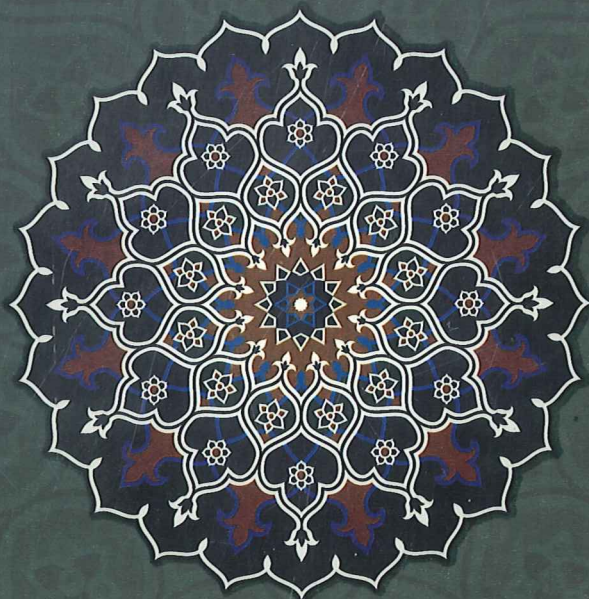


# **MIRACLES OF THE NOBLE QUR'ÂN**

A Modern Scientific Perspective



Prof. Sulayman S. Al-Qaraawi

# **MIRACLES OF THE NOBLE QUR'ÂN**

**A Modern Scientific Perspective**

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**Scientific and Linguistic Revision By  
Al-Maiman Publishing House**

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**1431 / 2010**

# MIRACLES OF THE NOBLE QUR'ÂN

*A Modern Scientific Perspective*

© Al-Qaraawi, Sulaiman, 2010

King Fahd National Library Cataloging-in-Publication Data

Al-Qaraawi, Sulaiman

Miracles of the Noble Qur'ân: A Modern Scientific Perspective / Sulaiman  
Al-Qaraawi – Riyadh, 2010.

200 pp. - 17 cm × 24 cm

1- Qur'ân - Miracles

2- Qur'ân and Science

3- Islam and Science

4- Miracles of the Noble Qur'ân

229.45 dc                      1430/5514

**L.D. no.1430/5514**

**ISBN: 978-603-00-1348-7**

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Fax: 0096635886140

Mail Box: 55059

Al-Ahsâ': 31982

*Revision, Photo Typesetting, Desktop Publishing & Printing by*



*Al-Maiman Publishing House*

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*{“We will show them Our Signs in the horizons  
(i.e. universe), and in their ownelves, until  
it becomes utterly clear to them that this  
(the Qur’ân) is the truth...”}*

[Qur’ân. Fussilat (Expounded): 53]

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# *Introduction*



Thanks be to Allah Who taught man with the pen that which man did not know, and prayers and peace be upon the most noble of His Creatures (Prophet Muḥammad), his family, companions and followers.

The process of interpretation in terms of language and methodology means the interpretation that is based on sound rational and agreed upon truths. It would be unscientific if it were based on other than this, such as the Hebrew-based interpretations (Israelites), the imagination of the interpreter or his delving into metaphors that impair rational judgment.

Based on this, the interpretation of the Qur'ān has to lean on and be committed to the facts, as well as to scientific methodology, in the process of interpretation. However, the terminology of scientific interpretation has been defined by modern scholars who have assigned the method of interpretation of Qur'ānic references to pure and applied branches of knowledge such as mathematics, medicine, astronomy, physics and anatomy.

Sheikh `Abdul- Majīd Zindānī says, "If scientific interpretation means the disclosing of the meanings of Verses in the light of what has been verified in terms of findings in theories of astronomy, then the scientific marvels of the Noble Qur'ān are the truths told by the Qur'ān which have been finally proven, and it would have been humanly impossible to arrive at

them with the limited means that were available during the time of the Prophet (PBUH)."<sup>(1)</sup>

This means that the secrets of the Qur'ân keep on being unraveled as humanity progresses. Allah, indeed, has told the truth when He said:

***{“For every news is a reality (appointed term), and soon you will come to know.”}*** [Qur'ân. Al-An`âm (Cattle): 67]

Professor Zaghîlûl An-Najjâr says:

“In the scientific interpretation of Qur'anic Verses dealing with astronomical phenomena, it is worth our attention to draw on the established facts as they become available. However, since astronomy has not provided the final answer in every matter and phenomena with regards to the universe, we see no problem in resorting to the best available theories. This is due to the fact that interpretation is no more than a human effort to try and understand Qur'anic references. He who tries to interpret, and ends up correct will be rewarded twice (first for interpreting, and second for being correct), and he who ends up in error will be rewarded once.”<sup>(2)</sup>

I start my study with this introduction in an attempt to draw the line between the ‘scientificness’ of interpretation, and scientific interpretation according to modern concepts which have become a convention and a discipline used in the interpretation of the Qur'ân based on recent findings of scientific theories. The goal of this is to try understand references made in the Noble Qur'ân with an eye to use these branches of knowledge as the means to unravel the latent meanings as well as the miracles contained in the Noble Qur'ân.

I am keen in my research to combine whatever relates to human issues as well as matters of the universe. I am also keen to present the phenomena of Divine Marvels in all the topics and subject matters I deal with.

(1) *The Qur'anic Miracles in The Qur'ân and Sunnah* (1<sup>st</sup> Scientific Research Conference for the Miracles in The Qur'ân and the Sunnah) Islamabad, Pakistan (1987).

(2) Zaghîlûl An-Najjâr, *The Scientific understanding of Mountains in The Noble Qur'ân* (Al-Shuruq Intl Publishers, Egypt: 2002).

Professor Zaghlûl An-Najjâr adds:

“There is nothing that the Eternal Book (i.e. the Qur’ân) has dealt with which was not a miracle, it is indeed one. There is no angle that a reasonable and objective human being can look from at this Qur’ân without seeing its miraculous quality. It is manifest in its clarity and arrangement. It is miraculous in its presentation of issues related to doctrine and matters pertinent to worship. It is marvelous in its unique moral constitution and legislation. It is astounding in its historical accounts of many nations that have come and gone, miraculous in its discourse about human nature, wonderful in its reference to numerous natural phenomena, in its predictions which came true long after its revelation, and continue to come true until now and will do so until the end of time. It is miraculous in its reference to many phenomena such as its precise description of the stages a human embryo goes through. It is also astounding in its explanation of how the universe came about, how it will end and how resurrection will take place afterwards. It is indeed marvelous in each and every letter of its words, and each and every Verse of its Verses. The Prophet (PBUH) said in this regard:

*“Wonders of this Qur’ân are infinite. It does not fail to answer (all of man’s questions).”*<sup>(3)</sup>

[Related by Al-Hindî in Kanzul-`Ummâl]

Hence this research, *Miracles of the Noble Qur’ân: A Modern Scientific Perspective*, is an attempt to know the aspects of scientific interpretation and the phenomena of Qur’anic infallibility. There is no doubt that every researcher has his own technique and approach. The defining factor in all of this then is the good intention as well as arduous research and a quest after the truth from its accurate sources and reliable scholars. This relies on much keenness to be precise concerning citations and presentations.

I try my best to follow this in my research, asking Allah, the Almighty, to help me avoid slips, and to guide me to the truth in my endeavors and

(3) Ibid, pp. 8-9.

opinions so that I can be rewarded twice. I pray that Allah, the Almighty, help me succeed in this.

## Origin and Development of Science-based Interpretation

Many researchers agree that the origin of scientific interpretation was contemporaneous with the scientific renaissance witnessed during the Abbasid rule. What started out as attempts to try and find consistencies between Verses of the Qur'ân and what was available in terms of various branches of knowledge later developed into a discipline of scientific interpretation. Many distinguished and revered scholars that were known for their intelligence, authenticity and faith laid down the foundation of this discipline. Most important among them were:

### A- Imâm Al-Ghazâlî:<sup>(4)</sup>

A pioneer in this regard, he said in chapter four of his book *The Revival of Religious Sciences*:

“The Qur'ân contains seventy thousand and two hundred sciences. That is because each word is a science on its own, and this becomes multiplied fourfold because each word has a manifest as well as a latent denotation. It also has a coda and an onset.<sup>(5)</sup>”

He supports his point with what Ibn Mas'ûd, one of the companions of the Prophet (PBUH), said:

*“He who wants to acquaint himself with the knowledge of ancient and modern scholars should study (the Qur'ân).”<sup>(6)</sup>*

[Related by Al-Hindî in *Kanzul-'Ummâl*]

Another support of his view comes from the *hadîth* of the Prophet (PBUH):

(4) His full name is Imâm Muḥammad Muḥammad Al-Ghazâlî Abû Hâmîd. He composed more than 200 volumes. He died in 505 hijrî.

(5) *The Revival of Religious Sciences* vol. I (Faysal Al-Halabî edition, Egypt), p. 291.

(6) *Ibid*, p. 290.

*“Read the Qur’ân and get to know its wonders.”<sup>(7)</sup>*

[Related by Ibn Abû Shaybah in his *Muṣannaḥ*]

In his other book, *Gems of the Qur’ân*, he deals, in chapter five, with the way all other branches of knowledge originated from the Qur’ân. He mentions in this regard Medicine, Astronomy, Physics, Human and Animal Physique as well as Anatomy, Magic, etc.<sup>(8)</sup>

Then he goes into details saying:

“All these disciplines originate from one sea of Allah’s Many Seas of Knowledge, namely the sea of feats which stretches far and beyond and has no shore. If any other sea were to contain all His Words, the sea would run out before the Words would. From this sea comes cures and ailments as Allah, the Mighty and Majestic, related in the Qur’ân what Prophet Ibrâhîm said:

*{“And when I am ill, it is He Who cures me”}*

[Qur’ân. Ash-Shu`arâ’ (The Poets): 80]

This is only one feat which is unknown by any doctor as no doctor has complete knowledge in medicine due to the fact stating that: to know medicine well, one needs to know the disease, its symptoms, cause and cure – all of which are not completely known by any doctor meant.

One of His Many Feats is that:

*{“The sun and the moon follow courses (exactly) computed”}*

[Qur’ân. Ar-Rahmân (The All-Merciful): 5]

He also says:

*{“It is He Who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her; that ye might know the number of years and the count of time.”}*

[Qur’ân. Yûnus (Jonah): 5]

(7) This *hadîth* is narrated by Shaybah in *Al-Muṣannaḥ*, through Abû Hurayrah.

(8) *Gems of the Qur’ân*, (Kurdistan: 1229 hijrah), pp. 21-31.

