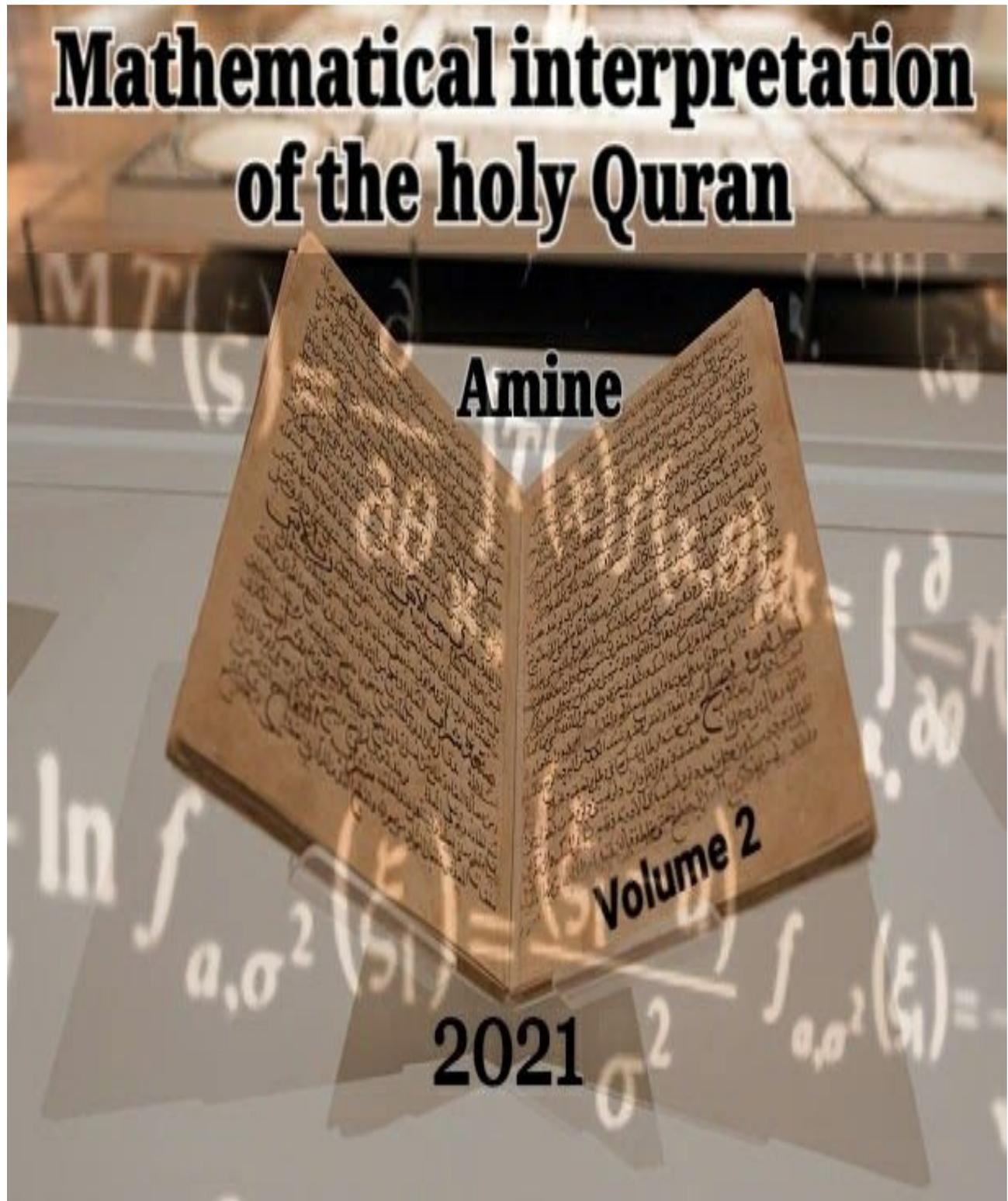


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## The Preface

In my first book «Mathematical interpretation of the holy Quran\_Volume 1» that I released in Ramadan 2020 to celebrate the night of the power ليلة القدر I promised to make a second book\_Volume 2 for Ramadan 2021. Actually the reviews I received for the first book were very encouraging and enriching for my experience that pushed me forward to write more books treating the same subject.

I learnt from the first book that mathematics and physics are very fascinating sciences and frankly all religious science teachers have to learn how to use it in the advancement of religious rules. It is not easy to master all sciences by the same person despite it is a must. Our time requires a large co-operation between scientific researchers and religion teachers.

As an independent researcher I would like to thank all those who participated in the amazing traduction of all hadiths of the prophets from arabic language to english that I found in many books; without it I could not build this book easily. When I decided to interpret the Quran using mathematics and physics, My first intention was to interpret its verses only using mathematics and physics. It turned out that the book of God really amazing book, it talks about everything and I concluded that really as it said in verse 27 surah Az-Zumar :

"وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ" (27)

27-"And We have certainly presented for the people in this Qur'an from every [kind of] example - that they might remember."

And I could not study the verses without the traditions of the prophets. My research was extended to use psychology also in this book the Volume 2. Let me say confidently that I discovered that all sciences disciplines have a part to explain in the Quran. This book with no exaggeration is an ocean of pearls that need exceptional divers. Its secrets are really infinite  $\infty$ . I am wondering how some researchers are calling with loud voices to drop the prophet's traditions from their account! My mathematical analysis proved that hadiths are in harmony with the Quran on too many occasions.

What made my books an incredible joy for me is that I am not a psychologist, neither a mathematician nor a physicist but with my own single effort I arrived to many results that are probably true and I found out later on in other books some scientists that are close to my ideas or let's say humbly that I was close to their ideas.

My second present book is free of charge as I wanted it to be and no right reserved to be published or edited or promoted. And I am not as I said in my first book studying this matter for only the next few years because it might be not enough as I get more surprised by the book of God; but I am continuing my research until my life or my mind capacity to discover is over.

I am happy with my results although they are theoretical until experiments confirm them. Many findings were theoretical in the beginning like the positron of antimatter that was confirmed later by experiments.

I would like to praise and thank Goodness who guided me to write these books and to ask for forgiveness if I made mistakes.

## Introduction

In my first book\_volume 1 I did not define the meaning of "interpretation" but I can seize this occasion to give a brief definition.

The words "ta'wil" and "tafsir" both mean roughly "explanation, elucidation, interpretation, and commentary"; but from the end of the 8<sup>th</sup> century CE onwards, "ta'wil" was commonly regarded as the esoteric or mystical interpretation of the Quran, while the conventional exegesis of the Quran was called "tafsir." The term "batin" refers to the inner or esoteric meaning of a sacred text, and "zahir" to the apparent or exoteric meaning. Esoteric interpretations are found in Shia and Sunni interpretations of the Quran. A hadith which states that the Quran has an inner meaning, and that this inner meaning conceals a yet deeper inner meaning, and so on (up to seven successive levels of deeper meaning), has sometimes been used in support of this view.

The verse 7 surah Ali-i-Imraan says :

"هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ" (7)

7- "It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecified. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecified, seeking discord and seeking an interpretation [suitable to them]. And **no one knows its [true] interpretation except Allah and those who are firm in knowledge** say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding."

The definition of the verb "to know" in the dictionary is «to have knowledge or clear and certain perception, as of fact or truth».

My book is not about a perception of the truth of the Quran meanings with 100% certainty, but it is about presenting a probable logically accepted interpretation. Eventhough the muslim sholars or cummunity don't consider me as who is firm in knowledge, I still can have the right to interpret by the power of the verse 24 surah muhammad. So as a mankind we have to reflect about this book and what I found is not definitive but susceptible of amelioration. My obligation and right to interpret the Quran is stated in verse 24 surah muhammad:

"أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا" (24)

24-"Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?"

Supposingly I am not from those who have firm knowledge of the Quran to interpret it, should I have a reflection "Ijtihad" of the Quran, I submit it to them to be examined and notice that I am neither setting rules for Halal and Haram nor giving legal views "fatwas".

I chose two issues in this volume 1 to be covered, the prophet Arch-messenger Jesus "Issa" return (peace and blessings upon him) and the blessed Lady Aïcha personality. These two personages are so influential in our current worlds that I can't hide my respect mixed with fearsomeness that I make a dangerous blunder that could create a misunderstanding about their true value. To shed some light on them could have a huge impact on our world but using mathematics and physics is so dangerous in these matters.

The danger comes from hadith reported by Ibn Abbas: "The Messenger of Allah, peace and blessings be upon him, said, "Whoever speaks on the Quran without knowledge, let him take his seat in Hellfire."

Source: Sunan al-Tirmidhī 2950

Grade: Sahih (authentic) according to Al-Tirmidhi

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: " قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَّبِعُوا مَعَهُ مِنَ النَّارِ "

First, I want to be clear that as all prophets in Islam, Jesus is also called a Muslim, as he preached that his followers should adopt the "straight path". Islam is the only heavenly religion. Thus it is not permissible to say that Islam is the last religion, because Islam is the first religion and the only religion that God has revealed to all the prophets. ISLAM is not a new religion but the final culmination and fulfillment of the same basic truth that God revealed through all His prophets to every people. As there is only ONE GOD, there is only One Religion. Islam is the preserved pure religion of all prophets sent by GOD. Islam means the complete submission and obedience to God. Therefore, all prophets were indeed MUSLIMS because they were true submitters to the will of God, the Creator.

Second, I am not going to answer the questions about Messenger Jesus and Lady Aïcha in the introduction because I don't want you to know the answer without knowing the full mathematical analysis. Mathematics does not answer the question with absolute certainty but it proves whether the proposition is logically acceptable or not acceptable.

Some readers—if not all of them— would ask internally :How the damn mathematics and physics could validate or negate the return of Jesus ? And how mathematics and physics could validate or negate the "mistakes" of Lady Aïcha ?

Believe me your questions, I asked them in my mind before you asked them and I was surprised more than you will be how is that possible.

Let's plunge in this book , I promise you an incredible joy feeling while reading page after page!

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## Chapter I

### Is Jesus (Issa) coming back ?



Peace and blessings be upon him

#### I- Is Jesus "Issa" still alive?

##### 1- Number of the prophets

In history, a large number of prophets were sent to guide human beings. His Eminence, Adam (peace be upon him) was the first of the divine prophets and The Holy Prophet Muhammad (pbuh) was the last of them. The exact number of prophets is not known, but in some traditions/narratives (hadiths) their number is mentioned as 124000:

الحديث الذي رواه الإمام أحمد في المسند عن أبي ذر  
« قلت: يا رسول الله كم المرسلون؟ قال: "ثلاثمائة وبضعة عشر جما غفيرا" وفي رواية عن أبي أمامة قال أبو ذر: قلت يا رسول الله كم وفاء عدة الأنبياء؟ قال: "مائة ألف وأربعة وعشرون ألفاً، الرسل من ذلك ثلاثمائة وخمسة عشر جماً غفيراً"»

It is narrated from Abu Dharr that one day he asked the Messenger of Allah (S):" How many prophets are there in all? He replied: One hundred and twenty four thousand. He then asked: How many of them were messenger prophets? He replied: Three hundred thirteen from the above group. He asked: Who was the first of them? He replied: Adam. He asked: Was he a messenger prophet? He replied: Yes, Almighty Allah created him with His own hands and blew His spirit into him. At that moment the Holy Prophet (S) said: O Abu Dharr"

Some prophets were having special and particular laws and some others were not having special code of laws; on the contrary they promoted the Shariah "laws" of the previous prophet. Some of them brought scriptures and some others did not bring any books. Sometimes there were more than one prophet in a single town or city, who fulfilled the duties of prophethood.

Five great divine prophets brought new sets of laws (Shariah), they are: Nuh, Ibrahim, Musa, Issa (jesus) and Muhammad (peace be upon them). These are called The "Ulul Azm" prophets and it is translated "arch-prophets" and I would better translate it "arch-messengers".

The well-known difference between a Prophet and a Messenger is that a Messenger is one to whom a law is revealed and he is commanded to convey it, whilst a Prophet is one to whom a law is revealed but he is not commanded to convey it. But this distinction is not confusion free, because a Prophet is also commanded to call people, convey the Message and judge among the people. Hence the scholar "Ibn Ta'imiyah" said: The correct view is that the Messenger is one who is sent to a disbelieving people, and

the Prophet is one who is sent to a believing people with the law "sharee'ah" of the Messenger who came before him, to teach them and judge between them, as God says in the verse 44 of surah Al-Ma'idah:

"إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُخْفِطُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوْنَ النَّاسَ وَالْأَخْشُونَ وَلَا تَتَّبِعُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ" (44)

44-"Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah ] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers."

We do not have detailed information about the names of all the prophets; only some of their names are mentioned in books of history. God has named twenty-five of those Messengers and told us the stories of some of them, but not of many others. God, said in verses 163-164 of surah An-Nisa :

"إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا" (163) وَرَسُولًا قَدْ فَصَّصْنَا لَهُمْ عَلَيْكَ مِنْ قَبْلُ وَرَسُولًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا" (164).

163- "Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms]."

164-"And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech."

These are the Prophets whose names are mentioned in the Quran: Adam, Idris, Nuh, Hud, Salih, Ibrahim, Lut, Ismail, Ishaq, Yaqoob, Yusuf, Ayyub, Shu'ayb, Musa, Harun, Yunus, Dawud, Sulayman, Ilyas, al-Yasa', Zakariya, Yahya, and 'Issa "Jesus" (blessings and peace be upon them), as well as "Dhul-Kifl" according to many commentators, and their leader is Muhammad (blessings and peace of God be upon him).

The scholars differed as to the number of Prophets and Messengers, according to what reached them and their opinions on the authenticity of the hadiths of the prophet muhammad (narratives) that mentioned their numbers. Those who classed the hadiths as authentic "sahih" or good "hassan" gave their opinion based on those reports; those who classed the hadiths as weak "da'eef" " said that the number could not be known except through Revelation, so they refrained from stating a number.

I have chosen only two hadiths that mentioned a number and are as follows:

1- It was narrated that "Abu Dharr" said: «I said: O Messenger of Allah, how many Prophets were there? He said: "One hundred and twenty four thousand." I said: O Messenger of Allah, how many of them were Messengers? He said: "Three hundred and thirteen, a good number." I said: O Messenger of Allah, who

was the first of them? He said: "Adam." ... »

This hadith is graded "very weak", its chain of narrators who have transmitted the report (isnaad) includes the narrator named "Ibraheem ibn Hisham al-Ghassani", of whom the scholar named "Abu Hatim" said : " He (Ibraheem ibn Hisham al-Ghassani) is a liar". Hence, the scholar "Ibn al-Jawzi" ruled that the hadith was fabricated and false.

This hadith was narrated at length by the writer "al-Hafiz Abu Hatim ibn Hibbaan al-Basti" in his book "al-Anwa wat-Taqaaseem", and he said that it was saheeh (authentic). But the scholar "Abu'l-Faraj ibn al-Jazwi" disagreed with him and included this hadith in his book "al-Mawdu'at" (the fabricated hadiths) and accused "Ibraheem ibn Hisham" of fabricating the hadith.

There is no doubt that more than one of the imams specialized in the evaluation of hadith narrators (al-jarh wa-ta'deel) criticised the writer "al-Hafiz Abu Hatim ibn Hibbaan al-Basti" because of this hadith.

2- Another hadith mentioning this number - one hundred and twenty four thousand – was also narrated via another chain of narrators "isnaad" :

It was narrated that Abu Umamah said :«I said: O Prophet of Allah, how many Prophets were there? He said: "One hundred and twenty four thousand, of whom three hundred and fifteen were a good number." »

The interpreter "Ibn Katheer" said in his book "Tafseer Ibn Katheer" : « "Mu'aan ibn Rifa'ah as-Silami" is weak; "Ali ibn Yazeed" is weak; and "al-Qaasim Abu Abd ar-Rahman" is also weak ». All these three persons were involved in the chain of narrators that reported this narrative of Abu Umamah.

Notwithstanding that the two hadiths quoted above – and there are others that I have not quoted to save spacetime– are graded weak , the not mentioned ones reported other numbers different from 124.000 for prophets and 315 for messengers. The reports differ concerning the number of Prophets and Messengers. Every group spoke on the basis of the reports that were authentic "saheeh" in their view. The most well-known of the reports is the hadith of "Abu Dharr" which says that the number of Prophets was one hundred and twenty four thousand, among whom the number of Messengers was three hundred and fifteen.

But by examining the different chains of narrators of these reports "assaneed", it does not seem to us that these hadiths are authentic "saheeh", either individually or when their chains of narrators "assaneed" are put together.

The scholar "Ibn Taymiyyah" said in his book "Majmu' Al Fatawa" : « From what is mentioned by Ahmad, Muhammad ibn Nasr and others, it is clear that they did not know the number of Books and Messengers, and the hadith of Abu Dharr that speaks of that was not proven in their view.»

The scholar "Ibn Taymiyyah" indicated that the hadith of "Abu Dharr" was weak ". As he said: «It was narrated in the hadith of Abu Dharr that their number was three hundred and thirteen, but that hadith was

not quoted as evidence; rather what is quoted as evidence is the verses that speak of their large number.»

The scholar "Abd al-‘Aziz ibn Baaz" said in his book "Majmoo‘ Fataawa ash-Shaykh Ibn Baaz" , 2/66, 67 : « In the hadeeth of Abu Dharr that is narrated by "Abu Hatim ibn Hibban" and others, it says that he asked the Prophet (pbuh) about the Messengers and about the Prophets, and the Prophet said: “The Prophets were one hundred and twenty-four thousand and the Messengers were three hundred and thirteen.” According to the report of "Abu Umamah": three hundred and fifteen. But these are both "weak" hadiths according to the scholars. They have corroborating reports, but those are also "weak". According to some of them it says that the Prophet said that there were a thousand Prophets or more, and in some it says that the number of Prophets was three thousand. All the hadiths that speak of this matter are "weak"; in fact "Ibn al-Jawzi" regarded the hadith of "Abu Dharr" as being fabricated. The point is that there is no reliable report about the number of Prophets and Messengers; no one knows their number except Allah, may He be glorified and exalted. But they were a good number. Allah has told us the stories of some of them and He has not told us the stories of others in His wisdom, may He be glorified and exalted. »

I just wanted to expose to the reader a little bit long discussion about hadiths' science and how scholars categorize them because we are going to need these concepts in future analysis and readers are invited to read more about this amazing science that only the islam as religion has it. The hadith that I am going to use in order to establish my mathematical model has the grade "weak". Even though all the hadiths/narratives about total prophet numbers are weak , I can postulate that anyone of them is authentic and then build my mathematical model and test it. If it holds, that can make the hadith acceptable and if it does fail the test, then we lose nothing and the hadith remains weak.

Making the hadith acceptable by the human reasoning does not change its grade as weak. The weakness does not always make the hadith rejected if it is not contrary to the logic as mathematical logic or the common sense.

This is the list of the prophets mentioned in the holy Quran :

Prophets' names and ages						
order	Prophet's name	Age	Prophet	Messenger	Arch-Messenger	Books
1	Prophet Adam	1000 or 100 years	✓			
2	Prophet Idris	900 years	✓			
3	Prophet Noah	950 years	✓	✓	✓	
4	Prophet Hud	600 years	✓	✓		✓
5	Prophet Shaleh	500 years	✓	✓		
6	Prophet Ibrahim	150 years	✓	✓	✓	Book of Ibrahim
7	Prophet Lut	70 years	✓	✓		✓
8	Prophet Ismail	170 years	✓	✓		
9	Prophet Isaq	180 years	✓			
10	Prophet Ya'qub	147 years	✓			
11	Prophet Yusuf	130 years	✓	✓		
12	Prophet Joseph	100 years	✓			
13	Prophet Dhuhaif	240 or 310 years	✓	✓		
14	Prophet Shuaib	120 years	✓	✓	✓	Tawrah (Tawrah School/Manuscripts of Moses)
15	Prophet Musa	130 years	✓	✓	✓	✓
16	Prophet Harun	70 years	✓	✓		
17	Prophet Dawud	60 or 100	✓			Zabur (Psalms)
18	Prophet Sulaiman	50 or 150 years	✓			
19	Prophet Ilyas	7	✓			
20	Prophet Eliyasa	7	✓			
21	Prophet Yunus	7	✓			
22	Prophet Zakariya	200 years	✓			
23	Prophet Yahya	90 years	✓			
24	Prophet Ismael	200 years	✓	✓	✓	Had (Hebrew)
25	Prophet Muhammad	60 years	✓	✓	✓	Quran

But I will need the total number to build my mathematical model. My model actually does not depend on the prophets' number as it depends on the parity of that number.

mathematics, parity is the property of an integer's inclusion in one of two categories: even or odd. An integer is even if it is divisible by two and odd if it is not even. For example, 6 is even because there is no

remainder when dividing it by 2. By contrast, 3, 5, 7, 21 leave a remainder of 1 when divided by 2. Examples of even numbers include -4, 0, 82 and 124.000. In particular, zero is an even number. Some examples of odd numbers are -5, 3, 29, and 315.

The total number 124.000 is an even number and fits very well with the conclusions pulled from my mathematical model that were in accordance with other authentic hadiths. If the number of total prophets was an odd number, it could change the outcomes of my model and the result would be in contradiction with other authentic hadiths. You will see step by step how 124.000 is a good base for my model which could mean that the number is correct and the hadith despite its "weakness" in broken or unreliable narrators chain, can be acceptable by reason. The weak "Ḍa'īf (ضَعِيف)" is the categorization of a hadith as "weak". Ibn Hajar described the cause of a hadith being classified as weak as "either due to discontinuity in the chain of narrators or due to some criticism of a narrator" This discontinuity refers to the omission of a narrator occurring at different positions within the chain "isnād" and is referred to using specific terminology accordingly. There are many cases of weakness that I think it's already useless to discuss because 124.000 is not going to contradict the reason, on the contrary, this number will help us to determine the age of prophet Jesus (pbuh) with a total harmony with other authentic hadiths in the subject.

The fact also that some scholars graded the hadith as "fabricated" is not an obstacle for my model. A hadith that is fabricated ("mawḍū' / مَوْضُوع") is one determined to be fabricated and cannot be attributed to its origin. Al-Dhahabi defines mawḍū' as a hadith of which the text contradicts established norms of the Prophet's sayings or of which the reporters include a liar. In our case of hadith "Ibn darr" , it was said that it includes a liar in narrators but the text was not judged that it contradicts established norms of the Prophet's sayings. So the hadith I am using was not recognised as fabricated by external evidence related to a discrepancy found in the dates or times of a particular incident. The problem of this hadith is only the narrator's reliability that it failed. The fact that one narrator is missing in the chain of narrators or that he was well known by his immorality of lying does not prove that the hadith is false with absolute certainty.

I can build my model on any even number  $> 25$ . The number has to be greater than 25 because that is the minimum prophet number mentioned in the Quran. But my number can not be 26 for example because the verse 164 surah Al-Nisa said about the non mentioned prophets in quran that they are : "messengers about whom We have not related to you". The word in plural arabic language "messengers/رُسُلًا" means  $\geq 3$ . So my total number has to be  $\geq 28$  (25 mentioned + at least 3 not mentioned) and has to be even like 28, 30, 32, 34, 124.000, 124.002..etc

In one of the major works in the science of hadith, "Al-Khatib al-Baghdadi" has divided the individual narratives according to their epistemic value:

- One category is the hadith which is clearly genuine and acceptable. The narratives that contain reports testified by the "**human intellect**" (mimmā tadullu al-‘uqūl ‘alā mūjabihī) and that which are aligned with **common sense**.
- Another category is the narratives that are a corollary of the Quranic text and the Sunnah.
- Another category is the narratives that have been received as acceptable by the muslim community "ummah" as a whole.

So the hadith of 124.000 prophets in total can be valued acceptable because my mathematical model will align it with common sense despite that it is graded weak or fabricated or rejected.

## 2 - Ages of the prophets

According to many books the ages of the Quran-mentioned names are not fully agreed about, there are many differences that we can not rely on in our analysis. Here is the list of the ages that I found after research of the prophets who were mentioned in the Quran.

Prophets' names and ages		
order	Prophet's name	Ages
1	Prophet Adam	1000 or 940 years
2	Prophet Idris	865 years
3	Prophet Noah	950 years
4	Prophet Hud	464 years
5	Prophet Saleh	586 years
6	Prophet Ibrahim	195 years
7	Prophet Lut	?
8	Prophet Ismail	173 years
9	Prophet Ishaq	180 years
10	Prophet Ya'qub	147 years
11	Prophet Yusuf	110 years
12	Prophet Ayyub	146 years
13	Prophet Shu'ayb	242 or 882 years
14	Prophet Moses	125 years
15	Prophet Harun	119 years
16	Prophet Dhu'l-Kifl	75 years
17	Prophet Daoud	60 or 100
18	Prophet Sulaiman	52 or 150 years
19	Prophet Iyas	?
20	Prophet Al-Yasa	?
21	Prophet Yunus	?
22	Prophet Zakariya	207 years
23	Prophet Yahya	95 years
24	Prophet isa (Jesus)	Problematic
25	Prophet muhammad	63 years

Out of all the ages I could only find 4 prophets' ages that are exact ages with absolute certainty. This certainty is based on the Quran or authentic hadiths resources. The 4 ages were announced in the Quran or authentic prophet narratives "Hadiths". The rest of ages are approximately calculated by historians. I only used the exact ages and rejected the others in order for my mathematical model to be solid.

A mathematical model is a description of a system using mathematical concepts and language. The process of developing a mathematical model is termed mathematical modeling. Mathematical models are used in the natural sciences (such as physics, biology, earth science, chemistry) and engineering disciplines (such as computer science, electrical engineering), as well as in the social sciences (such as economics, psychology, sociology, political science).

A model may help to explain a system and to study the effects of different components, and to make predictions about behaviour. That's why **I am mathematically modeling the prophets' ages to explain and study the effect of its components on prophet Jesus's age and predict his return or no return in the future.**

## 2<sub>A</sub> - The actual age of Adam 1000 years

His actual age is pulled from hadith graded "Good/hassan" in "Jami` at-Tirmidhi" Chapters on Tafsir - « كتاب تفسير القرآن عن رسول الله صلى الله عليه وسلم »

The hadith states :

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى، حَدَّثَنَا الْحَارِثُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَمَّا خَلَقَ اللَّهُ آدَمَ وَنَفَخَ فِيهِ الرُّوحَ عَطَسَ فَقَالَ الْحَمْدُ لِلَّهِ فَحَمِدَ اللَّهُ بِإِذْنِهِ فَقَالَ لَهُ رَبُّهُ يَرْحَمُكَ اللَّهُ يَا آدَمُ اذْهَبْ إِلَى أَوْلِيكَ الْمَلَائِكَةِ إِلَى مَا مِنْهُمْ جُلُوسٌ فَقُلِ السَّلَامُ عَلَيْهِمْ . قَالُوا وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ . ثُمَّ رَجَعَ إِلَى رَبِّهِ فَقَالَ إِنَّ هَذِهِ تَحِيَّتُكَ وَتَحِيَّةُ نَبِيِّكَ بَيْنَهُمْ . فَقَالَ اللَّهُ لَهُ وَيَدَاةُ مَقْبُوضَتَانِ اخْتَرْتَهُمَا شِئْتَ قَالَ اخْتَرْتُ يَمِينِ رَبِّي وَكِلْتَا يَدَيِ رَبِّي يَمِينٌ مُبَارَكَةٌ . ثُمَّ بَسَطَهَا فَإِذَا فِيهَا آدَمُ وَدَرِّيئُهُ فَقَالَ أَيُّ رَبِّ مَا هُوَ لَاءَ فَقَالَ هُوَ لَاءُ ذَرِّيَّتِكَ فَإِذَا كُلُّ إِنْسَانٍ مَكْتُوبٌ عُمُرُهُ بَيْنَ عَيْنَيْهِ فَإِذَا فِيهِمْ رَجُلٌ أَضْوَوْهُمْ أَوْ مِنْ أَضْوَائِهِمْ . قَالَ يَا رَبِّ مَنْ هَذَا قَالَ هَذَا ابْنُكَ دَاوُدُ قَدْ كَتَبْتُ لَهُ عُمُرَ أَرْبَعِينَ سَنَةً . قَالَ يَا رَبِّ زِدْهُ فِي عُمُرِهِ . قَالَ ذَلِكَ الَّذِي كَتَبْتُ لَهُ . قَالَ أَيُّ رَبِّ فَأَنِي قَدْ جَعَلْتُ لَهُ مِنْ عُمُرِي **سِتِّينَ سَنَةً** قَالَ أَنْتَ وَذَلِكَ . قَالَ ثُمَّ أَسْكِنَ الْجَنَّةَ مَا شَاءَ اللَّهُ ثُمَّ أَهْبَطَ مِنْهَا فَكَانَ آدَمُ يَعُدُّ لِنَفْسِهِ . قَالَ فَأَتَاهُ مَلَكُ الْمَوْتِ فَقَالَ لَهُ آدَمُ قَدْ عَجَلْتُ قَدْ كَتَبْتُ لِي **أَلْفَ سَنَةٍ** . قَالَ بَلَى وَلَكِنَّكَ جَعَلْتَ لِابْنِكَ دَاوُدَ سِتِّينَ سَنَةً فَجَدَدَ فَجَدَدَتْ ذَرِّيَّتُهُ وَنَسِيَتْ ذَرِّيَّتَهُ . قَالَ فَمِنْ يَوْمِئِذٍ أَمَرَ بِالْكِتَابِ وَالشُّهُودِ " . قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ . وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ رِوَايَةِ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

Abu Hurairah narrated that the Messenger of God said : "When Allah created Adam, He breathed the soul into him, then he sneezed and said: 'All praise is due to Allah.' So he praised Allah by His permission. Then His Lord said to him: 'May Allah have mercy upon you O Adam. Go to those angels – to that gathering of them sitting – so say: 'As-Salamu alaikum.' They said 'Wa Alaikas-Salamu Wa Rahmatullah'. Then he returned to his Lord, He said: 'This is your greeting and the greeting of your children among each other.' Then Allah said to him – while His Two Hands were closed – 'Choose which of them you wish.' He said: 'I chose the right My Lord and both of the Hands of my Lord are right, blessed.' Then He extended it, and there was Adam and his offspring in it.' So he said: 'What are these O my Lord?' He said: 'These are your offspring?' Each one of them had his age written between his eyes. But among them there was a man who was the most illuminating of them – or among the most illuminated of them. He said: 'O Lord! Who is this?' He said: 'This is your son Dawud, I wrote forty years for him.' He said: 'O Lord! Add to his age.' He said: 'That is what I have written for him.' He said: 'O Lord! Give him **sixty of my years.**' He said: 'So you shall have it.'" He said: "Then, he resided in Paradise as long as Allah willed, then he was cast from it, so Adam was counting for himself." He said: "So the Angel of death came to him, and Adam said to him: 'You are hasty, **one-thousand years were written for me.**' He said: 'Of course! But you gave sixty years to your son Dawud.' So he rejected, and his offspring rejected, and he forgot, and his offspring forgot." He said: "So ever since that day, what is written and witnessed has been decreed."

English reference: Vol. 5, Book 44, Hadith 3367

Arabic reference: Book 47, Hadith 3694

It's clear in this narrative "hadith" that prophet Adam's age is originally decreed 1000 years and he actually lived them fully. The 1000 years it was changed in the decree to 940 years (1000 - 60 = 940) on the demand of prophet Adam (pbuh) then he denied it because he forgot that he offered 60 years of his age to one prophet of his descendents, the prophet Dawud (pbuh).

So the theoretical age of Adam (pbuh) was at first 1000 years then 60 was subtracted and God erased the 1000 from his decree and wrote 940 years. But Adam after his denial was granted a 60 actual years and his actual life span was 1000 years without changing the decree a second time.

- Theoretical first decreed age : 1000 years;
- Theoretical second decreed age : 940 years that annulated the first;
- Actual age : 1000 years (without a theoretical third decree to annulate the second).

## 2<sub>B</sub> - The age of prophet Nuh 950 years

The verse 14 surah Al-Ankaboot states:

"وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ **أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا** فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ" (14)

14-"And We certainly sent Noah to his people, and he remained among them a **thousand years minus fifty years**, and the flood seized them while they were wrongdoers."

The muslim scholar named "Abi al-Dunya" narrated in his book titled "az-Zuhd" (no. 358) with his narrator "isnaad" from Anas ibn Maalik that he said:

"The Angel of Death came to Nooh (peace be upon him) and said: **O longest-lived of the Prophets**, how did you find this world and its pleasures? He said: Like a man who entered a room with two doors, and he stood in the middle of the room for a brief moment, then he went out of the other door."

Here, at first look we think that there is an apparent contradiction between the verse and hadith that set prophet's Nuh age as the longest one of all prophets and the fact that prophet Adam actual life was 1000 years that is > 950 years.

There is no contradiction because despite that the actual life span of Adam 1000 is longer than 950 years of Nuh, Nuh age remains the longest of all prophets because God removed 60 years from Adam's age to become 940 years and gave it to Dawud prophet to become 100 years. The theoretical second decreed age of Adam is 940 that is < Nuh age 950. Thus, Nuh is theoretically longer age. But God actually ended Adam's life at 1000 years because Adam forgot that he gave 60 years to prophet Daoud.

The prophet Nuh theoretically decreed age 950 years coincides with his actual age 950 years. But the second theoretically decreed age of prophet Adam 940 years does not coincide with his actual age of 1000 years.

**So we can say that the age of prophet Nuh 950 is > the age of Adam 940 in the decree.** But prophet Adam was granted another 60 years to actually reach the 1000 years.

## 2<sub>C</sub> - The age of prophet Dawud 100 years

From the same hadith graded "Good/hassan" in "Jami` at-Tirmidhi" Chapters on Tafsir - كتاب تفسير القرآن «عن رسول الله صلى الله عليه وسلم». It is stated that his age was increased to become 100 years.

You may say that God may have removed the 60 from his age again to remain 40 years; it's not possible from the hadith to deduce that. The fact that God granted a 60 years back to prophet Adam means God was not too severe in his decision towards Adam, and this presumes likely that he would not be severe towards prophet dawud.

The first oral decree stated:

- Adam 1000 years
- Dawud 40 years

The second oral decree stated:

- Adam 940 years
- Dawud 100 years

When Adam denied, the hadith said that “So ever since that day, what is written and witnessed has been decreed.”. It means that since the second decree that annulated the first one was only oral and not written and was without witness, God suspended its effect for only the part regarding prophet Adam but did not suspend it for Dawud. We know from law that the written and the witness are means of proof in rights claiming.

God would not decrease the age of Dawud after granting him 60 years. Decreasing the age again without any fault committed by prophet Dawud is an inconsistency in God's decisions that would never happen. The hadith teaches us that God forgives the memory loss of humans. The memory imperfection of humans was tolerated by God and Adam (pbuh) was forgiven for his memory loss but Dawud (pbuh) was not part of that discussion , neither had he memory failure. Dawud was not aware about his age increase, that's why God would never annulate that increase by making a second modification because God never plays. Dawud never asked for the first increase, it was granted to him without his knowledge and what is granted by God is never removed without wrongdoings committed by the humans.

## **2<sub>D</sub>- The age of prophet Muhammad 63 years**

All doctrines and books confirmed unanimously that he was born in c.570 in Mecca, Hejaz, Arabia and died on June 8, 632 (aged 61–62) in Medina, Hejaz, Arabia.

The pricement of the age is thankfully due to the fact that prophet muhammad (pbuh) was the last one and his time and life was documented with satisfying accuracy.

The Hadith graded sahih also confirmed the age to be 63 which is a negligible difference with 61-62 years old:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ. وَقَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ مِثْلَهُ.

Narrated `Aisha:

The Prophet (ﷺ) died when he was sixty three years old.

Sahih al-Bukhari 3536

In-book : Book 61, Hadith 45

All the rest of the prophets' ages represent a large inaccuracy.

So the only reliable data we have is:

- 1<sup>st</sup> Prophet Adam : 1000 years  
(Prophet only).
- 3<sup>rd</sup> Prophet Nuh : 950 years.  
(Arch-prophet / Ulu'Azm and messenger).
- 17<sup>th</sup> Prophet Dawud : 100 years  
( Prophet and messenger).
- 25<sup>th</sup> Prophet Muhammad : 63 years (Archprophet/Ulul'Azm and messenger)

### **3- The mathematical model**

Several classification criteria can be used for mathematical models according to their structure:

#### **Linear vs. nonlinear:**

A mathematical model is a description of a system using mathematical concepts and language. Mathematical models are used not only in the natural sciences and engineering disciplines, but also in the social sciences. Linear modeling can include population change, telephone call charges, the cost of renting a bike, weight management, or fundraising. A linear model includes the rate of change (m) and the initial amount, the y-intercept b. After the model is written and a graph of the line is made, either one can be used to make predictions about behaviors.

Many everyday activities require the use of mathematical models, perhaps unconsciously. One difficulty with mathematical models lies in translating the real world application into an accurate mathematical representation.

I will give the reader an example of linear model, renting a Moving Van :

A rental company charges a flat fee of 30\$ and an additional 0.25\$ per mile to rent a moving van. Write a linear equation to approximate the cost y (in dollars) in terms of x, the number of miles driven. How much would a 75 mile trip cost?

Using the slope-intercept form of a linear equation, with the total cost labeled y (dependent variable) and the miles labeled x (independent variable):

$$y = mx + b$$

The total cost is equal to the rate per mile times the number of miles driven plus the cost for the flat fee:

$$y = 0.25x + 30$$

To calculate the cost of a 75 mile trip, substitute 75 for x into the equation:

$$\begin{aligned} &= 0.25x + 30 \\ &= 0.25(75) + 30 \\ &= 18.75 + 30 \\ &= 48.75\$ \end{aligned}$$

My model has no linear single equation and can not determine with accuracy the ages of the other prophets as you will see. There are two equations that I set to link all ages together, the equations remain theoretical and have limits because they are based on many variables and there are not enough input values that if you plug it into a function would give you the age of the next prophet as I will detail it later. their ages are dispersed as prime numbers. As you can not determine the next prime number from the previous one, also by using my 2 equations, you will not be able to determine the next prophet's age by using the previous one and plugging it into an equation. My two equations set the three patterns (The general one and the two particular ones) but can not at the moment precise the total prophets' ages. My model is more likely to be a [system of multivariable linear equations](#).

In a mathematical programming model, if the objective functions and constraints are represented entirely by linear equations, then the model is regarded as a linear model. If one or more of the objective functions or constraints are represented with a nonlinear equation, then the model is known as a nonlinear model.

Nonlinearity, even in fairly simple systems, is often associated with phenomena such as chaos and irreversibility. Although there are exceptions, nonlinear systems and models tend to be more difficult to study than linear ones. A common approach to nonlinear problems is linearization, but this can be problematic if one is trying to study aspects such as irreversibility, which are strongly tied to nonlinearity.

Now that you understand what a linear function is, let's define a nonlinear function. As we stated earlier, nonlinear functions are functions that are not linear functions. Therefore, they have the opposite properties of a linear function.

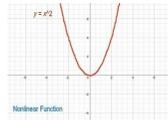
The graph of a linear function is a line ( my graph will be many lines). Thus, the graph of a nonlinear function is not a line. Linear functions have a constant slope (my system of functions have different slopes), so nonlinear functions have a slope that varies between points which is the characteristics of my system too. Algebraically, linear functions are polynomials with highest exponent equal to 1 or of the form  $y = c$  where c is constant. Nonlinear functions are all other functions.

An example of a nonlinear function is  $y = x^2$ . This is nonlinear because, although it is a polynomial, its highest exponent is 2, not 1. Also, if we consider some random points that satisfy the equation, say (-3, 9), (-1, 1), and (4, 16), we see that when we calculate the slope of the line between these points, we get different results.

$(-3, 9)$  and  $(-1, 1)$ : Slope:  $(1 - 9) / (-1 - (-3)) = -8 / 2 = -4$

$(-3, 9)$  and  $(4, 16)$ : Slope:  $((16 - 9) \div (4 - (-3))) = 7 \div 7 = 1$

The slope of the line between different points that satisfy the function is different for different points considered, so the slope varies. Lastly, when we look at the graph of  $y = x^2$ , shown below, it is obvious that this is not the graph of line. Therefore, we see that this is not a linear function. It is a nonlinear function:



**Static vs. dynamic:** A dynamic model accounts for time-dependent changes in the state of the system, while a static (or steady-state) model calculates the system in equilibrium, and thus is time-invariant. Dynamic models typically are represented by differential equations or difference equations.

A mathematical model is an algorithm or set of equations that is combined with a set of data values to represent the significant behavior of a system, process, or phenomenon like the system of the prophets' ages development.

The development of a mathematical model for a given real-world system can be a difficult task. In cases where the system's dynamics are not well understood as prophets' ages' tendency is not well understood, a series of experiments must be performed to collect data that can then be processed using various techniques to yield a model of system behavior. I could make no experiment but I could collect the most data possible about prophets' ages.

The behavior of a continuous-time dynamic system evolves over time as ages of the prophets. This behavior is usually represented by differential equations when modeling continuous-time systems. A system is called continuous-time if its descriptive equations are defined for all values of time.

Some examples of continuous-time dynamic systems are the translational and rotational motion of an aircraft, the orbital motion of a satellite, the response of a robotic arm to the motion of its actuators or the increase and decrease of prophets' ages through time. The differential equations describing the behavior of these systems are called dynamic equations.

High-fidelity dynamic equations representing complex, real-world systems tend to be nonlinear and time-varying, which makes their analytical solution difficult or impossible. It's impossible to determine with accuracy the exact ages of all the prophets.

My model has dynamic character in the sense that prophets' age changes from ancient time to more recent time.

An example of modeling a real-world problem using differential equations is the determination of the

velocity of a ball falling through the air, considering only gravity and air resistance. The ball's acceleration towards the ground is the acceleration due to gravity minus the deceleration due to air resistance. Gravity is considered constant, and air resistance may be modeled as proportional to the ball's velocity. This means that the ball's acceleration, which is a derivative of its velocity, depends on the velocity (and the velocity depends on time). Finding the velocity as a function of time involves solving a differential equation and verifying its validity.

To determine the age of a prophet, it depends on three variables:

1- His ordinal number parity :odd or even ;

2-His position on the prophets space-line : What is his ordinal number;

3- The time evolution ( his time vis a vis the two previous prophets and the two subsequent prophets on the timeline).

Age depends on parity, parity depends on space-position, space-position depends on time. as I will detail later.

**Explicit vs. implicit:** If all of the input parameters of the overall model are known, and the output parameters can be calculated by a finite series of computations, the model is said to be explicit. But sometimes it is the output parameters which are known, and the corresponding inputs must be solved for by an iterative procedure, such as Newton's method (if the model is linear) or Broyden's method (if non-linear). In such a case the model is said to be implicit. For example, a jet engine's physical properties such as turbine and nozzle throat areas can be explicitly calculated given a design thermodynamic cycle (air and fuel flow rates, pressures, and temperatures) at a specific flight condition and power setting, but the engine's operating cycles at other flight conditions and power settings cannot be explicitly calculated from the constant physical properties.

My model can be categorized as implicit because the age of the different prophets can not be explicitly calculated from constant physical properties.

**Discrete vs. continuous:** A discrete model treats objects as discrete, such as the particles in a molecular model or the states in a statistical model; while a continuous model represents the objects in a continuous manner, such as the velocity field of fluid in pipe flows, temperatures and stresses in a solid, and electric field that applies continuously over the entire model due to a point charge.

My model is Discrete because our prophets' ages data are not infinitely continuous. In discrete modelling, formulae are fit to discrete data—data that could potentially take on only a countable set of values, such as the integers, and which are not infinitely divisible. A common method in this form of modelling is to use recurrence relations. A recurrence relation is an equation that expresses each element of a sequence as a function of the preceding ones. More precisely, in the case where only the immediately preceding element is involved, a recurrence relation has the form:

$$u_n = \varphi(n, u_{n-1}) \quad \text{for } n > 0,$$

There is a recurrence relation between prophets' ages, that you will see later, which makes my model as discreet. The age of a prophet  $T_n$  is an element of a sequence as a function of the preceding prophet ones  $T_{n-1}$  and  $T_{n-2}$ . More precisely, in the case where only the immediately preceding element is involved.

**Deterministic vs. probabilistic** (stochastic): A deterministic model is one in which every set of variable states is uniquely determined by parameters in the model and by sets of previous states of these variables; therefore, a deterministic model always performs the same way for a given set of initial conditions. Conversely, in a stochastic model—usually called a "statistical model"—randomness is present, and variable states are not described by unique values, but rather by probability distributions.

My model is deterministic in the sense that the ages are ordered in deterministic order: decrease then increase then decrease then increase...but also it is probabilistic in the sense that prophets' ages are not determined accurately but fall in a range of age intervals  $[a_1, a_n]$ .

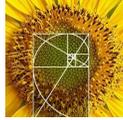
**Deductive, inductive**, or floating: A deductive model is a logical structure based on a theory. An inductive model arises from empirical findings and generalization from them. The floating model rests on neither theory nor observation, but is merely the invocation of expected structure. Application of mathematics in social sciences outside of economics has been criticized for unfounded models. Application of catastrophe theory in science has been characterized as a floating model.

My model is not floating. It is inductive in the beginning and deductive in the end. Inductive reasoning makes broad generalizations from specific observations. Basically, there is data which is the age of 4 prophets, then conclusions are drawn from this data. This is called inductive logic. Then to set the unknown prophet Jesus age, I use deduction. Deductive reasoning is a basic form of valid reasoning. My deductive reasoning, or deduction, starts out with the general statement and hypothesis that I inducted from the first data then I will examine the possibilities to reach a specific logical conclusion to determine prophet Jesus's age.

Inorder to make my model clearer for the reader, I will explain more. I am going to set the numbers pattern of the available prophets' ages data that are accurate with certainty to unreveal all others prophets' possible ages. In earlier grades of mathematics we saw patterns in the form of pictures and numbers. In this issue, I will use the mathematics of patterns. Patterns are repetitive sequences and can be found in nature, shapes, events, sets of numbers and almost everywhere you care to look. For example, seeds in a sunflower, snowflakes, geometric designs on quilts or tiles, or the number sequence 0; 4; 8; 12; 16; . . .

A sequence is an ordered list of items, usually numbers. Each item which makes up a sequence is called a "term".

The pattern of seeds within a sunflower follows the Fibonacci sequence, or 1; 2; 3; 5; 8; 13; 21; 34; 55; 89; 144; . . .



To describe terms in a number pattern we use the following notation: The first term of a sequence is  $T_1$ . The fourth term of a sequence is  $T_4$ . The twenty-fifth term of a sequence is  $T_{25}$ . The general term is often expressed as the  $n^{\text{th}}$  term and is written as  $T_n$ .

Before I start my model I will give a simple examples of number pattern:

Example: 1, 4, 7, 10, 13, 16, ... starts at 1 and jumps 3 every time.

Another Example: 2, 4, 8, 16, 32, ... doubles each time

Of course there are more complicated examples with formulas. This following exercise will explain to you better:

Exercise :

Find the next number in the following sequence: 1, 4, 9, 16, 25,....

I notice that  $1^2 = 1$ ,  $2^2 = 4$ ,  $3^2 = 9$ ,  $4^2 = 16$ , and  $5^2 = 25$ . So it looks as though the pattern here is **squaring**. That is, for the first term (the 1<sup>st</sup> term), it looks like they squared 1; for the second term (the 2<sup>nd</sup> term), they squared 2; for the third term (the 3<sup>rd</sup> term), they squared 3; and so on. For the  $n^{\text{th}}$  term ("the  $n$ -th term"), they will **probably** want me to square  $n$ . In particular, for the sixth term, they will probably want me to square 6.

The next number in the sequence is  $6^2 = 36$ .

Why is the answer only "**probably**" the square of six? Because "the right answer" is nothing more than whatever answer the author had in mind when he designed the exercise; you might "see" a completely different pattern that he hadn't intended. But as long as your answer is something that you can mathematically (or at least logically) justify, your answer should be acceptable, even if it isn't "right".

So the pattern I will notice in the 4 prophets available ages is acceptable even if it might not be what God intended by decreeing these 4 prophets' ages.

Let's put in order our prophets ages:

Prophets will be ordered on the timeline by who came first. The first one will have the sign  $T_1$  (**T** for **t**ime). Their ages are following a pattern of "decrease then increase, decrease then increase...". Between a pair of ages values there is a difference value "y".

The ages from the older one to the youngest one are as follow:

$T_1 = 1000$  years (Adam)

"y" difference

$T_2 = "i"$  years (Idris)

"y" difference

$T_3 = 950$  years (Nuh)

"y" difference

$T_4 = "u"$  years (Unknown prophet)

.

.

$T_7$

"y" difference

$T_7 = 100$  years (Dawud)

"y" difference

$T_7 = "s"$  years (Sulaiman)

"y" difference

$T_7$

.

.

.

$T_{123,997} = "z"$  years (Zakariya)

"y" difference

$T_{123,998} = "y"$  years (Yahya)

"y" difference

$T_{123,999} = "x"$  years (Issa)

"y" difference

$T_{124,000} = 63$  years (Muhammad)

### **3<sub>A</sub> - The General pattern**

We clearly notice that the general pattern is decreasing from first age value to the last value, 1000 years first prophet ( $T_1$ ) > 950 years second prophet ( $T_2$ ) > 100 years > 63 years last prophet ( $T_{124,000}$ ). This is compliant with the idea that humans' age is decreasing over time from the first human on earth until the current human generation on earth. Here Our Set of prophets is a time ordered set, thus, we can assign an ordinal number corresponding to their position on the timeline.

- First prophet :  $T_{1(\text{odd})}$  (1 is odd ordinal number);
- Second prophet :  $T_{2(\text{even})}$  (2 is even ordinal number);
- etc ...
- Last prophet :  $T_{124,000(\text{even})}$  (124.000 is even ordinal number).

Here we deduce that prophet muhammad (pbuh) is the youngest prophet.

We notice clearly that as the ordinal number increases from 1 to 124.000 as the prophets' ages decrease from 1000 to 63. The ordinal number can be described as **the position-space line order**.

$$T_{1st(odd)} > \dots > T_{last(even)}$$

This is going to be our second variable in my two equations : **Position on the prophets space-line** : What is his ordinal number ? is the prophet number 6 or 100 or 123.999, ... ? that order determines his age interval.

**Second variable : position order on the spaceline:**  $T_{1st(odd)} > \dots > T_{last(even)}$

### **3<sub>B</sub>- The first particular pattern**

The  $T_2$  is about the age of prophet Idris that has to be < than prophet Nuh's age because we know already that Nuh age 950 years is the longest prophet's age on earth from the hadith already discussed above.

The  $T_4$  is about an unknown prophet and has to be < than prophet Nuh's age because we know already that Nuh age 950 years is the longest prophet age on earth.

According to previous analysis , the order must be  $T_1 > T_2 < T_3 > T_4$

Here the pattern starts to be clear : > then <, it means **decrease and increase**. and it is **probably** continuing like that :

$$T_1 > T_2 < T_3 > T_4 < T_5 > \dots < T_{123.997} > T_{123.998} < T_{123.999} > T_{124.000}$$

Since the total prophets number 124.000 is even number, so when we start by  $T_{1(odd)} > T_{2(even)}$  and then  $T_{2(even)} < T_{3(odd)}$  and then  $T_{3(odd)} > T_{4(even)}$  ...etc. we end up with  $T_{123.997(odd:Zakariya)} > T_{123.998(even:Yahya)} < T_{123.999(odd:Jesus)} > T_{124.000(even:Muhammas)}$

1. Here we deduce that prophet Issa's (Jesus) age > prophet muhammad age 63 years.
2. Also Issa's age is > Yahya's age.

This is going to be our first variable in my two equations: **Is the ordinal number parity odd or even ?**

The parity of the ordinal number determines the prophet's age interval:

The first variable: The parity of the ordinal number:

$$T_{n(\text{odd})} > T_{n(\text{even})} < T_{n(\text{odd})} > T_{n(\text{even})} < T_{n(\text{odd})} > \dots < T_{123,997(\text{odd})} > T_{123,998(\text{even})} < T_{123,999(\text{odd})} > T_{124,000(\text{even})}$$

This first particular pattern "age decreases then increases, decreases then increases..." characterizes also the difference value "Y":

$$T_1 - T_2 = Y_{(1-2)}$$

$$T_2 - T_3 = Y_{(2-3)}$$

$$T_3 - T_4 = Y_{(3-4)}$$

$$T_4 - T_5 = Y_{(4-5)}$$

$$T_5 - T_6 = Y_{(5-6)}$$

$$Y_{(1-2)} > Y_{(2-3)} < Y_{(3-4)} > Y_{(4-5)} < Y_{(5-6)} \dots$$

The Y difference value between ages decreases:  $Y_{(2-3)} < Y_{(1-2)}$ , then increases:  $Y_{(3-4)} > Y_{(2-3)}$ , then decreases again:  $Y_{(4-5)} < Y_{(3-4)}$ , then increases again:  $Y_{(5-6)} > Y_{(4-5)}$ .

### 3c- The second particular pattern

We already established this first probable particular pattern which is:

$$T_1 > T_2 < T_3 > T_4 < T_5 > \dots < T_{123,997} > T_{123,998} < T_{123,999} > T_{124,000}$$

And since the general pattern is that the ages of prophets in general is decreasing from Adam 1000 years to prophet muhammad 63 years; then we can deduce the second particular pattern which is the result of the marriage between first general pattern and first particular pattern :

Despite that  $T_3$  (Nuh) > than  $T_2$  (Idris), the  $T_3$  (Nuh) has to be < than  $T_1$  (Adam).

Also, since  $T_4$  (Unknown prophet) <  $T_3$  (Nuh),  $T_4$  has also to be < than  $T_2$  despite that  $T_3 > T_2$  ...etc.

This second pattern is necessary to keep the general pattern in effect. Without this second pattern, ages decrease from first prophet Adam to last prophet muhammad will not be fulfilled.

We can deduce then that  $T_{124,000}$  (Muhammad) <  $T_{123,998}$  (Yahya) and  $T_{123,999}$  (Jesus) <  $T_{123,997}$  (Zakariya).

So the pattern would be:

$$T_1 > T_3 > T_5 > T_7 \dots \text{ etc}$$

and also in the same time

$$T_2 > T_4 > T_6 \dots \text{ etc}$$

3. Here we deduce that prophet Issa's (Jesus) age < Zakariya's age.
4. Also Muhammad's age is < Yahya's age.

This is going to be our third variable in my two equations: The time evolution : Ages continue to decrease in general. The prophet age is related to the two prophets' ages previous to him.

