

Qur'an, The Miracle of Islam!

Proofs of Science, History & Logic

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دار النشر للجامعات

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In the Name of Allah¹, the Most Beneficent, the Most Merciful

Preface

The Holy Qur'an is the everlasting miracle of Islam. It carries amongst its words, meanings, explanations, and facts manifest proof of the truthfulness of the revelation of the Holy Qur'an from the All-Knowing Creator, for all people and for all times.

The Qur'an is Allah's everlasting miracle, by which He endorsed His latest prophet: Muhammad (SAWS)². Allah (SWT)³ undertakes to preserve it until the Day of Judgment to remain as a concrete proof that it is the authentic revelation from the Lord of the worlds⁴. The Qur'an is a proof that addresses all people; each according to one's understanding, level of intelligence, and the amount of education received. Its greatness and magnificent style touches the common people and the elites alike. Even the eloquent persons fail to come up with a discourse like it. It overwhelms scholars and wise people with its sublime logic together with its precise scientific and historical signs. However, there is a joint aspect between all those who listened to the Qur'an with both their hearts and minds, and adopted faith accordingly: It is this feeling of Allah's Majesty in the Qur'anic discourse, and their inability to describe it or determine its origin.

The Holy Qur'an includes extremely precise referents and expressions, in addition to some prophecies, that exceed the human capability at the time of revelation and for centuries afterwards. This affirms the impossibility that such prophecies were produced by a human being, and that their source is the All-Knowing Creator, the One Who has sustained and protected the universe from the beginning of time to eternity. Undoubtedly, there are some Qur'anic expressions that we do not yet know the true scientific significance of, but, with the progress of science, the concepts behind these expressions will be clarified (as was the case previously) so that future generations may have more certainty.

Preamble - The Forgotten Ordinance

¹ The word Allah is the Arabic term for God. Although the use of the word "Allah" is most often associated with Islam, it is not used exclusively by Muslims; Arab Christians and Arabic-speaking Jews also use it to refer to the One God. The Arabic word expresses the unique characteristics of the One God more precisely than the English term. Whereas the word "Allah" has no plural form in Arabic, the English form does. Allah is the God worshipped by all Prophets, from Adam to Noah, Abraham, Moses, Jesus and Muhammad.

² SAWS= *Salla Allah alayhe Wa Salam* [All Prayers and Peace of Allah be upon him].

³ SWT = *Suhanahu wa Ta'ala* [Glorified and Exalted Be He].

⁴ Mankind, *jinn* and all creation.

Allah (*SWT*) addresses the Muslim *ummah* (Muslim nation):

Allah says what can be translated as, **“You have been the most charitable nation brought out to mankind: you command beneficence, and forbid maleficence, and believe in Allah...”** (TMQ⁵, 3:110).

Allah says what can be translated as, **“And thus We have made you a middle nation to be witnesses over mankind, and (for) the Messenger to be a witness over you...”** (TMQ, 2:143).

Allah says what can be translated as, **“Surely (the ones) who keep back whatever supreme evidences and guidance We have sent down even after We have made them evident to mankind in the Book, Allah curses those (people), and the cursers (also) curse them.”** (TMQ, 2:159).

Then, Allah (*SWT*) addresses His Prophet (*SAWS*):

Allah says what can be translated as, **“Say, “O you mankind, surely I am the Messenger of Allah to you altogether...”** (TMQ, 7:158).

Allah says what can be translated as, **“And in no way have We sent you except as a constant bearer of good tidings and a constant warner to the whole of mankind; but most of mankind do not know.”** (TMQ, 34:28).

Allah says what can be translated as, **“O you Messenger, proclaim whatever has been sent down to you from your Lord; and in case you do not perform (that), then in no way have you proclaimed His Message; and Allah safeguards you from mankind...”** (TMQ, 5:67).

The Prophet (*SAWS*) conveyed the Qur'an and taught it to us. He also detailed its outline, cleared its features, and embodied it in his *sunnah* (the Prophet's tradition) as a practical live model to be followed until the Day of Judgment:

Allah says what can be translated as, **“...and We have sent down to you (i.e. the prophet) the Remembrance that you may make evident to mankind what has been sent down (ever since) and that possibly they would meditate.”** (TMQ, 16:44).

The Prophet (*SAWS*) said, “I leave behind two things for you; if you follow them you will not go astray: Allah's Book and my Sunnah (tradition). They will never separate until they come to the fount⁶.” [Al-Hakim].

The Prophet (*SAWS*) ordered, urged, and made us love to strive and guide all the people to the light of Islam:

⁵ TMQ=Translation of the Meaning of the Qur'an. This translation is for the realized meaning, so far, of the stated (Surah:Ayah) of the Qur'an. Reading the translated meaning of the Qur'an can never replace reading it in Arabic, the language in which it was revealed.

⁶ Sunnah= The Prophet's fount at which the true believers will meet him to drink from his hands on the Day of Judgment.

“Tell on my behalf, even if it were only an *ayah*⁷ (of Qur’an or perhaps of Prophetic traditions)”. [Al-Bukhary].

“It is incumbent upon those who are present to inform those who are absent perhaps the present might inform that who can comprehend better than him.” [Agreed upon].

“... for, by Allah, if Allah guides aright a single person through you then that would be better for you than possessing red camels (the most valuable of the camels).” [Agreed upon].

"O Abu Dharr! That you set out in the morning and teach one *ayah* from the Book of Allah is better for you than if you pray one hundred Raka'ahs (units of prayer). And that you set out and teach a matter of religion, whether it has been acted according to it or not, is better for you than if you pray one thousand Raka'ahs." [Ibn-Majjah]

Hence, the call for Islam was the best mean for *jihad*⁸ (struggle), rather, it is the essence and the objective of *jihad*:

Allah says what can be translated as, “... **and strive with them thereby with a constantly great striving.**” (TMQ, 25:52). The word “**thereby**” refers to the Qur’an.

A man came to the Prophet (SAWS) and asked, "A man might fight out of fanaticism, might fight for bravery, or might fight for showing off; which of these (cases) is in Allah's Cause?" The Prophet (SAWS) replied, "The one who fights that Allah's Word (i.e. Islam) should be superior, fights in Allah's Cause." [Agreed upon]

⁷ Ayah= Verse of the Qur’an.

⁸ Jihad= Any earnest striving in the way of Allah, involving personal, physical, intellectual or military effort, for righteousness and against wrong-doing. “Lesser Jihad”: fighting to protect Islam from attack or oppression. In such fighting, no woman, child or innocent civilian is to be harmed, and no tree is to be cut down. “Greater Jihad”: internal struggle for the soul (nafs) against evil and temptation.

Part I

Linguistic Inimitability

Chapter One

Qur'an: Whose Speech is It?

1/1 The Basic Issue:

When each one of us embarks with this mission, which Allah (*SWT*) and the Prophet (*SAWS*) charged us with, to call anyone to Islam, whether he is atheist, Buddhist, Hindu, Christian, Jewish, or secular, we address each one with the language he understands and according to his intellect and knowledge. After we reveal to him some of the luminous aspects of Islam, the splendor of its book, the reasonableness of its law¹, the greatness of its Prophet (*SAWS*), and the goodness of its *ummah*, the first thing comes to his mind, if he listens to you, is to ask you or ask himself, “What proves that this right guidance and the good wordings you relate to it, meaning the Qur’an, are the wordings of Allah, according to your belief, and that it is revealed to your Prophet Muhammad (*SAWS*), and that it is not the wordings he himself composed and declared to his people?” Hence, we answer the inquirer with the same answer the Prophet (*SAWS*) stated to the polytheists when they asked for a sign that the discourse, which they appreciated its eminence and sublimity, is really Allah’s wordings. They asked for a sign and an evidence, so the sign and the evidence were the Qur’an itself.

Allah (*SWT*) says what can be translated as, “**And does it not suffice them that We have sent down upon you the Book (that is) recited to them? Surely in that is indeed a mercy and reminding to a people who believe.**” (TMQ, 29:51).

For the one who listens with his heart and contemplates with his mind:

Allah (*SWT*) says what can be translated as, “**Will they then not contemplate the Qur’an? Or are there locks upon (their) hearts?**” (TMQ, 47:24).

Then Allah (*SWT*) challenges them if they can come up with a discourse like it:

¹ Shariah = the ethical and moral code based on the Qur'an and sunnah.

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Allah (SWT) says what can be translated as, **“Or even do they say, “He talked it foolishly ”?No indeed, (but) they do not believe. Then let them come up with a discourse like this, in case they are sincere.” (TMQ, 52: 33-34).**

Allah (SWT) says what can be translated as, **“Say, “Indeed in case humankind and the jinn gathered together to come up with the like of this Qur’an, they would not come up with its like, even if they were backers of one another.”” (TMQ, 17:88).**

Allah (SWT) says what can be translated as, **“Or (even) do they say, “He has fabricated it!” Say, “Then come up with ten *surahs*² the like of it, fabricated; and invoke whomever you are able, apart from Allah, in case you are sincere.”” (TMQ, 11:13).**

Allah (SWT) says what can be translated as, **“Or (even) do they say, “He has fabricated it”? Say, “Then come up with a surah like it and call on whom you can call apart from Allah, in case you are sincere.” (TMQ, 10:38).**

It happened that they admitted their impotence, then resigned to the right call, and embraced Islam in troops, except arrogant obstinate persons, or errant ones who deafened their ears and defused their minds, or pontiffs and monks, who feared from losing their money and authority. Polytheists realized by their linguistic intuition, at the first glance, that the Qur’an is not the speech of human beings; for they were skilled with the human beings’ speech since they were eloquent persons. They were not just in awe by the eloquence of the Qur’an and the purity of its style, for it is extremely pure and eloquent. Additionally, they were not merely delighted by listening to it or appreciating its pleasantness, since nothing is more pleasant and delighting to be heard than it. Admiration and delight do not emerge independently out of faith, but out of certitude. Moreover, they do not exceed providing a person with temporary satisfaction and entertainment, which wipe out soon. They realized with their linguistic intuition that the style of the Qur’an and the context of its discourse inform about its heavenly source. For instance, Allah (SWT) declares about Himself using the first person pronouns like “We” or “We will show them”. This style is repeated successively throughout the Qur’an according to the situation and the position suitable for the Majesty of the Speaker. Additionally, Allah (SWT) addresses the Prophet (SAWS) directly several times, using the vocative article like “O you Prophet”, “say”, or other styles. Thus, the style and context of discourse in the Qur’an prove that it is not the Prophet’s speech, but it is conveyed to him from an external source. It addresses him (SAWS) as well as all mankind from heaven. Neither the Prophet (SAWS) nor anyone else, whoever he is, has anything to do with the Qur’an.

With this right logic of figuring out the source of the Qur’an from its essence, style, and context of discourse, as we will explain in this message, many people embraced Islam. Not only Arab nations, but also foreign nations embraced Islam in troops when they

² A chapter; the Qur’an is comprised of 114 surahs.

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gradually realized that the Qur'an cannot be from anyone, but Allah (*SWT*). Both the Arabs who tasted the excellence of its language as well as the foreigners who know nothing about it equally realized so.

1/2 The Method of Deduction

Let us now explain in detail how the style of the Qur'anic discourse was an introduction and a proof of the belief that the Qur'an is the words of Allah, The Lord of the worlds, either through examining its Arabic text or through what is deduced from its meaning in other languages.

Suppose that someone has found a book with no cover or an old anonymous document. If he tries to identify its author and verify its origin, he will review it to deduce such information from its context, subject, the proceeding of its discourse, and its style. Moreover, he may compare it against equivalent writings of ancestors and contemporaries, so that he may discover who wrote that book and to whom it addresses, in addition to the occasion, the place, and the time of its composition. The style of the author is a mirror reflecting his identity, rank, knowledge, and qualities. In fact, fingerprints and hereditary codes reveal and determine the identity of each human being. Likewise, style informs about its owner, so that it becomes difficult for anyone else to imitate other person's style. It is impossible for a writer to ascribe to himself the position of another writer, fabricating speeches and discourses and attributing it to him without being exposed by the readers. It requires nothing from the reader except a little bit of insight, without delving into the secrets of linguistic expressions, or penetrating deeply into the linguistic psychoanalysis. Consider then how it would be in fabricating the speech and the discourse of Allah, The Omnipotent, The Creator of mankind, The All-Knowing.

Let us start together tackling the text of the Qur'an by a similar method without the need to use a great deal of linguistic tools, cosmic and historical knowledge, and without wading into its interpretation, analyzing its eloquence, the miraculous nature of its style, and the details of its subjects. Let us verify and then prove that the Qur'an itself, with its context, style, and the proceeding of its discourse resolves that the narrator of this text is an external source independent from the attainment of the Prophet (*SAWS*) as well as all the addressed human beings. Hence, we postulate that such good wordings, from A to Z, originated from the niche of The Creator, The All-Knowing, The One, The Everlasting Sovereign (*SWT*).

1/3 Directing Speech in the Qur'an

Any vigilant reader of the Qur'an will easily notice the continuous change and variation in its style of speech. Speech styles in the Qur'an change according to the context, the intended meaning, the intended effect, and the nature of the addressees.

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Speech Styles in the Qur'an

1. Speech from Allah (SWT) in the form of the speaker/addresser:

a. Using the personal pronouns, "I" and the royal "We":

Allah (SWT) says what can be translated as, **"We, Ever We, created them, and We have upheld their frames; and when We (so) decide, We will exchange their likes, an (easy) exchange"** (TMQ, 76:28).

"Fully inform My bondmen that I, Ever I, am The Ever-Forgiving, The Ever-Merciful, And that My torment is the (most) painful torment" (TMQ, 15:49-50).

"Surely We, Ever We, have been sending down the Remembrance, and surely We are indeed Preservers of it" (TMQ, 15:9).

b. Using the possessive pronouns, "My" and the royal "Our":

Allah (SWT) says what can be translated as, **"And in no way is Our Command anything except one (Word), as the twinkling of the eye. (Literally: the power of beholding)"** (TMQ, 54:50). **"And when My bondmen ask you concerning Me, then, surely I am near; I answer the invocation of the invoker when he invokes Me; so let them respond (to) Me, and let them believe in Me, so that possibly they would respond right-mindedly"** (TMQ, 2:186).

2. Speech from Allah (SWT) in the form of the absentee:

Allah (SWT) says what can be translated as, **"He (is The One) Who has sent His Messenger with the guidance and the religion of Truth that He may make it topmost over all religion, though the associators (Those who associate others with Allah) hate (that)..."** (TMQ, 9:33).

3. Speech from Allah (SWT) directed to Prophet Muhammad (SAWS):

a. Using "O you":

Allah (SWT) says what can be translated as, **"O you Prophet, surely We have sent you as a witness, and a bearer of good tidings, and a constant warner; And a Caller to by His permission, and as an enlightening luminary"** (TMQ, 33:45-46).

b. Using "Say":

Allah (SWT) says what can be translated as, **"Say, "Surely my prayer, and my rites, and my living, and my dying are for Allah, The Lord of the worlds"** (TMQ, 6:162).

c. Using the 2nd person singular, "You":

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Allah says what can be translated as, **“So, you did not kill them, but Allah killed them; and in no way did you (i.e., the prophet) throw when you threw, but Allah threw, and that He might try the believers by a fair trial from Himself. Surely Allah is Ever-Hearing, Ever-Knowing” (TMQ, 8:17).**

d. Using the possessive, “Your”:

Allah (*SWT*) says what can be translated as, **“In no way has your Lord disregarded you, and in no way has He disfavored you” (TMQ, 93:3).**

4. Speech directed to specific audience:

a. To the believers:

Allah (*SWT*) says what can be translated as, **“O you who have believed, do not betray Allah and the Messenger, and do not betray your deposits and you know that” (TMQ, 8:27).**

b. To the People of the Scripture³:

Allah (*SWT*) says what can be translated as, **“O population of the Book, (Or: Family of the Book, i.e., the Jews and Christians) why do you confound the Truth with the untruth and keep back the Truth, and you know (that)?” (TMQ, 3:71).**

c. To the Israelites:

Allah (*SWT*) says what can be translated as, **“O Seeds (Or: sons) of Israel) remember My favor wherewith I favored you, and fulfill My covenant (and) I will fulfil your covenant, and do have awe of Me (only)” (TMQ, 2:40).**

d. To all mankind:

Allah (*SWT*) says what can be translated as, **“O you mankind, surely We created you of a male and a female, and We have made you races and tribes that you may get mutually acquainted. Surely the most honorable among you in the Providence of Allah are the most pious; surely Allah is Ever-Knowing, Ever-Cognizant” (TMQ, 39:13).**

e. To the humans and the jinn:

Allah (*SWT*) says what can be translated as, **“O company of the jinn and humankind, in case you are able to penetrate through the regions of the heavens and the earth, then penetrate (them)! You will not penetrate except with an all-binding authority” (TMQ, 55:33).**

³ Those who believe in the “Torah” or the “Gospel”.

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5. Speech of the Prophets:

Allah (SWT) says what can be translated as, **“And as Ibrahîm said, “Lord! Make this a secure land, and provide its population with (various) products, such of them as believe in Allah and the Last Day” (TMQ, 2:126).**

6. Speech of other people:

Allah (SWT) says what can be translated as, **“And Firaawn (Pharaoh) said, “O you chiefs, in no way do I know that you have a god other than me” (TMQ, 33:38).**

7. Speech of other creatures:

Allah (SWT) says what can be translated as, **“Till, when they came up to the Valley of Ants, an ant said, “O you ants, enter your dwellings so that Sulayman and his hosts would not definitely crush you, (while) they are not aware” (TMQ, 27:18).**

8. General speech using 3rd person pronouns throughout the rest of the Qur’an:

a. Relating incidents and Qur’anic stories:

Allah (SWT) says what can be translated as, **“So, when they went with him, they agreed (Literally: and they agreed) together to set him down in the unseen (bottom) of the pit; and We revealed to him, “Indeed you will definitely (fully) inform them of this, their command, (Or: their affair) and they are not aware” (TMQ, 12:15).**

b. Describing different characters and deeds:

Allah (SWT) says what can be translated as, **“Muhammad is the Messenger of Allah, and (the ones) who are with him are strict against the steadfast disbelievers, constantly merciful among themselves. You see them constantly bowing themselves, (and) constantly prostrating themselves, seeking Grace from Allah and all-blessed Satisfaction. Their mark is on their faces, (being) the trace of prostration...” (TMQ, 38:29).**

“And when you see them, you admire their figures; and in case they speak, you hear their speech as if they were propped-up timbers. They reckon every shout is against them. They are the enemy, so beware of them. Allah assail them! However are they diverged (from the Truth)!” (TMQ, 63:4).

“And who is more unjust than he who, being reminded of the signs of his Lord, (yet) veers away from them and forgets what his (two) hands have forwarded? Surely We have made lids on their hearts so that they do not comprehend it, and in their ears an obstruction. And in case you call them to guidance, (then), they will never be

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guided at all” (TMQ, 18:57).

c. Mentioning facts of life and the hereafter:

Allah (*SWT*) says what can be translated as, **“Wealth and sons are the adornment of the present life; and the enduring deeds of righteousness are more charitable in the Providence of your Lord for requital, and more charitable in aspiration”** (TMQ, 16:46).

“An enactment of Allah with the ones who passed away earlier; and you will never find any alteration to an enactment of Allah” (TMQ, 33:62).

“So whoever does an atom’s weight of charity will see it, And whoever does an atom’s weight of evil will see it” (TMQ, 99:7-8).

d. Passing juristic laws:

Allah (*SWT*) says what can be translated as, **“And the male thief and the female thief: then cut (off) the hands of both, as a recompense for what they (both) have earned, as a torture from Allah; and Allah is Ever-Mighty, Ever-Wise”** (TMQ, 5:38).

e. Referring to certain notions and concepts:

Allah (*SWT*) says what can be translated as, **“And He has cast in the earth anchorages (i.e., mountains) so that it should not reel with you ...”** (TMQ, 16:15).

1/4 Purpose of Using Various Speech Styles in the Qur’an

As was mentioned previously, speech styles in the Qur’an do not vary or change haphazardly. On the contrary, this variation occurs in precision according to the context, the intended meaning, the situation, the topic and the addressees, with what befits the Sublimity of Lordship of Allah (*SWT*) and suits the state and degree of the addressee/addressees.

1. Direct speech from Allah (*SWT*) using the pronouns, “I”, the royal “We”, “My” and the royal “Our”:

a. Referring to Allah’s blessings upon His creations:

Allah (*SWT*) says what can be translated as, **“And indeed We have already honored the Seeds (Or: sons) of Adam and carried them on land and sea, (Literally: in the land the sea) and provided them of the good (things), and graced them over many of whom We created with marked graciousness”** (TMQ, 17:70).

b. Referring to a decisive command:

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Allah (*SWT*) says what can be translated as, **“And We decreed for Seeds (Or: Sons) of Israel) in the Book: “Indeed you will definitely corrupt in the earth twice, and indeed you will definitely (become) exalted a great exaltation” (TMQ, 17:4).**

c. Referring to a firm judgment:

Allah (*SWT*) says what can be translated as, **“On that account We prescribed for the Seeds (Or: sons) of Israel) that whoever kills a self-other than for (killing another) self or (Literally: nor) for corruption in the earth-then it will be as if he had killed mankind altogether; and whoever gives life to it, (i.e., a self) then it will be as if he had given life to mankind altogether...” (TMQ, 5:32).**

d. Referring to a powerful promise:

Allah (*SWT*) says what can be translated as, **“Surely We indeed vindicate Our Messengers and the ones who have believed in the present life (Literally: lowly life, i.e., the life of this world) and upon the Day when the (noble) Witnesses rise up ...” (TMQ, 40:51).**

e. Referring to a foreboding admonition:

Allah (*SWT*) says what can be translated as, **“And when We will to cause a town to perish, We command its (people) luxurious (life), then they committed immorality therein; so the Word came true against it, (and) then We destroyed it an utter destruction” (TMQ, 17:16).**

f. Referring to Allah’s absolute power in creation and resurrection:

Allah (*SWT*) says what can be translated as, **“Surely We, Ever We, give life and make to die, and to Us is the Destiny” (TMQ, 50:43).**

2. Speech from Allah (*SWT*) referring to Himself while using the 3rd person pronoun “He”, which is usually used in reference to His 99 Most Beautiful Names and in reminding us of His blessings and our duties towards Him:

Allah says what can be translated as, **“Allah. There is no god except He, The Ever-Living, The Superb Upright Sustainer. Slumber does not overtake Him, nor sleep; to Him (belongs) whatever is in the heavens and whatever is in the earth. Who is there that intercedes for His Providence except by His Permission? He knows whatever is in front of them (Literally: between their hands) and whatever is behind them, and they do not encompass anything of His Knowledge except whatever He has decided. His Chair embraces the heavens and the earth; the preserving of them (Literally: them both) does not tire Him; and He is The Ever-Exalted, The Ever-Magnificent” (TMQ, 2:255).**

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“The All-Merciful, He taught the Qur’an, He created man, He has taught him distinct (Literally: evident (demonstration) (speech))” (TMQ, 55:1-4).

“He is Allah, (other than Whom) there is no god except He. He is The Knower of the Unseen and the Witnessed. He is The All-Merciful, The Ever-Merciful” (TMQ, 59:22).

“Surely Allah has purchased from the believers their selves and their riches for (the reward) that the Garden will be theirs; they fight in the way of Allah; so they kill, and are killed...” (TMQ, 9:111).

“And He has brought you of all you asked Him; and in case you number the favor (s) of Allah, you (cannot) enumerate them. Surely man is indeed constantly unjust, most disbelieving” (TMQ, 14:34).

“Surely We, Ever We, have been sending down the Remembrance, and surely We are indeed Preservers of it” (TMQ, 15:9).

“If We had sent down this Qur’an upon a mountain, indeed you would have seen it submissive, sundered apart out of apprehension of Allah; and those similitudes We strike for mankind, that possibly they would meditate” (TMQ, 59:21).

Notice in the above ayahs⁴ - and in many others – that when Allah (*SWT*) refers to His attributes, blessings and the wonders of His omnipotence, He never says “I am so and so” or “I did so and so”. This is because using “I” particularly in such contexts usually diminishes the value of the speaker. On the contrary, using “He” - or the royal “We” - maintains the distance in status and grandeur between Allah and His creation, as indeed befits the Sublimity of His Lordship. If you attempt to turn all the pronouns in the above ayahs into the first person “I”, you will realize what I mean here.

3. Speech from Allah (*SWT*) addressing the Prophet (*SAWS*):

Direct speech to the Prophet (*SAWS*):

a. Reminding him (*SAWS*) of Allah’s blessings and omnipotence:

Allah (*SWT*) says what can be translated as, **“O you Prophet, why do you prohibit what Allah has made lawful to you, seeking the complete satisfaction of your spouses? And Allah is Ever-Forgiving, Ever-Merciful.” (TMQ, 66:1).**

“Do you (i.e., the Prophet) not know that Allah has the Kingdom of the heavens and the earth, and that in no way do you (i.e., the believers) have, apart from Allah, either a constant patron or a constant vindicator” (TMQ, 2:107).

b. Reminding him (*SAWS*) of the unseen and the hereafter:

⁴ Ayahs: Plural form of “ayah” [a verse in the Qur’an].

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Allah (*SWT*) says what can be translated as, **“And who is more unjust than he who has fabricated against Allah a lie, or has said, “To me it has been revealed” and nothing has been revealed to him, and who has said, “I will send down the like of what Allah has sent down.” And if you could see, as the unjust (people) are in the perplexities of death and the Angels are stretching out their hands. “Get yourselves out! Today you are recompensed with the torment of degradation for what you were saying against Allah other than the truth, and you used to wax proud against His signs” (TMQ, 6:93).**

c. Determining the Prophet’s (*SAWS*) role:

Allah (*SWT*) says what can be translated as, **“O you Prophet, surely We have sent you as a witness, and a bearer of good tidings, and a constant warner ...” (TMQ, 33:45).**

d. Supporting and encouraging him (*SAWS*):

Allah (*SWT*) says what can be translated as, **“In no way has your Lord disregarded you, and in no way has He disfavored you, And indeed the Hereafter will be more charitable (i.e., better) for you than the First (i.e., the present life), And indeed your Lord will eventually give you so that you will be satisfied” (TMQ, 93:3-5).**

e. Honoring him (*SAWS*):

Allah (*SWT*) says what can be translated as, **“How then will it be when We cause to come from every nation a witness and cause you to come as a witness against these?” (TMQ, 4:41).**

f. Reminding him (*SAWS*) of Allah’s blessings upon him.

Allah (*SWT*) says what can be translated as, **“Have We not expanded your breast for you, and laid aside from you your encumbrance which weighed down your back, and did We not raise for you your remembrance?” (TMQ, 94: 1-4).**

g. Giving the Prophet (*SAWS*) a personal command:

Allah (*SWT*) says what can be translated as, **“O you Prophet, why do you prohibit what Allah has made lawful to you, seeking the complete satisfaction of your spouses? And Allah is Ever-Forgiving, Ever-Merciful” (TMQ, 66:1).**

h. Giving a command to all the believers through him (*SAWS*):

Allah (*SWT*) says what can be translated as, **“O you Prophet, when you divorce women, then divorce them at their (fixed) spell, and enumerate the (fixed) spell, and be pious to Allah, your Lord. Do not send (Literally: drive) them out of their houses, nor should they go out, except (when) they come up with a demonstrably evident obscenity...” (TMQ, 65:1).**

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i. Answering the queries of the believers through him (SAWS):

Allah (SWT) says what can be translated as, **“They ask you what (things) they should expend, Say, “Whatever charity you expend is for parents and nearest kin, and orphans, and the indigent, and the wayfarer; and whatever charity you perform, then surely Allah is Ever-Knowing of it” (TMQ, 2:215).**

j. Recording certain incidents or reminding him (SAWS) of them:

Allah (SWT) says what can be translated as, **“And (remember) as you went forth early from your family to locate the believers in their positions (Literally: seats) for fighting; (The reference is to the Battle of Uhud) and Allah is Ever-Hearing, Ever-Knowing” (TMQ, 3:121).**

k. Divulging the perversity of the disbelievers and their deception:

Allah (SWT) says what can be translated as, **“And the Jews will never be satisfied with you, neither will the Nasara (i.e., the Christians) till you (closely) follow their creed. Say, “Surely the guidance of Allah is the Guidance.” And indeed in case you ever (closely) follow their prejudices, after the (share of) knowledge that has come to you, in no way will you have from Allah either a constant Patron or a ready Vindicator” (TMQ, 2:120).**

l. Refuting the falsehoods of the disbelievers:

Allah (SWT) says what can be translated as, **“They indeed have already disbelieved who say, “Surely Allah, He is the Masîh, son of Maryam.” (The Missiah son of Mary) Say, “Who then (can) avail (Literally: possess) anything against Allah in case He wills to cause the Masîh son of Maryam to perish, and his mother, and whoever is in the earth altogether? And to Allah belongs the Kingdom of the heavens and the earth and whatever is between them. He creates whatever He decides. And Allah is Ever-Determiner over everything” (TMQ, 5:17).**

m. Guiding us through him (SAWS) how to deal with the disbelievers:

Allah (SWT) says what can be translated as, **“So, whoever argues with you concerning him, (Or: it, i.e., the truth) even after (such) knowledge as has come to you, then say, “Come! We should call our sons and your sons, and our women and your women, and ourselves and yourselves; thereafter we should imprecate, (and) so lay (Literally: make) the curse of Allah on the liars” (TMQ, 3:61).**

n. Forbidding certain behavior:

Allah (SWT) says what can be translated as, **“Do not definitely extend forth your eyes to what We have given pairs of them to enjoy; and be not grieved for them, and**

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lower your wing to the believers” (TMQ, 15:88).

From the previous ayahs, and as was explained in the second chapter “The Messenger and The Revelation”, it is clear that the Prophet (*SAWS*) – regarding the Qur’anic Revelation - is no more than a receiver and a messenger who delivers whatever is revealed to him honestly to the people. He (*SAWS*) is in no way related to the formulation of the Qur’an, and this can be perceived from the kind of speech addressed to him (*SAWS*).

Indeed, there are many other speech styles used in the Qur’an, but they are not our concern in this chapter. For example, there are speeches of narrative nature, references to Qur’anic stories, incidents, facts, miracles, maxims, juristic laws, promises, admonitions, etc.

1/5 Shifting between Speech Styles in the Qur’an

The Qur’an is different from any regular speech due to its continuous variation and change in style in addressing, which is based upon the context varying from one ayah to the next, or even within the same ayah. This is known as ‘style shift’ in the Qur’an.

Style shift is one of the strongest kinds of literary eloquence. It also attracts the reader’s attention successfully, and happens to be one of the strongest - if not in fact the strongest – proof of the miraculous nature of the Qur’an.

Style shift in the Qur’an are of different types; we are mainly concerned here with only five:

1. Shifting from the absentee to the speaker:

Allah (*SWT*) says what can be translated as, **“And when the Saying befalls them, We will bring out for them from the earth a beast that will speak to them that mankind had no certitude in Our signs” (TMQ, 27:82).**

“And the ones who emigrated in (the cause of) Allah even after they were done an injustice, indeed We will definitely locate them in the present life (Literally: the lowly life, i.e., the life of this world) a fair (location), and indeed the reward of the Hereafter is greater, if they did (only) know” (TMQ, 16:41).

“Whoever is willing (to gain) the tillage of Hereafter, We will give him increase in his tillage; and whoever is willing to (gain) the tillage of the present (life), (Literally: the lowly “life”, i.e., the life of this world) We will bring him of it, and in no way will he have in the Hereafter any assignment. ” (TMQ, 42:20).

2. Shifting from the speaker to the absentee:

Allah (*SWT*) says what can be translated as, **“And thus We have sent it down**

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supremely evident signs, and for that Allah guides whomever He wills” (TMQ, 22:16).

“Then We took each one for his guilty (deed); so of them was he on whom We sent (a squall of) gravel and (some) whom the Shout took (away), and of them was he who was caved in (into) the earth, and some We drowned. And in no way, indeed, did Allah do (any) injustice to them, but they did injustice to themselves” (TMQ, 29:40).

3. Shifting from the speaker to addressing the Prophet (SAWS):

Allah (SWT) says what can be translated as, “We know best whatever they say; and in no way are you a potentate over them. So remind by the Qur’an him who fears (My) threat” (TMQ, 50:45).

“And (this is) a Qur’an; We have distinctly separated (its *ayahs*) that you may read it to man-kind staidly, (Or: at intervals) and We have been sending it down successively (i.e., by successive revelation on different occasions)” (TMQ, 17:106).

4. Shifting from addressing the Prophet (SAWS) to the speaker:

Allah (SWT) says what can be translated as, “And among them are they who listen to you, and We set (Literally: make) upon their hearts lids, (so) they do not comprehend it...” (TMQ, 6:25).

“Repel the odious (act) with that which is fairest. We, Ever We, know best whatever they describe” (TMQ, 23:96).

5. Shifting from the absentee to addressing the Prophet(SAWS):

Allah (SWT) says what can be translated as, “So Supremely Exalted be Allah, The True King! And do not hasten with the Qur’an before its revelation is accomplished to you, and say, “Lord! Increase me in knowledge” (TMQ, 20:114).

“And the ones who have disbelieved have said, “If only the Qur’an had been sent down upon him as one complete whole.” Thus, that We may make firm your heart-sight thereby, and We have recited it in a (distinct) recitation” (TMQ, 25:32).

All the above *ayahs* are examples of many others in the Qur’an. The Qur’an uses this style shift method in its every single page, – if not within every few *ayahs* of the same page. Such method is a perfect proof of the miraculous nature of the Qur’an. Moreover, it provides the Qur’anic language with the vividness needed to attract the reader. There is no question about this since Allah (SWT), The Creator of the whole *uniayah*, is The One Who made it.

In conclusion, the Qur’an cannot be a speech of mankind. Therefore, any careful and

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analytical reader of the Qur'an cannot but submit to the following conclusions regarding the source of the Qur'an:

1. It is completely independent from the Prophet (*SAWS*), who was only a receiver of the Qur'anic revelations and a messenger to the people.
2. It is independent from all mankind, who are all nothing but addressees.
3. It comes from The Sublime, Who always uses the kind of speech that befits His Sublimity and Glory.
4. It comes from The Ever-Wise, The All-Knowing, Who knows the nature and the state of the addressees (i.e. His creations), and knows the kind of speech that influences them and thus guides them to the right path.

With some reflection and careful attention to how the Qur'anic speech styles change and shift from one context to another, any reader of the Qur'an easily becomes certain that the Qur'an is the words of Allah (*SWT*) to all mankind, without any kind of human interference or distortion. No human can ever come up with a speech as eloquent as that of the Qur'an.

The entire Qur'an is miraculous in all its aspects. However, the speech style adopted in the Qur'an is considered one of its most dominant miracles, since no human can overcome his limited intellectual and emotional capabilities to try address mankind in such an eloquent speech that influences in such a magnificent way. This is an existing challenge for mankind until the Day of Judgment.

To become certain that the Qur'an is the words of Allah (*SWT*), the reader does not need to be professional in the Arabic grammar or the science of eloquence. I believe that even the non-Arabs who read the translated Qur'an – only if translated accurately – will easily perceive that the Addresser in the Qur'an is far beyond all mankind.

Perhaps this realization was the main motive that made the first generations of Arabs in the early Islamic period embrace this religion, upon listening to just a few ayahs of the Qur'an. Through their innate language skills and intuition, they realized that those words could never be that of a human and that they exceed mankind's limited disposition and innate literacy. It is not, however, simply a matter of astonishment at the glory of the Qur'anic text. It is rather the light of faith that grew deeper in their hearts and led them to certainty, which made them defy the whole world and work hard for *Jannah* (paradise) without even having seen it.