Allah also says:

***{“And the moon is buried in darkness. And the sun and moon are joined together.”}*** [Qur'ân. Al-Qiyâmah (The Resurrection): 8-9]

And He says:

***{“That is because Allah merges the night into the day, and He merges the day into the night, and verily it is Allah Who hears and sees all things.”}*** [Qur'ân. Al-Hajj (The Pilgrimage): 61]

And He says:

***{“And the sun runs his course for a period determined for him: that is the decree of (Him), the Exalted in Might, the All-Knowing.”}*** [Qur'ân. Yâ-sîn: 38]

No one knows the truth behind the movement of the Sun and the Moon, their eclipse, the alternation of day and night, and their rotation better than Allah Who knows the arrangement of the Heavens and Earth. This in itself is a science on its own.

Allah, Glory be to Him, says:

***{“O man! What has seduced thee from thy Lord, the Most Beneficent? The one Who created thee then Fashioned thee in due proportion then gave thee a just bias; In whatever form He wills, does He put thee together”}***

[Qur'ân. Al-Infîtâr (The Rending): 6-8]

No one knows the meaning of these words better than the anatomist who knows man's internal and external organs, their number and kinds, and the wisdom behind creating each one and the uses of each of them. There are many references to them in the Qur'ân, and they are part of the sciences of those of antiquity as well as those of the present and the future.

Allah, the Almighty, says:

***{“When I have fashioned him (in due proportion) and breathed into him of My spirit...”}***

[Qur'ân. Al-Hijr (Thamûd's Habitation): 29]

Similarly, no one knows the meaning of the above-mentioned Verse better than the one who knows what creating, blowing and the spirit mean, all of which are mysterious sciences people can not attain.<sup>(9)</sup>

### **B- Abû-Faḍl Al-Mursî:<sup>(10)</sup>**

He said in his interpretation:

“The Qur’ân contained all the sciences of antiquity and all that came later like nothing else in the world did. After that was the Prophet (peace be upon him) who, aside from what Allah, the Mighty and the Majestic, has kept for Himself in terms of knowledge, passed it on to his esteemed companions who in turn passed it on to the righteous followers that came afterwards. Then there came a time when the zeal to pursue knowledge became less which resulted in the decrease of the number of scholars.”

Then he spoke about the branches of knowledge the Qur’ân contained drawing the conclusion that Muslims had derived all their knowledge from it. It also contained sciences of antiquity such as Medicine, Debating, Physics, Geometry, Algebra and *Muqâbalaḥ* (Correspondence).

Medicine has the task of keeping the body fit and the temperament sane through alleviating various contradictions in the body. All this was summed up in one single Verse when Allah, the Almighty, says:

***{“... but hold a just (balance) between those (extremes)”}***

[Qur’ân. Al-Furqân (The Criterion): 67]

Through the Qur’ân, we also learn what helps the body recover after a physical disturbance, and what kind of cure is for what ailment:

***{“... there issues from within their bodies a drink of varying colours, wherein is healing for men.”}***

[Qur’ân. An-Naḥl (The Bee): 69]

(9) See *Gems of the Qur’an*, pp. 32-34.

(10) His full name is Muḥammad `Abdullah Abû-Faḍl Al-Mursî. He was a scholar in Literature, Qur’anic interpretation and *Hadith* who composed more than 33 volumes of Qur’anic and Islamic interpretation. He died in 655 hijrî.



As for physics, we find it in numerous Verses in which the dominion of the heavens and the earth was mentioned, and the creatures Allah created in them.

As for geometry, the Noble Qur'ân says:

***“Depart ye to a Shadow (of smoke ascending) in three columns, (Which yields) no shade of coolness, and is of no use against the fierce Blaze”***

[Qur'ân. Al-Mursalât (The Emissaries): 30-31]

This Verse states a geometric rule because a triangle has no shadow.

Then he spoke about various crafts and names of tools used in these crafts such as:

‣ Tailoring when Allah says in the Qur'ân:

***“... and they began to sew together the leaves of the garden over their bodies.”*** [Qur'ân. Al-A`râf (The Battlements): 22]

‣ Smithcraft, when He says:

***“Bring me blocks of iron”*** [Qur'ân. Al-Kahf (The Cave): 96]

‣ Carpentry in His Saying:

***“But construct an Ark under Our eyes...”***

[Qur'ân. Hûd (The Prophet Hûd): 37]

‣ Spinning craft, when He says:

***“... like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong...”***

[Qur'ân. An-Nahl (The Bee): 92]

‣ Agriculture in His Saying:

***“See ye the seed that ye sow in the ground? Is it ye that cause it to grow or are We the Cause?”***

[Qur'ân. Al-Wâqi`ah (The Event): 63-64]

► Gold craft (goldsmithery), when He says:

*{“The people of Moses made in his absence, out of their ornaments, the image of a calf...”}*

[Qur’ân. Al-A`râf (The Battlements): 148]

There are many other examples of this sort, but these are only a few.

### C- Jalâlud-Dîn Al-Asyûti:<sup>(11)</sup>

He followed along similar lines of both Al-Ghazâlî and Abû-Faḍl Al-Mursî and others in his approach of scientific interpretation. We find in two of his books, the first of which is titled *Craftsmanship* (specifically, in the 56th item) and in the second book titled *The Wreath in the Deduction of Revelation* examples of Verses,<sup>(12)</sup> *hadîths* and legacy of the companions all of which point to the fact that the Qur’ân comprised all there is in terms of knowledge.

## Science-based Interpretation in Modern Times

Many scholars who were interested in science and the Qur’ân turned their attention to scientific interpretation. They did a copious amount of authentic research in this area. Most prominent among them were:

### A- Muḥammad Ibn Aḥmad Al-Iskandarâni:<sup>(13)</sup>

A physician, he speaks, in his book titled *Revealing the Secrets of Qur’anic Enlightenment*<sup>(14)</sup> about various topics related to astronomy (galaxies), zoology, botany and mineralogy. It is a valuable book that deals with much science and secrets of planets and stars, and the wisdom of Allah, the Almighty, behind creating gender in animals, plants and all beings on Earth.

(11) His full name is `Abdur-Raḥmân Abû Bakr Al-Asyûti Jalâlud-Dîn. He was an Imâm and a *Hafîz* (one who memorizes *hadîths*), as well as a historian. He composed more than 600 folios. He died in 911 hijrî.

(12) As in His Saying, {“... We have neglected nothing in the Book...”} [Qur’ân. Al-An`âm (Cattle): 38] and as in {“...And We have sent down to you the Book (The Noble Qur’ân) as an exposition of everything...”} [Qur’ân. An-Nahl (The Bee): 89]

(13) See his biography in detail in Az-Zirikli’s *Al-A`lâm* (The Scholars), vol. 6, p. 21.

(14) The book consists of 3 vols. It was published in 1297 hijrî.

The author always keeps in mind the Verses that mention the miracles of Allah's Noble Qur'ân.

**B- `Abdur-Rahmân Al-Kawâkibi:**<sup>(15)</sup>

This revered author wrote in the introduction of his book *Traits of Despots and the Defeat of Slavery*:<sup>(16)</sup> "If scholars were to meticulously scrutinize and to freely express their opinions, they would most certainly find in the Qur'ân thousands of instances of miracles." Then he speaks about the scientific discoveries made by scientists in Europe and America making the comment that:

"He who examines the scientific discoveries finds that many of them were explicitly or implicitly referred to in the Verses of the Noble Qur'ân thirteen centuries prior to their discovery. Such discoveries were kept under a tight lid only to unravel later and to point to the miracle that is the Noble Qur'ân."<sup>(17)</sup>

Then he presents a number of examples in support of this. He said:

"They discovered that the element of the universe is ether. The Qur'ân has correctly pointed out as far as the origin of the universe is concerned:

*{“Moreover He comprehended in His Design the sky, and it had been (as) smoke...”}* [Qur'ân. Fussilat (Expounded): 11]

They also discovered that bodies in the universe are in a constant motion. The Qur'ân says:

*{“It is not permitted for the Sun to catch up with the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit.”}* [Qur'ân. Yâ-sîn: 40]

(15) He was a traveler and a man of letters. He was also a reformer. He died in 1320 hijrî. See his biography in detail in Az-Zirikli's *Al-A 'lâm* (The Scholars), vol. 3, p. 298.

(16) This book consists of a set of collected articles published in newspapers when the author paid a visit to Egypt in 1318 hijrî. The book was first published under the pseudonym "Traveler K."

(17) *Traits of Despots and the Defeat of Slavery*, pp. 23-25.

They also discovered that the layers of the Earth are seven, and the Qur'ân points out:

***“Allah is He Who created seven firmaments and of the earth a similar number...”*** [Qur'ân At-Talâq (Divorce): 12]

They also discovered that if it were not for the mountains, the Earth, by virtue of its qualitative weight, would shift while rotating. The Qur'ân says concerning this:

***“And He has set up on the Earth Mountains standing firm, lest it should shake with you...”*** [Qur'ân. An-Nahl (The Bee): 15]

### C- Mustafâ Sâdiq Ar-Râfi`î.<sup>(18)</sup>

Author of the book *Miracles of the Qur'ân*, whereby he asserts that the Noble Qur'ân, with its inexhaustible legacies, is the original and authenticated miracle throughout human history, since the onset of Islam onwards till Allah knows when.<sup>(19)</sup> Then he adds:

“Some of our scientists have construed out of it many inventions, and discovered many mysteries of natural sciences. It is not our aim in this book to go into details and list all of these discoveries.”<sup>(20)</sup>

The array of books written by well-versed scientists continued to appear, books such as *Gems of Qur'anic Interpretation* by Tantâwî Jawharî. Another example of this is the school of thought established by the religious scholar and Imâm Muḥammad Mustafâ Al-Marâghî, and followers of his school untill our present time.

We do not aim to say in this introduction more than we have already said. We ask that Allah grant us success in this research, and that He guide

(18) He was a scholar, a man of letters and a great writer from Tripoli (Lebanon). He wrote many books. He died in 1356 hijrî. See his *The Biography of Authors* by `Umar Ridâ Kakhaleh.

(19) See *Miracles of the Qur'ân*, p. 108.

(20) Then he cites copious amounts from *Traits of Despots and the Defeat of Slavery*, making a commentary on them.

us to the most righteous of paths in our endeavor so that it can be a beacon lighting the way on the path to Islam, and the start of a greater endeavor serving Islam and Muslims.