- If the prophet that we are looking for his age is having "odd" ordinal number as for example  $T_3$ , the rule to find his age is that  $T_3$  has to be determined by relation with the

$$T_{1(\text{odd})} \text{ and } T_{2(\text{even})} :$$

$$T_{3 \text{ odd}} (\text{Nuh}) > T_{2 \text{ previous even}} (\text{Idris})$$

$$T_{3 \text{ odd}} (\text{Nuh}) < T_{1 \text{ previous odd}} (\text{Adam})$$

Or

We can write it this way :

$$T_{n(\text{odd})} > T_{n-1(\text{even})}$$

$$T_{n(\text{odd})} < T_{n-2(\text{odd})}$$

- If the prophet that we are looking for his age is having "even" ordinal number as for example  $T_4$ , the rule to find his age is that  $T_4$  has to be determined by relation with the

$$T_{3(\text{odd})} \text{ and } T_{2(\text{even})} :$$

$$T_{4 \text{ even}} (\text{Indeterminate prophet}) < T_{3 \text{ previous odd}} (\text{Nuh})$$

$$T_{4 \text{ even}} (\text{Indeterminate prophet}) < T_{2 \text{ previous even}} (\text{Idris})$$

Or

We can write it this way :

$$T_{n(\text{even})} < T_{n-1(\text{odd})}$$

$$T_{n(\text{even})} < T_{n-2(\text{even})}$$

The third variable is the timeline evolution:

$$T_{n(\text{odd})} > T_{n-1(\text{even})}$$

$$T_{n(\text{odd})} < T_{n-2(\text{odd})}$$

And

$$T_{n(\text{even})} < T_{n-1(\text{odd})}$$

$$T_{n(\text{even})} < T_{n-2(\text{even})}$$

### 3<sub>D</sub>- The prophets' age evolution equations

So, my two equations of my mathematical model of prophets' age evolution is a system of multivariable equations that will look like this:

#### 1. Equation for odd ordinal number:

To determine the age of a prophet who has odd ordinal number the equation to use is :

$$T_{n(\text{odd})} = T_{n-1(\text{even})} + Y_{n-(n-1)}$$

$$\text{With } T_n > T_{n-1}$$

$$\text{The increase from even to odd} = Y_{n-(n-1)}$$

#### 2. Equation for even ordinal number:

To determine the age of a prophet who has even ordinal number the equation to use is :

$$T_{n(\text{even})} = T_{n-1(\text{odd})} - Y_{(n-1)-n}$$

$$\text{With } T_n < T_{n-1}$$

$$\text{The decrease from odd to even} = Y_{(n-1)-n}$$

Note that the decrease from odd to even has to be  $>$  the increase from even to odd, otherwise the general ages will never drop down. In mathematical language I write it:

$$Y_{(n-1)-n} > Y_{n-(n-1)}$$

All these three patterns mathematized in variables conduct me to the final conclusion that prophet Issa's (Jesus) age is  $>$  prophet Yahya's age and  $>$  than muhammad prophet's age of 63 years.

I am going to give an example illustrating all these 3 patterns within my 2 equations having the 3 variables to make it very clear for readers.

Let's say we have these prophets ages numbers:

$$T_1 = 1000$$

$$T_2 = 940$$

$$T_3 = 950$$

$$T_4 = 920$$

$$T_5 = 925$$

$$T_6 = 800$$

$$T_7 = 910$$

$$T_8 = 750$$

$$T_9 = 900$$

$$T_{10} = 700$$

1. The general pattern is the decreasing values of the ages of the prophets numbers from 1000 years until 700 years.

Here, the variable is the [second variable : position order on the space-line](#).

This variable means as the ordinal number varies by increasing from 1 to 10, the prophets' ages vary by decreasing from 1000 to 700.

2. The first particular pattern is:

The alternation between inequality signs from bigger sign  $>$  to the smaller sign  $<$  :

$$T_1(1000) > T_2(940)$$

$$T_2(940) < T_3(950)$$

$$T_3(950) > T_4(920)$$

$$T_4(920) < T_5(925)$$

$$T_5(925) > T_6(800)$$

$$T_6(800) < T_7(910)$$

$$T_7(910) > T_8(750)$$

$$T_8(750) < T_9(900)$$

$$T_9(900) > T_{10}(700)$$

Here, the variable is the [first variable: The parity of the ordinal number](#)

$$T_{n(\text{odd})} > T_{n-1(\text{even})}$$

Example :  $T_3(950) > T_2(940)$

$$T_{n(\text{even})} < T_{n-1(\text{odd})}$$

Example:  $T_2(940) < T_1(1000)$

For the difference value "Y":

$$T_1 - T_2 = Y_{(1-2)} = 1000 - 940 = 60 \text{ years decrease}$$

let's call it  $Y_1 = 60$

$$T_3 - T_2 = Y_{(3-2)} = 950 - 940 = 10 \text{ years increase}$$

let's call it  $Y_2 = 10$

$$T_3 - T_4 = Y_{(3-4)} = 950 - 920 = 30 \text{ years decrease}$$

let's call it  $Y_3 = 30$

$$T_5 - T_4 = Y_{(5-4)} = 925 - 920 = 05 \text{ years increase}$$

let's call it  $Y_4 = 05$

$$T_5 - T_6 = Y_{(5-6)} = 925 - 800 = 125 \text{ years decrease}$$

let's call it  $Y_5 = 125$

$$T_7 - T_6 = Y_{(7-6)} = 910 - 800 = 110 \text{ years increase}$$

let's call it  $Y_6 = 110$

$$T_7 - T_8 = Y_{(7-8)} = 910 - 750 = 160 \text{ years decrease}$$

let's call it  $Y_7 = 160$

$$T_9 - T_8 = Y_{(9-8)} = 900 - 750 = 150 \text{ years increase}$$

let's call it  $Y_8 = 150$

$$T_9 - T_{10} = Y_{(9-10)} = 900 - 700 = 200 \text{ years decrease}$$

let's call it  $Y_9 = 200$

$Y_{(1-2)} (60) > Y_{(3-2)} (10) < Y_{(3-4)} (30) > Y_{(5-4)} (05) < Y_{(5-6)} (125) > Y_{(7-6)} (110) < Y_{(7-8)} (160) > Y_{(9-8)} (150) < Y_{(9-10)} (200)$ . The Y difference value between ages decreases from 60 to 10 then increases from 10 to 30, then decreases again from 30 to 05 then increases again from 05 to 125...ect.

Note here how these ages example shows that the decrease from odd to even has to be  $>$  to increase from even to odd, otherwise the general ages will never drop down. In mathematical language I wrote it previously:

$$Y_{(n-1)-n} > Y_{n-(n-1)}$$

- The second particular pattern is the result marriage between the general pattern and the first particular pattern:

$$T_3 (950) < T_1 (1000)$$

$$T_4 (920) < T_2 (940)$$

$$T_5 (925) < T_3 (950)$$

$$T_6 (800) < T_4 (920)$$

$$T_7 (910) < T_5 (925)$$

$$T_8 (750) < T_6 (800)$$

$$T_9 (900) < T_7 (910)$$

$$T_{10} (700) < T_8 (750)$$

So the pattern would be:

$$T_1 > T_3 > T_5 > T_7 > T_9 >$$

and also in the same time

$$T_2 > T_4 > T_6 > T_8 > T_{10}$$

And for this third pattern, the third variable is the timeline evolution:

$$T_{n(\text{odd})} > T_{n-1(\text{even})}$$

$$\text{Exp: } T_3 (950) > T_2 (940)$$

$$T_{n(\text{odd})} < T_{n-2(\text{odd})}$$

$$\text{Exp: } T_3 (950) < T_1 (1000)$$

And

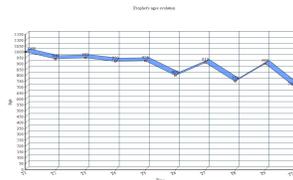
$$T_{n(\text{even})} < T_{n-1(\text{odd})}$$

$$\text{Exp: } T_4 (920) < T_3 (950)$$

$$T_{n(\text{even})} < T_{n-2(\text{even})}$$

$$\text{Exp: } T_4 (920) < T_2 (940)$$

I did the following graphic representation to show the prophets' ages probable pattern from the beginning of prophethood until the end. Since I don't have all the 124.000 prophet's ages, I will be using a fictif numbers of the example cited above to graph the real decreasing pattern of the prophets' ages.



In this graph you can visualize the prophets' ages decreasing pattern: The 1<sup>st</sup> move is decreasing then the 2<sup>nd</sup> move is increasing then the 3<sup>rd</sup> is decreasing then the 4<sup>th</sup> increasing then the 5<sup>th</sup> decreasing until it reaches the last prophet's age 63 years old (Age of prophet muhammad pbuh). It looks like a wave pattern.

### 3<sub>E</sub>- The prophet Dawud test

We already know from the hadith that prophet Dawud's (pbuh) age is certainly 100 years. Let's try to plug this number to my mathematical model of the prophets' ages to test if it fit in or not.

According to my model that expresses the prophets' ages pattern evolution, a prophet whose age is 100 years should not be in time very far from prophet muhammad aged 63 years and no many prophets between them.

We already know prophet muhammad (pbuh) age is 63 years and I established by my mathematical model the prophet Jesus age to 73 years when he returns back (This will be proved next in this book) and I also said that prophet yahya has to be older than prophet muhammad but younger than Jesus and younger than prophet zakariya.

So let's try to put all this together and go back to prophet Dawud. We have just to postulate that since prophet muhammad 63 years old is the number 25 in order in the mentioned prophets' names in Quran and prophet Dawud is order number 17 and he is 100 years old, then there shouldn't be unknown prophets between them.

The order would be :

The prophet Muhammad  $T_{124,000}$  (63) < prophet Jesus  $T_{123,999}$  (73) > prophet Yahya  $T_{123,998}$  (ex: 65) < prophet Zakariya  $T_{123,997}$  (ex:91) > prophet Yunus  $T_{123,996}$  (ex:89) < prophet Al-Yasa  $T_{123,995}$  (ex:99) > Prophet Ilyas  $T_{123,994}$  (ex:90) < prophet sulaiman  $T_{123,993}$  (ex:150) > prophet Dawud  $T_{123,992}$  (100).

Here we see the order is logic and ages can be close to each other. My model is acceptable. We can try to determine approximately the unknown ages without disturbing the model three patterns: The only age that I did contradict with the one historians suggested is the prophet Zakariya that was said by historians to be 207 years, but since they have no proof, my model suggests a more logical age example. For the age of prophet Sulaiman, historians suggested 52 years or 150 years but I chose 150 because it fits better in my model.

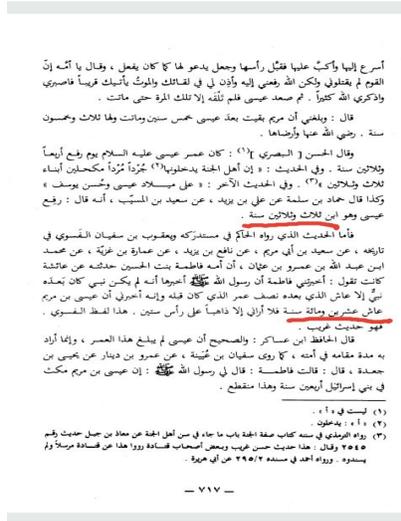
### 4- Determining Prophet Jesus (Issa) age

We arrived to our four conclusions:

1. Prophet Jesus age > 63 years;
2. Prophet Jesus age > Yahya's age;
3. Prophet Jesus age < Zakariya's age;
4. Prophet Muhammad's age 63 < Yahya's age.

In The book "The Stories of the Prophets"-arabic version of the scholar " ibn Kathir"- it is said

that prophet Jesus (Issa) could possibly have reached the age of 33 years or 120 years old. The page picture follows:



Let's discuss each possibility and test it with my mathematical model.

#### 4<sub>A</sub> - Age of 120 years

The translation of what is written in that page for the 120 years was pretended to be said by the prophet muhammad (pbuh) : «And I have been told that there is no Prophet after other Prophet but he lives a life half than the one who lived earlier. And I have been told that Jesus, the son of Mary lived for a hundred and twenty years and I see myself as only entering upon the beginning of the sixties».

This is a weak hadith. If you consult the Books written about the classification of narratives/hadiths "Takhrij & Jarh wa Tadeel" like the book titled “Majma’ a al-Zawaid wa Manba al-Fawaid” by Imam "Haithmi", we come to know that this is a weak narrative/hadith. The hadith is originally from the book "Mu’jam al-Tabrani/ معجم الطبراني"

Imam Haithmi after quoting this hadith, writes in his above mentioned book “Tabarani has narrated it with WEAK ISNAD.” which means weak Chain of Narrators.

The narration seems also to be against the logic. If we do some arithmetic operations, we will notice that it has an impossible result. The hadith says: “...there is no Prophet after another Prophet but he lives a life half then the one who lived earlier than him.”

But this is not logical; think of the three prophets we believe: Zakariya, his son prophet Yahya (John the Baptist) and Jesus (Issa); If Jesus lived to 120 years, then John the Baptist should have lived to 240. This result contradicts my second conclusion: **Prophet Jesus (Issa) age > Yahya's age.**

Moreover, the arithmetic multiplication by 2 must mean that Zakariya lived to 480 years old. By the time we reached prophet Adam, he would have to live millions of years! If we work the other way back arithmetic division by 2, the hadith of the prophet muhammad (pbuh) graded "good" records that Adam died at 1000 years old, then arithmetic halving of ages clearly brings the life of Muhammad (or even Jesus) down to few seconds!

The conclusion is that the division by 2 of the hadith is impossible. I have a question: can we believe the part of the hadith that stated that Jesus lived 120 years and reject the division by 2 ? So we admit part of the hadith and we reject the other. The hadith is indissociable in my view. The hadith sets a function with terms and if a term is false then the whole function is false.

The Terms of the function is :

$t_n$  = Any prophet's age (Output).

$t_{n-1}$  = The previous prophet's age (Input).

The function is  $f(t_n) = \frac{1}{2} \times t_{n-1}$

$\frac{1}{2}$  is the constant that does not change and  $t_{n-1}$  is the independent variable input then  $t_n$  is the output dependent variable. In our hadith the age of prophet muhammad (pbuh) is known as the  $t_n$  output, so  $f(63) = \frac{1}{2} \times t_{n-1}$ .

$t_{n-1} = 63 \times 2 = 126$ .

The output is the dependent variable, it depends on how much the input is. Our output 63 is known and true no discussion about it but the input is unknown and can be calculated based on the output and the constant. So if the output 63 years or the constant  $\frac{1}{2}$  change, the input 126 would change too. the mathematical link between these three terms conducts us to take all three together, we can not accept 120 years as age for Jesus without taking the constant  $\frac{1}{2}$ . The constant  $\frac{1}{2}$  is necessary to get the input 120 and without it the output would change if we apply a different constant like for example  $\frac{1}{3}$  of the input 120.

This mathematical analysis conducts us to reject 120 if we reject the  $\frac{1}{2}$ . Then prophet Jesus (Issa) couldn't have lived 120 years. What's remaining as a possibility is that he had lived for 33 years.

#### **4<sub>B</sub> - Age of 33 years**

From the first look on this age 33 we notice that is  $< 63$  age of prophet muhammad (pbuh). This contradicts my first conclusion: **Prophet Jesus (Issa) age  $> 63$  years (Prophet's muhammad age).**

This will conduct me to deduce that the age of 33 could not be the real age of Jesus which increases the probability of the fact that he did not die at 33 but his age was suspended at 33 years old and in order for

his real age to be > 63 years old, the age 33 has to start running again.

Actually, scholars spoke about Jesus might have been raised by God to the second universe to protect him from those who wanted to kill him and he will come back again. If I postulate that his age stopped at 33 when he was raised up and will resume to continue running when he comes back and increases until it surpasses the 63 years old, This idea will be in complete harmony with my mathematical model and acceptable.

There are some hadiths that mentioned the fact that Jesus (Issa) will come back again and even mentioned the age portion that will be added to his suspended age.

This is one of the multiple narratives "hadiths" which is graded authentic "sahih":

سنن أبي داود كتاب الملاحم باب خروج الدجال حديث رقم 3826 حدثنا هُدْبَةُ بْنُ خَالِدٍ ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى ، عَنْ قَتَادَةَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ آدَمَ ، عَنْ أَبِي هُرَيْرَةَ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ - يَعْنِي عِيسَى - وَإِنَّهُ نَازِلٌ ، فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ : رَجُلٌ مَرْبُوعٌ إِلَى الْخُمْزَةِ وَالْبَيَاضِ ، بَيْنَ مُمْصَرَّتَيْنِ ، كَأَنَّ رَأْسَهُ يَقْطُرُ ، وَإِنْ لَمْ يُصْبِهِ بَلَلٌ ، فَيَقَاتِلُ النَّاسَ عَلَى الْإِسْلَامِ ، فَيَدُقُّ الصَّلِيبَ ، وَيَقْتُلُ الْخَنزِيرَ ، وَيَضَعُ الْجُزْيَةَ ، وَيُهْلِكُ اللَّهُ فِي زَمَانِهِ الْمَالَ كُلَّهُ إِلَّا الْإِسْلَامَ ، وَيُهْلِكُ فِي الْأَرْضِ أَرْبَعِينَ سَنَةً ، ثُمَّ يَنْوَفِي فَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ .

Abu Huraira narrated that the Prophet Muhammad (peace and blessings be upon him) said: ‘There is no prophet between me and him [Jesus Christ]. He shall descend, so recognize him when you see him. He is a man of medium height, [his complexion] is **between reddish and white**, he will be [dressed] in two yellowish garments. His head looks as if it is dripping water even though it is not wet. He will fight people in the way of Islam, will break the cross, kill the swine, and abolish the annual tax [Jizyah]. Allah will put an end to all religions except Islam during his time. He will slay the Antichrist **and he will stay on Earth for forty years**. Then, he will die and the Muslims will perform the funeral prayer over him.’ [Abu Dawud and Musnad of Ahmad]

The duration of 40 years mentioned in this hadith, if I add it to 33 years it becomes 73 years.  $33 + 40 = 73$ . The 73 years > 63 years (muhammad age). Here the result fits within my mathematical model. But gives a rise to discuss prophet yahya age. According to my model second conclusion: **Prophet Jesus age > Yahya's age** So 73 years old > Yahya's age.

We already know that the time when prophet Jesus was born is very close to the time of birth of prophet Yahya. Some of the historians said that the prophet Yahya was born approximately 6 months before the birth of jesus. No matter how long is the time between them, they looked born in close time from the Quran verses.

The death of the prophet Yahya had to happen at age < 73 years but also after the age of 63 years (Prophet muhammad age) because according to the fourth conclusion of my mathematical model **prophet Muhammad's age < Yahya's age**.

Then regarding prophet Yahya, he must have lived more than 63 years old and must have died before

reaching 73 years. Since Jesus (Issa) was raised at 33 years old, it means that prophet Yahya died after Jesus had been raised. Some historians said that prophet Yahya died one year and half before the raise of Jesus and some think he died after the raise but in my mathematical model he must have died after Jesus's raise. No matter when the death of prophet Yahya happened before or after the raise of prophet Jesus (Issa), it does not disturb or put into failure my mathematical model as long as the death occurred before 73 years old.

Another issue to discuss is that some scholars said that Jesus will live 7 years after his return to totalize :  $33 + 7 = 40$  years. This interpretation is in contradiction with my model because  $40 \text{ years} < 63 \text{ years}$  (Muhammad) and according to my model Jesus life span has to be  $>$  prophet Muhammad life span (63 years).

These 7 years are mentioned in this hadith number 2940 from the book "Sahih Muslim":

Abdullah b. 'Amr reported that a person came to him and said: What is this hadith that you narrate that the Last Hour would come at such and such time? Thereupon he said: Hallowed be Allah, there is no god but Allah (or the words to the same effect). I have decided that I would not narrate anything to anyone now. I had only said that you would see after some time an important event that the (sacred) House (Ka'ba) would be burnt and it would happen and definitely happen. He then reported that Allah's Messenger (may peace be upon him) said: The Dajjal would appear in my Ummah and he would stay (in the world) for forty-I cannot say whether he meant forty days, forty months or forty years. And Allah would then send Jesus son of Mary who would resemble " 'Urwa ibn Mas'ud". He (Jesus Christ) would chase him and kill him. **Then people would live for seven years that there would be no rancour between two persons.** Then Allah would send cold wind from the side of Syria that none would survive upon the earth having a speck of good in him or faith in him but he would die, so much so that even if some amongst you were to enter the innermost part of the mountain, this wind would reach that place also and that would cause his death. I heard Allah's Messenger (may peace be upon him) as saying: Only the wicked people would survive and they would be as careless as birds with the characteristics of beasts. They would never appreciate the good nor condemn evil. Then, Satan would come to them in human form and would say: Don't you respond? And they would say: What do you order us? And he would command them to worship the idols but, in spite of this, they would have abundance of sustenance and lead comfortable lives. Then the trumpet would be blown and no one would hear that but he would bend his neck to one side and raise it from the other side and the first one to hear that trumpet would be the person who would be busy in setting right the tank meant for providing water to the camels. He would swoon and the other people would also swoon, then Allah would send or He would cause to send rain which would be like dew and there would grow out of it the bodies of the people. Then the second trumpet would be blown and they would stand up and begin to look (around). Then it would be said: O people, go to your Lord, and make them stand there. And they would be questioned. Then it would be said: Bring out a group (out of them) for the Hell-Fire. And then it would be asked: How much? It would be said: Nine hundred and ninety-nine out of one thousand for the Hell-Fire and that would be the day which would make the children old because of its terror and that would be the day about which it has been said: " On the day when the shank would be uncovered".

أخرجه مسلم في صحيحه

[2940] حدثنا عبيد الله بن معاذ العنبري حدثنا أبي حدثنا شعبة عن النعمان بن سالم قال: سمعت يعقوب بن عاصم بن عروة بن مسعود الثقفي يقول: سمعت عبد الله بن عمرو وجاءه رجل، فقال: ما هذا الحديث الذي تحدث به تقول إن الساعة تقوم إلى كذا وكذا، فقال سبحان الله أو لا إله إلا الله أو كلمة نحوهما لقد هممت أن لا أحدث أحدا شيئا أبدا إنما قلت: إنكم سترون بعد قليل أمرا عظيما يحرق البيت ويكون ويكون، ثم قال: قال رسول الله ﷺ: يخرج الدجال في أمتي فيمكث أربعين لا أدري أربعين يوما أو أربعين شهرا أو أربعين عاما فيبعث الله عيسى بن مريم كأنه عروة بن مسعود فيطلبه فيهلكه ثم يمكث الناس سبع سنين ليس بين اثنين عداوة ثم يرسل الله ريحا باردة من قبل الشام فلا يبقى على وجه الأرض أحد في قلبه مثقال ذرة من خير أو إيمان إلا قبضته حتى لو أن أحدكم دخل في كبد جبل لدخلته عليه حتى تقبضه قال: سمعتها من رسول الله ﷺ قال: فيبقى شرار الناس في خفة الطير وأحلام السباع لا يعرفون معروفا ولا ينكرون منكرا فيتمثل لهم الشيطان فيقول ألا تستحيون فيقولون فما تأمرنا فيأمرهم بعبادة الأوثان وهم في ذلك دار رزقهم حسن عيشهم ثم ينفخ في الصور فلا يسمعه أحد إلا أصغى لينا ورفع لينا قال وأول من يسمعه رجل يلوط حوض إبلة قال: فيصعق ويصعق الناس ثم يرسل الله أو قال ينزل الله مطرا كأنه الظل أو الظل نعمان الشاك فتتبت منه أجساد الناس ثم ينفخ فيه أخرى فإذا هم قيام ينظرون ثم يقال: يا أيها الناس هلم إلى ربكم { وقفوهم إنهم مسؤولون } قال ثم يقال أخرجوا بعث النار فيقال من كم فيقال من كل ألف تسعمائة وتسعة وتسعين قال: فذاك يوم { يجعل الولدان شيبا } وذلك { يوم يكشف عن ساق }

Personally I think that the 7 years are not the duration of time that Jesus will spend on earth when he will return, but it is about the people who will live after Jesus achieves his mission in 40 years and dies.

## II- What happened to Jesus ?

The verse that explained what happened to prophet Jesus (Issa) is verse 157-158 surah An-Nisa:

"وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا" (157)

157-"And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah ." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except following the assumption. And they did not kill him, for certain."

"بَل رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا" (158)

158-"Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise."

The event of "was made to resemble him to them" was explained by interpreters that God duplicated the physical body of Jesus and pasted it on the man who betrayed Jesus. Then Jesus (pbuh) was raised to a different space that I will be exploring next.

Such a phenomenon of copy-past, I can explain it by the same phenomenon of the quantum teleportation which is a process in which quantum information (e.g. the exact state of an atom of prophet Jesus) can be transmitted (exactly, in principle) from one location to another (from Jesus body space to the other person body space), with the help of classical communication and previously shared quantum entanglement between the sending and receiving location. Because it depends on classical communication, which can proceed no faster than the speed of light, it cannot be used for faster-than-light transport or

communication of classical bits. While it has proven possible to teleport one or more qubits of information between two (entangled) quanta, this has not yet been achieved between anything larger than molecules.

Although the name is inspired by the teleportation commonly used in fiction, quantum teleportation is limited to the transfer of information rather than matter itself. Quantum teleportation is not a form of transportation, but of communication: it provides a way of immediately transferring a qubit from one location to another without having to move a physical particle along with it.

When God transferred the atom's information of prophet Jesus to the traitor, the traitor body's atoms became exactly as Jesus one and that made the traitor look like Jesus (pbuh). Those who wanted to kill Jesus they mistaken him and killed the traitor.

Teleportation could explain the raising of Jesus to the second universe space with his body which is a matter teleportation that had not been experimented by physics yet.

The term was coined by physicist Charles Bennett. The seminal paper first expounding the idea of quantum teleportation was published by C. H. Bennett, G. Brassard, C. Crépeau, R. Jozsa, A. Peres, and W. K. Wootters in 1993. Quantum teleportation was first realized in single photons, later being demonstrated in various material systems such as atoms, ions, electrons and superconducting circuits. The latest reported record distance for quantum teleportation is 1,400 km (870 mi) by the group of Jian-Wei Pan using the Micius satellite for space-based quantum teleportation.

### **III- Where is Jesus right now ?**

In my book " Mathematical interpretation of the holy Quran - Volume 1" I wrote about the human being's soul particle and named it "Geedon". the verse 4 surah Al-Ma'arij sets the Geedon maximum speed :

"تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ"

"The angels and the Rûh [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years."

The verse 4 Sûrat Al-Ma'ârij has set an equation. In mathematics, an equation says that two things are equal, it will have an equals sign "=" like this:

$$x + 2 = 6$$

That equations says: what is on the left (x + 2) is equal to what is on the right (6)

So an equation is like a statement "this equals that"

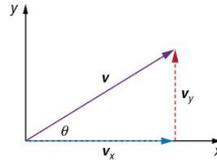
Our verse equation is :

1 cosmic day = 50000 days

The Three elements of the equation are :

1- Ascend = distance between position "A"(earth) and position "B" (to Him);

Ascend is the direction of the velocity vertically from down to up in linear or curvilinear motion.



2- In a Day = One cosmic day is 24 hours and in seconds it is: 86400 seconds according to the International standards (Solar and not lunar)

3- Fifty thousand years = The distance that the earth orbits the sun 50000 times.

Earth orbits the Sun at an average distance of 149.60 million km, and one complete orbit takes 365.256 days (1 sidereal year), during which time Earth has traveled **940 million km.**

Then the 50 000 years =  $50\ 000 \times 940\ 000\ 000\ \text{km} = 4,7\text{E}13\ \text{km}$  or  $47000000000000\ \text{km}$  or  $4,7 \times 10^{13}\ \text{km}$ .

Thus, each universe vertical distance from down to up is  $6,71428571 \times 10^{12}\ \text{Km}$  or  $6714285714285,71\ \text{km}$ , it means  $0,7097005$  light year.

The distance from earth (I postulate is in the middle of the universe) to the edge of the first universe is  $3357142857142,86\ \text{km}$ . or  $3.35714285714290 \times 10^{12}$ .

This is the distance that Jesus's soul has to make to reach the top of our first universe then from the opening he goes through to the second universe where his soul is located (where the prophet muhammed pbuh met with him in the miraj event). The distance has to be done at a speed of light to get his age suspended.

formula : Speed = distance  $\div$  time

Time = distance  $\div$  speed

$$\text{Time} = \frac{3357142857142860 \text{ m}}{\text{s}} = 299\,792\,458 \text{ m/s}$$

22396,446391 seconds or 6,22 hours

So we can say that Jesus when he was raised soul with body in 6,22 hours, he had to be going at the speed of light which stopped his age from running.

Then comes the verse 55 surah Al-Imran that says:

"إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِي مَتُوفِكْ وَرَافِعْكَ إِلَيَّ وَمُطَهِّرْكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (55)"

55-"[Mention] when Allah said, "O Jesus, indeed I will **take you** and raise you to Myself and **purify you from those who disbelieve** and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ."

And verses 157-158 surah An-Nisa:

"وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا (157) بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (158)"

157-"And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah ." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except following the assumption. And they did not kill him, for certain."

158-"Rather, **Allah raised him** to Himself. And ever is Allah Exalted in Might and Wise."

These verses were subject to intellectual massive debate between muslims scholars especially the comtemporary one of them particularly the interpretation of the word "**مَتُوفِكْ**" translated to "**take you**". Does the word mean "died" or was "raised" ?

Death means the soul gets out of the body. How ? When ? Where does it go ? There are no religious detailed answers. Muslim scholars don't dig deep in these issues because they think it's knowledge of the Unseen "foreknowledge" that is reserved to God and human should not waste time searching in these fields.

I chose to search mathematically and with physics the answers to these questions not as a mathematician because I am not, and not as a religious scholar because I am not either. Am searching as a curious muslim.

My search and reflection conducted me to define death as a physics phenomenon: **« motion of the Geedon**

particle at a speed faster than light out of the body matter space to an upper universe in an antimatter space, leaving the body matter space on the earth matter located in the first universe. In case of death, the Geedon remains in the antimatter space for a duration of time longer than the duration of time it remains in the antimatter in case of a dream».

The raising of saving Jesus (pbuh) is different, it means raising the soul and the body together to the second universe. The problematic question of this kind of special raising is : is Jesus still alive ? If they prove that he is still alive, then he had to descend back to die. The scholars took all directions west, east, north, south, up and down to prove whether he's coming back or not. No one as far as I know did a mathematical-physics proof and that's what I am going to try to do.

Actually it would be a great honor and fascinating event to see a prophet in someone's life and talk to him, how he smiles, how he gets angry, how he walks, how he eats and how he prays. Our time is far away from the last prophet muhammad (pbuh). I can't hide my full respect and fascination about prophets' personalities but that's not going to prevent me from using the mathematics to know if prophet Jesus (pbuh) is still alive or dead as the others.

Actually, the main difficulty is in the term "مُتَوَفِّيكَ" "take you". If you resolve its meaning, you resolve the whole problem and you stop the proof process.

Treating this subject is really "dangerous topic" on muslim belief and the nation's future. The best muslim scholars are not unified about it and the most smart regular person can not be sure about the answer. Is Jesus (pbuh) still alive or has he died ?

When I talk about jesus please note that I am talking about an arch-messenger, he was muslim and knew about the arrival of the last messenger the beloved muhammad (pbuh). All prophets and messengers are muslims. To be muslim is to submit to God's law. The messenger Jesus is not God and God is not Jesus.

After I established the mathematical proof of Jesus that he is still alive I would like to mention some remarks about the linguistic explanation conflict between muslims about that term. All linguistic explanations about that term are respected but there is one unacceptable argument that was used by the group of scholars who are defending the idea that Jesus had died.

They said that the term "مُتَوَفِّيكَ" "take you". has always been used in death cases only. A simple search will show you that the term was used also for other meaning especially the verse 60-61 surah Al-anaam:

(60) "وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ  
وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِكُمْ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفِرُّونَ (61)"

60-"And it is He who takes your souls by night and knows what you have committed by day. Then He revives you therein that a specified term may be fulfilled. Then to Him will be your return; then He will inform you about what you used to do."

61-"And He is the subjugator over His servants, and He sends over you guardian-angels until, **when death comes to one of you, Our messengers take him**, and they do not fail [in their duties]."

It's very clear for any beginner student that the term "takes your souls" in verse 60 is not death but it's a sleep state. The verse 61 is the one that is talking about death "take him".

So the term "take you" has three possible meanings:

- 1- Death : Soul separation from the body for long time by soul raising up;
- 2- Sleep : Soul-body unification with ability for separation for short time by soul raising up;
- 3- Saving : Soul-body unification with ability to be saved by soul-body raising up;

First, you have to notice that "taking him up" has to be done by "raising him up". So when I said "take you" has three meanings, I mean also there is "raising up" in the three meanings also. The difference is:

Taking up

	Death	Sleep	Saving
Soul-body separation	Yes	Yes	No
Raising up	Yes	Yes	Yes
Time duration	Long	Short	Medium

Another word was used is " **وَمُطَهِّرُكَ** " / "and purify you from those who disbelieve". The purification was mentioned in Jesus (pbuh) case. So was it purification in sleep or death or saving ?

Many scholars– if not all of them –think that purifying is used in the meaning of " clearing thee of the falsehoods of those who disbelieved". This meaning is possible but the arabic dictionary also defines the word " **طَهَرَ** " with another meaning which is **طَهَرَ الشَّيْءَ : أَبْعَدَهُ**. In english it means "keep him away". Then it could be that God raised Jesus to keep him away from disbelievers. keeping someone away from unbelievers people to save him presumes that he did not sleep or die.

The meaning of "purifying" that scholars boosted "clearing thee of the falsehoods of those who disbelieved" does not fit with death. Purifying Jesus by using the death has no sense because death does not purify him in any way. He is already pure whatever falsehoods they have said about him.

The meaning of "purifying" that I boost "keeping Jesus away from disbelievers" does not fit also with death. It's true that death physically keeps him away from alive desvilievers but the death will terminate forever his direct face-to-face battle against them. "Terminating forever" is contradictory with the "keeping Jesus away from disbelievers"; that is because "the keeping away" implies a temporary situation. Let's suppose "keeping away" implies a permanent situation but without death, this means Jesus will remain alive but stop his face-to-face battle which is nonsense because a prophet never stops his battle until he dies.

Let's suppose now "keeping away" implies a permanent situation with death. If God caused Jesus to die for the purpose of keeping him away from his enemies, this will be a general meaning ( whenever you cause someone to die, definitely you keep him away from his enemies). Then, all prophets who already died in the past, they must have died to keep them away from their enemies?! Prophets never die to keep them away from their enemies, prophets die because their mission is over and the successors will continue the battle after them. The idea of keeping away a prophet from his enemies by causing him to die is not logical because the main goal of sending a prophet to a nation is to combat those enemies. At 33 years old the mission of Jesus wouldn't be finished in order to put an end to his life. Having enemies in life and combatting them is a normal process of life for everybody and especially prophets. So don't think God sent an arch-prophet like Jesus (pbuh) assisted with all the miracles we know and then at 33 years old in the middle of the battle he causes him to die and that's for the only reason to keep him away from his enemies or to clarify him from falsehoods said about him !

I can deduct, comfortably, my linguistic conclusion that the "keeping away" is temporary and the death never happened.

My book is about mathematical interpretation and not linguistic one, but a little of a linguistic clarification would help us in our mathematical mission.

My analysis will focus on the spacetime of death. My question would be : Where is Jesus and what time is it in his space ? To answer these questions, we need first of all to give a mathematical model to death. We need a mathematization of death.

I am going to derive the death equation from the Quran then plug all the available data about messenger Jesus (pbuh) to that equation to deduct his spacetime.

## **1- The death/life equation**

The concept of death is unlike most other concepts. Usually we have an object and the concept of that object. For example, we have a horse and the concept of a horse. However, the concept of death is absolutely without any object whatsoever. Thinking about the prospect of one's own death is a constant meditation upon our own ignorance. Some philosophers think that there is no method for getting to know death better, because death cannot be known at all. I don't completely buy the opinion of these philosophers and I would like to use mathematics and physics to derive an equation from the holy Quran that gives us some hints on what death is. This is another adventure!

## 1<sub>A</sub> The elements

### 1<sub>A-1</sub> Different states

The verse 28 surah Al-Baqarah states :

"كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّنُكُمْ ثُمَّ يُمَيِّنُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ" (28)

28-"How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned."

These 4 states are ordered according to verse 2 of surah Al-Mulk:

"الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ" (2)

2-"[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving"

It means that death state precedes life state in an obligatory 4 steps cycle applying to all human beings "Geedon particle". Everybody has to go through these 4 steps starting by lifeless, arriving at life.

### 1<sub>A-1</sub><sup>1</sup> - You were lifeless

**The Geedon was in vacuum space position «A» outside the body with zero rotational motion. It has only a vibrational motion with these characteristic :**

In this position the Geedon has :

- Positive energy
- Positive mass
- Velocity > light speed

Here, Geedon had zero rotational motion because the rotational motion as defined in the volume 1 of this book series is "being alive". Humans were outside their body before it got breathed inside.

There is no evidence in Quran whether the Geedon before to get inside the body, had translational motion or not. I can say though, that Geedon had vibrational motion "belief in God" before getting inside the body.

The vibrational motion is clear before the Geedon got inside the body in verse 172 surah Al-araf:

"وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ كَذَا غَافِلِينَ" (172)

172-"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said,

"Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were unaware of this."

If you have read volume 1 of this book series, and I strongly advise you to do, you would know that Geedon has relative mass, energy and velocity depending on its interaction with photon "Angels" and those changes cause the Geedon to change its space position. Inside the "body-space" the Geedon mass is negative, energy is negative and rotational-translational speed is  $<$  light speed.

So to get outside the body, the Geedon tunnel the body matter energy barrier after a collision with photon causing 2 possible things :

**First** possible outcome of the collision is death. This tunneling stops the rotational motion of Geedon inside the body matter and transforms it to kinetic energy of translational motion through the space "ascend" to move to position "B". The position "B" is "the body-antimatter space" in different antimatter universes, that could be a second universe or third...

**Second** possible outcome of the collision, is a mix of translational and vibrational motions which are more obedience activities and more life achievements. The collision causes speed changes which could make some people able to have information about the future before it happens and about the past far away from present. We can consider the information as related to life achievements motion and vibrational obedience motion. You can have information about your future wife before meeting her (Life achievement) and you can have information about a religious personality that lived in the past century by directly talking to that personality (Obedience achievements).

In this second possible outcome, translational motion in case of information collection can cause the Geedon to :

- In awake state : To travel through the future by moving close to light speed and to travel to the past by exceeding the light speed.
- In sleep : To travel through the future by moving close to light speed and to travel to the past by exceeding the light speed.

### **$1_{A-1}^2$ - Brought you to life**

**The Geedon was in vacuum space position «A» outside the body with zero rotational motion. Then it moved by force exerted on it to position in space «B» inside the body matter. Here it will have a rotational motion with these characteristic :**

In this position the Geedon has :

- Relative negative energy
- Relative negative mass
- Velocity  $<$  light speed

For the translational motion "life achievements", it depends from person to another. Inactive person in his

life has a little translational motion than an active person. The vibrational motion "God obedience" differs also from person to another.

The information collection from the future and the past also depends on the translational motion of the Geedon. If the Geedon interacts with the photon "angel bringing revelation", it can speed up in awake state and asleep state to have information about future or past to use them for life achievement motion or obedience motion.

An unbeliever does not interact with the photons until he decides to increase his vibrational motion.

### 1<sub>A-1</sub><sup>3</sup> - Cause you to die

**The Geedon was in space position «B» inside the body matter with rotational motion for "T" time duration then it moved by photon collision to position in space «A'» inside the body antimatter .**

In this position the Geedon has :

- Positive energy
- Positive mass
- Velocity > light speed

Before moving from position «B» to the position in «A'», the Geedon remains a duration of time «T» in position «B». The «T» was expressed in verse 145 surah Al-Imran

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ) (145)

145-"And it is not [possible] for one to die except by permission of Allah at a **decree determined**. And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And we will reward the grateful."

To move from body matter in the first universe to body antimatter in a different universe, the Geedon-photon interaction "collision" occurs independently of the will of the Geedon. It is called "death".

- The collision proof is the verse 11 surah Al-Sajda

"قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ" (11)

11-"Say, "The angel of death will take you who has been entrusted with you. Then to your Lord you will be returned."

- And the proof of independence is verse 78 surah Al-nisa

"إِنَّمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ

كُلُّ مَنْ عِنْدَ اللَّهِ فَمَالٌ لَوْ لَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا (78)

78-"Wherever you may be, death will overtake you, even if you should be within towers of lofty construction. But if good comes to them, they say, "This is from Allah "; and if evil befalls them, they say, "This is from you." Say, "All [things] are from Allah ." So what is [the matter] with those people that they can hardly understand any statement?"

This last verse shows that the photon of angel "azrael" who is charged of death is different from the visible light because he can tunnel the walls to get to the Geedon. We already know that visible light can tunnel transparent glass or the water but not the walls.

when any particle meets a barrier, it has a probability to pass through that barrier. However the probability is a decaying exponential that has, among other terms, the height of the potential barrier and the wavelength of the particle. So ignoring details like the electromagnetic interaction, our typical visible photon has a wavelength around 500 nm, whereas radio waves for example might be of order cm. That explains why radio waves can tunnel a barrier that visible light can not. With this in mind definitely the angel of death is not visible light because it can reach Geedon even behind a wall.

#### 1<sub>A-1</sub><sup>4</sup> - **Bring you [back] to life**

**The Geedon was in space position «A'» inside the body antimatter in a different universe with zero rotational motion. Then it moved by force exerted on it to position inside the body-space matter «B'». Here it will have a rotational motion with these characteristic :**

In this position the Geedon has :

- Negative energy
- Negative mass
- Velocity < light speed

The verse 50 of surah Ar-Room is mentioning that god is able to give life to already dead persons.

"فَانظُرْ إِلَىٰ آتَارِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَٰلِكَ لَمُحِبِّي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (50)"

50-"So observe the effects of the mercy of Allah - how He gives life to the earth after its lifelessness. Indeed, that [same one] **will give life to the dead**, and He is over all things competent."

Then comes verse 55-56 following in the same surah Ar-Room saying:

"وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَٰلِكَ كَانُوا يُؤْفَكُونَ (55) وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ (56)"

55-"And the Day the Hour appears the criminals will swear they **had remained but an hour**. Thus they were deluded."

56-"But those who were given knowledge and faith will say, "You remained the extent of Allah's decree until the Day of Resurrection, and this is the Day of Resurrection, but you did not used to know."

Here, they have remained where ? it is not mentioned that they remained on earth as it was clearly said on earth in verse 112-114 surah Al-Muminoon:

"قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ (112) قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِيْنَ (113) قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ (114)"

112"[ Allah ] will say, "How long did you remain on earth in a number of years?"

113-"They will say, "We remained a day or part of a day; ask those who enumerate."

114-"He will say, "You stayed not but a little - if only you had known."

The case of verses 112-114 surah Al-Muminoon (on earth) is different from the case of verses 50,55 and 56 surah Ar-Rum. If we intelligently link verses 50 , 55 and 56 surah Al-Rum ,we can know that those people remained DEAD for 1 hour and not remained on earth 1 hour. It means their Geedon remained moving in rotational-translational motion in speed faster than light inside their body's antimatter on another antimatter planet in a different antimatter universe designated for dead persons.

The 1 hour time duration of death motion must be standardised for both believers and unbelievers. It means all humans from  $T_i$  (Time initial) of the soul-body separation until the  $T_f$  (Time final) of the resurrection is 1 hour (3600 seconds).

The operation is  $T_f - T_i = 3600$  seconds. During this time the Geedon is rotating faster than light inside the body's antimatter center of mass.

You may ask how is it possible for Geedon to have rotational motion in body-antimatter and it is supposed to be a dead soul. This would contradict the concept of : rotational motion = being alive.

Actually rotational motion is zero before the first step "**you were lifeless**" but in the third step "**cause you to die**" the Geedon rotates the center of mass of the body-antimatter. The dead humans in the third step are actually not alive in earthy body-matter, they are alive in body-antimatter and this was expressed in verse 169 surah Ali-imran:

"وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ" (169)

169- "And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision,"

The conclusion is that "deads" who had their Geedon particle transferred inside a body of antimatter, have their Geedon moving in rotational motion around the center of the antimatter-body mass in speed  $>$  than light speed. It is a travel into the past to the point of the start of their creation. **That "day of creation" is the same "day of resurrection" because there is no time running in god's frame of reference.**

The question is : does that motion duration is one hour, 3600 seconds ? If yes, then people who died thousands of years ago would have reached the day of resurrection before those who died last year! I have no answer to this question yet.

The day of resurrection the Geedon is supposed to rejoin the matter-body through the annihilation

between the body-matter already buried under earth and the body-antimatter that was in a different universe. That day is described in the holy Quran as uniform for all humans in spacetime.

Another question is : We know that annihilation between matter and antimatter causes an explosion, then why is there no explosion when you dream hugging your dead father for example ? Here, I think I have the answer; when you dream about past event you must travel in translational motion faster than light, this speed requires that you leave your body-matter on the bed and you get out of universe 1 where earth located to enter your antimatter body located in different antimatter universe where dead people are "living" also in their antimatter body. So there is no matter-antimatter interaction when you meet your dead father in a dream.

So how can Jesus (pbuh) in his body-matter is still alive in a second antimatter universe without being annihilated ? Definitely there would be a protector electromagnetic field preventing the annihilation from happening. We all know that charged antimatter particles are stored using electric and magnetic fields in near vacuum conditions (Near-vacuum conditions can be created on Earth). This magnetic field can protect messenger Jesus (pbuh) also from being annihilated.

We have also to remember that the messenger muhammad (pbuh) met with prophet adam (pbuh) in our first universe. This means that antimatter exists in our universe where earth is located. But that must be far away from our galaxy.

The prophets and messengers are not located in the same space. They are dispersed in the first ,second, third, fourth ,fifth, sixth and seventh according to many different accounts of what occurred during the Mi'raj event, but most narratives have the same elements: Muhammad (pbuh) ascended into heaven with the angel Gabriel and met a different prophet at each of the seven levels of heaven; first universe Adam, second universe John and Jesus, third universe Joseph, fourth universe Idris, fifth universe Aaron, sixth universe Moses, and last seventh universe Abraham. After Muhammad (pbuh) meets with Abraham, he continues on to meet God without Gabriel.

### 1<sub>A-2</sub> - **The antimatter-body new space**

Antimatter is the opposite of normal matter. More specifically, the sub-atomic particles of antimatter have properties opposite those of normal matter. The electrical charge of those particles is reversed. Antimatter was created along with matter after the Big Bang, but antimatter is rare in today's universe, and scientists aren't sure why.

To better understand antimatter, one needs to know more about matter. Matter is made up of atoms, which are the basic units of chemical elements such as hydrogen, helium or oxygen. Each element has a certain number of atoms: Hydrogen has one atom; helium has two atoms; and so on.

The universe of an atom is complex, as it is full of exotic particles with properties of spin and "flavor" that physicists are only just beginning to understand. From a simple perspective, however, atoms have particles that are known as electrons, protons and neutrons inside of them.

In the heart of an atom, called the nucleus, are protons (which have a positive electrical charge) and neutrons (which have a neutral charge). Electrons, which generally have a negative charge, occupy orbits around the nucleus. The orbits can change depending on how "excited" the electrons are (meaning how much energy they have.)

In the case of antimatter, the electrical charge is reversed relative to matter, according to NASA. Anti-electrons (called positrons) behave like electrons but have a positive charge. Antiprotons, as the name implies, are protons with a negative charge.

These antimatter particles (which are called "antiparticles") have been generated and studied at huge particle accelerators such as the Large Hadron Collider operated by CERN (the European Organization for Nuclear Research).

Antimatter is NOT antigravity. Although it has not been experimentally confirmed, existing theory predicts that antimatter behaves the same to gravity as does normal matter.

Where is the antimatter ?

Antimatter particles are created in ultra high-speed collisions. In the first moments after the Big Bang, only energy existed. As the universe cooled and expanded, particles of both matter and antimatter were produced in equal amounts. Why matter came to dominate is a question that scientists have yet to discover.

One theory suggests that more normal matter was created than antimatter in the beginning, so that even after mutual annihilation there was enough normal matter left to form stars, galaxies and us.

Antimatter was first predicted in 1928 by English physicist Paul Dirac, he put together Einstein's special relativity equation (which says light is the fastest-moving thing in the universe) and quantum mechanics (which describes what happens in an atom). He discovered the equation worked for electrons with negative charge or with positive charges.

While Dirac was at first hesitant about sharing his findings, he eventually embraced them and said that every particle in the universe would have a mirror image. American physicist Carl D. Anderson discovered the positrons in 1932 which are the antiparticle of the electron.

When antimatter particles interact with matter particles, they annihilate each other and produce energy and explosion as gamma ray.

The annihilation could be understood as the step (**Bring you [back] to life**) and the big explosion could be interpreted as the events of day of resurrection in verses 1-6 surah Al-Waqia

"إِذَا وَقَعَتِ الْوَاقِعَةُ (1) لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ (2) خَافِضَةٌ رَافِعَةٌ (3) إِذَا رُجَّتِ الْأَرْضُ رَجًا (4) وَبُسَّتِ الْجِبَالُ بَسًا (5) فَكَانَتْ هَبَاءً مُنْبَثًا (6)  
1-"When the Occurrence occurs,"

- 2-"There is, at its occurrence, no denial."
- 3-"It will bring down [some] and raise up [others]."
- 4-"When the earth is shaken with convulsion"
- 5-"And the mountains are broken down, crumbling"
- 6-"And become dust dispersing."

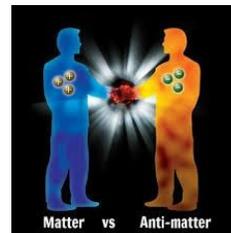
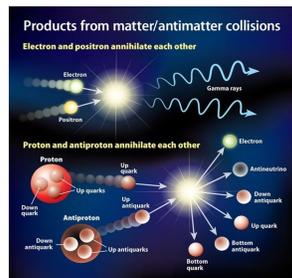
Then another verse could be expressing the light gamma wave after the blast explosion of the matter-antimatter annihilation is 68-69 surah Az-Zumar:

"وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ (68) وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ (69)"

68-"And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on."

69-"And the earth will shine with the light of its Lord, and the record [of deeds] will be placed, and the prophets and the witnesses will be brought, and it will be judged between them in truth, and they will not be wronged."

Here "blown" could mean the explosion sound and "shine with the light of its lord" could be the gamma wave light generated by matter-antimatter annihilation explosion.



Alive vs dead

Paul Dirac, who first predicted that such a mirror image of matter should exist, summarized this enigma on receiving his Nobel Prize in 1933:

"We must regard it rather as an accident that the Earth (and presumably the whole Solar System) contains a preponderance of negative electrons and positive protons. It is quite possible that for some of the stars it is the other way about, these stars being built up mainly of [positively charged electrons] and negative protons."

This means it is possible to think that dead mankind and messengers met by the messenger muhammad (pbuh) on the other universes in miraj event were Geedon particle rotating antimatter body on an antimatter planet in an antimatter part of a universe. No annihilation occurred to the prophet muhammad (pbuh) because he might have been protected by electromagnetic field.

One of the implications of Stueckelberg's diagrams was that an antiparticle could be regarded as a particle that was travelling backwards in time. Consequently, I can deduce that the existence of a dead Geedon soul particle inside an antimatter body can be a travel back in time. The death as I already defined as

traveling faster than light means that Geedon is going back to the past of the start of their creation which is the same day of resurrection. God is all the times fused together, He is the eternity.

Motion at all scales from planets to billiard balls is ordered by Isaac Newton's basic laws, which do not differentiate between future and past. Were we to turn back time and watch the planets in retrograde motion orbit the sun into the past, it would appear no different than if the normal affairs had been viewed in a mirror. Were we to do both of these, namely look in a mirror and reverse the direction of time, what we would see would be identical to reality. In the jargon, Newton's laws of motion are invariant when 'P' ('parity' or mirror symmetry) and 'T' (for 'time reversal') are applied to them.

Earth is not like the universe at large. We are atypical as regards the abundance of the elements, and the same could be true as regards antimatter. So it is one thing to admit that there is no antimatter hereabouts, quite another to suppose that this is true everywhere and that the entire material universe is made of matter to the exclusion of antimatter. How can we know the make-up of a distant star, seen only as a faint candle across the vastness of space? All we see from earth is the starlight and as we have no reason to suppose that the spectra of the anti-elements are any different from those of the elements, we cannot tell stars from antistars simply by looking out into the night sky. Astronauts have landed on the moon, as have robotic probes on Mars without being annihilated, so we know that there is no antimatter up there. The whole solar system is bathed in the solar wind, the stream of subatomic particles emitted by the sun. If the sun were an antistar and the solar wind consisted of antiparticles, we would detect the gamma rays produced when these antiparticles annihilated with the matter of the planets. But we see no such gamma rays.

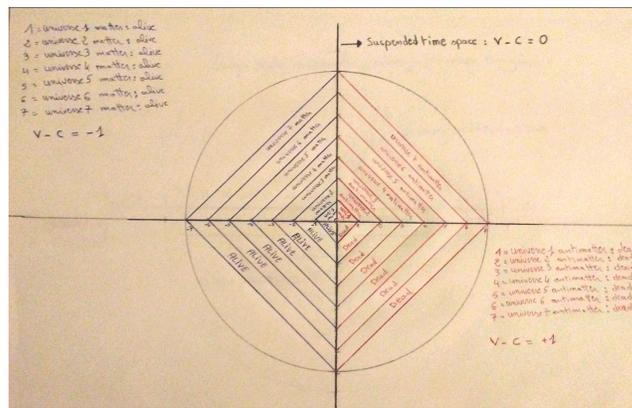
All signs of antimatter appear to be due to its transient creation from collisions involving ordinary matter, such as between cosmic rays and the atmosphere. For thirty years gamma rays coming from the centre of our Milky Way galaxy have signalled that there are clouds of positrons there. In 2008 'Integral', a gamma ray telescope on a satellite, discovered that these positrons are in the neighbourhood of X-ray binary stars. These are ordinary stars that are being eaten alive by neutron stars or black holes. The gaseous material of the dying star spirals in towards the cannibal, becomes exceedingly hot and pairs of electrons and positrons form. Closer to home, a large solar flare in 2002 produced high energy particles, which collided with slower particles in the solar atmosphere and created positrons. It is estimated that up to half a kilogram of positrons were produced; if that energy could be recovered by their subsequent annihilation, it would be enough to power the UK for two days. All of the evidence suggests that, with the exception of transient antiparticles produced like the above, everything within several hundred million light years of us is made of matter. This is a huge volume, to be sure, but only a fraction of the visible universe. There is still a lot of unexplored space where antimatter could dominate. Could matter and antimatter have become separated into large independent domains?