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Chapter Two

The Prophet and the Revelation

This chapter attempts to prove, through incidents of the Prophet's (*SAWS*) *seerah*,⁵ that the Qur'an was neither written by the Prophet (*SAWS*), nor any one at his time. The Prophet's (*SAWS*) role was to only receive the scripture, comprehend it and know it by heart. Then he conveyed Allah's (*AWJ*)⁶ words and communicated them to the people with ample explanations and interpretations so that he and his followers may follow its commands put them into action and abide by them.

2/1 The Addressing of the Prophet (*SAWS*) in the Qur'an:

In the Qur'an, the Prophet (*SAWS*) was repeatedly addressed and informed of his duties concerning Allah (*AWJ*), the revelation, the believers and the disbelievers and was also repeatedly warned against giving in to the surrounding temptations and pressures. The Prophet (*SAWS*) is also reproached in several incidents in the Qur'an and various of his secrets and reflections of his inner soul that he chose to conceal from the people were disclosed in the Qur'an. Hence, it is not reasonable to imagine that the Prophet (*SAWS*) is addressing himself, or commanding, warning, reproaching himself, and unveiling his own secrets in the Qur'an and then spreading these very same words among the people as if they are of a scripture that must not be abrogated, eliminated or forgotten. That serves as unequivocal evidence that Qur'an is the word of Allah (*AWJ*) addressed to His human Prophet (*SAWS*) who delivered His message as received to mankind with unconditional honesty.

• Directives related to the revelation:

1. **“Do not move your tongue with it (The Qur'an) to hasten on with it; Surely upon Us is the gathering of it and its all-evident reading. So when We have read it, then closely follow its all-evident reading” (TMQ, 75:16-18).**

This *ayah* was revealed in order to ease upon the Prophet (*SAWS*) because he used to utter the words of the Qur'an as they were revealed in order to memorize them at the instant.(narrated by al-Bukhary, Muslim and Ahmad).

2. **“So Supremely Exalted be Allah, The True King! And do not hasten with the Qur'an before its revelation is accomplished to you, and say, “Lord! Increase me in knowledge.”” (TMQ, 20:114).**

Al-Sady said that the Prophet (*SAWS*) used to be very hard on himself trying to memorize the Qur'an as it was revealed lest Jibril (Gabriel) may leave before he memorized the *ayah*. Thus this *ayah* was revealed to the Prophet (*SAWS*).

⁵ Seerah = the biography of Prophet Muhammad (*SAWS*)

⁶AWJ= Aza-Wa-Jal [Glorified and Sublime be He]

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3. **“We will soon make you read so you will not forget, Excepting whatever Allah decides; surely He knows audible speech and what is concealed” (TMQ, 87:6-7).**

Al-Mujahid and al-Kalby said that during the revelation, the Prophet (SAWS) used to recite the *ayahs* just revealed by Jibril for fear of forgetting them. Thus the *ayah* **“We will soon make you read so you will not forget” (TMQ, 87:6)** was revealed.

4. **“And closely follow what is revealed to you, and (endure) patiently until Allah judges; and He is The Most Charitable of judges” (TMQ, 10:109).**
5. **“And when Our Supremely evident ayat (Signs, verses) are recited to them, the ones who do not hope for meeting with Us say, “Come up with a Qur’an other than this or exchange it.” Say, “In no way (can) I exchange it of my own accord. Decidedly I closely follow (nothing) except what is revealed to me. Surely I fear, in case I disobey my Lord, the torment of a tremendous Day”. Say, “If Allah had (so) decided, in no way would I have recited it (i.e. the Qur’an) to you, neither would He have made you realize (what) it is. So I have already lingered among you an age even before it. Do you not consider.”?” (TMQ, 10:15-16).**

Mujahid said that this *ayah* referred to the pagans in Makkah. Al-Kalbie said it referred to those who mocked the Prophet (SAWS), saying, “O Muhammad brings us another Qur’an that has something that we can ask you about.”

• **Warnings and Alerts in the Qur’an:**

1. **“And decidedly they were indeed almost about to tempt you (The Prophet) from (that) which We have revealed to you, that you might fabricate against Us another, and lo, they would have indeed taken you to themselves a (close) fellow. And if we had not made you stand firm, indeed you were already almost about to (seek) support from them a (very) little. Then indeed We would have let you taste the double of life and the double of dying; thereafter you would have found none to be a ready vindicator against Us” (TMQ, 17:73-75).**

This *ayah* refers to a group of people from Quraysh including Abu-Jahl and Umaia Ibn-Khalaf who said, “O Muhammad come and put your hands on our gods and wipe them in respect and we will embrace your religion”. The Prophet (SAWS) really wanted them to join Islam, and hence this previous *ayah* was revealed in guidance to the Prophet (SAWS).

2. **“And thus We have sent it down as Arabic judgment. And indeed in case you ever follow their prejudices after what has come to you of knowledge, in no way will you have from Allah a patron, nor a protector. And indeed We have already sent Messengers even before you, and We made for them spouses and offspring; and in no way was it for a Messenger to come up with a sign except by the permission of Allah. Every term has a Book” (TMQ, 13:37-38).**

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3. **“And (that) you should judge between them according to what Allah has sent down. And do not ever follow their prejudices, and beware of them (lest) they tempt you away from some (part) of what Allah has sent down to you. So, in case they turn away, then know that Allah wills only to afflict them for some of their guilty deeds; and surely many of mankind are indeed immoral” (TMQ, 5:49).**

Ibn-Abbas narrated that some Jewish scholars addressed the Prophet (SAWS) with a proposal, “O Muhammad we are rabbis and if we follow you all the Jews will follow suit. We have a disagreement with some people in our tribe and we want you to be the judge. If your ruling is to our favour we will declare that you are indeed honest. The Prophet (SAWS) declined to do so and the previous *ayah* was thus revealed.

4. **“And indeed in case you come up with every sign to the ones to whom the Book was brought, in no way will they follow your Qiblah; and in no way are you a follower of their Qiblah, and in no way are some of them followers of the Qiblah of the others. (Literally: some of them are in on way followers of the Qiblah of some “others”) and indeed in case you ever follow their prejudices even after the knowledge that has come to you, lo, surely you are indeed of the unjust” (TMQ, 2:149).**

5. **“And the Jews will never be satisfied with you, neither will the Nasara (i.e., the Christians) till you (closely) follow their creed. Say, “Surely the guidance of Allah is the Guidance.” And indeed in case you ever (closely) follow their prejudices, after the (share of) knowledge that has come to you, in no way will you have from Allah either a constant Patron or a ready Vindicator” (TMQ, 2:120).** It is recalled that the Jews used to try to tempt the Prophet (SAWS) into making truce with them and giving them some time in order that they would follow him, and hence this *ayah* was revealed.

6. **“O you Messenger, proclaim whatever has been sent down to you from your Lord; and in case you do not perform (that), then in no way have you proclaimed His Message; and Allah safeguards you from mankind. Surely Allah does not guide the disbelieving people” (TMQ, 5:67).** Al-Hassan Al-Basry reported that the Prophet (SAWS) said that Allah had sent him with a message that he, the Prophet, could not bear, knowing that the people would not believe him. Thus, Allah warned him that he should either deliver it or be tortured, and hence this *ayah* was revealed.

7. **“Say, “Shall I take to myself as constant patron other than Allah, The Originator (Literally: The Renderer) of the heavens and the earth, and He is (The One) Who feeds, and is not fed?” Say, “Surely I have been commanded to be the first of the ones who have surrendered,” (i.e. who have become Muslims) and definitely do not be of the associators (i.e., those who associate others with Allah)” (TMQ, 6:14).** This *ayah* was revealed when the disbelievers in Makkah

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offered the Prophet (SAWS) a share of their property, so that he may become the richest of them all, in return that he would give up the call for the new religion.

8. **“(say,) “Then, shall I inequitably seek other than Allah for arbiter, and He is (The One) Who has sent down to you the Book (clearly) expounded?” And the ones to whom We brought the Book know that it is being sent down from your Lord with the Truth, so do not definitely be of the constant wranglers” (TMQ, 6:114).**
 9. **“So go straight, as you have been commanded, (you) and whoever repents with you, and do not be inordinate; surely He is Ever-Beholding whatever you do” (TMQ, 11:112).**
 10. **“Do not definitely extend forth your eyes to what We have given pairs of them to enjoy; and be not grieved for them, and lower your wing to the believers” (TMQ, 15:88).**
 11. **“So (endure) patiently under the Judgment of your Lord, and do not be as the Companion of the Whale (Prophet Yûnus “Jonah”) as he called out, as he (was) made to choke (inwardly)” (TMQ, 68:48).**
 12. **“Say, “Surely I possess (no power) over you, either for harm or for rectitude. Say, “Surely never can anyone give me neighborly (protection) from Allah, and never can I find, apart from Him, any shielding” (TMQ, 72: 21-22). Ibn-Garir reported that Hadrami stated that a *jinni*⁷ of a high rank offered to protect the Prophet (SAWS) since he is seeking the protection of Allah (AWJ). Thus, the *ayah* was revealed.**
- **The Prophet (SAWS) is almost reproached in the following:**
 1. **“Surely, We have sent down to you (i.e. the Prophet) the Book with the Truth that you judge among mankind by whatever Allah has shown you; and do not be a constant adversary of the treacherous. And ask forgiveness of Allah; surely Allah has been Ever-Forgiving, Ever-Merciful. And do not dispute concerning the ones who betray themselves; surely Allah does not love him who has been constantly treacherous, (and) vicious. They seek to conceal themselves from (other) men, (Literally: mankind) and they do not seek to conceal themselves from Allah, and He is with them as they brood by night a saying with which He is not satisfied; and Allah has been Supremely Encompassing of whatever they do. Now, you are the ones (Literally: these) who have disputed concerning them in the present (Literally: the lowly life, i.e., the life of this world) life; then who will dispute with Allah concerning them on the Day of the Resurrection, or who will be a constant trustee for them?” (TMQ, 5: 105-109). This *ayah* was revealed**

⁷ An invisible being of fire

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on the occasion in which the Prophet (SAWS) was about to listen to the defense made by *al-Ansar*⁸ (The Supporters) for Te'ma Ibn-Obairaq who stole a shield from his neighbour and hid it with a Jew to charge him with theft.

2. **“Allah be clement towards you! (i.e., the Prophet) Why did you give them permission, (i.e., permission to be excused from fighting) till it was evident to you the ones of them who (strive) sincerely, and you know the liars?” (TMQ, 9:43).** This is in reference to the permission granted by the Prophet (SAWS) to some hypocrites to not join the battle of Tabouk. The same point is made in the following *ayah*: **“Indeed Allah has already relented towards the Prophet and the Muhajirûn (The Supporters, i.e., the inhabitants) and the ²Ansar (The Supporters, i.e., the inhabitants of Al-Madînah who sheltered and helped those who emigrated from Makkah) who closely followed him in the hour of difficulty, even after the hearts of a group of them had almost swerved aside; thereafter He relented towards them; surely He is Ever-Compassionate, Ever-Merciful to them” (TMQ, 9:117).**
3. **“In no way should the Prophet and the ones who have believed ask forgiveness for the associators, (Those who associate others with ' Allah) even if they are near of kin, even after it has become evident to them that they will be the companions (i.e., inhabitants) in Hell-Fire” (TMQ, 9:113).** This *ayah* was revealed after the death of Abu-Taleb, the Prophet's (SAWS) uncle. The Prophet (SAWS) asked Allah to forgive his uncle although the latter declined to listen to the Prophet's (SAWS) call to bear witness that there is no God but Allah.
4. **“And do not drive away the ones who invoke their Lord in the early morning and at nightfall willing (to seek) His Face; in no way are you (responsible) for their reckoning in anything, and in no way are they (responsible) for your reckoning in anything that you should drive them away, and so you would be of the unjust” (TMQ, 6:52).** This *ayah* was revealed in support of some of the weak Moslems, when the disbelievers proposed that if the Prophet (SAWS) expels them they would attend his meetings and the Prophet (SAWS) really desired that so that they may embrace Islam eventually, and thus the *ayah* was revealed.
5. **“In no way can any Prophet have captives until he has subjugated (the enemy) in the earth; you (i.e., the believers) are willing to have the (chance) advantages of the present (life), (Literally: the lowly “life”, i.e., the life of this world) and Allah wills the Hereafter; and Allah is Ever-Mighty, Ever-Wise. Had it not been for a prescription (Literally: a Book) that has gone before from Allah, a tremendous torment for what you have taken would indeed have touched you” (TMQ, 8:67-68).** The Prophet (SAWS) and his companions are reproached here for accepting a ransom for releasing the disbelievers' prisoners of war after the battle of Badr.
6. **“O you Prophet, why do you prohibit what Allah has made lawful to you, seeking the complete satisfaction of your spouses? And Allah is Ever-Forgiving,**

⁸ People of Madinah who supported the Prophet (SAWS)

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Ever-Merciful” (TMQ, 66:1). This *ayah* refers to the Prophet’s (SAWS) choice to not eat honey, for the sake of Aisha and Hafsah (RA⁹) as they have requested this, given the jealousy they harboured for his wife Zainab Bint-Jahsh.

7. **“He (The Prophet) frowned and turned away, That the blind man came to him. And what makes you (The Prophet) realize whether he (The blind man (Abdullah Ibn-Umm Maktûm) would possibly (try) to cleanse himself. Or that he would constantly remember, and the Reminding would profit him? (But) as for him who thinks himself self- sufficient, To him then you (are eager) to attend, And in no way is it up to you (if) he should not (try to) cleanse himself. And as for him who has come to you endeavoring (to cleanse himself), And he is apprehensive (of his Lord), Then of him you were being unmindful. Not at all! Surely it is a Reminder” (TMQ, 80:1-11).** This *ayah* refers to the incident when the Prophet (SAWS) shunned a blind man, Abdulullah Ibn-Maktom, because he was preoccupied in talking with some of the powerful Qurayshites, seeking to persuade them to embrace Islam.

• The Qur’an declares what the Prophet (SAWS) has hidden:

“And as you (This is addressed to the Prophet) have said to him on whom Allah has (graciously) favored and you have (much) favored, “Retain your spouse to yourself, and be pious to Allah, ” and you were concealing within yourself what Allah would display, and being apprehensive of mankind; and Allah truly has better right for you to be apprehensive of Him. So, as soon as Zayd had accomplished what he would of her, (i.e., accomplished his purpose, and divorced her. The reference is to Zaynab) We espoused her to you so that there should not be any restriction for the believers concerning the spouses of their adopted sons, when they have accomplished what they would of them; and the Command of Allah has been performed.”(TMQ, 33: 37).

2/2 The Attitude of the Prophet (SAWS) With Respect to the Revelation:

- **In the incident of *ifk*¹⁰ (falsehood):** In the incident of *ifk*, the Prophet (SAWS) was in dire need of the revelation to refute the allegations made by hypocrites and slanderers. However, the revelation was late for more than a month.

“Surely the ones who came with the falsehood are a band of you; do not reckon it evil for you; no indeed, it is charitable for you. Every person of them will have whatever vice he earned (charged) to him; and whoever of them took upon himself the greater part of it, he will have a tremendous torment. If the men believers and the women believers had thought good (thoughts) of themselves as you heard it and they would have said, “This is an evident falsehood.” If they had come up with four witnesses against it- yet as they did not come up with the witnesses, then those, in the Reckoning of Allah, are they (who are) the liars. And had it not been for the

⁹ May Allah be pleased with him/her

¹⁰ An incident that happened at the time of the Prophet (SAWS), when some hypocrites accused Lady Aisha (RA) and Safwan Ibn-Mu’atal (RA) of committing adultery. Later on, Qur’an was revealed that proved the innocence of Lady Aisha from all the false allegations of the hypocrites. [Translator’s note]

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Grace of Allah upon you and His mercy in the present (life) (Literally: the lowly “life”, i.e., the life of this world) and the Hereafter, indeed a tremendous torment would have touched you for what you press on (i.e., for what you press on talking about falsehood ‘كذب’). As you received it on your tongues and were saying with your mouths that of which you had no knowledge and reckoned it was a simple thing, and in the Reckoning of Allah it is a tremendous thing. And if you had (but) said, as you heard it, “In no way is it for us to talk about this. All Extolment be to You! This is a tremendous calumny.” Allah admonishes you that you not go back to the like thereof at all in case you are believers.” (TMQ, 24: 11-17).

- **The Prophet's denial of his knowledge of the unseen, except for what was revealed to him:**

Say, “I do not say to you I have in my presence (i.e., with me) the treasures of Allah, and I do not know the Unseen, and I do not say to you that surely I am an Angel. Decidedly I closely follow (nothing) except what has been revealed to me.” Say, “Are the blind and the constantly beholding (man) equal? Will you then not meditate?” (TMQ, 6:50)

Say, “I do not possess (any) benefit or harm for myself, except what ever Allah decides; and if I had known the Unseen, I would indeed have got plenty of the most charitable things, and in no way would odious times have touched me. Decidedly I am nothing except a constant warner and a constant bearer of good tidings to a people who believe.” (TMQ, 7: 188)

Say, “In no way am I an innovation among the Messengers, and in no way can I realize what will be performed upon me or upon you. Decidedly I closely follow (nothing) except what is revealed to me; and in no way am I (anything) except an evident, constant warner.” (TMQ, 46:9)

Narrated Ar-Rabi', the daughter of Muawwidh Ibn-Afra, “After the consummation of my marriage, the Prophet (SAWS) came and sat on my bed as far from me as you are sitting now, and our little girls started beating the tambourines and praising those who died of my parents (father and paternal uncles) in the Battle of Badr. One of the girls said, "Among us is a Prophet who can foretell the future." On that the Prophet (SAWS) said, "Leave this (saying) and keep on saying what you have been saying before." [Al-Bukhary and Abu-Dawud]

- **The Prophet’s juristic deduction of the interpretation of some *ayahs*, which was contradicted by what was revealed later:**

The Prophet’s standpoint concerning offering the funeral prayer on Abdullah Ibn-Ubai, the head of the hypocrites, was scrutinized by Omar (RA) who said, "Do you offer the funeral prayer for him though he was a hypocrite and Allah has forbidden you to ask forgiveness for hypocrites?" The Prophet said, "Allah has given me the choice (or Allah has informed me) saying: **“Ask forgiveness for them, or do not ask forgiveness for them; in case you ask forgiveness for them seventy times, yet Allah will never forgive them; ...”** (TMQ, 9:80). Then he added, "I will (appeal to Allah for his sake) more than seventy times."... So Allah's Messenger (SAWS) offered the funeral prayer for

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him. Then Allah revealed: **“And do not pray at all over any of them (when) he is dead, nor rise up over (i.e., stand over) his tomb; ...”** (TMQ, 9:84). Thenceforth, the Prophet (SAWS) did not offer funeral prayers for the hypocrites. [Al-Bukhary and Muslim]

2/3 The Impossibility that the Prophet (SAWS) has been taught the Qur’an by a human teacher ¹¹

Suppose Muhammad (SAWS) has learnt the Qur’an from a human teacher; to which of the human circles would that teacher have possibly belonged?

- Could it be the pagans or the illiterate? The answer is " No," because ignorance can never be a source of science.
- Could it be from among the scholars of the people of the Scripture? The answer is contingent upon the presence, at that time, of someone qualified enough to furnish Muhammad (SAWS) with the knowledge that is necessary for him and for writing the Qur’an. How could have that been, when the Qur’an itself has been the refuter of what they distorted and the discloser of what they concealed of the Scripture?

Allah (SWT) said what can be translated as,

“O population of the Book, why do you argue about Ibrahîm? And in no way were the Tawrah (The Book revealed to Mûsa “Moses”) and the Injil (The Book revealed to Isa “Jesus”) sent down except even after him. Do you not then consider?” (TMQ, 3:65).

“Or (even) do you say that Ibrahîm, and Isma‘îl and Ishaq and Yaaqûb and the Grandsons (i.e. Tribes) were Judaic or Nasara (i.e. Christian)?” Say, **“Do you know best or Allah?”** And who is more unjust than he who has kept back in his presence a testimony from Allah? And in no way is Allah ever heedless of whatever you do.” (TMQ, 2: 140).

“All food was rightly lawful to the Seeds (Or: Sons) of Israel) except what prohibited for himself even before the Tawrah (The Book revealed to Mûsa: Moses) was being sent down. Say, “So come up with Tawrah, then recite it, in case you are sincere.”” (TMQ, 3:93).

“Surely the first Home laid down for mankind was indeed at Bakkah, (Another name of Makkah) a blessed (place) and a guidance to the worlds.” (TMQ, 3:96).

“Indeed Allah has already heard the saying of the ones who said, “Surely Allah is poor and we are rich.” We will write down what they have said, and their killing of the Prophesiers (i.e., the prophets) untruthfully, (i.e. without right) and We will say, “Taste the torment of the burning.””(TMQ, 3:181).

“And the Jews have said, “The Hand of Allah is shackled.” Shackled are their hands, and they are cursed for what they have said. No indeed (but) both His Hands are out spread, He expends how He decides. And indeed what has been sent down to you from your Lord will definitely increase many of them in all-in ordinance and

Muhammad Abdullah Deraz, *an-Naba' al-Adheem* (The Great Tidings). Realized and interpreted by ¹¹ Abdul-Hamid Ahmad ad-Dakhkhny. Free quotation.

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disbelief; and We have cast among them enmity and abhorrence till the Day of the Resurrection. Whenever they kindle fire for war, Allah will extinguish it. And they endeavor (diligently) in the earth doing corruption; and Allah does not like the corruptors.” (TMQ, 5: 64).

“And the Jews have said, “Uzayr (i.e. Ezra) is the son of Allah. “And the Nasara (i.e. the Christians) have said, Al-Masîh (The Messiah) is the son of Allah.” That is their saying with their mouths, conforming with the saying of the disbelievers earlier. Allah fights them! However are they diverged (into) falsehood?” (TMQ, 9:30).

“And the Jews and Nasara (The Christians) have said, “We are the sons of Allah and His beloved ones.” Say, “Why then does He torment you for your guilty deeds?” No indeed, you are mortals, (Human beings) (like) all the (beings) He has created; He forgives whomever He decides, and He torments whomever He decides. And to Allah belongs the Kingdom of the heavens and the earth and whatever is between them, and to Him is the Destiny.” (TMQ, 5: 18).

“Indeed they have already disbelieved, the ones who have said, “Surely Allah, He is the Masîh son of Maryam.” (The Missiah) And the Masîh said, “O Seeds(Or: Sons) of Israel, worship Allah, my Lord, and your Lord; surely whoever associates with Allah (anything), Allah has already prohibited him (entrance to) the Garden, and his abode will be the Fire; and in no way will the unjust have any vindicators.” Indeed they have already disbelieved, the ones who have said, “Surely Allah is the third of three.” And in no way is there any god except One God. And in case they do not refrain from what they say, indeed there will definitely touch the ones of them that have disbelieved a painful torment.” (TMQ, 5: 72-73).

“Say, “O population of the Book, (Or: Family of the Book, i.e., the Jews and Christians) come to a level word between us and you, that we worship none except Allah, and that we do not associate anything with Him, and that some of us do not take to themselves others (Literally: some “others”) as lords, apart from Allah.” So, in case they turn away, then say, “Bear witness that we are Muslims.” (Literally: we have surrendered “to Allah”).” (TMQ, 3:64).

“And as soon as the son of Maryam (levity (Son of Mary,) is struck as a similitude, only then have your people clamored aloud thereat. And they have said, “Are our gods more charitable, or rather he? In no way have they struck (the similitude) to you except in dispute; no indeed, (but) they are a people, (who are) constant adversaries.” (TMQ, 43: 57-58).

“So, for their breaking of their compact, and their disbelieving in the signs of Allah, and their killing of the Prophesiers (i.e. prophets) untruthfully and their saying, “Our hearts are encased.” No indeed, (but) Allah has stamped upon them for their disbelief; so they do not believe except a few. And for their disbelief and their speaking against Maryam (Mary) a tremendous all-malicious (calumny). And for their saying, “Surely we killed the Masîh, Isa son of Maryam, (The Messiah, Jesus son of Mary) the Messenger of Allah.” And in no way did they kill him, and in no way did they crucify him, but a resemblance of him was presented to them (i.e. the matter was made obscure for them through mutual resemblance). And surely the

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ones who differed about him are indeed in doubt about him. (Or: it, “that”) In no way do they have any knowledge about him except the close following of surmise, and in no way did they kill him of a certainty. No indeed, Allah raised him up to Him; and Allah has been Ever-Mighty, Ever-Wise. And decidedly there is not one of the population of the Book (Or: Family of the Book, i.e., the Jews and Christians) but will indeed definitely believe in him before his death, and on the Day of the Resurrection he will be a witness against them. So, for the injustice (on the part) of (the ones) who have Judaized, We have prohibited them good things that were lawful to them, and for their barring from the way of Allah many (people), and for their taking *riba*, (Usury and other types of unlawful) and they were already forbidden it, and eating (up) the riches of mankind untruthfully; (Literally: with untruth) and We have readied for the disbelievers among them a painful torment.” (TMQ, 4: 155-161).

After all that has been mentioned in the Qur’an about the people of the Scripture, could it be imagined that there could be teachers from among them to teach the Prophet (SAWS) the sciences of the Qur’an which he holds? As a matter of fact, the reverse is true: The Prophet (SAWS) – supported by the revelation - was the teacher who used to set right their falsehoods and criticize their mal-status.

Let another question be posed: Was the knowledge of the scholars at that time granted to its seekers; open to its requesters? Or were they keen on that knowledge more than on their lives, withholding it even from their own children; out of being zealous to retain their leadership, or out of coveting prophethood up to which they were looking at that era? Read the translation of the meaning of these supremely evident *ayahs*:

“So woe to (the ones) who write the Book with their hands; thereafter they say, ‘This is from (the Providence of) Allah’, that they may trade it for a little price. So, woe to them for what their hands have written, and woe to them for what they have earned.” [TMQ, 2:79].

“And surely (there is) indeed a group of them who twist their tongues with the Book that you may reckon it a (part) of the Book, and in no way is it a (part) of the Book, And they say, “It is from the Providence of Allah, ” and in no way is it from the Providence of Allah; and they say lies against Allah, and they know (that).” [TMQ, 3:78].

“And in no way have they estimated Allah His true estimate as they said, “In no way has Allah sent down anything on any mortal.” Say, “Who sent down the Book that Mûsa (Moses) came with (as) a light and a guidance to mankind? You make it into papers, displaying them, and concealing much; and you were taught what you did not know yourselves, nor your fathers.” Say, “ Allah.” Thereafter leave them out, playing in their wading (i.e., plunge in vain discourse).” [TMQ, 6:91].

“All food was rightly lawful to the Seeds (Or: Sons) of Israel) except what prohibited for himself even before the Tawrah (The Book revealed to Mûsa: Moses) was being sent down. Say, “So come up with Tawrah, then recite it, in case you are sincere.” [TMQ, 3:93].

“O population of the Book, (Or: Family of the Book, i.e., the Jews and Christians) why do you confound the Truth with the untruth and keep back the Truth, and you

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know (that)?” [TMQ, 3:71].

“O you Population of the Book, (Or: Family of the Book, i.e., the Jews and Christians) our Messenger has already come up to you; he makes evident to you many things you have been concealing of the Book, and he is clement about many things. A light has already come up to you from Allah, and an evident Book.” [TMQ, 5:15].

- Whoever claims that the Prophet (*SAWS*) had a human teacher, should specify: What was his name? Who saw him and heard him? What did he hear from him? When and where was all that?

But, who had been that man by whom Muhammad(*SAWS*) was said to be taught the inimitable Arabic Qur’an, the book that disclosed and rectified the distortions of the people of the Scripture and the aberrance of the polytheists; the book that came with fields of knowledge, in addition to concepts antedating the knowledge of all humans by centuries? That man was a non-Arab (Roman) blacksmith in Makkah:

“And indeed We already know that they say, “Surely only a mortal is teaching him.” The tongue (i.e., the language) of him about whom they blaspheme is foreign, and this is an evident Arabic tongue.” [TMQ, 16: 103].

Verily! Whoever becomes unable to stand within the narrow circle of seriousness feels free at only the wide space of foolishness. In other words, whoever contends these fake allegations is deficient in logic thinking.

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Chapter Three:

The Inimitability of the Qur'anic Rhetorical Style

It has been proven that Arabs failed throughout all the times and places to introduce what can be said to match the miraculous nature of the Qur'an or of any of its *surahs*. This is despite the facts that the Arabs were challenged by Allah through it, that the enemies of Islam were motivated to challenge it throughout the generations till the Day of Judgment, as well as the fact that the impediment to the imitation of its style was absent as the Arabs were the people of eloquence and the Qur'an was revealed in their own language and linguistic styles.

In this chapter, we shall summarize some of the characteristics of the inimitability of the Qur'anic rhetorical style which can be sensed by whoever open-mindedly and sensitively reads, studies, and listens to the Ever-Glorious Qur'an. There is no need to demonstrate a large number of proofs and examples from the Qur'an, because the entire Qur'an is miraculous in its rhetoric.

3/1 General Aspects

1. The Qur'an has a unique pattern that is distinct from the Arabs' poetry or prose. In addition, it conspicuously diverges from the style of its proclaimer (*SAWS*) who said, **"I am Muhammad the illiterate Prophet, I am Muhammad the illiterate Prophet (thrice), and no Prophet will succeed me. I was granted (by Allah) the introductory, the comprehensive, and the concluding words (the complete, eloquent and perfect words i.e. al-Qur'an and perhaps the Prophet's sayings also). [Narrated by Ahmad].**
2. The style of the Qur'an is obviously different even from that of the *Qudsy Ahadith* which were revealed to the Prophet (*SAWS*) by meaning, then formulated and proclaimed by him in turn in his own human style.
3. Its consistency with a certain pre-eminent level, despite the diversity of both of the meanings and subjects: This is even obvious in the *ayahs* of legislation and judgments- read the *ayah* of debt (*Surat al-Baqarah, ayah 282*) as well as the *ayahs* of inheritance (*Surat an-Nisa: ayahs 11-12*).
4. Its appropriateness for all people regardless of their knowledge or era: Throughout centuries, common folks as well as the elite, the simple as well as the knowledgeable understand it, become influenced by it, and follow it.
5. The interrelation of its meanings and subjects enabling them to hold together, forming an integrated, harmonious and inimitable structure. The frequent alternation of subjects, meanings, and speech is more likely to cause confusion, if attempted by a human writer.
6. The strong diversity in expressions relating to the same subject. Each expression adds a new implication, either in the Qur'anic narratives, or in other issues like the

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hereafter ones.

7. The strong diversity in directing the speech according to the context in a way that realistically embodies situations and meanings: (from Allah to the Prophet (SAWS) or to certain groups of people, about Allah, or about things, persons, or groups using the third person narrator).
8. Feeling the sublimity of the divinity of Allah that can be apprehended from the entire Qur'anic expression. It is mentally impossible for a human being to affect such a style throughout such a large text (more details can be found in chapter 3.)
9. Switching the significance of words and sentences from the abstract meaning to the tangible and imaginable reflection of those words and sentences, especially in the Qur'anic narratives as well as the scenes of the Day of Judgment. Similes in the Qur'an illustrate this, such as the *ayah* which can be translated as, **“Allah is The Light of the heavens and the earth; the similitude of His Light is as a niche wherein is a lamp, the lamp in a glass, the glass as it were a glittering planet-kindled from a Blessed Tree, an olive that is neither eastern nor western, whose oil would almost illuminate, even if no fire touched it, Light upon Light...”** (TMQ, 24:35).
10. Changing the silent images into live and moving scenes as in the description of the fall of the night and the rise of the day. Allah says what can be translated as, **“And by the night when it darkens, (Or: swarms), and by the morning when it breathes”**, (TMQ 81:17-18). Many other examples can be found as well.
11. Enlarging, in addition to visualizing, the scene whenever necessary, as in describing the *jihad* steeds. Allah says what can be translated as, **“And (by) the snorting chargers. Then (by) the strikers (of fire) in sparks. Then (by) the morning raiders. So, they stir therewith a trail (of dust). Then they push forward therewith into the midst of the (enemy) gathering.”**(TMQ, 100: 1-5). See more examples in *At-Tasweer Al- Fanni fil Qur'an* (The Artistic Description in the Qur'an).
12. The integrity and the unity of the subjects of the *surahs* and the *ayahs* in Qur'an as a whole in a way that makes them clarify, and not contradict, each other. Allah says what can be translated as, **“Will they not then contemplate the Qur'an? And if it had been from (any where) other than the Providence of Allah, indeed they would have found in it many difference (s)”** (TMQ, 4: 82).
13. Other examples are the integration of the Qur'anic narratives (See 3.4), as well as the integration of the preaching speech in tackling all the causes of infidelity; the Qur'an reveals and confounds them one by one. (See also *La Ya'toon be-Methleh* (What No One Can Provide the Like Of), in addition to the scenes of the Day of Judgment: (See *Mashahed al-Qiyamah fil Qur'an* (The Scenes of the Day of Judgment in the Qur'an).
14. The absence of repetition except for two purposes: Either for emphasis which implies bringing both the meaning and the effect into sharper focus, or for the integration of the images and the figures utilized in the subject, as in the following *ayahs*: **“Then to whichever of your Lord's boons do you (both) (i.e., the jinn and mankind) cry lies?”** (TMQ, 55: 13). **“Upon that Day woe to the beliers!”** (TMQ, 77: 15). **“And**

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indeed We have already made the Qur'an easy for remembrance. Is there then any that will recollect?" (TMQ, 54, 17). "...Those are they who have disbelieved in their Lord and those will have the shackles on their necks, and those will be companions (i.e., inhabitants) of the Fire; they are therein eternally (abiding)", (TMQ, 13, 5).

15. The miracle of fulfilling the varying and contradicting objectives in unison, like:
 - a. Extreme brevity or omission while maintaining the desired meaning fully.
 - b. Generalizing in details.
 - c. Directing speech to the general folks and the distinguished people as mentioned before.
 - d. Convincing the mind while appealing to the emotions, this can be sensed by whoever reads the Qur'an wisely, even in the *ayahs* of legislation and judgments.
 - e. The numerical miracle in the Qur'an that is represented by the correspondence between repetition and some of the opposite words. No one can ever consider this in advance before editing such a lengthy and a multifarious text. This is impossible to be achieved by mere coincidence either. Including the devils and the angels (88 times in different forms), life and afterlife (115 times), *sayi'at* (odious deeds) and *salihat* (good deeds) (180 times in different forms), as well as the words of Qur'an, revelation, and Islam (70 times for each in different derivations) are good examples of this miracle.

3/2 The Verbal Miracle

- 1 Perfection of eloquence in selecting each word in a way that fulfills the desired meaning accurately and utterly like no other word. This is considered to be an imperative miracle. An instance of such miraculous aspect is the word *aghtasha* (bedimmed) in the *ayah*: "**And He bedimmed its night and brought out its forenoon**". (TMQ, 79: 29). It affects the listener and causes him to sense the impact of darkness, silence, stagnancy, and solitude. Another example can be found in the word *sakanan* (for rest) in the *ayah*: "**The Splitter of the daybreak, and He has made the night for rest, and the sun and moon to all-reckoned (courses). That is the determining of The Ever-Mighty, The Ever-Knowing**". (TMQ, 6: 96). It gives the impression of serenity and tranquility through the vowel (tone) of the word derived from the nature of its letters and the succession of its vowels.
- 2 The accurate selection of related words, which appear to be synonyms, in a way that distinguishes the most precise differences in meaning between each word and conveys various subtle nuances. If replaced with each other, such words lead to the text losing its depth, precision, and consonance. For example, distinguishing the word "*ar-ro'ya*" (the vision) to imply the truthful visions of the Prophets as in the *ayahs*: (48: 27), (17: 60) for the Prophet (SAWS), (37, 105) for Ibrahim (AS¹²), (12, 4-5) and (12, 100) for Yusuf (AS) (Joseph), and the vision of the king that was truthful (12, 43); and the word "*holm*" (the dream) that points to blurred visions and meaningless thoughts as in the *ayahs*: (21: 5) and (12:44). More can be found in *Al-I'jaz al'Bayani lil Qur'an* (The Inimitability of the Qur'anic Rhetorical Style.)