## *Part 1*

*Allah's Book: An Integrated Way of  
Life for the Development of Life and  
the Universe*

## Chapter 1

# *Allah's Book is Comprehensive in Terms of Knowledge and the Fact that Man is Allah's Vicegerent on Earth*



Man, in accordance with Allah's Infinite Knowledge, was created for an honorable task and a noble mission, namely to become Allah's Vicegerent on Earth. Allah said:

*{“Behold, thy Lord said to the angels: ‘I will create a vicegerent on earth.’”}*

[Qur’ân. Al-Baqarah (The Cow): 30]

He also said:

*{“Behold! Thy Lord said to the angels: “I am about to create man, from sounding clay from mud moulded into shape; “When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him.”}*

[Qur’ân. Al-Hijr (Thamûd’s Habitation): 28]

This Divine Breath is what connects him with the Supreme Being, and qualifies him to be close to his Creator. Allah said:

*{“When My servants ask thee concerning Me, I am indeed close...”}*

[Qur’ân. Al-Baqarah (The Cow): 186]

He also said:

***{“...But bow down in adoration, and bring thyself the closer (to Allah!.)”}*** [Qur'ân. Al-'Alaq (The Clot): 19]

This creature is unique in the fact that Allah, The Mighty and Majestic, asked the angels to bow down to him. Allah said:

***{“And behold, We said to the angels, ‘Bow down to Adam’ and they bowed down...”}*** [Qur'ân. Al-Baqarah (The Cow):34]

Allah has taught and cultured him:

***{“(Allah) Most Gracious! It is He Who has taught the Qur'ân. He has created man: He has taught him speech (eloquence).”}***

[Qur'ân. Ar-Rahmân (The All-Merciful): 1-4]

It is “*He Who has taught the Qur'ân*” - the Qur'ân, the guiding path of the Heavens and the earth, addresses man telling him that he is Allah's Vicerent on Earth, and that he is to assume the mission of shouldering the task which the Heavens and the Earth could not undertake, Allah said:

***{“We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof, but man undertook it...”}***

[Qur'ân. Al-Ahzâb (The Allied Parties): 72]

He has “*taught him (man) speech (eloquence)*” - by moving his tongue, lips, jaw, teeth, throat, larynx and lungs because all of these organs are involved in speech. Language (and eloquence) is the dividing and defining line between man and other creatures. Ar-Râghib Al-Aṣṣfahânî points out:

“speech (Arabic ‘bayân’) is the process of elucidating something. It is more of a general nature than human utterance which is exclusive to man. Language is referred to as ‘bayân’ because it seeks to uncover the intended meaning of something. As in:

***{“Here is a plain statement (bayân) to men...”}***

[Qur'ân. Âl-'Imrân (The Household of 'Imrân): 138]

All that is explained or elucidated is referred to as ‘bayân’. As in Allah's Saying:



***{“Then it is for Us (Allah) to make its bayân (i.e. the Qur’ân) clear (to you)...”}*** [Qur’ân. Al-Qiyâmah (The Resurrection): 19]

The teachings of the Qur’ân and the teachings of ‘bayân’ by Allah, the Almighty, all knowledge related to the Qur’ân, to man and to the existence of everything falls in place, so does the unraveling of all the secrets of the Glorious Qur’ân and the Universe. This happens right after man comes out of his mother’s womb. Allah said:

***{“Have We not made for him a pair of eyes? - And a tongue, and a pair of lips? - And shown him the two ways (be they good or evil)?”}*** [Qur’ân. Al-Balad (The Land): 8-10]

His tongue and lips are speech organs; by using them, man can do a lot in Allah’s Universe. A word can be, at times, a tool for peace and security, and at other times, it can ignite war and destruction. A word can land its speaker deep into the abyss of Hellfire.

Mu`âz Ibn Jabal narrated that when he was once traveling with the Prophet (PBUH) he asked him:

*“O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from Hellfire.” The Prophet (PBUH) said, ‘You have asked me about a major matter, yet it is easy for him for whom Allah, the Almighty, makes it easy. You should worship Allah, associating nothing with Him, you should perform the prayers, you should pay the Zakah, you should fast in Ramadan and you should make the pilgrimage to the House (i.e. Ka`bah).’ Then he (PBUH) said, ‘Shall I not show you the gates of goodness? Fasting [which] is a shield, charity [which] extinguishes sin as water extinguishes fire; and the praying of a man in the depth of the night’. Then he recited:*

***{“Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them”}***

[Qur’ân. As-Sajdah (Prostration): 16]

Then he (PBUH) said, 'Shall I not tell you of the peak of the matter, its pillar and its topmost part?' I said, 'Yes, O Messenger of Allah.' He (PBUH) said, 'The peak of the matter is Islam, the pillar is prayer and its topmost part is Jihâd (fighting in Allah's Cause).' Then he (PBUH) said, 'Shall I not tell you what controls all that?' I said, 'Yes, O Messenger of Allah', and he (PBUH) took hold of his tongue and said, 'Restrain this' I said, 'O Prophet of Allah, will what we say be held against us?' He (PBUH) said, 'May your mother be bereaved of you, Mu`âz! Is there anything that topples people on their faces - or he said on their noses - into Hellfire other than the jests of their tongues?'<sup>(1)</sup>

Allah even safeguarded man from all that may harm him from the inside, outside or from anything that may distract him from Allah's Path and course which He ordained for him. Allah says:

***{“But verily over you (are appointed angels) to protect you,- Kind and honourable,- Writing down (your deeds): They know (and understand) all that ye do”}***

[Qur'ân. Al-Infitâr (The Rending): 10-12]

Allah describes these guiding angels as honorable so that man will be self-conscious and shy in their presence. Man always feels conscious and coy in the presence of honorable people lest he should say or do something inappropriate. How should he behave then if he knows that he is always in the presence of these honorable angels?

Ibn Kathîr narrated in his compendium through Mujâhid that the Prophet (PBUH) said:

***“Honor the guiding angels who only leave you for two reasons: Janâbah (major ritual uncleanness) or for the call of nature (going to the toilet).”***

(1) This *hadîth* is reported by Ibn Hanbal in *Al-Musnad*, At-Thirmidhî, Book of *Al-Imân*, Ibn Mâjah, *Book of Al-Fitan*.

Anas (may Allah be pleased with him) reported that the Prophet (PBUH) said:

*“When the two angels that keep record of someone’s deeds convey the record to Allah, and He sees in the first and the last pages that the worshipper is seeking forgiveness, He, the Almighty, says: ‘I forgive My worshipper whatever is between these two pages.’”<sup>(2)</sup>*

How can this be otherwise when Allah Himself says:

***{“Say: ‘O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.’”}***

[Qur’ân. Az-Zumar (The Hordes): 53]

This is the unbounded mercy which provides hope and assuredness of His Forgiveness to His Vicegerents on earth. Allah is Compassionate toward His Worshipers. He knows their weaknesses and limitations. He knows the motives that influence them from within and from without. Allah knows that Satan, mounted or on foot, is at the helm of man on every road. Allah, the Mighty and Majestic, however, has delegated the task of protecting man to His Angels so that they can safeguard him from external danger. To Allah also belong soldiers of the Heavens and the Earth who protect man from within, Allah says:

***{“... none can know the forces of thy Lord, except He...”}***

[Qur’ân. Al-Muddaththir (Shrouded): 31]

***{“As also in your own selves...”}***

[Qur’ân. Adh-Dhâriyât (The Winnowers): 21]

We see that man’s body is a fortified city surrounded by a well-built fence, with armies of microbes numbering in the thousands trying to attack it. Allah, however, has equipped this body with armies and soldiers to defend it against the enemy. These armies are the corpuscles (red and white blood cells).

(2) See Ibn Kathîr’s *Interpretation of the Noble Qur’ân*, vol.6, p. 514-516.

The hostile armies find no gate to get through to the body except through the mouth, so they enter it and march until they get to the stomach. The stomach, however, is a fortress equipped with weapons capable of destroying these intruding microbes. These weapons are the stomach's inexhaustible digestive juices which help in breaking down food and ridding the body of some microbes. But if food passes quickly through the stomach to the intestines, those microbes might slip through with the food, thereby avoiding certain death. However, no sooner do they reach the intestines than they die because of the lack of oxygen they need to survive. Hence, we find that Allah, the Almighty, has fortified the body with three lines of defense:

- a- The skin
- b- The stomach's digestive juices
- c- The intestines which destroy microbes through the blood's white cells.

This is as far as the microbes that enter through the mouth are concerned. What about those that infiltrate through other means and multiply, such as through a wound or a cut? They do their mischief in the body, destroy the white blood cells, and feed on the foodstuff stored in it. As soon as the news of the harmful microbes reaches the new cells produced by the stomach, a siege takes place around the camp of these microbes, obliterating the last of them, and turning them into a yellow substance that is ejected out of the body.

One may wonder if this is the case, then why do we find epidemics and contagious diseases in some communities? Physicians attribute this to a lack of prevention in the body due to the decrease in the number of white blood cells. This often happens in poor communities who suffer from malnutrition resulting in weaknesses in their bodies' immune system.

Therefore, we find that the Islamic way of life urges man to always keep moving his body, exposing it to fresh air and warm sun. It urges man to do exercises to help keep his body fit and active. Here is a *hadith* of the Prophet (PBUH):

*"Teach your children swimming, archery and horse-riding."*

[Related by Al-Bazzâr]

Then what?

**First:** Allah has given man freedom of choice, Allah says:

*{“Every soul will be (held) in pledge for its deeds”}*

[Qur’ân. Al-Muddaththir (Shrouded): 38]

Every individual in every community is responsible for his own deeds be they good or evil. Human beings are accountable for their actions and Allah, the Mighty and Majestic, has shown man the path to righteousness and success, as well as the path that leads to loss and failure.

As for he who chooses the right side, he will be blessed in Paradise. But he who is unjust and arrogant on Earth and does not follow the commandments of Allah nor does he shun what Allah has prohibited will be in the abyss of Hellfire suffering from relentless torture and grave humiliation.

