

3:96 The first House (of worship) was appointed for Adam's (as) people at Bakka (Makkah)

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The first House (of worship) appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings:

The following excerpt is taken from “Shajara code Decoded” by Dr. Imad Hassan:

The Qur'an provides the oldest description of this house and the reasons for which it was built in the following verses:

Surely the first House placed for all humankind is that at Baca, abounding in blessings and guidance for all peoples. [There are manifest Signs in it: it is the maqam of Ibraheem; and: 'those who have entered it were safe'. And 'Hajj' to the House is a duty owed to Allah on those who can afford it among humanity. And who disbelieves, let him remember that Allah is surely Independent of all creatures] (Qur'an; 3:96-97).

The above two verses add more weight to our analysis: The most prominent support for our assertions is exemplified by the above statement that although the 'House of God' in Makka is a sacred place for Muslims, the above verses literally relate the same house to humankind, or all people, without any religious identity. In fact, it is described here as 'a guidance for humankind' which could simply mean that if humanity reflects on its history, it will guide them to believe in Allah. This is also the only place in the entire Qur'an where Makka is referred to by its first and most ancient name; Baca. The ancient reference infers that what is being described above is relevant to Makka when humans first inhabited it because only then was it called Baca. It also means that the first people for whom the house was 'placed' were not pilgrims

performing rituals, (as is the case today in Makka), but that they were ‘all humankind.’

The city of Makka was called Baca at a time when it was covered with gardens and rivers as part of the tropical land. When its water dried out and it was deserted, its name became ‘Makka’ meaning ‘sucked out’. Both names are interchangeable to this day.

The verses above go on to describe how this house serves as guidance for all people, by presenting two of its manifest signs: The first sign is described as ‘maqam Ibraheem.’

The word maqam could mean a ‘station,’ as it is usually understood, but it also means ‘intellectuality’ or ‘social status.’ It is used frequently in The Qur’an to refer to positions of honour. We believe that the first sign of guidance for mankind is related to ‘thinking processes,’ ‘Millat Ibraheem,’ or Abraham’s inquisitive nature, which helped him to arrive at the site with his mind before his body while he was exploring the origin of humanity.

The second sign, according to our interpretation, is relating the ‘house’ in the verse above with its first occupants: ‘Those who entered it were in peace.’

The salient point here is that the interpretation of the verse that promises ‘peace’ and ‘security’ for whoever enters the house is utterly incorrect. No one enters it; entering it was never part of the rituals. The Arabic phrase actually describes an event that had taken place in the past, not a current or future event. It is simply referring to the sense of ‘security’ and ‘peace’ that was felt by those who entered it for the first time. This harmonizes well with the nature of the terrified adams, who had been evicted from their secure garden and then, for the first time, re-housed into a safe place. So Allah is telling us that this house has two genuine signs that are sufficient for mankind’s guidance: the ‘thinking of Abraham’ and ‘the fact that it is the first house of our ancestors.’

Psalm 84:4-6 Blessed are those who dwell in your house; they are ever praising you. 5 Blessed are those whose strength is in you, whose hearts are set on pilgrimage. 6 As they pass through the Valley of Baca, they make it a place of springs;

Anatomically Modern Homo Sapiens (fully developed human beings) first migrated to the Arabian Peninsula, before spreading to the rest of Earth.

Homo sapiens, the intelligent human, existed at least 200,000 years ago and developed over time to become the anatomically modern intelligent human. 100,000 years ago.

The anatomically modern homo sapiens had migrated out of Africa and began to bury his dead after that. And this is supported by archaeological evidence. Also, religious scripture, specifically the Quran, mentions the issue of Adam's children being taught to bury the dead. So we concluded that Adam couldn't be more than 100,000 years old and was not born in Africa. So who was the first group of Homosapiens who migrated out of Africa and buried their dead 100,000 years ago?

Well, it was probably the group that migrated through the Nile Valley to Palestine. There are early burials of anatomically modern homo sapiens in a site by the name of Kosa that dates back to about that time, about 90 to 100,000 years ago, and these groups of Homo sapiens became extinct. However, another migration occurred out of Africa about 70,000 years ago, according to the genetic and paleontological record, and it demonstrates that artifacts and skills unique to Homo sapiens appeared at this time period. The homo sapiens population was significantly reduced, most likely due to harsh conditions. And a small, select group ventured out of Africa.

They traveled across the Bab al Mandab Strait of the Red Sea and into the Arabian Peninsula. They were able to cross Bab al Mandab because the water had receded, and also there were springs

where the coast was exposed. This made it possible for them to advance through the southern peninsula, traveling along the coastline and passing through modern Yemen and Oman until they reached the Gulf region, which today is covered by water. And from there, humans spread throughout the earth. Yet no one has explained how the migrants crossed Bab al Mandab.

Even if the water was receding, a few kilometers of seawater would still have to be crossed. Here is one analysis of this extraordinary event. How are they able to swim several kilometers, even though they had no skills or device for floating or moving in a particular direction? Why did these people cross? And what compelled them to take the risk of crossing into the unknown? Why didn't multiple crossings occur? If there was accessibility, ease or great benefits that appealed to everyone's animal instinct, we cannot imagine that this crossing was pointless and did not involve selecting. If we do not say that it was a metaphysical selection that prepared the crossing conditions suitable for the select group, then at the very least it was natural selection based on the theory of evolution. Thus, those who crossed the Strait of Babel Mandeb were a more distinct group than the others. What distinguishes this group, at the very least, is their ability to cross several kilometers of seawater without anyone else doing the same.