The fact that messenger Jesus is still alive in his body matter on an antimatter planet with prophet John who is in antimatter body in the second antimatter universe suggests the idea that his body must be protected from antimatter annihilation by electromagnetic field.

In the entire universe, as far as we can tell, matter and not antimatter is the norm. It seems that the

destruction of antimatter was one of the first acts after the Big Bang. The material universe that survives today contains the left-over remnants of a long-past Great Annihilation between antimatter and matter, the relic of which is electromagnetic radiation, the 'microwave background' that fills the cosmos fourteen billion years after that stupendous event. The bad witch is dead; matter has won; in the counterbalanced infinities of matter and antimatter, it was matter whose infinity was the larger in our first universe.

In my view since Adam is the first universe where earth is located then the antimatter space exists in the first universe. Similarly, the antimatter exists in the other universes where "dead" prophet in their antimatter bodies were met by prophet muhammad in miraj event. This is my graphic representation of matter life space where time is running forward and antimatter dead space where time is running backward.



My graph shows that each universe has 3 spacetime parts:

- 1- Matter space (-1) where time runs from past to future, where located alive humans and other creatures;
- 2- Antimatter space (+1) where time runs from future to past, where dead humans and creatures are located in their antimatter body.
- 3- Separation zone space (0) between the matter and antimatter where time is suspended. This space is the **barrier/بَرْزَخُ** of verses 99-100 surah Al-Muminun.

These 3 space parts are predicted by my death/life equation mathematically before any physics experiment being done. This 3<sup>rd</sup> space is probably what verses 99-100 surah Al-Muminun is talking about:

"حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ" (99)  
 "أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ" (100)

99-"[For such is the state of the disbelievers], until, when death comes to one of them, he says, My Lord, send me back"

100-"That I might do righteousness in that which I left behind." No! It is only a word he is saying; and behind them is a **barrier** until the Day they are resurrected."

So my mathematical explanation of these two verses according to my death/life equation is:

« [For such is the state of the disbelievers], until, when photon particle of death angel collides with their Geedon soul particle and the Geedon gains kinetic energy and speeds up inside the body where time is running to the future, that's when the Geedon tunnel the body's matter and gets out of that universe matter space (-1). When Geedon reaches the speed of light "c", it gets to the time-suspended space (0). Then, the Geedon particle continues to speed and transcends the speed of light reaching the antimatter space where time is running to the past (+1).

The disbeliever says : "please God I want to return to the matter space inside the matter body in the matter part of the universe. I will try to do righteousness in that spacetime I left behind (future)". God replies: "No". Actually the Geedon can not slow down its speed to go back to the future because they entered the past time already. And between their future matter space (-1) and their new past antimatter space (+1) there is **barrier/بَرَزَخٌ** which is the suspended-time space until the day they will be resurrected».

My equation of death/life predicts the coexistence of matter and antimatter in each universe and the existence of separative space (**barrier/بَرَزَخٌ**). Bizarrely, after I invented this equation I read in some books that some scientists are postulating the existence of separation formed with "cloudy gravitational field and electromagnetic field". Surprisingly, I was in the right direction and my equation predicted this separation.

Mr dirac the mathematician with his famous equation predicted the existence of antimatter but so far almost all physicists are not unified in the idea if matter and antimatter could coexist in the same universe. They think that:

« when matter and antimatter meet, they annihilate each other and the mass is converted into energy specifically, into gamma-rays. If a distant galaxy were made of antimatter, it would constantly be producing gamma-rays as it encountered the matter in the intergalactic gas clouds that exist throughout galaxy clusters. We do not see any steady stream of gamma-rays coming from any source in the sky. Therefore, astronomers conclude that there are no occasional 'rogue' galaxies made of antimatter. **If there is any large amount of antimatter in the universe, it must encompass at least an entire galaxy cluster, and probably a supercluster.** Once might postulate the existence of such antimatter superclusters, but then one would be faced with the problem of coming up with a mechanism that, shortly after the big bang, would have separated these now-gigantic clumps of antimatter from the neighboring clumps of matter. **No such mechanism has yet been envisioned.**» This opinion of the possible existence of 'rogue' galaxies made of antimatter, I read it after I invented the death/life equation that predicted the coexistence of matter and antimatter in each of the seven universes ( the earth located in the first universe). And my equation predicted the existence of the separative space which rang a bell of my mind of the (**barrier/بَرَزَخٌ**), **the barrier is the mechanism that has not been envisioned by anyone. I can now envision it with my death/life equation that predict the barrier/بَرَزَخٌ.**

When I did my research on the prophet Jesus (pbuh), I reached the step of constructing the death/life equation, I would never have imagined myself predicting the "separation space" between matter and antimatter. That space is where prophet Jesus (pbuh) is located not dead nor alive but with time suspension. May be that thin space is formed by electromagnetic and gravitational field as the following

paper picture suggested for the big bang separation process:



## 1<sub>B</sub> - The equation form

My equation will put a mathematical key to test if someone has moved from space «B» being alive to space «A» **to die.**

$$\text{Death and life} = \Delta_{(x,t)} = v - c$$

Where,

x = Space

t= Time

v = Geedon's velocity

c = Speed of light

- If  $v < c$  then velocity "v" minus light speed "c" = negative integer (-A) :

$$v - c = -A$$

Then,

1- time "t" is running forward to the **future**

2- space position "x" is horizontal earth in body's **matter**

This person is **alive (-A)**

In this case where  $v - c = \text{negative integer}$ , I would reference the outcome as  **$v - c = (-1)$**

Then  **$v - c = (-1)$**  is the space «B» **Being alive:**

- **The Geedon is in body-matter space «B».**
- **The body matter is in space B" on earth of the first universe.**
- **Rotational motion with these characteristic :**

- Negative kinetic energy
- Velocity < light speed
- "+T" : Positive time (present)
- Negative mass :

Possible negative masses that we had seen in the book volume 1

1.  $0,1 \text{ m/s} = -2.0262006897746 \times 10^{-13} \text{ kg}$   
 $-202620070000 \times 10^{-23} \text{ kg}$
2.  $100000 \text{ km/s} = -13.5033 \times 10^{-23} \text{ kg}$
3.  $170000 \text{ km/s} = -5.1601 \times 10^{-23}$
4.  $200000 \text{ km/s} = -3.3723 \times 10^{-23}$
5.  $270000 \text{ km/s} = -0.7457 \times 10^{-23} \text{ kg}$

- If  $v > c$  then velocity "v" minus light speed "c" = positive integer (+D) :

$$v - c = +D$$

Then,

- 1- time "t" is running backward to the **past**
- 2- space position "x" changed to vertical from down body's matter to upper body's **antimatter**.

This person is **dead (+D)**

Let's explain more:

if  $v > c$ , it means your soul particle Geedon is having a speed faster than light. So  $v - c =$  positive integer. This integer could be included in this set ]1 ,1815]

We already know from book volume 1 that the maximum Geedon speed is 543981481480 m/s so dividing that number by speed light "c" 299 792 458 we get 1815. Hence the minimum is 1,.. and the maximum is 1815. So when we do this operation  $v - c$  and the result is  $>$  than 1 and definitely less than 1815, it means the time is running backward to the past and the position of the Geedon particle is changing from down horizontal earthy matter space to vertical upper antimatter space.

Here we have to make the difference between death and sleep state that look the same with a difference that the duration of time elapsed inside the body's antimatter is shorter in sleep state than in death. In death the Geedon remains in the antimatter-body longer period than in sleep

"dreaming". Definitely, a dream does not last longer than death.

In this case where  $v - c =$  positive integer, I would reference the outcome as  $v - c = (+1)$

Then  $v - c = (+1)$  is the space «A'» **Cause you to die** :

- **The Photon-Geedon collision;**
- **Translational motion from position «B» inside the body-matter in earthy space «B"» to position «A'» inside body-antimatter in upper antimatter universe space «A"»;**
- **Rotational motion with these characteristic :**
  - Positive kinetic energy
  - Velocity > light speed
  - "-T" : Negative time (past)
  - Positive mass:

Possible positive masses that we had seen in the book volume 1:

6. 600000 km/s =  $3.38167 \times 10^{-23}$
7. 700000 km/s =  $3.86410 \times 10^{-23}$  kg
8. 271990740740m/s =  $6.75122 \times 10^{-23}$  kg
9. 540000000000m/s =  $6.75492 \times 10^{-23}$  kg
10. 543981481480m/s =  $6.75867 \times 10^{-23}$  kg

But we still have the case where  $v = c$ , the  $v - c = 0$ .

Here we already know that if an object reaches the speed of light its time stops. So for the Geedon human soul particle on that speed the time stops. Here is a third case that is different from death and life where the Geedon mass becomes 0 kg and times become 0.

299 792 458 m/s = **0 kg** .

And I strongly think that what happened to prophet Jesus (Issa). Muslim scholars are divided into two groups, one think Jesus had died and one think he is still alive. According to my mathematical analysis he is neither dead nor alive. His time is suspended in a different space.

In this case where  $v - c =$  neither negative nor positive but it is zero "0", I would reference the outcome as  $v - c = (0)$

Then  $v - c = (0)$  is the space «S» : **Being suspended.**

Let's recapitulate the cases:

1.  $v - c = (-1)$  is the space «B» : **Being alive**;
2.  $v - c = (+1)$  is the space «A'» : **Cause you to die** ;
3.  $v - c = (0)$  is the space «S» : **Being Suspended in the barrier/البرزخ**

Then my equation [ $\Delta_{(x,t)} = v - c$ ] becomes:

- $\Delta_{(x,t)} = 0$  or
- $\Delta_{(x,t)} = 1$  or
- $\Delta_{(x,t)} = -1$

Another verse without it we would never understand or set our death/life equation is:

The verse 75 surah Al-Isra:

"إِذَا لَدَقْنَاكَ صِغْفَ الْحَيَاةِ وَصِغْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا" (75)

75-"Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper."

Of course muslim scholars interpreted this verse according to the knowledge available in their time and they were very successful in giving a logical meaning. On my side I have a different interpretation according to the knowledge available in 2021. By using mathematics and physics I can give a new possible meaning.

The old scholars interpreted double life and double death by "double punishment in life" and "double punishment in death". I Am going to show how that punishment could be.

The verse 85 in surah Al-Isra just 10 verses after the verse 75 of double life and double death says :

"وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا" (85)

85-"And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And you have not been given knowledge except a little of"

The soul in verse 85 is the object that double life and death of verse 75 might happen to. The verse 75 spoke about death and life but it was mentioned in a particular state of doubling. You may be getting more curious and impatient like me to know the real meaning of doubling and its link with my equation. You will be surprised as I was.

Let's give a symbol to life and death:

Life = a

Death = b

Double life = 2a

Double death = 2b

Now the operation that verse 75 talks about is as a punishment right ?

The operation is :  $2a + 2b = ?$

What is the result that is punishment ?

Don't lose your patience reader !

Remember the 3 outcomes of my death/life equation :

1.  $v - c = (-1)$  is the space «B» : **Being alive**;
2.  $v - c = (+1)$  is the space «A'» : **Cause you to die** ;
3.  $v - c = (0)$  is the space «S» : **Being Suspended in the barrier/البرزخ**.

Which one is a punishment guys ?

Of course case number 3 :  $v - c = (0)$  is the special case "**Being suspended**"

Let's plug the number "0" zero as the outcome of the addition operation of verse 75:

$$2a + 2b = 0$$

means double life + double death = suspended time. Right ?

Here let's solve for "a"

$$2a + 2b = 0$$

Step 1: Add -2b to both sides.

$$2a + 2b + (-2b) = 0 + (-2b)$$

$$2a = -2b$$

Step 2: Divide both sides by 2.

$$2a \div 2 = -2b \div 2$$

$$\mathbf{a = -b}$$

Now let's solve for "b"

$$2a + 2b = 0$$

Step 1: Add -2a to both sides.

$$2a + 2b + (-2a) = 0 + (-2a)$$

$$2b = -2a$$

Step 2: Divide both sides by 2.

$$2b \div 2 = -2a \div 2$$

$$b = -a$$

So the idea is, if the punishment is the time suspension of the prophet because he disobeyed God according to the equation  $2a + 2b = 0$ , the life  $a =$  opposite of death  $b$  ( $a = -b$ ) and the death  $b =$  opposite to life  $a$  ( $b = -a$ ).

When we solved for life "a" and death "b" based on the equation we arrived at the result that each one is the opposite of the other, right ?

This result of death and life opposability is the same as my equation of the death/life equation. My equation has also  $a = -b$  and  $b = -a$ .

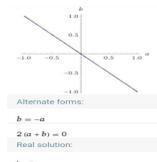
The life "a" corresponds to "Being alive" [ $v - c = (-1)$ ] of my equation, and the death "b" corresponds to "Cause you to die" [ $v - c = (+1)$ ] of my equation. So the life "a" of the verse corresponds to -1 of my equation and the death "b" of the verse corresponds to +1 of my equation. Then the result of the verse "a" = "-b" and "b" = "-a" are the same result as my equation result.

life "a" (-1) is the opposite of death "b" (+1) and death "b" (+1) is the opposite of life "a" (-1).

My equation [ $\Delta_{(x,t)} = v - c$ ] becomes:

- $\Delta_{(x,t)} = -1$  (life "a")
- $\Delta_{(x,t)} = +1$  (death "b")

This is the graphic representation of the verse equation  $2a + 2b = 0$



$$\text{Slope (m)} = \frac{\Delta b}{\Delta a} = \frac{-1}{1} = -1$$

You may still be wondering is time suspension a punishment ? The time suspension state is what happened to prophet Jesus temporarily to save him from the disbelievers but when the time suspension becomes permanent it is a punishment. The prophet would remain infinitely in suspension neither alive nor dead like the people of the hell in verses 11,12 and 13 surah Al-A'laa:

"وَيَتَجَنَّبُهَا الْأَشْفَى (11) الَّذِي يَصَلَّى النَّارَ الْكُبْرَى (12) ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى (13)"

11-"But the wretched one will avoid it"

12"[He] who will [enter and] burn in the greatest Fire,"

13-"Neither dying therein nor living."

A smart mathematician would say: It's ok if you say  $2a + 2b = 0$  thus  $a = -b$  and  $b = -a$ . But did God need to multiply by 2 the death and the life to punish the prophet by getting result 0 which is time suspension ? he could get the 0 (time suspension) by just setting  $a + b = 0$  since already "a" is opposite of "b" and "b" is opposite of "a".

In other words since  $2a + 2b = 0$  then mathematically  $a + b = 0$  also.

It's right, mathematically it's the same, but I have another thing to add. All human beings live and then die, it means they go from "a" to "b" but there is no punishment in the simple fact of living then dying. Since life "a" and death "b" are opposite so mathematically  $a + b = 0$  but the 0 here is also a suspension of time but not punishment. All dead people are transferred from a timely universe to a timeless universe and they will have their time suspended but that is not a punishment because some of them are in paradise. Here the time suspension is eternity reward in an antimatter body but the time suspension of the punished prophet is the eternity in his original matter body. Imagine yourself with age suspended permanently on earth, you will see everything around you growing and changing which implies motion but you are still no change and no motion as an object (table, car, house, etc...). Even these objects' atoms move and decay after years but you don't. It is a state that we never experienced before but it is possible to occur and just the talking and thinking about it does clarify it as a punishment.

So we can deduct that Jesus is in time suspension in his matter body corresponding to my equation :

$$\Delta_{(x,t)} = v - c \text{ ( with } v = c \text{ )}$$

$$\Delta_{(x,t)} = 0 \text{ (Time suspension/ space up)}$$

So the final answer to the question : Where is prophet Jesus (Issa) right now ? is : He is (soul and body) in the separative space (0) with time suspended which is a barrier (بَرْزَخ) between matter future spacetime and antimatter past spacetime.

## 2- Application of the equation

### 2<sub>A</sub>- Complexion change sign of spacetime variation v < c

#### 2<sub>A-1</sub> - Darker complexion in first universe

We already say that the outcome of the equation  $\Delta_{(x,t)} = v - c$  has with Jesus (pbuh) the result of 0 with  $v = c$ .

But in narratives (hadiths) of the prophet there was a fact that will shed some more light on our mathematical and physical analysis.

In the following authentic hadiths the complexion of prophet Jesus is brown:

حَدَّثَنَا سُرَيْجٌ حَدَّثَنَا فُلَيْحٌ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ  
 «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَأَيْتُمْ فِي الْمَنَامِ عِنْدَ الْكَعْبَةِ فَرَأَيْتُمْ رَجُلًا أَدَمَ كَأَحْسَنِ مَا تَرَى مِنَ الرِّجَالِ لَهُ لِمَةٌ قَدْ رُجِلَتْ وَلِمْتُهُ تَقَطَّرُ مَاءً وَاضِعًا يَدَهُ  
 عَلَى عَوَاتِقِ رَجُلَيْنِ يَطُوفُ بِالْبَيْتِ رَجُلٌ الشَّعْرُ فَقُلْتُ مَنْ هَذَا فَقَالُوا الْمَسِيحُ ابْنُ مَرْيَمَ ثُمَّ رَأَيْتُمْ رَجُلًا جَعْدًا قَطَطًا أَعْوَرَ عَيْنِ الْيَمْنَى كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ  
 كَأَشْبِهِ مَنْ رَأَيْتُمْ مِنَ النَّاسِ بَابِنِ قَطْنٍ وَاضِعًا يَدَيْهِ عَلَى عَوَاتِقِ رَجُلَيْنِ يَطُوفُ بِالْبَيْتِ فَقُلْتُ مَنْ هَذَا فَقَالُوا هَذَا الْمَسِيحُ الدَّجَالُ»

Narrated Abdullah:

The Prophet said : "While sleeping near the Kaba last night, I saw in my dream a man of brown color the best one can see amongst brown color and his hair was long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Kaba. I asked, 'Who is this?' They replied, 'This is Jesus, son of Mary.' Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan (i.e. an infidel) in appearance. He was placing his hands on the shoulders of a person while performing Tawaf around the Kaba. I asked, 'Who is this?' They replied, 'The Masih, Ad-Dajjal.' "

#### 2<sub>A-2</sub> - Fair complexion in the second universe

Then in the other authentic narrative it says a different complexion which is fair.

عَنْ أَبِي الْعَالِيَةِ، حَدَّثَنَا ابْنُ عَمِّ نَبِيِّكُمْ يَعْنِي ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ( رَأَيْتُ لَيْلَةَ أُسْرِي بِي مُوسَى رَجُلًا أَدَمَ طَوَالًا جَعْدًا، كَأَنَّهُ مِنْ رِجَالِ شَنْوَاءَةَ، وَرَأَيْتُ عَيْسَى رَجُلًا مَرْبُوعًا، مَرْبُوعَ الْخَلْقِ، إِلَى الْحُمْرَةِ وَالْبَيَاضِ، سَبِطَ الرَّأْسِ) رواه البخاري (3239) و مسلم (165).

Muslim Book 001, Number 0325:

It is narrated on the authority of Ibn 'Umar that the Messenger of Allah (may peace be upon him) said: I saw near the Ka'bah a man of fair complexion with straight hair, placing his hands on two persons. Water was flowing from his head or it was trickling from his head. I asked: Who is he? They said: He is Jesus son of Mary or al-Masih son of Mary. The narrator) says: I do not remember which word it was. He (the Holy Prophet) said: And I saw behind him a man with red complexion and thick curly hair, blind in the right eye. I saw in him the greatest resemblance with Ibn Qitan I asked: Who is he? They replied: It is al-Masih al-Dajjal.

Sahih Bukhari Volume 4, Book 55, Number 649

## **2<sub>B</sub>- The cause of the complexion change**

The complexion is the natural appearance of the skin on a person's face, especially its colour or quality.



I noticed that the description in narrations of the prophet muhammad (pbuh), the color of Jesus face was said one time to be dark/brown and another time to be fair. Actually the difference is almost 2 degrees according to the picture above.

Scholars tried to compromise between these different narrations because they are classified "Sahih/authentic". The authentic narration is transmitted through an unbroken chain of narrators all of whom are of sound character and memory. Such a hadith should not clash with a more reliable report and must not suffer from any other hidden defect.

They said that there is no conflict between being close to dark and being close to fair. They chose the degree in between the dark and fair. This is a smart move of successful conciliators, but I have my own smart move.

I think that messenger Jesus has both colors and that is his face color changes according to the universe he is in. In the first universe "kaba", he was seen dark and in the second universe, he was seen fair.

Actually the skin color changes only in alive humans. I will explain more, The dead messengers their soul particle Geedon leaves their body's matter and stopped rotating the body's center of mass. Their Geedon is no longer located within the body matter that was buried underground on earth. The Geedon is relocated within the antimatter of the body that is situated in other universes within the antimatter part of those universes. The prophet muhammad (pbuh), in the Miraj event, saw the prophet Adam (pbuh) in the antimatter space of the first universe, he described a muscular man. The muscles are not of his body matter already buried on earth after his death but the muscles are of the antimatter of the body. The antimatter atoms does not change, when you are dead, your soul particle is within a static body antimatter. We noticed that dead prophets met by messenger muhammad (pbuh) were able to speak, pray for him and reflect with their mind. All these are vibrational motions which do not stop after death. Human after death their vibrational motion continue—no prayer, no fasting but still continue the Invocation of Allah—The only motion that completely stops is the rotational motion of the Geedon around the center of the matter body's mass ( being alive) and its translational motion (life achievements) from body's matter atom to atom.

The face color change for messenger Jesus (pbuh) is related to the rotational motion inside the body's matter "being alive". It does not mean he is still alive because as I said he is suspended which is a particular state not alive and not dead. The question is : why does complexion change in suspended spacetime ? Actually according to me, suspension is a space of electromagnetic and gravitational fields between two spaces, this special space is the link between the antimatter space where dead people are and the matter space where alive people are. Prophet Jesus (pbuh) is not completely dissociated from our matter world and when he had been ordered to travel back to our matter world in mission of turning around the «kaaba» (making "tawaf") , he had his complexion changed from fair to darker because of the distance he traveled through the matter space full of UV ray and sunlight to visit «kaaba». This travel between universes and spaces is what explains why his face goes sometimes fair in the second universe and when he was seen down to first universe "kaaba", he was dark.

The actual skin color of different humans is affected by many substances, although the single most important substance is the pigment melanin. Melanin is produced within the skin in cells called melanocytes and it is the main determinant of the skin color of darker-skinned humans. The skin color of people with light skin is determined mainly by the bluish-white connective tissue under the dermis and by the hemoglobin circulating in the veins of the dermis. The red color underlying the skin becomes more visible, especially in the face, when, as consequence of physical exercise or the stimulation of the nervous system (anger, fear), arterioles dilate. So the color is not entirely uniform across an individual's skin; for example, the skin of the palm and the sole is lighter than most other skin, and this is especially noticeable in darker-skinned people.

Notice that if you travel from the second universe to the first one still within your body, you will face many elements that can make your skin darker like the speed , the direction, your mass. The Geedon within the body has less energy than outside the body and the blood pressure during the travel could cause the face color to darken. On the contrary, the Geedon after death quits the body, has more energy, more mass and can travel faster than light and the speed will have no effect on the body because the body matter is buried underground and it's not involved in that space travel.

The space travel could change the face color because of the speed and pressure and that was expressed in verse 125 surah Al-An'am:

"فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ" (125).

125- "So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe."

The ability to speak of the prophets met by messenger muhammad (pbuh) in different universes is related to their Geedons rotation inside the body's antimatter but the ability of jesus to speak in second universe was because his Geedon still rotating inside his body's matter and that's why his face color is able to

change when he moves from second universe to first.

A smart religiously educated muslim or a solid scholar may disagree with my explanation and arguments that Jesus complexion is always fair when he will finally come back on earth and make the same travel from second universe to the first one as he traveled to do "tawaf" of kaaba when prophet muhammad (pbuh) saw him with dark complexion. The proof that in his second final travel he will be fair complexion is from the graded authentic hadith that states:

سنن أبي داود كتاب الملاحم باب خروج الدجال حديث رقم 3826 حدثنا هبة بن خالد ، حدثنا همام بن يحيى ، عن قتادة ، عن عبد الرحمن بن آدم ، عن أبي هريرة ، أن النبي صلى الله عليه وسلم قال : ليس بيني وبينه نبي - يعني عيسى - وإنه نازل ، فإذا رأيتموه فاعرفوه : رجل مربوع إلى الحمرة والبياض ، بين ممصرتين ، كأن رأسه يقطر ، وإن لم يصبه بلل ، فيقاتل الناس على الإسلام ، فيدق الصليب ، ويقتل الخنزير ، ويضع الجزية ، ويهلك الله في زمانه الملل كلها إلا الإسلام ، ويهلك المسيح الدجال ، فيمكت في الأرض أربعين سنة ، ثم يتوفى فيصلي عليه المسلمون .

Abu Huraira narrated that the Prophet Muhammad (peace and blessings be upon him) said: ‘There is no prophet between me and him [Jesus Christ]. He shall descend, so recognize him when you see him. He is a man of medium height, [his complexion] is **between reddish and white**, he will be [dressed] in two yellowish garments. His head looks as if it is dripping water even though it is not wet. He will fight people in the way of Islam, will break the cross, kill the swine, and abolish the annual tax [Jizyah]. Allah will put an end to all religions except Islam during his time. He will slay the Antichrist and he will stay on Earth for forty years. Then, he will die and the Muslims will perform the funeral prayer over him.’ [Abu Dawud and Musnad of Ahmad]

In this hadith the prophet muhammad (pbuh) announced the final return of prophet Jesus (pbuh) and described him as will be having fair complexion. I agree that in this final travel he will be having fair complexion despite in "kaaba tawaf" travel he had dark complexion. The remark is very smart but it's not going to put into failure my explanation, because if you think more about the first travel you notice that the mission was to visit the kaaba and make "tawaf" which is an easy regular mission, probably this travel was done in daytime when the sun is actively shining. The second final travel announced by prophet muhammad (pbuh) of prophet jesus (pbuh) is for a different more massive and important mission. This mission is to CHANGE THE WORLD. Such a mission requires a discreet move and a travel in the night time where there is no sun and that's why his complexion will not darken and he will arrive looking a fair complexion.

There is a direct correlation between the geographic distribution of ultraviolet radiation (UVR) and the distribution of indigenous skin pigmentation around the world. Areas that receive higher amounts of UVR, generally located closer to the equator, tend to have darker-skinned populations. Areas that are far from the tropics and closer to the poles have lower intensity of UVR, which is reflected in lighter-skinned populations. Researchers suggest that human populations over the past 50,000 years have changed from dark-skinned to light-skinned and vice versa as they migrated to different UV zones, and that such major changes in pigmentation may have happened in as little as 100 generations ( $\approx 2,500$  years) through selective sweeps. **Natural skin color can also darken as a result of tanning due to exposure to sunlight. The leading theory is that skin color adapts to intense sunlight irradiation to provide partial protection against the ultraviolet fraction that produces damage and thus mutations in the DNA of the skin cells.**

Electromagnetic radiation comes from the sun and transmitted in waves or particles at different wavelengths and frequencies. This broad range of wavelengths is known as the electromagnetic (EM) spectrum. The spectrum is generally divided into seven regions in order of decreasing wavelength and increasing energy and frequency. The common designations are radio waves, microwaves, infrared (IR), visible light, ultraviolet (UV), X-rays and gamma-rays.

Ultraviolet (UV) light falls in the range of the EM spectrum between visible light and X-rays. It has frequencies of about  $8 \times 10^{14}$  to  $3 \times 10^{16}$  cycles per second, or hertz (Hz), and wavelengths of about 380 nanometers ( $1.5 \times 10^{-5}$  inches) to about 10 nm ( $4 \times 10^{-7}$  inches). According to the U.S. Navy's "Ultraviolet Radiation Guide," UV is generally divided into three sub-bands:

UVA, or near UV (315–400 nm)

UVB, or middle UV (280–315 nm)

UVC, or far UV (180–280 nm)

The guide goes on to state, "Radiations with wavelengths from 10 nm to 180 nm are sometimes referred to as vacuum or extreme UV." These wavelengths are blocked by air, and they only propagate in a vacuum.

A Sunburn is a reaction to exposure to harmful UVB rays. Essentially, a sunburn results from the body's natural defense mechanism kicking in. This consists of a pigment called melanin, which is produced by cells in the skin called melanocytes. Melanin as a natural sunscreen absorbs UV light and dissipates it as heat. When the body senses sun damage, it sends melanin into surrounding cells and tries to protect them from sustaining more damage. The pigment causes the skin to darken.

I think very comfortably that if Jesus (pbuh) really died, his face color would not change in different space positions. The dead " Geedon particle in antimatter-body" does not get affected by UV photons and its skin does not darken even after a long time of sun exposure.

Jesus Geedon is rotating within his body's matter in a constant speed of light. The body matter is in an isolated space protected in an electromagnetic field in the second universe with zero mass and positive energy. The planet on which he is located with age suspended is UV photon free space.

Besides the sun, there are numerous celestial sources of UV radiation. Very large young stars shine most of their light in ultraviolet wavelengths, according to NASA. Because Earth's atmosphere blocks much of this UV radiation, particularly at shorter wavelengths, human body skin is protected on earth but if you travel out of earth atmosphere with your body then you will be exposed to these radiation and you get your complexion darker. I think that what happened to messenger Jesus when he traveled from the second universe and visited the first universe and was seen around the kaaba by prophet muhammad (pbuh) in his dream with dark complexion. Jesus (pbuh) was originally fair complexion while living on earth within a protected atmosphere, then in the second universe he is living with his body fair complexion on a planet located in the separative-space with atmosphere protecting from UV photons. It's only during the day travel when he got exposed to UV radiation and got his skin darker and that's when prophet muhammad (pbuh) saw him. In his last return, his travel will be done at night and will be protected from UV radiation

and will arrive and people will see him with fair complexion.

The skin color change means a move from separative space (0) to matter space (-1) and that releases Jesus (pbuh) age from suspension. When he visited kaaba his age started to run again for the duration of time he remained on earth. Likewise, when he will come back for the second final return his age will be released again to remain 40 years on earth and reach 73 years old.

The color skin change is a sign of rotational motion "being alive" within the matter body and that Jesus (pbuh) is not dead. The messenger Jesus is not alive also because his age does not increase. according to my mathematical equation he is in suspended spacetime (barrier /بَرَزَخ).

The prophet Yahya (john) who is dead was seen with Jesus in the same space. They might be everyone in his space but close to the border.

## Chapter II

### The mother of the believers The blessed Lady "Aïcha"

This is a lady who no one can study her life without difficulty. All I read about the mother of believers is not controversy free. She is one of the wives of Prophet Muhammad(pbuh), Aïcha bint Abi Bakr, is known as the beloved wife of the prophet who led society in religious and political matters as the closest witness of the revelations.

The Quran describes the wives of Prophet Muhammad as 'the mothers of the believers'. This has two meanings, one is that nobody could marry any of them after the prophet's death, The second meaning, which is also explained in some other lines of the Quran, is that the wives of Muhammad were 'not like other women' and would be double awarded or punished for their good or bad deeds. Among Muhammad's wives, Lady Khadija bint Khuwaylid and Lady Aïcha bint Abi Bakr are the most famous. Khadija is considered the first of the believers. Besides, she was the beloved of Muhammad, which we are certain of since the prophet never married another woman during her lifetime.

Lady Aïcha comes next. Yet, she was very close to the prophet. There was a mutual affection between them. They played, bathed and swam together. Moreover, there was a close intellectual relationship between them. They had serious talks. Aïcha never hesitated to say what she thought before Muhammad. Besides, she became one of the wisest people within the Muslim community after the prophet's death. She was involved in religious matters and political events as well.

I can't study without fear the personality of a woman who the prophet has mentioned as one of the five best women in all spacetimes and said about her : "The superiority of 'Aïcha to other women is like the superiority of Tharid (the most popular signature dish at the time) to other kinds of food." Al-Nisai (Hassan).

The Prophet has also mentioned a four women who are the best of all women of all spacetimes in this hadith : "Sufficient for you among the women of mankind are **Mariam bint 'Imran, Khadijah bint Khuwailid, Fatimah bint Muhammad** and **Assiya the wife of Fir'awn.**" Al Tirmidhi (Sahih).

I am not going to discuss who is first, but I want to understand why the four mentioned women are agreed about their superiority but the fifth one who is Lady Aïcha the mother of believers is controversial. A large group view of the mother of believers "Lady Aïcha" is generally unfavourable. This is primarily due to what the group sees as her contempt for the Ahl al-Bayt (the Islamic prophet Muhammad's family) and her actions in the First Fitna (civil war) of the time. Her participation in the Battle of the Camel is widely considered her most significant sign of such contempt. The group also does not believe that she conducted herself in an appropriate manner in her role as Muhammad's wife. Some also consider Lady Aïcha to be a controversial figure because of her political involvement during her lifetime. Lady Aïcha came from a

political family lineage, as she was the daughter of Abu Bakr the caliph. Lady Aïcha also played an active role in Muhammad's political life; she was known to accompany him to wars, where she learned military skills, such as initiating pre-war negotiations between combatants, conducting battles, and ending wars.

There are many criticisms of her personality and she was falsely accused of adultery: The "Nur" (Light) chapter of the Quran tells us that Aïcha was falsely accused by some people of adultery, who would be punished as God ascertained her innocence. According to the related hadiths, during a trip with the prophet and other Muslims, Aïcha left her camel to relieve herself. Her slaves mounted the camel and prepared it for travel without noticing any difference in weight without Aïccha's presence. Hence the caravan accidentally departed without her. She remained at the camp until the next morning when Safwan ibn al-Muattal, a nomad and member of Muhammad's army, found her and brought her back to Muhammad at the army's next camp. Rumors that Aïcha and Safwan had committed adultery were spread, particularly by Abd-Allah ibn Ubayy, Hassan ibn Thabit, Mistah ibn Uthatha and Hammanah bint Jahsh (sister of Zaynab bint Jahsh, another of Muhammad's wives). Usama ibn Zayd, son of Zayd ibn Harithah, defended Aïcha's reputation, while Ali ibn Abi Talib advised: "Women are plentiful, and you can easily change one for another." Muhammad came to speak directly with Aïcha about the rumors. He was still sitting in her house when he announced that he had received a revelation from God confirming Aïha's innocence. Surah 24 details the Islamic laws and punishment regarding adultery and slander. Aïcha's accusers were subjected to punishment of 80 lashes.

Actually, when you read about this great Lady you notice too many criticisms and many defenses that try to put into failure the lawfulness of these criticisms. I am going to try to be neutral and use a branch of mathematics that can stabilise her state to the right side (Positive position +) or the left side (negative position -).

## **I- The false accusation**

### **1- The vector space**

The verse 4 of surah Al-Noor says:

"وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ" (4)

4-"And those who accuse chaste women and then do not produce **four witnesses** - lash them with **eighty lashes** and do not accept from them testimony ever after. And those are the defiantly **disobedient**,"

strangely here, the verse is number 4 and the accuser has to produce 4 witnesses or he gets 20 times 4 lashes. The number 4 keeps showing up again for three times.

Again the number 4 witnesses reappears in the verse 13 of the same surah:

"لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ" (13)

13-"Why did they [who slandered] not produce for it **four witnesses**? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are **the liars**."

Here I noticed that the 4 witnesses were required in two different verses. Scholars said that the two verses are about the same issue which is if you accuse someone of fornication or adultery you have to produce at least a minimum of 4 witnesses. The issue was mentioned two times, in the verse 4 surah Al-Noor the accuser who fails his proof is qualified of "disobedient" and in the verse 13 surah Al-Noor is qualified of "liar".

The proof	The accuser	The accused
$W \geq 4$	Wins (+)	Guilty (-)
$W < 4$	1- Disobedient (-) 2- Liar (-)	Innocent (+)

We obviously notice that if the accuser fails his proof will be lashed 80 lashes but he is qualified as disobedient one time and as liar the other time. Why did God repeat the same issue in two different verses with two different qualifications of the accuser ? doesn't that sound nonsense ? He could mention in the same verse 13 that if the accuser fails his proof he is qualified as a disobedient and a liar.

Here comes my mathematical analysis, you may ask as all religious science students and regular readers why God required 4 witnesses and not 5 or 3. The scholars interpret the condition of 4 witnesses is that fornication or adultery shall be difficult to prove to avoid the easy going accusations about people's honor, dignity and reputation. For me this goal of difficulty could also be achieved by requiring for example a minimum of 5 witnesses. So why is it minimum 4 ?

According to me the witness is someone who has knowledge about a matter. In law a witness is someone who, either voluntarily or under compulsion, provides testimonial evidence, either oral or written, of what he or she knows or claims to know. A percipient witness (or eyewitness) is one with knowledge obtained through his or her own senses (e.g., visual perception, hearing, smell, touch). That perception might be either with the unaided human sense or with the aid of an instrument, such as microscopes or stethoscopes.

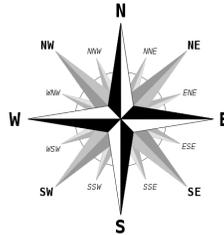
The scholars explain that the four minimum required witnesses in the verse are of course eyewitnesses. That is what the person saw by his eyes which requires the witness to be very close in distance from the fornicator or adulterer. The at least four witnesses who are held to be righteous and were never known to neglect a religious obligation or indulge in sin have to testify that they all simultaneously observed the couple engaged in unlawful sexual intercourse without any doubt or ambiguity. They are able to say that they saw their private parts meet like the "Kohl needle entering the Kohl bottle".

I am not contesting these conditions. I just want to add on using mathematics and physics.

Think with me, the 4 witnesses aren't they the same as the 4 main cardinal directions ? The four cardinal

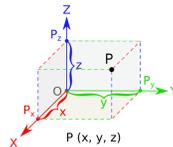
directions, or cardinal points, are the directions north, east, south, and west, commonly denoted by their initials N, E, S, and W. East and west are perpendicular (at right angles) to north and south, with east being in the clockwise direction of rotation from north and west being directly opposite east. Points between the cardinal directions form the points of the compass.

The intercardinal (also called the intermediate directions and, historically, ordinal) directions are northeast (NE), southeast (SE), southwest (SW), and northwest (NW). The intermediate direction of every set of intercardinal and cardinal directions is called a secondary intercardinal direction, the eight shortest points in the compass rose that is shown to the right (e.g. NNE, ENE, and ESE).



So for me God wanted at least the four main directions to be covered by eyes : A witness who looked from the north point, a second who looked from the south point, a third one who looked from the east point and a fourth one who looked from the west point. All of them covered all directions and no doubt. This is the minimum and if you bring a 5<sup>th</sup> witness who covers for example the SE he will be an extra, good but not necessary.

In mathematics, cardinal directions or cardinal points are the six principal directions or points along the x-, y- and z- axis of three-dimensional space.



A representation of a three-dimensional Cartesian coordinate system with the x-axis pointing towards the observer.

In the real world there are six cardinal directions not involved with geography that are north, south, east, west, up and down. In this context, up and down relate to elevation, altitude, or possibly depth (if water is involved). But for our sexual intercourse the up direction which is towards The sky is reserved to God because that is his proper direction and almost impossible to witness (adultery on a mountain or aircraft) and the down direction in depth is hid underwater and underground and impossible to be witnessed ( ex: adultery in submarine) unless there is a witness that is located in those up and down positions and therefore he becomes in the north or south or east or west of the adulterer and fornicator.

So the main directions are clearly the 4 minimum cardinal points that God requires in order for the eye-radar to cover an enclosed area of the motion "sin".

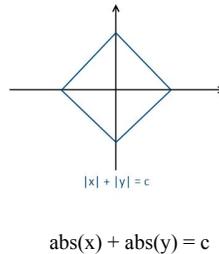
If we trace a line linking the 4 cardinal points we obtain a square. The square covers the area of the

motion (The wrongdoing: adultery or fornication).

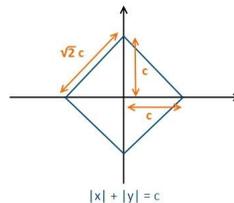
The square has an equation :

$$|x| + |y| = C$$

which is the L1 norm.



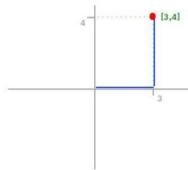
This equation is equivalent to the L1 norm form. It means that the larger the value of "x", the smaller "y" has to be to compensate, so that the sum of "x" and "y" is "c". This see-sawing effect created a triangular shape for each quadrant. Which when formed together, becomes a square.



The square formed by the L1 norm has a width of  $\sqrt{2} \times c$ .

Let's explain a little for readers what L1 Norm is : Also known as Manhattan Distance or Taxicab norm. L1 Norm is the sum of the magnitudes of the vectors in a space. It is the most natural way of measuring distance between vectors, that is the sum of absolute difference of the components of the vectors. In this norm, all the components of the vector are weighted equally.

Having, for example, the vector  $X = [3,4]$ :



$$\|X\|_1 = |3| + |4| = 7$$

As you can see in the graphic, the L1 norm is the distance you have to travel between the origin (0,0) to the destination (3,4), in a way that resembles how a taxicab drives between city blocks to arrive at its destination.

I will show by my own graph the accusation mathematical equation later. But before that, I wanted you to figure out that the verse 13 surah Al-Noor that qualified who fails his proof as a disobedient is about the 4 cardinal points that these witnesses have to be dispersed on otherwise they can not be able to say that they saw the private parts of the fornicators or the adulterers meet like the "Kohl needle entering the Kohl bottle".

This means for me that God, he required 4 witnesses in purpose to have more possibility for the 4 corners, east, west, north and south to be covered around the fornicators or the adulterers. Of course the 4 witnesses can come all together from the south of the fornicator and get close enough to see "Kohl needle entering the Kohl bottle". They will not stay still in their initial position but they will turn around the fornicator to examine the event discovered and be sure they reported exactly what they saw. The turning around to examine is a natural reflex that will make all cardinal points covered.

So if three persons only discover the event they will not be able to cover the 4 cardinal points as fast as 4 witnesses do because fornicators or the adulterers will move fast to hide their action.

That is why God qualified the 3 or 2 or 1 witnesses as disobedient because they did not cover all the area. But are they liars ? In my understanding and according to my mathematical analysis they are not liars systematically because their number is  $< 4$ . The "liar" is a second qualification that is related to another condition that I deducted from the verse 13.

Since God is using the number 4 again in the verse 13 of surah Al-Noor and as I already established the four cardinal points of east, west, north and south, I can say that the second number 4 of the verse 13 is about another condition which I postulate that is the distance of 4 meters at least required between each witness and the space where the fornicator is committing the sin. So if the fornicator is located in point 0 zero, the first witness has to be at maximum 4 meters to the north from the point zero and the second witness at maximum 4 meters to the south from the point zero and the third witness has to be at maximum 4 meters to the east from the point zero and the fourth witness has to be at maximum 4 meters to the west from the point zero. The 4 meters is the maximum distance for someone to eye that "Kohl needle entering the Kohl bottle". Of course it is not recommended to muslims to eye the other people's private parts but if his sight captures randomly the action the capture has to fulfill the 2 requirements of 4 witnesses and 4 meters.

It means if the witness says he saw the "Kohl needle entering the Kohl bottle" and he was far from the fornicator more than 4 meters he will be qualified by God as a "Liar". Even a camera on distance  $> 4$  meters from the fornicator, I presume will not be able to record the "Kohl needle entering the Kohl bottle" even if you zoom and if the only single camera ( Not 4 cameras as 4 witnesses) could record that, may be scholars accept it as a proof if it is not fabricated.

Now that I translated the number 4 used in verses 4 and 13 surah Al-Noor into mathematical and physical correspondents, I will do my graph and test it on the mother of believers to see if my equation matches the Quran or not. The Quran already proved her innocence but we want to see if the equation of the fornication and adultery that I invented from the Quran will have the same result or not.

As I interpreted that 4 witnesses have to be dispersed on 4 cardinal points at maximum 4 meters from the central point 0 zero where the fornicator is located; my graph will be a square linking the 4 cardinal points with a radius equal to 4 meters. This square will have 4 vertices: vertice-north, vertice-south, vertice-east and vertice-west. Its radius is the distance from the center to each vertice, it means from the fornicator till the witness which is 4 meters radius. its area would be  $32 \text{ m}^2$  covered by the witnesses. If the accused person is out of this area it means he is innocent (+) and if he is inside the area he is guilty (-).

Two conditions to recognise the guilt of a fornicator or adulterer by witnesses:

1. 4 witnesses minimum, each one on one cardinal point (vertice of the square);
2. Each witness on distance of maximum 4 meters from the center zero of the square which is the center of the circle

## 2- The graph

In mathematics, a norm is a function from a vector space over the real or complex numbers to the nonnegative real numbers, that satisfies certain properties pertaining to scalability and additivity and takes the value zero only if the input vector is zero.

### 2<sub>A</sub> - The norms

We define  $\|x\|_p$  as a "p-norm". Given  $x$ , a vector with  $i$  components, a p-norm is defined as:

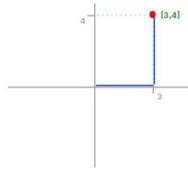
$$\|x\|_p = \left( \sum_i |x_i|^p \right)^{1/p}$$

#### 2<sub>A-1</sub> - L1 norm

$$\|\mathbf{x}\|_1 := \sum_{i=1}^n |x_i|$$

Also known as Manhattan Distance or Taxicab norm. L1 Norm is the sum of the magnitudes of the vectors in a space. It is the most natural way of measuring distance between vectors, that is the sum of absolute difference of the components of the vectors. In this norm, all the components of the vector are weighted equally.

Having, for example, the vector  $X = [3,4]$ :



The L1 norm (blue line) is calculated by

$$\|X\|_1 = |3| + |4| = 7$$

## 2<sub>A-2</sub> - L2 norm

$$\begin{aligned} \|x\|_2 &= \sqrt{\left(\sum_i x_i^2\right)} \\ &= \sqrt{x_1^2 + x_2^2 + \dots + x_i^2} \end{aligned}$$

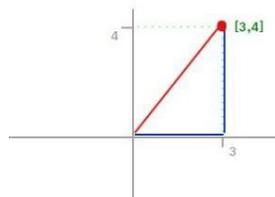
The simplest norm conceptually is Euclidean distance. This is what we typically think of as distance between two points in space.

L2 norm is a standard method to compute the length of a vector in Euclidean space. L2 norm of  $x$  is defined as the square root of the sum of the squares of the values in each dimension.

The Euclidean norm, or 2-norm, is a specific norm on a Euclidean vector space that is strongly related to the Euclidean distance. It is also equal to the square root of the inner product of a vector with itself.

A vector space on which a norm is defined is called a normed vector space. In a similar manner, a vector space with a seminorm is called a semi-normed vector space.

Is the most popular norm, also known as the Euclidean norm. It is the shortest distance to go from one point to another.

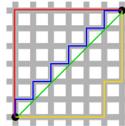


Using the same example, the L2 norm is calculated by:

$$\|X\|_2 = \sqrt{(|3|^2 + |4|^2)} = \sqrt{9+16} = \sqrt{25} = 5$$

As you can see in the graphic, L2 norm (red line) is the most direct route.

Because L2 is Euclidean distance, there is always one right answer as to how to get between two points fastest. Because L1 is taxicab distance, there are as many solutions to getting between two points as there are ways of driving between two points in Manhattan! This is best illustrated by this graphic :



Taxicab geometry versus Euclidean distance:

In taxicab geometry, the red, yellow, and blue paths all have the same shortest path length of 12.

In Euclidean geometry, the green line has length  $6\sqrt{2} \approx 8.49$   
and is the unique shortest path.

There is one consideration to take with the L2 norm, and it is that each component of the vector is squared, and that means that the outliers have more weighting, so it can skew results.

## 2<sub>B</sub> - The norms for witnesses

These norms will clarify for the reader how witnesses  $x_1$ ,  $x_2$ ,  $y_1$  and  $y_2$  would be moving on a different distances from the point 0 where the fornicator or adulterer is located. The area that the witnesses have to be inside depends on the norm we apply : **The square area formed by the L1 norm** or the **circle area formed by the L2 norm**.

The vectors are  $x_{1\text{-east}}$  (witness 1),  $x_{2\text{-west}}$  (witness 2),  $y_{1\text{-north}}$  (witness 3) and  $y_{2\text{-south}}$  (witness 4) and the  $i$  is the number of witnesses that has to be minimum 4 and no maximum  $+\infty$ .

The norm of a vector is the distance and direction measure between each witness and the fornicator/adulterer.

Applying the 1-norm or 2-norm will show you **the only possible perfect positions** where witnesses can be from the adulterer/fornicator before that he (adulterer/fornicator) could notice the presence of the witnesses and hide himself.

First, all witnesses have to be within the area of:

- L1 norm : Square area=  $4^2 \text{ m} = 16 \text{ m}^2$ .  
Or
- L2 norm : Circle area =  $50.265 \text{ m}^2$

radius	$r = 4 \text{ m}$
diameter	$d = 8 \text{ m}$
circumference	$C = 25.1327412 \text{ m}$
area	$A = 50.2654825 \text{ m}^2$

## 2<sub>B-1</sub> - L1 norm : The square

Let's: X be in a range of  $[-4, +4]$  with  
 $X_1$  in a range of  $]0, +4]$  and  
 $X_2$  in a range of  $[-4, 0]$

Let's: Y be in a range of  $[-4, +4]$   
 $Y_1$  in a range of  $]0, +4]$  and  
 $Y_2$  in a range of  $[-4, 0]$

The 1-norm rule applied on my 4 meters would be like this:

$$\|X, Y\|_1 = |X| + |Y| = 4 \text{ (meters)}.$$

$|X|$  is the absolute value of X and  $|Y|$  is the absolute value of Y. The absolute value of a number as being the distance, on the number line, of that number from zero regardless its sign. Exp "4" is 4 away from zero, and "-4" is also 4 away from zero; So the absolute value of 4 is 4, and the absolute value of -4 is also 4.

- **QUADRUM : Q1**

$$Y_1 = 4 - X_1$$

If  $Y_1 = 0$  meters then  $X_1 = 4$  meters,  
 If  $Y_1 = 1$  meters then  $X_1 = 3$  meters,  
 If  $Y_1 = 2$  meters then  $X_1 = 2$  meters.  
 If  $Y_1 = 3$  meters then  $X_1 = 1$  meters.  
 If  $Y_1 = 4$  meters then  $X_1 = 0$  meters.

If we plug these numbers on the graph in the picture below we obtain the side of the square in Quadrum 1 (Q1).

- **QUADRUM : Q2**

$$Y_1 = X_2 + 4$$

If  $Y_1 = 0$  meters then  $X_2 = -4$  meters,

If  $Y_1 = 1$  meters then  $X_2 = -3$  meters,

If  $Y_1 = 2$  meters then  $X_2 = -2$  meters.

If  $Y_1 = 3$  meters then  $X_2 = -1$  meters.

If  $Y_1 = 4$  meters then  $X_2 = 0$  meters.

If we plug these numbers on the graph in the picture below we obtain the side of the square in Quadrum 2 (Q2).

- **QUADRUM : Q3**

$$Y_2 = -X_2 - 4$$

If  $Y_2 = 0$  meters then  $X_2 = -4$  meters,

If  $Y_2 = -1$  meters then  $X_2 = -3$  meters,

If  $Y_2 = -2$  meters then  $X_2 = -2$  meters.

If  $Y_2 = -3$  meters then  $X_2 = -1$  meters.

If  $Y_2 = -4$  meters then  $X_2 = 0$  meters.

If we plug these numbers on the graph in the picture below we obtain the side of the square in Quadrum 3 (Q3).

- **QUADRUM : Q4**

$$Y_2 = X_1 - 4$$

If  $Y_2 = 0$  meters then  $X_1 = 4$  meters,

If  $Y_2 = -1$  meters then  $X_1 = 3$  meters,

If  $Y_2 = -2$  meters then  $X_1 = 2$  meters.

If  $Y_2 = -3$  meters then  $X_1 = 1$  meters.

If  $Y_2 = -4$  meters then  $X_1 = 0$  meters.

If we plug these numbers on the graph in the picture below we obtain the side of the square in Quadrum 4 (Q4).

The witness  $X_{1\text{-east}}$ , witness  $X_{2\text{-west}}$ , witness  $Y_{1\text{-north}}$  and the witness  $Y_{2\text{-south}}$  they all have their movement affected by each other. If two of them get closer to the fornicator/adulterer position zero (center of the square), the other two witnesses get farther.

Notice in my previous calculation that if  $Y_{2\text{-south}}$  is 0 meter from the fornicators,  $X_{1\text{-east}}$  will be at 4 meters from the fornicators in Q4 and  $X_{2\text{-west}}$  will be at -4 meters in Q3.

Also, when  $X_{2\text{-west}}$  will be at -4 meters from the fornicators,  $Y_{1\text{-north}}$  will be at 0 meter from the fornicator in Q2 and  $X_{1\text{-east}}$  will be at 4 meters from the fornicators in Q1.

This means only two witnesses from opposite sides ( $Y_{1\text{-north}}$  and  $Y_{2\text{-south}}$ ) can get closer to the fornicator at the same time.

Notice also in the same way, if  $Y_{2\text{-south}}$  at -4 meters from the fornicator,  $X_{1\text{-east}}$  will be at 0 meters from the fornicator in Q4 and  $X_{2\text{-west}}$  at 0 meters from the fornicator in Q3.

Also, when  $Y_{1\text{-north}}$  is at 4 meters from the fornicator,  $X_{1\text{-east}}$  will be at 0 meters from the fornicator in Q1 and  $X_{2\text{-west}}$  at 0 meters from the fornicator in Q2.

This means only two witnesses from opposite sides ( $X_{1\text{-east}}$  and  $X_{2\text{-west}}$ ) can get closer to the fornicator at the same time.

So in the end of it, only two witnesses can get closer to the fornicators and have to be from the opposite sides, east-west or north-south without the fornicators notice their presence. This means for me that 2 adulterers (man and a woman), each of them can not cover his total 4 directions (east, west, north and south), each one can eye-cover only three directions and will miss one. Total directions missed by a couple of fornicators are 2 directions which are the same 2 directions that the 2 opposite witnesses can come closer to fornicators from within the square area.

## 2<sub>B-2</sub> - **L2 norm: The circle**

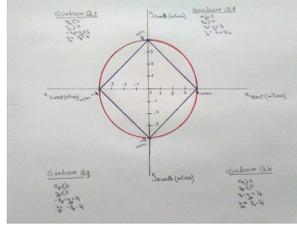
$$\|X, Y\|_2 = \sqrt{|X|^2 + |Y|^2} = (X^2 + Y^2)^{1/2} = 4$$

Notice that  $(X^2 + Y^2)^{1/2} = 4$  is exactly the same as  $X + Y = 4$  which means the same dots to plug in Q1, Q2, Q3 and Q4 in the graph below but since the absolute values  $|X|^2 + |Y|^2$  are raised to <sup>2</sup> then it will be a circle on the graph (**the red circle**).