When Truth will be made clear, all that is hidden will become uncovered and the dwellers of Paradise will ask the dwellers of Hellfire, what led you there? They will say:

*{“We were not of those who prayed”}*

[Qur’ân. Al-Muddaththir (Shrouded): 43]

They forsook prayer which is the pillar of faith, and the link between the worshipper and his Lord. Allah says concerning prayer:

*{“... But bow down in adoration, and bring thyself the closer (to Allah)!”}*

[Qur’ân. Al-`Alaq (The Clot): 19]

*{“Nor were we of those who fed the indigent”}*

[Qur’ân. Al-Muddaththir (Shrouded): 44]

They turned their backs on the needy who cannot find their daily bread. The Prophet (PBUH) said:

*“People are sustained by Allah, and the best and closest to Allah among you are those who are good to their families.”<sup>(3)</sup>*

Allah, Glory be to Him, says:

***{“But we used to talk vanities with vain talkers”}***

[Qur'ân. Al-Muddaththir (Shrouded): 45]

They wasted their time playing and messing around, and committing sins and vile deeds while ignoring Allah's Commandments:

***{“And we used to deny the Day of Judgment”}***

[Qur'ân. Al-Muddaththir (Shrouded): 46]

That is they denied the Hereafter, the Day of Reckoning and the Day of Reprisal. They denied Paradise and the Hellfire, and turned deaf ears to Allah's Words:

***{“That Day shall ye be brought to Judgment: not an act of yours that ye hide will be hidden”}***

[Qur'ân. Al-Hâqqah (The Inevitable Truth): 18]

***{“On the Day when their tongues, their hands and their feet will bear witness against them as to their actions”}***

[Qur'ân. An-Nûr (The Light): 24]

They refuted the witness of their very skins when each pore in them turns into a mouth that speaks:

***{“They will say to their skins: “Why bear ye witness against us?” They will say: “(Allah) hath given us speech - (He) Who giveth speech to everything”}*** [Qur'ân. Fussilat (Expounded): 21]

**Second:** Allah has given man a strong will to know right from wrong, and to know virtue from sin:

***{“By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right - Truly he succeeds that purifies it, And he fails that corrupts it!”}***

[Qur'ân. Ash-Shams (The Sun): 7]

(3) This *hadith* is reported by At-Tabarâni in *Al-Kabîr and Al-Awsat*, Abû Nu`aym in *Al-Hilyah* and in Al-Bayhaqî's *Shu`ab Al-Imân*, from the narration of Ibn Mas`ûd.

These four Verses along with the following two Verses clearly demonstrate that man is a dually predisposed creature in the sense that his very nature, which is made of mud through which Allah, the Almighty, has breathed, is equally inclined to good or evil, guidance or loss:

***{“And shown him the two ways (be they good or evil)?”}***

[Qur’ân. Al-Balad (The Land): 10]

***{“We showed him the Way: whether he be grateful or ungrateful (rests on his will)”}***

[Qur’ân. Al-Insân (Man): 3]

Man, accordingly, is capable of steering himself to righteousness or misguidance. This aptitude is inherent in man’s being. The Qur’ân refers to it as enlightenment sometimes:

***{“By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right”}***

[Qur’ân. Ash-Shams (The Sun): 7]

Sometimes, it refers to it as guidance:

***{“And shown him the two ways (be they good or evil)?”}***

[Qur’ân. Al-Balad (The Land): 10]

Aside from the innate predispositions, there exists a conscious aptitude within him which holds him accountable for his choice. In spite of all of this, Allah’s Unbounded Mercy has not left man to his innate inclinations or to his conscious reason. Allah has sent down messengers and revealed scriptures to help guide him, to show him the fixed and precise canons, and to reveal to him compasses towards faith, and signposts of guidance within himself and on the horizons. Hence, the road ahead of him can become clear, leaving no room or chance for confusion. This is the Will of Allah as far as man is concerned. All that exists within Allah’s Dominion carries out His Supreme Will.

Allah’s Will for man shows Allah’s Honor toward him. Hence, the value of man becomes manifest since Allah, the Almighty, has qualified him to shoulder the responsibility and has given him free choice out of His Will.

Freedom and accountability place man in an honorable position and elevates him to a high status befitting his being Allah's Vicegerent on Earth.

### **Allah's Honoring of His Vicegerent:**

Allah says:

*{“We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors ,over a great part of our creation”}* [Qur'ân. Al-Isrâ' (The Night Journey): 70]

Allah has honored him by creating him out of a fistful of mud which He breathed on. Allah has honored him by qualifying him to be His Vicegerent on Earth. Allah has honored him by availing him of all there is in the universe (plains, valleys, prairies and soil for farming) to be at his service. Allah has availed him of seas where he can find food for himself, grasses for his animals, and pearls and gems for ornament.

Allah has honored him by asking the elite from among His Creations to bow down to him and to obtain knowledge from him. Allah says:

*{“He said: ‘O Adam! Tell them their natures.’ When he had told them, Allah said: ‘Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?’”}* [Qur'ân. Al-Baqarah (The Cow): 33]

Imâm Al-Qurṭubî believes that if one is asked about something he has no knowledge of he should say, “Allah knows and I do not know.” He should follow the example of the angels, prophets and honorable scholars. It was reported that Imâm Mâlik said, ‘I do not know’ for thirty two matters.

If this is the case during the time of Imâm Mâlik, then how is it in these present times when corruption prevails and the number of despots is on the rise? In these times of ours, knowledge is sought for control rather than for its own sake. It is sought for showing off in front of peers for the sake of pretension and pointless arguments which harden the hearts and instill resentment. All this leads to impiety and expels the fear of Allah from the



hearts<sup>(4)</sup>.

## Allah Dedicating All There is in the Universe for the Service of Man:

Allah says:

*{“It is He who sends down rain from the sky: from it ye drink and out of it (grows) the vegetation on which ye feed your cattle. With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought”}*

[Qur’ân. An-Nahl (The Bee): 10]

Water is the main source of life on earth. It is a prerequisite and a provision for the sustenance of life itself. The Qur’ân points out in many Verses that water is the reason behind life on the Planet Earth. Allah, Praised be He, created water for the sake of every being on earth. He created it and bestowed benefits unto it and dedicated it for the service of man and his survival. Allah said:

*{“... We made from water every living thing”}*

[Qur’ân. Al-Anbiyâ’ (The Prophets): 30]

He also said:

*{“... and gave (fertile) streams flowing beneath their (feet)”}*

[Qur’ân. Al-An`âm (Cattle): 6]

Allah points out that the falling of water from heaven unto earth is not pure chance or coincidence. It comes down at the behest of Allah, the Almighty, and in quantities predetermined by Him. It is a miracle out of Allah’s Many Miracles for man. Its quantities neither increase nor decrease from those set by Allah, the Almighty, who says:

*{“... it is He who created all things, and ordered them in due proportions”}*

[Qur’ân. Al-Furqân (The Criterion): 2]

(4) See Imâm Al-Qurtubî, , *Al-Jâmi` Li Ahkâm Al-Qur’ân* (Interpretation of the Glorious Qur’an), vol.1, pp. 285-86.

Also:

***“He has made subject to you the Night and the Day; the sun and the moon; and the stars are in subjection by His Command: verily in this are Signs for men who are wise”***

[Qur'ân. An-Nahl (The Bee): 12]

Day and night are not merely created for man's sake; they are dedicated for his service:

***“And made the night as a covering, And made the day as a means of subsistence”*** [Qur'ân. An-Naba' (The Tiding): 10]

Neither is day allowed to come before night nor is night allowed to come before day. Neither of them is allowed to be late, either. Allah says:

***“It is not permitted for the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to the Law)”*** [Qur'ân. Yâ-sîn: 40]

So the sun, the moon, the planets and the stars are dedicated by Allah, the Almighty, to His Vicegerent on earth.

Third: Allah says:

***“And the things on this earth which He has multiplied in varying colours (and qualities): verily in this is a sign for men who celebrate the praises of Allah (in gratitude)”***

[Qur'ân. An-Nahl (The Bee): 13]

Allah, the Mighty and Majestic, has made the earth a reservoir for all of man's needs during his stay on it. He created plants which produce grains and legumes, and trees whose boughs shake with delicious, plentiful fruits.

In the deep layers of earth, Allah has put forth various minerals such as iron, He says of iron:

***“...and We sent down iron, in which is (material for) mighty war, as well as many benefits for mankind...”***

[Qur'ân. Al-Hadîd (Iron): 25]

He, the Almighty, has put forth on the earth's crust all kinds of worms and insects so that all the creatures that crawl on earth or fly in the sky can feed on them. Countless, indeed, are the bounties Allah has bestowed upon man.

**Fourth:** Allah says:

*{“It is He Who has made the sea subject (to you), that ye may eat thereof flesh that is fresh and tender, and that ye may extract there from ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the bounty of Allah and that ye may be grateful”}*

[Qur'ân. An-Nahl (The Bee): 14]

Through vigorous activities of marine biologists in the depths of the seas and oceans it was established that oceans are not only water reservoirs, but that they also contain minerals needed by man to manufacture tools and machines. There is phosphate as a nutrient for plants, and there are pearls, gold and silver for the adornment of women. Allah says:

*{“Out of them come pearls and coral”}*

[Qur'ân. Ar-Rahmân (The All-Merciful): 22]

Scientists maintain that torrential streams coming down from the mountains into the seas carry along with them millions of tons of fluid and solid minerals which settle at the bottom of the seas.

Speaking of minerals, during its exploratory expedition the Soviet Vessel Vitiáz estimated that the quantity of copper at the bottom of the seas reaches around 7900 million tons worldwide. Scientists believe there are large quantities of minerals in the form of fluid salts, suspended particles or solid form that lie at the bottom. These fluid minerals are:

- 1- Chloride
- 2- Sodium
- 3- Magnesium
- 4- Sulfur

5- Calcium

6- Potassium

7- Carbon

There are other kinds of minerals in the form of suspended particles in the seas. Scientists estimate that 15% of the magnesium found in the seas is of this form.<sup>(5)</sup>

Allah's Book spoke about the existence of these fourteen centuries ago, but Muslim scientists did not pay attention to it. Behind this there could be a reason and a wisdom only the Omniscient knows. Allah's Book is not only miraculous in terms of language and eloquence, but it is so because it speaks and will speak to all of humanity until the time Allah inherits the earth and all there is on it.

Every generation that comes forward on this planet will find in Allah's Book a gift that it keeps on giving as long as it lives. Every generation will find in it a balsam for curing its diseases, and a guidance and knowledge drawing it closer to its Creator. It will pave the way for every generation to the hidden treasures within the layers of the earth and the bottoms of the seas. Allah has given man the promise that:

*{“Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own selves, until it becomes manifest to them that this is the Truth...”}*

[Qur'ân. Fussilat (Expounded): 53]

If present-day Muslims hold onto their Lord's Book, they will prevail in the world like their ancestors before them did. Alas, they have turned their backs on this Book, turning it into amulets for their sick, charms for their children and ornaments for their houses. This Book (the Qur'ân) contains the history of this infinite universe, as well as the history of all of humanity since the onset until the time Allah inherits the earth and all there is on it. Allah's Feat was for the sake of helping man accomplish his role as Allah's

(5) See `Abdur-Rahmân `Umayrah, *Wonders of Creatures: between The Qur'ân's Approach and Modern Science* (Al-manâr Publishers: Cairo).

