all soft skills are based on the intention to please Allah (SWT) by the willingness to help employees under supervision. In fact, literature has shown that helping others to become successful will remove the obstacles, excessive bureaucracy, interpersonal conflict, uncertainty and toxic cultures that hinder success³⁴. Moreover, a study found that when people engaged in reactive helping (helping when asked), they received more gratitude. In turn, the helpers perceived that they had a greater impact and felt more engaged at work the next day³⁵.

O you who believe! Do your duty to Allah and fear Him. And seek the means of approach to Him, and strive hard in His cause so you might be successful.”(Quran; 5:35)¹

Considering the difference in hard skills between a manager and an employee under supervision as the driving force at a certain level of the hierarchy, if the manager has higher expertise than the employees in a lower position and is willing to help team members under supervision by using all the hard skills, the manager can self-purify his/her soul in the Eternal Path of Charity and the workflow will be counted as charity (Figure 8). As shown in equation (20), it will result in positive values of the efficiency of the workflow at this level of an organization:

$$\text{Efficiency of workflow} \propto \frac{(\text{Rich}_{\text{skills}} - \text{Poor}_{\text{skills}})}{\text{Position}_{\text{High}} - \text{Position}_{\text{Low}}} > (\text{Charity}) \quad (20)$$

However, if some employees in positions of authority and more responsibility have to provide leadership to coworkers who are in a lower position but equipped with higher hard skills, it could result in friction during their interactions (Figure 8).

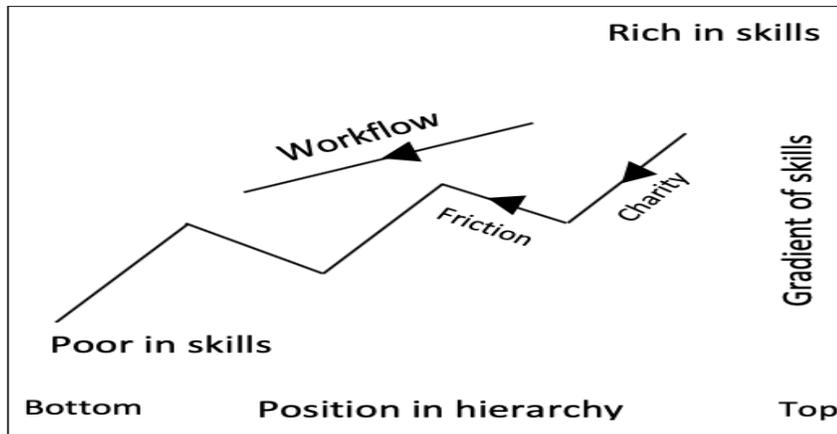


Figure 8: Some employees in the wrong position (Author’s figure).

Because these managers cannot help the other team members, they will not be able to fulfill their 1st divine duty of charity. On the contrary, these managers could use fear and humiliation to show their authority. This injustice will cause the low morale of subordinates and reduce their level of engagement. This friction is translated by the negative values as indicated in equation (21):

$$\text{Efficiency of workflow} \propto \frac{\text{Poor}_{\text{skills}} - \text{Rich}_{\text{skills}}}{\text{Position}_{\text{High}} - \text{Position}_{\text{Low}}} < 0 (\text{Friction}) \quad (21)$$

In other words, the negative values of the equation (21), caused by employees incorrectly placed within the ranking system, are similar to adding extra resistance to the workflow. This will have the potential to affect the efficiency of workflow in the hierarchy and the overall performance of the company in a negative way.

Based on this proposed Islam-based model and similar to the direction of natural flows, if every employee is in the right position according to the hard skills (Figure 9) and is willing to help others, it will result in minimum frictions between employees and boost the morale and engagement of all personnel.

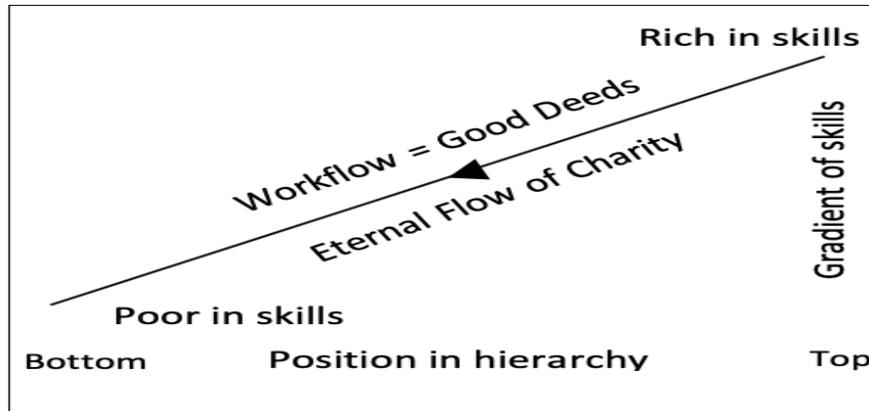


Figure 9: Eternal Path of Charity in organizations (Author’s figure).