¹² AS= 'Alayhe as-Salam (Peace be upon him).

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- 3 The homogeneity of the Qur'anic implication of each of these close words whenever used in the Qur'an. Refer to the dictionaries of Qur'anic terms or to *al-Motradifat fil Qur'an al-Majeed* (The Synonyms of the Ever-Glorious Qur'an).
- 4 The homogeneity of using the letters like *baa'*, *waaw*, *faa'* (2nd, 27th, and the 20th letters of the Arabic alphabet respectively), and *thumma* (then) in the same designation throughout the Qur'an.

3/3 The Miraculous Nature of the Qur'anic Sentences

- 1 The audio-verbal harmony which can be sensed by the ear even when one does not comprehend the meaning or understand the Arabic language. As a result, the Qur'an is easily pronounced by the tongue. Allah says what can be translated as, **“And indeed We have already made the Qur'an easy for remembrance. Is there then any that will recollect?”** (TMQ, 54:17). It can also be readily memorized even by little children, just as it had been memorized by generations throughout the centuries. There is no other long and rich text which Allah facilitated the memorization of besides His ever-glorious book.
- 2 Utilizing the shortest phrase for the deepest meaning. Examples are numerous, like the *ayah* of retaliation, **“And in retaliation there is life for you, O (men) endowed with intellects, that possibly you would be pious”**. (TMQ, 2: 179); and the *ayah*, **“Take to clemency, and command benevolence, and veer away from the ignorant”**. (TMQ, 7: 199). Moreover, the legislative *ayahs* such as the *ayah* of suckling (2: 233) that included twenty-three rules, in addition to the two *ayahs* of inheritance (4: 11-12) which included most of the laws of distribution of estate, serve as other important instances. (See *Min Rawa'e' al-Qur'an* (From the Wonders of the Qur'an)).
- 3 The eloquence of ellipsis in some situations to indicate the meaning in the most effective and articulate phrase as in the *ayahs*, **“And cast down what is in your right (hand). It will gulp what they have worked out; surely what they have worked out is only the plotting of a sorcerer; and the sorcerer will not prosper where he comes up. Then the sorcerers were (all) cast down constantly prostrating. They said, “We believe in The Lord of Harûn (Aaron) and Mûsa.”** (TMQ, 20: 69-70). Many details were excluded from the context. It is understood that Musa (Moses) (AS) dropped the stick with his right hand, then the stick gulped the magicians' ropes. Thus, the magicians were stunned and thus admitted Moses' honesty, then they prostrated themselves as a result.
- 4 The coherent order of the words inside the sentence, ahead or afterward; as well as that of the sentences inside the *ayah*, in order to achieve the most precise expression and the most profound impression.
- 5 The ideal eloquence in using figures of speech (e.g., similes, metaphors, metonymy, and synecdoche), (enhancing) rhetorical terms (e.g., assonance, alliteration, oxymoron, and antithesis), in addition to stylistic techniques (e.g., order, prohibition, exclamation, restriction, separation, and linkage) in the right position and amount without exaggeration or fabrication.

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3/4 The Inimitability of the Qur'anic Narratives

- 1 The unity of their objectives to achieve three aims: Proving both the Revelation and prophethood, providing admonition and lessons, and emphasizing the unity of the heavenly messages.
- 2 The eloquence of mentioning only the details that consolidate those goals.
- 3 The repetition of narrating the stories in different *surahs*, in different forms, and with different objectives and contexts each time, which makes the subject of the narrative integrated in spite of narrating it in different scenes and positions. This is obvious when you compare the narratives of the Prophets Noah (AS), Hud (AS), Saleh (AS), Ibrahim (AS) (Abraham), Lut (AS) (Lot), and Shu'ayb (AS) in the *surahs* of al-A'raf, Hud, and ash-Shu'ara.
- 4 Introducing advice and admonitions within every narrative, situation, or dialogue.
- 5 Pictorial and live exposition (See 3.1.)
- 6 The diversity in introducing the narrative.
- 7 The dramatic demonstration of the interrelated shots and scenes, in addition to excluding whatever is unnecessary in order to enrich imagination.

3/5 The Miracle of Legislative Rhetorical Style

- 1 Gathering all the subjects by guidance and admonition.
- 2 The gradual legislation to familiarize people with abandoning obscenities as in the *ayahs* signifying the gradual prohibition of wine as well as the gradual legislation of *jihad*.
- 3 Showing clemency and assuring whoever obeys the law of Allah of prosperity and righteousness in both life and afterlife.
- 4 Drawing attention to the worst characteristics and acts of the rejecters of faith, while highlighting the most elevated attributes and deeds of the believers.
- 5 Focusing on the steady contrast between the rewards in *jannah* (Paradise) and the punishments in hellfire.

3/6 The Inimitability of the *Surahs* of the Quran¹³

- 1 Inclusiveness of the meanings and the homogeneity of style and rhythm for each *surah*, in spite of discussing a variety of subjects, being revealed on different occasions; as well as in spite of:
 - a. The fact that moving from one meaning to another is more difficult than moving among the parts of the same meaning.

¹³ See; Mohammad Abdullah Deraz, *Annaba' al-A'dheem* (The Great Tidings), commented by Abdulhameed Ahmad Ad-Dakhkhni. Free quotaion.

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- b. The sporadic revelation of the Qur'an over time according to the events and causes; this would have caused discontinuity and a lack of interconnection had it been the work of a human.
 - c. The fact that gathering contents which are diverse in meaning, separated in time, and different in circumstances in one long and rich text is likely to cause incoherence, distraction, contradiction and divergence (e.g., try gathering a group of the Prophet's (SAWS) *ahadeeth* of any subject or some of the separated writings of a skillful writer about a certain subject in one whole text, to experience what is meant in that point)
 - d. Humans' inability to specify the exact position of each component of a certain structure before completing those components or even experiencing their nature. Apply this concept to any institution, industry or on any human activity to be sure that the ability of the Qur'an to include this is an ever-lasting challenge to the entire human ability.
- 2 The gathering of all those factors in each *surah* which was revealed sporadically without the slightest effect on its unity or firmness is literally the greatest miracle of all. No one ever dares to put such a detailed, previously drawn and edited plan, then execute it with unparalleled precision but the All-Knowing who is beyond every field of thinking.
 - 3 Moreover, the accurate harmony between all these universal events and the regulation of the rhetorical units (of the Qur'an) distinctly witnesses that these events and words come from one unique source, and that He who said these words is certainly He who made those events.¹⁴

3/7 The Inimitability of the Qur'anic Rhetorical Style in Summary

What has been mentioned in detail about the aspects of the miraculous nature of the Qur'anic rhetorical style can be summarized in the following:

First, "all the aspects of perfection and elegance were gathered in its structure, either in the selection of its expressions, or the arrangement of its words; in its grammatical structures, or its figures of speech. This is achieved in a way that ensures the most elevated levels of precision in expressing sophisticated meanings and interrelated sentiments, maintaining satisfaction of mind, and elation of listening, influencing the feelings, in addition to stimulating resolution. This emphasizes that it was perfectly created and wisely designed even before it was revealed, taking into account every letter, word, sentence, *ayah*, and *surah*, until the entire completed book with its integrated *surahs* (from the outside and inside). This is despite the fact that the Qur'an was revealed sporadically in *surahs* (even in different *ayahs* or groups of *ayahs* within the same *surah*)

¹⁴ e.g. The interrelation of meanings was practically analyzed in one chain of ideas that is consisted by successive rings of thoughts, in one unique context in which words and sentences hold close; this was in *Surat Al-Baqarah* (The Cow), the longest *surah* in the Qur'an (282 *ayahs*) and which was revealed according to the information given on 81 to 89 occasions during nine years (See; Mohammad Abdullah Deraz; *an-Naba' al-'Adheem* (The Great Tidings).

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over a period of twenty three years and on rather diverse occasions."

Second, "the disparity between the rhetoric of Qur'an and any other rhetorical style is not represented by 'some' of the elements of its artistic structural units such as the eloquent (standard Arabic) words, stylistic techniques, or figures of speech; for those can be found in Arabic sayings, as well as in the Qur'an. It is not represented either by 'some' attributes of speech (in its effect, expression, and elegance) which can be sensed unevenly in humans and mostly elevated in the Qur'an. Instead, it is the union of 'all' the attributes of perfection and elegance and at their most elevated level throughout the Qur'anic eloquence"

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Part I Conclusion

1. The text of the Qur'an is the greatest miracle of all times; it is the embodiment of the ultimate beauty, glory and perfection, which all of mankind cannot match was illustrated in the first chapter.
2. The relation of the Prophet (*SAWS*) to the Qur'anic text does not exceed that of a receiver of the revelation who honestly delivers it to the people word by word, as was proved in the second chapter.
3. The successive style shifts in the Qur'anic speech prove the miraculous nature of the Qur'an. Through this method, Allah (*SWT*) shifts between direct and indirect address with what befits the Sublimity of His Lordship. He (*SWT*) also addresses the Prophet (*SAWS*) using a different speech style, and this method applies to the rest of contexts in the Qur'an.
4. All of the above and much more is a solid proof that the Qur'an, with its stunning glory, effectiveness and accuracy can never be the words of our Prophet (*SAWS*). It cannot be but the words of a Wise Power beyond us all. They are the words of Allah, The All-Knowing, The Wise, Whose words surpass the volume of His seas. He (*SWT*) challenged mankind to come up with a better text, and they failed and realized that their limited literacy and intellect could never come even close

Allah (*SWT*) says what can be translated as, **“Surely there was a group of My bondmen who said, ‘Our Lord, we believe, so forgive us and have mercy on us, and You are The Most Charitable of the merciful’” (TMQ, 23:109), and “.... They say, ‘Our Lord, we believe; so write us down among the witnesses’” (TMQ, 5:83).**

Faith Exercises

Now after you have been introduced to the different speech styles of address and have seen different examples of style shifts in the Qur'an, in which Allah addresses His creation and, in particular, the Prophet (*SAWS*) in different forms:

1. Practice reading the Qur'an with a different perspective. While reading, look for examples of style shifts and reflect upon their glory and wisdom. Trace the different forms of address used by Allah (*SWT*) and notice how each choice is the most suitable and effective in the given situation, either when Allah refers to Himself (*AWJ*), addresses the Prophet (*SAWS*), guides and brings good tidings to the believers, forewarns the disbelievers, or refers to the wonders of His omnipotence and to the unseen, whose knowledge is exclusive to Him (*SWT*).
2. Consider the result of changing the form of speech in any ayah or Qur'anic phrase. Notice how this change would distort the intended meaning and how this would diminish the Sublimity of Allah's Lordship. Such results confirm that the Qur'an with its wise choice of speech forms cannot be the words of any human being.

Linguistic Inimitability

3. Try to study the basics of Arabic literary eloquence, grammar and forms of speech in order that you can perceive and appreciate the miraculous nature of the Qur'anic language. Consult the different interpretations of the Qur'an that elaborate on its eloquence and speech styles. For example, there are "Safwat al-Tafaseer" (The Elite of Interpretations) by Muhammad Ali al-Saboony, "Fee Dhelal al-Qur'an" (In the Shades of the Qu'ran) by Sayed Qotb, and "Al-Tafseer Al-Moneer" (The Enlightened Interpretation) by Wahba al-Zaheely. For further knowledge, you can consult the different traditional and contemporary references that are specialized in the miraculous nature of the Qur'an.
4. To learn the reasons behind the revelation of the different ayahs, especially those that include speeches addressed to the Prophet (*SAWS*); check in this respect the references included in the various books of interpretation.

Qur'an on Earth and Universe

Part II

Qur'an on Earth and Universe

In the following chapters, we will deal with some of the scientific and historical facts affirmed or referred to by the Holy Qur'an, that were not understood at the time of revelation or for centuries to come. Yet, these facts have been discovered and affirmed by the progress of science and historical events, and have been used as proofs of the truthfulness of the revelation of the Holy Qur'an and the mission of the trustworthy and guided Prophet, Muhammad (peace be upon him).

Chapter 4

Universe and Space

4/1 Coherence of the Universe

Allah, the Exalted, says:

﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا﴾

Meaning: Allah is He Who raised the heavens without any pillars that you can see. (Surah Ar-Ra`d – Verse No. 2)

﴿خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ﴾

Meaning: He has created the heavens without any pillars, that you see and has set on the earth firm mountains, lest it should shake with you. (Surah Luqman – Verse No. 10)

This means that some (invisible) mechanical force holds the celestial bodies apart according to Allah's command. The source of this centrifugal force is the kinetic energy released by these bodies during their breakup and it balances exactly with the force of gravity, thus keeping the celestial bodies in their orbits. Gravity in its turn, is another (invisible) force, which affects all matter, whether a celestial body or a nuclear particle. The Qur'anic expression, in its clarity and precision, contrasts with the erroneous conceptions of the human mind from the recent past, when the superstitions concerning the nature of the celestial bodies and the forces holding them together prevailed.

4/2 Dimensions of the Universe:

The more man learns about astronomy, the more he realizes the inimitability of the cosmic references in the Holy Qur'an. Man has now discovered that the relative positions of the stars' orbits are precisely pre-defined.

In the Holy Qur'an:

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﴿فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ * وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ﴾

Meaning: So I swear by Mawaqi (setting or the mansions, etc.) of the stars (they traverse). And verily, that is indeed a great oath, if you but know. (Surah Al-Waqi`ah – Verses Nos. 75 - 76)

The same meaning is stated in another verse:

﴿وَالسَّمَاءِ ذَاتِ الْبُرُوجِ﴾

Meaning: By the heaven, holding the big stars. (Surah Al-Buruj – Verse No. 1)

All the bodies in the universe float in their own orbits:

﴿وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

Meaning: "And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating." (Surah Al-Anbiya' – Verse No. 33)

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

Meaning: It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. (Surah Yasin – Verse No. 40)

The verse refers to the orbital motion of celestial bodies by the Arabic verb *sabaha*, meaning auto motion in Arabic. Thus the Holy Qur'an corrects the misconceptions of the ancient Greek philosophers who claimed that the sun, the moon, and the planets were separated in transparent spherical covers around the earth, which was the common center of the universe according to their conceptions.

The dimensions of the visible parts of the universe, even those parts visible to the naked eyes, are absolutely enormous. The diameter of our galaxy, including its stars such as the sun, planets, and moons, is about 100,000 light-years. This means that light travels this distance in 100,000 years. As for the next, and closest galaxy, for there are billions of galaxies in the universe, this is 700,000 light-years away from our galaxy. How great is the creation of Allah, as stated in the following verse:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

Meaning: Allah! *La ilaha illa Huwa* (none has the right to be worshipped but He), the Ever-Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursi* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. (Surah Al-Baqarah – Verse No. 255)

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The earth is not the center of the universe as previous generations thought. Rather, the planet earth is one of the satellites of the sun, which is one of the stars of the Milky Way galaxy, which includes about 100 billion stars spread in the extensive space. The minimum diameter of this galaxy is 100,000 light-years, as mentioned above, and since the velocity of light is 300,000 kilometers per second, this diameter is equivalent to 10^{18} kilometers. The sun is located some 300,000 light-years from the center of the Milky Way galaxy, which is only one of the billions of galaxies dispersed in the visible sky. It is estimated that there are at least 500 billion galaxies in the visible space, i.e. visible through the most advanced telescopes and other means. However, it should be noted that the scope of these means is limited to 5 billion light-years.

These scientific facts conform to the Qur'anic expressions in two aspects:

A- Whenever Allah mentions the earth and the heavens, the word heavens precedes the earth. This applies in 187 verses. The following are two examples:

﴿مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى
وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ﴾

Meaning: We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned. (Surah Al-Ahqaf – Verse No. 3)

﴿وَنُفِخَ فِي الصُّورِ فَصَبَقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى
فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾

Meaning: And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown a second time, when behold!, they will be standing, looking on (waiting). (Surah Az-Zumar – Verse No. 68)

In two exceptional cases the word heavens is preceded by the word earth, but that was entailed by the context.

B- Qur'anic verses indicate that different forms of life are not confined to the planet earth alone, but that there should be other life-forms on other planets. Allah says in the Holy Qur'an:

﴿وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ﴾

Meaning: And to Allah prostrate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud [i.e. they worship their Lord (Allah) with humility]. (Surah An-Nahl – Verse No. 49)

﴿تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ
وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ خَلِيمًا غَفُورًا﴾

Meaning: The seven heavens and the earth and whoever is in them extol to Him, and decidedly not a thing (is) except that it extols His praise, but you do not

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comprehend their extolment. Surely He has been Ever-Forbearing, Ever-Forgiving.”
(Surah Al-Isra' – Verse No. 44)

﴿وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ﴾

Meaning: And among His *Ayat* (proofs, evidences, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills. (Surah Ash-Shura – Verse No. 29)

﴿وَاللَّهُ يَسْجُدُ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ﴾

Meaning: And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons. (Surah Ar-Ra`d – Verse No. 15)

The Arabic word, *Alamin* is recurrently mentioned in the Holy Qur'an. It is a plural word that refers to multitudes of creatures, including mankind and other unknown living creatures. It is mentioned in Surah Al-Fatihah (The Opening) and in another seventy-two different verses of the Holy Qur'an. This accords with the notion that there are other types of life everywhere in the universe.

Moreover, the Prophet Muhammad (peace be upon him) said in one of his invocations:

“O, Allah, the Deity of the seven heavens and all that exists below them, and of the earths and all that is on them...” (Reported by At-Tirmidhi)

4/3 The Evolution of the Universe

First of all, it should be noted that whatever the achievements in scientific knowledge are, there could never be a final word concerning the origins of the universe. Yet, the conformity between modern astronomy and the precise expressions of the Holy Qur'an is quite amazing. With Allah's support it was recently discovered that the universe has been regularly expanding ever since its creation. There are some photographs of the depths of the universe, 15 billion light-years away, which record how the universe was during these ancient times. They indicate that the substance of the universe was expanding, after being torn into billions of parts, in the form of a bulky mass of smoke (the Big Bang). Later, these massive particles formed the celestial bodies that we now see in the heavens, i.e. the stars from which the planets and moons separated. Inimitable as it is, the Holy Qur'an referred to these three conceptions fourteen centuries ago:

A-The celestial bodies separated from one body:

﴿أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ﴾

Meaning: Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have

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made from water every living thing. Will they not then believe? (Surah Al-Anbiya' – Verse No. 30)

According to the 'Big Crunch' theory, they could all ultimately be pulled back together by gravitational forces, i.e. be "rolled up" to use the Qur'anic expression:

﴿يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾

Meaning: And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books, as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it. (Surah Al-Anbiya' – Verse No. 104)

B- The celestial bodies originated from smoke:

﴿ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ﴾

Meaning: Then He Istawa (rose over) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly." (Surah Fussilat – Verse No. 11)

C- The continual expansion of the universe:

Allah says in the Holy Qur'an:

﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ﴾

Meaning: And the heaven (is also a sign). We have built it with (Our) Hands and surely We are indeed extending (it) wide. (Surah Adh-Dhariyat – Verse No. 47)

4/4 Time Relativity:

Allah, the All-Knowing Creator, referred again and again to the idea of the relativity of time, that has been discovered only in the modern age. Following are some inimitable Qur'anic verses that confirm this concept:

﴿وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ﴾

Meaning: And they ask you to hasten on the torment! And Allah fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon. (Surah Al-Hajj – Verse No. 47)

﴿تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ﴾

Meaning: The Angels and the *Ruh* (Gabriel) ascend to Him in a Day the measure whereof is fifty thousand years. (Surah Al-Ma`arij - Verse No. 4)

﴿يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ﴾

Meaning: He arranges (every) affair from the heavens to the earth, then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your

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reckoning (i.e. reckoning of our present world's time). (Surah As-Sajdah – Verse No. 5)

On Earth, a day is measured by the time it takes for one complete axial rotation around itself. This day is conventionally divided into 24 hours, and an hour is divided into minutes and seconds. A day on Venus is equivalent to 118 earthly days, on Mercury it is 176, on Jupiter it is 9 hours and 55 minutes, and on Saturn it is 10 hours and 40 minutes. In the infinite space, our 24 hour day is meaningless, it is significant only to those living on the planet Earth. It should be noted that the early scholars, not aware of these facts, have interpreted phrases such as, 'a day with your Lord' and the like as follows, i.e. that a day with Allah is equivalent to one thousand years on the earth. They considered this to be a sign of Allah's forbearance.

When we consider the second verse mentioned above, the number 50,000 is noteworthy. The minimum radius of our galaxy, the Milky Way, that has some one billion stars, is estimated to be 5,000 light-years from the center to the outside of the galaxy. This means that light, electromagnetic waves, and radiant bodies in general take the same amount of time to move from the center of the galaxy toward the cosmic space surrounding it and vice versa. At this stage, the human mind cannot continue to elaborate further, and Allah knows best.

On the other hand, there is no contradiction between the number 50,000 in the second verse and the number 1,000 mentioned in the other two verses. The first number refers to journeys made by the Angels and Gabriel. The beginning and the end of such journeys in Allah's wide space are unknown to us. As for the other number, it refers directly to the relativity of time in the universe and to the enormity of its dimensions being rated in thousands of light-years.

4/5 Calendars:

The difference between the lunar calendar and the solar calendar is 10-11 days a year. The solar year is equivalent to 365.2422 days, while the lunar year is equivalent to 354.6036 days. Accordingly, 300 solar years is equivalent to 309 lunar years, i.e. 109,573 days exactly. This clarifies the precision of the Qur'anic expressions regarding the People of the Cave:

﴿وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا﴾

Meaning: And they stayed in their Cave three hundred (solar) years, and add nine (for lunar years). (Surah Al-Kahf – Verse No. 25)

This means that the People of the Cave stayed for 300 solar years, or 309 lunar years, and Allah knows best how long they stayed.

4/6 The Sun

Modern science discovered the inimitable truthfulness of the Qur'anic verses in describing the sun. Some of these descriptions that could not be interpreted by classical scholars and interpreters of the Holy Qur'an, were that the sun is an

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'incandescent lamp'. Its temperature is estimated to be about 6,000 degrees centigrade at its surface and about 30 million degrees centigrade at its center.

The Noble Qur'an says:

﴿وَجَعَلْنَا سِرَاجًا وَهَاجًا﴾

Meaning: And We have made a *siraj* (lamp) (sun). (Surah An-Naba' – Verse No. 13)

Remarkably, the Qur'an uses the Arabic *siraj*, which specifically means the traditional oil lamp. This is compared to the cold radiant moon, whose only role is to reflect the light of the sun:

﴿وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا﴾

Meaning: And has made the moon a light therein, and made the sun a *siraj* (lamp)? (Surah Nuh – Verse No. 16)

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا﴾

Meaning: Blessed be He Who has placed in the heaven big stars, and has placed therein a *siraj* (lamp) (sun), and a moon giving light. (Surah Al-Furqan – Verse No. 61)

Classical interpreters of the Holy Qur'an thought that the Qur'anic expression 'lamp' referred only to the similitude between the sun and the lamp in emitting light and not heat. The Holy Qur'an also refers to the continual movement of the sun in space in a pre-determined path:

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

Meaning: And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing. (Surah Yasin – Verse No. 38)

The word 'runs' is a translation of the Arabic word *tajri* meaning rushing and moving quickly. It was discovered that the sun moves in space at a speed of 1,500 km/sec, relative to the neighboring stars in the galaxy, completing its rotation around the centre of the galaxy in about 200 million years. The great speed of the great sun, which is 333,000 times faster than that of the planet Earth, reflects the inimitability of the Qur'anic word 'runs.' Yet, an observer on earth, at any moment, perceives that the sun moves quite slowly from east to west.

Also, the Qur'anic expression 'for a term appointed' is in accordance with the observation that all stars go through a life cycle ending as a dwarf star:

﴿وَسَخَّرَ الشَّمْسُ وَالْقَمَرَ كُلَّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

Meaning: And has subjected the sun and the moon, each running its course for a term appointed. (Surah Luqman – Verse No. 29), also in (Surah Ar-Ra'd – Verse No. 2)

4/7 The Moon:

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The Holy Qur'an refers to the moon as a cold body 'giving light,' in contrast to the sun, the source of light:

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا﴾

Meaning: Blessed be He Who has placed in the heaven big stars, and has placed therein a *siraj* (lamp) (sun), and a moon giving light. (Surah Al-Furqan – Verse No. 61)

﴿وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا﴾

Meaning: And has made the moon a light therein, and made the sun a *siraj* (lamp)? (Surah Nuh – Verse No. 16)

This contradicts what was thought by the early interpreters concerning this verse. They believed that the moon illuminated the heavens above it and the earth beneath it.

The visible shape of the moon changes from a crescent to a full moon, according to its relative positions (stages) from the sun and the earth. This is mentioned in the following two verses:

﴿هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

Meaning: It is He Who made the sun a shining thing and the moon as a light and measured out its (their) stages, that you might know the number of years and the reckoning. Allah did not create this but in truth. He explains the Ayat (proofs, evidences, signs, etc.) in detail for people who have knowledge. (Surah Yunus – Verse No. 5)

﴿وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ﴾

Meaning: And the moon, We have determined it by *manazil* (mansions, positions, phases), till it becomes again like the old date-stalk. (Surah Yasin – Verse No. 39)

The moon is much smaller than the sun (its diameter is 1/436 of the sun's diameter). Yet, to an observer on earth, it seems to be 1.18 bigger the sun. Let us consider the following Qur'anic verses:

﴿وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ * فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أَحِبُّ الْإِفْلِينَ * فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ * فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ * إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

Meaning: Thus did we show Ibrahim (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. When the night covered him over with darkness he saw a planet. He said: "This is my lord." But when it set, he said: "I like not those that set." When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall

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surely be among the erring people." When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners in worship with Allah. Verily, I have turned my face towards Him Who has created the heavens and the earth *Hanifan* (worshipping none but Allah Alone) and I am not of *Al-Mushrikun* (Polytheists). (Surah Al-An`am – Verses Nos. 75 - 79)

Abraham (peace be upon him) gazed at the sky, so that he might be guided to the Great Creator, Who is Greater and more Lasting than all things, in his meditation [had the following thoughts]: What would be the Lord? He began contemplating a small radiant planet that appeared to disappear. Then, he observed the radiant full moon, but that too would soon disappear. Then, he considered the sun, which was greater than the moon and other planets. This represented Abraham's gradual progress of human thought. The Holy Qur'an refers to the sun, and not the moon, as the greater, despite the fact that the visible surface of the moon seems, to an observer on the earth, to be somewhat bigger than the sun, and so much bigger than the other visible planets. It is Allah, the All-Wise and the All-Knowing, Who gives a hint that the sun is larger than the moon and any of the planets in the solar system.

In addition, the Holy Qur'an indicates that the moon is not the sole celestial body that orbits a planet. Through observation, science discovered 59 moons in our solar system: 16 in Jupiter, 16 in Saturn, two in Mars, 15 in Uranus, eight in Neptune, and one in Pluto; besides there also being other moons in the Milky Way galaxy, and the universe. This accords with the comprehensive Qur'anic verses:

﴿أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا * وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا﴾

Meaning: See you not how Allah has created the seven heavens one above another, And has made the moon a light therein, and made the sun a *siraj* (lamp)? (Surah Nuh – Verses Nos. 15 - 16)

Reference here is to all (seven) heavens, so it seems that the Qur'anic word moon is a generic noun, i.e. it is not confined to our moon.

4/8 The Meteors

The Holy Qur'an reveals the reality of the meteors, which have been discovered recently. Meteors result from the fast movement of particles in the earth's atmosphere:

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﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ * وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ
* إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ﴾

Meaning: And indeed, We have already made in the heaven constellations, and We have adorned it to the onlookers. And We have preserved it from the outcast Shaytan (Devil). Excepting him who (gains) hearing by stealth, (and) so an evidently flaming (meteor) follows him. (Surah Al-Hijr – Verses Nos. 16 - 18)

This same meaning is repeated in more than one other Qur'anic verse:

﴿إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِرِيَّةِ الْكَوَكِبِ * وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ * لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ
لُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ * إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاتَّبَعَهُ شِهَابٌ ثَاقِبٌ﴾

Meaning: Surely We have adorned the lowest heaven with an adornment, the planets, And (as) a preservation against every insurgent Shaytan (devil). They do not overhear the most Exalted Chiefs (i.e. Angels), and they are pelted (with hurled meteors) from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing and they are pursued by a flaming fire of piercing brightness. (Surah As-Saffat – Verses Nos. 6 - 10)

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ﴾

Meaning: And indeed We have adorned the lowest heaven with lamps, and made them outcast (meteorites) for Ash-Shayatin (devils), and We have readied for them the torment of the Blaze. (Surah Al-Mulk – Verse No. 5)

Here, the Holy Qur'an refers to the surprising astronomical fact, that space is full of meteors. The number of particles that enter the earth's atmosphere daily is estimated as being 40 million and they may reach up to a speed of 27 kilometers per second. This applies to meteors weighing 1 mg. that can only be seen by telescopes. Most of these microscopic particles soon vaporize due to the heat arising from the air friction. Some other meteors can be seen by the naked eye. The fall-out from meteors on the earth surface is estimated to be more than 2,500 kg daily. Consider the following verses:

﴿وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلْتَأَتًا حَرَسًا شَدِيدًا وَشُهُبًا * وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ
فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا﴾

Meaning: And that we contacted the heaven, yet we found it filled with very strict guards and flaming (meteors). And that we used to

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sit (there on seats (over) hearing; yet whoever listens now finds a flaming (meteor) (closely) observing him. (Surah Al-Jinn – Verses Nos. 8 - 9)

According to the verse, the jinns were surprised to find that there was an unusual increase in the number of meteors, as if they were about to fill the lower heaven. Modern science has discovered some proofs that there was a planet between Jupiter and Mars that exploded in ancient times. This planet crumbled and its fragments scattered throughout space, colliding with the planets of the solar system. These fragments, and the like, are thought to be the source of meteors.

Besides meteors, there are also comets that rotate in space. Comets are supposed to be a snow-like substance, formed from water laden with impurities. They have oval and very elongated orbits, some of which intersect the orbit of the earth once every few decades. The most famous comet is Haley's Comet, which appears once every 76 years with its last appearance being in 1934. Read the following Qur'anic verses in which Allah swears by comets:

﴿فَلَا أَقْسِمُ بِالْخُنَّسِ * الْجَوَارِ الْكُنَّسِ﴾

Meaning: Then no! I swear by the constant slinkers, the running, the constant sinkers. (Surah At-Takwir – Verses Nos. 15 - 16)

This verse refers to all that disappear and re-appear amongst the planets and comets.

4/9 Space Travel

Air pressure decreases quickly the more we rise in space, especially if the ascension is speedy and exceeds three kilometers or more. The result leads to difficulty in breathing and a tightness of the chest. The inimitable Qur'an expresses these symptoms in the following verse:

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا

كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾

Meaning: And whomsoever Allah wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted,

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as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not. (Surah Al-An`am – Verse No. 125)

Rising in space disturbs the equilibrium of the eyes, accordingly, visible things sway as if one is intoxicated. This was truly realized by the astronauts when they came out of the space vehicle during the swimming in space experiments. The inimitable Holy Qur'an states this in the following verses:

﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ * لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ﴾

Meaning: And even if We opened to them a gate from the heaven and they were to continue ascending thereto, They would surely say: "Our eyes have been (as if) dazzled. Nay, we are a people bewitched. (Surah Al-Hijr – Verses 14 - 15)

The Noble Qur'an, the Word of the Creator of the heavens and earth, states that, in principle, it is possible for human beings to travel in space by His leave, once He gives them the authority, namely, the necessary power and technical abilities:

﴿يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ * فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ * يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ﴾

Meaning: O assembly of jinns and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from Allah)! Then which of the Blessings of your Lord will you both (jinns and men) deny? There will be sent against you both, smokeless flames of fire and *nuhas* (molten metals, brass), and you will not be able to defend yourselves. (Surah Ar-Rahman – Verses Nos. 33 - 35)

Yet, these verses also refer to the dangers that a traveler faces when rising into space, such as falling stars, solid and molten meteors, and destructive burning rays, such as radioactivity, and in particular cosmic rays. These dangers were not known by human beings before the space age. On the other hand, even if man could protect himself from these dangers, it is scientifically impossible for him to travel in space for more than a few light years due to his limited age. According to the theory of relativity, a physical body cannot exceed the speed of light. However, suppose a man traveled at the speed of light and spent his life in this travel (e.g. one hundred years), he would never be able to cover even one hundredth of the diameter of our galaxy. Then, how about the diameters of the heavens of the universe and the billions of galaxies they contain?

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Chapter 5

The Earth

5/1 The Earth's Shape:

The round shape of the earth is a fact that verifies the preciseness of the Qur'anic expression *yukawwir*.

Allah says in the Holy Qur'an:

﴿ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يَكْوَرُ اللَّيْلُ عَلَى النَّهَارِ وَيَكْوَرُ النَّهَارُ عَلَى اللَّيْلِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ ﴾

Meaning: He (*yukawwir*) rolls the night over the daytime, and He (*yukawwir*) rolls the daytime over the night. (Surah Az-Zumar – Verse No. 5)

The Arabic word '*yukawwir*' meaning rolled over or conglobated has as its root *kawwara*, meaning to twist and wind, e.g. as for a turban. Thus, the verse refers to a spherical body whose rotation results in the alternation of the day and the night.

The verb '*yukawwir*' also means: to conglobate. Nothing but a round body can be conglobated. It is worth mentioning that some classical interpreters of the Holy Qur'an such as Al-Baydawi and Ar-Razi concluded from the above-mentioned verse that the earth is global, even before the existence of the scientific proofs of such a fact.

Also, it is a well-known fact that the earth is not completely spherical; it is more of an oval. Modern science has verified that the ratio between the two axes of the earth decreases steadily. This may be an explanation of the Qur'anic phrase 'diminishing it in its extremes.'

Allah says in the Holy Qur'an:

﴿ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴾

Meaning: Do they not then see that we come up to the earth, diminishing it in its extremes? (Surah Al-Anbiya' – Verse No. 44)

﴿ أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ ﴾

Meaning: And have they not seen that We come up to the earth diminishing it in its extremities? And Allah judges; none reverses His judgment and he is swift at the reckoning. (Surah Ar-Ra'd – Verse No. 41)

In another *tafsir* (interpretation of the Qur'an), some Muslim scholars thought that the Qur'anic expression 'diminishing it in its extremes' referred to the divergence of the continents that began when all they were one unified unit. They then split into separate individual continents in pre-historic times and wide oceans emerged between the separated parts. The process of separation has continued at a gradual slow rate until the present time. The beaches are also eroding and decreasing continually, due to many factors. Some of the pious predecessors who interpreted the Holy Qur'an said that the verse above referred to the

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reduction of the land of the disbelievers by the expansion of the land of the believers, and Allah is the One Who knows best.