Vicegerent on earth. Allah, the Almighty, knows every cell of man's being, and every heartbeat within him:

*{“Should He not know - He that created? And He is the One that understands the finest mysteries (and) is well-acquainted (with them)”}*

[Qur'ân. Al-Mulk (The Kingdom): 14]



## Chapter 2

# *Allah's Book Embraces Absolute Justice among All Creations*



When Allah's Verse was revealed:

*{“Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion...”}* [Qur’ân. An-Nahl (The Bee): 90]

‘Uthmân Ibn Maz’ûn narrated that when he read it to ‘Alî Ibn Abû Talib (may Allah be pleased with him), he wondered:

*“O people of Ghâlîb, follow him (the Prophet) and you will succeed. By Allah, He has sent him to complete the best of ethics.”*

It was narrated by ‘Ikrimah that the Prophet (PBUH) read this Verse to Al-Walîd Ibn Al-Mughîrah who said, after the Prophet (PBUH) finished reading the Verse:

*“Repeat, my nephew, repeat which the Prophet (PBUH) did. Al-Walîd then said, ‘By Allah, it has sweetness, and smoothness. Its root has leaves, and its branches have fruits. It is not the words of humans.’”*

An-Naqqâsh was reported to have said:

*“The zakâh (alms) of justice is benevolence, the zakat of power is forgiveness, and the zakat of wealth is to do others favors.”*

Ibn Ar-Rabî` defined justice as, the justice that is due by the worshipper to his Lord as a way of deferring his right for the sake of His Creator. It is when the worshipper puts his Lord's consent ahead of his own desires. It is when the worshipper avoids all that has been forbidden by his Lord, and follows all that has been commanded. As for, justice, that is between the worshipper and himself, it is when he abstains from all that may destroy his own self. Allah says:

*{“And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires, their abode will be the Garden.”}*

[Qur'ân. An-Nâzi`ât (The Pluckers): 40-41]

It is when he abstains from greed, and embraces satisfaction instead.

As for justice that is between a man and other people, it is when he enjoins righteousness, and abstains from treachery altogether. It is when he is fair with them in every regard, in words, in deeds, in secret or in public. It is when he tolerates all the trouble they cause him. The least of all of that is being fair, and abstaining from causing harm to others.<sup>(1)</sup>

There is no god but Allah. No statue, no sun, no moon is worthy of worship, but Allah, the Sole Creator of all. No commandments of leaders or priests are worthy of heeding, but those of Allah, Commander of all. Moreover, equality of all of humanity because all humans are from Adam and Adam is from this earth. There are non-who descended from god's head, while others descended from his feet. There is no race that is sacred because within their veins holy blood flows. All people on earth are Allah's Creatures and slaves. Allah created them all from mud and breathed into them from His Spirit.

(1) See Al-Qurtubî's *Interpretation of the Noble Qur'ân*, vol.1, p. 165.

Man should live in this world and enjoy complete justice. None but Allah should have full authority on him. None but Allah owns his life and death. None but Allah provides him with means of living. There is no intermediary; between man and his Creator Whose justice is absolute. How can it be otherwise when Allah, the Ingenious Creator of all says:

***{“And your Lord says: ‘Call on Me; I will answer your (Prayer)...”}*** [Qur’ân. Ghâfir (The Forgiver): 60]

Allah alone is the Omnipotent, and everyone else is His Slave:

***{“He is the irresistible, (watching) from above over His Worshippers...”}*** [Qur’ân. Al-An`âm (Cattle): 18]

He is the Most Merciful, Most Forgiving. Allah says:

***{“Say: ‘O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah. for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.’”}***

[Qur’ân. Az-Zumar (The Hordes): 53]

Worrying about the means of living has no place in the Book revealed to the seal of all the prophets (PBUT) in which Allah, the Almighty and Majestic, assures man:

***{“And in heaven is your Sustenance, as (also) that which ye are promised”}*** [Qur’ân. Adh-Dhâriyât (The Winnowers): 22]

***{“... And if ye fear poverty, soon will Allah enrich you, if He wills, out of His Bounty, for Allah is All-knowing, All-wise”}***

[Qur’ân. At-Tawbah (Repentance): 28]

***{“... kill not your children on a plea of want; We provide sustenance for you and for them...”}*** [Qur’ân. Al-An`âm (Cattle): 151]

Worrying about wealth, status, and position is outside the domain of Allah's Path, which He prescribed to His Worshippers and slaves. Allah says:

***{“Say: ‘O Allah. Lord of Power (And Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from***



***whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all good. Verily, over all things Thou hast power.’}}***

[Qur'ân. Âl-`Imrân (The Household of `Imrân): 26]

Through the path of absolute justice prescribed by Allah in His Book, man's very conscience is set free from within. Man gets liberated from the chains of offspring and spouse by merely heeding Allah's Words when He says:

***“Your riches and your children may be but a trial: but in the Presence of Allah, is the highest, Reward”}}***

[Qur'ân. At-Taghâbun (Mutual Fraud): 15]

Man gains freedom from chasing after his desires. He gets liberated from greed, avarice, and weakness. Allah said:

***“Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses brand-ed (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (To return to). Shall I give you glad tidings of things far better than those? For the righteous are Gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure (and holy); and the good pleasure of Allah. For in Allah's Sight are (all) His Servants”}}***

[Qur'ân. Âl-`Imrân (The Household of `Imrân): 14-15]

Man's conscience becomes free from greed, self-indulgence, and frailty. Ibn Al-Hakîm, through the authority of Anas (May Allah be pleased with him) had this story to tell:

***“An Egyptian man came to `Umar Ibnul-Khattab in Al-Madînah (Medina), and said, ‘O Commander of the Faithful! I seek refuge in you from oppression.’ `Umar replied, ‘You have sought refuge where it is to be sought.’ The Egyptian said, ‘I was rac-***

ing the son of `Amr Ibnul-`Âs (ruler of Egypt), and defeated him. Then he began to beat me with a whip saying, 'I am the Son of Nobles!' So `Umar wrote to `Amr commanding him to appear before him with his son. So, they appeared before him. `Umar inquired, 'Where is the Egyptian? He is to take the whip and beat him!' Then the Egyptian began to beat the son of `Amr with the whip as `Umar said to him, 'Beat the Son of Nobles!' Anas said, 'So he beat him. I swear by Allah, as he was beating him, we pitied his wailing. He did not desist until we stopped him.' Then `Umar said to the Egyptian, 'Now beat the whip upon `Amr's bald head!' He replied, "O Commander of the Faithful! For it was his son who beat me, and I have evened the score with him." Upon this `Umar said to `Amr, 'Since when do you enslave the people when their mothers bore them as free men?' He said, 'O Commander of the Faithful! I was unaware of this, and he (the Egyptian) did not come to me (for justice).' (2)

### **Absolute Justice among all People:**

Allah's Book established that the human race is all created from earth. Every individual on earth is from earth and water. The Prophet (PBUH) reiterates this point in his *hadith* saying:

*"You are the children of Adam, and Adam is from earth."* (3)

Since everybody is created equal, this means that there is no race on earth that is better than others:

***{“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (he***

(2) See Al-Kandahalawî, *Lives of the Companions*, vol.2, p. 97.

(3) This *hadith* is reported by *At-Tirmidhî*, in *At-Tafsîr*; *Abû Dâwûd*, in *Al-Adab* p.111; *Ibn Hanbal's Al-Musnad*.

***who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)"}]***

[Qur'an. Al-Hujurât (The Apartments): 13]

Islam is against ethnocentricity, racism, or supremacy based on lineage or family. By that, Islam attains the highest standards of justice, humane-ness, and civility – genuine civility, that is, rather than the fake civility of the West which seems to have no pangs of conscience as to the organized ethnic cleansing that has been perpetrated by the Americans against the indigenous population, in broad daylight, and in front of all nations listening and watching. America (that perpetrated this heinous crime) now alleges that Arabs and Muslims are terrorists. Has it ever happened that a Muslim nation committed ethnic cleansing against an entire race as America did? Have those whom America accuses of being terrorists ever racially discriminated between whites and blacks? Has it ever happened that a Muslim nation spilled the blood of another nation, like the western governments have spilled Muslim blood, dishonored Muslims, and have gone as far as planting embryos of dogs in the wombs of women as the west did in Bosnia Herzegovina, Chechnya, Somalia, and the Comoros Islands? O Allah, Your forgiveness we seek!

### **Absolute Justice in Warfare:**

Allah says:

***{“Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.”}*** [Qur'an. Al-Mumtahinah (The Woman Tested): 8]

Caliph Abû Bakr had this to say to an army that was on a mission to spread the word of Allah:

*“Kill neither a child, nor a woman, nor an aged man. Bring no harm to the trees, nor burn them with fire, especially those that are fruitful. Slay not any of the enemy's flock save for your food. You are likely to pass by people who have devoted their lives to*

*monastic services; leave them alone. Kill only those people who carry their swords against you in your mission of spreading the faith of Allah.”*

Before battle, the Muslim army would send an envoy to the enemy's army with these three choices:

- 1- Either they become Muslims in which case their land and property will be spared.
- 2- Alternatively, they pay the Jizyah (tax), and save their lives.
- 3- Or else this dirt pile (we say dirt pile because they have left the worship of the One True Deity, and have turned to the worship of trees, stones, dogs, planets, and stars instead) will have to be removed from the path of Islam.

Allah, the Almighty, says:

***{“But if the enemy inclines towards peace, do thou (also) incline towards peace, and trust in Allah...”}***

[Qur'an. Al-Anfâl (The Spoils): 61]

These high moral standards, which Muslims and their soldiers held unto, dazzled Roman leaders and commanders. Jerjah, a Roman commander, asked Khâlid to show himself during a rest in the fighting. When they met, the Roman commander asked him, “Khâlid, tell me the truth and do not lie, for the freeman doesn't lie. Did Allah send down on your Prophet a heavenly sword and he gave it to you, so that it enables you to kill anyone who comes within its sweep?” Khâlid answered, “No.” The man exclaimed, “Then why do they call you the Sword of Allah?” Khâlid explained, “Allah sent His Prophet to us. Some of us believed in him and others disbelieved in him. I was among the disbelievers until Allah guided my heart to Islam and to His Prophet (PBUH) and I gave him my allegiance. Therefore, the Prophet supplicated Allah for me and said, “You are the Sword of Allah.” The Roman commander asked, “What do you invite people to?” Khâlid answered, “We invite people to monotheism and to Islam.” He asked, “Does anyone who submits himself to Islam have the same reward as you?” Khâ-

lid answered, "Yes, and even better." Jerjah exclaimed, "How! When you embraced Islam before he did?" Khâlid answered, "We lived with the Prophet and saw with our own eyes his signs and miracles. Now anyone who had the chance to see what we saw and hear what we heard was expected to submit himself to Islam eventually. As for you who did not see or hear him, if despite this you believe in him and in the unseen, you will find better and greater reward if you purify your conscience and intentions to Allah." The Roman commander cried out as he urged his horse closer to Khâlid and stood next to him, "Please, Khâlid, teach me Islam!"<sup>(4)</sup>

Is this not one of the miracles of Islam, and a clear sign from Allah, the Most High and Majestic? Or else, how could it be that a handful of camel and shepherders, in a short while, conquer a quarter of the entire globe spreading the word of Allah in it? As an Arab poet puts it:

Before their ascent, they herded camels,  
Then they cultured the far horizons in conquest  
Every time a minaret calls to prayer in China  
You'd hear the whispers' prayers in the West

Shall we not come back to Allah's Miraculous Book, and try to understand its Verses in this wide universe, in the seas, in the oceans, in the far horizons, so that we can avail ourselves of Allah's Promise to us:

***{“And the Moon in her fullness: Ye shall surely travel from stage to stage”}*** [Qur'an. Al-Inshiqâq (The Cleaving): 18-19]

This was Allah's Promise to us in His Book. How is it that those who do not believe in the Qur'an managed to get to the moon, which is one stage? Would Muslims then get to the seven stages mentioned in the Book of Allah?