The interpretation of the «only two witnesses can get closer to the fornicators and have to be

from the opposite sides, east-west or north-south without the fornicators notice their presence» is still valid in circle space.

### THE GRAPH



If we apply all these conditions to Lady's Aïcha case, her accusation will be a complete failure.

## II- The Home-Leaving

The mothers of the believers were treated differently by God given their pure position vis a vis the prophet Muhammad (pbuh). God asked them to stay home and not to participate in public affairs except in emergencies to avoid any risk of impurity. The verse 32 surah Al-Ahzab says:

"يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقَلْنَ قَوْلًا مَّعْرُوفًا" (32)

32-"O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech."

Then came the verse that is talking about the order given to them to stay home as much as they can in the following verse 33 of surah Al-Ahzab:

"وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا" (33)

33-"And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification."

But the history shows that lady Aïcha went out of her home in the conflict against the fourth Caliph Ali, cousin of the prophet. The event has two opposite interpretations by Sunnis and Shias. This armed opposition between Lady Aïcha and Sir Ali caused many to be killed in an altercation fight between some soldiers from both sides but not the whole army was involved in the fight. It was not a complete battle but it was just a small fight.

According to Sunnis, the rebels who had been involved in the killing of Uthman, the third Caliph, were responsible for igniting that small fight. These rebels had gained much power after the killing of Uthman. It was difficult for Ali, the fourth Caliph, to instantly punish them for their role in the killing of Uthman, and this was the main reason which led to the difference of opinion between the two groups of Muslims (

group of Lady Aïcha versus group of Sir Ali). Some Muslims as Aïcha the mother of believers were of the opinion that the killers of Uthman should be punished immediately, while Ali required time to punish them. He himself says in his book titled "Nahjul Balagha"/"The way of Eloquence":

"O my brothers! I am not ignorant of what you know, but how do I have the power for it while those who assaulted him are in the height of their power. They have superiority over us, not we over them."

"The way of Eloquence" is the most famous collection of sermons, letters, tafsirs and narrations attributed to Imam Ali, cousin and son-in-law of Muhammad. It was collected by "Ash-Sharif Aradhi", a Shia scholar in the 10th century AD (4th century AH) Known for its eloquent content, it is considered a masterpiece of literature in Shia Islam.

This led to difference of opinion, and a group started campaigning to pressurize Ali to punish the rebels. But when both groups confronted each other at the place of Basrah, they started negotiating. When the rebels saw that the negotiations may lead to their punishment, they attacked both the armies and disrupted the peace process. According to Sunnis, Ali was the rightly guided Caliph, and hence his decision must have been obeyed. Moreover, the hadith of "Hawaab" also proves that Ali's opponents were wrong in their stance. But since they also were sincere in their intentions to bring the killers of Uthman to justice, hence they must not be condemned for the violence. Both Sir Ali and Lady Aïcha resented the outcome of the battle. Sir Ali said after the battle, "I wish I had died two decades before this incident."

Sir Ali blamed Lady Aïcha due to such warfare. Subsequently, Ali said to her brother (Muhammad ibn Abi Bakr) to take her to "Basrah". She stayed there for some days till afterwards she went to Medina but Ali sent "Abdullah bin Abbas" to her and warned Aïcha because the deadline was finished for her, and actually she delayed in going. Afterwards, she was taken to Medina with a number of troops.

According to Shias, the killing of Uthman was just a pretext for Lady Aïcha to wage war on Sir Ali, and there was no justification on the part of Aïcha to rebel against ruling, rightly guided Caliph and Muhammad's successor, for she held animosity towards Uthman.

On her way within her army to confront Ali's army, In Tabari (vol.3, p.485) is recorded from Zohri that : «when Aïcha heard the dogs barking she asked, "What is the name of that place?" After they told her 'Haw-ab' she regretted and said, "We belong to God and we return to Him." Then she continued saying, "I am surely the one the Prophet spoke of to his wives saying he wished to know at whom the dogs would bark in Haw-ab." 'Aïcha wanted to return from that place, but "Ibn Zubair" her advisor persuaded her to march forward».

According to Musnad of Hanbal (vol.6, p.97) Ibn Zubair told 'Aïcha, "This is not the time to let us down, perhaps God wishes that you intercede between Muslims and make peace amongst them."

The narration/hadith graded authentic "sahih" says :

« While Aïcha was travelling, she passed some of the springs of the "Banu Amir". She reached there at

night. She then heard the barking of dogs so she asked, "Which spring is this?"

"The water of al Haw'ab," they replied.

She remarked, "I feel I should return then."

They submitted, "Take it easy. May Allah have mercy on you. You will come. The Muslims will see you which will result in Allah uniting them through you."

She said, "I think I should return. Indeed I heard Rasulullah salla allahu alayhi wasallam saying, 'How will it be when the dogs of al Haw'ab bark at one of you?'"».

Lady Aïcha knew the warning of the prophet that the one of his wives who would have the dogs of city" hawab" to bark in her presence, **must watch out**. When that event happened to her she became sure that she is the one mentioned in the prophet's narrative.

How do Lady Aïcha have to watch out to avoid soldiers of both armies fighting and dying ? She decided to step backward but her advisor advised her to go forward and reconcile between the two armies. The interpretations of this event lead sunnis and shias to permanent conflict that divided the muslim community in several wars until the time of the book 2021!

I am not going to bind towards any group, I am going to use the most recent physics theory to interpret the event in accordance with my previous book view of the soul. I said in my first book that the soul is a particle called Geedon with relative mass and energy. The soul has a particle-wave duality.

The decisions made by Lady Aïcha were three :

1. One firm decision to go out of home to oppose Sir Ali;
2. One firm decision of returning backward;
3. One firm decision to go forward to reconcile with Sir Ali.

You may say but these are the decisions according to sunnis narration. The shias don't classify her decisions to these three. Actually studying all the decisions from all points of views is very difficult in mathematics and physics. The three decisions classified by sunnis don't prove the innocence of lady Aïcha yet because she is still considered as she left her house in a non emergency case. The revenge of caliph Uthman killers could be delayed as Sir Ali wanted.

So the criterion of going out WITHOUT EMERGENCY is the standard on which our judgment of Lady Aïcha must be based. Sunnis judged already that Lady Aïcha made the mistake when she decided to oppose Sir Ali but they have more sympathy towards her than shias and they base their sympathy on the fact that nobody is perfect when it comes to mind reflection about things not clearly solved by Quran and prophet narratives "Ijtihad" . She reflected that if she goes forward to reconcile with Ali she would also avoid the bad consequences felt from the warning of the prophet. The prophet did not ask the woman who had the dogs barking on her to return back, but he warned that woman to WATCH OUT.

So I can still use these three states of decisions without putting in doubt my impartiality. the decisions

states are 3:

1. One firm decision to go out of home to oppose Ali;
2. One firm decision of returning backward;
3. One firm decision to go forward to reconcile with Ali.

Every decision is coming from the mind and the consciousness. Many theories tried to define consciousness but still no unified definition. Consciousness at its simplest definition is "sentience or awareness of internal or external existence". Despite centuries of analyses, definitions, explanations and debates by philosophers and scientists, consciousness remains puzzling and controversial, being "at once the most familiar and most mysterious aspect of our lives". Perhaps the only widely agreed notion about the topic is the intuition that it exists. Opinions differ about what exactly needs to be studied and explained as consciousness. Sometimes it is synonymous with 'the mind', other times just an aspect of mind. In the past it was one's "inner life", the world of introspection, of private thought, imagination and volition. Today, with modern research into the brain it often includes any kind of experience, cognition, feeling or perception. It may be 'awareness', or 'awareness of awareness', or self-awareness. There might be different levels or orders of consciousness, or different kinds of consciousness, or just one kind with different features. Other questions include whether only humans are conscious or all animals or even the whole universe. The disparate range of research, notions and speculations raises doubts whether the right questions are being asked.

Examples of the range of descriptions, definitions or explanations are: simple wakefulness, one's sense of selfhood or soul explored by "looking within"; being a metaphorical "stream" of contents, or being a mental state, mental event or mental process of the brain; having phanera or qualia and subjectivity; being the 'something that it is like' to 'have' or 'be' it; being the "inner theatre" or the executive control system of the mind.

A lot of books are written about mind and Consciousness. To make things simple, I have to adopt one definition in concordance with my interpretation of the soul in my previous book. The soul is a particle named "Geedon", as electron, photon or graviton that have a role in the atoms of the body, the Geedon has a role also. I already said in my previous book that Geedon has rotational motion (being alive), vibrational motion (obedience) and translational motion (life achievements). The two latter motions are associated with the soul intrinsic property of reflection. The mind "reflection" is activity of the soul that is localized in the brain. The mind in order to reflect the soul needs the five senses to collect the information and process it. The information collection is the consciousness (awareness of the existence of things) and then when the soul processes them, it produces new shapes and concepts and that is the "reflection". The reflection is the activity of the mind and the mind located in the brain is an intrinsic property of the soul. Hence, Geedon soul's particle creates mind activities or reflection. The decisions are part of the reflection "mind" soul activities.

The soul activity of consciousness (awareness of the existence of things using five senses) is expressed in many verses example verse 80 surah Al-Muminoon:

"وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ" (80)

80-"And it is He who gives life and causes death, and His is the alternation of the night and the day. Then will you not **reason**?"

And the soul activity of mind thinking (reflection) is expressed in many verses, example the verse 24 surah yunus:

"إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازْبَيَّتْ وَظَنَّ أَهْلِهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَعْنِ بِالْأَمْسِ كَذَلِكَ نَفْصَلُ الْآيَاتِ لِقَوْمٍ **يَتَفَكَّرُونَ**" (24)

24-"The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who **give thought**."

The two notions of thinking (**يَتَفَكَّرُونَ**) and be conscious (**تَعْقِلُونَ**) are related. Being conscious and aware of the existence of things will conduct you to think. Then after you think you take decisions to act.

Lady Aïcha when she took her three decisions, her soul particle Geedon was reflecting to make a translational motion (army goes forward or goes backwards) and vibrational motion (preserve muslims from killings or put them in danger).

I need to address these decisions of her Geedon particle from a quantum point of view now. The quantum mind (reflection) or quantum consciousness (awareness of existence) is a group of hypotheses proposing that classical mechanics cannot explain consciousness. It posits that quantum-mechanical phenomena, such as **entanglement and superposition**, may play an important part in the brain's function and could explain consciousness and mind.

### 1- The first decision: Particle behaviour

The first decision is to firmly go forwards to oppose Ali. This soul decision is the fruit of the reflection that Ali was wrong. Here the Geedon particle of Lady Aïcha had a clear state and behaved as a particle. According to latest searches in Quantum mechanics, the particle when observed behaves as a particle. We can conclude that Lady aïcha soul particle was observed by all the people around her souls' particles. All muslims were waiting for her reaction to Ali's decision. The observation of muslims on her made her decision "firm and one" and she chose one unique path as a particle does when observed passing through the two slits experiments. The observed particle goes through one and only one slit among the two slits (slit = path = decision).

The quantum observer could be an apparatus or a human in physics experiments and in the case of Lady's Aïcha Geedon, the observers were Geedons of other muslims. So the decision of opposing Ali (particle going through just one slit) was the consequence of the (Geedon↔Geedon) interaction. It means her decision was the result of a mass group reflection not only her own decision.

## 2- The second decision: wave behaviour

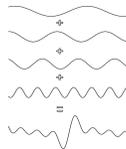
The second decision is to go backward. In this decision, things for the reader will be more complicated and need focus. Here this decision has to be examined in detail. This examination will show you that she was in a superposition of two states. I will explain to you what superposition means in quantum physics to understand how we will apply it on her second decision.

The superposition is the consequence of a particle behaving as a wave when it is **not observed**.

We have seen that the essential idea of quantum theory is that matter, fundamentally, exists in a state that is, roughly speaking, a combination of wave and particle-like properties and the Geedon soul particle has this duality of particle-wave. One of the essential properties of waves is that they can be added: take two waves, add them together and we have a new wave. But it makes no sense for particles, classically conceived, to add them up. Just how do we "add up" two particles?

A distinctive characteristic of waves is that we can take two waves and add them up to form a new wave. That adding of waves is the essence of the phenomenon of the interference of waves. The theory of matter waves tells us that particles like electrons are also waves. So we should be able to add several of these waves together, just as we could add several light waves together.

When we do this, we form the "superposition" of the individual matter waves. These superpositions turn out to have a central role in the theory of matter waves and in quantum theory as a whole. So let us look at a simple example of superposition. Here are four matter waves with wavelengths 1, 1/2, 1/3 and 1/4. We will "add them up," that is, form their superposition, in the same way that we add light waves.



The wave behaviour of a particle was first noticed in The double slit experiment. This experiment was understood to be a characteristic of wave behaviour over 200 years ago, well before quantum theory existed.

In the famous double-slit experiment, single particles, such as photons, pass one at a time through a screen containing two slits. **If either path is monitored, a photon seemingly passes through one slit or the other**, and no interference will be seen. **Conversely, if neither is checked, a photon will appear to have passed through both slits simultaneously before interfering with itself, acting like a wave**. In 1978 American theoretical physicist John Wheeler proposed a series of thought experiments wherein he wondered whether a particle apparently going through a slit could be considered to have a well-defined trajectory, in which it passes through one slit or both.

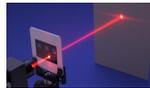
In the experiments, the decision to observe the photons is made only after they have been emitted, thereby testing the possible effects of the observer.

What does it mean 'it behaved as a particle or as a wave'?

The particles can behave like waves. That means they can undergo diffraction when a stream of them passes through the two slits, producing an interference pattern.

Now suppose that the quantum particles are sent through the slits one by one, and their arrival at the screen is likewise seen one by one. Now there is apparently nothing for each particle to interfere with along its route – yet nevertheless the pattern of particle impacts that builds up over time reveals interference bands.

The implication seems to be that each particle passes simultaneously through both slits and interferes with itself. This combination of "both paths at once" is known as a superposition state as shown in this photo.



The double-slit experiment (Credit: GIPhotoStock/Science Photo Library)

Which means a single particle when it acts as a wave it can go through both slits and be in two different positions. A cat for example is a body composed of particles, can be in two different states dead or alive.



Particles can be in two states (Credit: Victor de Schwanberg/Science Photo Library)

Perhaps the most famous of all quantum mechanical descriptions is the paradox of Shrodinger's cat. A live cat is placed in a closed container with a single atom of a radioactive element. If the atom decays, it will be detected in the container and will cause a vial of poison to be broken, which will kill the cat. According to quantum mechanics, the probability that the atom will decay during the interval of its half-life is  $\frac{1}{2}$ . Therefore, if the cat is placed in the container and it is closed for the interval, according to classical interpretations, the probability that the cat is alive after the interval is  $\frac{1}{2}$ .

However, in the weird world of quantum mechanics, the atom can decay, but until the box is opened and examined, the cat is in an intermediate state of being neither alive nor dead. Or, for the optimist in you, it can be considered simultaneously alive and dead. Therefore, until the examination takes place, it is

inaccurate to assign a value of true or false to the condition of the cat being alive. While classical logic ( true or false ) is of little value here, three-valued logic ( true or false or indeterminate) can represent this situation. Before the examination of the value of the state of the cat, its value remains indeterminate.

What does quantum superposition teach us about the Lady Aïcha in her second decision?

Her soul particle behaved as:

1- **A wave** when there was no measurement or observers detecting her : When she crossed "haw-ab" spring water city and asked what city it was, they answered her that it was "haw-ab" she remembered in her mind the narrative of the prophet and his warning. She then took the second decision in her mind (**internal decision**) of going back. The second internal decision was superpositioned over the first internal-external decision of going out to oppose Ali and Lady Aïha looked in two different states:

1- **First state: Lady Aïcha left home to oppose Ali;**

2- **Second state : Lady Aïcha did not leave home to oppose Ali.**

Note here that there was no (Geedon $\leftrightarrow$ Geedon) interaction between Lady Aïcha and her army because her decision is not revealed yet to the public.

Here there are two diffracted decisions, the second internal will cancel the first external by the interference between the two decisions. The interference in waves is like the repentance that annulates the previous wrongdoing effect. The Geedon soul particle waves interference is expressed in many verses example verse 53 surah Az-Zumar :

"قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعَةً إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ" (53)

53- "Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah . Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

These verses express the same idea of wave interference:

Surah Hud verse 114:

114-"And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember."

"وَأَقِمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ" (114)

The verse 22 surah Ar-Ra'd:

22-"And those who are patient, seeking the countenance of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of [this] home"

"وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ" (22)

The following hadiths express the same idea of human soul particle wave interfere:

«On the authority of Abu Dharr Jundub ibn Junadah, and Abu Abdur-Rahman Muadh bin Jabal (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Have taqwa (fear) of Allah wherever you may be, and follow up a bad deed with a good deed which will wipe it out, and behave well towards the people"».

«عَنْ أَبِي ذَرِّ جُنْدُبِ بْنِ جُنَادَةَ، وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ"»

«Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "The five prayers, Friday to Friday, and Ramadan to Ramadan will expiate the sins committed between them, as long as major sins are avoided"»

Source: Ṣaḥīḥ Muslim 233

Grade: Sahih (authentic) according to Muslim

«حَدَّثَنَا يَحْيَى بْنُ أَبِي أُيُوبَ، وَقُنَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، قَالَ ابْنُ أَبِي أُيُوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، أَخْبَرَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ مَوْلَى الْحَرَقَةِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الصَّلَاةُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، كَفَّارَةٌ لِمَا بَيْنَهُنَّ، مَا لَمْ تَغْشَ الْكَبَائِرُ».

2- When lady Aīcha expressly **announced** to her compaignies that she wants to go backwards, her decision became external (public) and she became subject to monitoring and measuring by her army members. The army members knew about her decision and they started to monitor her. When she took that decision in her mind before informing the others she acted as a wave with superposition and interference. But when she announced her decision, she became the subject of observation of all her army and advisors exerted on her. We know when you observe a particle and you measure it, it behaves as a particle. The observers Geedons interacted with Lady Aīcha Geedon and that produced her particle behaviour and took a third external public decision to go forward but with different purpose. The purpose becomes to reconcile with Ali.

So the first external decision (+1) was superpositioned by the second internal decision (-1) causing a superposition (+1,-1). This means she was in both positions {went forward (+1) , she went backward (-1)}

The interference (summation) of these two decisions caused the situation to be in neither position {1+(-1)=0}, it means ( went forward (+1) + went backward (-1) = 0 home initial position. This is the repentance.

So in the end our conclusion is that in the superposition phenomenon the Lady Aīcha was in both position out of home x% and in her home y%. The fact that both decisions cancel each other, it means she looked like she did not leave her house.

Then the interference of the two positions caused the repentance which brought her to the initial home position "0" zero.

My mathematical and quantum mind analysis conducts me to conclude about this issue that Lady Aīcha the mother of the believer did not make a mistake. When you make a mistake and you correct it and God accepts your correction is like you did no mistake.

So according to the quantum mind theory which is the most modern psychoanalysis theory, Lady Aïcha can not be hold accountable or blamed for that motion of "leaving home to oppose Ali" because she did not go out her house as long as she decided to go back or to go forward to reconcile with Ali.

You may say: but she did not go back, she went on the contrary forwards ! The answer is : She did not go out to oppose Ali, actually she went out to reconcile with him. The reconciliation is the same as going backward.

### 3- The third decision : Particle behaviour

The third decision was to go forward. Lady Aïcha acted as a particle again after observations and measurements done on her soul particle and took a firm third decision to go forward to reconcile with Ali.

I have to attract the attention of the readers that Lady Aïcha was not a weak personality when she took the third decision of going forward after she had been observed. On the contrary, Lady Aïcha was interacting in a "democratic" way with her advisors. That is the exemplary behaviour of the prophet her husband with his companions mentioned in verse 159 surah Ali-Imran, the consultation :

"فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ" (159)

159-"So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from around you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah . Indeed, Allah loves those who rely [upon Him]."

The superposition of decisions in her mind in the second decision might raise a paradox in your mind, how come she went out and she did not go out at the same time ? The paradox involves what's known as the dual wave-particle nature of the soul, which behaves in many ways as an electromagnetic wave but also, in other ways, as an array of relative negative mass particles I call it Geedon. Soul possesses properties of both.

What does quantum theory actually tell us about the reality of what happened with Lady Aïcha ?

The experiment, when done with single photons or even single particles of matter, such as electrons and neutrons, is a conundrum to behold, raising fundamental questions about the very nature of reality. Some have even used it to argue that the quantum world is influenced by human consciousness, giving our minds an agency and a place in the ontology of the universe. But does the simple experiment really make such a case?

In the modern quantum form, Young's experiment involves beaming individual particles of light or matter at two slits or openings cut into an otherwise opaque barrier. On the other side of the barrier is a screen that records the arrival of the particles (say, a photographic plate in the case of photons). Common sense leads us to expect that photons should go through one slit or the other and pile up behind each slit.

They don't. Rather, they go to certain parts of the screen and avoid others, creating alternating bands of light and dark. These so-called interference fringes, the kind you get when two sets of waves overlap. When the crests of one wave line up with the crests of another, you get constructive interference (bright bands), and when the crests align with troughs you get destructive interference (darkness).

But there's only one photon going through the apparatus at any one time. It's as if each photon is going through both slits at once and interfering with itself. This doesn't make classical sense.

Mathematically speaking, however, what goes through both slits is not a physical particle or a physical wave but something called a wave function—an abstract mathematical function that represents the photon's state (in this case its position). The wave function behaves like a wave. It hits the two slits, and new waves emanate from each slit on the other side, spread and eventually interfere with each other. The combined wave function can be used to work out the probabilities of where one might find the photon.

I introduced the wave function in my first book to try to locate the Geedon soul particle inside the body. So now we can apply the wave function concept to Lady Aïcha Geedon behaviour as taking two decisions at the same time.

The wave function of Lady Aïcha Geedon behaves like a wave. It hits the two slits (decision proposals), and new waves emanate from each slit on the other side, spread and eventually interfere with each other. The combined wave function can be used to work out the probabilities of what Lady Aïcha third decision might be.

The photon for example has a high probability of being found where the two wave functions constructively interfere and is unlikely to be found in regions of destructive interference. The measurement—in this case the interaction of the wave function with the photographic plate—is said to “collapse” the wave function. It goes from being spread out before measurement to peaking at one of those places where the photon materializes upon measurement. And that is how we found Lady Aïcha third decision was taken, her wave function of the probability of what decision she would take collapsed after she consulted her advisors.

This apparent measurement-induced collapse of the wave function is the source of many conceptual difficulties in quantum mechanics and this apply also to the Geedon particle – not only for Lady Aïcha – for all humans in general. Before the collapse, there's no way to tell with

certainty where the Geedon will land ( What decision lady Aïcha would take); it can appear at any one of the places of non-zero probability (there was x% probability she goes forward and y% probability to go backward after dog barking in haw-ab city).

Werner Heisenberg, among others, interpreted the mathematics to mean that reality doesn't exist until observed. "The idea of an objective real world whose smallest parts exist objectively in the same sense as stones or trees exist, independently of whether or not we observe them ... is impossible," he wrote. John Wheeler, too, used a variant of the double-slit experiment to argue that "no elementary quantum phenomenon is a phenomenon until it is a registered ('observed,' 'indelibly recorded') phenomenon."

It means no internal decision (intention in mind) does not exist until it is observed (taken or announced). The Lady's Aïcha superposition of decisions in her mind does not exist until it was announced by her saying and was observed and recorded by other army members. She had in mind two theoretical decisions superpositioned, after revealing her second internal decision to return backwards, the observation started on her behaviour and then the recorded decision was to continue forwards with reconcile purpose and the wavefunction of decisions probabilities collapsed. The collapse was due to her Geedon interacting with Geedons' members of the army. That is the (Geedon↔Geedon) interaction.

But quantum theory is entirely unclear about what constitutes a "measurement." It simply postulates that the measuring device must be classical, without defining where such a boundary between the classical and quantum lies, thus leaving the door open for those who think that human consciousness needs to be invoked for collapse. Some books invoke, that the double-slit experiment and its modern variants provide evidence that "a conscious observer may be indispensable" to make sense of the quantum realm and that a transpersonal mind underlies the material world.

In our case of course the measurement was taken by Geedons' members of the army of Lady Aïcha. Here in this stage of analysis I can not end the topic before I speak about the observer effect.

In science, the observer effect refers to changes that the act of observing has on the phenomenon being observed. For example: trying to observe an electron will change the path of the electron.

In quantum mechanics, if the outcome of an event has not been observed, it exists in a state of superposition, which is being in all possible states at once. The most famous example is the thought experiment Schrödinger's cat, in which the cat is neither alive nor dead until observed — until that time, the cat is both alive and dead.

In physics, a more mundane observer effect can be the result of instruments that by necessity

alter the state of what they measure in some manner. For instance, in electronics, ammeters and voltmeters usually need to be connected to the circuit, and so by their very presence affect the current or the voltage they are measuring. Likewise, a standard mercury-in-glass thermometer must absorb some thermal energy to record a temperature, and therefore changes the temperature of the body which it is measuring.

More explicitly, the superposition principle ( $\psi = \sum a_n \psi_n$ ) of quantum physics dictates that for a wave function  $\psi$ , a measurement will result in a state of the quantum system of one of the  $m$  possible eigenvalues  $f_n$ ,  $n = 1, 2, \dots, m$ , of the operator  $\hat{F}$  which in the space of the eigenfunctions  $\psi_n$ ,  $n = 1, 2, \dots, m$ .

Once one has measured the system, one knows its current state; and this prevents it from being in one of its other states — it has apparently decoherence from them without prospects of future strong quantum interference. This means that the type of measurement one performs on the system affects the end-state of the system.

Here I have a legitimate question: Did the photon or any other particle behave as a particle when monitored because it interacted with the Geedon human soul particle ? And if the measurement was taken without human soul presence, was there an entanglement between Geedon and the other particles ?

As we know that the transmission of information between the two entangled particles is faster than light. This faster than light transmission is observed but it is considered impossible from special relativity theory point of view . A possible resolution to the paradox is to assume that quantum theory is incomplete, and the result of measurements depends on predetermined "hidden variables". The state of the particles being measured contains some hidden variables, whose values effectively determine, right from the moment of separation, what the outcomes of the spin measurements are going to be. This would mean that each particle carries all the required information with it, and nothing needs to be transmitted from one particle to the other at the time of measurement. Einstein and others originally believed this was the only way out of the paradox, and the accepted quantum mechanical description (with a random measurement outcome) must be incomplete.

My personal possible resolution to the paradox is to assume that there is transmission faster than light from the human soul Geedon particle to the other measured particles. I already measured the Geedon speed in my first book and it was established to approximately 1815 times the speed of light.

### III- Did Lady Aïcha cooperate against the prophet ?

Here another issue that was mentioned by the quran in verse 4 surah At-Tahrim:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ (1) قَدْ فَرَضَ اللَّهُ لَكُمْ تَجَلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ (2) وَإِذْ أَسْرَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ ذَلِكَ قَالَ نَبَّأَنِي الْعَلِيمُ الْخَبِيرُ (3) إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمُ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ (4) عَسَىٰ رَبُّهُ إِنْ طَلَقَنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنْكَ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ تَتَيَّنَّ وَأُبْكَرًا (5)

1-"O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful."

2-"Allah has already ordained for you [Muslims] the dissolution of your oaths. And Allah is your protector, and He is the Knowing, the Wise."

3-"And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted."

4-"If you two [wives] repent to Allah, [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants."

5-"Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allah ], believing, devoutly obedient, repentant, worshipping, and traveling - [ones] previously married and virgins."

#### 1- Prohibition of a lawful matter

This matter is addressed in the verses 1-2. I will try to give a brief résumé of the story to those who don't know it.

Although it has not been mentioned in the Qur'an as to what it was that the Holy Prophet had forbidden himself yet the scholars and commentators have mentioned in this regard two different incidents, which occasioned the revelation of this verse. One of these relates to his wife Lady Mariyah (Mary, the Copt lady) and the other to his forbidding himself the use of honey.

The incident relating to Lady Mariyah is that after concluding the peace treaty of "Hudaibiyah" one of the letters that the Holy Prophet (upon whom be Allah's peace) sent to the rulers of the adjoining countries was addressed to the Roman Patriarch of Alexandria also, whom the Arabs called "Muqawqis". When Sir "Hatib bin Abi Balta" took this letter to him, he did not embrace Islam but received him well, and in reply wrote: "I know that a Prophet is yet to rise, but I think he will appear in Syria. However, I have treated your messenger with due honour, and am sending two slave-girls to you, who command respect among the Copts. One of those slave-girls was "Sirin" and the other "Mariyah" (Mary). On his way back from Egypt Sir Hatib presented Islam before both and they embraced Islam. When they came before the Holy Prophet (upon whom be peace) he gave "Sirin" in the ownership of Sir "Hassan bin Thabit" and admitted

Lady Mariyah into his own household. She gave birth to the Holy Prophet's son, Ibrahim. This Lady was very beautiful. **Lady Aïcha said about her: "No woman's entry into the Holy Prophet's household vexed me so much as of Mariyah, because she was very beautiful and pleased him much.**

Concerning lady mariyah, there is a story that has been narrated in several ways in the Hadith is briefly as follows:

One day the Holy Prophet (upon whom be peace) visited the house of Lady Hafsah when she was not at home. At that time Lady Mariyah stayed with him in seclusion. Lady Hafsah took it very ill and complained of it bitterly to him. Thereupon, in order to please her the Holy Prophet vowed that he would have no conjugal relation with Mariyah in future. According to some traditions, he forbade Mariyah for himself, and according to others, he also swore an oath on it.

In view of the plurality of the methods of narration, the scholar "Hafiz Ibn Hajar" in his book "Fath al-Bari" has expressed the view that there is some truth in the story. But in none of the six authentic collections of the Hadith has this story been narrated. In the book "Nasa'i" only this much has been related by Sir "Anas" : "The Holy Prophet had a slave-girl with whom he had conjugal relations. Then, lady Hafsah and lady Aïcha began to point out this to him repeatedly until he forbade her for himself. There upon, God sent down this verse: 'O Prophet. why do you make unlawful that which God has made lawful for you?'"

The other incident has been related in Bukhari, Muslim, Abu Da'ud, Nasa'i and several other books of narratives "Hadith" from Lady Aïcha herself and its purport is as follows: "The Holy Prophet (upon whom be peace) usually paid a daily visit to all his wives after the `Asr Prayer Once it so happened that he began to stay in the house of Lady "Zainab bint-Jahsh" longer than usual, for she had received sane honey from somewhere as a gift and the Holy Prophet was very fond of sweet things; therefore, he would have a drink of honey at her house. Lady Aïcha states that she felt jealous of this and spoke to lady Hafsah, lady Saudah and lady Safiyyah about it and together they decided that whoever of them was visited by the Holy Prophet, she should say to him: 'Your mouth smells of maghafir (Maghafir is a kind of flower, which gives out an offensive smell, and if the bee obtains honey from it, it is also tainted by the same odour). They all knew that the Holy Prophet was a man of very fine taste and he abhorred that he should emit any kind of unpleasant smell. Therefore, this device was contrived to stop him from staying in the house of lady Zainab and it worked. When several of his wives told him that his mouth smelt of Maghafir, he made a promise not to use the honey any longer. In one narrative (hadith) his words are to the effect "Now, I will never have a drink from it: I have sworn an oath. " In another narrative he only said: "I will never have a drink from it," and there is no mention of the oath And in the narrative which "Ibn al Mundhir", "Ibn Abi Hatim", "Tabarani" and "Ibn Marduyah" have related from "Ibn Abbas" the words are to the effect: "By God, I will not drink it!"

Our eminent scholars regard this second version as correct and the first as unreliable. Imam "Nasa'i" says: "About honey the Hadith reported from Lady Aïcha is authentic, and the story of forbidding Hadrat Mariyah for himself by the Holy Prophet has not been narrated in a reliable way". So the truth is that this verse was sent down concerning honey and not Mariyah." The judge "Abu Bakr Ibn al-'Arabi"; also

regards the story about honey as correct.

Although the Holy Prophet did not regard this as unlawful as a matter of faith nor legally but only forbade himself its use, yet since he was not an ordinary man but Allah's Messenger, and his forbidding himself something could have the effect that his followers too would have regarded it as forbidden, or at least reprehensible, or the people of his community might have thought that there was no harm in forbidding oneself something his Allah had made lawful, Allah pointed it out to him and commanded him to refrain from such prohibition.

The Holy Prophet had not made a lawful thing unlawful because of a personal desire but because his wives had wanted him to do so, and he had made it unlawful for himself only in order to please them. The verse 2 gives the prophet the solution to correct the situation and break his oath. It means: "Act according to the method that God has prescribed for absolution from oaths by expiation in surah Al-Maidah verse 89 and break your promise that you have made to forbid yourself a lawful thing".

## **2- The secret disclosure**

This is the matter addressed in the verses 3-5. For the verse 3, different things have been reported in different traditions, saying that the Holy Prophet had told such and such a thing to one of his wives in confidence, which she disclosed to another wife. But for us, in the first place, it is not right to investigate it, for it is on the disclosure of a secret that God is taking a wife to task it can not therefore be right for us to inquire into it and try to uncover it. Secondly, in view of the object for which this verse was sent down, it is not at all important to know what the secret was. Had it any connection with the object of the discourse, God would Himself have mentioned it. The real object for which this incident has been related in the Quran is to warn the Holy Prophet's wives and through them, the wives of the responsible people among the Muslims not to be careless in the matter of guarding secrets. Had it been only a private and personal affair, as is generally the case between the husband and the wife.

The reason why it was given such importance in the Quran was that this wife was not the wife of an ordinary husband but of that illustrious husband, whom God had appointed to the office of the highest responsibility, who was locked in an incessant battle with the disbelievers, polytheists and hypocrites at all times and under whose leadership a fierce conflict was going on for establishing Islam in place of paganism. In the house of such an illustrious man there could be countless things which if not kept secret but disclosed before time, could harm the great mission which he was performing. Therefore, when a lady of the house happened to show this weakness for the first time in that she disclosed a secret that had been told her in confidence, to another (a member of her own household), the weakness was immediately pointed out to her, not secretly but openly in the Quran, so as to impart training in the guarding of secrets not only to the wives of the Holy Prophet but also to the wives of all responsible people of the Muslim community.

In the verse the question whether the secret disclosed pertained to a matter of any consequence or not, and whether its disclosure could cause any damage to the mission or not, has been altogether ignored. What has been disapproved and pointed out in particular is that the secret was disclosed to another. The

higher the position of responsibility a person holds the more dangerous would be the leakage of secrets from his house. No matter whether a thing is of any consequence or not, once a person becomes careless in the matter of guarding secrets, he may reveal important things as well as trivial matters.

The verse 4 is clearly addressed to two ladies and the context shows that these ladies are from among the wives of the Holy Prophet (upon whom be peace) for in verses 1-5 of this Surah the affairs concerning the Holy Prophet's wives only have been discussed continuously, and this becomes obvious from the style of the Quran itself. As for the question who were the wives, and what was the matter which caused God displeasure, the details are found in the narratives (Hadith). In the books "Musnad Ahmad", "Bukhari", "Muslim", "Tirmidhi" and "Nasa'i", a detailed narrative of Sir "Abdullah bin Abbas" has been related, which describes the incident with sane variation in wording. "Ibn Abbas" says:

« I had been thinking a long time to ask Sir "Umar" as to who were the two of the Holy Prophet's wives, who had joined each other against him, and about whom God sent down this verse: If you repent.....; but I could not muster courage because of his awe-inspiring personality until he left for Hajj and I accompanied him. On our way back while helping him to perform ablutions for the Prayer at one place I had an opportunity to ask him this question. He replied: they were Aïcha and Hafsa. Then he began to relate the background, saying: "We, the people of Quraish, were used to keeping our women folk under strict control. Then when we came to Madinah, we found that the people here were under the control of their wives, and the women of Quraish too started learning the same thing from them. One day when I became angry with my wife, I was amazed to see that she argued with me. I felt badly about her conduct. She said, 'Why should you feel so angry at my behaviour? By God, the wives of the Holy Prophet (upon whom be peace) answer him back face to face, and some one of them remains angrily apart from him for the whole day. (According to Bukhari: the Holy Prophet remains angry and- apart from her the whole day). Hearing this I came out of my house and went to Hafsa (who was Sir Umar's daughter and the Holy Prophet's wife). I asked her. Do you answer back to the Holy Prophet (upon whom be peace) face to face? She said: Yes. asked: And does one of you remain apart from him for the whole day (According to Bukhari: the Holy Prophet remains angry and apart from her for the entire day). She said: Yes. I said: Wretched is the one from among you, who behaves thus. Has one of you become so fearless of this that God should afflict her with His wrath because of the wrath of His Prophet and she should perish? So, do not be rude to the Prophet, nor demand of him anything, but demand of me whatever you desire. Do not be misled by this that your neighbor (Lady Aïcha) is more beautiful and dearer to the Holy Prophet. After this I left her house and went to the house of "Umm Salamah", who was related to me, and talked to her on this subject. She said: Son of Khattab, you are a strange man: you have meddled in every matter until you are now interfering in the affair between God's Messenger and his wives. She discouraged me. Then it so happened that an Ansari neighbor came to my house at night and he called out to me. We used to sit in the Holy Prophet's assembly by turns and each used to pass on to the other the news of the day of his turn. It was the time when we were apprehending an attack by the Ghassanids any time. On his call when I came out of my house, he said that something of grave significance had happened. I said: Have the Ghassanids launched an attack? He said: No, but something even more serious! The Holy Prophet (upon whom be peace) has divorced his wives. I said: Doomed is Hafsa, I already had a premonition of this».

Here, what needs to be considered carefully is that if it was such an ordinary and trivial matter that when

the Holy Prophet said something to his wives they would retort to Him, why was it given so much importance that in the Quran God administered a severe warning directly to the wives themselves? And why did Sir Umar take it as such a grave matter that first he reproved his own daughter, then visited the house of the other wives and asked them to fear the wrath of God ? And, about all, was the Holy Prophet (upon whom be peace) also so sensitive that he would take offence at minor things and become annoyed with his wives, and was he, God forbid, so irritable that once having been annoyed at such things he had severed his connections with all his wives and retired to his private apartment in seclusion? If a person considers these questions deeply, he will inevitably have to adopt one of the two views in the explanation of these verses Either on account of his excessive concern for reverence for the holy wives he should not at all mind if a fault is imputed to God and His Messenger, or else he **should admit in a straightforward way that at that time the attitude and behaviour of these holy wives has actually become so objectionable that the Holy Prophet (upon whom be peace) was justified in becoming annoyed over it, and more than that, God Himself was justified that He should administer a severe warning to the wives on their unseemly behaviour and attitude.** That is, "You would only harm yourselves if you upheld and supported each other against the Messenger of Allah (upon whom be Allah's peace), for none could succeed against him whose Protector was Allah and who had Gabriel and the angels and all the righteous Believers on his side. "

The verse 5 shows that the fault did not lie only with lady Aïcha and lady Hafsa but the other wives also had some share in it. That is why, after them, all the other wives too, have been warned in this verse. No light has been thrown on the nature of the error in the Quran. However, some details are found in the Hadith, which I shall relate below.

In the book of "Bukhari", a narrative has been reported from Sir "Anas", saying that Sir "Umar" said: "The Holy Prophet's wives because of their mutual jealousies and rivalries had utterly displeased him. At this I said to them: It may well be that if the Holy Prophet divorced you, God would give him in your place better wives than you. " Ibn Abi Hatim" has, on the authority of Sir "Anas", reported the statement of Sir "Umar" in these words: "I was informed that a discord had been created between the Holy Prophet (upon whom be peace) and his wives. At this I went to each of them and asked them to refrain from vexing the Holy Prophet; otherwise God would give him in their stead better wives than themselves. So much so that when I went to the last of them, she said to me: O Umar, is not the Holy Prophet (upon whom be peace) himself enough to admonish his wives? Then why should you come out to counsel them? This made me quiet, and after this Allah sent down this verse.

In Muslim book Sir "Abdullah bin Abbas" has related that Sir "Umar" said to him: "When the Holy Prophet (upon whom be God's peace) separated himself from his wives, I went to the Mosque and found the people worried and upset and playing with pebbles and saying to one another: "The Holy Prophet (upon whom be peace) has divorced his wives". After this Sir "Umar" related his visiting the apartments of lady Aïcha and Hafsa and admonishing them. then said: I went before the Holy Prophet (upon whom be peace) and said: Why do you feel upset with regard to your wives? If you divorce them, God is with you, all the angels and Gabriel and Michael are with you, and I and "AbuBakr" and all the Believers are with you. I thank God that seldom has it so happened that I said a thing and did not have hope from God that He would testify to what I said. So, after this, these verses of Surah At-Tahrim were sent down. Then

I asked the Holy Prophet: Have you divorced your wives'? He said: No. Thereupon I stood at the entrance of the Mosque and announced in a loud voice: The Holy Prophet has not divorced his wives."

The wives of the Holy Prophet were divided into two parties. one party consisted of Lady Aïcha herself, Lady Hafsa, Lady Saudah and Lady Safiyyah, and the other party of Lady Zainab, Lady Umm Salamah and the rest of the wives. These conditions ,that existed in the Holy Prophet's domestic life at that time, made it necessary that God Almighty should intervene and reform the attitude of the holy wives. Although the wives were the best ladies of society, yet they were human beings and were not free from human weaknesses. Sometimes when it became difficult for them to lead a life of continuous poverty and hardship, they would become restive, impatient and would start pressing the Holy Prophet for better maintenance. At this God sent down verses. 28-29 of Surah Al-Ahzab and admonished them to the effect: 'If you seek the world and its adornments, our Messenger will give you of these and send you off in a good way. But if you seek God and His Messenger and the Hereafter, you should bear up against the hardships with patience, which you might have to face when living with the Messenger."

Sometimes prophet's wives behave in a way, which did not go well with the unique dignity and great responsibilities of the house to which God had given them the honour to belong. So, when it was apprehended that those things might embitter the Holy Prophet's domestic life and might even adversely affect the great mission that God had entrusted to him, He sent down this verse in the Quran, and reformed them so that the holy wives may realize the responsibilities of the position and rank which they had attained as the life-companions of the Last Messenger of God, and should not regard themselves as ordinary women and their household as a common household. The very first sentence of this verse was such as might have caused Their hearts to shudder. There could be no severer warning for them than this: "It may well be that if the Prophet divorces all of you, God will give him in your place better wives than yourselves". In the first place, even the thought of being divorced by the Prophet (upon whom be Allah's peace) was unbearable for them, more than that, this would deprive them of the honour of being Mothers of the Believers, and the other women whom God would give as wives to the Prophet would be better than them, After this, it was no longer possible for the holy wives to behave in a way as would have occasioned a reproof from God. That is why we find only two places in the Quran where these select and distinguished ladies have been administered a warning, in Surah Al-Ahzab and here in Surah ,At-Taltrim.

Shias view these events as an agreement that those verses are revealed because of Aïcha and Hafsa plot against the Prophet (peace and blessing upon him). God demanded that they both seek repentance as their hearts had inclined away from Belief and Faith.

“If you two [wives] repent to Allah, [it is best], for your hearts have deviated”

God also warned them that they could be replaced by other wives by his decree. Those new wives would be Muslims, Believers, Remorseful, and Devout etc in verse 5 surah Al-Tahrim.

Shias group thinks that the verse means by inverse that [Aisha and Hafsa were not characterised by the attributes of verse 5. They were not Muslims, Devout, Believers, Remorseful or Worshippers; otherwise, Allah will not warn them and say “would substitute for him, wives better than you”. Consequently, God has not stated in his Glorious Book that both Aïcha and Hafsa indeed believed, showed remorse and

sought forgiveness.]

Here comes my opinion, God said if the prophet takes the decision to divorce them then the divorce would be a clear proof that they are not Devout, Believers, Remorseful or Worshipers. But we all know that the prophet did not divorce which means they still have those attributes. And those who ask if there were other women better than Lady Aïcha to replace her, I can tell it's a big NO, because Lady Aïcha loses her superiority and becomes replaceable if just she continues on that plot which she didn't do. She already repented and repentance saved her superiority.

Shias group think that the biography of those two wives substantiates that verdict of their disbelief. They both poisoned the Prophet peace be upon him and his family, they both conspired against Imam Ali peace be upon him to sideline his legitimate leadership.

I think that I already proved by my quantum mind theory analysis that the conspiracy against Sir Ali is false. For the poisoning accusation, I am not going to study it because there was no proof of that from Shias group and it is not a serious accusation.

Actually a lot of these opinions and accusations were dispersed in some books and the sunni group knows them and tried to refute them. I am not going to enumerate the sunnis responses but I will take my own mathematics way to analyse the situation globally.

Actually the verse is clear, there are blames on Lady Aïcha but is it a general measurement of the personality of the Lady Aïcha or just a special measurement in special events?

These verses have to be interpreted in the view of the personality of lady Aïcha. You will be surprised that these verses are a clear testimony that Lady Aïcha as a strong personality like Sir Umar needs a strong speech towards them of warning form to keep them safe. The verses actually were to protect Lady Aïcha from her strength that can cause a deviating but not to measure her down. It's actually a warning hiding God's love to her and not a warning hiding a punishment to her.

### 3- Option offer

The verses 28 and 29 surah Al-Ahzab says:

"يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكُ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَرَبِّنَهَا فَتَعَالَيْنَ أُمْتَعَنَّ وَأَسْرَحَنَّ سَرَّاحًا جَمِيلًا (28)  
"وَإِن كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا" (29)

28-"O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release."

29-"But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward."

At the time when this verse was sent down, the Holy Prophet had four wives with him: Lady Saudah, Lady Aïcha, Lady Hafsa and Lady Umm Salamah. He had not yet married Lady Zainab.

When this verse was revealed, he first spoke to Lady Aïcha, and said: "I ask you a thing; do not be hasty in answering; consult your parents, then decide." Then he told her of Allah's Command and recited this verse. She replied: "Should I consult my parents about this?-I seek Allah and His Messenger and the Hereafter. After this he went to each of his wives and asked the same thing and each one gave the same reply as had been given by Lady Aïcha. (Musnad Ahmad, Muslim, Nasa'i).

This is termed "takhyir", to give the wife the option to decide for herself whether she would stay in wedlock or would separate from the husband. This was obligatory for the Holy Prophet because he had been commanded by Allah to offer such an option to his wives. If a lady from among the holy wives had opted to separate she would not have separated automatically but would have been separated by the Holy Prophet, as is clear from the words: ". . . I shall give you of these and send you off gracefully." But the Holy Prophet would certainly have separated her because as a Prophet it would not behove him not to honour the word. After divorce apparently the lady would have stood excluded from the category of the holy wives, and she would not be forbidden to marry any other Muslim; for she would have chosen divorce from the Holy Prophet only for the sake of the world and its adornments of which she had been given the choice, and obviously the option could not be exercised in case she was forbidden to remarry.

On the other hand, the intention of the verse also seems that the Holy Prophet was not left with any authority to divorce the wives who chose Allah and His Messenger and the Hereafter in preference to the world. For "takhyir" had only two sides: if a wife opted for the world, she would be divorced; if she opted for Allah and His Messenger and the Hereafter, she would not be divorced. Obviously, if a lady chose one alternative, the other would become forbidden in her case by itself.

#### **IV- The Lady's Aïcha personality**

##### **1- The behaviour function**

The behaviour of Lady Aïcha as any other person could be analysed according to the behaviour formula that states that behavior is a function of the person and his or her environment:

$$B = f(P,E)$$

Where B is behavior, P is Person, and E is the environment.

This equation was first presented in Lewin's book, Principles of Topological Psychology, published in 1936. The equation was proposed as an attempt to unify the different branches of psychology (e.g. child psychology, animal psychology, psychopathology) with a flexible theory applicable to all distinct branches of psychology. This equation is directly related to Lewin's field theory. Field theory is centered around the idea that a person's life space determines their behavior. Thus, the equation was also expressed as  $B = f(L)$ , where L is the life space. In Lewin's book, he first presents the equation as  $B = f(S)$ , where behavior is a function of the whole situation (S). He then extended this original equation by suggesting

that the whole situation could be roughly split into two parts: the person (P) and the environment (E). According to Lewin, social behavior, in particular, was the most psychologically interesting and relevant behavior.

Lewin held that the variables in the equation (e.g. P and E) could be replaced with the specific, unique situational and personal characteristics of the individual. As a result, he also believed that his formula, while seemingly abstract and theoretical, had distinct concrete applications for psychology.

#### Specific function linking P and E

Lewin defined an empirical law as "the functional relationship between various facts, "where facts are the "different characteristics of an event or situation." In Lewin's original proposal of his equation, he did not specify how exactly the person and the environment interact to produce behavior. Some scholars have noted that Lewin's use of the comma in his equation between the P and E represents Lewin's flexibility and receptiveness to multiple ways that these two may interact. Lewin indeed held that the importance of the person or of the environment may vary on a case-by-case basis. The use of the comma may provide the flexibility to support this assertion.

Kurt's equation of behavior is very simple, but we think it elegant. It is simple to say that an individual's behavior is a function of that individual and his environment. Of course, we acknowledge this model looks totally simple, so much so that it's just common sense. We're not sure that it was at the time though.

The model is actually slightly more complicated than it looks because of the range of information included within the P (people) and E (environment) factors.

In this model "P" includes the entirety of the person including their past, their present, their expectations of the future, their personality, their capabilities, their motivations, their desires, and so on. And "E" includes all aspects of the person's environment at the time of any behavior including their physical environment, but also their social environment and contexts.

One way to think about this is that the exact same individual can behave in very different ways if their environment changes and, similarly, an individual can behave in very different ways in the exact same situation as they change as a person over time.

One key taken away from this model is that if we're looking to change someone's behaviors, then we can do so through changing either them as a person or their environment. The same is true of populations of people as well.

Let's look at the elements of these two variables for lady Aïcha.

## **2- The personality levels**

The concept of personality has to do with how an individual differs from others, it implies more. Personality refers to qualities of individuals that are relatively stable. If a person's behavior changes from time to time, then it may not be indicative of personality. But sometimes the change in the person's behavior can also be meaningful and tell you something more about the individual.

The term "personality" usually implies continuity or consistency in the individual. Personality psychologists therefore ask questions like: How consistent are the observed differences between people?

What must we know about each person to understand—and perhaps sometimes even **predict**—what he or she will think and feel and do under particular conditions? Personality psychologists ask questions of this sort as they pursue the goal of trying to explain and understand the observed psychological differences between people.

A good candidate for the personality definition was offered by Pervin (1996, p. 414):

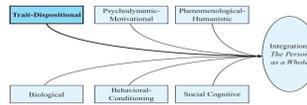
"Personality is the complex organization of cognitions, affects, and behaviors that gives direction and pattern (coherence) to the person's life. Like the body, personality consists of both structures and processes and reflects both nature (genes) and nurture (experience). In addition, personality includes the effects of the past, including memories of the past, as well as constructions of the present and future."

In summary, to capture the richness of human behavior, the personality construct has to encompass the following aspects:

- Personality shows continuity, stability, and coherence.
- Personality is expressed in many ways—from overt behavior through thoughts and feelings.
- Personality is organized. In fact, when it is fragmented or disorganized it is a sign of disturbance.
- Personality is a determinant that influences how the individual relates to the social world.
- Personality is a psychological concept, but it also is assumed to link with the physical, biological characteristics of the person.

In this part of my book I will expose some of the major theoretical approaches to personality that have guided thinking and research, and see how research and theory-building is done at each level of analysis and apply them to lady Aïcha.

Through the historical development of the studies of personality, six different levels of personality emerged. All add their distinctive insights to understanding the total person "as a whole" and they inform each other and interact. This diagram shows you these levels:



## 2<sub>A</sub> The trait level

Traditionally, analyses at this level have been guided by the assumption that behavior is primarily determined by stable generalized traits—basic qualities of the person that express themselves in many contexts. Many investigators have searched vigorously for these traits, trying to find the person’s position on one or more trait dimensions (e.g., intelligence, introversion, anxiety) by comparing the individual with others under similar uniform conditions. Guided by the belief that positions on these dimensions tend to be stable across situations and over time, the focus in the study of individuality at this level becomes the search to identify the person’s basic stable and consistent traits or characteristics.

Traits are assumed to be quantifiable and scalable: "By [scalability] we mean that a trait is a certain quality or attribute, and different individuals have different degrees of it... . If individuals differ in a trait by having higher or lower degrees of it, we can represent the trait by means of a single straight line... . Individual trait positions may be represented by points on the line." (Guilford, 1959, pp. 64–65)

When people describe each other in daily life, they spontaneously use trait terms. We all characterize each other (and ourselves) with such terms as aggressive, dependent, fearful, introvert, anxious, submissive—the list is almost endless...

The big five trait dimensions



Two questions drive work at the Trait-Dispositional Level:

- What are the basic psychological qualities that characterize people?
- How can the consistent differences between people in these qualities be best captured and described?

Most work at this level of analysis has been driven by the assumption that the important qualities that characterize a person consist of a finite number of broad traits. Traits are conceptualized as individual differences in tendencies to show consistent behavior across many different situations and with much stability over time.

One needs to recognize the constraints and limitations of work at the broad super trait level of analysis, but also to appreciate its important contributions. In thinking about the meaning and uses of traits, keep in mind that even if traits like the Big Five don’t explain why people behave as they do, they are valuable for many goals. Such terms are used by people in daily life to characterize and evaluate themselves and other persons. These personality judgments have links to the judged person’s actual behavior, although that behavior may be visible only in certain types of situations in which the relevant individual differences

emerge. They are providing a common map for comparing individuals, groups, and even cultures on meaningful dimensions or factors of trait terms. And they raise fascinating questions about the possible bases of these traits, their functions, and the ways they are expressed in behavior in the life course.

people differ in their personality characteristics, and many if not all of such characteristics do take the form of xxx-ness, where xxx refers to a type of behavior. It seems obvious that people differ reliably in their tendency to display any given type of behavior. So, if you meet a person who behaves in a very friendly manner, you might think she has a friendly personality, and expect that next time you see her, she will behave in a friendly way also. That is, to the extent that people differ reliably in their tendency to display a behavior, we expect them to behave in a similar way in a variety of situations. In short, if in one situation a person displays more of behavior X than other people, then we expect her, in other situations as well, to display more of that behavior than other people.