According to the literature, properly helping others within companies could be the result of the following advice³⁶:

1. Always present a smiling face to people as one of Prophet Muhammad’s companions said, “Since the day I accepted Islam, the Messenger of God would never meet me without a smiling face”³⁷.
2. Show kindness to people and transform all your daily actions and activities in acts of charity as Allah (SWT) says “Truly, Allah is full of kindness, the Most Merciful towards mankind.” (Quran; 2:143)¹.
3. Be thankful to Allah (SWT) during happy moments and be patient during times of hardship and pain as Prophet Mohamed (PBUH) said “I am amazed by the believer. If he is granted goodness, he praises Allah and is grateful. If he is afflicted with a calamity, he praises Allah and is patient”³⁸.

As a result, each member of the company will be able to self-purify his/her soul and add the workflow as good deeds in the Eternal Path of Charity. The efficiency of the workflow at each level of the organization will have maximum positive values. Moreover, the employees who were helped are more likely to help others in return. As a result, workplaces with helping cultures see better employee performance. Research also suggests that more helpful workplaces actually perform better; they produce better-quality products and have increased sales³⁵. Therefore, by integrating the divine laws of charity in any organization, it will result in the highest performance of the company due to the smoothest workflows.

“Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes for Allah and the Last Day and remembers Allah much.” (Quran; 33: 21)¹.

▲According to the saying of The Prophet (PBUH) “Allah loves, when one of you is doing something, that he [or she] does it in the most excellent manner”³⁹, Muslims are requested to fulfill the requirements and responsibilities of their role or job to the best of their expertise. In this regard, most companies create a dynamic in which personnel compete against each other for recognition, bonuses, and promotions. Some research studies indicate that competition can motivate employees, make them put in more effort and work harder in order to achieve results. Indeed, competition increases physiological and psychological activation, which prepares body and mind for increased effort and enables higher performance⁵¹. However, competition will have negative effects if employees compete against co-workers who have higher skills. Some data collected from banks, law firms, and tech companies suggest that the way a competition makes people feel plays a crucial role in how they try to win. The looming negative consequences of lagging behind can trigger anxiety and prompt people to resort to mis-selling, fraud, and lying to customers⁴⁰. In order to practice thankfulness to Allah (SWT) and have a harmonious workplace, employees need to learn how to accept the limitations of their abilities because if people were born with exactly the same characteristics, there would be no “gradient” in inborn wealth. It would result in the absence of any motivation for any social or professional activity and life becomes directionless and pointless. In fact, focusing on our own personal achievement to please Allah (SWT) instead of comparing ourselves to others leads to greater satisfaction as *the Quran says “If anyone desires a reward in this life, We shall give it to him; and if anyone desires a reward in the Hereafter, We shall give it to him. And swiftly shall We reward those that (serve us with) gratitude.” (Quran; 3:145).*

●On a last note, with His Infinite Mercy, Allah (SWT) required Muslims to worship Him in workplaces by helping others only to count their daily duties as good deeds and give them the opportunity to self-purify their soul in the Eternal Path of Charity. Moreover, He also reassures us that He is our only provider for all our wealth, including salary as mentioned in the Quran *“And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.” (Quran: 11:6)¹.*

Islam-based Leadership

“On the Day when We call every people with their leader. Whoever is given his record in his right hand—these will read their record, and they will not be wronged one bit”

(Quran; 17:71)¹

When I arrived in Quebec City on January 10th in 1990 to start my PhD studies, the town was covered with snow and I went directly to the office of Professor Serge Kaliaguine at Laval University to introduce myself to him. After introductions with the other students, I spent my first week looking for a place to live around the university. Once I was familiar with my research topic and the laboratory, I sometimes visited the office of Professor Kaliaguine to discuss some challenges I was facing and we had long meetings when I had enough experimental data to publish a scientific paper. On the other hand, when I assumed my role as a postdoctoral researcher at the Osaka National Institute, the leader of the research group, Professor Hiroyuki Kojima, came to the airport to welcome me and invited me for a Japanese dinner and took me to my furnished apartment. In order to have a welcoming start, a party was organized for me during my first week at the research center where I met all research members of the department. I noticed two important characteristics in the research center: (1) people worked very hard, or gave the appearance of being dedicated, and (2) the “boss” was very important. Professor Kojima was always the first team member to arrive at work but the first to leave; no one left before him. When he left, he always said the same sentence “Shitsureishimashita (Sorry I am leaving before you)”. When I started on the research program, Professor Kojima was supportive, and often asked me if I needed his help and we had group meetings almost every week to discuss the results and challenges of every member of the research team. Outside the workplace, Professor Kojima sometimes invited me to have dinner with his family and came also to my home to share a coffee and discuss my research work. During the weekends, we also had a chance to play football or ping pong in the research center. One day, I did not feel like going but my Japanese colleague told me “when the boss invites you for any activity, it means you have to go”.

“Let there rise out of you a group of people inviting to all that is good, enjoining all that Islam orders one to do and forbidding all that Islam has forbidden. And it is they who are the successful”

(Quran, 3:104)¹.