***{“See ye not how Allah has created the seven heavens one above another, And made the moon a light in their midst, and made the sun as a (Glorious) Lamp?”}*** [Qur'an. Nûh (Noah): 15-16]

(4) See Khâlid Muhammad Khâlid, *Rijâl Hawl Ar-Rasûl* (Men Around the Prophet), p. 299.

When will Muslim scientists get to the seven layers in fulfillment of Allah's Promise? "Ye shall surely travel from stage to stage." Allah then explains the means of transportation to that:

***{“O ye assembly of Jinn and men! If ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass!” }***

[Qur'ân. Ar-Rahmân (The All-Merciful): 33]

Allah, Praised be He has commanded us to pierce through the heavens, and the means to that is science, and science alone which Allah has asked us to seek. When we get to the facts of science, we will find that none of these facts lies outside the domain of Allah's Book:

***{“... Nothing have we omitted from the Book...”}***

[Qur'ân. Al-An`âm (Cattle): 38]

Will this come true? Will the prediction of George Bernard Shaw come true? He predicted that the religion of Muḥammad will, in the future, spread all over Europe now that it has been widely accepted. It will fill in the gap that neither Christianity nor Judaism can fill in the age of scientific discoveries.



## Chapter 3

# *Allah's Book is Comprehensive in terms of Harmony between the Universe and the Affairs of Life*



Allah, the Almighty, says:

*{“Such is He, the Knower of all things, hidden and open, the Exalted (in power), the Merciful;- He Who has made everything which He has created most good: He began the creation of man with (nothing more than) clay, And made his progeny from a quintessence of the nature of a fluid despised: But He fashioned him in due proportion, and breathed into him something of His Spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do ye give!”}*

[Qur’ân. As-Sajdah (Prostration): 6-9]

Allah has created man to be His Vicegerent on earth. This man is a combination of matter and spirit. His physical body is tangible, and his spirit is transparent and invisible. His body is tied to the earth, while his spirit looks to the highest horizon up in the heavens. His body is driven by a handful of motives, desires, and cravings. His spirit elevates him to higher horizons

away from earth. A body that has animalistic cravings and desires, and a soul that is invisible like the angels who never cease or tire to praise and worship the Creator of the universe. A dually predisposed self comprising of good and evil, guidance and loss, righteousness and corruption, peace and war.

This man Allah has created in the best form, and has given him hearing, sight, and heart. He has predisposed him to virtue and vice, and has given him the two ways (be good or evil). Allah, the Almighty, has provided him with a stomach which is the best chemical processor there is. It produces substances automatically, and is better than any fabricated processor. It analyzes the different types of food man eats, and then it reprocesses it, and sends it to the billions of cells in man's body as needed to nurture his bones, flesh, hair, eyes, etc.

The stomach, among other splendid organs, contains an army that defends the body against invading germs. Allah, indeed, has told the truth in saying:

*{“We have indeed created man in the best of moulds”}*

[Qur'ân. At-Tîn (The Fig): 4]

Aside from the stomach, if we look at the human ear, we find that it has characteristics that are stunning to scientists. It is highly sensitive. It analyzes sound waves with precision, and sends them away to the brain in the form of an electric current through the auditory nerve to a special center in the brain. That is how man hears voices of others; the sound of thunder, or the rustle of trees.

The human ear has a limited frequency ranging between 20 and 20000 hertz per second, so that man can enjoy peace and quietude, and does not get bothered by confusing sounds above or below his hearing capacity. If it were not for this balance in our ears, life would be an unbearable hell. Praised be the Almighty and Majestic Who has created us in precise proportions, and has given us hearing, sight, and hearts.

The human eye, on the other hand, is a highly complex organ consisting of a lens, which forms on the retina with the help of eye muscles, which



automatically curve or bulge the lens according to the distance of the object. Light gets to the eye through a tiny spot in the front part of the eye called the cornea. Between the lens and the cornea there is the pupil which grows wider to let in as much light as possible, or narrows to let in only the need amount of light. The retina is made up of rods and cones amounting to 125 million of them.

There is not enough space to list the millions of magnificent arrangements and organization within the human body. Scientist and physicians are helpless in trying to comprehend this splendid arrangement in spite of the progress made in science and technology, in these our present times. Allah, indeed, has told the truth in saying:

*{“And He has created (other) things of which ye have no knowledge”}*

[Qur’ân. An-Nahl (The Bee): 8]

*{“But Allah has created you and your handwork!”}*

[Qur’ân. As-Sâffât (The Rangers): 96]

Yet, in spite of the fact that science has managed to identify the makeup of the human body through chemical analysis, it will not get to the mysterious side of man’s life, namely the spirit. About which the Creator says in the Qur’ân:

*{“They ask thee concerning the Spirit (of inspiration). Say: ‘The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)’”}*

[Qur’ân. Al-Isrâ’ (The Night Journey): 85]

## **Planet Earth Safeguarded by Divine Providence:**

### **Sustenance of life:**

Planet Earth, although enormous and far-reaching, is but a small part in Allah, the Almighty’s infinite universe. Divine Providence has chosen this planet to be the abode for Allah’s Vicegerent. That is why Allah has devoted everything on it to be for the service of man so that his life can be sustainable on it, and he can build on it, walk on it, excavate its treasures,

and praise his Creator, thanking Him for His Bounties until He, Allah, the Almighty, inherits the earth and all that is on it.

Scientific findings confirm that, each part of this universe has been scrupulously created in meticulous measurements and according to a precise scale, allowing no room for either chance or hastiness. Hence, Allah says:

***{“On the earth are signs for those of assured Faith”}***

[Qur'ân. Adh-Dhâriyât (The Winnowers): 20]

Those who are certain are those who have seen the creativity of the Majestic Creator, and bowed down in reverence and admiration to:

***{“He Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds. He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance)”}***

[Qur'ân. Fussilat (Expounded): 9-10]

Professor Mansûr Hasabul-Lâh says:

“Earth has been formed from a particular mass with exact measurements when it separated from the sun. If this mass that came apart from the Sun were smaller in size or diameter, it would fail to maintain its atmosphere, which preserves oxygen and protects it from the scorching heat of the Sun. It would also fail to maintain water, which constitutes three quarters of its size. What we mean is that if it were smaller, it would be too hot, and all the creatures living on it would perish. Conversely, if its diameter were twice as big as its current one, its gravitational force to other bodies would double. When air pressure doubles, it affects life and living creatures, and negatively affects sustenance of life.”<sup>(1)</sup>

Scientists confirm that the Earth is 93 million miles far from the sun. This distance has been steady for billions of years. The Earth receives only

(1) See Mansûr Hasabul-Lâh, *Scientific Miracles of The Noble Qur'ân*, p. 40-41.

the required amount of sun rays needed for sustenance of life on it. They also confirm that if the Earth were twice as far from the sun as its current distance, it would receive only a quarter of its heat. It would also take it longer to orbit around the Sun resulting in longer winters, which in turn result in the freezing death of living creatures on it.

Allah, the All-knowing and Omnipotent, Creator of the Earth and the Heavens, has set the orbit of the Earth around itself every 24 hours. Had it been longer than that, our days would have been longer, so would our nights, and all living creatures would have perished from either too much heat or too much cold. Praised be He, the Omniscient Who has created all things according to precise measurements, and Who, has excelled in His Ingenious Creation. He Who has ordained in His Kingdom that:

***{“It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to Law)”}*** [Qur’ân. Yâ-sîn: 40]

Biologists say that the fixed quantity of oxygen on Earth is the right amount needed for the sustenance of life on it. If the amount of oxygen were to increase, everything on it would be combustible and go up in flames. If Oxygen were to decrease, it would be impossible to breathe, and life in its totality would perish on Planet Earth. All this will happen only in the time specified by the Lord of all living creatures, and only He knows when that time will be, although He has pointed that out in saying:

***{“The Day that We roll up the heavens like a scroll rolled up for books (completed), even as We produced the first creation, so shall We produce a new one...”}***

[Qur’ân. Al-Anbiyâ’ (The Prophets): 104]

And His Saying:

***{“Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of Allah, who disposes of all things in perfect order...”}***

[Qur’ân. An-Naml (The Ant): 88]

Biologists also maintain that if the crust of the Earth were a few feet thicker, carbon dioxide and oxygen in the atmosphere would be absorbed because of this increase in thickness rendering life impossible for vegetation or plantation and depriving humans and animals from their needs, which are necessary for their survival. They also maintain that if the Earth had a flat surface lacking relief, it would be submerged two miles deep under water. Furthermore, if the ice in the two Poles covering the mountains and the islands were to melt, the water level in seas and oceans all over Earth would be 65 meters higher, devastating many populated cities and destroying agriculture and procreation. Such phenomena are apt to happen, but only when Allah's Promise is fulfilled:

***“One Day We shall remove the mountains, and thou wilt see the Earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them”***

[Qur'an. Al-Kahf (The Cave): 47]

Indeed, Lord, this is Your pronouncement and thus is Your promise:

***“The Day that the sky will be like molten brass, And the mountains will be like wool...”***

[Qur'an. Al-Ma`arij (The Stairways): 8-9]

Scientists ascertain that the quantity of fusible and explosive uranium on Earth does not exceed 0.071%, but the amount of non-fusible raw uranium is 99.28%. Had it not been for this Divine Estimation and Precision, this planet would have triggered its very own natural nuclear explosion. However, the Omniscient and Omnipotent Lord have deferred all this to a time of His Own choosing:

***“When the sun (with its spacious light) is folded up; when the stars fall, losing their lustre; When the mountains vanish (like a mirage)”***

[Qur'an. At-Takwîr (Rolling): 1-3]

Scientists further affirm that oxygen is not only vital for breathing, but it also absorbs the ultraviolet rays coming from the Sun, converting them into a decontaminating gas called the 'ozone' which shields us from those detri-

mental rays, allowing in only the necessary amount of them to sustain life on Earth. Does this not prove the benevolence of Allah towards His Creatures? Does this not show that He, Allah, is the Compassionate and Kind-hearted?