Within the patterns of variation shown by an individual, however, there may be a distinctive temporal order, a stable pattern over time that is unique to each person. On the surface, the thoughts, feelings, and behaviors of an individual may vary considerably, and this may appear to go against the assumption that personality is relatively invariant or consistent over time and across situations. But when we look beneath the surface, and focus on just how the variation occurs, and on what external and internal situations it depends, there may be a **regular pattern that is distinctive for each individual**.

Interactionism in personality is the idea that the individual's experience and action cannot be understood as the result of separate personal and situational factors. Rather, it is a product of dynamic interactions between aspects of personality and situations (Magnusson, 1999; Magnusson & Endler, 1977; Mischel, 1973). Interactionism focuses on how the expressions of the stable personality system are visible in the person's unique patterns of: **if ... then ...** situation-behavior relationships.

The meaning of Person-Situation interaction is that in the interactionist view, knowledge of individual differences often tells us more if it is combined with information about the conditions and situational variables that influence the behavior of interest. Conversely, the effects of conditions depend on the individuals in them. Thus, the interaction of individual differences and particular conditions, and not just the individual or the context separately, is important **If ... then ... behavioral signatures** of individuals, and those of groups of individuals such as "narcissists," illustrate the basic principles of interactionism. In a thoughtful analysis of the importance of interactions for personality psychology and for understanding personality dispositions, a meaningful way to categorize people, behaviors, and situations was one that allows accurate statements in the form **"this type of person will do these types of behaviors in these types of situations."** This is a triple typology in the sense that it classifies together three categories: types of people, types of behavior, and types of situations. A meaningful system of categorizing people, behaviors,

We can ask many questions about Lady Aïcha personality traits like:

What Lady Aïcha is like as a person? How is she different from other women "on the whole"? In what general ways are the other wives different from her? Does what she usually does, thinks and feels depend mostly on herself or on the situation in which she finds herself? When and how is her behavior influenced

by the situation? How does her personality influence the situations she chose to be in? How does her personality influence the effects that different kinds of situations have on her?

On the Trait-Dispositional Level there are two types of consistency. Two major questions guided the search on this level:

1. How can we best describe important, stable, consistent individual differences in personality over time and across many situations?

An answer for the first question came, for example, with the Five Factor model (or Big Five) of traits. This work provides a useful map of broad individual differences. It demonstrated Type I consistency, which is seen in overall average differences between people in their levels of different behavioral dispositions.

2. What units do we need to capture the meaningful variation within an individual's personality?

An answer to the second question came with the discovery of Type II consistency, seen in differences in people's stability **if... then ...** situation-behavior patterns or personality signatures. These findings open the way for exploring how the stable patterns of variability in a person's behavior develop and the processes that might underlie them.

As a first basic requirement, a comprehensive, integrative personality system has to be able to account for the consistencies in the behavioral expressions of individual differences. The research at the Trait-Dispositional Level has shown that these consistencies come in two types.

## **2<sub>A-1</sub> - Type I consistency (Broad Traits) :**

Researchers at the Trait-Dispositional Level of analysis searched for, and found, meaningful ways in which people are different from each other "on the whole". They showed that when observers used broad personality trait terms they agree, for example, that some people are perceived as distinctly more sociable than others, some more conscientious than others, some more outgoing and extroverted, and so on for a variety of different characteristics. They also found that people differ reliably and stably from each other in their rated personality characteristics and overall levels of different kinds of behavior. The differences between people at this level have been described and classified systematically on many dimensions or factors, called **supertraits**. These characterizations of stable individual differences are useful for many goals, because observers agree reasonably well with each other about personal qualities of peoples described at this level. The findings quantify and categorize individual differences on personality traits and motives that are relatively stable over time, often over many decades. But as work at other levels confirms, situations are important influences on behavior: if you look closely there is much within-person variability in what a given person does, and thinks, and feels, across different situations. Researchers beginning in the 1920s (e.g., Hartshorne & May, 1928; Newcomb, 1929), who were focusing on behavior as it occurs in particular situations. When they studied behaviors for broad traits like sociability and

conscientiousness, and observed what the same individual did across different situations (e.g., in different classes and activities at school, or from school to home to work), they found that a person who was one of the most conscientious at work could be one of the least conscientious at home, for example. **Thus the consistency they were looking for turned out to be much less than they had expected and violated their basic assumptions.** This surprise would not go away: similar findings kept being reported over many years (e.g., Mischel, 1968; Mischel & Peake, 1982; Pervin, 1994; Peterson, 1968; Shoda, 1990; Vernon, 1964). Later in the book we will notice that Lady's Aicha jealousy was not a consistent trait at all.

## **2<sub>A,2</sub>-Type II consistency (Situation–Behavior Signatures)**

**If ... Then ... Situation–Behavior Signatures** of Personality, the finding that consistency across different types of situations generally turned out to be lower than expected greatly upset the field. It seemed shocking because the assumption that people are reasonably consistent and predictable, at least some of the time, is at the heart of the concept of personality. Consequently some researchers began to search for possible predictable regularities within the ever-changing stream of behaviors. However, to be effective that search requires quantitative studies of behavior of many individuals systematically observed across multiple situations and over time. Because extensive and repeated observation of social behavior as it unfolds in its natural context could not be done until video cameras and adequate computers became available, such research became possible only in the early 1980s when these tools became widely available (e.g., Mischel & Peake, 1982; Mischel & Shoda, 1995; Shoda, Mischel, & Wright, 1993a, 1994; Wright, Lindgren, & Zakriski, 2001). When it finally became possible to conduct, it revealed that such if ... then ... stable and distinctive patterns do in fact exist and are highly informative about the nature of personality and its expressions (e.g., Borkenau et al., 2006; Mischel & Shoda, 1995; Shoda et al., 1993a, 1994; Wright et al., 2001). These findings demonstrated that these patterns of variability are stable, and form Type II consistency (Mischel, 2004). **If** the prophet mentions two many times Lady Khadija **then** Lady Aicha feels jealous. This type of consistency will evolve until it disappears.

## **2<sub>B</sub> Biological Level**

An important goal of personality study at the biological level is to try to specify the role of genetic determinants and of the social environment in shaping who and what we become. The focus in much of this work in the past has been to answer the age-old question: How much of personality reflects nature, and how much nurture—and above all, how do these two sources of influence interact in shaping our characteristics? To what extent does my personality come from my parents and the genes I inherited from them? To what extent is my personality a reflection of my life experiences? To what extent does my personality reflect my basic biological predispositions?”

This level of analysis also addresses the fact that humans are biological beings who evolved in adaptive ways that endowed the species with biological characteristics, constraints, and possibilities. These influence human nature and the way we fight, mate, socialize, and create. The goal at this level of analysis is to examine how aspects of personality may have evolved in response to the evolutionary pressures and history that shaped our species over time.

A part of this level discusses **genes, heredity, and the interplay of genetic and social influences on personality**. Another part of this level considers the specific biological processes and **brain mechanisms that link each individual's genetic background to central aspects of personality and social behavior, such as emotion and motivation**.

Work at this level showed that personality is linked to its biological bases and the human species' evolutionary history. It revealed possible connections between genes, brain, and behavior and focuses on their interactions in the genesis of individual differences. It also shows the value of applying concepts and methods from the study of human evolution and adaptation to understand a wide range of social phenomena, from mating practices to altruism to coping with threat and stress. Insights, findings, and methods from this level open the way to connecting biological processes with work at all the other levels, and to study "mind-brain-behavior" links in depth. For example, the feelings, thoughts, and personal constructs of interest to the phenomenologists now can be studied using fMRI, allowing one to trace how what we think and understand relates to our brain activities and to behavior. It is a sign of how far the field has moved that mental phenomena not long ago considered beyond the pale of scientific inquiry are now the central subject matter for brain research. An integrative view has to take full account of the biological bases of personality, and the processes through which the person's biological heritage interacts with experiences in the physical and psychological environment.

The Biological Level revealed the importance of the individual's biological heritage, and the close connections between personality and biological processes, including the role of evolution and the expressions of the individual's genes. It opened the way to studying mind-brain-behavior links and their connections to individual differences in personality. In the last few decades, work at the Biological Level and in cognitive science has vitalized and transformed psychological science and offers new insights for biologically based information-processing models of the personality system and its complex mental processes. In most of the last century, few psychologists would have anticipated that the self and consciousness would be the topics for a major conference of leading brain researchers and psychologists in New York City in 2002. Research now is probing into how what people think, feel, and do depends on their genes and their brains, neural networks, and biochemistry, all in continuous interactions with the environment. At the same time, it is becoming clear that **what people think, feel, and do changes their brains, neural networks, and biochemistry**.

Questions that can be asked in this level are:

What in Lady Aïcha personality comes from the genes she inherited from her parents? How is her personality a reflection of her life experiences? How does her personality reflect her basic biological predispositions? Can her experiences change her biology? For instance, did her brain change when she married the prophet at the age of 9 years old? How do the same experiences affect people with different genetic predispositions? Why is her personality so different (or similar) to her siblings? How does her biology (incapacity to have children) influence her pursuit of life goals? How does evolutionary theory help me understand her marriage and social behavior?

## **2<sub>c</sub> - The Psychodynamic-Motivational Level**

The Psychodynamic-Motivational Level probes the **motivations, conflicts, and defenses**, often without one's awareness, that can help explain complex consistencies and inconsistencies in personality.

### **2<sub>c-1</sub> - Basic assumptions: Unconscious mental determinism**

Two key assumptions underlie much of Freud's conception:

- First, his unique innovation was to propose that behavior is never accidental: it is psychologically determined by mental motivational causes. **This is called the principle of motivational determinism.**
- Second, these causes are outside of the person's complete consciousness or awareness. **This is called the unconsciousness.**

### **2<sub>c-1</sub><sup>1</sup> - The Unconscious**

Freud the scientist wanted to try to explain the irrational behavior he witnessed in his patients. They seemed compelled to do things that they could not explain or sometimes even remember. Most puzzling, he could not attribute their symptoms to organic causes such as brain injuries or physical diseases: physically they were intact. They were consciously trying to stop their symptoms, desperate to relieve them, but they simply could not control them. Freud's insight was to propose that some unconscious, irrational force was behind the symptom psychologically. The battles between the conscious will and the unconscious became the war of mental life in his theory.

Around the year 1900, Freud first divided mental processes into conscious, preconscious, and unconscious (Freud, 1905/1953). We are instantly aware of our conscious thoughts. The immediately available level of consciousness refers to what is in one's attention at a given moment. The many events that we can bring into attention more or less easily, from the background music on the radio to memories of things experienced years ago, are preconscious. Thus, even though we are not aware of preconscious thoughts at a given moment, we can bring them into awareness voluntarily and fairly easily. In contrast, outside this range of the potentially available lies the unconscious. This third zone is not responsive to our deliberate efforts at recall, and it is the layer that was Freud's core concern. **Because their content is threatening, unconscious mental activities are kept beyond awareness by a mechanism of repression that works actively to keep them away from our awareness, so that we simply are unable to raise them into consciousness.**

## 2<sub>c-1</sub><sup>2</sup> - Psychic structure: Anatomy of the mind

To understand how we deal with unconscious wishes, Freud (1933) also developed an “anatomy” of the mind that occupied him in the early part of the 1920s. This led to the structural view of personality, consisting of three “institutions” or mental “agencies”: the **id**, **ego**, and **superego**. These mental structures form sequentially in the course of early experience, with the superego, the last to emerge, crystallizing some time after the sixth year. The three agencies or structures are closely linked to the three layers of consciousness. **The id is in the unconscious** layer, characterized by mental processes outside one’s awareness; **the ego is predominantly conscious**; and the **superego includes a mix of conscious and unconscious** processes. Although the three parts interact intimately, each has its own characteristics.

### 1. The Id: The Passions at the Core

The id is the mental agency or psychic structure that contains everything inherited, especially the instincts. It is the basis of personality, the energy source for the whole system, and the foundation from which the ego and superego later develop. **The id, according to Freud, is the innermost core of personality, and it is closely linked to biological processes.**

The id’s instincts, Freud thought, have their source biologically within the excitation states of the body. They act like drives, pressing for discharge (release). For Freud (1933) the instincts are of two types:

- **Life or sexual instincts:**

Also called Eros (an ancient Greek term), are the life forces, the drives and passions that push for pleasure, reproduction, survival. Beyond the erotic and sex, the life instincts also deal with survival in different forms, for example, motivating hunger reduction and pain avoidance.

The life instincts generate Libido—the finite amount of energy that Freud assumed was within each person. In the course of development, Libido becomes attached to, or fixed on, aspects of the internal and external environment. The energy available to the organism is continuously transformed, fixed onto different “objects.” Note that “objects” was a term that Freud and his followers used to refer to people and zones of the human body, not just inanimate things. Freud assumed that in spite of these transformations in where the energy is invested, the total amount of energy is conserved and stable. His energy system thus was consistent with the hydraulic models of 19th-century physics.

Id instincts are motivated, in the sense that their aim is to seek reduction, that is, to lower the state of excitation. Thus the tension that the build-up of the unexpressed drive creates has to be released, much like the build-up of steam in an overheating boiler has to be let out or the system explodes. **Instinctual drives are biological and inborn, but the objects involved in attempts to reduce the drives depend on the individual’s particular early experiences.** The id was seen as a kind of dynamo, and the total mind (or

psyche) was viewed as a closed system motivated to maintain equilibrium: any forces that were built up required discharge. The discharge could be indirect. Instinctual impulses could be displaced from one object to another, for instance, from one's parents to other authority figures.

- **Death Instincts (Thanatos)**

Although life and sexual instincts are most important, as noted above, they constitute only one of two types of instincts Freud proposed. The second type consists of death instincts, also called by their Greek name, Thanatos (Freud, 1940). Psychologically, they reflect the unconscious human desire to return to the inanimate state, and are expressed in destructive aggressive behavior, including the self-aggressive and suicidal. This death drive also may be seen as a reflection in Freud's thinking of the fact that humans, like all organisms and all living cells, are, in a sense, fated to die. Broadly, it is a psychological parallel to the biological concept of metabolism—the biological term for the chemical processes and energy involved in the building up (anabolism) of protoplasm and living matter, and its wasting and destruction (catabolism). Analogous to cells undergoing catabolic processes, humans in Freud's view experience death instincts, and are in part driven by them. The psychological representations of both the life and death instincts are wishes, and they often are irrational and unconscious.

The Pleasure Principle Increases in energy from internal or external stimulation produce tension and discomfort that the id cannot tolerate. The id therefore seeks immediate tension reduction, regardless of the consequences. Freud called this tendency toward immediate tension reduction the pleasure principle. The id obeys it, and seeks immediate satisfaction of its instinctual wishes and impulses, regardless of reason or logic or consequences. Did lady Aïcha ask for better financial life from the prophet to eat better because her id was seeking immediate asceticism's tension reduction ?

Primary Process Thinking To discharge tension, the id forms an internal image or hallucination of the desired object. The hungry infant, for example, may conjure up an internal representation of the mother's breast. The resulting image is considered a wish fulfillment, similar to the attempted wish fulfillment that Freud believed characterized normal dreams and the hallucinations of psychotics. Primary process thinking was Freud's term for such direct, irrational, reality-ignoring attempts to satisfy needs. Because mental images by themselves cannot reduce tension, the ego develops.

## **2. The Ego**

In the Service of Reality, Reason and Order, the ego is a direct outgrowth of the id. Freud described its origin this way:

Under the influence of the real external world around us, one portion of the id has undergone a special development. From what was originally a cortical layer, equipped with the organs for receiving stimuli and with arrangements for acting as a protective shield against stimuli, a special organization has arisen which henceforward acts as an intermediary between the id and the external world. To this region of our mind we have given the name of ego.

The ego is in direct contact with the external world. It is governed by considerations of safety, and its task is preservation of the organism. The ego wages its battle for survival against both the external world and the internal instinctual demands of the id. In this task, it has to continuously differentiate between the mental representations of wish-fulfilling images and the actual outer world of reality. In its search for food or sexual release, for example, it must find the appropriate tension-reducing objects (as the marriage ) in the environment so that tension reduction can actually occur. That is, it must go from image to object, and get satisfaction for id impulses while simultaneously preserving itself.

**The Reality Principle** The ego's function is governed by the reality principle, which requires it to test reality and to delay discharge of tension until the appropriate object and environmental conditions are found. The ego operates by means of a secondary process that involves realistic, logical thinking and planning through the use of the higher or cognitive mental processes. It allows reasoning, and takes account of time, space, and the nature of reality. You will notice later how Lady Aïcha did not feel the soulemate tension since she married at 9 years old.

That is, while the id seeks immediate tension reduction by such primary process means as wish-fulfilling imagery and direct gratification of sexual and aggressive impulses, the ego is the executive, mediating between the id and the world, testing reality and making decisions about various courses of available action. For example, it delays impulses for immediate sexual gratification until the environmental conditions are appropriate. Freud believed the ego was the only hope for the world, the part of the mind that would allow humans to emerge from the irrationality and primitivism of being driven wildly by their biological impulses. The ego was the way toward a life of reason, order, and harmony: "Where id was," Freud wrote, "there shall ego be," and psychoanalysis was the road for that transformation from the person's domination by impulsivity to reason, order, and insightfulness. The healthy, resilient ego functions like the conductor of an orchestra full of passionate players, leading them to create order together, rather than dissolve into a chaos of noise.

### **3. The Superego**

High Court in Pursuit of Perfection, Ideals, Transcendence

Freud's third mental structure was the superego. He wrote:

«The long period of childhood, during which the growing human being lives in dependence on his parents, leaves behind it as a precipitate the formation in his ego of a special agency in which this parental influence is prolonged. It has received the name of superego. So far as this superego is differentiated from the ego or is opposed to it, it constitutes a third power which the ego must take into account».

Thus, the superego is the agency that internalizes the influence of the parents and their ideals ( abu bakr, the prophet, Lady Khadija). It represents the morals and standards of society that have become part of the internal world of the individual ( Lady Aïcha) in the course of the development of personality. The

superego is the conscience, the morality judge of right and wrong, of good and bad, in accord with the internalized standards of the parents and thus, indirectly, of society. The superego for Freud involved the internalization of parental control in the form of self-control. For example, the individual with a well-developed superego resists “bad” or “evil” temptations, such as stealing when hungry or killing when angry, even when there are no external constraints (in the form of police or other people) to stop him. Freud thought the superego develops around age 5 out of the human infant’s long period of helplessness and extreme dependency on caregivers. The young child desperately fears the possible loss of this early love; the threat of parents withdrawing protection and gratification is terrifying. At first this fear is rooted in the objective anxiety of losing love and satisfaction due to the child’s own actions (being “bad”). In time, an active identification occurs as the child incorporates the parental images and commands into itself psychologically. As the parental wishes become incorporated through this process, the conscience becomes an internal voice rather than an external control. Whereas the passion-filled id seeks pleasure and is irrational in its demands, the superego seeks perfection and the ideal. **The superego, like the id, can become hugely demanding, operating in part at unconscious levels.** As I will be analysing how the hugely demanding superego of Lady Aïcha will become part of her aconscious level. It can torment the individual as mercilessly as the urgencies of the id, as seen in severe depressions characterized by extreme self-hatred and self-destructiveness. The tyranny of the superego is thus added to the demands of the id. But the superego is not only a conscience and moral judge, with rulings on right and wrong, and what to do and not to do, pulling the person away from vice. It also represents the ego ideals and higher values and goals that can inspire the individual to go beyond self-gratification and animal-like behavior, beyond the ego’s concerns with practicality and survival, to strive toward ideals and higher goals, at least under some conditions. In this sense, the superego inspires transcendence, pushing the person toward virtuous behavior. It is the burden and challenge of the ego—the executive, the conductor—of this passionate but potentially dissonant orchestra, to continuously coordinate and integrate these competing urgent voices and forces, while testing the waters of reality, to achieve harmony and order within the system.

## **2<sub>c.2</sub> - Freud’s Theory of Mental Structures and Their Biological Bases**

Freud’s id–ego–superego theory of three mental structures and their interactions proved to be highly useful for psychoanalytically oriented clinical work, greatly influencing clinical practice as well as views of human nature and personality. But in many ways it was more of a fruitful metaphor than an evidence-based scientific model of mental structure. Freud always hoped that the metaphor would turn out to have solid scientific value. Whereas he and his followers did much to ground the theory in empirical evidence, their evidence was based on clinical observation and inference, and therefore far from meeting the rigorous standards required in advanced science. Consequently this model, even as a metaphor, was rejected by many academic psychologists and researchers, and in the middle of the last century, at the height of behaviorism, became out of favor and discredited as a loose fiction, in most American universities. But science progresses in uneven steps, and sometimes the out of favor turns out to have had much value. Looking back at Freud’s metaphor in the 21<sup>st</sup> century, some similarities, at least at a broad level, are emerging with findings from current work at the biological, brain, and evolutionary levels of analysis. Arguably, in the view of some psychologists, the id–ego–superego metaphor is turning out to be relevant to functions of some brain areas and their interconnections. To illustrate, consider brain areas like

the amygdala, the small, almond-shaped primitive brain area tucked deep under the prefrontal cortex. This area seems to be basic in intense emotional reactions such as fear and fight or flight reactions in danger conditions, and in strong appetitive impulses and approach behaviors triggered by intense sexual and food temptations. Seen from an evolutionary perspective, these functions have quick survival value. In modern theories about mental functioning this area is part of what is called the “hot system” (e.g., Carlson & Beck, in press; Metcalfe & Mischel, 1999). This hot system has some family resemblance to Freud’s id, although now defined on the basis of empirical findings and new discoveries about much more specific brain areas and mechanisms related to impulsivity. Like Freud’s id, the hot system also does not provide long-term solutions to challenges that require problem solving, and in fact when it is highly activated it may seriously undermine reasoning and problem solving. Those functions require a rational or “cool” brain system, not unlike Freud’s view of the ego and its functions. Such a “cool system” and its processes, now called “executive functions,” are the focus of intense research at the cutting edge of cognitive neuroscience and the analysis of self-regulation. Unlike lower animals on the evolutionary ladder, human beings have the capacity to take control with higher-level brain centers (the prefrontal cortex). This makes it possible for the person to start cool, rational thinking to try to solve the problem that the amygdala has already begun to respond to automatically and emotionally. How you think—hot or cool—can change the attention control centers activated, which in turn makes self-regulatory efforts either more or less difficult (e.g., Derryberry, 2002; Mischel et al., 1989; Posner & Rothbart, 1998). In short, humans have an emotional brain. But they also have other cognitive areas of the brain that are crucially important for the more rational, higher-level processes that make the species human, and that Freud conceptualized in terms of the ego structure and its functions. Thus while part of the brain is hot and emotional and virtually reflexive, reminiscent of Freud’s instinct-filled id, there also is a thoughtful, cool part that can be rational with executive functions that can solve problems effectively, not unlike Freud’s concept of the ego. And in current theories of mind–brain relations these areas are in continuous dynamic interaction, again reminding one of Freud’s metaphors. Finally, with regard to the superego, Alan Fiske (2002), an anthropologist psychologist, argues from an evolutionary perspective that some human emotions have developed because they help enable the kind of self-regulation essential for social life and long-term relationships in human society universally. Feelings like empathy, affection, and loyalty are emotions necessary for human social life and presumably evolved because of their adaptive value for survival. Likewise, moral emotions, such as guilt and shame, also have adaptive value. They allow people to take account of the long-term consequences of their otherwise impulsive actions, to pause and curb their appetites, inhibiting relationship-destructive and community-destructive rash actions. This type of evolutionary approach provides a fresh view of Freud’s superego. (For similar interpretations of the universality of morality and its evolutionary development and functions in social life, see also Marc D. Hauser [2006], *Moral Minds: How Nature Designed Our Universal Sense of Right and Wrong*.)

The Psychodynamic-Motivational Level revolutionized the view of human nature by showing that much of what we feel, think, and do may be outside awareness, and self-defensive in its motivations. Much of it also may reflect conflicts (e.g., between competing motives or goals) within the personality system that play out at multiple levels, in indirect and complex patterns of seemingly paradoxical behaviors. You can see this, for example, when people show unexpected behaviors, surprising themselves, and sometimes even shocked, by their own actions or words. A comprehensive model of personality has to incorporate the puzzling and not just the obvious features of personality. Freud’s was the first and most ambitious

modern model of the personality system and still influences efforts to construct an integrative framework based on the state of psychological science a century later. His followers, the ego psychologists, went on to show the importance of higher-order ego functions and cognitive processes (e.g., competence motivation, self-regulatory abilities) and examined how they enable coping throughout the life cycle. Further, the self and object relations theorists working at this level recognized the central role of interpersonal relations, and of secure attachment, for mental health and adaptive functioning, and pioneered the analysis of these processes.

This level of analysis discovered that people have motives and feelings that are threatening (anxiety-provoking) to them and to other people (e.g., parents) on whom they are dependent. Consequently, self-protective mechanisms and defenses may develop to reduce the anxiety and conflicts that these motives and feelings create. As a result, the expressions of socially unacceptable motives and feelings, such as sexual and aggressive impulses, may become indirect and at least partially outside awareness. The contributions from this level helped build a comprehensive view of personality. It is a view that includes the unconscious and self-protective aspects of personality and the dynamics through which they work. Freud's ideas and findings profoundly influenced clinical psychologists and other therapists, called attention to the importance of processes outside awareness, and provided methods and measures to help deal with a wide variety of personality problems and disorders. They also changed the conception of human nature and personality in much of the Western world. Freud's vision of human nature focused mostly on its dark, tragic side. In his revolutionary view, the person is the product of the conflicts and psychosexual experiences within the first few years of life, victimized by unconscious wishes and conflicts that undermined adaptive, rational behavior. This vision captured basic human qualities that were previously unrecognized. In extensive expansions of Freud's ideas, but building directly on them, his followers, the ego psychologists, constructed a more optimistic conception of human personality, in which the person is an active agent and architect of his or her own future. Post-Freudians like Erik Erikson called attention to the psychosocial and not just the instinctual or biological psychosexual nature of human development. They recognized that developmental challenges, crises, and changes occur over the entire life span. The post-Freudians appreciated the importance of the unconscious but also incorporated a focus on ego development, cognitive processes, attachment and interpersonal relationships, and the construction of the self, into modern psychodynamic thinking and clinical practice. In these ways many of the developments at the psychodynamic level in the second half of the last century paralleled and enriched those occurring around the same time at the Phenomenological-Humanistic Level that, ironically, originally arose in part as a protest against Freud's conception.

Questions can be asked on this level as :

Does what Lady Aïha does sometimes puzzle her? How and why? What are the real motives that drive or underlie her jealous behavior? How can she explain irrational fears and anxieties? How does she try to protect herself psychologically against getting hurt? How much of what she does is unconscious or done without awareness? What might be some unconscious influences on her behavior? Does she have motives that make her uncomfortable? If yes, what does she try to do about that?

## **2<sub>D</sub> - The Behavioral-Conditioning Level**

The Behavioral-Conditioning Level analyzes specific patterns of behavior that characterize individuals and the situations or conditions that seem to regulate their occurrence and strength. It studies the determinants of learning and applies learning principles to modify problematic patterns of behavior, including emotional reactions like fears. Behavioral analyses focus on a specific, problematic or otherwise important behavior—such as the stutter of a person suffering from public speaking anxieties, or one’s inability to stay concentrated on studying before exams. Then they analyze the situations or conditions that seem to control that behavior, that is, the conditions in which the stutter or the studying becomes worse or improves. Finding the conditions under which the problem improves becomes the basis for designing treatments to modify the behavior to help reduce or eliminate the problem. Behavioral analyses have helped understand the conditions through which behaviors relevant to personality—from stutters through poor self-concepts, to troublesome behavior in interpersonal relationships—are learned and can be modified.

In Europe, in the first half of the last century, Freud’s followers deliberately avoided asking questions about anything that they felt they could not test experimentally. So they did not want to deal with questions about what people are like (Trait-Dispositional Level), or what their unconscious conflicts might be (Psychodynamic-Motivational Level), or what their “real” selves and internal experiences could be (Phenomenological-Humanistic Level).

Because of the intense focus on behavior in the work done at this level, one may ask: The Behavioral Level seems to be all about behavior, but what about personality? For researchers at this level, the route to changing anything on the “inside”—feelings, cognitions, personality—is by understanding the person’s behavior and the “conditions that control it,” and then using that knowledge to help the individual to behave in more adaptive, functional ways (e.g., O’Donohue, Henderson, Hayes, Fisher, & Hayes, 2001). They assume that if problematic behaviors like stutters, tics, debilitating fears, or inappropriate patterns of impulsive or overcontrolled behaviors are modified appropriately, then the internal states and stable qualities of the individual will essentially “catch up” and also change. A person who could not speak in public but now can is likely to feel and become less shy, for example.

At the Behavioral-Conditioning Level, the focus was on the external stimulus or situation, objectively defined by observers, and on the ways in which external conditions and rewards influence and shape much of human behavior through learning processes.

This level showed that social behavior is readily influenced by specific situations, and by the consequences or reinforcers to which behavior leads; changes in those consequences in turn modify behavior in predictable ways. Likewise, a wide range of emotions, both positive and negative, are acquired through processes of conditioning, and can be modified by applying the same principles of conditioning in therapeutic efforts. Applications of the principles of learning to therapeutic efforts to modify problematic behavior (e.g., disabling fears, self-control difficulties, depression) have proved to be useful, particularly when used jointly with methods and insights found at other levels of analysis, as seen

in cognitive behavior modification.

The search for the regularities in the stream of behavior began at this level of analysis that focused on analyzing people's behavior in relationship to the specific situations in which it occurs, moment by moment. **These researchers proposed that what we do is always linked to the particulars of the situations and therefore the specific situation had to be incorporated into the search for regularities in behavior.** Contributions at this level began early in the last century with discoveries about how simple processes of learning and conditioning can help make scientific sense of such phenomena as seemingly irrational fears and impulsive emotional reactions. It created methods for examining experimentally the relationship between changes in conditions and changes in social behavior, opening the way to research basic processes of learning. It demonstrated the importance of the environment in the development and modification of even extremely complex patterns of behavior. **It insisted that the study of personality has to include what people do—it has to examine actual social behavior as it unfolds within particular contexts and interactions, not just what people say they do or what they say they are like.** Thus, this level provided methods for closely observing and studying behavior and its links to the situations that preceded it and the consequences that followed. It opened the way for a more rigorous approach that went beyond self-reports and ratings to understand what people really do in relation to the situations they encounter and create. For many years, when behaviorism was at its height in the middle of the last century, workers at this level were unwilling to even consider the internal mental and emotional processes within the person because they lacked the methods for investigating them objectively. Since then, advances in ways of studying brain and hormonal processes and emotional reactions provided such methods and brought fresh life to work at this level.

The Questions that we can ask are:

How is what lady Aicha does ( become jealous) linked to what happens to her (prophet remembering Lady Khadija) when she does it? How are important behavior patterns, including emotions and fears, learned? How does what she does and feel depend on her earlier experiences? How can her behavior and feelings be modified by new learning experiences ( teaching of the prophet)? Do aspects (jealousy) of her personality depend on the contexts in which she is (prophet's love of Lady Khadija) ? How is she different when with the prophet at home? Why?

## **2<sub>E</sub> - Phenomenological-Humanistic Level**

Each person sees the world subjectively in his or her own personal way. To understand this privately experienced side of personality, we need to examine the nature of subjective experience and see how people perceive their world. For example, we cannot understand anxiety as an aspect of personality fully without understanding how the individual experiences it.

Researchers at the Phenomenological Humanistic Level recognized that the effects of situations depend on how individuals subjectively perceive and construe or encode them. Therefore they emphasized the psychological situation as it is interpreted by the person, and opened the way to identify and assess such situations. Their contributions made it clear that a comprehensive model of the personality system has to

deal with the role of psychological situations in the expression and organization of individual differences in personality. The Phenomenological Humanistic Level also showed that personality involves more than the person's external behavior. It argued convincingly that personality is an organized system. It called attention to the importance of the self and self-concepts and showed that people are not just passively and reflexively responsive to external stimuli and rewards; the personality system can function in a proactive or future-oriented direction. It is "self-directed" and indeed much behavior is self-determined.

Phenomenological Humanistic Level research at this level went on to show that the effects of situations depend on how the perceiver construes them, that is, on the psychological situation as experienced. Work at this level made clear that the study of what goes on inside the person at the mental-emotional experiential level has to be included in personality psychology and can be investigated with its methods. It called attention to how the ways in which people view (construe, appraise) situations and themselves influence how they feel and how they cope with life challenges and stresses. It showed that individuals don't have to be the victims of their biology and their biography but can do much to change both their life course and their internal states and experiences by altering how they construe or interpret them. And it gave center stage to the experience of the self as both an object that "knows itself" and as an active agent that can act to influence the life course. In all these ways, the pioneers at this level were years ahead of the field. Their contributions have been the foundation for some of the most interesting developments in the evolution of personality psychology as a cumulative science.

Questions that can be asked in this level:

Who is Lady Aïcha really? Who does she want to become, as Lady Khadijs? How does she see herself, a scholar or a mother or a wife? How does she see the other wives? What does she feel about herself when she doesn't meet the prophet's expectations? How is she real self different from the self she would ideally like to be? What is her ideal self, Lady Khadija? How is she different from the other wives but similar to her father? What did she do to overcome her biological incapacity to have children?

## **2<sub>F</sub>- Social Cognitive Level**

The focus of personality research at this level includes the person's social knowledge of the world, and how people make sense of other people and themselves and cope as they negotiate their interpersonal lives.

This level examines individual differences in how social knowledge is used in dealing with the world, in the construction of the self, in self-regulation, and in self-control. The specific focus is on the individual's characteristic ways of thinking and processing information, both cognitively and emotionally, as determinants of his or her distinctive and meaningful patterns of experience and social behavior.

Currently, researchers at the social cognitive level are concerned with the links between what goes on in the mind of the person—their thoughts or cognitions, emotions, goals, and motivations—and their social behaviors. They try to understand both what people think and feel and want and what they actually do.

With these broad goals, the social cognitive level tries to integrate contributions coming from the Behavioral Level, the Phenomenological-Humanistic Level, and from the study of social cognition, to form a more complete view of the person.

The social cognitive approach to personality began in the late 1960s. It was conceived by many psychologists who were in rebellion, frustrated by the limitations of earlier theories. At that time, the field of personality was divided into three theoretical camps. In one were enthusiastic Freudians guarding Freud's original work against anyone who sought to revise or criticize it. In a second camp were students of individual differences searching for broad personality trait dimensions. In the third camp were radical behaviorists concerned with conditioning and the relations between stimuli and responses, not with the internal ways an organism mediates between them. This third camp opposed any constructs that invoked the mind or mental activity in any form that could not be directly or simply measured. Except for occasional exchanges to attack each others' work, there was little communication among the camps. It was a milieu unresponsive to any "constructive alternatives." And it was much too early in the history of the field for workers at each level to see how much they had in common, and how the findings obtained at each level could enrich the others and add to the total conception of personality.

There is a link between cognition and social behavior. As noted earlier, in the 1960s, personality psychologists who were attracted by the rigorous scientific emphasis of the behavioral level (Bandura, 1969; Mischel, 1968; Rotter, 1954) drew heavily on principles of learning established originally in experimental work with animals. Nevertheless, much as they tried to stretch those behavioral concepts, their own research findings forced a change in their views and led them soon to move beyond behaviorism. Traditional behavioral approaches asserted that stimuli control behavior. But in fact, the perceiver's mental representations and cognitive transformations of the stimuli can determine and even reverse their impact. Although Kelly had argued this point theoretically, it had little clear empirical evidence. Such transformations were illustrated in research on the factors that influence how long preschool children will actually sit still alone in a chair waiting for a desired but delayed outcome (e.g., tempting pretzels or marshmallows) that has been placed in front them (Mischel et al., 1972). The question was: how long will children voluntarily continue to delay and what makes it hard or easy? It turned out that the answer depends importantly on how the children mentally represent the rewards (Mischel, 1974; Mischel et al., 1989, 1996).

For example, if a young child is left during the waiting period with the actual desired objects—the pretzels, for example—in front of her, it becomes extremely difficult to wait for more than a few moments. But through self-instructions they can cognitively transform the objects in ways that permit them to wait for long periods of time. If they think about the stick pretzels they want now as little logs, or think about the marshmallows as round white clouds or as cotton balls, they often can wait for the whole required time. In short, what is in the children's heads—not what is physically in front of them—determines their ability to delay (Mischel, 1974). Through self-instructions about what to imagine during the delay period, it is possible to completely alter (indeed, to reverse) the effects of the physically present temptations in the situation. This finding with little children made clear that it's what's in the head that is influencing behavior, not the external stimulus. Therefore, how people think and represent the world has to be taken into account to understand what they are doing and why they are doing it.

The Social Cognitive Level began by combining contributions from several of the other levels. First, it expanded the understanding of the role of social learning in personality development, noting the crucial importance of cognition and observation in the learning processes most relevant for personality. It showed that humans learn through what they see and observe and hear and read, and do so often even without making any external response or receiving any external rewards. It went on to integrate these insights with findings on work from other levels, including studies of the self, personal constructs, expectancies, values, and goals. It showed the importance of individual differences in these social cognitive person variables, and then investigated how individuals can self-regulate and modify the impact of situations on their own behavior in light of their long-term goals and values. Work at the Social Cognitive Level also provided a model for beginning to combine the contributions of multiple levels to build a more integrated science, closely linked to social psychology and other relevant areas of science, including the study of mind–brain–behavior connections. A comprehensive and cumulative model of personality has to incorporate the essential contributions from all levels of analysis that we just reviewed into the characteristics of an integrative personality system. Before we go on to outline such a system, however, you also need to recall some basic principles about how the human mind processes social information about the world and the self, and how these principles can be applied to better understand social behavior and personality processes. These principles emerged out of the cognitive revolution. Beginning in the 1970s that revolution in turn led to the development of research on social cognition that spanned both social and personality psychology. Some of its most relevant discoveries for personality dealt with peoples' cognitive structures or schemas. This work showed how schemas influence the ways we interpret situations, other people, and ourselves, the inferences and decisions we make, the events we remember, and the social behaviors we enact in relation to the social world.

The Social Cognitive Level showed the importance of peoples' mental representations of themselves, of other people, and of their experience. It called attention to the importance of learning through observation and modeling, and the key role of self-efficacy expectations and cognitive processes in social learning and behavior change. It identified individual differences in terms of such cognitive social variables as the person's schemas, expectancies, beliefs, goals, competencies, and other cognitions and affective states, and linked these variables to the social behavior the person generates in interaction with situations. In sum, with all the levels in mind as background, an integrative personality system needed would give a coherent “big picture” view of the functioning individual in the social world, and to understand the diverse expressions of personality. It is a view built on the basics of current personality science, and the enduring contributions of the field's rich history.

Questions can be asked in this level are:

What is the role in personality of what Lady Aïcha knows, thinks, and feels? How does what she knows, thinks, and feels about herself and the social world influence what she does and can become? What can she do to change how she thinks and feels? Will that change her personality and behavior? How much of who and what she is and does is “automatic”? How much is open to “willpower” and self-regulation? How do willpower and self-regulation work? How can she enhance her control over her life?

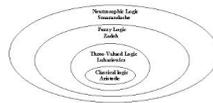
Some of these questions on the six personality levels have to be answered to know the Lady Aïcha as a whole personality structure to be able to understand the verses of the plot and the option-offer and the God's blaming purpose. That's how those verses have to be explained not by using emotions but by using science. Of course our data are not going to be retrieved from clinical level or experimental level because we can not speak to Lady Aïcha right now or ask her any question but we can retrieve our data from the narratives and the history reliable descriptions.

### **3- The mathematical approach to Lady's Aïcha personality**

#### **3<sub>A</sub> - The logics**

One cannot understand the foundations of mathematics while lacking knowledge of the basics of logic and how proofs are constructed.

Neutrosophic logic is an extension of classical logic, but there are two intermediate steps between them as shown in the graph below. Neutrosophic logic is yet another idea generated by Florentin Smarandache. Like classical logic, it can be used in many ways, everywhere from statistics to quantum mechanics. Neutrosophy is more than just a form of logic however. There are several different definitions, extending into many different fields.



For my purpose here, I will concentrate first on the logic and explain the different ones, how did they evolve. Then secondly, how to apply these logics to the psychology field to analyse Lady Aïcha personality.

#### **3<sub>A-1</sub> - Classical logic**

In philosophy, a proposition is the meaning of a declarative sentence, where "meaning" is understood to be a non-linguistic entity which is shared by all sentences with the same meaning. Equivalently, a proposition is the non-linguistic bearer of truth or falsity which makes any sentence that expresses it either true or false. Exp "Man is Mortal", it has truth value "TRUE".

A proposition in mathematics is a statement such as "3 is greater than 4," "an infinite set exists," or "7 is prime." With sufficient information, mathematical logic can often categorize a proposition as true or false, although there are various exceptions. Exp " $12 + 9 = 3 - 2$ ", it has truth value "FALSE"

The following is not a Proposition : "A is less than 2". It is because unless we give a specific

value of A, we cannot say whether the statement is true or false.

The rules of mathematical logic specify methods of reasoning mathematical statements. Greek philosopher, Aristotle, was the pioneer of logical reasoning. Logical reasoning provides the theoretical base for many areas of mathematics.

To represent propositions, propositional variables are used. By Convention, these variables are represented by small alphabets such as p,q,r,s. The area of logic which deals with propositions is called propositional calculus or propositional logic. It also includes producing new propositions using existing ones. Propositions constructed using one or more propositions are called compound propositions. The propositions are combined together using Logical Connectives or Logical Operators.

Exp of connectives:

- It is **not** raining ( $\neg P$ )
- It is raining **and** I am indoors ( $P \wedge Q$ )
- It is raining **or** I am indoors ( $P \vee Q$ )
- **If** it is raining, **then** I am indoors ( $P \rightarrow Q$ )
- **If** I am indoors, **then** it is raining ( $Q \rightarrow P$ )
- I am indoors **if and only if** it is raining ( $P \leftrightarrow Q$ )

In classical logic, a logical variable is restricted to the values of True (T) and false (F). The logical connectives of and ( $\wedge$ ), or ( $\vee$ ) and not ( $\neg$ ) in classical logic have the behaviors that are summarized in the truth values of this table:

p	q	$p \wedge q$	$p \vee q$	$\neg p$
T	T	T	T	F
T	F	F	T	F
F	T	F	T	T
F	F	F	F	T

Other names for these connectives are conjunction ( $\wedge$ ), disjunction ( $\vee$ ) and negation ( $\neg$ ).

Since each variable in classical logic is restricted to these two values (True, False) , if an expression has n different variables, the truth table will have  $2^n$  rows. The result column of a table defines a Boolean function, named after George Boole, the mathematician who first described many of the rules of logic. Therefore, a Boolean function is a function that assigns values of true and false to a set of variables and returns a value of true or false.

The Expressions built from variables in the classical logic using these connectives are known as propositions. Examples: Each of the following are propositions:

$$(p \wedge q) \vee ((r \wedge \neg s) \vee t)$$

$$(p \vee q \vee r \vee s)$$

The definition of the conditional or implication ( $\rightarrow$ ) connective is given in the following table :

p	q	$p \rightarrow q$
T	T	T
T	F	F
F	T	T
F	F	T

Which is equivalent to the truth table of  $\neg p \vee q$ , as can be verified by examining the truth table for  $\neg p \vee q$ .

In the expression  $p \rightarrow q$ ,  $p$  is known as the **antecedent** and  $q$  the **consequence**. The implication is often described as the **if-then** connective.

While propositions can be used in many different circumstances, there is a fundamental limitation in their use. Since each expression must be assigned a value that is either true or false, the options are limited. This is known as the Law of the Excluded Middle, meaning of course that there is no middle between the two “extreme” values of true and false.

One consequence of this law is the concept of a vacuous proof. What this means is that if it is not possible to prove that a valid expression has one value, then it must have the other. In using propositions, if the expression cannot be proven false, then it is considered true. Much like life, in that if you cannot prove that a person is a liar, then you are forced to consider them to be telling the truth. In our case if you can not prove that Lady Aïcha is compersive (I will define compersion later) woman, you are forced to consider that she is jealous.

The vacuous proof appears in the assignment of values to the  $\rightarrow$  connective. It is interpreted as a statement that if the antecedent is true, then the consequence is also true. The statement is then false if the antecedent is true, but the consequence is false. With this notion, if it is not possible to prove the statement false, by the law of excluded middle, it must therefore be true. Hence, the last two rows of the truth table where the antecedent is false have a value of true.

### 3<sub>A-2</sub> - The Three-Valued logic

With only two possible values for the variables, classical logic uses what is known as the Law Of The Excluded Middle. This simply means that there are only the two extremes of true and false with no middle values possible. While there were some rumblings about possible different types of logic for several centuries, the first to work out a system with more than two truth values was

Jan Lukasiewicz, a Polish logician. In this system, there are three possible values, 1,  $\frac{1}{2}$  and 0. The negation operator in Lukasiewicz three-valued logic is defined in the following table:

p	$\neg p$
1	0
$\frac{1}{2}$	$\frac{1}{2}$
0	1

In this logic, the  $\frac{1}{2}$  can be considered as an intermediate value of half true and half false. Another way that the negation could be defined is  $\neg p = 1 - p$ .

The definitions of the  $\vee$  and  $\wedge$  connectives in the Lukasiewicz three-valued logic are given in the following table:

p	q	$p \vee q$	$p \wedge q$
1	1	1	1
1	$\frac{1}{2}$	1	$\frac{1}{2}$
1	0	1	0
$\frac{1}{2}$	1	1	$\frac{1}{2}$
$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$
$\frac{1}{2}$	0	$\frac{1}{2}$	0
0	1	1	0
0	$\frac{1}{2}$	$\frac{1}{2}$	0
0	0	0	0

Note that if 1 is considered a representation of true and 0 false, then the row entries for p and q for zero and one are those of classical logic. Therefore, this three-valued logic is an extension of classical logic. In most cases, new mathematical structures are defined so that they are consistent with those previously defined.

p	q	$p \rightarrow q$	$p \leftrightarrow q$	$p \supset q$	$p \equiv q$
1	1	1	1	1	1
1	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$	0	$\frac{1}{2}$
1	0	0	0	0	0
$\frac{1}{2}$	1	1	$\frac{1}{2}$	0	$\frac{1}{2}$
$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$	0	$\frac{1}{2}$
$\frac{1}{2}$	0	0	0	0	0
0	1	1	0	1	0
0	$\frac{1}{2}$	$\frac{1}{2}$	0	0	0
0	0	1	0	1	1

Another form of three-valued logic was developed by S. Kleene. The third value in this logic is U, which is interpreted as undefined or unknown and the truth tables of the **and**, **or** and **not** connectives are demonstrated in the following tables:

**And /or**

p	q	$p \vee q$	$p \wedge q$	$p \rightarrow q$	$p \leftrightarrow q$
T	T	T	T	T	T
T	F	T	F	F	F
T	U	U	U	U	U
F	T	T	F	T	F
F	F	F	F	T	T
F	U	U	F	T	U
U	T	T	U	T	U
U	F	F	U	U	U
U	U	U	U	U	U

**Not**

p	$\neg p$
T	F
F	T
U	U

The truth tables of the Kleene three-valued logic can be rewritten using an I for indeterminate rather than a U for unknown.

The definition of three-valued logic that uses the I has applications in the branch of physics known as quantum mechanics. Quantum mechanics is the physics of the very small, where events can simultaneously be in more than one state and the current state is not known until the

measurement takes place.

Perhaps the most famous of all quantum mechanical descriptions is the paradox of Shrodinger's cat. A live cat is placed in a closed container with a single atom of a radioactive element. If the atom decays, it will be detected in the container and will cause a vial of poison to be broken, which will kill the cat.

According to quantum mechanics, the probability that the atom will decay during the interval of its half-life is  $\frac{1}{2}$ . Therefore, if the cat is placed in the container and it is closed for the interval, according to classical interpretations, the probability that the cat is alive after the interval is  $\frac{1}{2}$ .

However, in the weird world of quantum mechanics, the atom can decay, but until the box is opened and examined, the cat is in an intermediate state of being neither alive nor dead. Or, for the optimist in you, it can be considered simultaneously alive and dead. Therefore, until the examination takes place, it is inaccurate to assign a value of true or false to the condition of the cat being alive. While classical logic is of little value here, three-valued logic can represent this situation. By assigning the condition of the cat before the examination the value of I, the state of the cat is accurately described. This also allows for the addition of a temporal value, or one that represents the point in time.

### **3<sub>A.3</sub> - The Fuzzy logic**

In the late 60's, Lofti A. Zadeh, a professor in the Department of EE/CS at the University of California at Berkeley, devised an expansion of the classical and multivalued logics known as fuzzy logic. The scheme uses the basic idea from probability that an event can have a probability between 1.0 (certain to happen) and 0.0 (certain not to happen). This gradation of likelihood is applied to logic, creating degrees of truth. Fuzzy logic was originally developed for application in problems of knowledge representation and is a more intuitive system for describing events before they happen. For example, on the day after tomorrow, we will be able to apply a value of T or F to the expression, "It will snow tomorrow." However, today we have no such certainty, but based on experience and the knowledge of weather patterns, it is possible to say, "There is an 80% chance that it will snow tomorrow".

Fuzzy logic allows values between 0.0 and 1.0 to be applied to the variables. If the value is 0.0, then the variable is considered to be false and if the value is 1.0, it is considered to be true. For intermediate values, such as  $x = 0.67$ , we use expressions like: There is a 67% chance that x is true. Approximately two-thirds of the time x is true.

Fuzzy logic more accurately describes the world we live in. Phrases such as likely, not likely, probably, unlikely, most, few, usually and nearly all are much more common than the absolutes of true and false.

The basic logical operations of CS={  $\wedge$ ,  $\vee$ ,  $\neg$  } have simple definitions in fuzzy logic.

$x \wedge y$  = smallest of the values of  $x$  and  $y$ .

$x \vee y$  = largest of the values of  $x$  and  $y$ .

$\neg x = 1.0 - x$ .

Examples: If  $x = 0.45$  and  $y = 0.84$ , then  $x \wedge y = 0.45$ ,  $x \vee y = 0.84$  and  $\neg x = 1.0 - 0.45 = 0.55$ .

It should be clear that if the values of the variables are restricted to 1.0 and 0.0, the fuzzy connectives behave the same way as the classical operators with 1.0 equivalent to T and 0.0 equivalent to F. If the restrictions are to the three possibilities 1.0, 0.0 and 0.5, then the behavior is that of the Lukasiewicz three-valued logic.

Fuzzy logic can be considered an infinite valued logic. Since the real interval from zero to one is uncountable, the number of possible values for variables in fuzzy logic is uncountably infinite.

### **3<sub>A-4</sub> - The Neutrosophic logic**

Neutrosophic logic was created by Florentin Smarandache (1995) and is an extension/combination of the fuzzy logic, intuitionistic logic, paraconsistent logic, and the three-valued logics that use an indeterminate value. In neutrosophic logic, in an easy way, every logical variable  $x$  is described by an ordered triple.

$X = (t, i, f)$  where  $t$  is the degree of truth,  $f$  is the degree of false and  $i$  is the level of indeterminacy.

A) To maintain consistency with the classical and fuzzy logics and with probability, there is the special case where  $t + i + f = 1$ .

B) But to refer to intuitionistic logic, which means incomplete information on a variable, proposition or event one has  $t + i + f < 1$ .

C) Analogically, referring to paraconsistent logic, which means contradictory sources of information about the same logical variable, proposition, or event one has  $t + i + f > 1$ .

Note: An alternate definition used by Smarandache is to have the three values of the ordered triple integers greater than or equal to zero and  $t + i + f < \text{or} = > 100$ . This definition is of course consistent with percentages. But the use of real numbers that sum to 1.00 is preferable, as it is more consistent with other logics.

The sets  $T, I, F$  are not necessarily intervals, but may be any real sub-unitary subsets: discrete or continuous; single-element, finite, or (countable or uncountable) infinite; union or intersection of various subsets; etc.

They may also overlap. The real subsets could represent the relative errors in determining  $t, i, f$  (in the case when the subsets  $T, I, F$  are reduced to points). Statically  $T, I, F$  are subsets.

But dynamically, looking therefore from another perspective, the components  $T, I, F$  are at each instance dependent on many parameters, and therefore they can be considered set-valued vector functions or even operators.

The parameters can be: time, space, etc. (some of them are hidden/unknown parameters):  $T(s, t, \dots)$ ,

$I(s,t,\dots)$ ,  $F(s,t,\dots)$ , where  $st$  = spacetime, etc., which allows the neutrosophic logic to be used in quantum physics. The Dynamic Neutrosophic Calculus **can be also used in psychology and the Neutrosophics try to reflect the dynamics of things and ideas.**

For example: The proposition "Tomorrow it will be raining" does not mean a fixed-valued components structure; this proposition may be say 40% true, 50% indeterminate, and 45% false at time  $t_1$ ; but at time  $t_2$  may change at 50% true, 49% indeterminate, and 30% false (according with new evidences, sources, etc.); and tomorrow at say time  $t_3$  the same proposition may be 100%, 0% indeterminate, and 0% false (if tomorrow it will indeed rain). This is the dynamics: the truth value changes from one time to another.

In other examples: the truth value of a proposition may change from a place to another place, for example: the proposition "It is raining" is 0% true, 0% indeterminate, and 100% false in Tunis (Tunisia), but moving to monastir (Tunisia) the truth value changes and it may be (1, 0, 0).

Also, the truth value depends/changes with respect to the observer (subjectivity is another parameter of the functions/operators T, I, F). For example: "Amine is smart" can be (.35, .67, .60) according to his covetous boss, but (.80, .25, .10) according to himself, or (.100, .0, .0) according to his mother, etc.

T, I, and F are called neutrosophic components, representing the truth, indeterminacy, and falsehood values respectively referring to neutrosophy, neutrosophic logic, neutrosophic set, neutrosophic probability, neutrosophic statistics.

This representation is closer to the reasoning of the human mind. It characterizes/catches the imprecision of knowledge or linguistic inexactitude perceived by various observers (that's why T, I, F are subsets - not necessarily single-elements), uncertainty due to incomplete knowledge or acquisition errors or stochasticity (that's why the subset I exists), and vagueness due to lack of clear contours or limits (that's why T, I, F are subsets and I exists; in particular for the appurtenance to the neutrosophic sets).

One has to specify the superior ( $x_{sup}$ ) and inferior ( $x_{inf}$ ) limits of the subsets because in many problems arises the necessity to compute them.

The logic in which each proposition is estimated to have the percentage of truth in a subset T, the percentage of indeterminacy in a subset I, and the percentage of falsity in a subset F, where T, I, F are defined above, is called Neutrosophic Logic.