The influence of managers on the efficiency of workflow at any level of the hierarchy, depends mainly on how they affect (soft skills) the employees under their supervision. Eight recognized leadership styles are evident in the literature, namely: (a) Democratic, (b) Autocratic, (c) Laissez-faire, (d) Strategic,

(e) Transformational, (f) Transactional, (g) Bureaucratic and (h) Servant⁴¹⁻⁴⁴. In addition to the style of leadership, the personality traits suggested for highly desirable managers are: (a) confidence (b) honesty (c) communication skills (d) empathy (e) optimism (f) encouragement (g) intuition (h) acting as a role model⁴⁵. It's been widely found in research that managers who help employees under their supervision to succeed could also make them better leaders (Figure 12).



Figure 12: Helping Others Make Better Leaders⁴⁶.

Mary Kay Ash reiterates “We need leaders who add value to the people and the organization they lead; who work for the benefit of others and not just for their own personal gain. Leaders who inspire and motivate, not intimidate and manipulate; who live with people to know their problems in order to solve them and who follow a moral compass that points in the right direction regardless of the trends”⁴⁷.

*“And We made them leaders, guiding by Our command; and We revealed to them the doing of good deeds, performing the prayer, and the giving of charity. And of Us alone they were worshippers”⁴⁷.
(Quran; 21:73)¹.*

▲According to the Quran, leadership is a sacred position that can solve the problems of humanity and guide people to Allah (SWT). Prophet Mohamed (PBUH) exemplifies the teachings of Allah (SWT) in all areas of life. He models leadership distinctiveness as the greatest reformer and leader, and can be observed to exhibit the personification of morality, honesty, truthfulness, understanding of others, and enlightening effective commanding⁴⁸. For example, in order to maximize the amount of workflow, a good leader should identify the positive and negative traits of each member of his team and make decisions based on them. In this aspect of leadership, one of the famous companions, Bilal ibn Rabah, had a very beautiful voice, and the Prophet (PBUH) being aware of this gift declared Bilal to be his official mu'adhin

(one who calls Muslims to prayer). On the other hand, The Prophet (PBUH) refused to offer another distinguished companion, Abu Dharr al-Ghifari, an administrative responsibility because he lacked the required skills⁴⁹. Based on the Quran and teachings of the Prophet Mohamed (PBUH), Muslim managers should have the following attitudes in order to manage the workflows efficiently and lead people to the Eternal Path of Charity:

1. Muslim leaders should be obeyed by followers *as Allah says “O you who believe! Obey Allah, and obey the Messenger (Muhammad), and those of you who are in authority. And If you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and the Last Day: That is better, and more suitable for final determination” (Quran 4:59)¹.*
2. At the same time, Muslim leaders should not show signs of superiority as Prophet Mohamed (PBUH) said “Allah isn’t pleased with the slave who distinguishes between himself and his companions, and considers himself better than others”⁵⁰.
3. Being a leader by remaining a servant, and maintaining humility, as Prophet Mohamed (PBUH) was always amongst his people: teaching, helping and guiding them. He never pursued comfort or a higher position over his people⁵⁰.
4. Muslim leaders should show empathy as Allah (SWT) says about Prophet Mohamed (PBUH) *“Verily, there has come to you a Messenger (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you, for the believers, he is full of pity, kind and merciful.” (Quran; 9: 128)¹.*
5. Islam promotes shared responsibility as Prophet Mohamed (PBUH) said, “Every one of you is a shepherd and is responsible for his flock”⁵¹.
6. Muslim leaders should also be approachable as mentioned in the Quran: *“And by mercy from Allah, you (Muhammad) dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults) and ask Allah forgiveness for them” (Quran; 3:159)¹.*
7. Muslim leaders are also advised to share decisions-making with employees as indicated in this Quranic verse *“And consult them in the affairs” (Quran: 3.159)¹.*

*“Tell them [O Muhammad]: ‘I have no power to benefit or harm myself except as Allah may please. And had I knowledge of the unseen, I should have amassed all kinds of good, and no evil would have ever touched me. I am merely a warner and the herald of glad tidings to those who have faith’
(Quran; 7:188)¹*

■ Because leaders hold the main responsibility for any bad action or negative event in their company, a position of leadership in Islam is an onerous responsibility and a divine duty not everyone is qualified for. Accountability in leadership is a trust answerable to Allah (SWT) as cited in the Quran: *“(And remember) the Day We shall call together all human beings with their respective leader.” (Quran, 17:71)¹*. Since unfair attitudes may deviate employees from self-purifying their soul in the Eternal Path of Charity, Prophet Mohamed (PBUH) warns Muslim leaders “One who exercises his authority and power in an unjust way will not enter Paradise”⁵⁰. I have attempted to describe the good attitudes of a leader by the poem “The Only One”.

Consumerism and Global Warning

“As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed” (Quran; 6: 153)¹

As I arrived in New York City in October of 1980 to start my graduate studies in the USA, the Christmas celebration season of that year was particularly exciting. Being a resident at International House, I saw for the first time a widely diverse multi-cultural group of students talking happily to each other. I still remember that evening when I went with my Algerian friend Amr to contemplate the Christmas decorations in Midtown Manhattan for the first time. While having a pizza near Rockefeller Center, we enjoyed watching the well-dressed ladies and gentlemen leaving the tall buildings and walking fast in the endless avenues of the Big Apple. After a while, we decided to follow the lively crowd until Macy’s department store. From the main door, we could hear soft Christmas songs welcoming customers. Store employees looked very excited to help clients buy different types of gifts. On our way back, even the beggars on Broadway seemed happy listening to loud music because they received food and money. When we arrived at International House, many of the students were having a late dinner together and talking cheerfully like family members around the Christmas tree.