5/2 The Rotation of the Earth around its Axis

Many Qur'anic verses refer, in precise terms, to the continual rotation of the earth around its axis. The Holy Qur'an refers, in precise scientific expressions, to the following aspects:

A- The day stripping from the night:

Allah says in the Holy Qur'an:

﴿وَعَايَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلَمُونَ﴾

Meaning: And a sign for them is the night; We *yaslakh* (strip) the daytime from it, and so, only then they are in darkness. (Surah Yasin – Verse No. 37)

The word 'strip' is a translation of the Arabic word *yaslakh*, meaning to gradually scrape off or remove the skin, or the like. As pointed out before, the earth's atmospheric envelope facing the sun receives sunlight and becomes illuminated due to the scattering of light by gaseous molecules and ions. The other half of the atmospheric envelope at this time is totally in darkness. With the earth's rotation, the illuminated part is gradually replaced with darkness, and hence stripped of the part of the envelope that was in daytime, and then night prevails. The expression also suggests that the space is essentially dark, a fact confirmed by recent space travels.

A similar description of the night in the Holy Qur'an is that of 'a cover over the day' in the following verse:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

Meaning: Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He Istawa (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the 'Alamin (all that exists)! (Surah Al-A`raf – Verse No. 54)

The verse, by the use of the word: 'rapidly', also refers to the high velocity of the earth's rotation, it is 1670 km/h, a fact that we cannot grasp as we observe the alternation of day and night.

B- Inserting night into daytime, and vice versa:

The Holy Qur'an mentions this in precise scientific expressions:

﴿يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ﴾

Meaning: He merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and

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the moon, each runs its course for a term appointed. Such is Allah your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmir* (the thin membrane over the datestone). (Surah Fatir – Verse No. 13)

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

Meaning: See you not (O Muhammad SAW) that Allah merges the night into the day (i.e. the decrease in the hours of the night are added in the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added in the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allah is All-Aware of what you do. (Surah Luqman – Verse No. 29)

﴿ذَٰلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

Meaning: That is because Allah merges the night into the day, and He merges the day into the night. And verily, Allah is All-Hearer, All-Seer. (Surah Al-Hajj – Verse No. 61)

﴿يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

Meaning: He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts. (Surah Al-Hadid – Verse No. 6)

﴿تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُدْخِلُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ﴾

Meaning: You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account). (Surah Al-`Imran – Verse No. 27)

In all these verses, “inserting night into daytime, and vice versa” is another expression that precisely refers to the gradual crawling of darkness into the illuminated half of the atmospheric envelope in the evening; with the corresponding gradual penetration of daylight into the opposite dark half, starting with daybreak.

C- Rolling over:

Allah says in the Holy Qur'an:

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ﴾

Meaning: He (*yukawwir*) rolls the night over the daytime, and He (*yukawwir*) rolls the daytime over the night. (Surah Az-Zumar – Verse No. 5)

This verse (see 5/1) refers to the conglobation of the earth and its rotation around itself.

D- The movement of the night and the day in fixed orbits:

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Allah says in the Holy Qur'an:

﴿هُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

Meaning: And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating. (Surah Al-Anbiya' – Verse No. 33)

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

Meaning: It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. (Surah Yasin – Verse No. 40)

The Arabic expression in the above-mentioned verse is a translation of the Arabic word *yasbahun*, the plural form of the verb referring to more than two subjects. (Arabic grammar differentiates between the dual and plural subjects.) Thus, the word 'float' or *yasbahun* in Arabic does not refer only to the sun and the moon.

The word 'orbit' in the verses is a translation of the word *falak*, meaning 'path' in Arabic. The sun's orbit, relative to the movement of the earth or its real orbit in its own galaxy is known; as is the moon's orbit known as it rotates around the earth. Then, what about the orbit of the day and night? It is the earth's rotation relative to the atmospheric envelope (at any moment being half dark and half illuminated by the scattered sunlight) that causes the alternation of day and night.

E- Manifestation of the sun:

Allah says in the Holy Qur'an:

﴿وَالشَّمْسُ وَضُحَاهَا * وَالْقَمَرِ إِذَا تَلَّاهَا * وَالنَّهَارِ إِذَا جَلَّاهَا * وَاللَّيْلِ إِذَا يَغْشَاهَا﴾

Meaning: And (by) the sun and its forenoon radiance. And (by) the moon when it ensues her. And (by) the day when it manifests her. And (by) the night when it envelopes her! (Surah Ash-Shams – Verses Nos. 1 - 4)

Our predecessors believed that the earth was motionless and that the daylight came from the rotation of the sun around the earth from east to west. Yet, the Holy Qur'anic verse mentioned above clearly states the fact discovered by modern science, that it is the day (resulting from the movement of the earth) that makes the sun manifest and visible. The last verse affirms what we referred to previously, i.e. that the night envelops (i.e. conceals) the sun due to an independent motion (i.e. the relative motion of the earth to the atmospheric envelope).

Allah also says:

﴿هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يُسْمَعُونَ﴾

Meaning: He is The One Who has made for you the night to rest in it, and the daytime a beholder. Surely in that are indeed signs for a people who hear. (Surah Yunus – Verse No. 67)

﴿وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحْوُودًا آيَةً اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابِ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا﴾

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Meaning: And We have made the night and the day (time) as two signs; so We have erased the sign of the night and We have made the sign of the day-time a beholder that you may seek Grace from your Lord, and that you may know the number of the year and the reckoning. And everything We have expounded with (a distinct) expounding. (Surah Al-Isra' – Verse No. 12)

F- The spread of the earth:

Allah says in the Holy Qur'an:

﴿وَالأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا﴾

Meaning: And after that He spread (spinned) the earth (Surah An-Nazi`at – Verse No. 30)

The word 'spread' is a translation of the Arabic word dahaha meaning to throw out, protract widen the surface. This must have been the case with the earth when it separated from the sun, to be attracted to the sun (that great mass whose size is 109 times that of the earth), during its annual rotation, just as it orbits around itself once every day and night.

G- Movement of the mountains:

Allah says in the Holy Qur'an:

﴿وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ﴾

Meaning: And you see the mountains, that you reckon inert, and (really) they pass by like clouds – the handiwork of Allah. (Surah An-Naml – Verse No. 88)

The earth, which we suppose to be at rest, rotates around itself, together with what it sustains such as the mountains and its own weight, at a speed of 1,669 km/h, and at a speed of 53,624 km/h around the sun. Concerning the above verse, some classical interpreters of the Holy Qur'an thought that there would be independent displacive movement of the mountains on the Day of Resurrection. But the verse refers clearly to 'the handiwork of Allah' in His creation of the moving earth, and not to the destruction that will take place on the Day of Resurrection. This is affirmed by a verse we discussed previously (Surah An-Naml – Verse No. 86) that deals with the grace of creating the day and the night:

﴿أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ﴾

Meaning: Have they not seen that We have made the night for them to rest in it, and the day-time a beholder? Surely in that are indeed signs for a people who believe. (Surah An-Naml – Verse No. 86)

Both verses are mentioned amid verses that deal with the Day of Resurrection, and they remind people of the graces and merits bestowed on them by Allah during their lifetime, as contrasted with the reckoning of the world to come. It is common in the Holy Qur'an to mention scenes from the Hereafter and the signs of Allah's creation alternately, so that man's belief in tangible matters should be joined with a belief in all that is hidden.

H- Points of sunrise:

Allah says in the Holy Qur'an:

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﴿وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا﴾

Meaning: And We made the people who were considered weak to inherit the eastern (points of sunrise) of the land and the western (points of sunset) parts thereof which We have blessed ز (Surah Al-A`raf – Verse No. 137)

﴿رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبِّ الْمَشَارِقِ﴾

Meaning: Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings. (Surah As-Saffat – Verse No. 5)

﴿فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ﴾

Meaning: So I swear by the Lord of all points of sunrise and sunset in the east and the west that surely We are Able. (Surah Al-Ma`arij – Verse No. 40)

The rise of the sun is always referred to in the Holy Qur'an with the Arabic word mashariq meaning risings. This word refers to the different and successive risings of the sun to the earth due to its rotation. If the earth were stable there would only be one point for sunset and another for sunrise for all places at all times on the earth.

5/3 The Depths of the Earth

The Holy Qur'an referred to the minerals, wealth, and energies to be found in the depths of the earth, centuries before the development of the science of geology and mining. They were created for the benefit of man, the successor of Allah on the earth:

﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

Meaning: He it is Who created the heavens and the earth in six Days and then Istawa (rose over) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allah is the All-Seer of what you do." (Surah Al-Hadid – Verse No. 4)

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ﴾

Meaning: See you not that Allah sends down water (rain) from the sky, and We produce therewith fruits of varying colors, and among the mountains are streaks white and red, of varying colors and (others) very black." (Surah Fatir – Verse No. 27)

﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ﴾

Meaning: To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil. (Surah Taha – Verse No. 6)

The Qur'anic Surah Az-Zalzalah, which deals with the terrors that will afflict the earth on the Day of Resurrection, refers to the burdens in the deepest depths of the earth:

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا * وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا﴾

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Meaning: When the earth is quaked with its (final) earthquake. And the earth brings out its very heavy (burdens). (Surah Az-Zalzalah – Verses Nos. 1 - 2)

Who then informed Muhammad (peace be upon him) of the burdens found inside the earth? The people at the time of the revelation of the Holy Qur'an knew only that the depths of the earth contained some wells.

5 / 4 Materials of Construction

The Holy Qur'an informs us of a source of one of the construction materials that were used by the previous nations, but unknown to the ancient Arabs. This material is mud brick that were formed from clay, such as the mud from the river Nile or desert clay. The mud bricks were hardened by burning. Burnt bricks were not widely known and used until the last century. Recent archeological studies have discovered, among the monuments of ancient Egypt, some buildings made of burnt adobe. It is believed that the adobes were mixed with straw, and then they were burnt, before or after building. The pagan Arabs of the era of ignorance [pre-Islamic times] did not have the knowledge of these arts.

Allah, the Exalted, says in the Holy Qur'an:

﴿وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانَ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ﴾

Meaning: Fir'awn (Pharaoh) said: "O chiefs! I know not that you have an ilah (a god) other than me, so kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a Sarhan (a lofty tower, or palace, etc.) in order that I may look at (or look for) the Ilah (God) of Musa (Moses); and verily, I think that he [Musa (Moses)] is one of the liars. (Surah Al-Qasas – Verse No. 38)

5/5 Iron

Allah, the Glorified and the Exalted, chooses to refer to iron, from among all the metals and minerals, in the Holy Qur'an. The following is one of these important references:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

Meaning: Indeed We have already sent Our Messengers with the supreme evidence(s), and We have sent down with them the Book and the Balance, that mankind may keep up equity. And We have sent down iron, wherein is mighty power (in matters of war), as well as many benefits for mankind, and that Allah may know who vindicates Him and His Messengers in the unseen. Surely Allah is Ever-Powerful, Ever-Mighty. (Surah Al-Hadid – Verse No. 25)

Iron has become the backbone of engineering structures for human civilization. All geological and metallurgical indicators suggest that iron will

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continue to have the same importance on earth, until the time Allah wills, as iron is the most abundant and easily extracted metallic element. (As a chemical element, aluminum is more abundant than iron, and is found in different compounds. Most of the aluminum is found in the form of aluminum silicates (clays) which are stable and difficult to reduce. Hence, it is technically and economically prohibitive to extract aluminium therefrom)

Iron ores are not found in a naturally pure state. Just as with other metals, they are combined with many impurities. To extract the iron in a pure state, its ores are concentrated by washing out the impurities with water, solvents, etc. Accordingly, the impurities separate from the concentrated ores and float on the surface. The concentrated ores are heated with a reducing material and suitable additions. The impurities separate from the molten metal in the form of a layer of slag floating on the surface of the molten metal. The Holy Qur'an simulates these two processes (washing the impurities of the ore and separating the slag from the metal) in an inimitably accurate manner (for the people of the time of the revelation of the Holy Qur'an). Allah likened the two processes (of washing out impurities and slag separation) to a flood removing impurities from the earth's surface:

﴿أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُۥ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ﴾

Meaning: He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface, and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allah (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables (for the truth and falsehood, i.e. Belief and disbelief). (Surah Ar-Ra`d – Verse No. 17)

Compared to other metals, iron and steel alloys are uniquely diverse in properties, according to the content of carbon and alloying elements, as well as the mechanical and thermal treatments applied to it. Some alloys are ductile, from which plates, pipes, columns, nails, etc can be easily formed. Others have enough elasticity and strength to produce springs, while hard tough steel alloys are used to make armor and machine tools, etc. These are 'benefits for mankind' mentioned in (Surah Al-Hadid-Verse 25) above. This is one of the proofs from Allah by which He challenged the proud non-believers from the time of the revelation of the Holy Qur'an until our modern age.

Through certain thermal treatments the alloys of iron and steel become more ductile to be easily shaped. Allah informed the Prophet Dawud (David) of these facts:

﴿وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ وَأَلْنَا لَهُ الْحَدِيدَ * أَنْ اْعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ﴾

Meaning: And indeed We bestowed grace on David from Us (saying): "O you mountains. Glorify (Allah) with him! And you birds (also)! And We made the iron soft for him." Saying: "Make you perfect coats of mail, balancing well the rings of chain armor, and work you (men) righteousness. Truly, I am All-Seer of what you do. (Surah Saba' – Verses Nos. 10 - 11)

The alloys of steel are a combination of iron and one or more other elements. These alloying elements change the microstructure of steel and could make it harder, more

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corrosion resistant, or having other desired useful properties. The Holy Qur'an refers clearly to this art in the context of the story of Dhul-Qarnayn. Allah guided him to molten copper to iron in order to make it hard and impenetrable:

﴿وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا * إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا﴾

Meaning: And they ask you about Dhul-Qarnayn. Say: "I shall recite to you something of his story." Verily, We established him in the earth, and We gave him the means of everything. (Surah Al-Kahf – Verses Nos. 83 - 84)

This is mentioned in other verses in the same Surah:

﴿قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا * قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رُدْمًا * ءَأَتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَأَتُونِي أُفْرِغَ عَلَيْهِ قِطْرًا * فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا﴾

Meaning: They said: "O Dhul-Qarnayn! Verily! Ya'juj and Ma'juj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?" He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier. "Give me pieces (blocks) of iron," then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow," till when he had made it (red as) fire, he said: "Bring me molten copper to pour over it." So they [Ya'juj and Ma'juj (Gog and Magog)] were made powerless to scale it or dig through it. (Surah Al-Kahf – Verses Nos. 94 - 97)

Metals are characterized by their ductility, that is to say, they are susceptible to being shaped at normal temperatures or with a little heating. Yet, if they are subjected to high temperatures, then quenched, they lose much of their ductility and become brittle and subject to fracture or disintegration, according to the rate of cooling. This is referred to in the Holy Qur'an in the context of the story of As-Samiri who made a golden calf for the Children of Israel to worship. Moses ordered the calf to be heated intensely, "burn it" and disintegrated into the cold sea water:

﴿قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ نُخْلِفَهُ وَلَنْ نُحَرِّقَهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا﴾

Meaning: Musa (Moses) said: "Then go! Yet, surely it shall be for you in (this) life to say, 'untouchable!' And surely there is for you an appointment you will never be allowed to fail; and behold your god, to whom you lingered on consecrating yourself! Indeed we will definitely burn it away; thereafter indeed we will definitely crush it (into powder) into the main. (Surah Taha – Verse No. 97)

5/6 Mountains:

It is a well-established fact that the mountains have an important role in fixing the earth's crust and controlling the magma and vapors under it. Also, the mountains balance the influences from the valleys and those from the depths of the oceans. Without them, the earth would face disturbances, the extent and outcome of which only Allah knows.

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The earth's crust consists of a solid layer that extends 30-40 kilometers deep. Much is known about this layer through geological studies. Minerals are extracted from this layer. The earth's crust has many faults and folds that were formed due to the intense shrinkage during its solidification. These faults and folds are rather sensitive to the movement of the magma and vapors inside the earth, and they are the sources of earthquakes and the outlets for volcanoes. This is where the role of the mountains comes in, as heavy vertical extensions that balance and mitigate the strains resulting from these folds.

Consider the inimitability of the Qur'anic expression that refers to these faults:

﴿وَالْأَرْضِ دَاتِ الصَّدْعِ﴾

Meaning: And the by earth comprising crevices. (Surah At-Tariq – Verse No. 12)

Additionally, the earth rotates around its axis and revolves about the sun in an orbit that is inclined to the axis of the earth with its burdens, magma, and points of unrest. This could have led to widespread disturbances if it were not for the mountains, that act as distributed masses along the earth's crust, extending deeply inside, much like 'pegs'.

Consider the All-Wise Qur'anic verses that affirm the role of the mountains to fix the earth:

﴿وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ﴾

Meaning: And He has affixed into the earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves. (Surah An-Nahl – Verse No. 15)

﴿أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا * وَالْجِبَالَ أَوْتَادًا﴾

Meaning: Have We not made the earth as a bed, And the mountains as pegs. (Surah An-Naba' – Verse No. 6-7)

﴿وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ﴾

Meaning: And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided. (Surah Al-Anbiya' – Verse No. 31)

﴿خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ﴾

Meaning: He has created the heavens without any pillars, that you see and has set on the earth firm mountains, lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein. (Surah Luqman – Verse No. 10)

5/7 The Sky

The Holy Qur'an uses more than one precise scientific description to qualify the sky. According to the Holy Qur'an, the sky consists of layers one above the other, and not as a mere flat picture or a dome decorated with stars and planets as primitive man thought it was

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before the recent scientific discoveries. The multi- layers of the sky are mentioned in different verses in the Holy Qur'an:

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ﴾

Meaning: Who has created seven heavens as strata. In no way can you see in the creation of The All-Merciful any disparity; so return your gaze; do you see any rent? (Surah Al-Mulk – Verses No. 3)

﴿أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا﴾

Meaning: See you not how Allah has created the seven heavens one above another. (Surah Nuh – Verse No. 15)

﴿وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا﴾

Meaning: And We have built above you seven strong (heavens). (Surah An-Naba' – Verse No. 12)

﴿وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ﴾

Meaning: And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation. (Surah Al-Mu'minun – Verse No. 17)

The sky is referred to in the Holy Qur'an as '*tibaqa*' meaning 'layers' in English. The very Arabic word '*tibaqa*' is translated in one of the English interpretations of the Holy Qur'an as 'one above the other', 'one above another', 'seven strong heavens', and 'seven heavens (one over the other).' Yet, the Qur'anic word '*tibaqa*' may refer to the three-dimensional universe, that have stars in the galaxies that form the infinite space. This would be a better explanation, and Allah is the One Who knows best. Also, the word '*tibaqa*' may refer to the layers of the atmosphere surrounding the earth. Whether the seven layers mentioned in the Holy Qur'an refer to the earth's atmosphere or the expanded heavens of the universe, or whether the number seven mentioned in the previous Qur'anic verses is referred to in the real sense of the word or is a metaphor for the numerous layers of the sky, the Qur'anic fact is evident, existing, and beyond dispute, all that is above the earth, whether one sky or more, is found in the form of layers one above the other. Allah spoke the truth when He described the great well-constructed sky as '*bina'a*' meaning: a construction or building in English.

Allah says in the Holy Qur'an:

﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً﴾

Meaning: Who has made the earth a for you (as) a bedding, and the heaven an edifice. (Surah Al-Baqarah – Verse No. 22)

﴿عَأْتَنُكُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بِنَاهَا * رَفَعَ سَمَكَهَا فَسَوَّاهَا﴾

Meaning: Are you more difficult to create, or the heaven that He constructed? He raised its height, then He has equally ordered it. (Surah An-Nazi`at – Verses Nos. 27 - 28)

﴿وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا﴾

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Meaning: And We have built above you seven strong (heavens). (Surah An-Naba' – Verse No. 12)

One of the precise descriptions mentioned in the Holy Qur'an concerning the atmosphere, the sky, is that it has *raj`* meaning 'to return' in English. This means that the sky returns water vapor in the form of rain, bodies are 'returned' to the earth by gravitational attraction, wireless waves by reflecting them from the ionosphere, infra-red radiation in order to warm the earth during the night, and water vapor evolved from water surfaces after having been condensed.

Allah says in the Holy Qur'an:

﴿وَالسَّمَاءِ ذَاتِ الرَّجْعِ﴾

Meaning: By the heaven comprising the *raj`* (returning: rain, etc). (Surah At-Tariq – Verse No. 11)

The inimitability of the Holy Qur'an is verified by the fact that it describes the earth's atmosphere as 'a roof, safe and well guarded'. The earth, together with the mountains, according to some scientific views, stabilizes the atmosphere which, in turn, preserves the oxygen for life and carbon dioxide necessary for photosynthesis in plants. The sky also saves the water vapor necessary for the rain-water cycle. The gravitational attraction keeps the earth's atmospheric air from leaking into the external space and enables the earth to support life, in contrast to many of the other planets.

Consider the following verse:

﴿وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرَضُونَ﴾

Meaning: And We have made the heaven as a roof well preserved, and (yet still) from its signs they are veering away. (Surah Al-Anbiya' – Verse No. 32)

Also, the earth's atmosphere prevents heat from leaking into the very cold cosmic space surrounding it. It is the earth's atmosphere that scatters and distributes sunlight, and accordingly, the sky seems radiant as its light spreads all over the earth, while the external space is extremely dark, in which the sun looks like a distant lamp hanging in the dark sky. Another miracle of the earth's atmosphere is that it guards the earth from the meteors burning through it, and from the cosmic rays that destroy plant and animal life. In the truthful Qur'an (English meaning): "And We have made the heaven a roof, safe and well guarded." The earth's atmosphere is continuous with no rifts, unless it is damaged by practices leading to environmental degradation, such as that which has led to the ozone hole.

Allah, the Exalted, said in the Holy Qur'an:

﴿أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ﴾

Meaning: Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it? (Surah Qaf – Verse No. 6)

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In the context of mentioning the events that will take place on the Day of Resurrection, the Holy Qur'an refers to the continuity of the sky. On this Day, the heaven shall be stripped off, cleft, and split asunder.

In the Holy Qur'an:

﴿وَإِذَا السَّمَاءُ كُشِطَتْ﴾

Meaning: And when the heaven will be scraped off. (Surah At-Takwir – Verse No. 11)

﴿إِذَا السَّمَاءُ انشَقَّتْ﴾

Meaning: When the heaven will be split asunder. (Surah Al-Inshiqaq – Verse No. 1)

﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾

Meaning: When the heaven is cleft asunder. (Surah Al-Infitar – Verse No. 1)

5/8 The Clouds and Rains:

The Holy Qur'an decisively states the stages in the formation of clouds and rain that are known as the water cycle. The Qur'anic expressions are so precise that it would have been impossible for a human mind to reach such conceptions at the time of the revelation of the Holy Qur'an. Air carries the water vapor drawn from the wide water surfaces (such as the oceans, seas, and rivers) and from the respirations of the plants and the animals, with the air humidity decreasing and increasing according to thermal and environmental conditions. When the air is saturated with water, the extra humidity water appears as fog, or condenses into dew or frost. It does not accumulate together to form clouds in the absence of charged nuclei, around which the above-mentioned extra water joins and condenses. This can only take place in the presence of wind that stirs up the nuclei of condensation from the earth, or due to friction with the sea waves.

Consider the following Qur'anic verses in which Allah affirms the fact that it is the wind that stirs up the clouds in the very beginning:

﴿اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا
فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ﴾

Meaning: Allah is He Who sends the winds, so they stir up clouds, (and) then He outspreads them in the Heaven how He decides, and makes them into lumps. Then you see rain-drops coming out of the midst Of them. (Surah Ar-Rum – Verse No. 48)

﴿وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَسُقْتَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ﴾

Meaning: And Allah is (The One) Who has sent the winds, so they stir up clouds, and We drive them to a dead land, then therewith We give life to the earth after its death. Thus is the Uprising! (Surah Fatir – Verse No. 9)

The stage of stirring up (to use the very word used in the Holy Qur'an that is in accordance with scientific facts) clouds is an independent stage that takes place before the clouds' spreading and moving anywhere.

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Consider the Holy Qur'anic verse:

﴿وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ﴾

Meaning: And We send the winds fertilizing (to fill heavily the clouds with water), then caused the water (rain) to descend from the sky, and We gave it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like]. (Surah Al-Hijr – Verse No. 22)

The Qur'anic verse specifies the role of the wind that collects the 'fertilizing' condensation nuclei. The classical Muslim scholars wrongly interpreted this verse. They said that the verse refers to the fact that the wind carries the pollen seeds to fertilize the plants, which is scientifically true. Yet, the above verse obviously refers to something else, i.e. fertilizing the clouds to cause rainfall.

The wind has another key role in forming the rain clouds, i.e. it also joins the positively charged or the negatively charged clouds, so that they gather and get bigger until they become 'the clouds, heavy (with water)'.

The joining of the clouds is referred to in the following Qur'anic verses:

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ﴾

Meaning: Have they not seen that Allah wafts clouds, thereafter joins them together, thereafter makes them accumulated, then you see the raindrops coming out the midst of them? And He keeps sending down from the heaven, from mountains, wherein is hail. So He afflicts with it whomever He decides. The splendor of His lightning almost goes away with the beholdings. (Surah An-Nur – Verse No. 43)

﴿هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ * وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ﴾

Meaning: It is He who shows you the lightning, as a fear (for travelers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water). And Ar-Ra'd (thunder) glorifies and praises Him, and so do the Angels because of His Awe, He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allah. And He is Mighty in strength and Severe in punishment. (Surah Ar-Ra`d – Verses Nos. 12 - 13)

Consider the adequate disposal of the events mentioned in these two verses:

- 1- radiant sparks (lightning)
- 2- the joining of the heavy clouds
- 3- the sound of thunder

There are two kinds of clouds. The first type spreads horizontally (horizontally developed stratal clouds), and the second type spreads vertically and takes mountain-like shapes (cumulonimbus clouds). Human beings realized the mountain-like shapes of the clouds only through observation during air flights and by other modern means of astronomy. The Holy

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Qur'an has differentiated between the two kinds in inimitable, scientific, rhetorical expressions, even before the modern discoveries. Notice how it describes the first kind of clouds in Surah Ar-Rum: "He outspreads them in the heavens." and the second kind in Surah An-Nur "makes them accumulated" (into a heap of layers)."

The wind elevates the clouds, so that the water vapor they carry cools gradually due to expansion (which results from the rarefaction of pressure in the higher altitudes). Approaching the cold summits of high mountains also causes this effect. At this stage, the water vapor turns into snow, while condensed water freezes into ice. Accordingly, crystallized hailstones rise and move upward and downward due to electrical charges and mechanical factors. During this process, some hailstones become positively charged, while others are negatively charged. Accordingly, they become strongly attracted to each other and eventually join. This process is accompanied by a sudden electrical discharge that results in a strong, intensely glowing, blazing light (lightning), and an exploding sound (thunder). The Qur'anic verse above (Surah An-Nur – Verse No. 43) affirms the relation between the hailstones formation and the spark of lightning in the cumulonimbus clouds "Where He sends down hail, and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight." This is exactly what modern science affirmed.

When the hailstones get bigger, they become so heavy that they either fall to the earth to strike whomever Allah wills, or melt during their ascension and become torrential rain. We should also refer here to the extreme accuracy of the Qur'anic expression 'the rain comes forth 'from between them' and not from the lower surface facing the earth, as would appear to *alayman*.

5/9 Water

The more science advances, the more man realizes the importance and the vital role played by water in his present and future. Even in our age of modern technology we still face the problems of drought, desertification, and limited water resources. Allah, the All-Knowing Creator, inimitably refers to water more than once. Water is the essence of the life of man, plants, and animals on earth. It is essential for the life of fish and plants in the depths of the seas and oceans; the seeds, roots, bacteria, and worms under the earth; and the birds and the insects in the sky. All the biological processes, such as respiration, metabolism, digestion, syngenes, and exertion, take place in moist or watery environments:

In the Holy Qur'an:

﴿أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ﴾

Meaning: Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe? (Surah Al-Anbiya' – Verse No. 30)

﴿وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

Meaning: Allah has created every moving (living) creature from water. Of them there are some that creep on their bellies, some that walk on two legs, and some that walk on four. Allah creates what He wills. Verily! Allah is Able to do all things. (Surah An-Nur – Verse No. 45)

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Water that falls from the sky is the source of all water resources on the earth such as rivers, groundwater, and springs. This fact, which was discovered relatively recently by Palissy in 1570 C.E., is mentioned in the following Qur'anic verse:

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زُرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرَى لَأُولِي الْأَبْصَارِ﴾

Meaning: See you not, that Allah sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs and afterward thereby produces crops of different colors, and afterward they wither and you see them turn yellow, then He makes them dry and broken pieces. Verily, in this, is a Reminder for men of understanding. (Surah Az-Zumar – Verse No. 21)

Until recently, man has been confused about the sources of groundwater and rivers that have nothing to do with rain, according to their thinking. At the time of revelation, superstitious theories prevailed that contradicted facts mentioned in the Holy Qur'an, and which were only discovered recently.

The first source of water on the earth was the water that condensed during the early stages of the earth development and appeared in the form of the water surfaces, i.e. oceans, and seas. The continuous cycles of evaporation, cloud formation, and rain then began to take place. This is stated in the following verses (see also: The earth's shape):

﴿وَالْأَرْضُ بَعْدَ ذَلِكَ دَحَاهَا * أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا﴾

Meaning: And after that He spread the earth; And brought forth therefrom its water and its pasture. (Surah An-Nazi`at – Verses Nos. 30 - 31)

One of the pieces of information referred to in the Holy Qur'an is the impossibility of mixing river water of with that of the sea at the river mouths. An example of this is that where the Mediterranean meets the Nile in Damietta and Rosetta there is a visible line separating the river water full of mud and the 'blue' seawater. This applies also to places where fresh and saltwater rivers meet each other, such as the Ganges and the Yamuna in the city of Allahabad. The same thing applies to the two adjacent rivers, one of which is saltwater while the other is freshwater, running between Chittagong in Bangladesh and Arakan in Burma, and to the meeting of Red Sea and the Indian Ocean at Bab Al-Mandab. This phenomenon is attributed to osmosis, which pushes the molecules of the freshwater to diffuse in the saltwater and not vice versa, through the separating barrier between them.

This is mentioned in the following Qur'anic verses:

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا﴾

Meaning: And it is He Who let free the two seas, one palatable sweet, and the other salt bitter; and He has set a barrier and a complete partition between them. (Surah Al-Furqan – Verse No. 53)

﴿أَمْنُ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِرًا
أَعْلَهُ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

Meaning: Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier

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between the two seas (of salt and sweet water). Is there any ilah (god) with Allah? Nay, but most of them know not. (Surah An-Naml – Verse No. 61)

﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ * بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ﴾

Meaning: He let loosed the two seas meeting together. Between them is a barrier which none of them can transgress. (Surah Ar-Rahman – Verses Nos. 19 - 20)

Then, the All-Knowing Creator refers to the fact that water on the planet Earth has a continuous cycle:

﴿قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ﴾

Meaning: Say (O Muhammad SAW): "Tell me! If (all) your water were to be sunk away, who then can supply you with flowing (spring) water? (Surah Al-Mulk – Verse No. 30)

﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ﴾

Meaning: And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away. (Surah Al-Mu'minun – Verse No. 18)

This is a fact that modern science has discovered recently, i.e. without the earth's atmosphere and its amazing phenomena (see: The earth's atmosphere) and the cycles of the clouds and rain, water would have just be lost in space and the earth would have been arid and barren, as are some other planets. It is also the nature of this earth that permits its rocks to store groundwater in enormous reservoirs, so the water cannot leak further into the depths of the earth. In this context, reference should be made to the inimitable creation of seawater that does not freeze. The ice just floats on the surface of the water in order to shield the seawater from freezing, and to protect the lives of the fish and sea creatures. This is due to a unique property, endowed water by Allah alone, i.e. that the density of water decreases with freezing, contrary to other substances, i.e. the density of snow is less than that of water, and hence floats.

One of the facts of sciene is that rainfall is preceded, as was mentioned above, by electrical discharges in the clouds accompanied by a spark (lightning). This spark has the ability to pollute the rainwater, as it forms nitrous and nitric acids from the union of atmospheric oxygen and nitrogen producing nitrogen trioxide and pentoxide. Yet, it is the will of Allah to save the rainwater from being polluted by such compounds. This is may be interpretation of the following Qur'anic verse:

﴿أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ * ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ * لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاًا فَلَوْلَا تَشْكُرُونَ﴾

Meaning: Tell Me! The water that you drink. Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down? If We willed, We verily could make it salt (and undrinkable), why then do you not give thanks (to Allah)? (Surah Al-Waqi`ah – Verses Nos. 68 - 70)

On the other hand, the water cycle (seawater - vapor - clouds - rain) is an alternative. interpretation of the above verse. Without the evaporation of seawater at the very beginning of the cycle, all the water found on the earth would be salty and undrinkable.

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5/10 Rivers

Rivers originate from the mountains. The clouds are driven by the wind, to collide with the mountains, so they become colder and rise. They get colder due to their ascension into the troposphere (see: The earth's atmosphere) and also due to the action of the mountains' cold summits. As a result, the clouds' burden falls at the feet of the mountains in the form of rain. The higher lofty mountains are covered with snow. The lower sections of the snow gradually melt and supply the rivers with a continual source of water. Snow covers the peaks of all high mountains, even those found in the tropics, but the minimum height for snow formation decreases the further we come from the equator. Snow forms at a height of five kilometers and upwards in the tropics, at a height of four kilometers in the two zones of the Tropic of Cancer and the Tropic of Capricorn, and at a height of two kilometers fifty-degrees north or south. Snow can form at any height beyond seventy degrees, north or south to the two poles.

Consider the following Qur'anic verse that refers to the relationship between the peaks of the mountains and the sources of the rivers:

﴿وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَاكُم مَّاءً فُرَاتًا﴾

Meaning: And We made lofty (mountains, anchorages); and We made you to drink water grateful (to taste) (Surah Al-Mursalat – Verse No. 27)

Praise and glorify the All-Knowing Creator Who says:

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾

Meaning: He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. (Surah Al-Baqarah – Verse No. 255)

5/11 The Seas

Modern research, using precision telescopes, has verified that the depths of the seas and oceans are not dormant. Rather, they are full of waves and currents that are denser and darker than those found in the surface. Allah the All-Mighty speaks the truth when He accurately compares the darkness of the minds of the unbelievers to the darkness of the sea:

﴿أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ﴾

Meaning: Or (they are) as darkness(es) in a tumultuous sea (vast and deep) enveloped by waves above which are waves, upon which are clouds: darkness above each other, when he brings out his hand, he could almost not see it! And to whomever Allah makes no light, then in no way (can) he have light. (Surah An-Nur – Verse No. 40)

The formation of the seas and the oceans is attributed to the change of the shape of the earth in pre-historic times, from a completely round shape to an oval one (Arabic: *dahaha*). This was accompanied with the separation and subsequent divergence of the continents, which led to the rising of the water between them. This is in accordance with the following

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Qur'anic verse that combines the spreading of the earth with the formation of the water surfaces:

﴿وَالأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا * أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا﴾

Meaning: And the earth, after that, He *dahaha* (spread, spinned); And brought forth therefrom its water and its pasture. (Surah An-Nazi`at – Verses Nos. 30 - 31)

As mentioned above, the word 'spread' is a translation of the word *dahaha*, which has as one of its (Arabic) meanings, to turn something into a somewhat oval shape.