We use a subset of truth (or indeterminacy, or falsity), instead of a number only, because in many cases we are not able to exactly determine the percentages of truth and of falsity but to approximate them. For example a proposition is between 30-40% true and between 60-70% false, even worse: between 30-40% or 45-50% true (according to various analyzers), and 60% or between 66-70% false.

The subsets are not necessary intervals, but any sets (discrete, continuous, open or closed or half-open/half-closed interval, intersections or unions of the previous sets, etc.) in accordance with the given proposition. A subset may have one element only in special cases of this logic.

The neutrosophic logic is a formal frame trying to measure the truth, indeterminacy, and falsehood. Smarandache hypothesis is that no theory is exempted from paradoxes, because of the imprecision of the

language, metaphoric expression, various levels or meta-levels of understanding/interpretation which might overlap.

The advantage of using neutrosophic logic is that this logic distinguishes between relative truth, that is a truth in one or only few worlds, noted by  $1$ , and absolute truth, that is a truth in all possible worlds, noted by  $1^+$ . And similarly, neutrosophic logic distinguishes between relative falsehood, noted by  $0$ , and absolute falsehood, noted by  $0^-$ .

In neutrosophic logic the sum of components is not necessarily  $1$  as in classical and fuzzy logic, but any number between  $0^-$  and  $3^+$ , and this allows the neutrosophic logic to be able to deal with paradoxes, propositions which are true and false in the same time: thus  $NL(\text{paradox})=(1, 1, 1)$ ; fuzzy logic can not do this because in fuzzy logic the sum of components should be  $1$ .

The special case where the components  $T, I, F$  are subsets reduced to one single element each, respectively to  $t, i,$  and  $f$ . This case is divided into three subcases:

- When the sum of components  $t + i + f = 1$  (classical and fuzzy logic);
- When the sum of components is  $t + i + f < 1$  (intuitionistic logic);
- When the sum of components is  $t + i + f \geq 1$  (paraconsistent logic).

- An element of an Intuitionistic Neutrosophic Logic (INL) is a four-tuple

$(t, i, f, u)$  where  $t + i + f + u = 1.0$  and  $u \geq 0.0$ .  $t$  is the degree of truth,  $i$  the value of indeterminacy,  $f$  the degree of falsehood and  $u$  is the degree to which the circumstances are unknown.

- An element of a Paraconsistent Neutrosophic Logic (PNL) is a threetuple  $(t, i, f)$  where  $t + i + f \geq 1.0$ .

Note: It is possible to define a general form of logic as a set of four-tuples where the values are allowed to vary over greater ranges. However, for the purposes of simplifying automated reasoning in Neutrosophic logic, the three separate definitions are used.

In fact, neutrosophic logic can be considered a more accurate representation of the world we are in. Few things are absolutes, in fact mathematics is one of the few areas where something is known with certainty. The indeterminate entry allows for the acknowledgement that the values given for the true and false entries are commonly not known with certitude.

There are other, similar definitions of the variables in NL (neutrosophic logic) that can more accurately represent some more specialized circumstances. Consider the taking of a statistical sampling such as a public opinion poll where two options are possible. As a consequence of the laws of statistics, such surveys always have a sampling error. The results of such samplings are generally presented in the form:

$x\%$  first answer,  $y\%$  second answer with a margin of error  $\pm k\%$ .

Generally,  $x + y = 100$ . What this means is that the first answer could be as high as  $x + k\%$  where the second answer would have a corresponding value of  $y - k\%$  to the first answer being as low as  $x - k\%$  with the second being  $y + k\%$ .

Example: A group of people are surveyed as to their preference for candidate A versus candidate B. Suppose that the answers are 55% favor candidate A, and 45% candidate B and the survey has an error of plus or minus 5 percent. This means that the true values are somewhere between 60% for A and 40% for B to 50% for A and 50% for B. Such situations can be handled with the following modification of the

definition of the items in a NL.

A Neutrosophic Logic where indeterminacy is an error range (NLE) is a triple  $(t, i, f)$  where  $t + f = 1.0$ ,  $i \leq \min\{t, f\}$ ,  $t + i \leq 1.0$  and  $f + i \leq 1.0$ . It is interpreted to mean that the range of values for the truth can be anywhere in the range  $[t - i, t + i]$  where the corresponding values for the false component would be  $[f + i$  to  $f - i]$ . The limitations on the values are necessary so that there is no probability that is either less than zero or greater than one. Thus one can get  $t+i+f > 1$ .

Examples: If a poll is taken and the results are Forty-five percent of the people surveyed approve of the job the president is doing with an error of plus or minus 5%. The corresponding NLE expression would be  $(.45, .05, .55)$  which means that this survey indicates that the actual percentage of people with a favorable approval rating is somewhere in the range 0.40 to 0.50.

If the values of the variables are allowed to change according to circumstances, then the triplets of NL can be used to represent additional circumstances. For example, if we are given an expression of the form  $x > 0$  then it is not possible to assign it a truth value because of the unknown value of  $x$ .

However, the value  $(0, 1, 0)$  can be assigned in NL, as the truth value is completely indeterminate. However, once  $x$  is assigned a value, then the value will be either  $(1, 0, 0)$  or  $(0, 0, 1)$ . Furthermore, if we know something about the universal set of possible values for  $x$ , then values can be assigned to the  $t$  and  $f$  portions. For example, if the set of discourse is all real numbers and the choice of  $x$  is random, we could argue that the value is  $(0.50, 0.0, 0.50)$ . This could be interpreted that the odds are fifty-fifty that  $x$  is larger than zero.

In quantum mechanics it is possible for tiny particles such as electrons to possess one of two possible spin states, “up” and “down.” They are placed in quotes because the spin property of an electron is different from that we are familiar with. However, until the spin property of the electron is examined, it is in a state of uncertainty, being considered either half up and half down or indeterminate. If we use the half-and-half interpretation, then the NL representation would be  $(\frac{1}{2}, 0, \frac{1}{2})$ . However, if we consider it indeterminate, then the NL representation would be  $(0, 1, 0)$ . Once the spin state of the electron is examined, then the representation would be either  $(1, 0, 0)$  or  $(0, 0, 1)$  where one is mapped to an “up” spin and the other to a “down” spin.

### **3<sub>B</sub> - The Neutrosophic personality of Lady Aïcha**

Neutro-psyche is the psychological theory that studies the soul or spirit by neutrosophic theories and neutrosophy. In other words: Neutrosophic Psychological Theory. It is based on triadic neutrosophic psychological concepts, procedures, ideas, and theories of the form  $(\langle A \rangle, \langle \text{neut}A \rangle, \langle \text{anti}A \rangle)$ , such as (positive, neutral, negative), and so on. While neutropsyche means of or having to do with the neutropsyche. In Neutropsyche Therapy, besides “cleaning” the unconsciousness of repressed memories (negative part) – as stated by psychoanalysis, happy and joyful memories are reactivated and repeated (positive part), and ignorant memories (neutral part) and confusion and vague events (indeterminate part) the consciousness level that latter may be converted into positive ones. The concepts of Neutrosophic Psychoanalysis, Neutrosophic Personality Trait, Neutrosophic Temperaments, and Neutrosophic Evolution of Personality are all subdomains that I will try to address in the neutropsyche of Lady Aïcha.

The triad ( $\langle A \rangle$ ,  $\langle \text{neut}A \rangle$ ,  $\langle \text{anti}A \rangle$ ), where  $\langle A \rangle$  is an entity (proposition: concept, idea, theory etc.) and  $\langle \text{anti}A \rangle$  is the opposite of  $\langle A \rangle$ , while  $\langle \text{neut}A \rangle$  is the neutral between the opposites  $\langle A \rangle$  and  $\langle \text{anti}A \rangle$ . Neutrosophy is the base of Neutrosophic Logic, Neutrosophic Set, Neutrosophic Probability, Neutrosophic Statistics etc. Neutrosophic Logic, Set, Probability, Statistics have large applications in engineering, computer science, multi-criteria decision making, information fusion, image processing, finger and face recognition, medical diagnosis, management, industry, and many fields where indeterminacy occurs.

Neutrosophic Logic is a logic in which each proposition  $\langle A \rangle$  has a degree of truth (T), a degree of indeterminacy/neutrality (I), and a degree of falsehood (F), where as single-valued numbers  $T, I, F \in [0, 1]$  and  $0 \leq T + I + F \leq 3$ . The degrees T, I, F are independent with respect to each other.

Neutrosophy ( $\langle A \rangle$ ,  $\langle \text{neut}A \rangle$ ,  $\langle \text{anti}A \rangle$ ) is split /refined as follows:

- The entity  $\langle A \rangle$  into sub-entities  $\langle A \rangle_1 ; \langle A \rangle_2 ; \dots ; \langle A \rangle_p$
- The neutral  $\langle \text{neut}A \rangle$  into sub-neutrals:  $\langle \text{neut}A \rangle_1 ; \langle \text{neut}A \rangle_2 \dots ; \langle \text{neut}A \rangle_r$
- The opposite  $\langle \text{anti}A \rangle$  into sub-opposites:  $\langle \text{anti}A \rangle_1 ; \langle \text{anti}A \rangle_2 \dots ; \langle \text{anti}A \rangle_s$ .

Where  $p, r, s \geq 1$  are integers, and  $\infty \geq p + r + s \geq 4$ . The refinement may be finite or (countably or uncountably) infinite with respect to some or all  $\langle A \rangle$ ,  $\langle \text{anti}A \rangle$ ,  $\langle \text{neut}A \rangle$ .

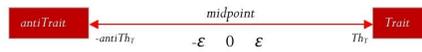


Within the frame of memory, a new concept is proposed, “aconscious”, neither conscious nor unconscious, but a blend of both. Thus, memory is divided into consciousness, aconsciousness, and unconsciousness. Then the memory is refined, especially the acounscious into:

1. Preconscious;
2. Subconscious;
3. Semi-conscious=Semi-unconscious;
4. Sub-unconscious;
5. Pre-unconscious.

### **3<sub>B-1</sub> - Neutrosophic personality Traits**

We measure a trait by computing the degree of the trait  $\langle A \rangle$  and the degree of the anti-trait  $\langle \text{anti}A \rangle$ , so each human is on the spectrum between two opposites, as many trait theorists concluded, and the human’s position on the spectrum is varying. There is no individual that entirely (100%) fits a trait; this may occur only in an idealistic way. This is a Refined Neutrosophic Trait-antiTrait Diagram:



Then we define the degree of the anti-Trait and the degree of the Trait that characterizes an individual, and construct The Neutrosophic Trait Operator that cumulates the degrees of the opposites.

The physical Trait/anti-Trait of a person is influenced by many factors, such as: genotypes, environment, conditions of life (food, water, living space), culture, education (from parents and society), weather, friends and enemies, etc. We know that there are many Trait Theories but the most known are the Three-Five- and Sixteen-Factor Models that exist in the Trait Theories of Personality. As an easy generalization of all trait models, we consider, any number  $n \geq 1$  of Traits  $\langle A_j \rangle$  antiTraits  $\langle \text{anti}A_j \rangle$ , for  $1 \leq j \leq n$  :

$\langle A_1 \rangle / \langle \text{anti}A_1 \rangle$   
 $\langle A_2 \rangle / \langle \text{anti}A_2 \rangle, \dots,$   
 $\langle A_n \rangle / \langle \text{anti}A_n \rangle$

If the degree of the Trait is greater than or equal to the Trait's threshold ( $\text{Th}_T = \varepsilon$ ), then the individual is characterized by this Trait. Similarly, if the degree of anti-Trait is less than or equal to the anti-Trait's threshold ( $\text{anti-Th}_T = -\varepsilon$ ), then he/she is characterized by the antiTrait. In a neighborhood of the midpoint  $[-\varepsilon, \varepsilon]$ , it is the most confused (indeterminate) degree (almost half Trait and half antiTrait) or Trait/anti-Trait blending!

Let's denote by  $\langle A \rangle$  an entity (idea, or proposition, theory, event, concept, etc.), and by  $\langle \text{non}A \rangle$  what is not  $\langle A \rangle$ , and by  $\langle \text{anti}A \rangle$  the opposite of  $\langle A \rangle$ . Also,  $\langle \text{neut}A \rangle$  means what is neither  $\langle A \rangle$  nor  $\langle \text{anti}A \rangle$ , i.e. neutrality in between the two extremes. And  $\langle \text{non}A \rangle = \langle \text{neut}A \rangle \cup \langle \text{anti}A \rangle$ .

For example: If  $\langle A \rangle = \text{white}$ ,

- Then  $\langle \text{anti}A \rangle = \text{black}$  (antonym),
- But  $\langle \text{non}A \rangle = \text{green, red, blue, yellow, black, etc.}$  (any color, except white),
- While  $\langle \text{neut}A \rangle = \text{green, red, blue, yellow, etc.}$  (any color, except white and black).

Therefore, Neutrosophy deals with the dynamics of  $\langle A \rangle$ ,  $\langle \text{neut}A \rangle$ , and  $\langle \text{anti}A \rangle$  all together. In the dynamics of opposites from dialectics ( $\langle A \rangle$  and  $\langle \text{anti}A \rangle$ ), the neutralities  $\langle \text{neut}A \rangle$  between them interfere some on the side of  $\langle A \rangle$  and others on the side of  $\langle \text{anti}A \rangle$ .

Another example: If  $\langle A \rangle = \text{Jealous}$ ,

- Then  $\langle \text{anti}A \rangle = \text{Compersive}$  (antonym),
- But  $\langle \text{non}A \rangle = \text{such as anger, resentment, inadequacy, helplessness or disgust, compersion etc.}$  (any feeling, except jealousy),
- While  $\langle \text{neut}A \rangle = \text{resentment, inadequacy, helplessness or disgust, etc.}$  (any feeling, except jealousy and compersion).

In its original meaning, jealousy is distinct from envy and has many causes. The kind of jealousy that Lady Aïcha was feeling is a romantic and religious jealousy. The religious jealousy can be explained by the love of God and the continuous attempt by the lover (Lady aïcha) to be the best beloved by God. The romantic jealousy which is defined as: "Jealousy is conceptualized as a cognitive, emotional, and behavioral response to a relationship threat. In the case of sexual jealousy, this threat emanates from knowing or suspecting that one's partner has had (or desires to have) sexual activity with a third party. In the case of emotional jealousy, an individual feels threatened by her or his partner's emotional involvement with and/or love for a third party". This emotional jealousy is caused by the love of Lady Aïcha towards the prophet and the continuous strive to be the first beloved of him. So we can say that both romantic and religious jealousy of Lady Aïcha are caused by the love towards God and his prophet muhammad (pbuh).

The anti-jealousy could be given the name of compersion: "Compersion is an empathetic state of happiness and joy experienced when another individual experiences happiness and joy. It is sometimes identified with parents' pride in their children's accomplishments or one's own excitement for friends' and others' successes. It is commonly used to describe when a person experiences positive feelings when a lover is enjoying another relationship. It is an opposite of jealousy."

The question is: was Lady Aïcha a jealous personality ? Was jealousy one of her personality constant traits ? We will find out using her confession and saying about herself.

The first event mentioned in the Quran about Lady Aïcha "mistake" was introduced in a previous part of the book in the five first verses of surah At-Tahrim. That event most scholars had attributed it to Lady Aïcha's jealousy and those who disliked her attacked her on that basis blaming her for her immoral feeling.

Amazingly, I will prove to you that according to the neutrosophic logic Lady Aïcha was not a jealous personality despite her occasional behaviour of jealousy. God did not blame her for an immoral feeling, God was merciful with her and wanted to protect her from her a-conscious and genetic behaviourism. The God warning was in strong temper because the causes were so a-conscious and genetic that she needed a wakeup call to see in herself what she couldn't because of her genetics and a-consciousness. Lady Aïcha was the most influential element in the wife group and an example to follow and any mistake due to her genetics and a-consciousness will conduct the whole group into mistake, that is the reason why the strong tempered verse came down for..

Let's go step by step and give a preliminary analysis of the jealousy trait.

Between an idea <A> "Jealous" and its opposite <AntiA> "Compersive", there is a continuum-power spectrum of neutralities <NeutA>.

Any idea <A> is T% (true), I% (indeterminate), and F% (false), where T, I, F ]0, 1+ [.

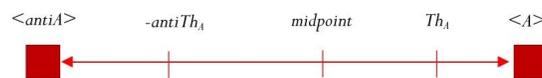
Neutrosophic Logic is a logic in which each proposition has a degree of truth (T), a degree of indeterminacy (neutrality) (I), and a degree of falsehood (F), where  $T, I, F \in [0, 1]$  and  $0 \leq T + I + F \leq 3$ . The degrees T, I, F are independent with respect to each other.

My proposition  $\langle A \rangle$  is : " Lady Aïcha is a jealous wife". I will study the degree of Truth, Indeterminacy and Falsehood of this proposition. Note that nowadays all muslim scholars almost unanimously consider Lady Aïcha as jealous personality. To prove the opposite is like being in a group of 100 persons, 99 persons say that the earth is flat and you are the only one who is smashing his head against the ground as a watermelon dropped from a high skyscraper to prove that the earth is round.

Regarding the classical philosophical assumption: Is it  $\langle A \rangle$  or  $\langle \text{anti}A \rangle$  ?... the neutrosophic philosophical assumptions answer that: It is in between them! That is actually a degree of  $\langle A \rangle$  and a degree of  $\langle \text{anti}A \rangle$ . With respect to each assumption, there exists an  $\langle A \rangle$  threshold {denoted  $\text{Th}\langle A \rangle$ } and an  $\langle \text{anti}A \rangle$  threshold {denoted  $\text{Th}\langle \text{anti}A \rangle$ }. If the degree of  $\langle A \rangle$  is greater than or equal to  $\text{Th}A$ , then we may approximate the assumption to  $\langle A \rangle$ . Similarly, if the degree of  $\langle \text{anti}A \rangle$  is less than or equal to  $\text{Th}\langle \text{anti}A \rangle$ , then we may approximate the assumption to  $\langle \text{anti}A \rangle$ . The midpoint between  $\langle A \rangle$  and  $\langle \text{anti}A \rangle$  is the complete indeterminacy between extremes. In between these opposites, there is an infinitude of continuum-included middles:

where  $\langle A \rangle$  vs.  $\langle \text{anti}A \rangle$  may be any pair of opposites from the examples given below:

- Nature vs. Nurture
- Optimism vs. Pessimism
- Continuous vs. Discontinuous
- Uniqueness vs. Universality
- Physiological vs. Motivation
- Free Will vs. Determinism
- Jealousy vs compersion
- Pleasure-loving vs asceticism



Lady Aïcha confessed many times that she felt jealous of the other prophet's wives when she reported that one day Allah's Messenger went out of her (apartment) during the night and she felt jealous: « Then he came in and he saw me (in what agitated state of mind) I was. He said: " Aïcha, what has happened to you? Do you feel jealous? Thereupon she said: How can't it be (that a woman like me) should not feel jealous in regard to a husband like you. Thereupon Allah's Messenger said: It was your devil who had come to you, and she said: Allah's Messenger, is there along with me a devil? He said: Yes. I said: Is a devil attached to everyone? He said: Yes. I (Aïcha) again said: Allah's Messenger, is it with you also? He said: Yes, but my Lord has helped me against him and as such I am absolutely safe from his mischief."»

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أَبُو صَخْرٍ، عَنِ ابْنِ، قُسَيْطٍ حَدَّثَهُ أَنَّ عُرْوَةَ حَدَّثَتْهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِهَا لَيْلًا . قَالَتْ فَغَرَّتْ عَلَيْهِ فَجَاءَ فَرَأَى مَا أَصْنَعُ فَقَالَ مَا لَكَ يَا عَائِشَةُ أَغَرَّتِ . فَقُلْتُ وَمَا لِي لَا بَعَارُ مِثْلِي عَلَى مِثْلِكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَقَدْ جَاءَكَ شَيْطَانُكَ " . قَالَتْ يَا رَسُولَ اللَّهِ أَوْمَعِيَ شَيْطَانٌ قَالَ " نَعَمْ " . قُلْتُ وَمَعَ كُلِّ إِنْسَانٍ قَالَ " نَعَمْ " . قُلْتُ وَمَعَكَ يَا رَسُولَ اللَّهِ قَالَ " نَعَمْ وَلَكِنْ رَبِّي أَعَانَنِي عَلَيْهِ حَتَّى أَسْلَمَ " .

Sahih Muslim 2815

In-book : Book 52, Hadith 64

Lady Aïcha was so smart that she was psychoanalysing herself and self curing her imperfection by talking about her psychological discomfort to the prophet. We can understand that jealousy is a normal human feeling but the devil uses it for bad purposes. Therefore, Lady Aïcha needed to keep her brain busy with activities different from those that provoked her psychological discomfort by asking the prophet about devil existence and effect. During her life with him she asked too many questions and that's how she became the number one woman teacher of islamic rules. No woman in islamic history reached her level neither in past nor in present time in teaching islam. She even excelled over some men teachers. She used **neutral thinking** by dedicating herself to scientific study and literary lecture or other activity that took her away from the jealousy problem thinking.

In Neutropsyctic Therapy, besides “cleaning” the unconsciousness of repressed memories (negative part) – as stated by psychoanalysis, happy and joyful memories are reactivated and repeated (positive part), and ignorant memories (neutral part) and confusion and vague events (indeterminate part) are brought at the consciousness level that latter may be converted into positive ones.

The vague event (indeterminate part) that was brought at the consciousness level of Lady Aïcha was the second event of the option given by the prophet to her to choose between staying married with him in asceticism or free her by divorce to seek more life enjoyment with another potential husband.

Lady Aïcha solved her internal conflicts by confessing them to the prophet (negative part neutralized). Telling them with a loud voice is like pulling these inner conflicts out and throwing them away.

She was also reactivating joyful memories and positive thinking when she was proud that she is the only virgin wife of the prophet and all his other wives were married before when she said to the prophet : "O Allah's Apostle! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?" He said, "(I will let my camel graze) the one of which nothing has been eaten before." (The sub-narrator added: `Aisha meant that Allah's Apostle had not married a virgin besides herself .)

قُلْتُ يَا رَسُولَ اللَّهِ، أَرَأَيْتَ لَوْ نَزَلْتَ وَادِيًا وَفِيهِ شَجَرَةٌ قَدْ أُكِلَ مِنْهَا، وَوَجَدْتَ شَجْرًا لَمْ يُكَلَّ مِنْهَا، فِي أَيِّهَا كُنْتَ تُرْتِعُ بَعِيرَكَ؟ قَالَ: فِي الَّذِي لَمْ يُرْتِعْ مِنْهَا تَعْنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَتَزَوَّجْ بَكْرًا غَيْرَهَا.

Her narrative of her marriage as a virgin is a sweet repetition that charges her memory at all levels with positive energy. On the contrary a bitter repetition will charge with negative energy.

**Repression** is one of the many defense mechanisms in order to reduce anxiety (Freud, “The Ego and the

Id”, 1923, [16]). Nonetheless, **explosion** (as diagonally opposed) vocally, or brutally hitting an object, may faster and abruptly discharge the soul and mind as Lady Aïcha did when she broke the bowl:

حَدَّثَنَا عَلِيُّ حَدَّثَنَا ابْنُ غُلَيْبَةَ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عِنْدَ بَعْضِ نِسَائِهِ، فَأُرْسِلَتْ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ بِصَحْفَةٍ فِيهَا طَعَامٌ، فَضَرَبَتْ الَّتِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي بَيْتِهَا يَدَ الْخَادِمِ فَسَقَطَتِ الصَّحْفَةُ فَاثْقَلَتْ فَجَمَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَقَّ الصَّحْفَةَ ثُمَّ جَعَلَ يَجْمَعُ فِيهَا الطَّعَامَ الَّذِي كَانَ فِي الصَّحْفَةِ، وَيَقُولُ: غَارَتْ أُمُكُمْ، ثُمَّ حَبَسَ الْخَادِمَ حَتَّى آتَى بِصَحْفَةٍ مِنْ عِنْدِ الَّتِي هُوَ فِي بَيْتِهَا، فَدَفَعَ الصَّحْفَةَ الصَّحِيحَةَ إِلَى الَّتِي كُسِرَتْ صَحْفَتُهَا وَأَمَّا الْمَكْسُورَةُ فِي بَيْتِ الَّتِي كُسِرَتْ فِيهِ

It was narrated that Anas bin Malik said: “The Prophet was with one of the Mothers of the Believers (his wives) and another (wife) sent a bowl containing food. She (the first wife) struck the hand of the Messenger of and the bowl fell and broke. The Messenger of Allah took the two pieces and put them back together, then he started gathering up the food and putting it in (the bowl). He said: 'Your mother was jealous. Eat.' So they ate, and she (the wife who broke the bowl) brought the bowl that was in her house and gave the intact bowl to the Messenger, who left the broken bowl in the house of the one who broke it.”

Have you noticed the smartness of Lady Aïcha, how she taught women how to release their jealousy in order to push away the negative energy instead of keeping it inside and plan secretly to hurt the other wives. Lady Aïcha is using modern psychology in her time to reduce her stress and repair her imperfection. That's how her strength and smartness overpowered her inner weakness.

*You're the best psychiatrist of yourself!*

### **3<sub>B-2</sub> - Lady Aïcha Neutrosophic Memory**

Memory is thus divided into three main parts. It is a symmetric triad of the form (<A>, <neutA>, <antiA>) as in neutrosophy:

- 1) Conscious, meaning things that we are currently aware of. (It corresponds to <A>.)
- 2) Unconscious, which comprises things that we are not aware of; they are hard to access because they are deep inside our mind. It is the opposite of conscious. (It corresponds to <antiA>.)

The unconsciousness is the sum of all thoughts, memories, impulses, desires, feelings, etc. of which the individual is not conscious but which influence the emotions and behavior; that part of one's psyche which comprises repressed material of this nature.

- 3) A-conscious, “a-conscious” (adj.), the “a-conscious” (noun), and the derivatives “a-consciousness” (noun) and “a-consciously” (adv.), which etymologically means away from conscious and unconscious, or neither conscious nor unconscious, but in between, or a mixture of conscious and unconscious – a vague buffer zone between them. It corresponds to <neutA> or Indeterminacy, as in Neutrosophy.

There are permanent communications, connections, disputes between consciousness, a-consciousness and

unconscious (and between their sublevels).

In some situations, our unconscious is stronger than the conscious, and we may take stupid, wrong actions (decisions). In other situations, the unconscious may take us in the right directions without us realizing it. Both are like we are taken by the autopilot in the opposite or right directions. In other situations, our conscious is stronger than the unconscious so we avoid stupidity and absurdity; or our conscious may push us to the wrong way.

While when the a-conscious is strongest, we are in a pending decision, confused, not knowing what to do. Here comes the case of Lady Aïcha when all the Prophet's wives made a joint request asking him to provide them with a better standard of living. It was not an unreasonable request, since it came after the Muslim state had enjoyed victories over its enemies and its fortunes were getting much better. It was the sort of request any woman who had lived through years of poverty with her husband would make when they enjoyed better times. Yet the Prophet (peace be upon him) did not care for any material comfort. He wanted his household to remain an example for all Muslims, in all generations. Therefore, he did not look favourably at this request.

His closest companions, Abu Bakr and Umar, were allowed into his home after they had heard of the problem. They were the fathers of two of the Prophet's wives. They found the Prophet silent, looking distressed. Abu Bakr sought to relax the somber atmosphere. He said: "Messenger of God! If you could only see my wife when she asked me for more money to spend. I pierced my finger into her neck." The Prophet smiled and said: "You see them all around me asking for more money." Abu Bakr went up to his daughter, Aïcha, and Umar went up to his daughter, Hafsa, piercing them in the neck. They said to them: "How come you ask the Prophet to give you what he does not have?" Both of them said: "We will never again ask the Prophet for what he does not have."

The Prophet was upset by the whole episode. He wanted his household to be totally free of the material concerns of worldly life. He wanted his own family to aspire only for what is with God. He, therefore, decided to stay away from all his wives for a whole month. He then received revelations requiring him to give his wife a choice. When the month was over, he mentioned the choice to everyone of his wives, starting with Lady Aïcha. The choice is outlined in the following Quranic verses 28-29 surah Al-Ahzab:

28- "O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release."

29-" But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward."

Before he read them the two Quranic verses, the Prophet told each one that she needed not make her choice straightaway. She should consult her parents or her guardian. Every single one of them said to him: "I need not consult anyone concerning my status with you. I certainly choose God and His messenger, hoping for success in the life to come." They assured him that they desired nothing in preference to life with him.

It should be mentioned that as Lady Aïcha made her choice, being the first asked, she requested the Prophet not to make her choice known to any of his other wives, should they ask him about her choice.

She felt that if any of them was unsure, she should not be helped by learning of Aïcha's choice. Here Lady Aïcha was sure and self confident that she is the best compared to the other still alive wives despite some occasional jealousy that she felt towards some of them.

The Prophet, however, declined her request, telling her that his mission was to teach people every good thing for them. Therefore, if any would ask him about her choice, he was certain to inform them of it. They could then follow her example, if they so wished. However, in the event, none needed that sort of help. They all recognized that their status as wives of the Prophet and mothers of all believers was so precious that they would not change it for anything in this world.

All scholars thought that Lady Aïcha asked for a better comfortable life just for her personal life, but if we analyse her personality traits we will discover that the "pleasure-loving" was never a trait of her personality. Her behaviour of asking for a better life was an isolated behaviour caused by her a-conscious state that was stronger at that spacetime (st) than her consciousness, she was in a pending decision, confused, not knowing what to do. Her extra money request behavior is the result of interaction among conscious, acounscious, and unconscious. I will explain:

Lady Aïcha was consciously jealous of Lady Khadija, the prophet's first wife because she was not sure if she could excel over Lady Khadija achievements. She said in that "I never felt so jealous of any wife of Allah's Messenger as I did of Khadija because Allah's Messenger used to remember and praise her too often and because it was revealed to Allah's Messenger that he should give her (Khadija) the glad tidings of her having a palace of Qasab in Paradise. And in another narration of Muslim, Allah's Messenger said to Aisha: "Her love had been nurtured in my heart by Allah Himself."

Also Lady Aïcha narrated that she said: "When Allah's Messenger remembered Khadija, he was praising her a lot. She said: "I felt jealous and said: How often you used to remember that who is with red gums (i.e. an old woman)! Allah has given you a better one in her instead. Allah's Messenger said: "Allah has not given me a better one in her place; she believed in me when everyone disbelieved in me, knew that what I have brought is the truth when all the people did not, gave me her money when the people obstructed me, Allah, the Almighty, granted me a son from her and deprived me a son from my other wives".

Also Aïcha reported that : «"Hala b. Khuwaylid" (sister of Khadija) sought permission from Allah's Messenger to see him and he was reminded of Khadija's (manner of) asking leave to enter and (was overwhelmed) with emotions thereby and said: "O Allah, it is Hala, daughter of Khuwaylid", and I felt jealous and said: Why do you remember one of those old women of the Quraish with red gums and who is long dead-while Allah has given you a better one in her place?»

So these attitudes of Lady Aïcha were actually conscious attitudes, but what is the link between these attitudes and the Lady Aïcha request of life comfort? No one of scholars would link these conscious attitudes to the a-consciousness memory of Lady Aïcha. How did all of you forget that lady Khadijah was a rich woman in her community and she gave all her wealth to the prophet to help him in his prophethood mission! "Abu bakr" the father of Lady Aïcha gave all his wealth to the prophet too. It was the main

unconscious memory in Lady Aïcha's mind that was making surface upwards to the a-conscious level and made her confused without totally reaching the conscious level. Actually according to me Lady Aïcha was asking for more life comfort but she was not aware that she did that request to compete with Lady Khadijah in helping the prophet in his mission with money because money was a very important factor in islam success to spread away. Later analysis will show you that the "pleasure-loving" is not a trait of the Lady Aïcha personality; it is again the jealousy that acted as a drive for asking for a better life standard from the prophet.

The a-consciousness as an amalgam of consciousness and unconsciousness, is the indeterminate, ambiguous, vague zone where conscious and unconscious interfere. It is a transition space, or a mediation between opposites.

Similarly, we now split (refine) each sublevel  $SL \in \{ \text{preconscious, subconscious, (semi-conscious = semi-unconscious), sub-unconscious, and pre-unconscious} \}$

Therefore, from a neutrosophic logic point of view, the a-consciousness has a degree of conscious ( $c$ ), and a degree of unconscious ( $u$ ), where  $c, u \in [0, 1]$ , and  $0 \leq c + u \leq 2$ .

With fuzzy logic or intuitionistic fuzzy logic, we cannot characterize the a-consciousness, since in these logics  $c + u \leq 1$ .

A-conscious is split (refined) into five parts:

1. preconscious,
2. subconscious,
3. semiconscious (semi-unconscious),
4. sub-unconscious,
5. pre-unconscious.

In the neutrosophic psychological applications we use the notation,  $NL(\text{entity}) = (c, a, u)$ ,

where :

$c$  = degree of conscious (truth);

$a$  = degree of a-conscious (indeterminacy): not sure if it's conscious or unconscious, or a blend of both;  $u$

$u$  = degree of unconscious (falsehood).

Our **thoughts**, **emotions**, and **behaviors** have degrees of :

1. conscious ( $c$ ),
2. a-conscious ( $a$ )  $a$  = (indeterminacy, neither conscious nor unconscious, or both mixed),
3. unconscious ( $u$ ),

with  $c, a, u \in [0, 1]$ , while ( $a$ ) can be further refined into sub-degrees of :

1. Preconscious (prec),
2. subconscious (subc),

3. semiconscious  $\approx$  semi-unconscious (semi),
4. sub-unconscious (subu),
5. Pre-unconscious (preu).

There is a triple continuum spectrum of conscious — a-conscious — unconscious thoughts, emotions, and behaviors. Using neutrosophic logic, we mathematically classify and distinguish between such psychological phenomena. For example:

- $NL(\text{conscious}) = (1, 0, 0)$ ;
- $NL(\text{acounscious}) = (0, 1, 0)$ ;
- $NL(\text{unconscious}) = (0, a, 1)$ , where  $a \in (0, 1]$ , leaving room for indeterminacy (unknown, unclear).

The **preconscious** was introduced by S. Freud. He described it as made up from inactive memories that are ordinary, but they can be activated. According to Webster Dictionary, **preconscious** is “psychoanalysis of or pertaining to that part of a person’s mental activity which is not immediately conscious, but which can be easily recalled”. It is the movement from down (unconscious) to up (conscious). It is what Paul Popescu-Neveanu has called “potential latent conscious”; or conscious that exists but is not exteriorly manifested, yet popping up in specific conditions; or a “transparent non-conflictual unconscious”; or a “spare of information”, or “potential memory” (M. Ralea, H. Piéron), or “faint or forgotten conscious” (Th. Ribot).

For example we can have the  $NL(\text{preconscious}) = (1, 0, u)$ , where "u" is a small number,  $u > 0$ , meaning that although the preconscious is entirely in conscious (since "c" = 1), there is some non-zero degree of unconscious ( $u > 0$ ) that characterizes the preconscious.

The **subconscious** is between conscious and unconscious, it is formed by partial conscious and partial unconscious, as a general neutrosophic indeterminacy; it is a neutrosophic memory... i.e. memories that we are partially aware of and partially unaware of, and when we try to recall then we get unclear / incomplete / indeterminate images / sounds / ideas about them. The subconscious is partially sunk into unconsciousness and partially surfacing towards the conscious, like a heavy object floating on the sea. According to Webster Dictionary, the subconscious is “occurring without perception, or with only slight perception, on the part of an individual: said of mental processes and reactions; not fully conscious, imperfectly aware; subconscious mental activity / in psychiatry”. We can easily characterize it using the neutrosophic logic:

$NL(\text{subconscious}) = (c, a, u)$ , with  $c \gg u$  (c is much greater than u). Therefore, the degree of consciousness is much greater than the degree of unconsciousness.

In some literature, there is confusion between preconscious and subconscious. The distinction between preconscious and subconscious is that the memories from preconscious can be retrieved entirely (100%, or  $cc = 1$ ) into the conscious, while the memories from subconscious can only partially be retrieved into the conscious ( $c < 1$ , but  $cc \gg u$ ).

The information of the wealth of Lady Khadija used to support prophethood was totally known by Lady Aïcha but sunk down to the a-consciousness and could be totally recalled. So it is not a subconsciousness.

The **semiconscious** (adj.), according to Webster Dictionary, means “not fully conscious or awake; half-conscious”. As a noun is used “semi-consciousness”. The terms of “semi-unconscious” (adj.) and “semi-unconsciousness” (noun), are roughly equivalent to semiconscious and semiconsciousness respectively, meaning half-conscious and half-unconscious. From a neutrosophic point of view, NL (semiconscious) ~ NL (semi-unconscious) = (c, a, u), where  $cc \approx uu$ , or the degree of conscious is approximately equal to the degree of unconscious.

In classical psychology,  $cc = uu = 0.5$ , or 50% conscious and 50% unconscious. In neutrosophic psychology, this definition is extended in order to catch more possibilities. For example:

- $c = u = 0.4$  (40%), and  $a = 0.2$  (20%), so  $(c+a+u = 1$  means 100%);
- $c = u = 0.7$  (70%), and  $a = 0.5$  (50%) ( $c+a+u = 1.9$ ); etc.

We recall that in neutrosophic logic it is allowed the sum of the neutrosophic components to exceed 1 and get up to 3:

$c + u + au \leq 3$ . This occurs if one considers different points of views in estimating “c”, “a”, and “u” respectively. E.g. from a point of view (of some parameters),  $cc = 0.7$ , while from other point of view (of other parameters) it may be that  $u = 0.7$  as well.

Semiconscious (**semi-unconscious**) psychological manifestations are: the half state between sleep and wakefulness (hypnagogic), the hypnosis, and the trance (when the consciousness is half altered), semi-awakening etc. Semi-conscious (and semi-unconscious) are liminal, for being situated at the liminal point, where perception and non-perception cross over one into the other, they blend creating a medley inconspicuous area.

Those who cannot distinguish right from wrong, good from bad, in general <A> from <antiA> also fall into this category – the deranged, demented, mad, lunatic... commit horrible acts such as mass killing of persons that had nothing to do with them. Mentally ill people act under a high-degree of unconsciousness that strongly influences their emotions, thoughts, and behaviors. They belong to the sub-unconsciousness category. The sub-unconscious (adj.) and sub-unconsciousness (noun) that I introduce now have the neutrosophic logic value:

NL(**sub-unconscious**) = (c, a, u), with  $c \ll uu$ , or the degree of conscious is very small in comparison with the degree of unconscious. Sub-unconscious psychological phenomena are: the states which are closer to the sleep than to the wakefulness (we call them deep hypnagogic), and similarly “deep hypnosis” and “deep trance” (when the degree of unconscious is much larger than the degree of conscious).

The pre-unconscious (adj.) and pre-unconsciousness (noun) are the opposites of preconscious and preconsciousness respectively.

NL(**pre-unconscious**) = (c,a,u). with “c” a small number,  $c > 0$ , and the degree of unconsciousness very high, close to 100% ( $u \approx 1$ ), but there is some little degree of consciousness ( $c > 0$ ). In the conflict between conscious and unconscious, the pre-unconscious is on the side of unconsciousness, unlike the

preconscious that is on the side of conscious. Also, unlike the preconscious, the pre-unconscious is the movement from up (conscious) to down (unconscious). It has a reverse characteristic in reference to the preconscious. Therefore, the pre-unconscious is a “latent unconscious”, a “potential unconscious”, a warehouse for forgotten information with higher chance to completely fall into the dark unconscious and never be recovered by the conscious. Or sub-unconsciously formed automatisms that fall into pre-unconscious due to non-usage. There are instinctive automatisms, which are different from the learned automatisms (resulted from repetition, as in preconscious). The sub-unconscious and pre-unconscious are below the conscious threshold. They are thus subliminal, using sub-unconscious and pre-unconscious stimuli respectively taken by repetition. Older people partially lose their memory; they for example go to a room but forget what they were supposed to do in it. **After a few moments they may entirely remember (meaning their desire fell from conscious to preconscious, and come back to conscious)**, or incompletely remember (meaning their desire fell from conscious to subconscious, then back to conscious), or they only half remember (meaning their desire fell from conscious to semiconscious, and back to conscious), or only very little (vaguely) remember (meaning their desire fell from conscious to sub-unconscious, then back to conscious), or they remember nothing (meaning from conscious their desire fell to pre-unconscious or unconscious, and never come back to conscious).

The Lady's Aïcha memory information about Lady Khadija was partially lost. She remembers everything was told to her about Lady Khadija except the information of "Lady Khadija usage of her wealth in helping the beloved prophet mission" that was sunk down from consciousness to pre-consciousness but still easy to recall.

The reminder is obvious in the prophet response to Lady Aïcha jealousy when he said:“Allah has not given me a better one in her place; she believed in me when everyone disbelieved in me, knew that what I have brought is the truth when all the people did not, **gave me her money when the people obstructed me**, Allah, the Almighty, granted me a son from her and deprived me a son from my other wives”. This reminder will cause the information sunk in the preconsciousness memory of Lady Aïcha to float up to her conscious memory.

We said that preconsciousness is part of a-consciousness the vague part that can cause confusion. Lady Aïcha was consciously asking for a better life standard but was pre-consciously (a-consciously) trying to become richer to help in prophethood with money as Lady Khadija did to make the prophet become proud of her on that point as he is still proud of the passed away Lady Khadija. Lady Aïcha as I said previously was consciously jealous about the love of God and his messenger to Lady Khadija because of her assistance to prophethood, but she was a-consciously jealous of the specific financial assistance of Lady Khadija. Everytime the prophet remembered Lady Khadija, Lady Aïcha felt jealous because she was feeling that she was missing one achievement to excel over Lady Khadija but she did not know what was that missing thing ! She forgot the financial assistance from her consciousness memory, but the information is still in her a-consciousness and that caused her to be confused and asked for more money from the prophet to feel rich then gives it back to him to help in prophethood mission. Since the prophet had no money to give his wife, it was a "mistake" to ask him and God educated her that she better continue to thrive on different levels than financial level. It's not a problem if you don't assistant the prophet financially, you could assist him differently in verse 29 surah Al-Ahzab:

"وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْأَخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا" (29)

29- "But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for **the doers of good** among you a great reward."

And the verse 31 adds:

"وَمَنْ يَقْنُتْ مِنْكُمْ بِاللهِ وَرَسُولِهِ وَتَعَمَلْ صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا" (31)

31- "And whoever of you devoutly obeys Allah and His Messenger and **does righteousness** - We will give her her reward twice; and We have prepared for her a **noble provision**."

So in my view God taught Lady Aïcha that the provision that Lady Khadija used to help the prophet is not always required from all his wives. Lady Aïcha could help differently, and her lack of financial help "**provision**" can be compensated by other "**righteousness**" and in the afterlife she will get rewarded **noble provision** even better than the worldly provision that she wanted to have to a-consciously help the prophet.

I Hope that the reader has understood how the jealousy from Lady Khadija caused a-consciously Lady Aïcha to ask for a better financial life. If the jealousy was behind this behaviour, it is valuable to examine the Lady Aïcha personality evolution regarding the three hadiths about her jealousy of Lady Khadija. Was her psychological system stable or dynamic ? And then I will examine the real cause of that jealousy that no one treated it before me.

Theoretically, personality is a "dynamic", not "stable" system. Also, the personality formation does not end at the time of hitting puberty, but it continues all life. The personality does not remain the same the whole individual's life, but it changes upon time, space and circumstances, individual's experience, individual's study and learning (by himself/herself or from others), individual's new interests and motivations, individual's status of being, health, or individual's repeated or new situations. As a consequence, an individual's personality varies in a given range. Individual's personality is characterized by some degree of indeterminacy, that's why we call it Neutrosophic Personality.

It has been observed in the past that the emotions, thoughts, and behaviors are continuously in a process of change, and so the personality. The degrees of change vary upon time and space and situations: with respect to **emotions** {being more sensitive, or less sensitive, or in unchanged or confusing/ indeterminate state between sensitive, a-sensitive and insensitive (as a neutrosophic triad) with respect to the previous emotions}, and similarly for **thinking** (more deeply thinking, less deeply thinking, or unchanged / indeterminate style of thinking with respect to the previous thinking), and for the **behavior** (stronger, weaker, unchanged / indeterminate with respect to the previous behavior).

We may cumulate all parameters that determine changes in emotions/thinking/behavior into a single one, at spacetime ( $st_j$ ), since any change, no matter what parameters produce it, occurs at a certain space and time.

where  $j = 0, 1, 2, \dots$ , and  $st_0$  (= starting spacetime), then  $st_j$  represent the spacetime sequence.

For examples, if the time unit is one day, then  $t_1$  may be: day 1 (after starting time  $t_0$ ),  $t_1, t_2, \dots, t_3, \dots$ ), day 2, day 3, ...; if the time unit is one week or respectively one month, then one has: week 1 (after starting time  $t_0$ ) then week 2, week 3, ..., or month 1 (after starting time  $t_0$ ) then month 2, month 3, ... . Any time unit may be selected, which time unit is more convenient for each application, let's choose  $t_1 = 5$  hours, or  $t_1 = 3$  days etc.

### 1. Emotions

$\langle T_E(st_j), I_E(st_j), F_E(st_j) \rangle$  is the neutrosophic degree of the emotions at spacetime.

$st = st_j$ , where:

- $T_E(st_j)$  = degree of truth (strongness) of emotions at spacetime  $st = st_j$ .
- $I_E(st_j)$  = degree of indeterminacy (mixture of strongness and weakness) of emotions at spacetime  $st = st_j$ .
- $F_E(st_j)$  = degree of falsehood (weakness) of emotions at spacetime  $st = st_j$ .

### 2. THinking

Similarly for  $\langle T_{TH}(st_j), I_{TH}(st_j), F_{TH}(st_j) \rangle$ , that is the neutrosophic degree of the thinking at spacetime  $st = st_j$ .

### 3. Behavior

And  $\langle T_B(st_j), I_B(st_j), F_B(st_j) \rangle$  that is the neutrosophic degree of the behavior at spacetime  $st = st_j$ .

The neutrosophic degree of personality of Lady Aïcha, at a given space (s) and time (t) (Spacetime:  $St_j$ ) =  $\langle T_{pers}(St_j), I_{pers}(St_j), F_{pers}(St_j) \rangle$ , is the fusion of emotions, thinking, and behaviors at the spacetime:

$$\langle T_{pers}(st_j), I_{pers}(st_j), F_{pers}(st_j) \rangle =$$

$$\langle T_E(st_j), I_E(st_j), F_E(st_j) \rangle \Delta$$

$$\langle T_{TH}(st_j), I_{TH}(st_j), F_{TH}(st_j) \rangle \Delta$$

$$\langle T_B(st_j), I_B(st_j), F_B(st_j) \rangle$$

Where  $\Delta$  is the fusion operator. Since, in general, for the same individual, the emotions, the thinking, and

the behaviors change from spacetime to spacetime, the neutrosophic degree of personality also changes from spacetime to spacetime. Therefore, the personality is dynamic; it varies in between a range. The range may be smaller or bigger upon each individual's psyche, space he lives in, his experience and **circumstances**, his **cognitive learning from others** (like the lesson given by the prophet to Lady Aïcha when she became jealous of Lady Khadija) and so on.

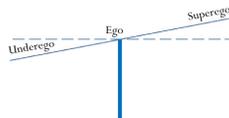
The dynamicity can be enlarged to the concepts of Freud's Psychoanalysis of the Underego, Ego, and Superego by making a symmetry {as in a neutrosophic triad of the form: (<antiA>, <neutA>, and <A>)}, and also because underego is below the ego, it is in the animal reign - where desires and impulses are almost uncontrolled, then we make a parallelism of all three. The dynamicity of the underego, ego, and superego, as in neutrosophy the dynamicity of <antiA>, <neutA>, and <A>, results in a fusion of all three: underego + ego + superego. Partially, the underego and the superego balance each other. The underego's desires and impulses are curbed by the superego.

The underego's desires and impulses are satisfied only partially, after fusing/combining with superego's rules and ego's own desires and impulses.

- Underego is the deep dream.
- Superego is the severe reality.
- Ego is the equilibrium between deep dream & severe reality.

Ego is the sweeten reality. Underego's desires and dreams are blended with those of the superego, while ego's desires and planning are adopted. For ego is formed by mixed traits of the underego, the superego, and the ego's own traits. In the underego there also rise up positive realistic desires, for examples to become greater than Lady Khadija, the superego of Lady Aïcha may warn that it takes more assistance to the prophet and her ego will strive to achieve it with neutrosophic probability (NP) that this event of excelling over Lady Khadija <A> may occur in the future is:  $NP(A) = (ch<A>)$ ,  $(ch<neutA>)$ ,  $(ch<antiA>) = (T, I, F)$ .

Or, there is a chance to succeed  $ch(<A>)$  {or T for truth}, a chance to fail  $ch(<antiA>)$  {or F, from false}, and an indeterminate chance  $ch(<neutA>)$  {or I, not clear, or a buffer zone between success and failure}. But the Ego of Lady Aïcha strived to accomplish it.



Robert White (1950s) added to the ego: effectance motivation (the need to feel that you make a great impact on your surrounding), and competence motive (the need to make an impact on the world). These factors existed in Lady Aïcha that wanted to learn more science from the prophet and became among the best scholars.

قال أبو موسى الأشعري: «مَا أَشْكَلَ عَلَيْنَا أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثُ قُطِّ فَسَأَلْنَا عَائِشَةَ، إِلَّا وَجَدْنَا عِنْدَهَا مِنْهُ عِلْمًا»

Abu Musa reported: We never had a problem occur to us, the companions of the Messenger of Allah, peace and blessings be upon him, but that we would ask Aisha and find that she knew something about it.

Source: Sunan al-Tirmidhī 3883

Grade: Sahih (authentic) according to Al-Albani

The personality's Influential Factors are multiple. The personality is changing due to:

1. social interactions and individual's experiences [Erik Erikson];
2. person's subjective experience of self (or self-being synonymous with personality) [Heinz Kohut];
3. object relations theory (individual's recurrent pattern of relating to others) [Margaret Mahler, D. W. Winnicott, Ronald Fairbain and Melanie Klein];
4. learning from others [Albert Bandura];
5. linguistic development [Gordon Allport];
6. logotherapy (Viktor Frankl);
7. social psychology (the institutions modify people's behavior) [R. Linton & A. Kardiner];
8. system, the individual lives or works in, exercises strong affect (modal personality);
9. ideology, religion, tradition, politics, family, collectivity model a personality;
10. social work [Lucien Sève];
11. recurrent evolution of personality;
12. individual psychological character, which is at personality's core;
13. and so on...

### **3<sub>B.3</sub> - Neutrosophic dynamicity of her personality**

We do have 3 hadiths said by Lady Aïcha about her jealousy of Lady Khadija. I will apply the mathematical approach of neutrosophic personality evolution to see the dynamicity of Lady Aïcha psychological system regarding her jealousy of Lady Khadija.

I will analyse Lady's Aïcha saying. Her saying is so accurate to make it an excellent tool of personality examination. It is like a test that is a standardized measure of behavior, including verbal behavior. Many tests are in the form of self-reports—a term that refers to any statements people make about themselves like the saying of Lady Aïcha. Her sayings relate her behavior as it naturally occurs, without any scientific interference. This method, called naturalistic observation, has been adapted to study families interacting in their own homes (Patterson, 1990). The other methods like laboratory experiment, behaviour sampling and brain imaging are not possible in our case.

Traditional and contemporary scholars say that Lady Aïcha was the most fluent and eloquent of her time. "Musa ibn Talha", an important scholar and student of Lady Aïcha, said: "I saw no one better than Aïcha in eloquence or clarity of speech". Another leading scholar, "Ahnaf ibn Qays" said: "I heard the sermons of Abū Bakr, 'Umar ibn al-Khattab, 'Uthman ibn Affan and Ali ibn Abi Talib and all other caliphs, yet from them I did not hear such fluent and beautiful utterances as I heard from Aïcha!". While visiting

Aïcha, Muawiya leaned over to Zakwan who was with him and said: "I swear to God, except for the Messenger of God, I have never seen anyone more eloquent than Aïcha!"

Since Lady Aïcha was arabic linguistic talented scholar that made Ahnaf ibn Qays saying:

«سَمِعْتُ خُطْبَةَ أَبِي بَكْرٍ الصِّدِّيقِ ، وَعُمَرَ بْنِ الْخَطَّابِ ، وَعُثْمَانَ بْنَ عَفَّانَ ، وَعَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُمْ وَالْخُلَفَاءَ هَلُمَّ جَرًّا إِلَى يَوْمِي هَذَا ، فَمَا سَمِعْتُ الْكَلَامَ مِنْ فَمٍ مَخْلُوقٍ ، أَفْخَمَ ، وَلَا أَحْسَنَ مِنْهُ مِنْ فِي عَائِشَةَ رَضِيَ اللهُ عَنْهَا».

I can use her accurate statement about her jealousy as a tool for her personality dynamicity examination.

The rule is:

The neutrosophic degree of **personality** of Lady Aïcha, at a given space (s) and time (t) (Spacetime:  $St_j$ ) =  $\langle T_{pers}(St_j), I_{pers}(St_j), F_{pers}(St_j) \rangle$ , is the fusion of emotions, thinking, and behaviors at the spacetime:

$$\langle T_{pers}(st_j), I_{pers}(st_j), F_{pers}(st_j) \rangle =$$

$$\langle T_E(st_j), I_E(st_j), F_E(st_j) \rangle \Delta$$

$$\langle T_{TH}(st_j), I_{TH}(st_j), F_{TH}(st_j) \rangle \Delta$$

$$\langle T_B(st_j), I_B(st_j), F_B(st_j) \rangle$$

### $3_{B-3}^1$ - Spacetime $St_1$

عن عائشة رضي الله عنها قالت: "كان رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَكَرَ خَدِيجَةَ أَتَتْهُ فَأَحْسَنَ النَّتَاءَ قَالَتْ فِغْرْتُ يَوْمًا فَقُلْتُ مَا أَكْثَرَ مَا تَذَكُرُهَا حَمْرَاءَ الشُّدْقِيْنَ قَدْ أَبْدَلَكَ اللهُ خَيْرًا مِنْهَا. قَالَ مَا أَبْدَلَنِي اللهُ خَيْرًا مِنْهَا قَدْ أَمَنْتُ بِي إِذْ كَفَرَ بِي النَّاسُ وَصَدَّقْتَنِي إِذْ كَذَّبَنِي النَّاسُ وَوَأَسَّئْتَنِي بِمَالِهَا إِذْ حَرَمْتَنِي النَّاسُ وَرَزَقْتَنِي اللهُ أَوْلَادَهَا إِذْ حَرَمْنِي أَوْلَادَ النَّسَاءِ"

Aïcha narrated that she said: When Allah's Messenger remembered Khadija, he was **praising her a lot**. She said: " **One day I felt jealous** and said: **How often you used to remember who is with red gums (i.e. an old woman)! Allah has given you a better one in her instead**. Allah's Messenger said: "Allah has not given me a better one in her place:

1. She believed in me when everyone disbelieved in me, knew that what I have brought is the truth when all the people did not,
2. Gave me her money when the people obstructed me,
3. Allah, the Almighty, granted me a son from her and deprived me a son from my other wives".