*“And man has been created weak (lacking firmness to control his vain desires and passions)”
(Quran; 4:28)¹*

In general, striving to satisfy physiological needs, security, connection to other human beings, esteem and reaching one’s full potential are the driving forces behind corresponding social and professional activities. In order to create the same picture of the flow of water in the hydrological cycle, the displacements of people driving on a daily basis are described in this book as social flows. However, in contradiction with the fact that all water droplets are part of the same water flow, human beings follow individual paths to fulfill specific needs in this life.



Figure 10: Maslow's Hierarchy of Needs⁵²

For example, as shown in Figure 10, in terms of esteem, students go through a social flow of education to prepare for their career. In a quest to achieve security in life, people are part of the social flow for professional activities. To meet their physiological needs, people follow the flow of consumption that leads them to markets and shopping centers and they spend time with family members, friends and neighbors for the flow of love and belonging. Finally, according to self-actualizing, individuals who are highly creative demonstrate a desire to resolve dichotomies inherent in ultimate contradictions, such as life versus death and freedom versus determinism⁵².

In order to apply the 2nd universal law of dynamic systems for human behaviour, people driving on roads and highways are considered to have a specific motivation for getting in their car to drive in order to accomplish a desired activity but an obstacle could also appear and they may slow down their displacement or simply stay home. For example, bad weather is an obstacle for anyone who is due to go to the workplace. The application of the 2nd universal law of dynamic systems for social flows of any social or professional activity could be represented as:

$$Social\ flow \propto \frac{(motivation\ "Driving\ Force")}{(Obstacle\ "Resistance")} \quad (10)$$

Because consumption is closely related to selfishness and opposite to charity, this social activity is investigated in this book. In this social flow, people are motivated to go to markets to spend their money in order to buy the needed goods, defined as “utilities”. On the other hand, the amount of money spent depends on personal income. In general, when income is lower, less spending occurs. Therefore, the personal income could be seen as a “conductor” for shopping and, by consequence, the inverse of income could be interpreted as the resistance to shopping. Finally, for any shopping activity, the flow of consumption (FC_1) could be qualitatively described as⁵³:

$$Flow\ of\ Consumption\ (FC_1) \propto \frac{Utility}{\left(\frac{1}{income}\right)} \quad (11)$$

“And this life of the world is only amusement and play! Verily the home of the Hereafter is the life indeed. If they but knew.” (Quran; 29:64)¹

Gross Domestic Product (GDP) is defined as the broadest quantitative measure of a nation's total economic activity and a consumer economy describes an economy driven by consumer spending as a percentage of its GDP. For example, in the USA, the consumer spending accounts for up to 68% of GDP⁵⁴. The consumption of goods certainly has a positive effect on the global economic growth, but today's marketing is responsible for the accelerated increase in the world's overconsumption of goods. For example, in order to compete in this consumption-based economy, companies started to focus on people using advertisements for their products as a “tactic” to influence their mind and to make them spend more money in their shops. By influencing the consumers' minds to become impulse buyers instead of buying only what they need (utility), marketing increases the driving force for buying and by consequence the flow of consumption will become the flow of overconsumption⁵³:

$$\text{Flow of overconsumption}(FC_2) \propto \frac{(\text{Utility}+\text{Marketing})}{\left(\frac{1}{\text{income}}\right)} \quad (12)$$

“O children of Adam, take your adornment while praying, and eat and drink, but waste by extravagance. Certainly, He likes not those who commit extravagance.”(Quran; 7:31)¹

Moreover, in order to encourage the acquisition of goods and services in ever-increasing amounts, the other way to make costumers spend even more money is to decrease the resistance for spending. Since they cannot increase the income, banks and companies introduced the “Credit Card” as an artificial income and consumers' income is falsely ‘boosted’ by the credit card. According to a survey in 2017, Americans' total credit card debt reached \$927 billion, which is more than a 5% increase from the year 2106⁵⁵. In fact consumerism is intensifying like a plague in today's way of life. People behave more like guided spending engines whose lifestyles are centered on malls, sales, and new offers. For example, some statistics show that there are 2.73 TV sets in the typical American home and 2.55 people. Another survey shows that we wear 20% of our clothes 80% of the time. That means that many of us have closets full of clothes that we no longer like or no longer fit us properly⁵⁶. The corresponding flow of consumerism could be qualitatively described as⁵³:

$$\text{Flow of consumerism } (FC_3) \propto \frac{\text{Utility} + \text{Marketing}}{\left(\frac{1}{\text{income}+\text{Loan}}\right)} \quad (13)$$

As shown in the Survey of Consumer Finances in 2004, approximately 75 percent of all households own at least one credit card, and 58 percent of those holding a credit card carry a balance⁵⁷. A recent study has also found a negative relationship between debt and consumption growth⁵⁸. Based on the Keynesian consumption function, the Dadach Consumer Spending Equations (DCSE) are presented in Table 2.