Pearls have been extracted from seawater from ancient times. Pearls and other gemstones were not discovered in freshwater, until contemporary times, which verifies the truthfulness of what the Holy Qur'an stated:

﴿وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنَ كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلُكَ فِيهِ مَوَآخِرَ لِيَتَّبِعُوا مِنَ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

Meaning: And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that salty and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the seawater as they sail through it), that you may seek of His Bounty, and that you may give thanks. (Surah Fatir – Verses No. 12)

﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ * بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ * فَبِأَيِّ آءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ * يُخْرِجُ مِنْهُمَا النُّوْلُ وَالْمَرْجَانُ﴾

Meaning: He has let loose the two seas (the salt water and the sweet) meeting together. Between them is a barrier which none of them can transgress. Then which of the Blessings of your Lord will you both (jinns and men) deny? Out of them both come out pearl and coral. (Surah Ar-Rahman – Verses Nos. 19 - 22)

Pearls are found in the freshwater rivers of England, Scotland, Wales, Slovakia, and other countries. Diamonds are extracted from the sediments of some dry riverbeds known as kimberlites. Rubies are found in the river sediments of Mogok in upper Burma, Thailand, and Sri Lanka. As for topaz, it is found in the river sediments of Brazil, The Urals, and Siberia; and the river sediment zircon is also used as a gemstone.

5/12 Agriculture:

One of the specific soil science facts is that when stationary soil becomes wet, it expands upward and cracks. Similarly, the lower parts vibrate causing movement of the roots and root capillaries of the plants. Note the astonishing similarity between this and the description mentioned in the following Qur'anic verse:

﴿وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ﴾

Meaning: And you see the earth barren; but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth of every lovely kind (of growth). (Surah Al-Hajj – Verse No. 5)

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Ancient people had no equipment to study the soil and observe such small-scale changes. Mud is a porous mass of clay particles with different proportions of sand, lime, and other materials. When muddy soil is irrigated, water penetrates these pores and fills them, and additional water results in the expansion of the pores. Accordingly, the soil expands upwards and vibrates, in a manner that cannot be observed by the naked human eye, and splits. Also, the soil vibrates due to the movement of the roots and root capillaries in search of water in all directions. Additionally, more reproduction of the earthworms (which number up to fifty thousands per acre) is observed. These earthworms have a vital role in aerating and opening the soil's pores, beside their role in the nitrogen cycle between the air and the soil (see: Life cycles), which leads to the vibration of the soil and the growth of new plants.

Arable lands differ in their constituents i.e. the grains, organic substances, and microscopic living creatures. All these constituents control the cultivability and the quality of the harvest. These qualities differ from area to area even in the same piece of land.

This is stated in the Holy Qur'an:

﴿وَفِي الْأَرْضِ قِطْعٌ مَّتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزُرُوعٌ وَخَيْلٌ صِنُونٌ وَغَيْرُ صِنُونٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفُضَلٌ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾

Meaning: And in the earth are neighboring tracts, and gardens of vines, and green crops (fields etc.), and date-palms, growing out two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water, yet some of them We make more excellent than others to eat. Verily, in these things, there are Ayat (proofs, evidences, signs, etc) for the people who understand. (Surah Ar-Ra`d – Verse No. 4)

The Holy Qur'an also refers to the advantages of high arable lands, which modern science has only recently discovered. The productivity of such lands increases because they are far from groundwater, which leads to a doubling of the number of root capillaries that absorb water and nutrients.

In the Holy Qur'an:

﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَتَثْبِيْتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

Meaning: And the likeness of those who spend their wealth seeking Allah's Pleasure while they in their own selves are sure and certain that Allah will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allah is All-Seer of (knows well) what you do. (Surah Al-Baqarah – Verse No. 265)

Science has verified now that wheat and other grains spoil when exposed to the air during a long period of storage, due to moisture and other factors. It was discovered that the best way to store them was to keep the corn and other grains on their spikes. Allah, the All-Knowing Guide, stated this in Surah Yusuf. Allah revealed this to the Prophet Yusuf (Joseph) when he was in charge of the agriculture in Egypt, in order to face the years of drought (known as the Years of Yusuf) due to a decrease in the level of the Nile:

﴿قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ﴾

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Meaning: [(Yusuf (Joseph)] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) - except a little of it which you may eat. (Surah Yusuf – Verse No. 47)

5 /13 Transportation

In the context of mentioning that the animals were created for the purpose of transportation, Allah, the Glorified and the Exalted, tells us that He will create more means of transportation of which human knowledge had not encompassed yet. "And He creates (other) things of which you have no knowledge":

﴿وَالْخَيْلَ وَالْبِيعَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ﴾

Meaning: And (He has created) horses, mules and donkeys, for you to ride, and as an adornment; And He creates what (other) things of which you have no knowledge. (Surah An-Nahl – Verses Nos. 8 - 9)

5/14 Fuel:

More than once, the Holy Qur'an refers to the relationship between green trees and energy or fire, in a way that perplexed the early interpreters of the Holy Qur'an. There is more than one interpretation of these verses, each of which affirms the truth of the Qur'anic text. The nearest interpretation to the known scientific facts is that trees are the main source for the geological formation of coal and oil. Additionally, it is only green trees, which have chlorophyll in their leaves, that are capable of absorbing solar energy (the main source of energy on earth) during their process of photosynthesis. During this process, tree cells are synthesized from carbon dioxide and water, so that the trees can grow. Then, they can be used as fuel, whether in their primary form or in the form of coal or oil after many eras. Green trees are also an endless source of renewable energy, with Allah's leave.

In the Holy Qur'an:

﴿الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ﴾

Meaning: He, Who produces for you fire out of the green tree, when behold! You kindle therewith. (Surah Yasin – Verse No. 80)

﴿أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ * ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ﴾

Meaning: Tell Me! The fire which you kindle, Is it you who made the tree thereof to grow, or are We the Grower? (Surah Al-Waqi`ah – Verses Nos. 71 - 72)

Qur'an on Biology and Medicine

Part III

Qur'an on Biology and Medicine

Chapter 6

Living Creatures

6/1 The Animal World

The studies of zoology have verified what is mentioned in the Holy Qur'an, that animal communities follow certain rules and patterns of life, just as human communities do. Zoology divides the animal kingdom into orders, the orders into families, the families into genera, and the genera into species. Science continues to discover more of these communities in the sky, under the water, and on the land.

This is in accordance with the following Qur'anic verse:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ
ثُمَّ إِلَىٰ رَبِّهِمْ يُخْشَرُونَ﴾

Meaning: There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered. (Surah Al-An`am – Verse No. 38)

On the other hand, the Holy Qur'an refers to the fact that besides the previously known creatures that walked on four legs, two legs, or crept on their bellies, there were other kinds of animals whose anatomy would be discovered later, like insects that walk on six legs such as flies, ants, bees, and mosquitoes, or those that walk on eight legs such as spiders and many other smaller creatures. These features have only been discovered through the use of modern optical and electronic microscopes.

Consider the following Qur'anic verse:

﴿وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ رِجْلَيْنِ
وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

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Meaning: Allah has created every moving (living) creature from water. Of them there are some that creep on their bellies, some that walk on two legs, and some that walk on four. Allah creates what He wills. Verily! Allah is Able to do all things. (Surah An-Nur – Verse No. 45)

When one contemplates the behavior of the animals, birds, fish, and insects, he realizes that Allah inspires them to coexist and interact with other creatures, and to adapt to the environment so that they can survive and reproduce. Also, he realizes how Allah inspires such creatures to communicate with each other by producing sound or other waves, some of which could be recorded using equipment that could detect such signals, and whose significance and meanings have been partly solved and interpreted.

In the Holy Qur'an:

﴿قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى﴾

Meaning: [Musa (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it. (Surah Taha – Verse No. 50)

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى * الَّذِي خَلَقَ فَسُوَّى * وَالَّذِي قَدَّرَ فَهَدَى﴾

Meaning: Extol The Name of your Lord, The Most Exalted, Who created; so He molded; and Who determined; so He guided. (Surah Al-A`la – Verses Nos. 2 - 3)

Allah's guidance for His creatures and the inimitability of the Qur'anic scientific references – before modern science – become clear when one contemplates the worlds of the ants and bees.

6/2 Ants

Zoologists have discovered many similarities between the behavior of ants and that of human beings, e.g. cooperation in building dwellings and digging tunnels, storage of food in summer for consumption in winter, the biting of the edges of corn so that it does not grow again and become spoiled if it is exposed to the rain, and having a communication language, as discovered by modern experimentation. In one of these experiments, a scientist observed a group of ants, one of which found a dead fly. The ant turned around and touched the fly and tried repeatedly to carry it. Then, it walked away and met another ant with whom it seemed to communicate. Finally, it returned accompanied by a large group of ants that cooperated with it to carry the dead fly to their dwelling.

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In the Holy Qur'an:

﴿حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ * فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ﴾

Meaning: Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulayman (Solomon) and his hosts crush you, while they perceive not." So he [Sulayman (Solomon)] smiled, amused at her speech and said: "My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." (Surah An-Naml – Verses Nos. 18 - 19)

This was prophet Sulayman whom Allah taught the language of many creatures:

﴿وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ﴾

Meaning: And Sulayman (Solomon) inherited (the knowledge of) Dawud (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allah)." (Surah An-Naml – Verse No. 16)

6/3 Bees

The Holy Qur'an gives an account of their precise system, assiduous work, and feeding cycle on different plants to produce the numerous different types of honey. Additionally, the Holy Qur'an refers to the fact that Allah, the Exalted, inspired the bees to collect nectar from different flowers and fruits and transform it inside them into honey that differs in color and taste. The honey regurgitated from their bellies is palatable and has many benefits and healing properties for human beings. This has been discovered by man recently through precise studies, careful observation, and detailed research concerning the life of the bee and honey production (see 8/4: Honey). Furthermore, the Holy Qur'an refers to the diversity among the bee hives, which was proven by ancient fossils found in the mountains, the hollow trunks of trees that pre-existed man, and the apiaries made by human beings.

This is briefly mentioned in precise words in the following verse:

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﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ * ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ﴾

Meaning: And your Lord inspired the bees, (saying), "Take to yourselves, of the mountains, homes, and of the trees, and of whatever they trellis. Thereafter eat of all (kinds of) products, (and) so insert (yourselves) through the ways of your Lord, tractable (to you)." There comes out of their bellies a drink of different colors, wherein is a cure for mankind. Surely in that is indeed a sign for a people who meditate. (Surah An-Nahl – Verses Nos. 68 - 69)

The second verse refers to one of the miracles that Allah, the Exalted, bestows on the bees and which studies have clarified, that bees cover such long distances, going back and forth to search for sources of nectar, without getting lost. They recognize suitable sources by sight, smell, and taste, and then they exchange information concerning these sources through communication by making sounds or dancing, every movement of which carries a particular meaning and refers to the type, direction, and distance of the source.

6/4 The Sources of Milk:

Consider the precise anatomical and physiological description mentioned in the following Qur'anic verse concerning the source of milk in cattle such as cows and buffaloes. This description was verified by science many centuries after the revelation of the Wise Qur'an. The products of digestion in cattle are diverted into blood in the veins, milk in the udders, and the dung from the anus. This was mentioned in the Holy Qur'an many centuries before discovering the processes of food assimilation and the blood circulation:

﴿وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهِ مِن بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ﴾

Meaning: And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers. (Surah An-Nahl – Verse No. 66)

The verse refers also to the merit of milk as food.

Consider also the Prophet Muhammad's (peace be upon him) praise for the merits of milk and its products as a great source of food, to the extent that it is considered as a complete food:

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"Any one whom Allah supplies with milk should say: 'O Allah! bless us in it and give us more of it, for no food or drink satisfies like milk.' (Reported by Abu Dawud, Ibn Majah, At-Tirmidhi and Ahmad)

The Prophet Muhammad (peace be upon him) also said:

"Stick to drinking the milk of cows, for it is a blessing." (Reported by Ahmad)

6/5 All Living Creatures in Pairs:

Electronic microscopy have clarified that all living creatures, however minute, are in pairs. Moreover, even the micro-constituents down to the level of a cell or smaller are in pairs. The chromosomes in the cells, that carry the hereditary characteristics, are in pairs of strands on which amino acids are distributed. As for a zygote (two united gametes), it is a mixture of an ovum and a sperm. There are two kinds of sperms, the first kind carries the hereditary male characteristics, while the other carries the female. Every microbe, virus, and bacterium that cause diseases also has an antibody.

Allah says in the Holy Qur'an:

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ﴾

Meaning: And of everything We have created pairs, that you may remember (the Grace of Allah). (Surah Adh-Dhariyat – Verse No. 49)

It is not just the animal world that is in pairs, the plant world is too. The Arabs at the time of the revelation of the Holy Qur'an did not know that the plants were in pairs, apart from those of the palm tree. It was only after the discovery of microscopes that human beings knew that plants have male organs (stamens) and female organs (ovaries) and that the wind, together with other factors, carries the pollen from one type to the opposite one, so that reproduction can take place. This is mentioned in the previous verse and is stated in the following one:

﴿وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رِوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ﴾

Meaning: And it is He (The One) Who extended the earth, and made therein anchorages (mountains) and rivers; and of all products He made therein two pairs (Surah Ar-Ra`d – Verse No. 3)

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Thus, the accuracy of the Holy Qur'an in affirming that all living creatures are in pairs is verified.

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Chapter 7

Man's Creation

7/1 Genetics

The characteristics of a cell are determined by the chromosomes it carries. Chromosomes consist of protein and four types of amino acids: adenine, thymine, guanine, and cytosine, spatially arranged in the form of two interwoven spiral strands. The chromosomes carry the codes that control the cell's activity, division, and the like, according to the spatial distribution of the amino acids along the two strands in the cell. It is known that an embryo consists of the union of one male cell (sperm) and one female cell (ovum). Hence, the hereditary characteristics are determined by the chromosomes of the father and those of the mother, fifty percent from each. This takes place in the first stage of pregnancy, in which a sperm and an ovum fuse with each other to form a zygote, and accordingly the genes of a new being are formed. Semen consists of a mixture of many constituents, i.e. sperms from the testes, secretions from the seminal vesicles, prostatic fluid, and also the secretions from the Cowper's and Littri glands.

This is in accordance with the following Qur'anic verse:

﴿إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا﴾

Meaning: Verily, We have created man from Nutfah drops of mixed semen (discharge of man and woman), in order to try him, so We made him hearer, seer. (Surah Al-Insan – Verse No. 2)

It is narrated that a Jew passed by the Prophet Muhammad (peace be upon him) while he was conversing with his Companions. The people of the Quraysh said to him: "You a Jew! This man claims he is a prophet." The Jew replied: "I will ask him about something which no one but a prophet knows." Then, he said to the Prophet Muhammad (peace be upon him): "O, Muhammad! From what is man created?" The Prophet Muhammad (peace be upon him) replied: "O, Jew! He is created from both the gamete of a woman and that of a man." (Reported by Ahmad)

There are some hereditary characteristics that do not appear in the first generation, but only after two or three generations, and they are called recessive characteristics. Allah guided His Prophet Muhammad (peace be upon him) to know about such a thing:

Abu Hurayrah (may Allah be pleased with him) narrated:

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A Bedouin came to Allah's Messenger and said, "My wife has delivered a black child." The Prophet said to him, "Have you camels?" He replied, "Yes." The Prophet said, "What color are they?" He replied, "They are red." The Prophet further asked, "Are any of them gray in color?" He replied, "Yes." The Prophet asked him, "Whence did that grayness come?" He said, "I think it descended from the camel's ancestors." Then the Prophet said (to him), "Therefore, this child of yours has most probably inherited the color from his ancestors." (Reported by Al-Bukhari and Imam Muslim)

7/2 Semen

The Holy Qur'an refers to the source of semen in man's body in a way that was not understandable to ancient people. Modern medicine has presented full explanation of the Qur'anic reference:

﴿فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ * خُلِقَ مِنْ مَّاءٍ دَافِقٍ * يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ﴾

Meaning: So let man see from what he is created! He is created from a water gushing forth. Proceeding from between the back-bone and the ribs. (Surah At-Tariq – Verses Nos. 5 - 7)

This is clarified by the fact that the two testes (and so too the two female ovaries) of an embryo originate in between the cartilaginous cells that form the spinal column, i.e. 'the back-bone', and the bones forming the chest, i.e. 'the ribs' (see 7/4: Embryo development). This takes place before the testes descend into the scrotum in the seventh month. The testes take fluid and nutrients from an artery coming from the aorta, parallel to the renal artery. The testes' activity is controlled by the tenth thoracic nerve originating from the spinal cord, between the tenth and the eleventh ribs. The ancient Muslim scholars interpreted the part of verse 'back-bone and the ribs' to be the back-bone of a man and the ribs of a woman. If this were correct, the Qur'anic verse would read as follows, i.e. 'from the back-bone and the ribs', and not 'from between the back-bone and the ribs.'

7/3 The Sex of the Embryo

Seminal fluid has tens of millions of sperms, which are cells having twenty-four pairs of identical chromosomes, except one. The twenty fourth pair acts as the sex chromosome pair. Each one of the pair can either be a female chromosome, X, or a male Y. The female ovum is a single cell, with twenty-three chromosomes, beside the sex chromosome which is always female X. When a female and a male have sexual intercourse, millions of sperms rush toward the ovum. The male sperms (i.e. the ones containing a Y

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chromosome) are quicker and more active than the female ones (i.e. the sperms containing an X chromosome). If a male sperm arrives first [and penetrates the ovum], the resultant embryo would be male, otherwise the female characteristics from the female sperms would match the female ones of the X chromosome [from the ovum], and accordingly the embryo would be female. Henceforth, modern genetics has verified that it is the sperm that initially determines the embryo's sex.

This is in accordance with the following Qur'anic verse that relates the embryo's sex to the semen:

﴿ وَأَنَّهُ خَلَقَ الذُّكْرَ وَالْأُنثَىٰ * مِنْ نُطْفَةٍ إِذَا تُمْنَىٰ ﴾

Meaning: And that He created the two pairs, the male and the female, From *nutfah* (a sperm drop) when it is ejaculated. (Surah An-Najm – Verses Nos. 45 - 46)

﴿ أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَىٰ * ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ * فَجَعَلَ مِنْهُ الذُّكْرَ وَالْأُنثَىٰ ﴾

Meaning: Was he not *nutfah* (a sperm drop) ejaculated? Thereafter he was a `Alaqah (a clinging mass, a clot). So He created, then He molded, So He made him of two spouses, the male and the female. (Surah Al-Qiyamah – Verses Nos. 37 - 39)

As explained above, life begins with the fusion of an ovum and a sperm. Every month, a female releases a new ovum ready to be fertilized by the seminal fluid, which contains tens of millions (maybe up to three hundred and fifty million) sperms. From among these millions of sperms, only one succeeds in fertilizing the ovum. Here, comes the inimitability of the Holy Qur'an in choosing the word '*nutfah*'. *Nutfah*, in Arabic, means a drop or trace of water. This means that a very small amount of semen, and not all or most of it, fertilizes the ovum, as stated in the above-mentioned Qur'anic verses.

This is also affirmed by the Prophet Muhammad (peace be upon him) whom Allah, the Exalted and the Glorified, informed of such a thing:

"It is not from all the semen that an embryo is created. If Allah wants to create something, nothing can prevent Him." (Reported by Muslim)

On the other hand, the connection between the embryo's sex and a particular sperm from amongst millions, confirms the impossibility of predicting an embryo's sex and controlling the zygote in a female's womb. Moreover, it has been verified that the

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embryo's sex cannot be determined until between six to seven weeks. On one hand, this shows the limited ability of science, compared to the inimitability of the Omnipotence and Knowledge of Allah:

﴿ اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامَ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴾

Meaning: Allah knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. (Surah Ar-Ra`d – Verse No. 8)

﴿ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ﴾

Meaning: And We make to reside in the wombs whatever We decide till a stated term. (Surah Al-Hajj – Verse No. 5)

﴿ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾

Meaning: Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things). (Surah Luqman – Verse No. 34)

﴿ وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

Meaning: And Allah created you from dust, thereafter from a sperm-drop; thereafter He made you pairs; and in no way can a female conceive or give birth except with His Knowledge; and in no way can anyone be given a long age, nor is anyone diminished in his age, except that it is in a Book. Surely that is easy for Allah. (Surah Fatir – Verse No. 11)

﴿ إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا أَعَدْتْنَاكَ مَا مِنَّا مِنْ شَهِيدٍ ﴾

Meaning: (The learned men) refer to Him (Alone) the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive (within her womb), nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!" (Surah Fussilat – Verse No. 47)

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7/4 Development of the Embryo

One of Allah's perfect and amazing signs mentioned in the Noble Qur'an is the precise anatomical description of the stages of the formation of an embryo, i.e. from a zygote implanted (clinging to) the uterus, then becoming a little lump of flesh (some formed and some unformed), to bones, and finally into bones covered with flesh. It also refers to what keeps the embryo in a 'safe lodging' and it mentions the three membranes that enclose the embryo, i.e. the amnion, placental, and chorion. It was impossible for the ancient generations, who were not skilled in anatomy or microscopic examination of the minute beings for many centuries, to realize the significance of what Allah, the All-Wise and the All-Knowing, was informing them about.

In the middle of the menstrual cycle, the female ovary releases one mature ovum and pushes it into the fallopian tube, where the conditions are suitable for the ovum to be fertilized by a sperm. A unicellular sperm, penetrates the wall of the ovum. At this stage, the fertilized ovum (zygote) moves toward the uterine wall and implants itself in it in a leech-like form full of blood. This is in accordance with the first Qur'anic verses that were revealed:

﴿ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴾

Meaning: Has created man from a `Alaq (a clinging mass, clot). (Surah Al-`Alaq – Verse No. 2)

The Arabic word `alaq, means any thing that clings and is caught up. Yet, the ancient interpreters of the Holy Qur'an did not realize that the word `alaq referred to a sperm that 'clings' to the wall of the ovum from which an embryo forms and which in turn also 'clings' to the uterine wall. These interpreters thought that the word `alaq was a metaphor for congealed blood. (This might have been due to spontaneous abortions that they had seen.) The Qur'anic verse then states that `alaq is only a specific stage in the formation of a fetus:

﴿ يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِيَبْلُغُوا أَشُدَّكُمْ ﴾

Meaning: O you mankind, in case you are suspicious as to the Rising again, then surely We created you from dust, thereafter from *nutfah* (a sperm-drop), thereafter from `alaqa (a clinging mass, clot), thereafter from *mudghah* (a chewed up morsel) in shapely created form and other than shapely created (from) that We make (it) evident for you. And We make to reside in the wombs whatever We decide till a stated term, thereafter We bring you out as young

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children, thereafter that you may reach full age. (Surah Al-Hajj – Verse No. 5)

﴿ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ * ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَبَارَكَ اللَّهُ أَحْسَنَ الْخَالِقِينَ ﴾

Meaning: Thereafter We made him (the offspring of Adam) as a *nutfah* (a sperm-drop), in an established residence. Thereafter We created the *nutfah* (sperm-drop) into a '*Alaqa* (a clinging mass, a clot), then We created the '*Alaqa* into a *nutfah* (chewed up morsel), then We created the *nutfah* (chewed up morsel) into bones, then We dressed the bones (in) flesh; thereafter We brought him into being as another creation. So Supremely Blessed be Allah, The Fairest of creators. (Surah Al-Mu'minun – Verses Nos. 13 - 14)

Immediately after fertilization, the cell (zygote) begins to grow through a continuous series of divisions. The growth of, which cannot be seen by the naked eye during its first stages, continues until the embryo turns into the shape of a little lump of flesh that looks as if it has been masticated. It should be noted that the Arabic word *mudghah* means a masticated or chewed piece of flesh. The *mudghah* then gradually develops, according to a sophisticated and amazing system in which every cell has a definite function. Gradually, during this stage, the various parts of the body develop clear shapes. This can be an interpretation of the difference between the 'formed' and 'unformed' *mudghah*. There is another interpretation at the level of cells. There are two types of cells, the first type are involved in the formation of the body's internal and external organs, that is to say, they are 'formed' for a particular function. As regards the other type, they remain undistinguished from the beginning of man's formation and throughout his life [i.e. the stem cells]. They continuously regenerate to meet the needs of man, i.e. in case of wounds or breaks, whereupon they turn into blood cells, muscles, and the like.

The growth of an embryo has three pivots, the external cells that turn into the skin and nervous system, the intermediate cells into bones that begin as a cartilaginous substance around which the substance of bones deposits and finally they assume flesh, and the internal cells that turn into muscles, blood vessels, and intestines.

The final features of the embryo are determined at the end of the sixth month, when the structure of the different parts of the brain and of the nervous system becomes complete, as is the case with facial features such as the eyes, nose, and ears, as well as the limbs, hands, feet, and fingers. The sex of the embryo is also determined.

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These are the stages of an embryo as detailed in the previous Qur'anic verses and epitomized in the following true verse:

(وَقَدْ خَلَقَكُمْ أَطْوَارًا)

Meaning: While He has created you by stages. (Surah Nuh – Verse No. 14)

7/5 The Established Residence

The growth of the fetus continues in a safe place (the womb), for a known period (determined by gestation). All this time it is swimming in an aqueous fluid that has the sugars, proteins, and inorganic minerals necessary for the fetus. A strong membranous sac, the amnion, protects this fluid. The enclosed amniotic fluid takes its nourishment from the mother through a second layer, namely, the placental membranous sac (this initially was the wall of the fertilized ovum that adhered to the uterine lining and grew along with the embryo). The placental membranous sac selectively takes nutrients and oxygen from the uterine lining to the amniotic fluid and it excretes the secretions of the embryo, such as the urine and carbon dioxide. As for the third layer, it lines the internal uterine lining, and is called the chorion. This gets bigger and turns into a spongy membrane full of blood in order to carry out vital functions for the fetus. The settling of a fetus in the womb of a woman that moves, toils, and faces the different incidents of life throughout the nine months, is one of the inimitable acts of Allah's creation. The truthfulness of Allah, the All-Knowing, is verified in the following Qur'anic expression 'in an established residence' (English meaning of Surah Al-Mu'minun – Verse No. 13). The early interpreters of the Holy Qur'an did not grasp the meaning of 'established residence the safe lodging'. With the progress of science, it has been clarified that this safe lodging is a masterpiece of design and wise creation. The womb is located inside the pelvis and it is fastened to the walls of the pelvis by muscles (which allow for the increasing growth of the fetus). It is also supported by the muscles of the pelvis and the perineum (the connective tissue from the cervix with the bladder on one side, and the rectum on the other) in addition to the three membranous sacs mentioned above. The amniotic fluid in which the fetus swims also ensures that it is not affected by the movement of the mother and it prevents the membranous sacs from adhering to the embryo during birth. Being a pocket of water, the amniotic fluid can widen the cervix in order for the birth to take place safely.

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7/6 The Three 'Veils of Darkness'

Allah, the Exalted and the Glorified, has spoken the truth in the following verse:

﴿يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ﴾

Meaning: He creates you in the wombs of your mothers, creation after creation in three veils of darkness. (Surah Az-Zumar – Verse No. 6)

Scholars and Qur'anic interpreters differed concerning the meaning of these three veils of darkness. The nearest to the truth was that which agreed with the stages of man's creation, and the significance of the darkness is the following:

1. The ovary that stores the female ova.
2. The fallopian tube in which fertilization takes place, by Allah's leave, and accordingly allows pregnancy to occur.
3. The womb in which the embryo grows until the moment of birth.

Some of the interpreters of the Holy Qur'an thought that the three veils of darkness mentioned in the Holy Qur'an referred to the amniotic sac, the placental membranous sac, and the chorion; but the word darkness is not applicable to these three sacs. Other scholars thought that the three veils were the wall of the abdomen, the womb, and the placenta; but those suggested above are more related to the fetus and its development creation after creation till the moment of birth.

7/7 The Spirit

The spirit is an entity that distinguishes the living from the dead. No one disputes its existence. Yet, what is this spirit that causes the heart to pulsate spontaneously while it is still a little lump of flesh in the darkness of the womb? What is it about the spirit that makes the brain work, receive messages, and give orders to every cell in the body in a wonderfully interwoven system? It is the spirit in whose absence, with or without a clear reason, life ends. Allah challenges people to understand something about its power:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

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Meaning: And they ask you (O Muhammad SAW) concerning the Ruh (the Spirit); Say: "The Ruh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." (Surah Al-Isra` - Verse No. 85)

For centuries, some people thought that they had encompassed the knowledge of everything. Yet, none of them had the least knowledge of the reality of the spirit, which only Allah only understands. This is an inimitable challenge held by Allah for our time and all time.

7/8 The Skin

It is known that skin is the center for sensing the pain of stings or heat, and the like. Scientifically, the nerve endings in the skin transfer signals to the nerve centers of the brain. It has been recently discovered that man loses the sensation for pain when the nerves in the skin have been damaged due to burning or leprosy, for example. Allah warns the non-believers, the hypocrites, and the disobedient, who insist on rejecting His way, of an eternity in Hell where the torment will not be lightened for them, and their sensation of pain will be renewed due to the continual regeneration of their skin:

﴿ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمًا تَضَجَّتْ جُلُودُهُمْ بِذُنُوبِهِمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴾

Meaning: Surely! Those who disbelieved in Our *Ayat* (proofs, evidences, signs, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise. (Surah An-Nisa' - Verse No. 56)

7/9 Fingerprints

That the lines distinguishing fingerprints differ from one person to another everywhere and for all time is a scientific fact that forensic medicine only discovered in the nineteenth century. Henceforth, criminology has depended upon fingerprints in dealing with crimes. The inimitability of the Holy Qur'an is clarified when Allah refers, in the context of debating with those who deny resurrection, to His ability to replicate in perfect order the fingertips that distinguish every person. Fingerprints, that seem to those who know nothing, to be too trivial to be mentioned in the Holy Qur'an are a proof of Allah's precise creation. Mentioning fingerprints, in

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particular, in the Holy Qur'an refers to the knowledge of Allah, the source of the Great Qur'an:

﴿ أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ * بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نَسُوِّيَ بَنَاتَهُ ﴾

Meaning: Does man (a disbeliever) think that We shall not assemble his bones? Yes, We are Able to put together in perfect order the tips of his fingers. (Surah Al-Qiyamah – Verses Nos. 3 - 4)

7/10 The human scent

Modern forensic medicine verified that every person has a characteristic scent that distinguishes him from others, just as his fingerprints do. This is why police dogs are used to track criminals based on their strong sense of smell. This is in accordance with what is mentioned in Surah Yusuf when Allah selected to give His prophet Jacob such a strong sense:

﴿ وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُون ﴾

Meaning: And when the caravan departed, their father said: "I do indeed feel the smell of Yusuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)." (Surah Yusuf – Verse No. 94)

7/11 Immunity

Modern medicine clarified the wonderfully sophisticated role played by both natural and acquired immunity. Natural immunity is represented by the anti-bacterial secretions that resist bacteria in the skin and mucous membranes, anti-bacterial substances in the tissues and body fluids, and the killer T cells (such as some white blood cells and some types of bacteria in the body) that resist hostile bacteria. Acquired immunity is represented by the antibodies and lymphocytes.

In this context, the Qur'an says:

﴿ إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴾

Meaning: Decidedly over every self there is assuredly a preserver. (Surah At-Tariq – Verse No. 4)

In his famous interpretation of the Holy Qur'an that was produced in the eighth century of the Muslim calendar, the Muslim scholar, Ibn Khathir, interpreted the previous verse in this way, i.e. that every human being has a protector from Allah to protect him from diseases. A scholar such as him did not know the modern

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particulars experimentally detailed by microbiological studies. This is another example of the inimitability of the Holy Qur'an.

7/12 Hearing

The Holy Qur'an recurrently mentions hearing before sight (in 15 verses). This has a deep medical significance, for this is in accordance with the sequence of man's acquisition of senses after birth. The following is an example:

﴿ وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴾

Meaning: And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allah). (Surah An-Nahl – Verse No. 78)

Mentioning hearing before sight is also consistent with the following facts:

- 1 The continuity of the sense of hearing by day and night, and even during sleep
- 2 The importance of hearing in relation to sight for learning, understanding, memorizing, and social interaction.

The same order (i.e. hearing before seeing) is implied by an authentic Hadith regarding the initiation of the formation of the organs of hearing, which is expressed with a very precise word 'burst'.

"My face prostrates itself to Him Who created and shaped it and caused its hearing and seeing to burst." (Reported by Muslim)

It is known that the external auditory canal forms in the embryo and closes after that until the seventh month when it bursts open, so that the sense of hearing can begin working. Also, the lens of the covered eye 'bursts' open paving the way for the emergence of the vascular Tunicas Vasculosa Lentis which is penetrated by blood vessels that atrophy in the seventh month causing an opening to 'burst' in its middle, the iris. Then, the adhering lids 'burst' open.

7/13 Sound Intensity

Allah has created the man's senses and put inescapable limits for them. Human beings can see things that reflect light and whose wavelength range is only between the red rays, (the longest visible

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ones) and the violet rays (the shortest visible ones), but they cannot see any of the longer rays (e.g. infrared rays) or the shorter rays (e.g. ultraviolet, X, and cosmic rays). This is also the case with the sense of hearing; it has limits. The ears do not hear sounds, except those whose frequencies belong to the range of audible sound waves. The ear of a human being cannot hear wireless waves or ultrasonic waves. The sensitivity of the ears is very limited regarding the intensity of sounds. They cannot hear the sounds whose intensity is less than 10^{-12} watts/m² (the lowest audible decibel scale) and they cannot endure sounds whose intensities exceed 200 decibels. If the intensity of sound exceeds this range, man would be shocked to death immediately. This is a true explanation of the following Qur'anic verse that is mentioned in the context of giving descriptions of the Day of Resurrection:

﴿ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴾

Meaning: And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah will. Then it will be blown a second time and behold, they will be standing, looking on (waiting). (Surah Az-Zumar – Verse No. 68)

After the first blow [of the trumpet] on the Day of Resurrection, all living people will be stunned due to the high intensity of the sound. As for the second blow, it will be for the resurrection and recreation of everything, just as man was first created from nothing by Allah's leave and ability. There are many Qur'anic verses mentioned in respect of the horrors of the Day of Resurrection.

The following are two examples:

﴿ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴾

Meaning: It was but one *Sayhah* (shout, etc.) and lo! They (all) were silent (dead-destroyed). (Surah Yasin – Verse No. 29)

﴿ وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مِمَّا لَهَا مِنْ فُوقِ ﴾

Meaning: And in no way are these looking for anything except one Shout; in no way is there any recovery from it. (Surah Sad – Verse No. 15)

Also, stunning with sound of high intensity is mentioned in the context of the story of Thamud, the people of Salih (peace be upon him). Some examples are: Surah Hud – Verses Nos. 67 and 94,

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Surah Al-Hijr – Verses Nos. 73 and 83, Surah Al-Mu'minun – Verse No. 41, and Surah Al-Qamar – Verse No. 31.