Let's make our analysis according to the evolution formula:

- Time 1: A

$A \in [ 9 \text{ years old}, \dots 17 \text{ years old} ]$ , probably 9 or 10 or 11.

- Space 1: Home

The first time Lady Aïcha reacted during the prophet's life when her age was < 18 years. Because we know that when the prophet died, Lady Aïcha was 18 years old.

### 3<sub>B-3</sub><sup>1-1</sup> - Situation of jealousy

Praising her a lot for the n<sup>th</sup> time

### 3<sub>B-3</sub><sup>1-2</sup> - Emotion

One day I felt jealous

We have to notice that Lady Aïcha said clearly that the prophet had been remembering Lady Khadija many times and each time he praised her a lot. The jealousy was not felt from the 1<sup>st</sup> time but the n<sup>th</sup> time. So let's say he remembered her once in a week (Friday), 4 times in a month, 48 times per year. The "abundance" or "too many"/ ما أكثر is a relative meaning depending on the situation and time and other factors. For example 100 is too many compared to 1 but few compared to 10000. 100 is few in one century but too many in one hour.

With common sense we can say that remembering a dead beloved wife once in a month would be medium and once every trimester is few and once in a week is many and once in 3 days is too many.

Then let's say the prophet remembered her every friday, 48/year, 96/2years. Notice here that 96 times is > 70.

The number 70 can be set as a general reference for abundance from the verse 80 surah At-Tawbah:

"اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ"

70-"Ask forgiveness for them, [O Muhammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them. That is because they disbelieved in Allah and His Messenger, and Allah does not guide the defiantly disobedient people."

The Lady Aïcha felt jealous after the 70<sup>th</sup> time which is a very weak jealousy reaction frequency. If she reacted every time the prophet remembered Lady Khadija the reaction average would be 100% but she reacted 1/70 which is 1,4285714285%

- Degree of Truth T of the Emotion :

$$T_E = 1,4285714285\%$$

The average left is 98,57142857%. So what is the portion of indeterminacy and falsehood ?

We know from this analysis that Lady Aïcha in other cases under 70 times she must have had one of the two situations, or she did feel jealous and did not reveal it "indeterminacy" or she did not feel jealous "Falsehood". Lady's Aïcha personality would have been brave enough to express her jealousy if she had felt it under 70 times. Since she did not express it, it means she did not feel it.

- Degree of indeterminacy I of the Emotion :  $I_E = 0\%$
- Degree of Falsehood of the Emotion :  $F_E = 98,57142857\%$

### **3<sub>B-3</sub><sup>1-3</sup> - Behaviour**

«How often you used to remember who is with red gums (i.e. an old woman)! »

Lady Khadija was 40 years old when she married the prophet and he was 25 years old; but when he married Lady Aïcha he was 52 and she was 9 years old.

Here the emotion is regarding the age and youth which is more instinctive emotion about the physical difference. So the cause of this behaviour is obviously the young age of Lady Aïcha which means that her biology affected her behaviour. Someone who is young and in good health usually feels stronger and better than an old person and behaves on that base.

The behaviour of Lady Aïcha is a saying : « How often you used to remember who is with red gums (i.e. an old woman)! ». This saying is confessed by her narrative during the life of the prophet. The prophet is a witness and never denied that saying. So there is 100% degree of truth of the saying to be really said.

- Degree of Truth T of the Behaviour :  $T_B = 100\%$
- Degree of indeterminacy I of the Behaviour :  $I_B = 0\%$
- Degree of Falsehood of the Behaviour :  $F_B = 0\%$

### **3<sub>B-3</sub><sup>1-4</sup> - Thinking**

« who is with red gums (old) ,Allah has given you a better one in her instead »

She was thinking that to marry a young virgin woman is better than to marry an old non virgin woman (Lady Khadija was a widow when she married the prophet).

This idea actually was already existing in the social environment of her time and what confirms this idea is the response of the prophet when Lady Aïcha asked him : "O Allah's Apostle! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?" He said, "(I will let my camel graze) the one of which nothing has been eaten before." (The sub-narrator added: `Aisha meant that Allah's Apostle had not married a virgin besides herself .)

I want to understand to what degree was Lady Aïcha thinking she is superior because she was virgin and young? If she had that idea why didn't she express it before this occasion < 70 times of remembering Lady Khadija ?

Notice that from 9 years to 11 years old, the idea existed in her a-consciousness memory but did not go up to the surface of consciousness until the age of 11 when the remembering of Lady Khadija overpassed 70 times. I think that Lady Aïcha is smart enough to know that a woman superiority is not measured only by her virginity and youth but since she was still young and hadn't accomplished yet a great achievements in islam, she felt a little jealous 1,4285714285% and recalled her verginity and youth as defense mechanism. So the idea of **superiority of a woman due only to biological attributes** was not in her consciousness for 70 times of remembering Lady Khadija (Degree of Truth) but was in her a-consciousness.

- Degree of Truth T of the Thinking :  
 $T_{TH} = 1,4285714285\%$

The 98,57142857% remaining have to be distributed between indeterminacy and falsehood. We know from the narrative that Lady Aïcha had in her a-consciousness the idea that virginity and youth determine lonely their overall superiority but she never reflected about it consciously.

- Degree of indeterminacy I of the Thinking :  $I_{TH} = 98,57142857\%$
- Degree of Falsehood of the Thinking :  $F_{TH} = 0\%$

### 3<sub>B-3</sub><sup>1-5</sup> - Cognitive evolution from learning

Allah's Messenger said: "Allah has not given me a better one in her place:

1. She believed in me when everyone disbelieved in me, knew that what I have brought is the truth when all the people did not,
2. Gave me her money when the people obstructed me,
3. Allah, the Almighty, granted me a son from her and deprived me a son from my other wives".

The prophet's answer was informing Lady Aïcha at a specific spacetime  $st_1$  ( time < 18 years/Space home) that God did not give him a better wife than Lady Khadija.

This information is valid only on that  $st_1$  because he did not affirm that no wife would be better than her in the future spacetime  $st_2$  or  $st_3$  ...etc. The prophet information was about only the present and past of the time of his answer (has not given me/**مَا أُبَدِّلَنِي**), leaving the chance with some probability for Lady Aïcha to excel over Lady Khadija in the future.

The prophet said:

"**مَا أُبَدِّلَنِي** اللهُ عَزَّ وَجَلَّ خَيْرًا مِنْهَا، قَدْ آمَنْتُ بِي إِذْ كَفَرَ بِي النَّاسُ، وَصَدَّقْتَنِي إِذْ كَذَّبَنِي النَّاسُ، وَوَأَسْتَيْتِي بِمَالِهَا إِذْ حَرَمَنِي النَّاسُ، وَرَزَقْتَنِي اللهُ عَزَّ وَجَلَّ وَلَدَهَا إِذْ حَرَمَنِي أَوْلَادَ النِّسَاءِ"

For Lady Aïcha, there was a chance to succeed  $ch(<A>)$  {or T for truth}, a chance to fail  $ch(<antiA>)$  {or

F, from false}, and an indeterminate chance  $ch(\langle \text{neutA} \rangle)$  {or I, not clear, or a buffer zone between success and failure}. But the Ego of Lady Aïcha strived to accomplish it.

The causes of Lady Khadija excellence are:

1. She believed in me when everyone disbelieved in me, knew that what I have brought is the truth when all the people did not,

This element was compensated by Lady Aïcha because we know that she taught islamic rules after prophet death and we can say in the same manner of the prophet that Lady Aïcha : She taught islam when every wife did not.

So her probability to compensate was 100%

2. Gave me her money when the people obstructed me,

Here Lady Aïcha does not have her own money to help him but her personality will develop after that learning from his answer and **a-consciously** she will ask for a better financial life to help him.

Here the probability to compensate was 100% because when the prophet gave her the option to be released by divorce she chose immediately to stay with him and to assist him despite the lack of financial assistance. She chose to continue living with him in asceticism.

3. Allah, the Almighty, granted me a son from her and deprived me a son from my other wives".  
"حَرَمَنِي أَوْلَادَ النِّسَاءِ"

Of course God deprived him in a reference to  $st_1$  but Lady Aïcha was still young and can give birth to a baby for the prophet in the future of the prophet's time of his saying.

Here we know that Lady Aïcha did not give birth to a child for the prophet. But she became the teacher of all muslim children boys and girls who are going to be the future wives and husbands. She was «**the teacher mother and the mother teacher of all believers**» which Lady Khadija was not. Lady Khadija was mother of all believers but did not teach islamic rules to her children the believers because she did not have the same chance as Lady Aïcha, on the other side Lady Aïcha did not have the chance to give birth to a child because of genetic causes. The genetics shaped the personality of Lady Aïcha to excel in religious science.

I would think with certainty that if Lady Aïcha was the first wife of the prophet, rich and able genetically to give birth to children, she would have behaved exactly as Lady Khadija and if Lady Khadija was in place of Lady Aïcha she would have behaved the same as her.

The door was open for Lady Aïcha to compete with Lady Khadija by realising the same 3 requirements or compensate them to get the same level as her.

Lady Khadija level is stated in authentic hadith of Al Tirmidhi :

“Sufficient for you among the women of mankind are Mariam bint ‘Imran, Khadijah bint Khuwailid, Fatimah bint Muhammad and Assia the wife of Fir’awn.”

Then, we have also the hadith sourced in "Ṣaḥīḥ al-Bukhārī" 3230 and Graded authentic that says "There were many men who achieved perfection and none were perfect among women except Asiyah, the wife of Pharaoh, and Mary, the daughter of ‘Imran."

So we can understand from both hadiths that:

- 1) Perfect women of all times are 2: Assia, the wife of Pharaoh, and Mary, the daughter of ‘Imran;
- 2) Among the best women of their times are 2 : Khadijah bint Khuwailid, Fatimah bint Muhammad.

Then Narrated "Abu Musa Al-Ashari" : The Prophet said, "Many men reached perfection but none among the women reached perfection except Mary, the daughter of Imran, and Assia, the wife of Pharaoh. And the superiority of Aïcha to other women is like the superiority of Tharid to other kinds of food".

Here Lady Aïcha is mentioned after the perfect 2 women exactly as Lady Khadija and Lady Fatima were mentioned after the 2 perfect women in the other hadith. This means for me that the first order is given to Assia, the wife of Pharaoh, and Mary, the daughter of Imran; and the second order is given to 3 women, Khadijah bint Khuwailid, Fatimah bint Muhammad and Lady Aïcha.

Genes influence environments, for that, the genetic disability of Lady Aïcha to have children made her superactive in collecting science and literature because individuals actively seek and create situations and social environments in ways congruent with their genetically influenced dispositions and qualities. Whereas extremely active children are likely to create a high-energy environment by actively selecting highly active friends and activities, less active children are apt to make their environment less energy demanding. This self-directed process of selecting and creating one’s own situations is the most central for personality; it is literally the seat of the sort of dynamic person–situation interactions through which dispositions and the environment reciprocally influence each other and that's how Lady Aïcha became the first and best woman scholar.

The interplay of biological and psychological processes is evident. It is apparent at the molecular level: the synapses in the brain change physically when new learning occurs. In this interaction, genes are switched on to make new proteins that are crucial in long-term memory, wherein the person’s history resides. Furthermore, even relatively small heritable differences in qualities of temperament, such as activity and energy levels, emotionality, and sociability, which appear to be visible in early childhood (Buss & Plomin, 1984), can be biological foundations for diverse enduring behavioral tendencies that may develop from these roots (Kagan, 2003).

Lady Aïcha temperamentally is more active, energetic than other wives and tended to explore and interact

more vigorously and forcefully with her environments, rapidly encountering its challenges and gratifications as well as its dangers and frustrations. In time she also is likely to become more participant in political life of her time and extravert than other wives who are temperamentally inhibited from exploring the unfamiliar and thus inclined toward shyness. Heritable variations in arousal thresholds in certain loci of the brain also could influence such behaviors as shyness (e.g., Kagan, Reznick, & Snidman, 1988). Heritable differences in sensitivity and physiological reactivity in response to sensory stimulation partly predispose people to become introverted rather than extroverted (Stelmack, 1990). In turn, introverts may be more disposed to avoid the types of social stimulation that extroverts desire and actively select for themselves (Plomin, Manke, & Pike, 1996).

### 3<sub>B-3</sub><sup>2</sup> - Spacetime St<sub>2</sub>

The second hadith that marks an evolution in the jealousy behaviour of Lady Aīcha is the following:

حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ ، قَالَتْ : "اسْتَأْذَنَتْ هَالَةَ بِنْتُ خُوَيْلِدٍ أُخْتُ خَدِيجَةَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَعَرَفَ اسْتِئْذَانَ خَدِيجَةَ فَأَرْتَاخَ لِذَلِكَ فَقَالَ : اللَّهُمَّ هَالَةَ بِنْتُ خُوَيْلِدٍ فَعَرْتُ فَقُلْتُ : وَمَا تَذْكُرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ قُرَيْشٍ ، حَمْرَاءِ الشُّدْفَيْنِ ، هَلَكْتَ فِي الدَّهْرِ فَأَبْدَلَكَ اللَّهُ خَيْرًا مِنْهَا"

Lady Aīcha reported that "Hala b. Khuwaylid" (sister of Khadija) sought permission from Allah's Messenger to see him and he was reminded of Khadija's (manner of) asking leave to enter and (was overwhelmed) with emotions thereby and said: "O Allah, it is Hala, daughter of Khuwaylid", and I felt jealous and said: What do you remember of one of those old women of the Quraish with red gums and who is long dead-while Allah has given you a better one in her place?

Ahmad in his book "Musnad Ahmad" 6/154, added in his version that she said: "then, the color of the face of Allah's Apostle changed and I didn't see his face like that except when the revelation came to him or when he saw a cloud in the sky till he knew whether it was a mercy or a chastisement."

Tabari in his book "Al-Mu'jam al-Kabeer of al-Tabarani" added: She said: "O Allah's Apostle, forgive me, may Allah forgive you, I swear not to remember Khadija anymore regarding anything that you don't like." Al-Haythami in Majma' al-Zawa'id (9/227) said: "its chain is sound (authentic)".

It is obvious that this hadith is about a behaviour that happened after the behaviour of the first hadith and you will notice the evolution.

- Time 2 : B

B ∈ [ 9 years old,...17 years old ], probably 13 or 14.

With,

Time 1: A < Time 2: B

- Space : Home

The second time Lady Aïcha reacted during the prophet's life when her age was < 18 years. But this time B comes after time A and this time evolution can be noticed from the hadith.

### 3<sub>B-3</sub><sup>2-1</sup> - Situation of jealousy

Hala b. Khuwaylid" (sister of Khadija) sought permission from Allah's Messenger to see him and he was reminded of Khadija's (manner of) asking leave to enter and (was overwhelmed) with emotions thereby and said: "O Allah, it is Hala, daughter of Khuwaylid.

Notice that the context of jealousy is different. In first hadith the prophet conscious memory of Lady Khadija was active without external stimulus but in the second hadith his conscious memory of Lady Khadija was activated with the visit of Lady Hala. Lady Khadija still existed in his a-consciousness and made surface to his consciousness when her sister visited him. We can notice from the reaction of the prophet when his previous wife's sister asked to see him the joy reaction of someone who had not seen that person for a while "O Allah, it is Hala, daughter of Khuwaylid"

Is the situation more challenging for Lady Aïcha because the self remembrance of the prophet was assisted with more external stimulus (relatives of Lady Khadija) ? Should that make her emotion of jealousy stronger ? Is that why she added the sentence " who is long dead-while/هَلَكْتُ فِي الدَّهْرِ"? This sentence was not said in the first hadith!

The situation is more threatening = stronger feeling of jealousy ?

### 3<sub>B-3</sub><sup>2-2</sup> - Emotion

"Felt jealous"

Lady Aïcha felt jealous for the second time after a while of Lady's Khadija death ( likely after 7 years of her death) when Lady Aïcha was 13 years old ( the 4<sup>th</sup> marriage year). This jealousy event might have occurred after 2 years of the first jealousy event. During these 2 years the prophet continued to remember Lady Khadija without any reaction of Lady Aïcha until he overpassed 70 times again "too often", then the second jealousy event happened. This makes the degree of Truth of the emotion the same percentage.

- Degree of Truth T of the Emotion :  
T<sub>E</sub>=1,4285714285%

The feeling of jealousy has some indeterminate portion. Was she jealous more than in the first st<sub>1</sub>, less or the same degree ?

From the first hadith of the st<sub>1</sub> the question asked by Lady Aïcha is «how often you remember?» But the

question in the second hadith of  $st_2$  is « **What do you remember?**». Obviously there is an evolution in her jealousy feeling that was reflected in the way of posing her question. The first "how" was a superficial emotional exclamation question but the second "what" was a deep reasoning interrogation. In the second question she was looking for the causes of remembering Lady Khadija too often. Asking for causes is looking for conceptual information more than factual. This means that feeling of jealousy in his  $T_E = 1,4285714285\%$  was already under reasoning control and that means it decreased as an emotion. The decrease is unknown but has to have this Indeterminate value:  $0\% < \text{Indeterminate} \leq 1,4285714285\%$ . So the maximum value of indeterminacy is  $1,4285714285\%$ .

- Degree of indeterminacy I of the Emotion :  $I_E = 1,4285714285\%$
- Degree of Falsehood of the Emotion :  $F_E = 98,57142857\%$

Notice that the Lady Aïcha was given the information in  $st_1$  what for the prophet remember too often Lady Khadija (the 3 excellent attributes of Lady Khadija) but in  $st_2$  Lady Aïcha asked again about more information because she already compensated those attributes in the old information. It is like she is saying : « Ok, I was jealous when I was 11 years old and I defended myself using my biological superiority and the prophet told me that was not enough, Khadija had 3 excellent attributes that I hadn't. After that I strived in order to compensate these attributes, it comes now Hala visiting, I will seize the occasion to see what the prophet would answer me if I repeat using my same biological superiority, but this time I will smartly change my question to ask him why he still remembers her too often. If he is convinced that I made progress he will not invoke the 3 attributes again».

### **3<sub>B-3</sub><sup>2-3</sup> - Behaviour**

And said: **Why do you remember one of those old women of the Quraish with red gums and who is long dead-while Allah has given you a better one in her place?**

- Degree of Truth T of the Behaviour :  $T_B = 100\%$
- Degree of indeterminacy I of the Behaviour :  $I_B = 0\%$
- Degree of Falsehood of the Behaviour :  $F_B = 0\%$

Notice here that Lady Aïcha said something that did not in the first hadith **who is long dead-while**. This means the hadith was said a long time after the death of Lady Khadija but the first hadith was said a short time after her death.

The prophet married Lady Aïcha at age of nine years old, 3 years after Lady Khadija's death; so probably the first hadith that relates the first jealousy behaviour occurred 5 years maximum after Lady Khadija's death (When Lady Aïcha was 11 years old/ After 2 years of marriage).

The second hadith of second jealousy behaviour occurred probably after 7 years of Lady Khadija's death (**who is long dead-while**/ هَلَكْتُ فِي الدَّهْرِ) When Lady Aïcha was 13 years old/ After

4 years of marriage).

### 3<sub>B-3</sub><sup>2-4</sup> - Thinking

"Allah has given you a better one in her place?".

The idea of Lady Aïcha in the second jealousy behaviour did not sound evolving. It still sounded the same idea. But why did Lady Aïcha repeat exactly the same sentence of the first hadith of st<sub>1</sub> in this st<sub>2</sub> ? No scholar has noticed that Lady Aïcha is a genius woman and she knew that she had a good probability to reach Lady's Khadija level and she worked on that after the first jealousy behaviour because the prophet gave her the hope to excel. When the occasion time arrived to measure her level in Lady Hala visit, she repeated the same sentence to test the prophet's reaction and answer.

Remember this technique was used by her also when the prophet was sick to death and ordered "abu bakr" to replace him in the prayer. The event was narrated Abu Musa:

"The Prophet became sick and when his disease became aggravated, he said, "Tell Abu Bakr to lead the prayer." `Aisha said, "He is a softhearted man and would not be able to lead the prayer in your place." The Prophet said again, "Tell Abu Bakr to lead the people in prayer." **She repeated the same reply** but he said, "Tell Abu Bakr to lead the people in prayer. You are the companions of Joseph." So the messenger went to Abu Bakr (with that order) and he led the people in prayer in the lifetime of the Prophet.

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، قَالَ حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ حَدَّثَنِي أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ مَرَضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاشْتَدَّ مَرَضُهُ فَقَالَ " مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ " . قَالَتْ عَائِشَةُ إِنَّهُ رَجُلٌ رَقِيقٌ، إِذَا قَامَ مَقَامَكَ لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ . قَالَ " مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ " **فَعَادَتْ** فَقَالَ " مُرِي أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَإِنَّكَ صَوَّاجِبٌ يُوسَفُ " . فَآتَاهُ الرَّسُولُ فَصَلَّى بِالنَّاسِ فِي حَيَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

This technique is used by Lady Aïcha to make sure the statement is right and she used it in measuring her level in the st<sub>2</sub> jealousy event. She was not really still thinking that her youth was better than Lady Khadija's old-age. But she was more likely to think, after the first lesson given to her by the prophet in the first st<sub>1</sub> jealousy event, about measuring her progress made to meet the 3 requirements of:

1. She believed in me when everyone disbelieved in me, knew that what I have brought is the truth when all the people did not,
2. Gave me her money when the people obstructed me,
3. Allah, the Almighty, granted me a son from her and deprived me a son from my other wives”.

Lady Aïcha repeated the same sentence of biological superiority not because she was still believing in her biological superiority but she did it as a technique to have a second measurement from the prophet about her advancement in moral achievement after the first jealousy event st<sub>1</sub>. I think that as the jealousy emotion in st<sub>2</sub> decreased, the idea of biological superiority also disappeared after st<sub>1</sub> because her ego strived to reach Lady's Khadija moral level and she succeeded. When Lady hala visited the prophet in st<sub>2</sub>, Lady Aïcha felt less jealousy and wanted to make a test to measure her level and used the same idea

"biological superiority" despite that she stopped to believe in that 100% (Degree of Falsehood of the Thinking :  $F_{TH} = 100\%$ ).

- Degree of Truth T of the Thinking :  $T_{TH} = 0\%$
- Degree of indeterminacy I of the Thinking :  $I_{TH} = 0\%$
- Degree of Falsehood of the Thinking :  $F_{TH} = 100\%$

### 3<sub>B-3</sub><sup>2-5</sup> - Cognitive evolution from learning

«...then, the color of the face of Allah's Apostle changed and I didn't see his face like that except when the revelation came to him or when he saw a cloud in the sky till he knew whether it was a mercy or a chastisement.»

The reaction of the prophet was different in this second event, he became angry face, but did not make any comment. The anger is caused by the saying of Lady Aïcha about lady Khadija "who is long dead-while/ هَلَكْتُ فِي الدَّهْرِ" Here the prophet felt that Lady Aïcha insisted by all means to make him forget Lady Khadija which is impossible for him and that's what caused his anger.

But why didn't he add a comment for this second jealousy event about Lady's Khadija? Why didn't he evoke again the 3 excellent attributes of Lady Khadija? The most probable interpretation is that Lady Aïcha could compensate those attributes and reach the level of Lady Khadija as explained before and there would be no need for the prophet to recall them.

I think that Lady Aïcha realised in  $st_2$  from the prophet's reaction that she was in a safe situation and she finally reached Lady Khadija's level of excellence, but she has to stop trying to make the prophet forget her. Lady Aïcha felt satisfied with her success and replied with assurance and confidence: "O Allah's Apostle, forgive me, may Allah forgive you, I swear not to remember Khadija anymore regarding anything that you don't like."

The punishment (of God) is also a mechanism to change behaviour and evolve. Lady Aïcha's personality evolved towards stopping her tryings of making the prophet forget his first wife. Moreover Lady Aïcha learned from this second jealousy event to perform more competently to achieve more gratification and also likely to develop a more positive attitude toward herself. As a result of being able to overcome fears and anxieties about superiority of Lady Khadija and reach her level, Lady Aïcha should now also become more confident. Ultimately, if enough anxious behavior is brought under control, jealousy may decrease, creating a cycle of improved behavior leading to improved confidence and positive expectations, leading to further personality change " I swear not to remember Khadija anymore regarding anything that you don't like."

In these first and second hadith we can notice the technique of Lady Aïcha of self evaluation that conducted her to self-esteem. One of the most critical aspects of the self-concept is self-esteem (Harter, 1983). Self-esteem refers to the individual's personal judgment of his or her own worth (Coopersmith,

1967; Epstein, 1973, 1990). Self-esteem is such an important aspect of the self-concept that the two terms are often used as if they were the same. Although self-esteem is sometimes discussed as if it were a single entity, persons may evaluate their functioning in different areas of life discriminatively (Crocker, 2002).

Self-esteem and self-evaluations are influenced by the feedback that Lady Aïcha continuously got from the environment (The prophet) as she learned about herself, beginning in the early course of development. In her self-appraisal, Lady Aïcha was guided by her memories and interpretations of earlier experience of jealousy, and by the framework of self-concepts, self-standards, and self-perceptions through which she viewed and filtered her experiences. People compare themselves to their own standards, as well as to their perceptions of the performance of relevant others (Bandura, 1986; Higgins, 1996; Norem & Cantor, 1986). For example, people who greatly value achievement and who are motivated to achieve tend to react quite differently to failure experiences than do those who are low in achievement striving (Heckhausen, 1969; Koestner & McClelland, 1990). However, the same outcome that is a discouraging defeat for one may be a motivating challenge for the other. People adopt many different strategies to cope with performance feedback relevant to self-esteem. For example, the impact of success and failure experiences depends on whether the person construes or “frames” the outcomes as reflecting on the self as a whole, or in terms that are more circumscribed and specific to the particular success or failure situation (Mendoza-Denton, Ayduk, Mischel, Shoda, & Testa, 2001). So if the experience of failure is framed in terms of being about the self as a whole without any situational qualifiers (e.g., “I am a failure”), the emotional fall-out and consequences generalize much more broadly than when the experience is framed in situation-specific if... then ... terms (e.g., “I am a failure when it comes to taking this kind of test on this topic”).

Self-evaluation processes are basic for understanding how Lady Aïcha sees herself and responds to her own experiences. They reflect her compromises between the need for accurate perception of her performance in the real world and the self-protective desire to maintain a favorable self-image.

### 3<sub>B-3</sub><sup>3</sup> - Spacetime St<sub>3</sub>

"حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، حَدَّثَنَا اللَّيْثُ، قَالَ كَتَبَ إِلَيَّ هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ مَا غَرْتُ عَلَى امْرَأَةٍ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا غَرْتُ عَلَى خَدِيجَةَ، هَلَكْتُ قَبْلَ أَنْ يَتَزَوَّجَنِي، لِمَا كُنْتُ أَسْمَعُهُ يَذْكُرُهَا، وَأَمْرَهُ اللَّهُ أَنْ يُبَشِّرَهَا بِبَيْتٍ مِنْ قَصَبٍ، وَإِنْ كَانَ لَيَذْبَحُ الشَّاةَ فَيَهْدِي فِي خَلَائِهَا مِنْهَا مَا يَسْعُهُنَّ."

Narrated Aïcha: « I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija (although) she died before he married me, for I often heard him mentioning her, and Allah had told him to give her the good tidings that she would have a palace of Qasab (i.e. pipes of precious stones and pearls in Paradise), and whenever he slaughtered a sheep, he would send her women-friends a good share of it»

This hadith sounds to be the last spacetime of Lady's Aïcha jealousy. It is a final self evaluation after her personality stabilized. In the hadith she was talking about her past feelings about Lady Khadija, but at the time of the saying everything about jealousy is over. The hadith might have been said more likely after the prophet's death (I often heard him/أَسْمَعُهُ/لِمَا كُنْتُ). The hadith is a final conclusion that shows the personality last development of Lady Aïcha.

Time 3: C

$C \in [ 18 \text{ years old, ...58 years old } ]$

With,

$A < B < C$

The space is undetermined in the hadith but it sounds that she was talking to someone, could be at home or in Hajj or anywhere.

The Third time Lady Aïcha acted by herself and it was not a reaction. The time here is more likely to be after the prophet's death and after her personality trait evolution was "completed".

### $3_{B-3}^{3-1}$ - Situation of jealousy

"she died before he married me, for I often heard him mentioning her" لِمَا كُنْتُ أَسْمَعُهُ/يَذْكُرُهَا

The situation of jealousy is as the previous two hadiths the same, The prophet direct remembering and mentioning of Lady Khadija and indirect remembering of her by treating nicely her relatives (and whenever he slaughtered a sheep, he would send her women-friends a good share of it)

### $3_{B-3}^{3-2}$ - Emotion

General statement "I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija"

This statement itself sounds caused by an internal stimulus of Lady Aïcha and there was no external stimulus to react to as the situations discussed in the first and second jealousy reaction. But the jealousy talked about in the statement is caused by the direct and indirect remembering of Lady Khadija. We have to notice that this jealousy is not caused by a simple remembering but it is caused by the hyper-remembering (>70 times).

As we discussed in  $st_1$  and  $st_2$ , Lady Aïcha felt jealous 2 times in number but as she said in  $st_3$ , her feeling every time ( $st_1$  and  $st_2$ ) was more intense compared to her jealousy of other wives. The sentence ( مَا غَرَّتْ عَلَيَّ امْرَأَةٌ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا غَرَّتْ عَلَيَّ خَدِيجَةَ ) /I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija) does not mean many times of jealousy event because Lady Aïcha expressed all her feelings whenever she felt it ( $st_1$  and  $st_2$ ), but it means the intensity of the jealousy 1,4285714285% that is > compared to her jealousy of other wives. So the Lady Aïcha jealousy's intensity of Lady Khadija before  $st_3 <$  Lady Aïcha jealousy's

intensity of other wives before  $st_3$ .

In this statement at the moment of the talk  $st_3$ , there is no more jealousy, no more thinking of biological superiority and no more jealousy behaviour. The distribution is :

- Degree of Truth T of the Emotion :  $T_E = 0\%$
- Degree of indeterminacy I of the Emotion :  $I_E = 0\%$
- Degree of Falsehood of the Emotion :  $F_E = 100\%$

### **3<sub>B-3</sub><sup>3-3</sup> - Behaviour**

Her behaviour is not mentioned in her hadith because it stopped a while ago. Lady Aïcha since the second jealousy  $st_2$  event approximately 4 years after marriage at her 13 years old, she promised the prophet to stop her attempts to make him forget Lady Khadija. She lived after that approximately 5 years with the prophet without any jealousy because she succeeded in reaching Lady Khadija level. The behaviour is : "No reaction" because jealousy disappeared.

- Degree of Truth T of the Behaviour :  $T_B = 0\%$
- Degree of indeterminacy I of the Behaviour :  $I_B = 0\%$
- Degree of Falsehood of the Behaviour :  $F_B = 100\%$

### **3<sub>B-3</sub><sup>3-4</sup> - Thinking**

The thinking of Lady Aïcha evolved from the idea of "The superiority of woman is due to her biology" to the idea " The superiority of a woman is due to her morals". From biological superiority to social cognitive superiority.

"Allah had told him to give her the good tidings that she would have a palace of Qasab"/"وَأَمْرَهُ اللَّهُ"  
"أَنْ يُبَشِّرَهَا بِبَيْتٍ مِنْ قَصَبٍ"

So about the idea of "Only biology determines women superiority" is distributed as :

- Degree of Truth T of the Thinking :  $T_{TH} = 0\%$
- Degree of indeterminacy I of the Thinking :  $I_{TH} = 0\%$
- Degree of Falsehood of the Thinking :  $F_{TH} = 100\%$

### **3<sub>B-3</sub><sup>3-5</sup> - Cognitive evolution from learning**

Lady Aïcha, the genius woman, observed Lady Khadija's outcome and deduced that what happened to

Lady Khadija might happen to her. In short, and consistent with the findings from the cognitive revolution, people learn about the possible consequences of various behaviors from observing what happens to others when they engage in similar behaviors. Your expectations about the outcomes of a particular course of action depend not only on what has happened to you in the past, but also on what you have observed happening to others.

We are more likely to do something if we have observed another person (model: Lady Khadija) obtain positive consequences for a similar response. Seeing other children praised for cooperative play, for example, makes a child more likely to behave cooperatively in similar situations. If, on the other hand, models are punished for a particular pattern of behavior such as cooperation, observers are less likely to display similar behavior (Bandura, 1965). Although laboratory studies offer clear demonstrations of the importance of expected consequences. In sum, you do not have to perform particular actions yourself in order to learn about them and their consequences; the observed as well as the directly experienced consequences of performances influence subsequent behavior. You do not have to rob a bank to learn that it is punishable, and you can even learn the techniques that help one do it by watching films; and you do not have to rescue a burning child from a fire or return found money to discover that such acts are considered good. Models inform us of the probable consequences of particular behaviors and thus affect the likelihood that we will perform them. The model of Lady Khadija informed Lady Aïcha that if she does as much good as her she would have the same reward [a palace of Qasab](#)/"بَيْتٍ مِنْ قَصَبٍ".

Her goals and values, what she wanted and what was worth for her shaped her personality. Goals and values drive and guide the long-term projects people pursue, the situations and outcomes they seek, and their reactions to them (e.g., Linville & Carlston, 1994; Martin & Tesser, 1989). They serve to organize and motivate the person's efforts, providing the direction and structure for the life tasks and projects they pursue (Grant & Dweck, 1999). Motives, such as achievement, power, intimacy, and others studied by the Harvard personologists, are also represented in the personality system by the person variable of goals. The Goals of Lady Aïcha to become as excellent as Lady Khadija influenced what is valued for her (Assist the prophet in his mission and become the most beloved of God and prophet muhammad), and these values also influenced her performance. For example, even if two individuals have similar expectancies, they may act differently if the outcomes they expect have different personal values for them (Rotter, 1954, 1972) or if they are pursuing different goals (e.g., Cantor, 1994). If every wife in the group expects that satisfaction from the prophet depends on saying and doing certain things the prophet wants, there may be differences in how often they are said and done due to differences in the perceived value of obtaining the prophet satisfaction. Praise from the prophet may be important for a young wife who has no children striving for excellence, but not as important for an adult wife who had been already married before the prophet and already had children. What delights one person to the 100% may delight his or her neighbor to 70%. That makes it necessary to consider the individual's goals and his subjective value of a particular event, that is, his or her preferences and aversions. These goals and values are particularly important because much human behavior is driven by intrinsic motivation: the gratification the individual receives from the activity or task itself (Cantor, 1990; Deci & Ryan, 1987). Such motivation is reflected in the life goals that the person pursues.

People regulate their own behavior by self-imposed goals and self-produced consequences. Even in the

absence of external constraints and social monitors, we set performance goals for ourselves. We react with self-criticism or self-satisfaction to our behavior depending on how well it matches our expectations and standards (Bandura, 1986; Higgins, 1990). The expert sprinter who falls below his past record may condemn himself bitterly; the same performance by a less experienced runner who has lower standards may produce self-congratulation and joy. To predict Mark's reaction to being pushed, for example, it helps to know the personal standards he uses to evaluate when and how to react aggressively. Will he react aggressively even if the peer who pushed him is much younger? Likewise, can he regulate his own response strategically, or will he react explosively and automatically? Since Lady Aïcha set her standard Lady Khadija, it is very expected from her to test the prophet's reactions many times to have his evaluation of her progress using **jealousy technique and plan**. People also differ in the types of plans that guide their behavior in the absence of, and sometimes in spite of, immediate external situational pressures. Such plans specify the kinds of behavior appropriate under particular conditions, the performance levels (standards, goals) that the behavior must achieve, and the consequences of attaining or failing to reach those standards (Mischel et al., 1996). Plans also specify the sequence and organization of behavior patterns (Gollwitzer & Moskowitz, 1996; Schank & Abelson, 1977). Individuals may differ with respect to each of the components of self-regulation (e.g., Baumeister & Heatherton, 1996). Self-regulation provides a route through which we can influence our interpersonal and social environment substantially. We can actively select many of the situations to which we expose ourselves, in a sense creating our own environment, choosing to enter some settings but not others (Buss, 1987; Ross & Nisbett, 1991). Such active choice, rather than automatic responding, may be facilitated by thinking and planning and by rearranging the environment itself to make it more favorable for one's goals (e.g., Gollwitzer & Moskowitz, 1996). Even when the environment cannot be changed physically (by rearranging it or by leaving it altogether and entering another setting), it may be possible to transform it psychologically. The jealousy of Lady Aïcha was a behaviour in her personality caused by her goals of excelling her standard Lady Khadija. The jealousy is not a personality trait of Lady Aïcha but a behaviour as I will be exploring in the next part of the book.

Lady's Aïcha personality in the next table evolved, the jealousy disappeared, the behaviour controlled and the idea of woman superiority due to her only biological attribute was abandoned and this is noticed in the next hadith where she added other factors to superiority and denied jealousy and **behaved reasonably**.

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الصَّحَّاحِ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ زَيْدِ بْنِ جُدْعَانَ ، قَالَ : « قَالَ : حَدَّثَنَا أَنَّ عَبْدَ اللَّهِ بْنَ صَفْوَانَ وَآخَرَ مَعَهُ أُنْيَا عَائِشَةَ ، فَقَالَتْ عَائِشَةُ : يَا فَلَانُ هَلْ سَمِعْتَ حَدِيثَ حَفْصَةَ ؟ فَقَالَ : نَعَمْ ، يَا أُمَّ الْمُؤْمِنِينَ ، فَقَالَ لَهَا عَبْدُ اللَّهِ بْنُ صَفْوَانَ : وَمَا ذَاكَ يَا أُمَّ الْمُؤْمِنِينَ ؟ ، قَالَتْ : خِلَالِي فِي تَسَعٍّ لَمْ تَكُنِّي فِي أَحَدٍ مِنَ النَّاسِ إِلَّا مَا آتَى اللَّهَ مَرْيَمَ ابْنَةَ عِمْرَانَ ، وَاللَّهِ مَا أَقُولُ هَذَا أَنِّي أَفْتَحِرُ عَلَى صَوَابَاتِي ، قَالَ عَبْدُ اللَّهِ بْنُ صَفْوَانَ : وَمَا هِيَ يَا أُمَّ الْمُؤْمِنِينَ ؟ قَالَتْ : نَزَلَ الْمَلِكُ بِصُورَتِي ، وَتَرَوَجَّي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِسَبْعِ سِنِينَ ، وَأَهْدَيْتُ إِلَيْهِ لِسَبْعِ سِنِينَ ، وَتَرَوَجَّي بِكَرَامَةٍ لَمْ يُشْرِكْهُ فِي أَحَدٍ مِنَ النَّاسِ ، وَأَتَاهُ الْوَحْيُ وَأَنَا وَإِيَّاهُ فِي لِحَافٍ وَاحِدٍ ، وَكُنْتُ مِنَ أَحَبِّ النَّاسِ إِلَيْهِ ، وَنَزَلَ فِي آيَاتٍ مِنَ الْقُرْآنِ كَادَتْ الْأُمَّةُ تَهْلِكُ فِيهِنَّ ، وَرَأَيْتُ جِبْرِيْلَ وَلَمْ يَرَهُ أَحَدٌ مِنْ نِسَائِهِ غَيْرِي ، وَقَبِضَ فِي بَيْتِي لَمْ يَلِهِ أَحَدٌ غَيْرُ الْمَلِكِ وَأَنَا »

The Book of Virtues of "ibn Abi Shaybah" mentioned about Aïcha that Abdul Rahman bin Mohammed bin Zaid bin Jad'aan, said: it was narrated to us that Abdullah bin Safwan and another with him came to Aïcha, Aïcha said: O you ! Did you hear the Hadith of Hafsa? He said: Yes, O mother of the believers, then Abdullah ibn Safwan said to her: What is that, O mother of the believers? She said: Nine virtues were in me but not in anyone except what God gave

Mary the daughter of Imran, God! what I say is not to be that proud over the other wives, Abdullah bin Safwan said: What are they, the mother of believers? She said the angel Gabriel came down in my portrait, and the Messenger of Allah, peace be upon him marry me when I was seven years, and was united to him when I was nine years, **and married me a virgin did not marry anyone before him**, he received divine inspiration while I and him were in one blanket, and I was among his most beloved people, and verses of the Quran about me came down almost the nation could have perished because of them, and I saw Gabriel but none of his women saw him besides me, and no one else was with him when he died except me and the angel».

Lady's Aïcha Personality Development regarding Lady Khadija (Jealousy and biological superiority)									
	Truth (T)			Indeterminacy (I)			Falshood (F)		
	St <sup>1</sup>	St <sup>2</sup>	Sp	St <sup>1</sup>	St <sup>2</sup>	Sp	St <sup>1</sup>	St <sup>2</sup>	Sp
Emotion(E)	1,42%	1,42%	0,00%	0,00%	1,42%	0,00%	98,57%	98,57%	100,00%
Behaviour(B)	100,00%	100,00%	0,00%	0,00%	0,00%	0,00%	0,00%	0,00%	100,00%
Thinking(TH)	1,42%	0,00%	0,00%	98,57%	0,00%	0,00%	0,00%	100,00%	100,00%

### 3<sub>B-4</sub> - Lady's Aïcha Neutrosophic Traits

As I proved that Lady Aïcha stopped her too little jealousy of Lady Khadija, I also want to analyse if the "jealousy" and the "love of life pleasure" are her personality traits. Of course I will be using the hadiths.

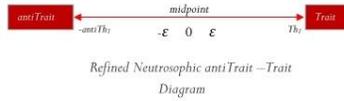
Lady Aïcha was and is still being accused by some scholars of extreme jealousy of the other prophet's wives and her love for the joy of life that pushed her asking the prophet for better financial life which caused the event of option offered to her to continue living in asceticism with him or to divorce.

The two cases of option giving and jealousy were mentioned in the Quran as analysed previously in this book. But my goal is not to refute them but to understand, were these events behaviours or personality traits ?

I already explained that Lady Aïcha asked for a better financial life not for the joy of life, she a-consciously wanted to compete with Lady Khadija that sacrificed all her wealth to assist the prophet in his mission. Lady Aïcha wanted a-consciously to help financially but she did not know. The mathematical proof is the trait analysis.

### 3<sub>B-4</sub><sup>1</sup> - Trait <pleasure-loving>

We measure <pleasure-loving> trait by computing the degree of <A> and the degree of <antiA>, so each human is on the spectrum between two opposites, as many trait theorists concluded, and the human's position on the spectrum is varying (is dynamic). There is no individual that entirely ( 100% ) fits a trait; this may occur only in an idealistic way.



Therefore, let's have a Trait/antiTrait pair, and let  $x$  be an individual belonging to a group of people  $S$ , then one defines for the first time:

- $d_{\text{Trait}} : S [0, 1]$ ,  
 $d_{\text{Trait}}(\text{Lady Aïcha}) =$  the degree of the Trait that characterizes Lady Aïcha,
- $d_{\text{antiTrait}} : S [-1, 0]$ ,  
 $d_{\text{antiTrait}}(\text{Lady Aïcha}) =$  the degree of the antiTrait that characterizes Lady Aïcha.

The Neutrosophic Trait Operator, combining the opposites, is the cumulative degree of individual  $x$  with respect to both the Trait and the antiTrait, and it is defined for the first time as:

$$d_{\text{Trait\&antiTrait}} : S [-1, 1],$$

$$d_{\text{Trait\&antiTrait}}(x) = d_{\text{Trait}}(x) + d_{\text{antiTrait}}(x).$$

The procedure for Trait «Pleasure-loving» – antiTrait «asceticism» pair, we apply the above Neutrosophic Trait–antiTrait Diagram. Then, we compute the degree of the Trait  $d_{\text{Trait}}$  and the degree of antiTrait  $d_{\text{antiTrait}}$  that characterizes the (Lady Aïcha).

Afterwards, one employs the Neutrosophic Trait Operator  $d_{\text{Trait\&antiTrait}}(\text{Lady Aïcha})$  and one compares it with the two thresholds,  $\text{Thr}$  and  $\text{antiThr}$ : If  $d_{\text{Trait\&antiTrait}}(\text{Lady Aïcha}) \geq +\text{Thr}$ , then Lady Aïchs is categorized as definitively belonging to the Trait, If  $d_{\text{Trait\&antiTrait}}(\text{Lady Aïcha}) \leq -\text{antiThr}$ , then the Lady Aïcha is categorized as definitively belonging to the antiTrait.

If  $d_{\text{Trait\&antiTrait}}(\text{Lady Aïcha}) \in (-\epsilon, +\epsilon)$ , then the Lady Aïcha is categorized as totally been in an indeterminate state between the Trait and antiTrait.

If  $d_{\text{Trait\&antiTrait}}(\text{Lady Aïcha}) \in (\text{Thr } \epsilon)$ , then the Lady Aïcha is categorized as mostly belonging to the Trait.

And finally, if  $d_{\text{Trait\&antiTrait}}(\text{Lady Aïcha}) \in (-\text{antiThr } -\epsilon)$ , then the Lady Aïcha is categorized as mostly belonging to the antiTrait.

The physical Trait-antiTrait of a person is influenced by many factors, such as: genotypes, environment, conditions of life (food, water, living space), culture, education (from parents and society), weather, friends and enemies, etc. Trait theorists consider that over the time, the traits

remain relatively stable, but their range varies from an individual to another.

$$d_{\text{Trait\&antiTrait}} = d_{\langle A \rangle \& \langle \text{anti}A \rangle} (x) = \alpha_{\langle A \rangle} (x) + \beta_{\langle \text{anti}A \rangle} (x) \in [-1, 1],$$

where  $\alpha_{\langle A \rangle} (x) \in [0, 1]$ ,  
and  $\beta_{\langle \text{anti}A \rangle} (x) \in [-1, 0]$ .

For Lady Aïcha, one gets:

$$d_{\langle \text{pleasure-loving} \rangle \& \langle \text{asceticism} \rangle} (\text{Lady Aïcha}) = \alpha_{\langle \text{pleasure-loving} \rangle} (\text{Lady Aïcha}) + \beta_{\langle \text{asceticism} \rangle} (\text{Lady Aïcha}) \in [-1, 1].$$

where,

$$\alpha_{\langle \text{pleasure-loving} \rangle} (\text{Lady Aïcha}) \in [0, 1],$$

and  $\beta_{\langle \text{asceticism} \rangle} (\text{Lady Aïcha}) \in [-1, 0]$ .

How can we set these parameters to measure the degree ? Note that the degree in percent can be converted to decimals to belong  $\in [-1, 1]$ . In order to convert percent to decimal number, the percentage should be divided by 100:

Percent to decimal conversion table:

Percent	Decimal
0.1%	0.001
1%	0.01
2%	0.02
3%	0.03
4%	0.04
5%	0.05
6%	0.06
7%	0.07
8%	0.08
9%	0.09
10%	0.1
20%	0.2
30%	0.3
40%	0.4
50%	0.5
60%	0.6
70%	0.7
80%	0.8
90%	0.9
100%	1

We need to determine the threshold of the Trait and the threshold of the antiTrait. How many times of «pleasure-loving» or «asceticism» has to be felt or expressed or practised to be confirmed as Trait or antiTrait?

I am going to use the number 70 as general reference for abundance. For example, if you express (saying or doing) your love for life pleasure during your whole life more than 70 times you are confirmed as having the Trait «pleasure-lover». So the threshold would be 0.7 (70%). For Lady Aïcha, to be categorized as «pleasure-lover» the  $\alpha$  has to belong  $\in [0, 1]$  with threshold  $+\epsilon =$  the closest infinitesimal number to 0.7 and  $< 0.7$

For the antiTrait «asceticism» the same procedure will be applied and the threshold would be

-0.7 (-70%). For Lady Aïcha, to be categorized as «ascetic» the  $\beta$  has to belong  $\in [-1, 0]$  with threshold  $-\epsilon =$  the closest infinitesimal number to  $-0.7$  and  $> -0.7$

If  $d_{\text{Trait\&antiTrait}}$  (Lady Aïcha)  $\in (-\epsilon, +\epsilon)$  with  $-\epsilon > -0.7$  and  $+\epsilon < +0.7$ , then the Lady Aïcha is categorized as totally been in an indeterminate state between the <pleasure-loving> and the <asceticism>.

The event in which Lady Aïcha asked the prophet a better financial life standard was the only one "1" event of its kind. Moreover the expression of the «pleasure-loving» in that event was not intense despite that a verse came down about it. The verse did not come down because Lady 's Aïcha one event of «pleasure-loving» was very intense and needed God's direct intervention with Quranic verses to address it; the verses came down because the a-consciousness of Lady Aïcha was pushing her to ask for money to help the prophet but she did not know it. God knew that the a-conscious behaviour of Lady Aïcha would disturb all the wives group because she is the leader of them and they would be influenced by her behaviour and do the same thing. The proof is that when the prophet gave the option of divorce to his wives he started first by her and when she chose to continue living in asceticism with the prophet she asked him not to reveal her choice to other wives but the prophet refused her demand and he revealed her choice to other wives before he gave them the option of divorce in their turn. Lady's Aïcha a-consciousness would disrupt all the group.

Now we know that «pleasure-loving» was expressed "1" one time in her life span. Since 70 times is 0.7 (70%), the 1 time is  $\alpha$  0.01 (1%)

Now let's count the number of times asceticism was expressed and practised by Lady Aïcha. There are many hadiths about her asceticism, I tried to collect the most of them:

● **Hadith 1**

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ، يُحَدِّثُ عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ مَا شَبِعَ آلَ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ خُبْزِ الشَّعِيرِ حَتَّى قُبِضَ .

It was narrated that Aïcha said:

"The family of Muhammad (ﷺ) never ate their fill of barley bread until he was taken (i.e. died)."

Sahih (Darussalam)

English : Vol. 4, Book 29, Hadith 3346

Arabic : Book 29, Hadith 3471

Sunan Ibn Majah

● **Hadith 2**

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا إِسْحَاقُ - هُوَ الْأَزْرَقُ - عَنْ مِسْعَرِ بْنِ كِدَامٍ، عَنْ هِلَالٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ مَا أَكَلَ آلَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْلَتَيْنِ فِي يَوْمٍ، إِلَّا إِحْدَاهُمَا تَمَرٌ .

Narrated by Aïcha:

The family of Muhammad did not eat two meals on one day, but one of the two was of dates.

Sahih al-Bukhari 6455

In-book : Book 81, Hadith 44

● **Hadith 3**

حَدَّثَنِي عُثْمَانُ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنِ عَائِشَةَ، قَالَتْ: مَا شَبِعَ آلَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْذُ قَدِمَ الْمَدِينَةَ مِنْ طَعَامِ بُرٍّ ثَلَاثَ لَيَالٍ تَبَاعَا حَتَّى قُبِضَ.

Narrated by Aïcha:

The family of Muhammad had not eaten wheat bread to their satisfaction for three consecutive days since his arrival at Medina till he died.

Sahih al-Bukhari 5416

In-book : Book 70, Hadith 44

● **Hadith 4**

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا وَهَيْبٌ، حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - تُوَفِّيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ شَبِعْنَا مِنَ الْأَسْوَدَيْنِ التَّمْرَ وَالْمَاءَ.

Narrated by Aïcha:

The Prophet (ﷺ) died when we had satisfied our hunger with the two black things, i.e. dates and water.

Sahih al-Bukhari 5383

In-book : Book 70, Hadith 11

● **Hadith 5**

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: خَيْرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَاخْتَرْنَا اللَّهَ وَرَسُولَهُ، فَلَمْ يَعُدَّ ذَلِكَ عَلَيْنَا شَيْئًا

Narrated by Aïcha:

Allah's Messenger (ﷺ) gave us the option (to remain with him or to be divorced) and we selected Allah and His Apostle. So, giving us that option was not regarded as divorce.

Sahih al-Bukhari 5262

In-book : Book 68, Hadith 12

● **Hadith 6**

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا حَرَمِيُّ، حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَمَارَةُ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: لَمَّا فَتِحَتْ خَيْبَرُ قُلْنَا الْآنَ نَشْبَعُ مِنَ التَّمْرِ

Narrated by Aïcha

When Khaibar was conquered, we said, "Now we will eat our fill of dates!"

Sahih al-Bukhari 4242

In-book : Book 64, Hadith 279

● **Hadith 7**

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ تُوَفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا فِي بَيْتِي مِنْ شَيْءٍ يَأْكُلُهُ دُو كَبِدٍ، إِلَّا سَطُرُ شَعِيرٍ فِي رَفِّ لِي، فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَيَّ، فَكَلْتُهُ فَفَنِيَ.

Narrated by Aïcha:

Allah's Messenger (ﷺ) died, and there was nothing in my house that a living being could eat, except some barley Lying on a shelf. So, I ate from it for a long period and measured it, and (after a short period) it was consumed.

Sahih al-Bukhari 3097

In-book : Book 57, Hadith 6

• **Hadith 8**

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي أَبُو الْأَسْوَدِ، عَنْ عُرْوَةَ بِنِ الزُّبَيْرِ، قَالَ كَانَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ أَحَبَّ الْبَشَرِ إِلَى عَائِشَةَ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ، وَكَانَ أَبَرَّ النَّاسِ بِهَا، وَكَانَتْ لَا تُمْنِكُ شَيْئًا مِمَّا جَاءَهَا مِنْ رِزْقِ اللَّهِ {إِلَّا} تَصَدَّقَتْ. فَقَالَ ابْنُ الزُّبَيْرِ يَتَّبِعِي أَنْ يُؤْخَذَ عَلَيَّ بِدَيْبِهَا. فَقَالَتْ أُؤْخَذُ عَلَيَّ بِدَيْءِ عَلَيَّ نَذْرٌ إِنْ كَلِمَتُهُ. فَاسْتَشْفَعَ إِلَيْهَا بِرِجَالٍ مِنْ قُرَيْشٍ، وَبِأَخْوَالِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاصَّةً فَاثْتَنَعَتْ، فَقَالَ لَهُ الزُّهْرِيُّونَ أَخْوَالُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ بْنِ عَبْدِ يَغُوثَ وَالْمِسْوَرُ بْنُ مَخْرَمَةَ إِذَا اسْتَأْذَنَّا فَاقْتَحِمِ الْحِجَابَ. فَفَعَلَ، فَأَرْسَلَ إِلَيْهَا بِعَشْرِ رِقَابٍ، فَأَعْتَقْتُهُمْ، ثُمَّ لَمْ تَزَلْ تُعْتِقُهُمْ حَتَّى بَلَغْتَ أَرْبَعِينَ. فَقَالَتْ وَدِدْتُ أَنْي جَعَلْتُ حِينَ حَلَفْتُ عَمَلًا أَغْمَلُهُ فَأَفْرُغَ مِنْهُ.