Table 2: Dadach Consumer Spending Equations (DCSE) ⁵³

Purpose of the Equations	Equations	Parameters
Consumer spending	$DCSE1 = c.Y$ (14)	c=Utility, Y= disposable income
Effects of marketing on consumer spending	$DCSE2 = a_2 + \frac{e.c}{(\frac{1}{Y})}$ (15)	e:marketing parameter (e>1) a ₂ : autonomous function (a ₁ >0)
Effects of marketing and bank loans on consumer spending	$DCSE3 = a_3 + \frac{e.c}{(\frac{1}{f.Y})}$ (16)	e:marketing parameter (e>1) f = bank loan parameter (f>1) a ₃ : autonomous function (a ₃ >0)
Effects of credit debt on consumer spending	$DCSE4 = a_4 + \frac{c}{(\frac{1}{g.Y})}$ (17)	g: credit card parameter g<1 a ₄ : autonomous function (a ₄ >0)

In conclusion, after being influenced by advertisements to buy more than we need and to give our money to companies, our credit debt forces us to buy only the necessary things and spend the rest of our money paying the banks back for the credit debt.

“Then on that Day you shall be asked about the delights” (Quran; 102: 8)¹.

Consumerism, enhanced by marketing and loans, could be explained by the fact that the goal of companies and banks is always to maximize their profits in order to stay competitive. This is in concordance with Maslow’s theory which states that human beings are mainly motivated by activities that only benefit them. In contradiction with the 1st divine law of charity imposed by Allah (SWT) on the whole universe, money in the social flow of consumerism flows from the **poor** consumers to the **rich** companies and banks (Figure 7). Therefore, denying the Quranic verse *“Indeed we have sent Our Messengers with clear proof, and revealed with them the Scripture and the balance that mankind may keep justice” (Quran; 57:25)¹*, this self-centered human tendency explains international injustice, the increasing gap between poor and rich, the rise of poverty worldwide, global warming, the human emigration flows to rich countries, crimes and wars. This sad ascertainment is expressed in two poems “Your Beautiful Names” and “Day of reckoning”.

“And do not do mischief on the earth after it has been set in order.” (Quran; 7:56)¹.

▲According to this Quranic verse, the increasing amount of carbon dioxide emissions caused mainly by consumerism is disrupting the chemical order imposed by Allah (SWT) on the atmosphere. This chemical disturbance is causing natural disasters (Figure 11) because it seems more difficult for the environment to find a new balance which could also damage the beauty and Blessings of every season. Furthermore, based on this Quranic verse: *“Evil has appeared on land and sea because of what the hands of men have earned. He may make them taste a part of that which they have done, in order that they may return.” (Quran; 30:41)¹*, scientists at the COP 21 have warned us that the outcomes of global warming include increased risk of drought and increased intensity of storms, including tropical cyclones with higher wind speeds, a wetter Asian monsoon, and, possibly, more intense mid-latitude storms⁵⁹.

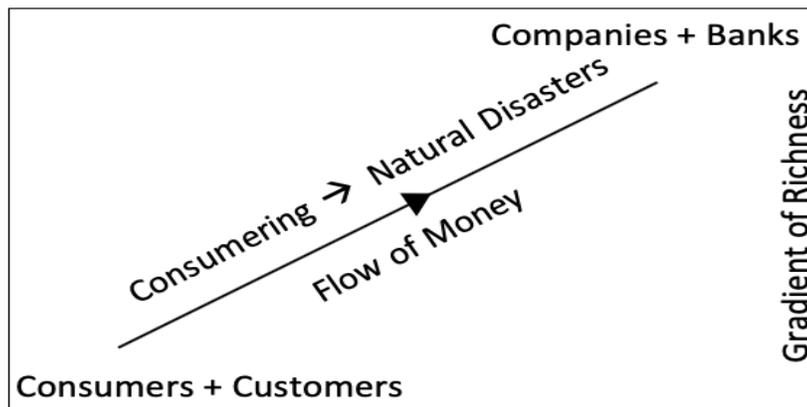


Figure 11: Consumerism and natural disasters (Authors’ figure).

“He will show you His Signs and you should recognize them. And Your Lord is not unaware of what you do.” (Quran; 27:93)¹.

■Looking for solutions to global warming, the IPCC’s report indicates that lifestyle and behavioral changes could reduce energy demand by up to 20% in the short term and by up to 50% of present levels by mid-century⁶⁰. As a consequence, future events on the planet seem to depend more on our daily actions and attitudes than on the advance in technologies. Indeed, since Allah (SWT) created us only to worship Him, His Mercy will not allow us to continue to violate His laws of charity and preserve our lifestyle based on pleasures that could lead us to great misfortune. Therefore, finding technical solutions to carbon dioxide emissions will never be the solution. In reality, the increase of intensity of the natural disasters could just be a louder global warning from Allah (SWT) through nature in order to make us reconsider

our lifestyle. Therefore, humanity has no choice but to obey the divine laws of charity by making extra efforts to find solutions to consumerism.