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Chapter 8 Medicine

8/1 Food

Before the existence of educational institutions and modern medicine, the Holy Qur'an and Hadith cautioned the Muslims of overeating and indicated the merits of moderation and regular intake of food and drink. This is the foundation of health, vitality, and medical treatment. Most of the medicine intake today is related to diseases of the digestive system, or diseases aggravated by malnutrition. Many centuries ago, Islam taught Muslims lessons mentioned in the following Qur'anic verse and Hadiths:

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

Meaning: O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance). (Surah Al-A`raf – Verse No. 31)

The Prophet Muhammad (peace be upon him) said:
"We Muslim people do not eat except in case of hunger, and if we eat, we do not reach fullness." (Reported by Imam Muslim)

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"A believer eats in one intestine (i.e. he is satisfied with a little food) while a Kafir (non-believer) eats in seven intestines (eats much)." (Reported by Al-Bukhari)

"No man fills a vessel worse than his stomach. A few morsels that keep his back upright are sufficient for a man. If eating is necessary, he should fill one-third with food, one-third with drink, and leave one-third for easy breathing." (Reported by At-Tirmidhi)

"Those who mostly reach fullness in their lifetime will be the hungriest on the Day of Resurrection." (Reported by Al-Bazar)

"The primary cause of every disease is satiety." (Reported by As-Siyuti)

Also, the Prophet Muhammad (peace be upon him) taught the Muslims the correct manner of sitting to eat food:

"I do not eat reclining (against a pillow)." (Reported by Al-Bukhari)

The Prophet of Allah (peace be upon him) was never seen reclining while eating. (Reported by Abu Dawud, Ibn Majah, and Ahmad)

Moreover, the Prophet (peace be upon him) taught the Muslims to eat slowly in order to allow the gases to come out of the intestines, so that they do not suffer from flatulence or difficulty in digestion and breathing:

"Do not drink in one gulp like a camel, but in two or three (gulps). Mention the Name of Allah (i.e., say Bismillah) when you start drinking and praise Him (i.e., say al-hamdu lillah) after you have finished (drinking). (Reported by At-Tirmidhi)

8/2 Fasting

Fasting is the best act of worship in respect of the reward from Allah, the Exalted, and the Glorified. It teaches man patient endurance. Modern medicine clarifies the healthy advantages of observing fasting, whether every year in the lunar month of Ramadan or as a voluntary act of worship performed by those seeking more of Allah's reward and approval. Some of the benefits of fasting are: reducing the harms of being overweight, diabetes,

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and albumin in the urine for women; and mitigating the heart diseases and atherosclerosis that are accompanied by hypertrophy of the heart and edema of the legs and feet. Fasting also leads to the stability of the intestines and colon, enhances digestion, increases the effectiveness of medicines, helps to fragmentize calculus, regenerates cells generally, and eradicates unwanted matter. Besides, fasting activates man's mind, and mitigates tension and blood pressure. Thus, there are sanitariums nowadays that treat people through fasting.

Consider the following verse:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ * أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ * شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

Meaning: O you who believe! Observing As-Siyam (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious). (Observing the fast is) for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed an indigent (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know. The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month, and whoever is ill or on a journey, the same number (of days which one did not observe fasts must be made up) from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the (fixed) days, and that you must magnify Allah for having guided you so that you may be grateful to Him. (Surah Al-Baqarah – Verses Nos. 183 - 185)

These Qur'anic verses affirm that fasting has benefits that are not known except by Allah and those who have knowledge, "And that you fast, it is better for you if only you know."

When we consider the fixed time for fasting, we will realize the wisdom behind choosing the lunar months for observing the fast. The time of fasting gradually changes from year to year to include the four seasons, so that no one country fasts in summer forever, and no one other fasts in winter forever.

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8/3 Meat

The basic rule in Islam is permissibility with respect to eating and drinking. Allah does not prohibit anything except for a wise reason, which we may realize only after many centuries. The prohibition from eating the meat of animals that are already dead, blood, and the flesh of swine clarifies this. The harm that comes from eating the meat of dead animals is due to the fact that the blood of a dead animal has not been drained off, which leads to the growth of bacteria in its arrested blood. Their blood may also carry compounds of ammonia that may be harmful to the brain of those who eat such meat. Moreover, the dead animals may carry some disease or be poisoned. Regarding blood, it absorbs microbes and bacteria as soon as it is exposed to the air. Also, it has irritant substances that increase blood pressure. As for the flesh of swine, this contains many dangerous parasites, one of which is the worm, *tinea solium* that considers swine as its only sustainer. This worm completes its life cycle in the body of a human being. It may settle in his brain causing madness or blindness, or may cause intestinal blockages due to damage to the alimentary canal wall when attacked by masses of these worms. *Trichinella* is another dangerous worm that penetrates the stomach wall, from where it moves towards the muscles and different organs. The pig is the animal that retains the greatest quantity of uric acid and this acid, together with the fats from the pig cause indigestion, and also has a serious effect on blood circulation and the joints. Should not Allah, Who has created everything, know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything):

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

Meaning: He has forbidden you only the Maytatah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah. But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful. (Surah Al-Baqarah – Verse No. 173)

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوْدَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيْحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذُكِّرْتُمْ وَمَا ذِيحَ عَلَى النَّصْبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فَسِقَ الْيَوْمِ يَنسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

Meaning: Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by

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a headlong fall, or by the goading of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on An-Nusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft Forgiving, Most Merciful. (Surah Al-Ma'idah – Verse No. 3)

﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلًا لِّغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ﴾

Meaning: Say (O Muhammad SAW): "I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytatah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork, etc.) for that surely is impure, or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allah. But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits, (for him) certainly, your Lord is Oft Forgiving, Most Merciful." (Surah Al-An`am – Verse No. 145)

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنْزِيرِ وَمَا أُهْلَ لِّغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

Meaning: He has forbidden you only Al-Maytatah (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allah. But if one is forced by necessity, without wilful disobedience, and not transgressing, then, Allah is Oft-Forgiving, Most Merciful. (Surah An-Nahl – Verse No. 115)

Islam, the guidance of Allah the All-Knowing, did not, as the laws of other religions did, excessively prohibit what Allah had permitted. These other laws prohibited all kinds of animal meat whether permanently or in the shape of altering the fasts as legislated by Allah ("as it was prescribed for those before you") by abstaining only from animal products. The Holy Qur'an confirms the permissibility of all types of slaughtered animals, except the ones mentioned above as prohibited. Modern medicine has verified the vital importance of animal proteins, as they are the only source man has for forming the antibodies that defend his body and protect it from viruses and microbes.

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One of the conditions of Islamic slaughtering is the draining of the blood of the slaughtered animal to purify it from putrid blood, and the slaughtering should be done by cleanly cutting its throat, gullet, and jugular vein. This is applied to cows, sheep, and also to birds. Another method is to stab the area between the throat and the upper part of the breast of an animal. This is used for camels, and cows in some cases. As for animals that cannot be hunted, they can be wounded, as is stated in the following Hadith:

“The slaughtering should be done in the upper part of the breast and the throat.” (Reported by Ad-Darqatani)

“Use whatever causes blood to flow, and eat animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails.” (Reported by Abu Dawud, At-Tirmidhi, An-Nasa'i, and Ibn Majah)

Now reader! You should ask yourself about the One who guided the Prophet Muhammad (peace be upon him) to such practices, which modern science has now verified to be true, and as has also been stated in the World Health Organization Report of 1988.

8/4 Honey

Allah and the Prophet Muhammad (peace be upon him) praised the benefits of honey both in the Holy Qur'an and the Sunnah. Besides the facility of assimilating and absorbing its sugar, it has been experimentally verified that honey eradicates many micro-organisms due to the antibiotics secreted by the worker bees. Honey has been used to antisepticise wounds so they do not become infected or leave scars and also in the treatment of rhinitis and laryngitis.

It was discovered recently that honey is the only natural substance that contains interferon, which is anti-cancer. It has also been noticed that honey assists in the resistance of the symptoms of senility, by Allah's leave. Many of those who have lived long did adhere to drinking honey. Day by day, its benefits for patients of heart and liver, peptic ulcer, rheumatic fever, and typhoid are manifest. Honey has been found to resist both external and internal poisoning; mitigate the symptoms of depression, psychological diseases, and dyspnea, and also brings quiet sleep. In addition to this, it is used to treat some skin diseases such as urticaria and eczema. Specialized references related to the benefits of honey and the ways of applying it in treatment have been written by both non-Muslim and Muslim scientists, for example:

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Honey as a Healer, L. Bailey, Academic Press, 1981

Honey, Ivakrin*, Heinemann, 1975.

Curative Properties of Honey and Beevenom
Curative Properties of Honey and Beevenom
CC, D. N. Yoirish, New Guide Publications, San Francisco, 1977

Commented [a1]: This book is not listed by Heinemann...maybe out of print!

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How truthful are the following Qur'anic verses:

﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ * ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ﴾

Meaning: And your Lord revealed to the bees, (saying), "Take to yourselves, of the mountains, homes, and of the trees, and of whatever they trellis. Thereafter eat of all (kinds of) products, (and) so insert (yourselves) through the ways of your Lord, tractable (to you)." There comes out of their bellies a drink of different colors, wherein is a cure for mankind. Surely in that is indeed a sign for a people who meditate. (Surah An-Nahl – Verses Nos. 68 - 69)

The Prophet Muhammad (peace be upon him) also spoke truly in the following Hadith:

"Abu Sa`id Al-Khudri narrated:

'A man came to the Prophet and said, "My brother has some Abdominal trouble." The Prophet said to him "Let him drink honey." The man came for the second time and the Prophet said to him, "Let him drink honey." He came for the third time and the Prophet said, "Let him drink honey." He returned again and said, "I have done that." The Prophet then said, "Allah has said the truth, but your brother's abdomen has told a lie. Let him drink honey." So he made him drink honey and he was cured.'" (Reported by Al-Bukhari)

"Healing is in three things: A gulp of honey, cupping, and cauterization. But, I do not like to be cauterized." (Reported by Al-Bukhari)

8/5 Breastfeeding

The Holy Qur'an urges the breastfeeding of babies, and modern science has subsequently verified the importance of mother's milk for the infant nutrition and to protect them from infection, allergies, and oral diseases. Breastfeeding also protects a mother from breast diseases, stabilizes the womb after birth, and helps in birth control. In addition to this, it gives a feeling of motherly warmth and support to the baby.

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This is stated in three different ways in three Qur'anic verses:

﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ وَوَالِدٌ وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تُسَبِّحُوا بِأَوْلَادِكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا بَيْنَكُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

Meaning: The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allah and know that Allah is All-Seer of what you do. (Surah Al-Baqarah – Verse No. 233)

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالَهُ فِي سَامِيٍّ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ﴾

Meaning: And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years; give thanks to Me and to your parents, unto Me is the final destination. (Surah Luqman – Verse No. 14)

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي دَرَجَاتِي إِنِّي نَتَّبِعُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ﴾

Meaning: And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months, until when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)." (Surah Al-Ahqaf – Verse No. 15)

The practical explanation of these Qur'anic verses is as follows:
A mother's milk is rich in proteins, calories, salts, and antibodies and the milk is always sterile with a moderate temperature that is suitable for a baby in both summer and winter. The composition of

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a mother's milk gradually changes from the moment of birth. During the first three days the secretion is called colostrum, which is rich in proteins and antibodies that protect the infant in this early stage. Then the milk composition changes according to the needs of the infant and his ability of assimilation. Throughout the suckling period, feeding causes the secretion of the hormone prolactin, which causes the womb to return to its natural position. The continuous secretion of milk also protects the mother from chronic abscesses which would be caused if the milk gathered in the breasts, which would have increased the possibility of benign and malignant tumors. These are facts discovered by science only very recently. As a result, many worldwide campaigns and programs were organized to spread awareness, and to affirm the importance of continuous breastfeeding for the first two years of an infant's life, as also determined in the Holy Qur'an, for the health care of both the mother and infant. Besides all this, breastfeeding also plays a role as a subsidiary contraceptive, whether optionally to assure the continuity of milk (that would stop due to pregnancy), or naturally, for breastfeeding delays the recommencement of menstruation in most cases.

If we consider the three Qur'anic verses concerning breastfeeding, we will see the inimitable preciseness of the Qur'anic expressions regarding three cases of pregnancy and birth:

* In the first case, during the pregnancy and the birth, the mother and the infant are both in a good condition. In this case, the breastfeeding continues "for two whole years."

* In the second case, the mother is weak and of ill-health. Yet, the pregnancy and birth have passed safely. The period of breastfeeding could still be: "in two years."; but it is not obligatory to complete this period, as this depends on the mother's health,

* The third case is expressed twice in the above-mentioned Qur'anic verse by the word 'hardship', in order to clarify the amount of toil involved in pregnancy and birth. In this situation, the period of pregnancy is shorter, may be only six months. Accordingly, the infant needs the maximum period of breastfeeding to compensate for his weakness, if possible. Thus, the combined period of pregnancy and breastfeeding could amount only to thirty months. The pregnancy may extend to nine months, causing the mother great difficulty. In this case, the breastfeeding period should be less than twenty-one months to reduce the mother's toil.

On the other hand, it may be concluded from the three mentioned Qur'anic verses, read together, that the minimum period for pregnancy is six months, which has been scientifically verified.

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8/6 Alcohol

The problem of alcohol has become the most dangerous threat to the world health. The effects of alcohol are more destructive than those of drugs, cancer, and AIDS, according to the 1987 statistics. Alcohol was prohibited by Islam, fourteen centuries ago, and by other Divine religions, before they were distorted. This was even before the medical, educational, social, and legal wisdom behind forbidding alcohol was known. There are many diseases which are caused through alcohol consumption. The following are some examples: digestive tract illnesses such as ulcers, intestinal floral disorders, disorders in assimilating vitamins, hepatitis, cirrhosis, and uremia; in addition to the illnesses of the central nervous system, like amnesia, and mental confusion. Alcohol also causes ENT disorders such as neural deafness due to alcoholic poisoning, sore throats, laryngitis, pharyngitis, and chondritis which lead to larynx cancer. It also affects the optic nerves, weakens the immunity system, impairs the heart, and leads to arteriosclerosis, congestion of the reproductive system, atrophy of the testes, and alcohol addiction. Praise be to Allah Who has full knowledge of all things.

The Holy Qur'an says:

﴿سَأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ﴾

Meaning: They ask you (O Muhammad) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allah makes clear to you His Laws in order that you may give thought." (Surah Al-Baqarah – Verse No. 219)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ * إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾

Meaning: O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab (altars for idols), and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaytan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer). So, will you not then abstain? (Surah Al-Ma'idah – Verses Nos. 90 - 91)

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In his Hadith, the Prophet Muhammad (peace be upon him) taught the Muslim to prohibit what may lead to committing the sin of addiction. He (peace be upon him) said:

"All drinks that intoxicate are unlawful (to drink)."
(Reported by Al-Bukhari)

"Every drink that intoxicates is forbidden."
(Reported by Abu Dawud)

"Everything that intoxicates is khamr and every intoxicant is forbidden." (Reported by Imam Muslim, Ahmad and Abu Dawud)

"Every intoxicant is forbidden." (Reported by Ahmad, Al-Bukhari and Imam Muslim)

"If anyone drinks wine, Allah will not accept his prayer for forty days." (Reported by At-Tirmidhi, Ibn Majah and Ahmad)

"Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed." (Reported by At-Tirmidhi)

"Allah does not heal you by prohibited things."
(Reported by Al-Bukhari)

8/7 Menstruation

Allah says in the Holy Qur'an:

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ النَّوَافِلَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

Meaning: They ask you concerning menstruation. Say: that is an Adha (hurt), therefore keep away from women during menses and go not unto them until they have purified (from menses and have taken a bath). And when they have purified themselves, then come up to them from where Allah has ordained for you. Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves. (Surah Al-Baqarah – Verse No. 222)

The Qur'anic teaching of prohibiting sexual intercourse during menstruation is medically perfect. The reasons behind this teaching has been discovered by modern medicine, i.e. that having intercourse during menstruation causes harm to both the man and the woman. This is due to the lower acidity of vagina (necessary to kill microbes), and the possibility of migration of prostaglandin from the semen to the woman's blood. This substance would lead to

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weakening her immunity. Also, sexual intercourse during menstruation leads to skin dissections assisting the growth of bacteria, and the contractions of the womb at this time draw bacteria inside.

It is for these reasons also that Allah guided the Prophet Muhammad (peace be upon him) to forbid having intercourse through woman's anus:

"Among the Jews, when a woman menstruated, they did not dine with her, nor did they live with them in their houses; so the Companions of the Prophet (may peace be upon him) asked him (may peace be upon him) about what they should do. The Messenger of Allah (may peace be upon him) said: Do everything except intercourse." (Reported by Imam Muslim)

The Prophet (peace be upon him) also said:

"Do everything except have intercourse." (Reported by Muslim)

He (peace be upon him) said:

"Do not have sexual intercourse with women through their anuses, for Allah is not shy of telling you the truth." (Reported by At-Tirmidhi, Ahmad, and Ad-Darimi)

"On the Day of Resurrection, Allah will not look at him who has sexual intercourse with a woman through her anus." (Reported by Al-Qurtubi)

8/8 `Iddah [Post-marital Waiting Period]

According to Islamic legislation regarding divorce, Allah the Exalted determined the post-marital waiting period to be three menstrual periods, before a woman could re-marry. The wisdom behind this is that it has been verified that menstruation may occur after pregnancy (incessant menstruation) more than once. This may happen during the first three months, before the fetus occupies the whole womb. In such cases, a pregnant woman may menstruate once (in some cases), or twice (rarely), but it is scientifically impossible to menstruate three times.

Allah says in the Holy Qur'an:

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

Meaning: Should not Allah Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything). (Surah Al-Mulk – Verse No. 14)

The following are the Qur'anic verses related to the legislation concerning the post-marital waiting period:

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﴿وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَعْلَمْنَ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

Meaning: And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have (rights) like (the obligations) they are under with beneficence; and men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise. (Surah Al-Baqarah – Verse No. 228)

﴿وَاللَّائِي يَنَسْنَ مِنَ الْمَحِيضِ مِنْ نِسَابِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحْضُنَّ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا﴾

Meaning: And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubts (about their periods), is three months, and for those who have no courses (i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they deliver (their burdens), and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him. (Surah At-Talaq – Verse No. 4)

8/9 Adultery

Allah has prohibited adultery and all that may lead to it. He orders Muslim women to be modest, and thus prevented the infatuation that could be caused by a dazzling display of beauty or the application of perfume as it arouses desires. The wisdom behind this has only recently discovered by science after the invention of microscopes and the discovery of the microbes that cause the venereal diseases, which are spread through prohibited sexual perversion e.g. syphilis and gonorrhoea. The complications of these diseases are dangerous, destroy the organs of the body, and can end one's life. AIDS (Acquired Immune Deficiency Syndrome) is another result of. It is the most serious disease in the new era of jahiliyyah (ignorance), namely our time.

Allah says in the Holy Qur'an:

﴿وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا﴾

Meaning: And do not come near to adultery; surely it has been an obscenity and odious as a way. (Surah Al-Isra' – Verse No. 32)

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﴿الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾

Meaning: The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime but if married persons commit it, the punishment is to stone them to death, according to Allah's Law). (Surah An-Nur – Verse No. 2)

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا﴾

Meaning: And those who invoke not any other ilah (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. (Surah Al-Furqan – Verse No. 68)

Islam is the message of the Great Creator Who knows the nature of His creatures, which is why He not only prohibits adultery and gives advice for people to reject it, but also forbids everything that may lead to it in the society. This is concluded from the Qur'anic quotation 'and come not near to the unlawful sexual intercourse.' This means to avoid not only adultery and fornication, but also all that may lead to it. Therefore, Islam imposes modesty on Muslim women:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

Meaning: And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts and not to show off their adornment except only that which is apparent, and to draw their veils all over their bosoms, and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful. (Surah An-Nur – Verse No. 31)

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْبِرْنَ عَنْهُمْ مِنْ جَلَابِيهِمْ ذَلِكَ أدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

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Meaning: O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies. That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft - Forgiving, Most Merciful. (Surah Al-Ahzab – Verse No. 59)

This is also confirmed by the Hadith of the Prophet Muhammad (peace be upon him):

“O Asma', when a woman reaches the age of menstruation, it does not suit her that she displays parts of her body, except this and this, and he pointed to his face and hands.” (Reported by Abu-Dawud).

“There are two categories of the residents of Hell whom I did not see: people with whips like the tails of the ox with which they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and making their husbands incline towards it. Their heads would be like the humps of the bukht (camel) inclined to one side. They will not enter Paradise and they would not smell its odor, whereas its odor would be smelt from such and such distance.” (Reported by Ahmad and Imam Muslim).

“Allah does not accept the prayers of a woman applying perfume while going to the mosque until she returns home and takes a bath. (so that her fragrant odor vanishes).” (Reported by Abu-Dawud, Ibn Majah, and Ibn Khuzaimah).

“If a woman sprays herself with perfume, she must not attend the night prayer with us.” Ibn Nufayl said: “The night prayer means `Isha'.” (Reported Muslim).

Allah, the Exalted, orders the Muslims to cast their eyes down, in order not to see prohibited things:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ * وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ﴾

Meaning: Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts. That is purer for them. Verily, Allah is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things). (Surah An-Nur – Verses Nos. 30 - 31)

Allah not only clarifies prohibited and permitted things, but also urges marriage and facilitates its means:

﴿وَأَنْكَحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

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Meaning: And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Salihun (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allah will enrich them out of His Bounty. And Allah is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people). (Surah An-Nur – Verse No. 32)

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً
إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾

Meaning: And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. (Surah Ar-Rum – Verse No. 21)

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلًا خفيفًا فَمَرَّتْ بِهِ
فَلَمَّا أَثَقَلَتْ دَعَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ﴾

Meaning: It is He Who has created you from a single person (Adam), and (then) He has created from him his wife (Eve), in order that he might enjoy the pleasure of living with her. When he had sexual relation with her, she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allah, their Lord (saying): "If You give us a Salih (good in every aspect) child, we shall indeed be among the grateful." (Surah Al-A'raf – Verse No. 189)

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ
أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ هُمْ يَقْفُرُونَ﴾

Meaning: And Allah has made for you wives of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favor of Allah (by not worshipping Allah Alone). (Surah An-Nahl – Verse No. 72)

﴿وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْعِقَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمَنْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتْيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ
أَعْلَمُ بِإِيمَانِكُمْ بَعْضَكُمْ مِنْ بَعْضٍ فَانكحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَأَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ
وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصَيْنَ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ حَشِيَ
الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

Meaning: And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (captives and slaves) whom your right hands possess, and Allah has full knowledge about your Faith, you are one from another. Wed them with the permission of their own folk (guardians, Awliya' or masters) and give them their Mahr according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not adulterous, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual

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intercourse, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practice self-restraint, and Allah is Oft-Forgiving, Most Merciful. (Surah An-Nisa' – Verse No. 25)

In the context of encouraging marriage, the Prophet Muhammad (peace be upon him) said:

"It is incumbent upon Allah to help three persons: he who fights in the way of Allah, a slave who has entered into an agreement to purchase his freedom and wants to fulfill his debt, and he who marries to seek chastity." (Reported by At-Tirmidhi and An-Nasa'i).

"Marry women who are loving and very prolific, for I shall outnumber the peoples by you on the Day of Resurrection." (Reported by Abu-Dawud, An-Nasa'i and Ahmad).

"O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power." (Reported by Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Majah).

"The whole world is a provision, and the best object of benefit of the world is the pious woman." (Reported by Imam Muslim).

"Behold! By Allah, I fear Allah more than you, and I am most dutiful among you to Him, but still I fast and break it, pray and have some rest, and marry women. So whoever turns away from my tradition is not of me." (Reported by Al-Bukhari and Imam Muslim).

"Nothing is better than a righteous wife for a believer to benefit besides piety." (Reported by Ibn Majah).

Islam permitted divorce in case of difficulty in continuing a marriage, likewise polygamy is also permitted in urgent necessity, but perfect justice is a condition in this case. They are substitutes for the adultery that is spreading in nations that restrict divorce and do not allow polygamy.

8/10 Sodomy

AIDS is the disease of the turn of the twentieth century. It spreads quickly in places overwhelmed by homosexuality, prostitution, and abnormal sexual practices. The legislation of Allah, the All-Knowing, prohibited all these abnormal acts and the Holy

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Qur'an refers to the people of Lut more than once, and makes them a lesson for people throughout time:

﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ *
إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ﴾

Meaning: And (remember) Lut (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Alamin (mankind and jinns)? "Verily, you practice your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)." (Surah Al-A`raf – Verses Nos. 80 - 81)

﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ *
أَبْئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّجَاهِلُونَ﴾

Meaning: And Lut (Lot), as he said to his people, "Do you come up to (the) obscenity (while) you behold (its impurity)? Do you (really) come up with lust to men rather than women? No indeed, you are a people who are ignorant." mit Al-Fahishah (evil, great sin, every kind of unlawful sexual intercourse, sodomy, etc.) while you see (one another doing evil without any screen, etc.)?" "Do you approach men in your lusts rather than women? Nay, but you are a people who behave senselessly." (Surah An-Naml – Verses Nos. 54-55)

﴿آتَاوُنَ الذُّكْرَانَ مِنَ الْعَالَمِينَ * وَ تَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ مِنْ أَرْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ﴾

Meaning: "Go you in unto the males of the 'Alamin (mankind), "And leave those whom Allah has created for you to be your wives? Nay, you are a trespassing people!" (Surah Ash-Shu`ara' – Verses Nos. 165 - 166)

﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ﴾

Meaning: And (remember) Lut (Lot), when he said to his people: "You commit Al-Fahishah (sodomy the worst sin) which none has preceded you in (committing) it in the 'Alamin (mankind and jinns)." (Surah Al-`Ankabut – Verse No. 28)

Also, the Prophet Muhammad (peace be upon him) forbids the Muslims from sodomy in his Hadith:

"If a man has a sexual relationship with another man, they are both adulterous." (Reported by Al-Baihaqi).

"If you find anyone doing as Lut's people did, kill the one who does it, and the one to whom it is done." (Reported by Abu Dawud, At-Tirmidhi, An-Nasa`i and Ibn Majah).

8/11 Leprosy

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Dermatology has verified that it is impossible to totally heal leprosy and leukoderma, for such diseases are caused by the death of the colored melanistic cells and it is impossible for these cells to regenerate. All that medicine can do is to activate some other melanistic cells, but not revive the dead ones; thus, only mitigating not healing the disease. Hence, the healing of leprosy is scientifically a miracle. This is stated in the Holy Qur'an in the context of mentioning the miracles that Allah gave to the Prophet 'Iesa (Jesus) (peace be upon him). Being a "miracle" is in accordance with modern science:

﴿وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأَتَّبِعُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

Meaning: And will make him (Jesus) a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allah's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe. (Surah Al-`Imran – Verses No. 48)

﴿إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ادْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَبَدْتُكَ بِرُوحِ الْقُدُسِ نَتَكَلَّمَ النَّاسُ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالنُّورَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ﴾

Meaning: (Remember) when Allah will say (on the Day of Resurrection). "O `Isa (Jesus), son of Maryam (Mary)! Remember My Favor to you and to your mother when I supported you with Ruh ul-Qudus (Gabriel) so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Tawrah (Torah) and the Injeel (Book revealed to Jesus); and when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.' (Surah Al-Ma'idah – Verse No. 110)

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Chapter 9

Public Health

9/1 Infection

Disease transmission, be it a viral, bacterial, or parasitic, is not the actual cause of infection. It has been proven that infection spreads only by Allah's leave. It is according to the will of Allah that germs spread and become active, or are dormant and controlled by the immunity system. Statistical studies have clarified that the symptoms of any given disease are visible only in few people amongst thousands who carry the same disease. Moreover, a person may be a carrier of a disease for many years without being subject to its symptoms, but they can suddenly appear, for no clear medical reason. Here, comes the inimitability of what Allah informed His Prophet (peace be upon him), i.e. that infection by itself is not the specific cause of disease.

The Prophet Muhammad (peace be upon him) said:

- "There is no infection, nor evil omen, nor hamah, nor bad omen in the month of Safar. Flee from a leper as if you flee from a lion." (Reported by Al-Bukhari)

"There is no *'adwa* (no disease is conveyed from the sick to the healthy without Allah's permission), nor bad omen in Safar, nor *Hamah*." A Bedouin stood up and said, "Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mangy." The Prophet said, "Then who conveyed the (mange) disease to the first one?" (Reported by Al-Bukhari)

Yet, the Prophet Muhammad (peace be upon him) warned Muslims against associating with the sick:

"A sick person should not be taken to one who is healthy." (Reported by Al-Bukhari)

Also, the Prophet Muhammad (peace be upon him) ordered Muslims to isolate those who have incurable diseases, so that people who have low immunity would not be infected (see Quarantine).

In addition to this, the Prophet Muhammad (peace be upon him) ordered Muslims to wash their hands before and after having food, in order to decrease the possible spread of disease:

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"The Prophet Muhammad (peace be upon him) used to wash his hands before having food." (Reported by An-Nasa'i)

"The Prophet Muhammad (peace be upon him) ate a shoulder of a ewe, then, he rinsed his mouth and washed his hands." (Reported by Ibn Majah)

The Prophet (peace be upon him) said:

"If anyone spends the night with grease on his hand which he has not washed away, he can blame only himself if some trouble comes to him." (Reported by At-Tirmidhi)

The Prophet Muhammad (peace be upon him) said:

"And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep." (Reported by Muslim)

The Prophet Muhammad (peace be upon him) ordered the Muslims to cover food containers to protect it from insects and vermin:

"Cover up the utensils, and tie up the mouth of water skins." (Reported by Muslim)

"Beware of dust, for it has microbes." (Reported by Al-Fayruzabadi, in Al-Qamus Al-Muhit)

It is narrated that the Prophet Muhammad (peace be upon him) ordered the Muslims to tie up water skins and cover up food containers of. (Reported by Ibn Majah)

`A'ishah (may Allah be pleased with her) narrated:

"I would prepare three covered containers for the Prophet Muhammad (peace be upon him) in the night, the first for his purification, the second for his *siwak* (cleaning his teeth), and the third for drinking. (Reported by Ibn Majah).

Moreover, the Prophet (peace be upon him) prohibited drinking from a broken cup, as it may retain dirt within the cracks. (Reported by Ibn Majah)

9/2 Medicine

The Prophet (peace be upon him), who was raised in one of the poorest and most ignorant nations, taught Muslims that there is a

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cure for every disease, and that it is required of us to search and discover effective medicines. He also said that we should take medicines, but that it is Allah Who bestows the healing. In the past, treatment with magic and the like was widespread all over the world, until the rise of pharmacology, whose foundations were laid down by the Muslim scientists.

The following are some Hadiths that verify the wisdom and knowledge of Allah, Who revealed the Holy Qur'an to His trustworthy Prophet (peace be upon him):

"There is no disease that Allah has created, except that He also has created its treatment." (Reported by Al-Bukhari)

"Allah has never created a disease but created its treatment that is known by some people and unknown to others, except death." (Reported by At-Tabarani and Al-Bazar)

"Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful." (Reported by Abu Dawud)

At the time of the Prophet Muhammad (peace be upon him), a man fell ill. The Prophet (peace be upon him) said: "Summon the physician of the tribe so and so for him." The attendants said: "O Messenger of Allah! Do you really mean the physician?" The Prophet (peace be upon him) said: "Yes." (Reported by Ahmad)

Once, the Prophet Muhammad (peace be upon him) visited a sick person. He said: "Call a physician for him." One of the attendants said: "Even you say this, Prophet of Allah?" The Prophet Muhammad (peace be upon him) replied: "Yes." (Reported by Al-Bukhari, Muslim and At-Tirmidhi)

Allah's Messenger (may peace be upon him) sent a physician to Ubayy Ibn Ka`b. He cut the vein and then cauterised it. (Reported by Muslim)

9/3 Cleanliness

Cleanliness is one of the basic acts of worship in Islam. Islam was revealed in the Arabian Peninsula, the cradle of ignorance at the time of the revelation of the Holy Qur'an. This is a proof that the Holy Qur'an did not emanate from such an environment, rather, that it was a light revealed by Allah's knowledge. Islam guided to every aspect related to personal cleanliness.

A- Major Ritual Ablution:

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One of the signs of true Islamic teachings is the necessity of taking a ritual bath for purification after sexual intercourse. In this case, the bath is an obligation without which a Muslim is not permitted to pray or perform any of the rituals of pilgrimage. This major ritual ablution is a strongly emphasized ritual (a stressed Sunnah) prior to performing the Friday congregational prayers. Allah says in the Holy Qur'an:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِن كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا﴾

Meaning: O you who believe! Approach not As-Salat (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of *Janabah*, (i.e. in a state of sexual impurity and have not yet taken a bath) except when traveling on the road (without enough water, or just passing through a mosque), until you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, Allah is Ever Oft Pardoning, Oft Forgiving." (Surah An-Nisa' – Verse No. 43)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوْهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِن كُنْتُمْ جُنُبًا فَاطَهَّرُوا وَإِن كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

Meaning: If you are in a state of *Janabah* (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful. (Surah Al-Ma'idah – Verse No. 6)

Consider the following Hadiths:

"It is the right of Allah upon every Muslim that he should take a bath (at least) on one day (Friday) during the seven days (of the week) and he should wash his head and body." (Reported by Muslim)

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"Bathing on Friday for every adult, and applying some perfume, that is available, these are essential." (Reported by Al-Bukhari and Muslim)

"Anyone of you attending the Friday (prayers) should take a bath." (Reported by Al-Bukhari, Muslim and Ibn Majah)

It was narrated that:

"The Prophet Muhammad (peace be upon him) would take bath on Greater Bairam (`Id Al-Ad-ha) and Lesser Bairam (`Id Al-Fitr)." (Reported by Ibn Majah)

"A time limit has been prescribed for us by the Prophet Muhammad (peace be upon him) for clipping the moustache and cutting the nails." (Reported by Imam Muslim)

Modern dermatological studies clarified the importance of taking a bath to remove sweat and the dirt associated with it. Sweat additionally contains a lot of bacteria that infect the skin and the body in general and cause a foul smell.

B- Minor Ritual Ablution:

In the Holy Qur'an:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

Meaning: O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. (Surah Al-Ma'idah – Verse No. 6)

Modern medicine verifies the great benefits of ablution as it purifies the body and prevents the spread of diseases. It has been proven that the hands have a key role in the transmission of microbes. Experimental research has verified the effective role of ablution in limiting the numbers of bacteria on the skin.

In relation to this there are many Hadiths that call Muslims to perform ablution and explain how they should perform it:

"Purification is half of the faith." (Reported by Muslim)

"The prayer of a person who does not perform ablution is not valid." (Reported by Ibn Majah)

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"The key to prayer is purification." (Reported by Abu Dawud)

"Prayer is not accepted without purification." (Reported by Ibn Majah)

"My people will come with bright faces and bright hands and feet on account of the marks of ablution, so he who can increase the lustre of his forehead (and that of his hands and legs) should do so." (Reported by Al-Bukhari and Muslim)

"If a Muslim performed ablution and rinsed the mouth and snuffed up water and cleansed the nose, his sins would come out from his mouth and nose. If he washed his face, his sins would come out from beneath his lids. If he wiped his head, his sins would come out from under his ears. If he washed his feet, the sins would come out from under his nails." (Reported by Muslim)

"He who performed ablution well, his sins would come out from his body, even coming out from under his nails." (Reported by Muslim)

The Prophet Muhammad (peace be upon him) prescribed ablution for acts other than the prayer also:

"Someone asked the Prophet Muhammad (peace be upon him): "Is a person in the state of major impurity [i.e. after sexual intercourse] allowed to sleep, eat, or drink? The Prophet (peace be upon him) replied: "He is allowed if he performs the ablution for prayers."" (Reported by Ibn Majah)

"When anyone amongst you has sexual intercourse with his wife and then he intends to repeat it, he should perform ablution." (Reported by Muslim)

"When you go to bed, perform ablution as is done for prayer." (Reported by Al-Bukhari and Muslim)

It is Sunnah [i.e. following the way of the Prophet (peace be upon him)] to perform ablution in cases of anger, when reciting the Holy Qur'an, learning, and the like.

Modern medicine has clarified the benefits of rinsing the nose during ablution, as it prevents many diseases from infecting the body through the nose. Rinsing the nose is done to let water enter the nose and then let it be released again.