Narrated by Urwa bin Az-Zubair:

`Abdullah bin Az-Zubair was the most beloved person to `Aisha excluding the Prophet (ﷺ) and Abu Bakr, and he in his turn, was the most devoted to her, `Aisha used not to withhold the money given to her by Allah, but she used to spend it in charity. (`Abdullah) bin AzZubair said, "`Aisha should be stopped from doing so." (When `Aisha heard this), she said protestingly, "Shall I be stopped from doing so? I vow that I will never talk to `Abdullah bin Az-Zubair." On that, Ibn Az-Zubair asked some people from Quraish and particularly the two uncles of Allah's Messenger (ﷺ) to intercede with her, but she refused (to talk to him). Az-Zuhriyun, the uncles of the Prophet, including `Abdur-Rahman bin Al-Aswad bin `Abd Yaghuth and Al-Miswar bin Makhrama said to him, "When we ask for the permission to visit her, enter her house along with us (without taking her leave)." He did accordingly (and she accepted their intercession). He sent her ten slaves whom she manumitted as an expiation for (not keeping) her vow. `Aisha manumitted more slaves for the same purpose till she manumitted forty slaves. She said, "I wish I had specified what I would have done in case of not fulfilling my vow when I made the vow, so that I might have done it easily."

Sahih al-Bukhari 3505

In-book : Book 61, Hadith 15

In all these narratives by Lady Aïcha we notice that during her whole life she was ascetic. The asceticism was practised continuously for 58 years every day and every dinner which is easily countable to > 100 times.

Now we know that «asceticism» was expressed and practised >100 one hundred times in her life span but let's set 100 as maximum. Since 70 times is 0.7 (70%), the 100 time is 1 (100%).

Asceticism is the antiTrait, so the  $\beta$  on the diagram line = -1 and the  $-\varepsilon$  = the closest infinitesimal number to -0.7 and > -0.7

Final result is:

$$d_{\langle \text{pleasure-loving} \rangle \& \langle \text{asceticism} \rangle} (\text{Lady Aïcha}) = 0.01_{\langle \text{pleasure-loving} \rangle} (\text{Lady Aïcha}) + (-1)_{\langle \text{asceticism} \rangle} (\text{Lady Aïcha}) \in [-1, 1].$$

where,

$$\alpha_{\langle \text{pleasure-loving} \rangle} (\text{Lady Aïcha}) = 0.01 \in [0, 1],$$

and  $\beta_{\langle \text{asceticism} \rangle}(\text{Lady Aïcha}) = -1 \in [-1, 0]$ .

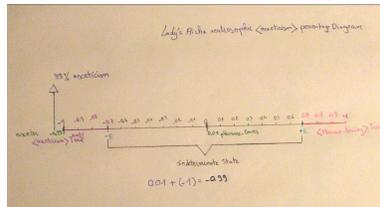
$$0.01 + (-1) = -0.99$$

$$-0.99 \in [-1, 0].$$

This means that Lady Aïcha belongs to the asceticism antiTrait in 99% and thus, she is 99% ascetic.

As I said the 1% of her belonging to pleasure loving does not make it her personality Trait, thus, it is an a-conscious behaviour that Lady Aïcha had in order to become a financial assistant to the prophet caused by her jealousy of her excellent standard Lady Khadija.

### ASCETICISM ANTI-TRAIT DIAGRAM



### 3<sub>B-4</sub><sup>2</sup> - Trait <Jealousy>

I am going to apply the same previous procedure of the Trait analysis to verify to what degree Lady Aïcha is jealous then I will try to explain the biological causes.

$$d_{\text{Trait}\&\text{antiTrait}} = d_{\langle A \rangle \& \langle \text{anti}A \rangle} (x) =$$

$$\alpha_{\langle A \rangle} (x) + \beta_{\langle \text{anti}A \rangle} (x) \in [-1, 1],$$

$$\text{where } \alpha_{\langle A \rangle} (x) \in [0, 1],$$

$$\text{and } \beta_{\langle \text{anti}A \rangle} (x) \in [-1, 0].$$

For Lady Aïcha, one gets:

$$d_{\langle \text{jealousy} \rangle \& \langle \text{compersion} \rangle}(\text{Lady Aïcha}) = \alpha_{\langle \text{jealousy} \rangle}(\text{Lady Aïcha}) + \beta_{\langle \text{compersion} \rangle}(\text{Lady Aïcha}) \in [-1, 1].$$

where,

$$\alpha_{\langle \text{jealousy} \rangle}(\text{Lady Aïcha}) \in [0, 1],$$

$$\text{and } \beta_{\langle \text{compersion} \rangle}(\text{Lady Aïcha}) \in [-1, 0].$$

Let's solve for  $\alpha_{\langle \text{jealousy} \rangle}$  :

How many times Lady Aïcha became jealous and with how much intensity ?

I tried to collect all the hadiths about her jealousy said by her.

● **Hadith 1 = Jealousy**

حَدَّثَنَا أَبُو بَدْرٍ، عَبَادُ بْنُ الْوَلِيدِ حَدَّثَنَا حَبَانُ بْنُ هِلَالٍ، حَدَّثَنَا مُبَارَكُ بْنُ فَضَالَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أُمِّ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا قَدِمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْمَدِينَةَ وَهُوَ عَرُوسٌ بِصَفِيَّةَ بِنْتِ حُبَيْبٍ جِئْنَا نِسَاءَ الْأَنْصَارِ فَأَخْبِرُنَّ عَنْهَا . قَالَتْ فَتَنَكَّرْتُ وَتَتَقَبَّيْتُ فَذَهَبْتُ فَنَظَرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَى عَيْنِي فَعَرَفَنِي . قَالَتْ فَالْتَفَتَ فَأَسْرَعَتِ الْمَشْيَ فَأَدْرَكَنِي فَأَحْتَضَنَنِي فَقَالَ " كَيْفَ رَأَيْتِ " قَالَتْ قُلْتُ **أُرْسِلُ يَهُودِيَّةً وَسَطَ يَهُودِيَّاتٍ .**

It was narrated that 'Aïcha said:

When the Messenger of Allah came to Al-Madinah, he had just married Safiyyah bint Huyai, and the women of the Ansar came and told us about that. My expression changed and I covered my face and went away. The Messenger of Allah looked at my eyes and recognized me. I turned away and walked quickly, but he caught up with me and put his arm around me and said: 'What did you see?' I said: **'Let me go, (I saw) a Jewish woman among other Jewish women.'**

Da'if/weak (Darussalam)

English : Vol. 3, Book 9, Hadith 1980

Arabic : Book 9, Hadith 2056

Sunan Ibn Majah

● **Hadith 2 = Compersion**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ سُمَيَّةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَجَدَ عَلَى صَفِيَّةَ بِنْتِ حُبَيْبٍ فِي شَيْءٍ . فَقَالَتْ صَفِيَّةُ يَا عَائِشَةُ هَلْ لَكَ أَنْ تُرْضِي رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنِّي وَلَكَ يَوْمِي قَالَتْ نَعَمْ . فَأَخَذَتْ خِمَارًا لَهَا مَضْبُوعًا بِزَعْفَرَانٍ فَرَسَنَتْهُ بِالْمَاءِ لِيَفُوحَ رِيحُهُ تَمَّ قَعْدَتِي إِلَى جَنْبِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " يَا عَائِشَةُ إِنَّكَ عَنِّي إِنَّهُ لَيْسَ يَوْمُكَ " . فَقَالَتْ ذَلِكَ فَضَلَّ اللَّهُ يُؤْتِيهِ مَنْ يَشَاءُ . فَأَخْبَرْتُهُ بِالْأَمْرِ فَرَضِي عَنْهَا .

It was narrated from 'Aïcha:

that the Messenger of Allah became angry with Safiyyah bint Huyai for something, and Safiyyah said: "O 'Aishah, can you make the Messenger of Allah be pleased with me, and I will give you my day?" She said: "Yes." So she took a headcover of hers that was dyed with saffron and sprinkled it with water so that its fragrance would become stronger, then she sat beside the Messenger of Allah. The Prophet said: "O 'Aishah, go away, because it is not your day!" She said: "That is the Grace of Allah which He bestows on whom He pleases." **Then she told him about that matter and he was pleased with her.**

Sahih (Darussalam)

English : Vol. 3, Book 9, Hadith 1973

Arabic : Book 9, Hadith 2049

Sunan Ibn Majah

● **Hadith 3 = Jealousy**

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي حُدَيْفَةَ، وَكَانَ، مِنْ أَصْحَابِ ابْنِ مَسْعُودٍ عَنْ عَائِشَةَ، قَالَتْ حَكَيْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا فَقَالَ " مَا يَسُرُّنِي أَنِّي حَكَيْتُ رَجُلًا وَأَنْ لِي كَذَا وَكَذَا " . قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ صَفِيَّةَ امْرَأَةً وَقَالَتْ بِيَدِهَا هَكَذَا كَأَنَّهَا تَغْنِي قَصِيرَةً . فَقَالَ " لَقَدْ مَزَجْتُ بِكَلِمَةٍ لَوْ مَزَجْتُ بِهَا مَاءَ الْبَحْرِ لَمُرَجَّحَ " .

Abu Hudhayfa narrated - and he was one of the companions of 'Abdullāh bin Mas'ūd - from Aïcha who said:

"I told the Prophet (ﷺ) about a man, so he said: 'I do not like to talk about a man, even if I were to get this or that (for doing so).'" She said: "I said: 'O Messenger of Allah! **Safiyyah is a woman who is ...**' and she used her hand as if to indicate that she is short - "So he said: 'You have said a statement which, if it were mixed in with the water of the sea, it would pollute it.'"

Sahih (Darussalam)

English : Vol. 4, Book 11, Hadith 2502

Arabic : Book 37, Hadith 2690

Jamia Tirmidhi

● **Hadith 4 = Jealousy**

خَبَرَنَا قُنَيْبَةُ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَى، - هُوَ ابْنُ سَعِيدِ الْأَنْصَارِيِّ - عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّ عَائِشَةَ، قَالَتْ التَّمَسُّتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَدْخَلْتُ يَدِي فِي شَعْرِهِ فَقَالَ قَدْ جَاءَكَ شَيْطَانُكَ " . فَقُلْتُ أَمَا لَكَ شَيْطَانٌ فَقَالَ " بَلَى وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ " .

It was narrated from 'Ubadah bin Al-Walid bin 'Ubadah bin As-Samit that Aïcha said:

"I looked for the Messenger of Allah and I put my hand on his hair." He said: "Your Shaitan has come to you." I said: "Don't you have a Shaitan?" He said: "Yes, but Allah helped me with him, so he submitted."

Sahih (Darussalam)

Sunan an-Nasa'i 3960

In-book : Book 36, Hadith 22

● **Hadith 5 = Jealousy + Compersion**

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ فُلَيْتٍ، عَنْ جِسْرَةَ بِنْتِ دِجَاجَةَ، عَنْ عَائِشَةَ، قَالَتْ مَا رَأَيْتُ صَانِعَةَ طَعَامٍ مِثْلَ صَفِيَّةَ أَهَدَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِثَاءً فِيهِ طَعَامٌ فَمَا مَلَكْتُ نَفْسِي أَنْ كَسَرْتُهُ فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ كَفَّارَتِهِ فَقَالَ " إِثَاءٌ كَأِثَاءِ وَطَعَامٌ كَطَعَامٍ " .

It was narrated that 'Aïcha said:

"I never saw any woman who made food like Safiyyah. She sent a dish to the Prophet in which there was some food, and I could not keep myself from breaking it. I asked the Prophet what the expiation was for that, and he said: 'A dish like that dish, and food like that food.'"

Hasan/Good(Darussalam)

Sunan an-Nasa'i 3957

In-book : Book 36, Hadith 19

● **Hadith 6 = Jealousy**

أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنَا أَسَدُ بْنُ مُوسَى، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أُمِّ سَلَمَةَ، أَنَّهَا - يَعْنِي - أَنْتَ بِطَعَامٍ فِي صَحْفَةٍ لَهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ فَجَاءَتْ عَائِشَةُ مُتْرَرَةً بِكِسَاءٍ وَمَعَهَا فَهْرٌ فَلَقَّتْ بِهِ الصَّحْفَةَ فَجَمَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ فَلَقْتِي الصَّحْفَةَ وَيَقُولُ " كُلُوا غَارَتْ أُمَّكُمْ " . مَرَّتَيْنِ ثُمَّ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَحْفَةَ عَائِشَةَ فَبِعَتْ بِهَا إِلَى أُمِّ سَلَمَةَ وَأَعْطَى صَحْفَةَ أُمِّ سَلَمَةَ عَائِشَةَ .

It was narrated from Umm Salamah that she brought some food in a dish of hers to the Messenger of Allah and his Companions, then Aïcha came, wrapped up in a garment, with a stone pestle and broke the dish. The Prophet gathered the broken pieces of the dish and said:

"Eat; your mother got jealous," twice. Then the Messenger of Allah took the dish of 'Aishah and sent it to Umm Salamah and he gave the dish of Umm Salamah to Aïcha.

Sahih(Darussalam)

Sunan an-Nasa'i 3956

In-book : Book 36, Hadith 18

● **Hadith 7 = Jealousy**

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُحَرَّمِيُّ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَغَارُ عَلَى اللَّاتِي وَهَبِنَ أَنْفُسَهُنَّ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقُولُ أَوْتَهَبُ الْحُرَّةَ نَفْسَهَا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { تَرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُوْوِي إِلَيْكَ مَنْ تَشَاءُ } قُلْتُ وَاللَّهِ مَا أَرَى رَبَّكَ إِلَّا يُسَارِعُ لَكَ فِي هَوَاكَ .

It was narrated that Aïcha said: "I used to feel **jealous** of those (women) who offered themselves (in marriage) to the Prophet and I said: 'Would a free woman offer herself?' Then Allah, the Mighty and Sublime, revealed: 'You can postpone whom you will of them, and you may receive whom you will.' I said: 'By Allah, I see that your Lord is quick to respond to your wishes.'"

Sahih(Darussalam)

Sunan an-Nasa'i 3199

In-book : Book 26, Hadith 4

● **Hadith 8 = Jealousy**

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهَبٍ، أَخْبَرَنِي أَبُو صَخْرٍ، عَنِ ابْنِ، فَسَيْطٍ حَدَّثَهُ أَنَّ عُرْوَةَ حَدَّثَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِهَا لَيْلًا . قَالَتْ فَغَرَبْتُ عَلَيْهِ فِجَاءً فَرَأَى مَا أَصْنَعُ فَقَالَ مَا لَكَ يَا عَائِشَةُ أَغْرَبْتَ . فَقُلْتُ وَمَا لِي لَا بِعَارٍ مِثْلِي عَلَى مِثْلِكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَفَدَّ جَاعَكَ شَيْطَانُكَ " . قَالَتْ يَا رَسُولَ اللَّهِ أَوْمَعِيَ شَيْطَانٌ قَالَ " نَعَمْ " . قُلْتُ وَمَعَ كُلِّ إِنْسَانٍ قَالَ " نَعَمْ " . قُلْتُ وَمَعَكَ يَا رَسُولَ اللَّهِ قَالَ " نَعَمْ وَلَكِنْ رَبِّي أَعَانَنِي عَلَيْهِ حَتَّى أَسْلَمَ " .

The Lady Aïcha, the wife of Allah's Apostle, reported that one day Allah's Messenger came out of her (apartment) during the night and she felt jealous. Then he came and he saw me (in what agitated state of mind) I was. He said: Aïcha, what has happened to you? Do you feel jealous? Thereupon she said: **How can it be (that a woman like me) should not feel jealous in regard to a husband like you.** Thereupon Allah's Messenger (ﷺ) said: It was your devil who had come to you, and she said: Allah's Messenger, is there along with me a devil? He said: Yes. I said: Is the devil attached to everyone? He said: Yes. I (Aïcha) again said: Allah's Messenger, is it with you also? He said: Yes, but my Lord has helped me against him and as such I am absolutely safe from his mischief.

Sahih Muslim 2815

In-book : Book 52, Hadith 64

● **Hadith 9 = Jealousy**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَبُو زَكَرِيَاءَ، أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ، قَالَ قَالَتْ عَائِشَةُ وَارَأَسَاهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ لَوْ كَانَ وَأَنَا حَيٌّ، فَأَسْتَعْفِرُ لَكَ وَأَدْعُو لَكَ . فَقَالَتْ عَائِشَةُ وَاتَّكَلِيَاهُ، وَاللَّهِ إِنِّي لِأُظْلِمُكَ تَحِبُّ مَوْتِي، وَلَوْ كَانَ ذَلِكَ لَظَلَلْتُ آخِرَ يَوْمِكَ مُعْرَسًا بِبَعْضِ أَرْوَاجِكَ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " بَلْ أَنَا وَارَأَسَاهُ لَقَدْ هَمَمْتُ أَوْ أَرَدْتُ أَنْ أُرْسِلَ إِلَى أَبِي بَكْرٍ وَابْنِهِ، وَأَعْهَدُ أَنْ يَقُولَ الْقَاتِلُونَ أَوْ يَبْتَمِنَى الْمُتَمَنُّونَ، ثُمَّ قُلْتُ يَا أَبَى اللَّهِ وَيَدْفَعُ الْمُؤْمِنُونَ، أَوْ يَدْفَعُ اللَّهُ وَيَأْبَى الْمُؤْمِنُونَ " .

Narrated Al-Qasim ibn Muhammad:

Aïcha, (complaining of headache) said, "Oh, my head"! Allah's Messenger said, "I wish that had happened while I was still living, for then I would ask Allah's Forgiveness for you and invoke Allah for you." Aisha said, "Wa thuklayah! By Allah, **I think you want me to die; and If this should happen, you would spend the last part of the day sleeping with one of your wives!**" The Prophet said, "Nay, I should say, 'Oh my head!' I felt like sending for Abu Bakr and his son, and appointing him as my successor lest some people claimed something or some others wished something, but then I said (to myself), 'Allah would not allow it to be otherwise, and the Muslims would prevent it to be otherwise'".

Sahih al-Bukhari 5666

In-book : Book 75, Hadith 27

● **Hadith 10 = Jealousy**

حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدِ بْنِ صَبَّاحٍ، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ زَعَمَ عَطَاءٌ أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ، يَقُولُ سَمِعْتُ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَمْكُثُ عِنْدَ زَيْنَبِ ابْنَةِ جَحْشٍ، وَيَشْرَبُ عِنْدَهَا عَسَلًا، فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ أَنْ آتَيْنَا دَخَلَ عَلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْتَقَلَ إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرٍ، أَكَلْتِ مَغَافِيرَ فَدَخَلَ عَلَيَّ إِحْدَاهُمَا فَقَالَتْ لَهُ ذَلِكَ، فَقَالَ " لَا بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبِ ابْنَةِ جَحْشٍ وَلَنْ أُعَوِّدَ لَهُ ". فَزَلْتُ يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ { إِلَى { إِنَّ تَتُوبَا إِلَى اللَّهِ { لِعَائِشَةَ وَحَفْصَةَ { وَإِذْ أَسَرَ النَّبِيُّ إِلَى بَعْضِ أَرْوَاجِهِ { لِقَوْلِهِ " بَلْ شَرِبْتُ عَسَلًا " .

Narrated `Ubaid bin `Umar:

I heard Aïcha saying, «The Prophet used to stay for a long while with Zanab bint Jahsh and drink honey at her house. So Hafsa and I plotted that if the Prophet came to one of us, she should say to him, "I detect the smell of Maghafir (a nasty smelling gum) in you. Have you eaten Maghafir?" " So the Prophet visited one of them and she said to him similarly. The Prophet said, "Never mind, I have taken some honey at the house of Zainab bint Jahsh, but I shall never drink any of it anymore." So there was revealed: 'O Prophet ! Why do you ban (for you) that which Allah has made lawful for you . . . If you two (wives of Prophet) turn in repentance to Allah,' (66:1-4) addressing Aisha and Hafsa. 'When the Prophet disclosed a matter in confidence to some of his wives.' (66:3) namely his saying: "I have taken some honey"»

Sahih al-Bukhari 5267

In-book : Book 68, Hadith 17

● **Hadith 11 = Jealousy**

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنِ، قَالَ حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ، عَنِ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ أَقْرَعَ بَيْنَ نِسَائِهِ، فَطَارَتِ الْفَرُوعَةُ لِعَائِشَةَ وَحَفْصَةَ، وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ بِاللَّيْلِ سَارَ مَعَ عَائِشَةَ يَتَحَدَّثُ، فَقَالَتْ حَفْصَةُ أَلَا تَرَ كَيْبَانَ اللَّيْلَةَ بَعِيرِي وَأَرْكَبُ بَعِيرَكَ تَنْظُرِينَ وَأَنْظُرِي، فَقَالَتْ بَلَى فَرَكِبْتُ فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جَمَلِ عَائِشَةَ وَعَلَيْهِ حَفْصَةُ فَسَلَّمَ عَلَيْهَا ثُمَّ سَارَ حَتَّى نَزَلُوا وَأَفْقَدَتْهُ عَائِشَةُ، فَلَمَّا نَزَلُوا جَعَلَتْ رِجْلَيْهَا بَيْنَ الْإِدْخِرِ وَيَقُولُ يَا رَبِّ سَلِّطْ عَلَيَّ عَقْرَبًا أَوْ حَيَّةً تَلْدَعُنِي، وَلَا أَسْتَطِيعُ أَنْ أَقُولَ لَهُ شَيْئًا.

Narrated al-Qasim:

Aïcha said that whenever the Prophet (ﷺ) intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on Aïcha and Hafsa. When night fell the Prophet (ﷺ) would ride beside Aïcha and talk with her. One night Hafsa said to Aïcha, "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in a new situation)?" Aïcha said, "Yes, (I agree.)" So Aïcha rode, and then the Prophet (ﷺ) came towards Aïcha's camel on which Hafsa was riding. He greeted Hafsa and then proceeded (beside her) till they dismounted (on the way). Aïcha missed him, and so, when they dismounted, she put her legs in the Idhkhir and said, "O Lord (Allah)! Send a scorpion or a snake to bite me for I am not to blame him (the Prophet ).

Sahih al-Bukhari 5211

In-book : Book 67, Hadith 144

● **Hadith 12 = Jealousy**

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، حَدَّثَنَا ابْنُ فَضَيْلٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، قَالَ كَانَتْ خَوْلَةُ بِنْتُ حَكِيمٍ مِنَ اللَّائِي وَهِيَ أَنْفَسُهُنَّ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ عَائِشَةُ أَمَا تَسْتَجِي الْمَرْأَةُ أَنْ تَهَبَ نَفْسَهَا لِلرَّجُلِ فَلَمَّا نَزَلْتُ {نُرْجِي مَنْ تَشَاءُ مِنْهُنَّ} قُلْتُ يَا رَسُولَ اللَّهِ مَا أَرَى رَبِّكَ إِلَّا يُسَارِعُ فِي هَوَاكَ. رَوَاهُ أَبُو سَعِيدٍ الْمُؤَدَّبُ وَمُحَمَّدُ بْنُ بَشِيرٍ وَعَبْدَةُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ.

Narrated Hisham's father:

Khaula bint Hakim was one of those ladies who presented themselves to the Prophet for marriage. Aïcha said, "Doesn't a lady feel ashamed for presenting herself to a man?" But when the Verse: "(O Muhammad) You may postpone (the turn of) any of them (your wives) that you please," (33:51) was revealed, " Aïcha said, 'O Allah's Messenger! I do not see, except that your Lord hurries in pleasing you.' "

Sahih al-Bukhari 5113

In-book : Book 67, Hadith 50

● **Hadith 13 = Compersion**

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنِ مَسْرُوقٍ، عَنِ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا أَنَّ بَعْضَ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْنَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْنَا أَسْرَعُ بِكَ لِحُوقًا قَالَ " أَطْوَلُكُمْ يَدًا " فَأَخَذُوا قَصَبَةً يَدْرَعُونَهَا، فَكَانَتْ سَوْدَةُ أَطْوَلَهُنَّ يَدًا، فَعَلِمْنَا بَعْدَ أَنَّمَا كَانَتْ طَوَّلَ يَدَهَا الصَّدَقَةَ، وَكَانَتْ أَسْرَعًا لِحُوقًا بِهِ وَكَانَتْ تُحِبُّ الصَّدَقَةَ.

Narrated by Aïcha:

Some of the wives of the Prophet asked him, "Who amongst us will be the first to follow you (i.e. die after you)?" He said, "Whoever has the longest hand." So they started measuring their hands with a stick and Sauda's hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of `Umar), we came to know that the long hand was a symbol of practicing charity, so she was the first to follow the Prophet and she used to love to practice charity. (Sauda died later in the caliphate of Muawiya).

Sahih al-Bukhari 1420

In-book : Book 24, Hadith 24

● **Hadith 14 = Compersion**

وَعَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنِ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّهَا أَوْصَتْ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ - رَضِيَ اللَّهُ عَنْهُمَا - لَا تَدْفِنِي مَعَهُمْ وَأَدْفِنِي مَعَ صَوَابِي بِالْبَيْعِ، لَا أَرْكَبُ بِهِ أَبَدًا.

Aïcha narrated that she made a will to `Abdullah bin Zubair, "Do not bury me with them (the Prophet (ﷺ) and his two companions) but bury me with my companions (wives of the Prophet (ﷺ)) in Al-Baqi as I would not like to be looked upon as better than I really am (by being buried near the Prophet)."

Sahih al-Bukhari 1391

In-book : Book 23, Hadith 146

● **Hadith 15 = Compersion**

أُرْسِلَ أَزْوَاجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَاسْتَأْذَنَتْ عَلَيْهِ وَهُوَ مُضْطَجِعٌ مَعِيَ فِي مِرْطِي، فَأَذِنَ لَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَرْوَاجَكَ أُرْسَلْنِي إِلَيْكَ يَسْأَلُنكَ الْعَدْلَ فِي ابْنَةِ أَبِي فَحَافَةَ، وَأَنَا سَاكِنَةٌ، قَالَتْ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ بِنْتِي أَلْسَتْ تُحِبُّنِي مَا أَحْبَبْتُ؟ فَقَالَتْ: بَلَى، قَالَ فَأَجَبِي هَذِهِ قَالَتْ: فَقَامَتْ فَاطِمَةُ حِينَ سَمِعَتْ ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَجَعَتْ إِلَى أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَخْبَرْنَهُنَّ بِالذِّي قَالَتْ، وَبِالذِّي قَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْنَ لَهَا: مَا نُرَاكَ أَغْنَيْتِ عَنَّا مِنْ شَيْءٍ، فَارْجِعِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُولِي لَهُ: إِنَّ أَرْوَاجَكَ يَسْأَلُنكَ الْعَدْلَ فِي ابْنَةِ أَبِي فَحَافَةَ فَقَالَتْ فَاطِمَةُ: وَاللَّهِ لَا أَكَلِمَةً فِيهَا أَبَدًا، قَالَتْ عَائِشَةُ، فَارْسَلْ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَيْنَبَ بِنْتَ جَحْشٍ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهِيَ الَّتِي كَانَتْ تُسَامِينِي مِنْهُنَّ فِي الْمَنْزِلَةِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَمْ أَرِ امْرَأَةً قَطُّ خَيْرًا فِي الدِّينِ مِنْ زَيْنَبَ. وَأَتَقَى اللَّهُ وَأَصْدَقَ حَدِيثًا، وَأَوْصَلَ لِلرَّجْمِ، وَأَعْظَمَ صَدَقَةً، وَأَشَدَّ ابْتِدَاءً لِنَفْسِهَا فِي الْعَمَلِ الَّذِي تَصَدَّقُ بِهِ، وَتَقَرَّبُ بِهِ إِلَى اللَّهِ تَعَالَى، مَا عَدَا سُورَةَ مِنْ حِدَةٍ كَانَتْ فِيهَا، تُسْرَعُ مِنْهَا الْفَيْئَةُ، قَالَتْ: فَاسْتَأْذَنَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ عَائِشَةَ فِي مِرْطِهَا، عَلَى الْحَالَةِ الَّتِي دَخَلَتْ فَاطِمَةُ عَلَيْهَا وَهُوَ بِهَا، فَأَذِنَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَرْوَاجَكَ أُرْسَلْنِي إِلَيْكَ يَسْأَلُنكَ الْعَدْلَ فِي ابْنَةِ أَبِي فَحَافَةَ، قَالَتْ: ثُمَّ وَقَعْتُ بِي، فَاسْتَطَالَتْ عَلَيَّ، وَأَنَا أَرْقُبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَرْقُبُ طَرَفَهُ، هَلْ يَأْذِنُ لِي فِيهَا، قَالَتْ: فَلَمْ تَبْرَحْ زَيْنَبَ حَتَّى عَرَفْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَكْرَهُ أَنْ أَنْتَصِرَ، قَالَتْ: فَلَمَّا وَقَعْتُ بِهَا لَمْ أَنْشِبْهَا حَتَّى أَنْحَيْتُ عَلَيْهَا، قَالَتْ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَتَبَسَّمَ إِنَّهَا ابْنَةُ أَبِي بَكْرٍ. وَفِي رِوَايَةٍ: بِهَذَا الْإِسْنَادِ، مِثْلَهُ فِي الْمَعْنَى، غَيْرَ أَنَّهُ قَالَ: فَلَمَّا وَقَعْتُ بِهَا لَمْ أَنْشِبْهَا أَنْ أُحْنِتْهَا غَلْبَةً.

It was narrated by Aïcha:

«The wives of Allah's Apostle sent Fatima, the daughter of Allah's Messenger, to Allah's Apostle. She sought permission to get in as he had been lying with me in my mantle. He gave her permission and she said: Allah's Messenger, verily, your wives have sent me to you in order to ask you to observe equity in case of the daughter of Abu Quhafah. She (A'isha) said: I kept quiet. Thereupon Allah's Messenger said to her (Fatima): O daughter, don't you love whom I love? She said: Yes, (I do). Thereupon he said: I love this one. Fatima then stood up as she heard this from Allah's Messenger and went to the wives of Allah's Apostle and informed them of what she had said to him and what Allah's messenger had said to her. Thereupon they said to her: We think that you have been of no avail

to us. You may again go to Allah's Messenger and tell him that his wives seek equity in case of the daughter of Abu Quhafa. Fatima says: By Allah, I will never talk to him about this matter. `A'isha (further) reported: **The wives of Allah's Apostle then sent Zainab b. Jahsh, the wife of Allah's Apostle, and she was one who was somewhat equal in rank with me in the eyes of Allah's Messenger and I have never seen a woman more advanced in religious piety than Zainab, more God-conscious, more truthful, more alive to the ties of blood, more generous and having more sense of self-sacrifice in practical life and having more charitable disposition and thus more close to God, the Exalted, than her. She, however, lost temper very soon but was soon calm.** Allah's Messenger permitted her to enter as she ( `A'isha) was along with Allah's Messenger in her mantle, in the same very state when Fatima had entered. She said: Allah's Messenger, your wives have sent me to you seeking equity in case of the daughter of Abu Quhafa. She then came to me and showed harshness to me and I was seeing the eyes of Allah's Messenger whether he would permit me. Zainab went on until I came to know that Allah's Messenger would not disapprove if I retorted. Then I exchanged hot words until I made her quiet. Thereupon Allah's Messenger smiled and said: She is the daughter of Abu Bakr.

#### ● **Hadith 16 = Compersion**

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا مُحَمَّدُ بْنُ فُضَيْلٍ بْنِ غَزْوَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَكِفُ فِي كُلِّ رَمَضَانَ، وَإِذَا صَلَّى الْغَدَاةَ دَخَلَ مَكَانَهُ الَّذِي اغْتَكَفَ فِيهِ - قَالَ - فَاسْتَأْذَنَتْهُ عَائِشَةُ أَنْ تَغْتَكِفَ فَأَذِنَ لَهَا فَصَرَبَتْ فِيهِ قَبِيَّةً، فَسَمِعَتْ بِهَا حَفْصَةَ، فَصَرَبَتْ قَبِيَّةً، وَسَمِعَتْ زَيْنَبَ بِهَا، فَصَرَبَتْ قَبِيَّةً أُخْرَى، فَلَمَّا انصَرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْعَدْرِ ابْصَرَ أَرْبَعَ قِيَابٍ، فَقَالَ " مَا هَذَا " فَأَخْبِرَ خَبْرَهُنَّ، فَقَالَ " مَا حَمَلَهُنَّ عَلَى هَذَا الْبُرِّ أَنْزَعُوها فَلَا أَرَاهَا " . فَنَزَعَتْ، فَلَمْ يَغْتَكِفْ فِي رَمَضَانَ حَتَّى اغْتَكَفَ فِي آخِرِ الْعَشْرِ مِنْ شَوَّالٍ .

Allah's Messenger (ﷺ) used to practice I'tikaf every year in the month of Ramadan. And after offering the morning prayer, he used to enter the place of his I'tikaf. `A'isha asked his permission to let her practice I'tikaf and he allowed her, and so she pitched a tent in the mosque. **When Hafsa heard of that, she also pitched a tent (for herself), and when Zainab heard of that, she too pitched another tent.** When, in the morning, Allah's Messenger (ﷺ) had finished the morning prayer, he saw four tents and asked, "What is this?" He was informed about it. He then said, "What made them do this? Is it righteousness? Remove the tents, for I do not want to see them." So, the tents were removed. The Prophet (ﷺ) did not perform Itikaf that year in the month of Ramadan, but did it in the last ten days of Shawwal.

#### ● **Hadith 17 = Jealousy**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ كُنْتُ رَدَفَ أَبِي طَلْحَةَ يَوْمَ خَيْبَرَ وَقَدِمِي تَمَسَّ قَدَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ - فَأَتَيْنَاهُمْ حِينَ بَزَغَتِ الشَّمْسُ وَقَدْ أَخْرَجُوا مَوَاشِيَهُمْ وَأَخْرَجُوا بِفَنُوسِهِمْ وَمِكَاتِلِهِمْ وَمُرُورِهِمْ فَقَالُوا مُحَمَّدٌ وَالْحَمِيمِينَ - قَالَ - وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " خَرِبَتْ خَيْبَرَ إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُتَنَدِرِينَ " . قَالَ وَهَرَمَهُمُ اللَّهُ عَزَّ وَجَلَّ وَوَقَعَتْ فِي سَهْمِ دَخِيَّةَ جَارِيَّةً جَمِيلَةً فَاسْتَرَّهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعَةِ أَرْوَاسٍ ثُمَّ دَفَعَهَا إِلَى أُمِّ سُلَيْمٍ تُصْنَعُهَا لَهُ وَتُهَيَّبُهَا - قَالَ وَأَحْسِبُهُ قَالَ - وَتَعْتَدُ فِي بَيْتِهَا وَهِيَ صَفِيَّةُ بِنْتُ حُيَيٍّ - قَالَ - وَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلِيْمَتَهَا التَّمْرَ وَالْأَقِطَ وَالسَّمْنَ فَحَصَّتِ الْأَرْضُ أَفَاجِيصَ وَجِيءَ بِالْأَقِطِ وَالسَّمْنَ فَشَبِعَ النَّاسُ - قَالَ - وَقَالَ النَّاسُ لَا نَدْرِي أَنْزَوْجَهَا أَمْ اتَّخَذَهَا أُمَّ وَلَدٍ . قَالُوا إِنْ حَبَبَهَا فَهِيَ أَمْرَأَةٌ وَإِنْ لَمْ يَحْبُبْهَا فَهِيَ أُمَّ وَلَدٍ فَلَمَّا أَرَادَ أَنْ يَرْكَبَ حَبَبَهَا فَفَعَدَتْ عَلَى عَجَزِ الْبَعِيرِ فَعَرَفُوا أَنَّهُ قَدْ تَزَوَّجَهَا . فَلَمَّا دَنَوْا مِنَ الْمَدِينَةِ دَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدَفَعْنَا - قَالَ - فَعَثَرَتِ النَّاقَةُ الْعَضْبَاءُ وَنَدَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَدَرَتْ فَفَقَامَ فَسَنَرَهَا وَقَدْ أَشْرَفَتِ النِّسَاءُ فَقُلْنَا اللَّهُ الْيَهُودِيَّةُ . قَالَ قُلْتُ يَا أَبَا حَمْرَةَ أَوْقَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِي وَاللَّهِ لَقَدْ وَقَعَ .

I was sitting behind Abu Talha on the Day of Khaibar and my feet touched the foot of Allah's Messenger, and we came (to the people of Khaibar) when the sun had risen and they had driven out their cattle, and had themselves come out with their axes, large baskets and hatchets, and they said: (Here come) Muhammad and the army. Allah's Messenger said: Khaibar is ruined. Verily when we get down in the valley of a people, evil is the morning of the warned ones (al-Qur'an, xxxvii. 177). Allah, the Majestic and the Glorious, defeated them (the inhabitants of Khaibar), and there fell to the lot of Dihya a beautiful girl, and Allah's Messenger got her in exchange of seven heads, and then entrusted her to Umm Sulaim so that she might embellish her and prepare her (for marriage) with him. He (the narrator) said: He had been under the impression that he had said that so that she might spend her

period of 'Iddah in her (Umm Sulaim) house. (The woman) was Safiya's daughter of Huyayy. Allah's Messenger arranged the wedding feast consisting of dates, cheese, and refined butter, and pits were dug and tiers were set in them dining cloths, and there was brought cheese and refined butter, and these were placed there. And the people ate to their fill, and they said: We do not know whether he (the Holy Prophet) had married her (as a free woman), or as a slave woman. They said: If he (the Holy Prophet) would make her wear the veil, then she would be a (free married) woman, and if he would not make her wear the veil, then she should be a slave woman. When he intended to ride, he made her wear the veil and she sat on the hind part of the camel; so they came to know that he had married her. As they approached Medina, Allah's Messenger drove (his ride) quickly and so we did. 'Adba' (the name of Allah's Apostle's camel) stumbled and Allah's Messenger fell down and she (Radrat Safiyya: also fell down. He (the Holy Prophet) stood up and covered her. **Women looked towards her and said: May Allah keep away the Jewess!** He (the narrator) said: I said: Aba Hamza, did Allah's Messenger really fall down? He said: Yes, by Allah, he in fact fell down.

● **Hadith 18 = Compersion + Jealousy**

روى الإمام أحمد في "المسند" (43 / 384)، وأبو داود (3931) عن ابن إسحاق، قال: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: " لَمَّا قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَايَا بَنِي الْمُصْطَلِقِ وَقَعَتْ جُوَيْرِيَةَ بِنْتُ الْحَارِثِ فِي السَّهْمِ لِثَابِتِ بْنِ قَيْسِ بْنِ السَّمَّاسِ - أَوْ لِابْنِ عَمِّ لَهُ - وَكَاتِبَتُهُ عَلَى نَفْسِهَا، وَكَانَتْ امْرَأَةً حُلْوَةً مَلَاخَةً لَا يَرَاهَا أَحَدٌ إِلَّا أَخَذَتْ بِنَفْسِهَا، فَأَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْتَعِينُهُ فِي كِتَابَتِهَا، قَالَتْ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُهَا عَلَى بَابِ حُجْرَتِي فَفَكَّرْتُ فِيهَا، وَعَرَفْتُ أَنَّهُ سَيَرَى مِنْهَا مَا رَأَيْتُ، فَدَخَلْتُ عَلَيْهِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَنَا جُوَيْرِيَةُ بِنْتُ الْحَارِثِ بْنِ أَبِي ضِرَارٍ سَيِّدِ قَوْمِهِ، وَقَدْ أَصَابَنِي مِنَ الْبَلَاءِ مَا لَمْ يَخَفْ عَلَيْكَ، فَوَقَعْتَ فِي السَّهْمِ لِثَابِتِ بْنِ قَيْسِ بْنِ السَّمَّاسِ - أَوْ لِابْنِ عَمِّ لَهُ - فَكَاتِبَتُهُ عَلَى نَفْسِي، فَجِنَّتْكَ أَسْتَعِينُكَ عَلَى كِتَابَتِي.

قَالَ: فَهَلْ لَكَ فِي خَيْرٍ مِنْ ذَلِكَ؟ قَالَتْ: وَمَا هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: أَقْضِي كِتَابَتَكَ وَأَتَزَوَّجُكَ، قَالَتْ: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: قَدْ فَعَلْتُ قَالَتْ: وَخَرَجَ الْخَبْرُ إِلَى النَّاسِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَ جُوَيْرِيَةَ بِنْتُ الْحَارِثِ، فَقَالَ النَّاسُ: أَصْهَارُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرْسَلُوا مَا بَأْيَدِيهِمْ، قَالَتْ: فَلَقَدْ أُغْتِقَ بِتَزْوِجِهِ إِيَّاهَا مِائَةٌ أَهْلَ بَيْتٍ مِنْ بَنِي الْمُصْطَلِقِ، فَمَا أَعْلَمُ امْرَأَةً كَانَتْ أَعْظَمَ بَرَكَةً عَلَى قَوْمِهَا مِنْهَا " .  
Lady Aïcha narrated : «The Messenger of Allah (peace be upon him) took the women of Banoo al-Mustaliq as captives. He then took out one fifth of them and divided the remaining ones among his companions, giving the cavalry soldiers two shares and the infantry soldiers one share

Juwayriyah fell into the share of Thaabit ibn Qays al-Ansaari. She was formally married to a cousin of hers known as Mani ibn-Safwan ibn Maalik ibn Judaymah, who is also known as Dhu Ash-Shafra. She was bereaved of him and so agreed with Thaabit ibn Qays to buy her freedom with nine Ooqiyah.»

Lady Aïcha described her saying: «She was a pleasant woman. No one saw her except he became captivated by her. While the Messenger of Allah (peace be upon him) was sitting, suddenly Juwayriyah entered asking him concerning her ransom agreement (with Thaabit). By Allah, as soon as I saw her, I disliked her entering in front of the Messenger of Allah (peace be upon him) for I knew that he would see what I saw in her.

She then started addressing the Prophet (peace be upon him),

‘O’ Messenger of Allah! I am Juwayriyah, the daughter of al-Haarith - the leader of his people. You are not oblivious of what has happened to me. I fell in the share of Thaabit ibn Qays and agreed with him to ransom myself with nine Ooqiyah. So help me to free myself.’

The Messenger of Allah (peace be upon him) replied, ‘Do you want what is better than that?’

She said,

‘What is it?’

The Prophet (peace be upon him) said, ‘I will pay on your behalf and then marry you.’

She said,

‘Yes, O Messenger of Allah.’

The Prophet (peace be upon him) then said, ‘I have done that.’»

Lady Aïcha said: « When the news of this marriage came to the people they began saying : "Will the Prophet's in-laws be held as captives?!"

Then the people freed all the captives that were with them from the tribe of Banoo al-Mustaliq, and the number of those who were freed reached one hundred households because of the Prophet’s marriage to Juwayriyah.»

It was at this point that Lady Aïcha said:

«I know of no other woman who brought greater blessing to her people than her (Juwayriyah) ».

● **Hadith 19 = Jealousy + Compersion**

"حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ ، حَدَّثَنَا اللَّيْثُ ، قَالَ كَتَبَ إِلَيَّ هِشَامٌ عَنْ أَبِيهِ ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ مَا غَرَّتْ عَلَى امْرَأَةٍ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا غَرَّتْ عَلَى خَدِيجَةَ ، هَلَكْتُ قَبْلَ أَنْ يَتَزَوَّجَنِي ، لِمَا كُنْتُ أَسْمَعُهُ يَذْكُرُهَا ، وَأَمَرَهُ اللَّهُ أَنْ يُبَشِّرَهَا بِبَيْتٍ مِنْ قَصَبٍ ، وَإِنْ كَانَ لَيَذْبُحُ الشَّاةَ فَيَهْدِي فِي خَلَاتِهَا مِنْهَا مَا يَسْعُهُنَّ ."

Narrated Aïcha: « I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija (although) she died before he married me, for I often heard him mentioning her, and Allah had told him to give her the good tidings that she would have a palace of Qasab (i.e. pipes of precious stones and pearls in Paradise), and whenever he slaughtered a sheep, he would send her women-friends a good share of it»

● **Hadith 20 = Jealousy**

حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ ، قَالَتْ : "اسْتَأْذَنَتْ هَالَةَ بِنْتُ خُوَيْلِدٍ أُخْتُ خَدِيجَةَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَعَرَفَ اسْتِئْذَانَ خَدِيجَةَ فَارْتَأَحَ لِذَلِكَ فَقَالَ : اللَّهُمَّ هَالَةَ بِنْتُ خُوَيْلِدٍ فَعَرَّتْ فَقُلْتُ : وَمَا تَذَكَّرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ قُرَيْشٍ ، حَمْرَاءِ الشَّدَقِيْنَ ، هَلَكْتُ فِي الدَّهْرِ فَأَبْدَلَكَ اللَّهُ خَيْرًا مِنْهَا"

Lady Aïcha reported that "Hala b. Khuwaylid" (sister of Khadija) sought permission from Allah’s Messenger to see him and he was reminded of Khadija’s (manner of) asking leave to enter and (was overwhelmed) with emotions thereby and said: “O Allah, it is Hala, daughter of Khuwaylid“, and I felt jealous and said: What do you remember of one of those old women of the Quraish with red gums and who is long dead-while Allah has given you a better one in her place?

The number of total hadith I collected is 20 which is almost the total number of all jealousy and compersion events. I already concluded in previous analysis that the jealousy from Lady khadija was in the beginning 1.42% which is > x % jealousy of other wives. And I concluded that the development of Lady's Aïcha personality decreased the jealousy from 1.42% to 0%. If Lady Aïcha became non-jealous of Lady Khadija because she reached her level, then it can be inferred "a fortiori" that jealousy from other wives also disappeared because Lady Khadija is better than other wives.

But we still can measure the jealousy of Lady Aïcha in general from all the wives including Lady Khadija if it was a personality Trait or just occasional behaviour.

The number of jealousy events from these hadiths is 15 times and the number of compersion events is 8 times during 9 years of marriage between Lady Aïcha and the prophet. In her 18 years old when the prophet died the jealousy was over until she died at 58 years old (jealousy disappeared for 40 years).

I am going to use the number 70 as general reference for abundance. For example, if you express (saying or doing) your jealousy during your whole life more than 70 times you are confirmed as having the Trait <jealous>. So the threshold would be 0.7 (70%). For Lady Aïcha, to be categorized as <jealous> the  $\alpha$  has to belong  $\in [0, 1]$  with threshold  $\varepsilon =$  the closest infinitesimal number to 0.7 and  $< 0.7$

For the antiTrait <Compersion> the same procedure will be applied and the threshold would be -0.7 (-70%). For Lady Aïcha, to be categorized as <Compersive> the  $\beta$  has to belong  $\in [-1, 0]$  with threshold  $-\varepsilon =$  the closest infinitesimal number to -0.7 and  $> -0.7$

If  $d_{\text{Trait\&antiTrait}}(\text{Lady Aïcha}) \in (-\varepsilon, +\varepsilon)$  with  $-\varepsilon > -0.7$  and  $+\varepsilon < +0.7$ , then the Lady Aïcha is categorized as totally been in an indeterminate state between the <Jealousy> and the <compersion>.

Now we know that «Jealousy» was expressed 15 times in 9 years. Since 70 times is 0.7 (70%), the 15 times is  $\alpha$  0.15 (15%). And we know that <Compersion> was expressed and practised 8 >100 times in 9 years. Since 70 times is 0.7 (70%), the 8 times is 0.08 (8%).

Compersion is the antiTrait, so the  $\beta$  on the diagram line = -0.08 and the  $-\varepsilon > -0.7$

Final result is:

$$d_{\text{<Jealousy>\&<Compersion>}}(\text{Lady Aïcha}) = 0.15_{\text{<Jealousy>}}(\text{Lady Aïcha}) + (-0.08)_{\text{<Compersion>}}(\text{Lady Aïcha}) \in [-1, 1].$$

where,

$$\alpha_{\text{<Jealousy>}}(\text{Lady Aïcha}) = 0.15 \in [0, 1],$$

$$\text{and } \beta_{\text{<Compersion>}}(\text{Lady Aïcha}) = -0.08 \in [-1, 0].$$

$$0.15 + (-0.08) = 0.07 \text{ (7\%)}$$

$$0.07 \in [0, 1].$$

This means that Lady Aïcha belongs to the Jealousy Trait with 7% and thus, she is 7% jealous.

The  $-\varepsilon < 0.07 < +\varepsilon$  it means that her degree of jealousy & compersion:  $d_{\text{Trait\&antiTrait}}(\text{Lady Aïcha}) \in (-\varepsilon, +\varepsilon)$  with  $[-\varepsilon$  the closest infinitesimal number to -0.7 and  $> -0.7]$  and with  $[+\varepsilon$  the closest infinitesimal number to +0.7 and  $< +0.7]$ . Then, the Lady Aïcha is categorized as totally being in an indeterminate state between the <Jealousy> and the <compersion>.

The final conclusion is that Lady Aïcha was in an indeterminate state between the <Jealousy> and the

<Compersion> during 9 years of marriage from her age 9 years old until 18 years old; then the jealousy disappeared with her personality development.

Any scholar who thought that Lady Aïcha was jealous personality must revise his view because she actually was in an unknown state of blending until she stabilized in a final Trait of <Non-jealous> or we can call it <Compersive>.

The reason why she was in a state of mixture is biological in my view despite my lack of clinical test or brain imaging or interview method or statistical data, I can adventure this path of biological explanation of the state of mixture. All researchers wondered how The Lady Aïcha could marry at age of 9 years old and many tried to explain that it was acceptable at that time physically and psychologically. For me, I am not touching that point again but am touching a new probable point. The Lady Aïcha married the most perfect man of all time physically, morally and mentally at exactly the age of physical puberty, mental and psychological development.

Generally, any person who reaches the age of puberty his underego and physical drives start to exert a pressure on him to look for a partner. There would be attractiveness towards the opposite gender. Anyone feels that pressure at the beginning of puberty that has effects on his mind and personality. The Lady Aïcha marriage came in the second when that pressure was going up from zero 0 to the closest infinitesimal number (infinitesimals are quantities that are closer to zero than any standard real number).

If we say that the pressure is raising up from:

- 0 at 9 years old then,
- to  $\epsilon$  at  $9+n$  years old (age of Lady's Aïcha marriage)
- To 1 at 10 years old,
- To 2 at 11 years old,
- To 3 at 12 years old,
- To 4 at 13 years old,
- To 5 at 14 years old,
- To 6 at 15 years old,
- To 7 at 16 years old,
- To 8 at 17 years old,
- To 9 at 18 years old.

Note here that 16 years old (pressure level 7) is the age when a woman can give her own consentment for a partner and 18 years old (last pressure level 9) is in my postulated view the maximum age for a woman to support the pressure and still preserve her chastity. At pressure 10 (19 years old) the red line is crossed, the pressure becomes no more bearable and the extraconjugal immoral acts are expected.

The Lady Aïcha married the prophet when the pressure made the first rise up from 0 to  $\epsilon$  when her age was  $9+n$  ( $n$ = seconds or minutes or hours or days or months depending on the woman's biological characteristics). This means she felt no pressure at all and the need for a partner was satisfied at the closest value of the pressure to zero pressure. The absence of that pressure made her mind and soul to

totally focus with just one person (the prophet) which can explain her occasional jealousy for him.

Moreover, some studies have shown that the **oxytocin hormone** has a positive effect on positive feelings. The hormone is released in the body naturally during childbirth and when engaging in love relations. Participants in an experiment who inhaled the synthetic form of the hormone displayed higher levels of altruistic feelings, and it is supposed that the hormone plays an important role in the formation of relationships between people.

However, in earlier studies carried out by other investigators with rodents, it was found that the hormone is also related to higher levels of aggression. Therefore, it was decided to examine whether the hormone also affects negative social sentiments.

A study, which was published in the journal Biological Psychiatry, included 56 participants. Half of the participants inhaled the synthetic form of the hormone in the first session and were given a placebo (a dummy drug) in the second session; the others were given a placebo in the first session and oxytocin in the second session. Following drug administration each participant was asked to play a game of luck along with another competitor, who was in fact – and without their knowledge – a computer. Each of the participants was asked to choose one of three doors and was awarded the sum of money that was hidden behind that door. Sometimes the participant gained less money than the other player, and sometimes more, creating conditions in which a person might well develop feelings of jealousy and gloating.

The findings show that those participants who inhaled the "hormone of love" displayed higher levels of jealousy when the opponent won more money and of gloating when they were ahead. Another interesting result was that as soon as the game was over, no differences between the participants were evident with regards to these sentiments. This indicates that the negative feelings were empowered only in the course of the game itself.

Oxytocin is a hormone secreted by the posterior lobe of the pituitary gland, a pea-sized structure at the base of the brain. It's sometimes known as the "cuddle hormone" or the "love hormone," because it is released when people snuggle up or bond socially.

Definitely the marriage of Lady Aïcha was associated with love and attachments from the age of 9 years old to the most excellent man of all times. The fact that a woman's brain starts to release the oxytocin hormone from an early age can lead to more quantity than a woman married at age of 18 years old. More oxytocin means more jealousy. And I noticed that as it was deduced from the previous experiment on the 56 persons, as soon as the competition was over when the prophet died, no jealousy sentiment or behaviour between his wives was evident. This indicates that the negative feeling was empowered only in the course of the prophet's life itself.

oxytocin has a major role in various behaviors, including social recognition and pair bonding. Pair bonding often implies either a lifelong socially **monogamous relationship** or a stage of mating interaction in socially monogamous species. It is sometimes used in reference to human relationships.

Scientists have discovered a biological mechanism that could explain the attraction between loving



## **Postface**

I studied these two issues with a lot of care and reason. I did not create this book to attack the belief of any group or any religious community. My primary purpose is to get the closest possible to the truth that God wanted us to find out. No one can be 100% impartial, but I think I succeeded in using the impartial logic and science properly to open the horizons to people for new thinking, feelings and behaviour. No one is perfect or error free but it is a personality's important goal and cognitive self definition for me to know if the messenger Jesus is coming back or not and whether Lady Aïcha deserves to be condemned or not.

After writing this book, my personality evolved, my thinking, my feelings and I am still surveilling the effect of that on my behaviour.

And how about you, Sir reader ? Has your personality evolved after reading this book ?

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