“And when my slaves ask you (O Muhammad) concerning Me, I am indeed near to them by My Knowledge. I respond to the invocations of the supplicant when he calls on Me.”
(Quran; 2”186)¹

▲According to the Merriam Webster online dictionary, happiness is a state of wellbeing or contentment; a pleasurable or satisfying experience. Even though happiness is one of the main goals to achieve in life, science still cannot explain it exactly. One supposition is that we reach a state of happiness through materialistic comfort or when we become rich, powerful, or popular. Indeed, the fundamental reason of consumerism is the common belief that we are buying comfort and pleasure and ultimately happiness. The sad reality is that the search for comfort and pleasures has serious consequences for humanity such as anxiety, depression and loneliness of the soul. For example, in the research paper, "The High Price of Materialism"⁶¹, the authors show that people who manage their lives around extrinsic goals such as product acquisition, experience greater unhappiness in relationships, poorer moods and more psychological problems. Furthering this findings, research psychologist Brock Bastian argues that a willingness to experience discomfort is crucial to our pursuit of genuine happiness, and that our efforts to escape unpleasantness or seek out only the positive in fact weaken us in managing life’s inevitable difficulties⁶².

●Closer to us, Prophet Mohamed (PBUH) warns us about the consequences of being attached to material possessions: “Be happy, and hope for what will please you. By God, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So you will compete amongst yourselves for it, as they competed for it and it will destroy you as it did them⁶³. In order to hinder consumerism and its consequences on human health and global warming, some people are already adopting new “minimalist” lifestyles. The most important benefits of this way of life is decreasing global energy consumption and saving money and time for charity-based activities. I have described this needed change in our attitudes in the poem: “A New Day”. About the discomfort of the consequences of global warming, “The Merciful” (SWT) says “*Verily, along with every hardship is relief. So, when you have finished your occupation, devote yourself to Allah’s worship. And to your Lord (Alone) turn your intentions and hopes*” (Quran, 94: 6-8)¹.

The Eternal Spring

“And give glad tidings to those who believe and do righteous good deeds that for them, will be gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say ‘This is what we were provided with before.’ And they will be given things in resemblance and they shall have therein purified wives and they will abide therein forever.” (Quran; 2:25)¹

My strongest feeling of spring was during the year of 1995 in the small town of Ikeda near Osaka city (Japan). Before spring and on my way to the research center, I became accustomed to seeing Japanese with very serious faces walking fast in the streets. However, by the middle of March, I realized that people started to look happier and the walk became more relaxed. They seemed to be in tune with the pink color appearing in the trees and the warm weather of spring. During the first week of April, spring had arrived in full over Ikeda, which means new beginnings and adventures for Japanese people. Some cherry trees of the town had light pink to white blossoms and other cherry trees with dark pink, yellow or green blossoms. The streets became livelier and people started to go to the parks. One day, the research center organized a picnic and I went with all my colleagues. I saw people of all ages singing and dancing to celebrate Hanami “Cherry blossoms”. Some people were taking photographs of trees or individual flowers and others were smelling them deeply. I also met a few people reciting a haiku about Hanami. While contemplating this rare expression of enjoyment by the shy Japanese, I was inspired to immortalize my feelings in the haiku “Hanami”. By the end of May, the light falling rain seemed to wash away the resident’s joy as faces in the streets became serious and sad again like the naked trees of the parks. During that period, the streets of the quiet town were covered with pink petals announcing the hot and very humid season of summer.

“By the soul and Him Who perfected him in proportion, then He showed him what is wrong for him and what is right it for him. Indeed he succeeded who purifies his own self and he fails who corrupts his own self.” (Quran; 91:7-10)¹

In concordance with this Quranic verse, Prophet Muhammad (PBUH) made an analogy in the following hadith (saying) “The parable of the five prayers is that of a river running at our door in which we self-purify ourselves five times a day”⁶⁴. Considering the time spent in one day for prayers to Allah (SWT) as a charity for Him, my understanding is that the rivers described in this saying could be the Eternal Path of Charity that purifies our soul. Indeed, with every single act of goodness, we feel the

Nearness and the Mercy of Allah (SWT) as the Quran says “*Surely Allah's Mercy is ever near to the good-doers*” (Quran; 7:56)¹. This applies to all our social and professional activities. Therefore, similar to the lovely nature after the Cyclic Flow of Charity, the divine reward of helping others is certainly a feeling of spring. In this topic, Prophet Mohammad (PBUH) added: “True enrichment does not come through possessing a lot of wealth, but true enrichment is the enrichment of the soul”⁶³. This saying of The Prophet (PBUH) is now supported scientifically, by MRI scans which demonstrate a “warm-glow effect” in the reward centers of the brain in certain situations. Research was conducted in the form of experiments in which a group of people were given money, with half of them instructed to spend it on themselves and the other half required to spend it on other people. Contrary to their own expectations, the half who spent the money on others were shown to consistently get more pleasure out of the experience than their non-altruistic colleagues⁶⁵.

“The description of Paradise which the pious have been promised in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, and rivers of wine delicious to those who drink, and rivers of clear and pure honey; therein for them is every kind of fruit and forgiveness from their Lord.” (Quran; 47:15)¹.