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The following are some Hadiths that call for the rinsing of the nose:

"If one of you performs ablution, he should rinse his nose."
(Reported by Al-Bukhari, Muslim, and Abu Dawud)

"Perform the ablution properly. Cleanse the base of your fingers and sniff [water into] your nose but be careful when you are fasting." (Reported by At-Tirmidhi)

It was narrated that `Ali (may Allah be pleased with him) asked for water. He rinsed his mouth, and sniffed and cleansed his nose with his left hand thrice, and said: "This is the way the Prophet Muhammad (peace be upon him) performed ablution."
(Reported by Ahmad and An-Nasa'i)

C- Cleaning oneself after defecation (istinja'):

This means to clean one's genitals after urinating or passing feces. It is one of the prerequisites for performing ablution and it has an important role in limiting contamination and the spread of infective diseases. In the following we will review the Prophetic Hadiths, a source of a perfect public health education and for protecting the skin and its pores from disease:

Anas Ibn Malik narrated that:

"Whenever the Prophet went to answer the call of nature, I used to bring water with which he used to clean his private parts."
(Reported by Al-Bukhari and Muslim)

"I have never seen the Prophet Muhammad (peace be upon him) coming after answering the call of nature without cleaning himself with water." (Reported by Ibn Majah)

`A'ishah (may Allah be pleased with her) would teach the Muslim women saying: "Order your husbands to clean themselves with water; for I am shy of telling **them so, the** Prophet Muhammad (peace be upon him) would do this."
(Reported by At-Tirmidhi)

"If one of you answers the call of nature, he should cleanse himself three times." (Reported by Ibn Hazm)

D- Trimming the nails:

Centuries after the mission of the Prophet Muhammad (peace be upon him), who ordered his followers to trim their nails, modern

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science discovered the importance of such an act for personal health. Trimming the nails prevents the accumulation of dirt that carries bacteria, fungi, viruses, and parasites.

The Prophet Muhammad (peace be upon him) said:

"The acts of *fitrah* (returning to a natural state) are five: circumcision, shaving the pubic hair, cutting the nails, plucking the hair under the armpits, and clipping the moustache. (Reported by Al-Bukhari and Muslim)

"O, Abu Hurayrah! Cut your nails, for Satan sits on the extra parts of them." (Reported by Al-Ghazali in Al-Ihya')

E- Hair:

The noble Prophet Muhammad (peace be upon him) ordered Muslims to take care of all their body hair. He ordered them to remove their underarm hair, shave their pubic hair, and trim their moustaches. Modern science has verified that these acts are important to prevent the development of bacteria and foul smells resulting from the secretions of the sweat glands in the armpits and pubic area. Also, they prevent remnants of food, nasal secretions, and pollutants from accumulating on the moustache, as stated in the Hadith above of the recommended acts (Sunnahs) of natural disposition.

Islam as a culture made many leaps from the Arab era of ignorance. One of these leaps was that of proper adornment.

In the Holy Qur'an:

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ * قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

Meaning: O Sons of Adam! Take your adornment (by wearing your clean clothes) at every mosque, and eat and drink, and do not be extravagant; surely certainly He (Allah) likes not *Al-Musrifun* (those who waste by extravagance). Say (O Muhammad SAW): "Who has prohibited the adornment of Allah, which He has brought out for His bondmen, and the good things of (His) providing?" Say, "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We expound the signs for a people who know. (Surah Al-A`raf – Verses Nos. 31 - 32)

Qur'an on Biology and Medicine

It was narrated that a man came to the Prophet Muhammad (peace be upon him) with unkempt hair and beard. The Prophet Muhammad (peace be upon him) signaled him to comb his hair. The man did and returned. The Prophet Muhammad (peace be upon him) said: "This is better for one of you than coming with untidy hair as if he is a devil." (Reported by Malik)

Abu Qatadah narrated that he said to the Prophet Muhammad (peace be upon him): "O, Messenger of Allah! I have a forelock. Should I comb it?" The Prophet Muhammad (peace be upon him) said: "Yes, and take care of it." (Reported by Malik)

A man with disordered hair and beard came to the Prophet Muhammad (peace be upon him). The Prophet said: "Could this man not find something to make his hair lie flat?" (Reported by An-Nasa'i)

"Do the opposite of what the pagans (the Magi) do. Keep the beards and cut the moustaches short." (Reported by Al-Bukhari and Muslim)

F- Circumcision:

Circumcision prevents the accumulation of excretions that store bacteria and may cause inflammation, which could in turn affect the reproductive and urinary systems. Circumcision is one of the natural conditions for men, as stated in the Hadith, but female circumcision is not in principle, recommended nor obligatory in Islam. The Prophet Muhammad (peace be upon him) permitted it only for those who wanted to do it, but he ordered them not to remove a much, so that the bodily functions and marital relationships would not be affected.

The Prophet Muhammad (peace be upon him) said:

"O, Umm Habibah! If you circumcise a female, do not cut a great deal, for, this makes the face more radiant, and makes her dearer to her husband." (Reported by Abu Dawud)

G- The Siwak (tooth cleaning-stick) and Oral Hygiene:

It is due to the teachings of the Prophet Muhammad (peace be upon him) that Muslims knew the importance of cleaning the mouth and the teeth, centuries before the rise of dentistry and its schools.

The Prophet Muhammad (peace be upon him) said:

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"Were it not that I might over-burden the people, I would have ordered them to use a tooth cleaning stick at every prayer time."
(Reported by At-Tirmidhi)

"*Siwak* [tooth-stick] is a purifier of the mouth and a means of pleasing the Lord." (Reported by Al-Bukhari)

"Gabriel has never come to me but he recommended me to use the *siwak*, to the extent that I feared that it would be imposed on me and my nation. Had not I found it hard for my people, I would have commanded them to use the *siwak*. I use *siwak* a lot to the extent that I fear that I would remove a part of my gum."
(Reported by Ibn Majah)

"If you perform ablution, you should rinse the mouth."
(Reported by Abu Dawud)

"Rinse your mouths after drinking milk, for it contains fat."
(Reported by Abu Dawud)

The Prophet Muhammad (peace be upon him) and his Companions set off for Khaybar. The Prophet asked for food. Nothing but *suwiq* was brought to the Prophet. So, they chewed it, and ate it, and drank water. After that the Prophet got up and washed his mouth. (Reported by Ibn Majah)

"The Prophet Muhammad (peace be upon him) would pray pairs of raka`at (prostrations) during the night, and then use a *siwak*."
(Reported by Ibn Majah)

"The Prophet Muhammad (peace be upon him) did not get up by day or night but cleaned his mouth with a *siwak* before performing ablution." (Reported by Abu Dawud)

"Whenever he (the Prophet) got up for prayer during the night, he cleansed his mouth with the tooth cleaning stick." (Reported by Al-Bukhari and Muslim)

All these Hadiths combine together to affirm that the source of the Sunnah (customary practices) of the illiterate Prophet Muhammad (peace be upon him) was the All-Knowing, Allah.

On the other hand, modern studies have discovered the medical benefits of the *Arak* tree, the source of *siwak*. It is a tree grown in the Arabian Peninsular, which contains chemicals that remove the yellowness of teeth and contain a fragrant purifying oil.

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9/4 Prayer

As an act of worship, prayer is the essence and cornerstone of Islam. It is the spiritual school of the Muslims that protects them from the whisperings of the devils. Additionally, the prayers have medical and health benefits, such as activation of the brain arteries and strengthening of the cerebral ventricular walls, prevention of thrombosis in the legs and back ulcers, that usually infect those who move little.

When considering the appointed times of the five daily prayers, we see other signs of the wisdom of Allah, the All-Wise, and the All-Knowing. The times of the prayers are in accordance with the positions of the sun. The fixed time for the dawn prayer ranges from the time in which the sun reaches a 19 degrees depression under the horizon to sunrise, and the time of the sunset prayers is from sunset until the sun reaches the 19 degrees depression under the horizon. This also relates to the timing for the evening prayers. When the sun is vertical to the horizon and there is no shadow, it is the time for the noon prayers; and the time of afternoon prayers starts when the length of the shadow of an object is equivalent to its height.

The prayer times are in accordance with the daily routine of life, and the conditions of man's body. For example, the dawn prayer comes while man is still inactive as a result of sleep, the noon prayer is at the zenith of the working day and vitality, the afternoon prayer comes after man becomes tired of work, the sunset prayer is at the end of the hectic day, and finally, the evening prayer is at the time of rest and sleep.

Allah says in the Holy Qur'an:

﴿فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾

Meaning: When you have accomplished the prayer, then remember Allah, upright, and seated, and on your sides. (Yet) you feel composed, then keep up the prayer; surely the prayer has been a timed prescription for the believers. (Surah An-Nisa' – Verse No. 103)

It is difficult to mention all of the citations of the Holy Qur'an and Sunnah that call for the careful performance of prayers, that are made in order to gain Allah's blessings during the life on earth and in the Hereafter.

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9/5 Quarantine

Quarantine is one of the methods of preventive medicine that was not known to mankind until the last century, and yet it was one of the practices of the Prophet Muhammad (peace be upon him), revealed to him by Allah, the Exalted and the Omni-potent, to prevent the spread of the plague.

The Prophet Muhammad (peace be upon him) said:

"The plague is a calamity that was sent to Bani Isra'il or upon those who were before you. So when you hear that it has broken out in a land, do not go to there, and when it has broken out in the land where you are, don't run out of it." (Reported by Al-Bukhari and Muslim)

"If you hear of its spread in a land, do not approach it, and if a plague should appear in a land where you are present, then do not leave that land in order to run away from it (i.e. plague)." (Reported by Al-Bukhari and Imam Muslim)

`A'ishah (may Allah be pleased with her) narrated that she asked the Prophet Muhammad (peace be upon him) about the plague and he replied: "The plague of human beings is like that of camels. The one who stays in a place afflicted with plague is equivalent to a martyr, and the one who flees from it is like the one who flees from war." (Reported by Ahmad)

Amazingly, the noble Prophet Muhammad (peace be upon him) describes in this Hadith the symptoms of the plague in such a way that accords with its scientific description. This is also mentioned in the following Hadith:

`A'ishah (may Allah be pleased with her) narrated that she said to the Prophet Muhammad (peace be upon him): "We know about *Ta'un* (stabbing), but what about *Ta'un* (plague)? The Prophet Muhammad (peace be upon him) said: "It is like the plague of camels, and afflicts the lower abdomen as in the camels."" (Reported by Al-Bazzar)

The Prophet Muhammad (peace be upon him) also ordered the Muslims to keep apart from lepers:

He said: "One should run away from a leper as one runs away from a lion." (Reported by Ahmad)

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9/6 Protecting the Environment

The Prophet Muhammad (peace be upon him) lived at a time and in an environment that had no knowledge of the dangers of parasites, the way they spread, and how they can be controlled. Yet curiously, he clarified for Muslims merits of preventive practices, that later came to be known as 'preventive medicine' only many centuries after his mission. It is now verified that the parasites such as bilharzia, ascariasis, enterobiasis, ameba, etc. that complete their life cycle in man's body, become inactive due to drought and high temperatures. Let us consider the Hadiths of the Prophet Muhammad (peace be upon him) concerning the prevention of the spread of parasites and the protection of the cleanliness of the environment and water resources:

"Be on your guard against three things that provoke cursing: easing yourself in watering places, on the thoroughfares, and under the shade (of the tree)." (Reported by Abu Dawud)

"Avoid the two acts deserving a curse." The Companions asked: "What are such acts that deserve a curse?" He said: "Relieving oneself on the road or under the shades where people take rest." (Reported Abu Dawud)

"You should not pass urine in stagnant water then (you may need to) wash in it." (Reported by An-Nasa'i)

"None of you must wash in standing water when he is in a state of *junabah* (post sexual intercourse impurity)." (Reported by Muslim)

Also, notice that this is related to the teachings of cleaning oneself after urinating or defecating, as clarified above. In regard to the protection of the environment, Islam teaches us also the following:

* The removal of what is harmful from the road:

"While a man was passing along a road, he saw a thorny branch. He removed it. Allah appreciated his action and forgave him." (Reported by Al-Bukhari and Muslim)

"And to remove a harmful thing from the way is also sadaqah (a charity). (Reported by Al-Bukhari and Muslim)

"Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but harmful from the road." (Reported by Muslim)

* Kindness to animals:

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The Prophet Muhammad (peace be upon him) forbade the mutilation of animals. (Reported by Ibn Majah)

The Prophet forbade the shooting of tied or confined animals. (Reported by Ibn Majah)

* Protecting trees:

“He who kills a young or old living creature, burns a palm tree, cuts a fruitful tree, or slaughters an ewe for its skin, will gain nothing but the substance.”
(Reported by Ahmad)

9/7 Rabies

Another medical miracle of the Prophetic Sunnah is that it guides Muslims to an elevated scientific way of dealing with utensils and water sources from which a dog ate or drank, fearing that it (the dog) could be carrying the dangerous rabies or other disease. The Prophet Muhammad (peace be upon him) said:

“The purification of a dish belonging to any one of you, after it has been licked by a dog, lies in washing it seven times, using soil for the first time.” (Reported by Muslim)

The wisdom of washing a dish seven times, the first time with soil is that the rabies virus is so minute, and it is known that the smaller the size of a microbe, the more actively its surface adheres to the wall of a dish (higher specific surface). A dog's saliva contains viruses in the form of a fluid salivary tape, so the purpose of using the soil is to adsorb the surface of the microbes on the utensil.

9/8 Flies

The idea of vaccines and serum emanated from the fact that modern science discovered that treatment of a disease with its own toxin is the best way to be rescued from the very same disease, as the living cells produce antibodies. Studies of flies have verified that

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the wing of a fly carries some viruses, and accordingly generate some antibodies (as clarified above, this is not the case with flies only).

The Prophet Muhammad (peace be upon him) said:

“If a fly falls in the drinking vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing (an antidote for it) i.e. the treatment for that disease.” (Reported by Al-Bukhari)

In another narrative:

“If a fly falls into the drinking container of one of you, he should dip all the fly in it, then pull the fly out. For, one of its wings has a disease, while the other has healing, and it immerses the poisonous wing first, then the healing one.” (Reported by Ahmad)

The Hadith above initially mentions the role of flies as principal carriers of diseases, a fact that was not known at the time of the revelation of the Holy Qur'an. This is another sign of the scientific knowledge which was bestowed by Allah on His noble Prophet Muhammad (peace be upon him).

Further Proofs

Part IV

Further Proofs

Chapter 10

General Scientific Notions

10/1 Laws of the Universe:

Allah, the Exalted, says in the Holy Qur'an:

﴿الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ * وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ * وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ﴾

Meaning: The sun and the moon (run) to all-precisely reckoned (courses), And the star and the trees prostrate themselves. And the heaven, He raised it up, and laid down the Balance. (Surah Ar-Rahman – Verses Nos. 5 - 7)

﴿وَالأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ﴾

Meaning: And the earth We spread out, and placed therein firm mountains, and caused to grow therein all kinds of things in due proportion. (Surah Al-Hijr – Verse No. 19)

﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ الأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ﴾

Meaning: Allah knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. (Surah Ar-Ra`d – Verse No. 8)

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

Meaning: Surely We created everything by a determined estimate. (Surah Al-Qamar – Verse No. 49)

﴿وَإِنْ مِنْ شَيْءٍ إِلاَّ عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلاَّ بِقَدَرٍ مَعْلُومٍ﴾

Meaning: And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure. (Surah Al-Hijr – Verse No. 21)

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﴿الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا﴾

Meaning: He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements. (Surah Al-Furqan – Verse No. 2)

﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّا فِي الْأَرْضِ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَائِرُونَ﴾

Meaning: And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away. (Surah Al-Mu'minun – Verse No. 18)

﴿وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ تُخْرَجُونَ﴾

Meaning: And Who sends down water (rain) from the sky in due measure. Then We revive a dead land therewith, and even so you will be brought forth (from the dead). (Surah Az-Zukhruf – Verse No. 11)

These verses confirm the concepts of modern science that everything in the heavens and the earth is subjected to precise, pre-calculated equilibria. The celestial bodies move in space at calculated speeds in carefully calculated directions, so that there is equilibrium between the gravitational and the centrifugal forces evolved from their motion. Accordingly, these celestial bodies remain in their respective orbits until the time Allah wills. The sun, whose distance from the earth is pre-calculated, provides calculated amounts of energy that are essential for maintaining the life of all earth's creatures. If the sun were a little closer, all that is on earth would burn, and if it were a little further away from earth, all living creatures would die or freeze. Similarly, the moon influences the tide ebb and flow of the seas and oceans. The position of the moon is pre-calculated, such as if it were closer to the earth, the tide ebb and flow phenomena would be disrupted, and seawater would flood the earth.

Life systems on the planet Earth are also governed by precise equilibria. The composition of the air inhaled by living creatures is precisely maintained in a controlled manner. Atmospheric oxygen neither increases indefinitely so as to burn all living beings, nor is it steadily consumed, so that life would come to an end. This is due to the process of

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photosynthesis that returns to the earth 400-500 million tons of oxygen a year. This very amount of oxygen compensates for the same amount of air inhaled by the living creatures. The different layers of the earth's atmosphere, such as the ozone layer, play a key role in protecting life on earth, and through interaction, both with the air and with cosmic radiation, the composition of these layers are repeatedly renewed.

Living creatures, whether marine or land animals, birds or insects, are subject to precise equilibria that are controlled by atmospheric, geological, and botanical phenomena. Similarly, in the human body, there is a precisely calculated role for each element, even for the trace elements, for example, blood oxygen is controlled through the process of respiration, and this in turn is controlled by the brain via sensors in the aorta and the arteries that send electrical signals to control the processes of inhaling and exhaling. The percentage of water in the blood is also controlled by a group of complex systems, i.e. the sweat glands and the pituitary gland that control the kidney's discharge of excess water. All these balances are referred to precisely in the Holy Qur'an.

10/2 Life Cycles

Every living creature, animal or plant, has its life cycle, during which it interacts with the soil, water, and air as well as with other creatures.

Consider the following Qur'anic verses that refer in such eloquent terms, to living creatures being brought out of dead matter, and to the origin and repetition of the life cycle:

﴿تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُدْخِلُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ﴾

Meaning: You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without reckoning. (Surah Al-`Imran – Verse No. 27)

﴿إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَلِكَمُ اللَّهُ فَالِقُ تُوْفُكُونَ﴾

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Meaning: Verily! It is Allah Who causes the seedgrain and the fruitstone to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allah, then how are you deluded away from the truth?" (Surah Al-An`am – Verse No. 95)

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ﴾

Meaning: "Say (O Muhammad SAW): "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allah." Say: "Will you not then be afraid of Allah's Punishment? (Surah Yunus – Verse No. 31)

﴿يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ﴾

Meaning: He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected). (Surah Ar-Rum – Verse No. 19)

﴿إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ﴾

Meaning: Verily, He it is Who begins and repeats (or originates the creation of everything, and then repeats it). (Surah Al-Buruj – Verse No. 13)

Modern science has verified that the human life cycle interacts with the life cycles of the other surrounding elements. The human body consists of the same elements as the earth, and it is on its products that it feeds. Man interacts with the elements through the processes of metabolism, excretion, and the continual regeneration of his cells until he dies and then he disintegrates into the same elements. Here are some examples of the life-death-life cycle.

A- The Cycle of Living Cells:

This cycle is manifested by the continual degradation and regeneration of human cells and those of other living creatures. Living cells transform into non-living substances (i.e. the dead coming from the living), and they are then replaced by new cells (i.e. the living coming from the dead).

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As an example, dead skin cells are renewed every 59-75 days, red blood cells every 120 days, blood platelets every 7-10 days, and white blood cells every 6-12 hours.

B- The Carbon Cycle:

Carbon is the backbone of all organic matter from which all animal and plant cells are formed. Man feeds on animals and plants, animals in their turn also depend on plants, and finally, the plants get their food from the air during the process of photosynthesis from carbon dioxide and water. Accordingly, the dead air creates the living plant cells on which man and the animals feed in order to form their living cells from the dead digested food. As for the carbon dioxide, this is renewed in the air during the respiration processes of humans, animals, and plants (the 'dead from the living'), and the disintegration of these beings after their death.

C- The Nitrogen Cycle:

Nitrogen is a major element of the composition of the amino acids from which the proteins of living animal cells are formed. Man gets protein through eating animals and plants, and in their turn, the animals also feed on vegetable protein. Thus, plants are the primary source of nitrogen for all living creatures. Plants obtain their nitrogen from natural or synthetic fertilizers ('the dead'). As for the natural organic fertilizers, they evolve from the excretions and the disintegration of living creatures into the soil. The proteins of these beings decompose to become ammonia, which is transformed either into nitrates, nitrites, or into atmospheric nitrogen due to the action of bacteria upon them. Artificial fertilizers are produced industrially from atmospheric nitrogen.

D- The Energy Cycle:

Plants utilize solar energy for the photosynthesis of carbohydrates and proteins through living plant cells, and through feeding on these plant cells, human beings and animals obtain the energy necessary for their life. Different kinds of fossil fuels such as coal, oil, and natural gas have resulted from the decomposition of the remains of living creatures in the depths of the earth, thousands of years ago and man now uses these types of fuel, along with wood, as sources of energy. (See 3/15- fuel)

Further Proofs

10/3 Identity of the Creation:

Any unit of creation, whether living or inanimate, consists of typically identical units that do not differ or vary. All the atoms of matter are composed of positively charged protons of identical mass and charge, neutral neutrons of identical mass, and negatively charged electrons of identical mass and charge. This applies to all elements and substances. Solid substances are either elements or compounds, and solid elements are either metallic or non-metallic, either of which is composed of identical atoms, structured in identical geometric shapes, with fixed spacings and identical angles, even if they are comprised of billions and billions of atoms. (A cubic centimeter of iron, for example, contains about 8.5×10^{22} atoms, which equals 85,000 million, million, million atoms.) Every solid compound results from the union of the atoms of two or more elements in identical ratios, identical spatial distribution, and with unique characteristics. Every part of every living creature, whether an animal or plant, consists of certain types of cells that are similar in their anatomy, chemical composition, and functions, whatever the number of the cells is. Every living creature is formed, grows, and decays in the same typical pattern, and has the same anatomy and physiology[\[a1\]](#). Not even one member of a species deviates from this course.

This is stated in the Holy Qur'an, inimitable as it is:

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُتُورٍ * ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ﴾

Meaning: Who created seven heavens as strata. In no way can you see in the creation of The All-Merciful any disparity; so return your gaze; do you see any rent?. Thereafter return the gaze, again and again, the gaze turns over to you spurned, and it (becomes) regretfully most weary. (Surah Al-Mulk – Verses Nos. 3 - 4)

10/4 All in Pairs

Qur'anic verses refer to the fact that all creatures, whether living beings or solid matter, are created in pairs. This means that this phenomenon does not only apply to animals and plants:

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ﴾

Further Proofs

Meaning: And of everything We have created pairs, that you may remember (the Grace of Allah). (Surah Adh-Dharyat – Verse No. 49)

When we examine the constituents of the atom, we find that every positively charged proton has a negatively charged antiparticle, an antiproton. As for neutral atoms, there are an equal number of oppositely charged electrons and protons; negatively charged electrons have positively charged positrons as counterparts. Even the neutral neutron has its counterpart, the antineutron. Moreover, it is now thought that the visible celestial bodies that are spread in infinite space have invisible counterparts called Black Holes. These Black Holes are thought to be the negative form of matter in universe. Yet, it is Allah Who is the All-Knowing. (See subject no. 4/5 "Living Creatures, are all in pairs")

Further Proofs

Chapter 11

Facts of History

11/1 Historical Approach

The Holy Qur'an repeatedly incites people to travel the earth in order to discover the relics of previous nations and to inductively consider history and Allah's ways. This methodology was not attained by historians until the end of the eighteenth century and the beginning of the nineteenth century, with the discoveries of the lost city of Troy and the Rosetta Stone. Henceforth, the gates of historical knowledge opened wide.

Consider the following Qur'anic verses:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ﴾

Meaning: And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) *Taghut* (all false deities)." Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the earth and see what was the end of those who denied (the truth). (Surah An-Nahl – Verse No. 36)

﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ﴾

Meaning: Do they not travel in the earth, and see what was the end of those before them? They were superior to them in strength, and they untiled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allah wronged them not, but they used to wrong themselves. (Surah Ar-Rum – Verse No. 9)

Further Proofs

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ﴾

Meaning: And We sent not before you (as Messengers) any but men, whom We inspired from among the people of townships. Have they not travelled through the earth and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allah and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand? (Surah Yusuf – Verse No. 109)

﴿وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ * وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ﴾

Meaning: Verily, you pass by them in the morning. And at night; will you not then reflect? (138)” (Surah As-Saffat – Verses Nos. 137 - 138)

See also: (Surah Al-`Imran – Verse No. 137), (Surah Al-An`am – Verse No. 11), (Surah An-Naml – Verse No. 69), (Surah Ar-Rum – Verse No. 42), (Surah Fatir – Verse No. 44), and (Surah Ghafir – Verse No. 82).

11/2 Natural History

This is the study of the historical development of the earth's geological layers, and the history of life on earth and also under the seas. It relies on excavations all over the world to search for, examine, and analyze ancient remains; utilizing scientific methods such as microscopic examination, carbon dating, etc. This affirms the Qur'anic verse that combines Allah's ability to initiate creation and then to repeat it again on the Day of Resurrection:

﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

Meaning: Say: "Travel in the earth and and see how (Allah) originated creation, and then Allah will bring forth (resurrect) the creation of the Hereafter (i.e. resurrection after death). Verily, Allah is Able to do all things. (Surah Al-`Ankabut – Verse No. 20)

11/3 The Pharaoh of Exodus

The eventful history of the ancient Egyptians had declined by the end of last pharaonic dynasty. Following this was the Greek invasion of Egypt, followed by the Romans. History drew a curtain over the events of this time with the ruin of cities, the fire in the Alexandrian library, and some other factors. Only a few of the historical events

Further Proofs

of that period were mentioned in manuscripts, such as the history of Herodotus. So the history of this period remained a secret, inscribed on the pharaonic tombs and on the walls of the remaining temples and obelisks, in a language whose hieroglyphics were only understood at the beginning of the twentieth century, with the discovery of the Rosetta Stone. More of this history was revealed at the beginning of the twentieth century, with the discovery of the mummies of the pharaohs and the accompanying buried treasures. With these discoveries, the whole world learned that the ancient Egyptians had been enthusiastic about embalming dead bodies, especially those of their kings and nobles, believing that embalming ensured their resurrection and perpetuity. The history of the pharaonic period revealed more of the exactness of the Qur'anic knowledge, the word of the All-Knowing Creator, following the discovery that the corpse of the Pharaoh of Exodus had remained intact after he drowned while chasing the Prophet of Allah, Musa (Moses) (peace be upon him) and his Israelite followers:

﴿وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْعَرَقُ قَالَ ءَأَمِنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَأَمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ * الْآنَ وَقَدْ عَصَيْتَ قَبْلَ وَكُنْتَ مِنَ الْمُفْسِدِينَ * فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لَتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ ءَايَاتِنَا لَغَافِلُونَ﴾

Meaning: And We took the Children of Israel across the sea, and Fir'awn (Pharaoh) with his hosts followed them in oppression and enmity, until when drowning overtook him, he said: "I believe that there is no god except He in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allah's Will)." "Now (you believe) while you refused to believe before and you were one of the corruptors." So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our signs." (Surah Yunus – Verses Nos. 90 - 92)

Undoubtedly, Pharaoh's body was taken out of the water after the chase had ended and his army had been defeated, in order to be embalmed as the corpses of the previous pharaohs had all been. All these embalmed bodies have been discovered one after the other by the archeologists. Their studies say that Pharaoh was Merneptah, who ruled from 1231-1220 B.C. and whose mummy is kept in the Egyptian Museum in Cairo. There are other viewpoints that consider Thutmose III to be the Pharaoh (1501-1447 B.C.). Whoever Pharaoh was, his dead body has been embalmed and remains a lesson for generations. In earlier times, no one knew that the dead bodies of the pharaohs had been embalmed and that they would be discovered in the preceding times. This is a specific proof of the truthfulness of the Great Qur'an.

Further Proofs

11/4 The Torah and the Gospels

Allah, the Exalted, revealed to His illiterate Prophet (peace be upon him) some Qur'anic verses that affirmed the fact that the sources of the previous scriptures had been lost and hidden, and that their laws were changed by the Jewish rabbis and the Christian monks:

﴿أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يَحْرَفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾

Meaning: Do you (faithful believers) covet that they will believe in your religion in spite of the fact that a party of them used to hear the Word of Allah, then they used to change it knowingly after they understood it? (Surah Al-Baqarah – Verse No. 75)

﴿فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا
فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ﴾

Meaning: Then woe to those who write the Book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby. (Surah Al-Baqarah – Verse No. 79)

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾

Meaning: Those to whom We gave the Scripture (Jews and Christians) recognise him as they recognize their sons. But verily, a party of them conceal the truth while they know it. (Surah Al-Baqarah – Verse No. 146)

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ
أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ﴾

Meaning: Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it evident to mankind, they are the ones cursed by Allah and cursed by the cursers. (Surah Al-Baqarah – Verse No. 159)

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا
أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

Meaning: Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment. (Surah Al-Baqarah – Verse No. 174)

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﴿ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ﴾

Meaning: That is because Allah has sent down the Book (the Qur'an) in truth. And verily, those who disputed as regards the Book are far away in opposition. (Surah Al-Baqarah – Verse No. 176)

﴿إِنَّ الَّذِينَ عِنْدَ اللَّهِ مِنَ الْإِسْلَامِ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ
وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

Meaning: Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the signs of Allah, then surely, Allah is Swift in calling to account. (Surah Al-`Imran – Verse No. 19)

﴿يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ﴾

Meaning: O people of the Scripture (Jews and Christians): "Why do you mix truth with falsehood and conceal the truth while you know? (Surah Al-`Imran – Verse No. 71)

﴿وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُودُونَ أَلْسِنَتَهُمُ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ﴾

Meaning: And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allah," but it is not from Allah; and they speak a lie against Allah while they know it. (Surah Al-`Imran – Verse No. 78)

﴿كُلُّ الطَّعَامِ كَانَ حَلَالًا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ
قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ﴾

Meaning: All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Tawrah (Torah) was revealed. Say (O Muhammad SAW): "Bring here the Tawrah (Torah) and recite it, if you are truthful. (Surah Al-`Imran – Verse No. 93)

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ
وَاشْتَرَوْا بِهِ تَمَنًّا قَلِيلًا فَبَسَّ مَا يَشْتَرُونَ﴾

Meaning: (And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable

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gain! And indeed worst is that which they bought. (Surah Al-`Imran – Verse No. 187)

﴿مَنْ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعُ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِالْأَسْنَتِهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعُ وَأَنْظَرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾

Meaning: (Some) of (the ones) who have Judaized pervert the Wordings from their (original) meanings and say, "We have heard and we disobey," and "Give ear without being made to hear," and, "Ra'ina (in Arabic: Heed us, but in Hebrew it is a derisive connotation)," twisting with their tongues and discrediting the religion. And if they said, "We have heard and we obey," and, "Give ear," and, "Look at us," it would have been more charitable for them and more upright; but Allah has cursed them for their disbelief, so they do not believe except a few. (Surah An-Nisa' – Verse No. 46)

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ﴾

Meaning: O you Population of the Book, our Messenger has already come up to you; he makes evident to you many things you have been concealing of the Book, and he is clement about many things. A light has already come up to you from Allah, and an evident Book. (Surah Al-Ma'idah – Verse No. 15)

﴿يَا أَيُّهَا الرَّسُولُ لَا يَحْزَنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُواكَ بِتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِينَا هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتُوهُ فَاخْذُرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا حِزْبٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

Meaning: O Messenger (Muhammad SAW)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you perverting the wordings from their original meanings; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allah wills to (subject to) temptation, then you will never possess for him anything against Allah. Those are the ones whose hearts Allah does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment. (Surah Al-Ma'idah – Verse No. 41)

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﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ يُبَدُّونَهَا وَتُخْفُونَ كَثِيرًا وَعَلَّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ﴾

Meaning: They did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration)." Say (O Muhammad SAW): "Who then sent down the Book which Musa (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing (much). And you were taught (through the Qur'an) that which neither you nor your fathers knew." Say: "Allah (sent it down)." Then leave them to play in their vain discussions. (Surah Al-An`am – Verse No. 91)

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَإِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾

Meaning: They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded to worship none but One *Ilah* (God - Allah), none has the right to be worshipped but He. Praise and glory be to Him, (far above is He) from having the partners they associate (with Him). (Surah At-Tawbah – Verse No. 31)

Modern historical studies have trace the development of the present texts of both the Old and New Testaments, which greatly differ from the authentic texts of the Hebrew Torah and the Aramaic Gospels, whose whereabouts no one knows. The recording of the current texts of the Torah took place more than one thousand years after the death of Musa (Moses). Besides the remains of the Ten Commandments, the Torah also includes the national, historical, and legislative heritage of the Children of Israel through several centuries. It has therefore become difficult now to call the Torah a Divine Book.

As for the Gospels, they consist of the four gospels according to Mathew, Mark, Luke, and John, which are believed to have been written during the second century after `Isa (Jesus) (peace be upon him). As mentioned in the Encyclopaedia Britannica, many historians greatly doubt the attribution of the four Gospels to the above-mentioned Disciples. They are narratives of the life of 'Isa (Jesus) (peace be upon him), full of obvious differences, undoubtedly due to the fact that they were written by people who

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were in different places and at different times. Other hands have subsequently changed the Gospels over the years. There is no room here to enumerate and specify these differences, whether between the four Gospels or between chapters within the very same Gospel. This is also the case with the sentences and narratives included in them that are not consistent with logic. These differences have been verified by authorized studies of Christian texts.

However, we will mention an important example here, concerning the birth and crucifixion of 'Isa (Jesus). Both the Gospels according to Mathew and Luke attribute the lineage of 'Iesa to that of Joseph the Carpenter, the fiancé of Maryam (the Virgin Mary), despite the fact that the Messiah (peace be upon him) had no father, just like Adam (peace be upon him) before him. Additionally, the lineages mentioned in Mathew's Gospel and in Luke's Gospel are greatly different.

The narratives mentioned in the four Gospels concerning the alleged crucifixion and resurrection of 'Iesa also contradict each other. The Disciples did not witness the crucifixion of the Messiah and no decisive narrative has been quoted from them. When analyzing John's Gospel it becomes clear that the person that the Jews brought down quickly from the cross before the Sabbath was still alive. This is verified in the following quotation:

“But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.” (John, 19:33-34)

This narration is not in accordance with what is mentioned in the other Gospels concerning the scene of the crucifixion. On the other hand, when 'Iesa (peace be upon him) met his Disciples thereafter, he was not a spirit coming from the Hereafter, but a living human being. According to Luke's Gospel, in order to pacify and reassure the Disciples that he was a human being:

“But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an

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honeycomb. And he took it, and did eat before them." (Luke, 24:37-43)

As for the story of the resurrection according to the testimony of Mary Magdalene, the narratives of the four Gospels again differ from each other. This can be shown by comparing the following chapters of the Gospels:

(Mathew, 28), (Mark, 16), (Luke, 24), and (John, 20).

Allah does speak truly as in the following Qur'anic verses:

﴿وَيَكْفُرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا * وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَىٰ ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا * بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

Meaning: And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge; And because of their saying (in boast), "We killed Messiah 'Isa (Jesus), son of Maryam (Mary), the Messenger of Allah," - but they killed him not, nor crucified him, but the resemblance of `Isa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not (Jesus); But Allah raised him [`Isa (Jesus)] up unto Himself. And Allah is Ever All-Powerful, All-Wise. (Surah An-Nisa' - Verses Nos. 156 - 158)

The Prophet Muhammad (peace be upon him), his tribe, and the pious predecessors did not know the details that were affirmed by the Holy Qur'an concerning 'Isa, otherwise the Prophet would have debated with the People of the Book [the Christians] over them. And it is also known that there was no Arabic version of the Bible (the Torah and the Gospels) until the tenth century C.E.