*{“... My mercy extendeth to all things...”}*

[Qur’ân. Al-A`râf (The Battlements): 156]

His Mercy includes those who are pious worshippers, and those who disobey Him, and follow Satan instead. It includes animals and plants, every living being, small and big. This is because everything that lives is Allah’s Creature and Slave. He said in His Precise Scripture, the Qur’ân:

*{“Ranks specially bestowed by Him, and Forgiveness and Mercy. For Allah is Oft-forgiving, Most Merciful”}*

[Qur’ân. An-Nisâ’ (Women): 96]

He said of those who disobeyed Him and His Prophet:

*{“If they accuse thee of falsehood, say: “Your Lord is full of mercy all- embracing...”}*

[Qur’ân. Al-An`âm (Cattle): 147]

Allah, the Almighty and Majestic, has further provided water with a unique property setting it apart from other elements, in the sense that its density becomes less as it freezes. This property bestowed by Him upon water, is crucial for life as it causes ice to float in freezing cold rather than sink and cause the freezing death of marine life in the depths of oceans.

Thus, the harmonization and the coordination set by Allah, the Almighty and Majestic, on Planet Earth without which this planet would have been, like other planets, void of life, organisms, agriculture, and water, entail us to proclaim from the depths of our hearts, and with each iota and every cell of our being: Praised be He, the Omnipotent Creator. This arrangement must indeed have an arranger. This management is intended and must have an intender. This organized and integrated design must have a designer. A creation that surpasses all capabilities of all creatures, a creation that must have an inventor. Praised be He, the Mighty and Majestic, to Him belongs the dominion of all there is, and to His Judgment all succumbs. Praised be He, the Omnipotent:

***{“.. Our Lord! not for naught Hast Thou created (all) this!  
Glory to Thee! Give us salvation from the penalty of the  
Fire”}*** [Qur'ân. Âl-`Imrân (The Household of `Imrân): 191]



## *Part 2*

**The Origin of the Universe and the Big  
Bang Theory between Omnipotence,  
Inventiveness and Scientific  
Discoveries**

**The Universe is Allah's Open Book  
and The Noble Qur'ân is His Recited  
Scripture**

# Chapter 1

## *The Origin of the Universe and the Big Bang*



Allah, the Almighty, says:

*{“Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds. He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance). Moreover, He comprehended in His Design the sky, and it had been (as) smoke: He said to it and to the earth, ‘Come ye together, willingly or unwillingly.’ They said, ‘We do come (together), in willing obedience.’ So, He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge”}*

[Qur’ân. Fussilat (Expounded): 9-12]



## The Origin of the Universe

Man, Allah's Vicegerent on earth, has been searching for the origin of the universe and the dynamics governing its movements, ever since he appeared on this earthly planet. Hence, humanity has been trying to lay its hand on the truth behind this infinite universe. In ancient Greece there appeared a school of philosophy known as Naturalism whose proponents sought to study the universe and the principle, which is the first reason for its origin. Among its proponents was Thales who argued, "The principle of all things is water." Anaximander, on the other hand, argued that it was air. Heraclitus, however, thought it was fire, the source of all energy. As for Empedocles, he did not think it was one element that was the principle of the universe. Rather, he thought that it was the combination of four elements: fire, air, earth, and water.

In the 5th and the 4<sup>th</sup> centuries B.C., there appeared in ancient Greece also another school of philosophy based on rational speculation. Most prominent among its proponents were: Socrates, Plato, and Aristotle. Socrates believed reason to be responsible for man's deeds and behavior. He considered virtue a discipline and laid down the well-known rule "know oneself by oneself." His disciple, Plato, linked man's mission with knowledge, and defined him as the "knowing man" because of his quest for knowledge, which lead him to ponder and enquire. He spoke of two worlds: a world of truth, which is an ideal world, and a world of ghosts, which is a world of the senses. He added to that, another world which is that of "eternal matter" from which this universe emerged. These were the findings of Greek scientists as far as the origin of the universe was concerned.

After the gradual progress and continuous development in astronomy in trying to seek answers for the origin of this universe, the ideas of the renowned astronomer, Copernicus (1473-1543) became popular. Copernicus asserted that that Sun is a huge star, and the biggest in the solar system. Therefore, it is visible to the naked eye despite its distance from Earth.

Between 1571 and 1630, Kepler, modified Copernicus' theory, and maintained that many planets start out having an elliptical shape, and that

the evident daily movement of the Sun results from the daily movement of Earth.

When Galileo in 1609 invented the telescope, knowledge about the universe and planets widened. Galileo scientifically confirmed Copernicus' theory beyond doubt. We can therefore, say that all of man's scientific findings, those he reached through his mental capacities, and those he learnt from the environment around him were, in fact, far less than those pointed out in the Glorious Qur'ân. Allah, indeed, put it well, when He said:

***{“... of knowledge it is only a little that is communicated to you, (O men!)”}*** [Qur'ân. Al-Isrâ' (The Night Journey): 85]

## ***The Origin of the Universe and the Big Bang Theory***

Allah, the Almighty, says:

***{“... listen to the Word, and follow the best (meaning) in it”}***  
[Qur'ân. Az-Zumar (The Hordes): 18]

He asks His Worshippers to ponder and seek answers for the origin of this infinite universe so that they can appreciate the prowess of His Inventiveness. He, indeed created and excelled, and measured everything precisely:

***{“Say: ‘Travel through the earth and see how Allah did originate creation.’”}***

[Qur'ân. Al-'Ankabût (The Spider): 20]

Allah, the Almighty and Majestic, says that because walking on Earth opens up the eyes and the heart to the new scenes unfamiliar to the eyes and hearts. The aim of all of that is to get to know how life started out. This can be done through explorations, and excavations carried out by scientists in their quest for the origin of life.

How did it start out?

How did it propagate itself?

How did it evolve?

In spite of all of this, they have not attained much more than a little knowledge as to the origin of life and how the first living being came about.

Therefore, this last Verse is a directive and a command from Allah, the Almighty, to His Worshippers to seek answers for the origin of life. How He initiated it, and propagated it with His Infinite Prowess which is unfettered by man's limited speculations, laws and standards according to which man measures the possible and the impossible based on his limited experience. If this is the case, then what about the big bang theory?

### **The Big Bang Theory:**

This theory, we believe, constitutes a consensus among the majority of scientists and astronomers especially after the scientific discovery of the expansion of the universe and the phenomenon of cosmic microwave background radiation. In this regard, it would be pertinent to present the findings of two scientists, Georges Lemaitre, and Jamou, in spite of the big gap in time between the two. In 1931, Astronomer, Georges Lemaitre declared that the universe was originally one big coherent mass of high density reaching 100 million tons per cubic centimeter. This very hot mass with a temperature reaching to billions and billions of degrees had a diameter of 200 million miles, and known, as the nebula. This nebula had a massive explosion forming nuclei of stars that were scattered in all directions.

Then through gravity, groups of stars came closer together forming galaxies, which still roam the universe today. This phase lasted anywhere between 20 and 60 billion years.<sup>(1)</sup>

Seventeen years after Georges Lemaitre, Jamou propounded that the universe started out as a space filled with protons, which came closer together because of gravity forming a dense gas of smoke allowing the nuclear fusion of many elements including those, which are highly radiant, along with a plenty of iron and oxygen. Under the excessive pressure of this hot and condensed gas, the universe started to explode, and clouds from this

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(1) See Mangûr *Hasabul-Lâh*, *Scientific Miracles of The Noble Qur'ân*, p. 324.

smoke became dense and spread in different places forming single stars that continued to disperse because of this explosion.

As those stars cooled down, gravity took over, and they got closer together in groups forming what is known as galaxies that continued to disperse and move further apart non-stop until now. The collision of stars resulted in the formation of many cold planetary systems such as the one our Earth is part of.<sup>(2)</sup> We can readily accept Jamou's finding as true because it was mentioned in the Book of our Lord, the Almighty, when He said:

***{“Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe? And We have set on the earth mountains standing firm, lest it should shake with them, and We have made therein broad highways (between mountains) for them to pass through: that they may receive Guidance”}***

[Qur'ân. Al-Anbiyâ' (The Prophets): 30-31]

Although we are not certain how this tearing apart of heaven and earth came about, many astronomical theories readily accept this fact which was confirmed in the Qur'ân. Yet, we are not trying to confirm any particular astronomical theory based on Qur'anic texts nor are we trying to verify the validity of the Qur'ân based on the theories of humans because the Noble Qur'ân is the truth and the certainty that go beyond our capabilities to explain them. The current astronomical theory that stands today does not contradict the Verses of the Qur'ân which generations before it declared that:

***{“Moreover, He comprehended in His Design the sky, and it had been (as) smoke”}*** [Qur'ân. Fussilat (Expounded): 11]

Jamou in his theory maintained that the universe exploded and clouds from its smoke became dense and dispersed in different directions forming single stars, which continued to scatter and move further apart because of this explosion. We say that there is a belief that prior to the creation of stars

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(2) Ibid., p.219.

there was known as a nebula which was made of gas, and smoke, which, was left behind after the creation of stars.

The theory of the origin of the universe says that the galaxy was made of gas or dust out of which stars formed, and the remainder of that was the nebulas, which are still dispersed in this spacious galaxy. This remainder is of gas and dust which equals in size the matter from which stars formed. This saying may as well be true because it is closer to the meaning of the Qur'anic truth regarding this matter:

***{“Moreover, He comprehended in His Design the sky, and it had been (as) smoke: He said to it and to the earth: ‘Come ye together, willingly or unwillingly.’ They said, ‘We do come (together), in willing obedience.’”}***

[Qur'ân. Fussilat (Expounded): 11]

### **Phases of the Creation of the Universe:**

Scientists almost unanimously agree that the universe is old, and that it was created in stages that took a very long time. Science is incapable of exactly determining the duration of these stages, but it theorizes that the solar system, our Earth, is in part about 4.5 billion years old and that during this time the Earth went through four geological phases as archaeological studies demonstrate.<sup>(3)</sup> It is worthwhile referring to some Verses of the Noble Qur'ân, that speak of the phases the creation of the universe went through. Allah knows well our good intention of doing that. Allah, the Almighty and Majestic, Praised be He, said:

***{“Your Guardian-Lord is Allah, Who created the heavens and the earth in six days”}*** [Qur'ân. Al-A`râf (The Battlements): 54]

Qur'anic Scholar Ibn Kathîr posits the question: Was a day of those days equal to our days as one may think. On the other hand, was that one day equal to a thousand years as Mujâhid and Imâm Ibn Hanbal pointed out?<sup>(4)</sup>

(3) See Ibid., p. 325.