■ Besides the unseen garden of feeling the Mercy of Allah (SWT) in the Eternal Path of Charity, eternal gardens with flowing rivers are the last destination for the soul of those who please Allah (SWT) during their social and professional activities. This is supported by another Quranic verse “*Therein they will cry: O Lord Brings us out, we shall do righteous good deeds not the evil deeds that we used to do.*” (Quran; 35:37)¹. Indeed, the wrongdoers will cry and beg Allah (SWT) to get them out of Fire and bring them back to life to do good deeds. Even if each pillar of Islam is considered as a good deed to Allah (SWT), my understanding is that the good deeds mentioned in this Quranic verse are more about our divine duties of charity by helping others. This could therefore confirm that worshipping Allah (SWT) with our good actions and interactions with people, animals and plants during our social and professional activities could be much appreciated from Allah (SWT) and therefore our best way to the Eternal Spring. In conclusion, those who spend their life helping others to deserve the Eternal Spring, they will also be happy in this life by feeling the Mercy of Allah (SWT) in the Eternal Path of Charity. This Heavenly feeling of Eternal Spring is described in the poem “Beauty and Serenity”.

To the questions: Is the Eternal Path of Charity in this life the hidden Flowing Rivers of Paradise? Indeed, it seems like good actions bring us closer to the Gardens of Paradise and we feel happy. Therefore, is Paradise around us but unseen because our soul is restricted by the senses of our body? A reminder that the Arabic word for Paradise is “Jannah” which means "to cover or hide something." Heaven, therefore, is a place that is unseen to us. The Prophet (PBUH) replied: “Allah (SWT) says: ‘I have prepared for My righteous slaves that which no eye has seen, no ear has heard and it has never crossed the mind of man. All of that is reserved, besides which all that you have known is as nothing.’ Then he recited: “*No person knows what is kept hidden for them of joy as a reward for what they used to do*” (Quran; 32:17)⁶⁶.

O Allah “The Responding One”,

we beg You to make best our achievements, to make best our acts, to make best our deeds, and to make best our inside and our outside. We beg you to put us on the highest level in Paradise.

Amen.

Concluding Remarks

“Alif, Lam, Mim, This is the Book (Quran) whereof there is no doubt; a guidance for the pious, for those who believe in the existence of the unseen, and perform the prayers, and spend out of what We have provided for them. And who believe in what which has been revealed to you (Muhammad) and in what which was sent down before you. They are on true guidance from their Lord and they are the successful” (Quran 2; 2:5)¹.

I tried to learn about the divine commandment that was meant for both the universe and humanity. The first connection that I could make is that both the universe and human beings are created to be in constant movement, which means dynamic and imbalanced systems. I understood that nature is imbalanced in energy because the sun does not equally warm up the different regions of earth. As for humanity, the inequity is due to the fact that Allah (SWT) created us within a “gradient” of wealth including finances, material elements, health, appearance, intelligence to learn and the ability to master different skills.

Based on the two Quranic verses (55:7 and 15:21) used to perceive the divine science and a spiritual view of movements in nature, I came also to understand that Allah (SWT) installs balance both between different regions of earth and between people by establishing two divine laws of charity in order to create justice between the rich and the poor and harmony in the universe and humanity. The most important lesson learned is that Allah (SWT) used nature as a universal school in order to show us that His science is based on charity in order to create balance and harmony. For the same purpose, the same divine laws of charity for Muslims are indicated in the Quran and The Prophet (PBUH)’s sayings. There is therefore a complete harmony between the signs of Allah (SWT) in nature, scientifically described by universal laws and His words in the Holy Quran. For instance, after the gestures of charity perceived during the summer, autumn and winter, the reward is the beauty of the deserved spring. This reward of the Cyclic Flow of Charity is a sign that comes every year as a lesson for humanity. Similarly, according to the Quran, helping people during our social and professional activities brings happiness and tranquility in our hearts because we self-purify our soul in the Eternal Path of Charity. This is now supported by research that link happiness to charity and unhappiness, poor moods and psychological problems to materialism. Moreover, natural disasters seem to be the second lesson from Allah (SWT) through nature in order to urge us to change our lifestyle from consumerism to charity-based societies.

■Based on the Quran and the teaching of Prophet Muhammad (PBUH), this unseen Eternal Path of Charity could be The Straight Path as mentioned in the Quranic verse *“And verily, [O Muhammad], are indeed guiding mankind to the Straight Path.” (Quran 42:52)¹*. Moreover, according to this Quranic verse *“And We will shall remove from their breasts any hatred or sense of injury (from the life of this world), rivers flowing under them. And they will say, “All Praise and thanks to Allah, Who has guided us to this.” (Quran 7:43)¹*, the soul of people who are in the Eternal Path of Charity in this life, will be guided to the Eternal Gardens with flowing rivers.