So within the timeline of Homo sapiens narrowing down the time that Adam existed and maintaining what is consistent with religious scripture, we can restrict it to the period in which the select group migrated out of Africa to the Arabian Peninsula and then elsewhere about 70,000 years ago. We also have evidence of human migration to Asia and Europe, which would have happened after the first group crossed the Arabian Peninsula. These human migrations were to Asia and to Europe approximately 60,000 years ago and 40,000 years ago respectively. And these groups were the offspring of that group that migrated 70,000 years ago out of Africa by way of the Arabian Peninsula. So if we wanted to say that everyone on

the earth today is physically from the offspring of the Adam of religion, except for some African tribes, and that Adam is born from the offspring of the first group to migrate out of Africa, then Adam must have been born into that group that migrated 70,000 years ago.

Everyone from the small group became extinct, except for Adam and his offspring, who survived, reproduced and spread throughout the Earth. And this is consistent with the fossil evidence and genetic evidence, because we do know that the genetic evidence traces back to a Homo sapiens ancestor that ventured out of Africa 70,000 years ago, whereas other groups of Homo sapiens that may have wandered out of Africa did not survive.

This means that when we combine religious scripture and scientific fact, there's no way that Adam existed earlier than 70,000 years ago. In fact, according to certain religious scriptures, he must have been a descendant of the group that migrated out of Africa to the Arabian Peninsula. A religious account from over a thousand years ago that could be considered to be consistent with this migrant group that migrated out of Africa 70,000 years ago states that Homo sapiens made pilgrimage 2000 years before Adam's existence, indicating that he is a descendant of that group. They were religiously accountable people who worshiped God in accordance with their circumstances, their capabilities and their comprehension. Here is the religious account from over a thousand years ago. Zurara said I said to Imam Abdullah, I have been asking you about pilgrimage for 40 years, and you continue to answer, meaning that you continue to speak of it. He said, O Zurara, pilgrimage was made to this house 2000 years before Adam existed. So why would you think questions about pilgrimage would end in just 40 years?

Therefore, factual scientific evidence combined with scripture leads us to the conclusion that Adam was born into a religiously

accountable family from those who migrated out of Africa. He was born to people who had religious accountability 2000 years before him. As the religious account states, these were people who had souls, but not at the level of Adam's soul, as he was the first vicegerent on Earth.

The following excerpt is taken from "Maariful Quran" Vol 2 pg. 117-118 under 3:96:

"One possible interpretation of this phrase may be that the first house of all the houses of the world was made for Divine worship exclusively, in which case, there would have been no place of worship or place of residence prior to it. Adam (as) was a prophet of Allah. Given his stature and the eminent position as Allah's vicegerent, it is likely that he, soon after his appearance on the earth, elected to first build the House of Allah even before building his own residence. It is for this reason that Sayyidna 'Abdullah ibn 'Umar, Mujahid, Qatadah and others from among the Companions and their successors are of the opinion that the Ka'bah is the first house of worship in the world. Then, it is also possible that houses where people lived may have already been made earlier, but this may have been the first ever House made exclusively for worship. This very view has been reported from Sayyidna 'Ali (RA).

Al-Baihaqi, in his book, *Dalail al-Nubuwwah*, has reported on the authority of Sayyidna 'Abdullah ibn 'Amr ibn al As (RA), that the Holy Prophet (S) said: 'After the arrival of Sayyidna Adam and Sayyidah Hawwa' into the mortal world, Allah Almighty commanded them through angel Jibra'il that they should build the House of Allah (the Ka'bah). After they had fulfilled the command, they were asked to go round it (in tawaf). They were told that they were the first among people and this house was the first House (of worship) appointed for people (Ibn Kathir).

In his work, *al-Futūḥāt al-Makkiyya*, the famous 12th–13th century Andalusian Sufi thinker Ibn 'Arabi implies that the original

place where Adam was placed was not some far-off physical “paradise” disconnected from Earth, but rather a sanctified spot on Earth—which he identifies or associates with Makkah.

He considered Makkah, and particularly the Ka‘bah, as a manifestation of the divine center or cosmic heart of the Earth. Therefore, placing Adam in the “garden” (jannah) could mean placing him in the spiritual heart of the world, which in Sufi metaphysics aligns with Makkah.

Ibn ‘Arabi also believed in the idea that the Ka‘bah on Earth is a reflection of the Bayt al-Ma‘mūr, the celestial Ka‘bah in heaven. This adds to the idea that the Garden (Jannah) Adam was in was metaphysically linked to Makkah.

Adam is said to have rebuilt or built the first Ka‘bah after descending to Earth. Ibn ‘Arabi may have interpreted this as a return to the place of his original descent, further cementing the idea that Makkah was linked to the primordial dwelling place of humanity.

According to Anwar ul Bayan,

‘Another opinion is that the angels constructed the Kaba two thousand years before the creation of Sayyidna Adam (as). When he used to make Hajj of the Kaba, the angels would tell him, “Oh Adam, may Allah accept your Hajj. We made Hajj of this house two thousand years before you.”’

All these narrations point to the fact that Sayyidina Ibrahim (as) was not the first constructor of the Kaba. For this reason he says in Surah Ibrahim, “Our Lord, indeed I have settled some of my offspring in a place of no vegetation, close to Your sacred house” (Surah 14, verse 37). He mentioned this despite the fact that there was no building there at the time. **References:**

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