11/5 Muhammad in the Prophecies of Musa and 'Isa

The Holy Qur'an revealed what was hidden in the texts of the Torah and the Gospels concerning the glad tidings of the Seal of the Prophets [the final one], Muhammad (peace be upon him):

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ﴾

Meaning: And (remember) when Allah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and *wisdom*, and afterwards there will come to you a Messenger

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(Muhammad SAW) confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." (Surah Al-`Imran – Verse No. 81)

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

Meaning: Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad SAW) whom they find written with them in the Tawrah (Book revealed to Moses) and the Injeel (Book revealed to Jesus), - he commands them for beneficence; and forbids them from maleficence; making lawful for them the good things, and prohibiting for them the wicked things, and ridding them of their obligation and the shackles that were upon them. So those who believe in him (Muhammad SAW), honour him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful. (Surah Al-A`raf – Verse No. 157)

﴿وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ * أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ﴾

Meaning: And verily, it is in the Scriptures the earliest people. Is it not a sign to them that the learned scholars of the Children of Israel knew it (as true)? (Surah Ash-Shu`ara' – Verses Nos. 196 - 197)

﴿وكَذَٰلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ * وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخْطُهُ بِمِيمِنِكَ إِذَا لَارْتَابَ الْمُبِطُونَ﴾

Meaning: And thus We have sent down to you the Book. So the ones to whom We have brought the Book believe in it; and (some) of these believe in it; and in no way does anyone repudiate Our signs except the disbelievers. And in no way did you recite any Book before (this), nor did you pen it with your right (hand); then the wrongdoers would indeed suspect it. (Surah Al-`Ankabut – Verses Nos. 47 - 48)

﴿قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنْ وَاسْتَكْبَرْتُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

Meaning: Say: "Tell me! If this (Qur'an) is from Allah, and you deny it, and a witness from among the Children of Israel testifies that this Qur'an is from Allah, so he believed (embraced Islam) while you are too proud (to believe)." Verily! Allah guides not the people who are

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Zalimun (polytheists, disbelievers and wrong-doing). (Surah Al-Ahqaf – Verse No. 10)

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ﴾

Meaning: And (remember) when 'Isa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allah unto you confirming the Tawrah (Torah, which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad (i.e. Muhammad SAW). But when he came to them with clear proofs, they said: "This is plain magic. (Surah As-Saf – Verse No. 6)

If the Prophet Muhammad (peace be upon him) had known anything about the texts of the Bible concerning the Seal of the Prophets, he would have declared it to the people, as clarified above. Historically, it has been established that there was no Arabic version of either the Old or the New Testaments at the time of the revelation of the Holy Qur'an or in the following centuries, otherwise the copious legacy of the Arabic heritage would have referred to it.

Firstly- Evidence in The Old Testament (Torah):

A- The Prophet wherfrom?: Profecies in the Old Testament concerning the promised prophet are clear. They mention that the message of monotheism would emanate from a nation other than the Israelites, and that the final prophet would be one of their cousins:

- The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken (Deuteronomy, 18:15)

- I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. (Deuteronomy,18:18)

The phrase "from among their brethren" verifies that the final prophet would be one of Ishmael's sons and not of Isaac's, otherwise the quotation would read 'from amongst yourselves or your offspring.' In addition to this, the promised prophet was to be a light coming from the Arab Peninsula:

- And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from

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mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. (Deuteronomy, 33:1-2)

Paran, according to the text of Torah, is an old name for the Mecca area where the prophet Ibrahim (Abraham), together with his wife Hagar and son Ishmael, immigrated to:

- And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt. (Genesis 21:20-21)

This is also mentioned in the prophecy of Isaiah:

- The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war. (Isaiah 21:13-15)

The lands of Kedar is also referred to in the following prophecy:

- Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands. (Isaiah, 42:10-12)

Kedar is the son of Ishmael, as in:

- And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam. (Genesis 25:13)

The mountains referred in the citations above are those of `Arafat, Mina, and Muzdalifah.

The phrases "Let them give glory unto the Lord, and declare his praise in the islands" is a reference to "Talbiyah" i.e. Praise and Glory to Allah, pronounced by Muslims during their pilgrimage to Mecca.

B- Illiterate Prophet:

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- And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. (Isaiah, 29:12)

This means that the promised prophet will not speak of his own accord, rather he will repeat what will be revealed to him. This is in accordance with the following Qur'anic verses:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

Meaning: And thus We have sent to you (O Muhammad SAW) a Spirit of Our Command. You knew not what is the Book, nor what is Faith? But We have made it a light wherewith We guide whosoever of Our slaves We will. And verily, you are indeed guiding (mankind) to the Straight Path. (Surah Ash-Shura – Verse No. 52)

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ * عَلَّمَهُ شَدِيدُ الْقُوَىٰ * ذُو مِرَّةٍ فَاسْتَوَىٰ * وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ * ثُمَّ دَنَا فَتَدَلَّىٰ * فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ * فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ﴾

Meaning: Nor does he speak of (his own) desire. It is only a revelation revealed. One of the valiant powers has taught him. Owner of resolute splendor; so he leveled himself. (When) he was on the most exalted horizon. Thereafter he (came) within reach, then hung suspended. So he was at two bows (distance) or (even) closer (still). Then He revealed to His bondman what He revealed. (Surah An-Najm – Verses Nos. 3 - 10)

﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ * إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ * فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ * ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾

Meaning: Move not your tongue concerning (the Qur'an, O Muhammad SAW) to make haste therewith. It is for Us to collect it and to give you the ability to recite it (the Qur'an), And when We have recited it to you, then follow you its recital. Then it is for Us to make it clear to you. (Surah Al-Qiyamah – Verses Nos.16 - 19)

﴿كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَا أُمَمٌ لِّتَتْلُو عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابٌ﴾

Meaning: Thus have We sent you (O Muhammad SAW) to a community before whom other communities have passed away, in order that you might recite unto them what We have inspired to you, while they disbelieve in the Most Beneficent (Allah). Say: "He is my Lord, none has the right to be worshipped but He! In Him is my trust, and to Him will be my return with repentance. (Surah Ar-Ra`d – Verse No. 30)

Further Proofs

﴿وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخْطُهُ بِيَمِينِكَ إِذَا لَارْتَابَ الْمُبْطِلُونَ﴾

Meaning: Neither did you (O Muhammad SAW) read any book before it (this Qur'an), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted. (Surah Al-`Ankabut – Verse No. 48)

﴿قُلْ مَا كُنْتُ بَدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَيْتُمْ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ﴾

Meaning: Say (O Muhammad SAW): "I am not a new thing among the Messengers (of Allah) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner. (Surah Al-Ahqaf – Verse No. 9)

C- A prophet like Moses (as mentioned in Deuteronomy in the Old Testament):

- I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. (Deuteronomy, 18:18)

This means that he will have a new message for all humanity. This did not apply to 'Isa (peace be upon him) whose message was confined only to the children of Israel, in order to correct the teachings of Musa:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۚ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۚ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

Meaning: Say (O Muhammad SAW): "O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth. (Surah Al-A`raf – Verse No. 158)

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

Meaning: And We have not sent you (O Muhammad SAW) except as a giver of glad tidings and a warner to all mankind, but most of men know not. (Surah Saba' – Verse No. 28)

The Gospels mention, by the tongue of Jesus, that:

- Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. (Mathew, 5:17)

- But he answered and said, I am not sent but unto the lost sheep of the house of Israel. (Mathew, 15:24)

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- These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. (Mathew, 10:5-6).

Just like Muhammad (peace be upon him), Musa also married, guided the children of Israel, and brought practical rulings and legislation. This did not apply to 'Isa.

D- He will speak in the name of Allah, as mentioned in Deuteronomy:

- And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. (Deuteronomy, 18:19)

Likewise, all the Surahs of the Holy Qur'an also begin with mention of the name of Allah, and Muslims repeat, "In the Name of Allah, the Most Beneficent, the Most Merciful," in every prayer and when beginning any activity.

Secondly- Evidence in The Gospels of the New Testament:

In regard to the Gospels, they describe the promised prophet, Muhammad, as *al-Mu`azzi*, the word used in the Arabic version, which is equivalent to the English word 'Comforter.' Both of the words are translations of the Greek word *Paracletos* mentioned in the Greek version of the Gospels:

- Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. (John, 16:7)

- I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. (John, 16:12-13)

Research has proven that the origin of the word *Paracletos* is derived from the Hebrew word *Birklit* meaning Advocate or Proponent. And research into linguistic history has clarified that the spelling of this word, in old Hebrew, is identical to that of: *Barklit* meaning the Praised One in Hebrew. (It should be noted that vowels were not introduced to Hebrew until the fifth century C.E.)

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Moreover, the texts of the Gospels (e.g. the text of John 16:12-13 mentioned above) affirmed that the Seal of the Prophets would not pronounce anything on his own accord, rather he would convey what would be revealed to him. Also, he would come after the ascension of 'Isa (as mentioned above in the Gospel according to John), and that his message would emanate from a nation other than that of the Israelites:

- Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. (Mathew, 21:42-43)

11/6 The People of the Cave

Some modern archeological discoveries have led to finding a cave in the territory of 'Ar-Raqim' referred to in the following Qur'anic verse:

﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا﴾

Meaning: Do you think that the people of the Cave and Ar-Raqim (the Inscription, on which were written the names of the people of the Cave) were a wonder among Our Signs? (Surah Al-Kahf- Verse No. 9)

The territory of Ar-Raqim is seven km. from Amman, Jordan [now known as the village of Rajib]. Expressions of monotheism were found inscribed on the walls of the cave, written in ancient languages.

The shape of the openings of the cave fits the description mentioned in the following verse, that is to say, that it would protect the center of the cave from the sun's rays, whether from the east or the west:

﴿وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا﴾

Meaning: And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the signs of Allah. He whom Allah guides, is rightly guided;

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but he whom He sends astray, for him you will find no right-minded patron. (Surah Al-Kahf – Verse No. 17)

Another scientific sign in the story of the People of the Cave is the covering up of their sense of hearing, i.e. preventing this sense from being active so that their long sleep would continue. Hearing is the only sense that works during sleep:

﴿فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا﴾

Meaning: Therefore We covered up their (sense of) hearing (causing them, to go in deep sleep) in the Cave for a number of years. (Surah Al-Kahf – Verse No. 11)

The People of the Cave were also turned to their left and their right sides during their long sleep. This is another sign of the truth of the Holy Qur'an. Dermatologists have verified that long sleep results in bedsores, vein occlusion, and depression of the nerves in the feet. The perfection of the Holy Qur'an lies in the reference to Allah's mercy, represented by the turning of the people during their long sleep:

﴿وَتَحْسَبُهُمْ آيْقَاطًا وَهُمْ رُفُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلَمْتَ مِنْهُمْ رُغْبًا﴾

Meaning: And you would have thought them awake, while they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance (of the Cave). Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them. (Surah Al-Kahf – Verse No. 18)

Chapter 12 Prophecies Fulfilled

12/1 The inimitability of the Holy Qur'an and guarding it from corruption:

A- Allah swore and promised to guard the noble Qur'an from corruption and keep it until the end of time, and is what is happening. The noble Qur'an is the only Divine book that contains no changes or contradictions:

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﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

Meaning: Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption). (Surah al-Hijr – Verse No. 9)

Allah chose only the Holy Qur'an from amongst the Divine Books to guard from corruption. This is clarified in the comparison

of the verse above to the following one:

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّاتِيُّونَ وَالْأَنْبِيَاءُ بِمَا اسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوْنَ النَّاسَ وَالْأَخْشَاءَ وَلَا تَخْشَوْا بَيَاتِي ثُمَّ قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

Meaning: Surely We sent down the Tawrah (Torah), wherein there is guidance and a light, thereby the Prophets, who had become Muslims gave judgments to the ones who Judaized, and (so) did the rabbis and doctors (of the Law), according to whatever they were asked to preserve the Book of Allah, and were witnesses to. So do not be apprehensive of mankind, and be apprehensive of Me, and do not trade My signs for a little price. And whoever does not judge according to what Allah has sent down, then those are they (who are) the disbelievers. (Surah al-Ma'idah – Verse No. 44)

The People of the Book were responsible for protecting the Holy Scriptures, but they did not observe this perfectly, as mentioned above (see: 11/4).

B- The Qur'an prophesied that science would progress and that people would discover more signs of the inimitability of the Islamic message. This has actually come true. This very prophecy is a scientific historical fact verified, day by day, by the progressive march of science:

﴿سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

Meaning: We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things? (Surah Fussilat – Verse No. 53)

﴿وَقُلِ الْحَمْدُ لِلَّهِ سِيرِكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

Meaning: And say: "Praise be to Allah! He will soon show you His signs (and) then you will recognize them; and in no way is your

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Lord ever heedless of whatever you do." (Surah an-Naml – Verse No. 93)

﴿إِنَّ هُوَ إِلَّا نِكْرٌ لِّلْعَالَمِينَ * وَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ﴾

Meaning: Decidedly it (is nothing) except a Remembrance to the worlds. And indeed you will definitely know its tidings after a while. (Surah Sad – Verses Nos. 87-88)

﴿وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ * هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شَفْعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ﴾

Meaning: And indeed We have already come to them with a Book that We have expounded with Knowledge, a guidance and a mercy to a people who believe. Do they look for (anything) except its interpretation? The day its interpretation comes up, the ones who forgot it earlier will say, "The Messengers of Our Lord already came with the Truth; so, have we any intercessors, (for) then they would intercede for us, or will we be turned back to do other than what we were doing?" They have already lost their (own) selves, and what they were fabricating has erred away from them. (Surah al-A`raf – Verses Nos. 52-53)

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَعْظَمْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ * بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَاتَّظَّرَ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ﴾

Meaning: "Or do they say: "He (Muhammad SAW) has forged it?" Say: Bring then a Surah (chapter) like unto it, and call upon whomsoever you can, besides Allah, if you are truthful!" Nay, they deny that; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them. Thus those before them did deny. Then see what was the end of the unjust! (Surah Yunus – Verses Nos. 38-39)

The word 'interpretation', mentioned in Surah al-A`raf and Surah Yunus, is a translation of the word *ta'wil* meaning interpretation or explanation in Arabic. The early interpreters of the Holy Qur'an did not realize the intended meaning of the word *ta'wil*. They explained it as a promise of punishment, despite the fact that the contexts in the two verses mentioned from Surahs al-A`raf and Yunus are concerned with the knowledge and facts that are mentioned in the Holy Qur'an. The verse of Surah al-A`raf is preceded by:

﴿وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾

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Meaning: And indeed We have already come forward to them with a Book that We have expounded with Knowledge, a guidance, and a mercy to a people who believe. (Surah al-A`raf – Verse No. 52)

This applies also to Surah Yunus which is preceded by the following verse:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَضَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾

Meaning: Or do they say: "He (Muhammad SAW) has forged it?" Say: "Bring then a Surah (chapter) like unto it, and call upon whomsoever you can, besides Allah, if you are truthful! (Surah Yunus – Verse No. 38)

This means that the true understanding and sound interpretation of the Holy Qur'an and its inimitable signs will be discovered after a while, when Allah wills it.

C- The Holy Qur'an challenged all people, jointly and individually, to produce a text of equivalent eloquence to the Qur'an, and predicted the inability of the coming generations to do so. This is verified by (Surah Yunus – Verse No. 38) and the following verses:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنِ اسْتَضَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾

Meaning: Or they say, "He (Prophet Muhammad SAW) forged it (the Qur'an)." Say: "Bring you then ten forged Surah (chapters) like unto it, and call whomsoever you can, other than Allah (to your help), if you speak the truth! (Surah Hud – Verse No. 13)

﴿قُلْ لَنْ يَجْتَمِعَ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾

Meaning: Say: "If the mankind and the jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another. (Surah al-Isra' – Verse No. 88)

﴿قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ﴾

Meaning: Say (to them, O Muhammad SAW): "Then bring a Book from Allah, which is a better guide than these two (Torah and the Qur'an), that I may follow it, if you are truthful. (Surah al-Qasas – Verse No. 49)

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﴿أَمْ يَقُولُونَ نَقَوْلَهُ بَلْ لَا يُؤْمِنُونَ * فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ﴾

Meaning: Or do they say: "He (Muhammad SAW) has forged it (this Qur'an)?" Nay! They believe not! Let them then produce a recital like unto it if they are truthful. (Surah al-Tur – Verses Nos. 33-34)

The Qur'anic prophecy came true. No one has claimed to have written a text with rhetorical equivalency to that of the Holy Qur'an. Arab linguists undertook the responsibility to study and analyze the Qur'anic text, and compare it to the ancient and modern literature in the Arabic language. They proved that the Qur'anic address is distinguished and inimitable. Every surah, sentence, word, and even letter in the Holy Qur'an is framed to give the most precise expression and, simultaneously, to deeply influence the hearing, mind, and heart of a person (see Chapter One). They still discover more mysteries of the Qur'anic rhetoric. The Holy Qur'an will still remain a clearly eloquent miracle until the end of time.

12/2 The victory of the call to Islam

A- The Holy Qur'an predicted that the Islamic call would prevail despite the severe and difficult circumstances that would surround it. In addition to this, it predicted that Allah would protect his Prophet Muhammad (peace be upon him) from assassination by the unbelievers and that the Muslims would conquer Mecca and enter the Ka`ba to clear it from idols:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

Meaning: O Messenger (Muhammad SAW)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve. (Surah al-Ma'idah – Verse No. 67)

﴿إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ﴾

Meaning: Surely He who ordained the Qur'an upon you will indeed revert you to a place of turning back (i.e to Mecca). Say, "My Lord knows best who comes with guidance and who is in evident error. (Surah al-Qasas – Verses Nos. 85-86)

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﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا * لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيَتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا
* وَيُنصركَ اللَّهُ نَصْرًا عَظِيمًا﴾

Meaning: Verily, We have given you (O Muhammad SAW) a manifest victory. That Allah may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path; And that Allah may help you with strong help. (Surah al-Fat-h – Verses Nos. 1-3)

﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ عَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ مَقْصِرِينَ
لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا﴾

Meaning: Indeed Allah shall fulfil the true vision which He showed to His Messenger (SAW) in very truth. Certainly, you shall enter the Inviolable Mosque (in Mecca); if Allah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory. (Surah al-Fat-h – Verse No. 27)

This verse was revealed when the Muslims were weak and oppressed, during the `Umrah of Qada' in which the Muslims were obliged to accept the conditions of the peace treaty of al-Hudaybiyah imposed upon them by the polytheists. The reason behind the revelation of this verse is clarified by the following narration:

"When the Prophet Muhammad (peace be upon him) and his Companions immigrated to Madinah and were supported by Al-Ansar, all the Arabs were against them. The Muslims would sleep, and spend the daytime, holding onto their weapons. They said to each other: "Do you think that we will live until we can sleep safely, fearing no one but Allah?" (Reported by Al-Hakim and At-Tabarany)

﴿يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ * هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

Meaning: They intend to put out the Light of Allah with their mouths. But Allah will complete His Light even though the disbelievers hate (it). He it is Who has sent His Messenger with guidance and the religion of Truth to make it victorious over all (other) religions even though the associators hate (it). (Surah as-Saf – Verses Nos. 8-9)

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

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Meaning: It is He Who has sent His Messenger with guidance and the religion of Truth, to make it superior over all religions even though the associators. (Surah al-Tawbah – Verse No. 33)

﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ
وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُخْشَرُونَ﴾

Meaning: Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. (Surah al-Anfal – Verse No. 36)

﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ﴾

Meaning: Their multitude will be put to flight, and they will show their backs. (Surah al-Qamar – Verse No. 45)

The last verse was revealed in Mecca, when there was no room for thinking or speaking about fighting the polytheists, and their defeat and escape.

B- The Holy Qur'an predicted the death of a specific group of people as disbelievers, despite the fact that there was no obstacle in their way to embrace Islam, or pretend to do in order to disprove and discredit the Qur'an. In fact, the most prominent disbelievers – who were most hostile to Muslims - embraced Islam, such as `Umar Ibn ul-Khattab and Khalid Ibn ul-Walid (may Allah be pleased with them).

The following Qur'anic verses are concerned with al-Walid Ibn ul-Mughirah, one of the major disbelievers:

﴿ذُرِّي وَمَنْ خَلَقْتُ وَحِيدًا * وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا * وَبَنِينَ شُهَدَاءَ * وَمَهَّدْتُ لَهُ تَمْهِيدًا * ثُمَّ يَطْمَعُ أَنْ أَزِيدَ *
كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا * سَأَرْهُقَهُ صَعُودًا * إِنَّهُ فَكَّرَ وَقَدَّرَ * فَقَتَلَ كَيْفَ قَدَّرَ * ثُمَّ قَاتَلَ كَيْفَ قَدَّرَ * ثُمَّ نَظَرَ * ثُمَّ
عَبَسَ وَبَسَرَ * ثُمَّ أَبَدَر * فَتَوَكَّبَرَ * فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ * إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ * سَأَصْلِيهِ سَقَر﴾

Meaning: Leave Me Alone (to deal) with whom I created Alone. And then granted him resources in abundance. And children to be by his side! And made life smooth and comfortable for him! After all that he desires that I should give more; Nay! Verily, he has been stubborn and opposing Our signs. I shall oblige him to face a severe torment! Verily, he thought and plotted; So let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then he thought; Then he frowned and he looked in a bad tempered way; Then he turned back and was proud; Then he said: "This is nothing but magic from that of old; "This is nothing but the word of

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a human being!" I will cast him into Hell-fire. (Surah al-Muddathir – Verses Nos. 11-26)

The following Qur’anic verses are concerned with Abu Lahab (one of the notorious disbelievers who was also an uncle of the Prophet) and his wife:

﴿نَبَتْ يَدَا أَبِي لَهَبٍ وَتَبَّ * مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ * سَيَصْلَىٰ نَارًا دَاتٍ لَهَبٍ *
وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ * فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ﴾

Meaning: Perish the two hands of Abu Lahab (an uncle of the Prophet), and perish he! His wealth will not benefit him! He will be burnt in a Fire of blazing flames! And his wife too, who carries wood (thorns of Sadan which she used to put on the way of the Prophet SAW and used to slander him). In her neck is a twisted rope of Masad (palm fibre). (Surah al-Masad – Verses Nos. 1-5).

As for the following verses, they are concerned with an-Nadr Ibn ul-Harith, another of the eminent disbelievers:

﴿وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَتَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ *
وَإِذَا تُلِيٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَن فِيٰ أُذُنَيْهِ وَقْرًا فَبَسَّرَهُ بَعْدَآبِ أَلِيمٍ﴾

Meaning: And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allah without knowledge, and by way of mockery. For such there will be a humiliating torment (in the Hell-fire). (Surah Luqman – Verses Nos. 6-7)

12/3 The defeat of the Persians

The historical prophecies mentioned in the Holy Qur’an refer to some events of the unseen, known only to the Creator of the universe, the One Who sustains and protects all that exists, and the Exalted. These prophecies came true one after the other. One of the most famous prophecies was the defeat of the Persians by the Romans, within three to nine years thence:

﴿غُلِبَتِ الرُّومُ * فِي أَدْنَى الْأَرْضِ وَهُمْ مِّن بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ * فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلِ وَمِنْ بَعْدِ
وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَن يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ * وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

Meaning: The Romans have been defeated. In the nearer land (the Levant), and they, after their defeat, will be victorious. Within *Bid`* (Arabic; three to nine) years. The decision of the matter, before and after (these events) is only with Allah. And on that Day, the

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believers (i.e. Muslims) will rejoice. With the help of Allah, He helps whom He wills, and He is the All-Mighty, the Most Merciful. It is a Promise of Allah, and Allah fails not in His Promise, but most of men know not. (Surah al-Rum – Verses Nos.1-6)

The Holy Qur'an stated that the victory of the Romans would be within three to nine years, despite the fact that all the signs indicated that the Persians would gain the final victory. This was accompanied also by the prophesy of the victory of the Muslims in the great Battle of Badr.

12/4 Environmental degradation

The Holy Qur'an predicted the deterioration and corruption that would afflict the earth due to mankind's acts, covetous desires, and misuse of the natural resources. It predicted man's inattention to assume his responsibility for populating and developing the earth, and cooperating for the public good, the very responsibility with which Allah, the Glorified and Exalted, had entrusted man:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

Meaning: Corruption has appeared in the land and the sea for what mankind's hands have earned, that He may make them taste some (part) of that which they have done, that possibly they would return. (Surah al-Rum – Verse No. 41)

﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ﴾

Meaning: And do not corrupt in the earth after being tilled, and invoke Him in fear and longing. Surely the mercy of Allah is near to the fair-doers. (Surah al-A`raf – Verse No. 56)

Combining the land and the sea together, in the verse of Surah Ar-Rum, affirms that it is the corruption of the environment that is indicated in the first verse. Some of the early interpreters of the Holy Qur'an believed that the Arabic word *fasad* (corruption) referred to moral corruption; but, what kind of moral corruption that can afflict the seas due to the struggles of human beings?

The Qur'an predicted that man could not be relied upon, to shoulder the responsibility of sustaining Allah's graces on the earth, whatever level of knowledge and science he may achieve, without Allah's guidance:

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﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا
وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾

Meaning: Surely We presented the Trust to the heavens and the earth and mountains. Yet they refused to carry it and felt timorous about it, and man carried it. Surely he has been constantly unjust, constantly ignorant. (Surah al-Ahzab – Verse No. 72)

12/5 Omens of the Hour (the Day of Resurrection)

The Prophet Muhammad (peace be upon him) conveyed to the people what the trustworthy spirit (Gabriel) revealed to him concerning the omens of the Day of Resurrection. Some of these omens are minor and will gradually occur throughout time until the Day of Judgment, while others are major and will occur right before the Day of Judgment, when repentance will be useless and it will do no good for a person to believe then, if he did not believe beforehand.

Some of the minor omens of the Hour that occurred throughout the eventful history of the world were foretold to us by the Prophet Muhammad (peace be upon him). This is a decisive proof of the truthfulness of the Prophet Muhammad (peace be upon him) and his message. Let us consider the following Hadiths:

- "If you find barefooted, destitute sheep-herds vying with one another in the construction of magnificent buildings, then, wait for the Day of Resurrection." (Reported by al-Bukhari and Muslim)
- "A time is certainly coming to mankind when only the receiver of usury (interest) will remain, and if he does not receive it, some of its dust will reach him." (Reported by Abu Dawud and Ibn Majah)
- "The Hour (Last Day) will not be established until (religious) knowledge will be taken away (by the death of religious scholars), earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase, and money will overflow amongst you, and people will take pride in tall buildings." (Reported by al-Bukhari)
- "It is from the conditions of the Last Hour that knowledge would be taken away and ignorance would prevail (upon the world), adultery would become rampant, and liquor would be drunk." (Reported by al-Bukhari and Muslim).

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- "There are two types amongst the denizens of Hell, the one possessing whips like the tail of an ox and they flog people with their help. (The second one) the women who would be naked in spite of their being dressed, who are seduced (to wrong paths) and seduce others, with their hair high like humps. These women will not get into Paradise and they will not smell the scent of Paradise." (Reported by Muslim and Ahmad)
- "A sign of the imminence of the Last Hour is that males will emulate females and males will emulate males." (Reported by Abu Na`im)
- "Immediately before the Last Hour, people will greet a particular person from amongst a group (instead of spreading greetings), trade will spread to the extent that a woman will help her husband in trade, people will sever the ties of kinship, knowledge will rage, false testimony will appear, and concealment of the evidence will rise." (Reported by Ahmad)
- "A group of people from the Muslims will remain on the Right Path and continue until the Day of Judgment to triumph over those who oppose them. No hurt can come to them from those who forsake them until Allah brings about His decision." (Reported by Muslim, at-Tirmidhi, and Abu Dawud).

Let us compare these Hadiths to actual historical events:

- The whole world has come to depend on interest, whether we accept this or not. The International Monetary system with which all countries are connected, is directed by large financial institutions (controlled by the Jews) which depend upon interest. The currency, on which all financial dealings depend, has an unstable gold standard. This means that the actual value of money may increase or decrease day by day.
- Adultery, intoxicants, and drug addiction: They have spread quickly in all communities. The world's mass media and arts propagate these evils. In fact, they have become the major directive of many people's minds in all communities.
- The death of the scholars: Prominent religious scholars, in this new time of ignorance, are rare. Our age has invented means of publication and mass communication controlled mainly by the atheists and the vicious.

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- Severing the ties of kinship: Families are overwhelmed by dissention and close families have come to an end, except in some communities that still maintain true faith.
- The spread of trade: The world has become a single global market whose financial markets are connected through computers and satellites. It is controlled by mega multinationals that direct not only trade, prices, and business, but also governments, wars and politics.
- Taking pride in tall buildings: Skyscrapers have reached a height that the Prophet Muhammad (peace be upon him) would not have been able imagine. The inhabitants of the American continent, whose ancestors were European immigrants belonging to low positions in life, have led the way in building skyscrapers. They used to be famous for being shepherds.
- Males emulate females and vice versa: This has become an evident characteristic of the dominant nations. In fact, homosexuality has become an acknowledged way of life, and a homosexual partnership equivalent to a normal marriage.
- A group of Muslims will remain on the Right Path: Islam and Islamic call has not declined despite the passage of time and having been recurrently attacked by its enemies. Rather, Allah chooses from amongst every generation those who will revive the dead hearts of the Muslims and support the expansion of Islam.

12 /6 Scenes of the Day of Resurrection

Only Allah knows the realities of the events of the Day of Resurrection, and no one can reveal such events but Him. Qur'anic verses caution the people against the horrors of the Day of Resurrection, describing them in a way that is easy to be perceived and that is in accordance with the knowledge and understanding revealed to mankind by Allah. Thus, the Holy Qur'an remains truthful and inimitable for all generations.

Many of the omens of the Last Hour are in accordance with what we already know about the universe and its nature, such as in the splitting of the atmosphere:

﴿إِذَا السَّمَاءُ انشَقَّتْ﴾

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Meaning: When the heaven is split asunder ... (Surah al-Inshiqaq – Verse No. 1)

﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾

Meaning: When the heaven is cleft asunder ... (Surah al-Infitar – Verse No. 1)

Another example is the gaseous stars (like the sun) that evolve into red giants with age, and subsequently they cool, shrink, and transform into what are known as white dwarves. This has been practically observed during astronomical studies and is also described in two Qur'anic verses concerning the sun:

﴿إِذَا الشَّمْسُ كُوِّرَتْ * وَإِذَا النُّجُومُ انْكَدَرَتْ﴾

Meaning: When the sun *Kuwwirat* (wound round and lost its light). And when the stars will be turbid. (Surah at-Takwir – Verses Nos. 1-2)

Solid stars fragment and scatter when the cosmic system becomes disordered. Allah says in the Holy Qur'an:

﴿وَإِذَا الْكَوَاكِبُ انتَثَرَتْ﴾

Meaning: And when the planets will be strewn. (Surah al-Infitar – Verse No. 2)

Other examples are the bursting or "gushing forth" of the seas and the scraping of the atmosphere:

﴿وَإِذَا الْبِحَارُ فُجِّرَتْ﴾

Meaning: And when the seas shall be made to gush forth. (Surah al-Infitar – Verse No. 3)

﴿وَإِذَا السَّمَاءُ كُشِطَتْ﴾

Meaning: And when the heaven will be scraped off. (Surah at-Takwir – Verse No. 11)

Another example is the reference to the extremely small volume of solid mass of the heavenly bodies relative to the cosmic space. These will gather once more on the Day of Resurrection, by Allah's leave. This is in accordance with the so-called "Big-Crunch", the opposite of the "Big-Bang" at the start of creation. Allah knows Best:

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﴿يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْهَا وَإِنَّا كُنَّا فَاعِلِينَ﴾

Meaning: And (remember) the Day when We shall roll up (fold) the heavens like a scroll rolled up for books, as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it. (Surah al-Anbiya' – Verse No. 104)

Allah, the Glorified and the Exalted, affirmed the impossibility of knowing or being able to predict the timing of the Last Hour. This possibility is also affirmed by modern science, for an obvious reason referred to above when discussing the dimensions of the universe. The universe includes billions of galaxies. The nearest one is 700,000 light years away from the Milky Way, and light has to travel for 50,000 light years in our galaxy to reach its edge from the center. Simply, this means that the most powerful method of observation on earth cannot witness or discover a great cosmic event inside our galaxy except after a few, tens, hundreds, thousands, or hundreds of thousands of years after its occurrence. So what about an event in a far galaxy? If the first cosmic event of the Day of Resurrection will begin with the explosion of a star or a group of stars, or with the collision of one heavenly body with another from inside or outside of our galaxy (that could lead to disorder in the Milky Way, and will also include our solar system), we will only realize it a long time later, when its horrible consequences would have already befallen our own earth. How can we know if the beginnings of the Hour may have already occurred somewhere in the wide universe? Who can scientifically, in the light of this analysis, deny the fact that it is possible for the outcome of this event to suddenly reach our earth at any time? Is not this a great sign of the inimitability of the Noble Qur'an that recurrently affirms the impossibility of predicting the Last Hour and states that only Allah knows its appointed time?

Allah has truly spoken the truth in the following verses:

﴿إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى﴾

Meaning: Verily, the Hour is coming and My Will is to keep it hidden that every person may be rewarded for that which he strives." (Surah Taha – Verse No. 15)

﴿فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ﴾

Meaning: Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents (indications and signs) have already come, and when it (actually) is

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on them, how can they benefit then by their reminder? (Surah Muhammad – Verse No. 18)

﴿فَدَّ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزُرُونَ﴾

Meaning: They indeed are losers who denied their Meeting with Allah, until all of a sudden, the Hour is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear! (Surah al-An`am – Verse No. 31)

﴿أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾

Meaning: Do they then feel secure from the coming against them of the covering veil of the Torment of Allah, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not? (Surah Yusuf – Verse No. 107)

﴿وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ﴾

Meaning: And those who disbelieve will not cease to be in doubt about it until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection). (Surah al-Hajj – Verse No. 55)

﴿هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾

Meaning: Do they only wait for the Hour that it shall come upon them suddenly, while they perceive not? (Surah az-Zukhruf – Verse No. 66)

﴿بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ﴾

Meaning: Nay, it (Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it, nor will they get respite. (Surah al-Anbiya' – Verse No. 40)

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

Meaning: They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good

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knowledge of it. Say: "The knowledge thereof is with Allah (Alone) but most of mankind know not. (Surah al-A`raf – Verse No. 187)

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا
وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

Meaning: Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things). (Surah Luqman – Verse No. 34)

﴿يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا﴾

Meaning: People ask you concerning the Hour, say: "The knowledge of it is with Allah only. What do you know? It may be that the Hour is near! (Surah al-Ahzab – Verse No. 63)

﴿إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ
وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا ءَاذَنَّاكَ مَا مَنَا مِنْ شَهِيدٍ﴾

Meaning: "(The learned men) refer to Him (Alone) the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive (within her womb), nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!" (Surah Fussilat – Verse No. 47)

﴿وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ﴾

Meaning: And blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned. (Surah az-Zukhruf – Verse No. 85)

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا * فِيمَ أَنْتَ مِنْ ذِكْرَاهَا * إِلَىٰ رَبِّكَ مُنْتَهَاهَا * إِنَّمَا أَنْتَ مُنذِرٌ مَنِ يَخُشَاهَا *
كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا﴾

Meaning: They ask you (O Muhammad SAW) about the Hour, when will be its appointed time? You have no knowledge to say anything about it, To your Lord belongs (the knowledge of) the term thereof? (Surah an-Nazi`at – Verses Nos. 42-44)

Allah has spoken the truth in His Noble Inimitable Book.

Further Proofs