■Reading the Quran, I came to understand that it could also be an Eternal Path of Forgiveness. For example, the 2nd divine law of forgiveness is in this Quranic verse *“Tell them, (O Prophet): “My servants who have committed excesses against themselves, do not despair of Allah's Mercy. Surely Allah forgives all sins. He is Most Forgiving, Most Merciful” (Quran; 39:53)*. On the other hand, the 1st divine law of forgiveness, which is the precondition of the 2nd law of forgiveness, is in the following part of the verse *“Turn to your Lord and surrender yourselves to Him before the chastisement over-takes you; for then you will receive no help” (Quran; 39:54)*. In conclusion, there is one Eternal Path of Charity related to our good deeds to please Allah (SWT) and one Eternal Path of Forgiveness for our bad deeds to obtain forgiveness from Him. The Day of Judgment is a Balance between the accepted good deeds and the unforgiven bad deeds. According to the Quranic verse *“Wealth and children are an adornment of the life of the world. But the good righteous deeds that last are better for your Lord for rewards and better in respect of hope.” (Quran; 18:46)¹*, we should not be happy or sad about the material things we have (finance, beauty and social position, children) because it is just a decoration and a test in this life. The most important is what we do with what we have because only our actions and their intentions (good and bad) will be in the Balance of Judgment. As mentioned in the Quranic verse *“See, how We have exalted some above others in this world, and in the Life to Come they will have higher ranks and greater degrees of excellence over others” (Quran; 17:21)¹*, the Eternal reward in Paradise will be different for everyone depending on the result of the Balance.

Forget yesterday
Dream for the better
Follow your heart
And smile again.

Appendix: Poetry

The Happy Fisherman

Sailing with my true blue friend,
Every wave was a new lesson to learn
Every storm, a new chapter to open;
Listening to its deep voice,
Every story was a reverie to follow
Every silence a whisper of love;
Guided by the wind of my destiny,
Every voyage was a new sail to make
Every departure calmed my soul;
Following the gull of my dreams,
Every sea was a new season in my life
Every horizon a place to seek the answer;
Searching for the painter of my soul,
Every fisherman was asked for guidance
The happy one gave me wisdom;
Escorted by the light of my heart,
Every island was a new treasure to uncover
Every discovery a color to my rainbow.

Path of Life

Spring of dawn,
And birds on green trees
Gardens are blooming
Happiness and babies;
Summer of noon,
And no shadows in streets
Blue skies are shining
Brides and ceremonies
Autumn of sunset,
And red colors on the sea
Colorful leaves are falling
Silver and memories;
Winter of the night,
And silence in the city
Smokes are rising
Tears and stories.

The Quiet Village

雪 静 煙
降 か 立
り な つ
ぬ 村
に

Smoke rising (kemuri tatsu)

In a quiet village (shizukana mura ni)

The snow was falling (yuki furinu)

Without You

Like a lonely rose in a garden

Dews on faded petals;

Like a face without a smile

Searching for happiness,

I am lost without You.

Like a bird in a dark cage

Blue feelings and sadness;

Like a boat between waves

Wishing for calmness

I am lost without You.

Like a rainbow after rain

Colorful feelings in the sky;

Like the dawn on the horizon

Bringing back the brightness

I found my way to You....

The Coming Spring

For the coming spring;
Wish to visit your Soul in mountains
Offering sunshine and gentleness
To end loneliness.
For my best reverie;
Wish to offer wings to your Heart
Flying in blue sky and happiness
To take away sadness.
For my past promise;
Wish you back to the Garden
Touching petals and softness
And bring back Gracefulness.

Angel

We don't hear you praying,
Your Soul is whispering,
Days and nights
Living in Serenity;
We don't see you sleeping,
Your Dreams are painting,
Gardens and melodies
Bringing back memories;
We don't hear you talking,
Your Heart is touching
Softness and Sincerity
Teaching Generosity.

The Only One

If you want to follow,
The one is your heart
To share with love and kindness.
If you want to teach,
Begin with yourself,
To learn honesty and humbleness.
And if you want to please,
Allah (SWT) is the only One
To feel true happiness.

Your Beautiful Names

You are “The Just One”

And divisions in Your Name,

You are “The Embodiment of Peace”

And wars everywhere.

You are “The Creator”

And killings in Your Name,

You are “The Merciful”

And hate everywhere.

You are “The Great Forgiver”

And judgments in Your Name

You are “The Prime Light”

And lost sheep everywhere.

The Day of Reckoning

When guns become toys
And innocence stolen,
When violence is a big joy
And kindness forgotten,
The tears will be very warm;
When money controls minds
No charity and no mercy,
When souls become blind
Not feeling Eternity,
The prayers will be very loud;
When love is only physical
And hearts like stones,
When the sky becomes unusual
And nature forever gone,
The story..... must be told.

A New Day

Today I start something new;
Like switching off the smart TV

Meeting my poor neighbor
And saying: I care about you.

Today I try something new;

Like listening to my heart

Visiting my sick friend

And saying: I love you.

Tonight I do something new

Like watching the stars

Counting my blessings

And say: Allah thank you.

Hanami

花 賑 春
見 や き
と か ざ
き な す
町

Feeling of Spring (Harukizasu)

Lively town (Nigiyakana machi)

Time to watch Blossoms. (Hanami toki)

Beauty and Serenity

Feeling of spring,

Soul in harmony

Cloudiness behind me

Blue sky my destiny;

Heart of Roses,

Grace adding melodies

Deep silence leaving me

Soft songs my symphony;

Whisper of Love,

Smiles from Eternity

Happiness reaching me

Beauty and Serenity.

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