(4) See Ibn Kathîr's *Interpretation of the Noble Qur'ân*, vol.1, p. 229.

Ibnul-Jawzî said that Ibn `Abbâs pointed out that a day of those days equals a thousand years as Mujâhid and Ad-Dahhâk believed. If one day of those days were equal to the earthly days, this would be far from the truth because of two reasons: The first reason is the archaeological evidence, which contradicts that. The second reason is that the illusion one gets out of the slowing down in six thousand years, is the illusion he gets in six days when Allah point out in the Qur`ân:

***{“Verily, when He intends a thing, His Command is, ‘be’, and it is!”}*** [Qur`ân. Yâ-sîn: 82]

One may ask, was it not created in an instant?<sup>(5)</sup> We answer that by saying that the word ‘day’ in the Qur`ân has many meanings:

- 1- A day as was mentioned in reference to the destruction of the people of `Âd by a violent wind:

***{“He made it rage against them seven nights and eight days in succession...”}*** [Qur`ân. Al-Hâqqah (The Inevitable Truth): 7]

- 2- It was also mentioned in reference to the atonement of oaths that were not fulfilled:

***{“Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days...”}*** [Qur`ân. Al-Mâ'idah (The Table): 89]

- 3- A day can also mean a phase of creation, formation, and arrangement as was mentioned in the Qur`ân:

***{“...Verily a Day in the sight of thy Lord is like a thousand years of your reckoning”}*** [Qur`ân. Al-Hajj (The Pilgrimage): 47]

The author of the book, *The Universe*, believes that one day of that may a whole phase extending to scores of thousands of years.<sup>(6)</sup>

(5) See *Zâdul-Masîr*, vol.3, pp. 211-212.

(6) See *The Universe in Qur`ân Scientific Miracles*, p. 327.

Time in the Qur'ân is relative, rather than absolute, and this is in agreement with the findings of modern scientific theory, specifically the theory of relativity. The Qur'anic statement in regards to the six days (cycles) of the creation of the universe refers to the phases in which Allah, the Almighty, created the Heavens and the Earth:

*{“...Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds. He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance). Moreover, He comprehended in His Design the sky, and it had been (as) smoke: He said to it and to the earth, ‘Come ye together, willingly or unwillingly.’ They said, ‘We do come (together), in willing obedience.’ So, He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge”}*

[Qur'ân. Fussilat (Expounded): 9-12]

The author of the book, *In the Shades of the Noble Qur'ân*, says that this is the closest we have come to imagine in terms of what our human knowledge has attained as far as the stages the Earth went through until it stabilized and its crust hardened and became suitable for life, as we know it. This may have taken about two thousand million years as is believed by modern theories.<sup>(7)</sup>

These are sheer scientific speculations based on the studies of rocks, and the estimation of the age of the earth according to them. We, in our approach to the Qur'ân do not consider these estimations to be final and established truths because they are not so. Rather, they are mere theories that may undergo modifications and revisions. Therefore, we do not at-

(7) See Sayyid Qutb, *In the Shades of the Noble Qur'ân*, vol.5, p. 312.

tempt to find validity of the Qur'ân based on them. However, we do find that they verge on the truth because of their closeness to the Qur'anic texts, and because we find that, they may provide an unhurried interpretation of a Qur'anic text. This means that we judge the soundness of a theory because of its closeness to a reference made in a Qur'anic text.<sup>(8)</sup>

Hence, what the author of *In the Shades of the Noble Qur'ân*, expresses the viewpoints held by Qur'anic scholars, geologists, astronomers, and all other scholars that were referred to in the Qur'ân as:

**{“... Those truly fear Allah, among His Servants, who have knowledge”}**  
[Qur'ân. Fâṭir (The Originator): 28]

The reference made in the first Verse quoted out of (Chapter 41) is to the two phases: the first is the separation of the Earth from the Sun, and the second is the gradual hardening and the cooling down of the Earth. Then Allah says:

**{“He set on it (the earth), mountains standing firm, high above it, and bestowed blessings on the earth...”}**

[Qur'ân. Fussilat (Expounded): 10]

This Verse points out to a third phase in which mountain ranges from sedimentary rocks were formed along the coasts 'above it'. This came after the creation of rivers whose torrents drift along sediments, this and the formation of ponds that contain water needed for the sustenance of life.

As for the mountains whose roots stretch deep into earth, they could have been formed with the crust of the earth during the cooling down in the second phase. The evidence of that can be found in the phases referred to in “four days” and “the heavens and the earth were joined together (as one unit of creation), before we clove them asunder,” whether the creation of the heavens accompanied the creation of the earth is not specifically referred to, as we see in the previous Verse. We also see another example in the following Verse:

(8) See *Ibid.*, vol.5, p. 310-311.



***“It is He Who hath created for you all things that are on earth; Moreover His Design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge”***

[Qur'ân. Al-Baqarah (The Cow): 29]

Other Verses point out that the heavens were created first, as in:

***“Your Guardian-Lord is Allah, Who created the heavens and the earth in six days...”*** [Qur'ân. Al-A`râf (The Battlements): 54]

And:

***“Verily your Lord is Allah, who created the heavens and the earth in six days...”*** [Qur'ân. Yûnus (Jonah): 3]

And:

***“So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command...”***

[Qur'ân. Fussilat (Expounded): 12]

These are two days (or phases) in which the seven heavens were created which in their totality amounted to six days (or phases) in which the universe was created. The author of, *Gems of Qur'anic Interpretations*, believes that the Verse ***“He completed them as seven firmaments in two Days”*** means two phases referring to wise arrangement. Such as His Saying:

***“...He said to it and to the earth: ‘Come ye together, willingly or unwillingly’...”*** [Qur'ân. Fussilat (Expounded): 11]

This means that the two were simultaneously referred to.<sup>(9)</sup>



(9) See *Gems of Qur'anic Interpretations*, vol.9, p.91.

## Chapter 2

# *Mountains and their Great Role in Stabilizing the Earth*



Erect mountains, rooted mountains, mountains that are pegs, mountains that touch the clouds and high mountains all praise their Creator and prostrate to Him. Allah says:

*{“It was We that made the hills declare, in unison with him,  
Our Praises, at eventide and at break of day.”}*

[Qur’ân. Sâd: 18]

Allah has created mountains as refuge, resort, and companion to His Vicegerent on earth so that he can feel safe and secure next to them. Human nature feels intuitively closer to Allah when close to a mountain. Man seeks refuge, assistance, and guidance in Allah when he is next to a mountain. Allah says:

*{“And your Lord says: “Call on Me; I will answer your (Prayer)”}*

[Qur’ân. Ghâfir (The Forgiver): 60]

Man is inclined to do that next to a mountain away from the jostle and bustle of life. He feels closer to higher standards and ideals, and their blessings. It is no coincidence that the Prophet of humanity and seal of the Pro-

phets (PBUH) turned to Hirâ' (Hira) Cave in Thawr Mountain, worshipping nights on end until Angel Jibrîl (Gabriel) appeared to him with a command from Allah, the Almighty:

***{“Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created- Created man, out of a (mere) clot of congealed blood: Proclaim! And thy Lord is Most Bountiful, He Who taught (the use of) the pen”}*** [Qur'an. Al-'Alaq (The Clot): 1-4]

This ushered in an era in which paganism, and the worship of idols was done away with, and instated in its stead was the worship of the One True Creator of all. Humanity replaced the worship of individuals with the worship of the One Creator of heaven and earth.

### **How did mountains form?:**

First was the Big Bang, then:

***{“...He comprehended in His Design the sky, and it had been (as) smoke: He said to it and to the earth: ‘Come ye together, willingly or unwillingly.’ They said, ‘We do come (together), in willing obedience’.”}*** [Qur'an. Fussilat (Expounded): 11]

Scientists maintain that mountains formed from rocks that came about from movements in the earth's crust because of great pressure, which went in different directions, in the layers of earth. These pressures often occur because of the transformation of heat energy stored in the layers of earth into mechanic energy leading to one of two possibilities:

- a- Cracks in the crust causing holes, known as volcanoes, that allow gases and vapors an outlet to the surface because of high pressures in the deep layers of earth.<sup>(1)</sup>
- b- Curvature causing the earth's crust to have convex curves in some places and concave ones in other places. This results in the formation of mountains and hills that may reach up to many kilometers over areas spanning thousands of square kilometers.

(1) See *The Universe in Qur'an Scientific Miracles*, p. 182.

The weight of this pressure is so immense that it is hard to describe. Allah, indeed, puts it well:

***“And the Earth, moreover, hath He extended (to a wide expanse); He draweth out therefrom its moisture and its pasture; And the mountains hath He firmly fixed”***

[Qur’ân. An-Nâzi`ât (The Pluckers): 30-32]

He also said:

***“And it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers...”***

[Qur’ân. Ar-Ra`d (Thunder): 3]

Mountains in the oceans are not different from those on land, as is the case in the expansion of land in seas and oceans in the form of islands shaped from igneous rocks. Islands like those are known as volcanic islands, such as those found in Hawaii in the Pacific Ocean. Mountains in seas and oceans hit the surface of water forming islands, or they could be that the water overwhelmed the opening tops of volcanoes.<sup>(2)</sup> Allah, indeed, has said it well about the Prophet (PBUH):

***“Nor does he say (aught) of (his own) Desire”***

[Qur’ân. An-Najm (An-Najm): 3]

The Prophet (PBUH) said in one of his *hadîths*:

***“There’s fire under water.”***<sup>(3)</sup>

Allah says in another verse:

***“And in the shades of Black Smoke”***

[Qur’ân. Al-Wâqi`ah (The Event): 43]

It is believed that this saying refers to oceans surrounding the world. Ya`lâ Ibn Umayyah said that the Prophet (PBUH) said:

(2) See Ibid.

(3) This *hadîth* is cited in Abû Dawûd, in *Al-Jihâd* No.9.

***“The ocean is the Hellfire.” Then the Prophet (PBUH) recited Allah’s Saying, {“Say ... We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent...”}*** <sup>(4) (5)</sup>

Hence, these islands and igneous mountains found in the seas were once in the bottom of seas, but Allah raised them, by causing curvatures resulting from pressure in the bottom. Therefore, they show up on the surface of water as expansion of land in seas. This clearly demonstrates what is mentioned in the Qur'an:

***“And the earth We have spread out (like a carpet)”***

[Qur'an. Al-Hijr (Thamud's Habitation): 19]

We should contemplate these scientific facts and findings of scientists of the 20th century. The Qur'an, fourteen centuries ago, pointed these things out. Praised be Allah who has given the clue to these scientists to uncover these scientific facts in Allah's Universe after He has pointed them out in His Book.

### **Mountains as Water Source for Living Beings:**

Allah says:

***“And made therein mountains standing firm, lofty (in stature); and provided for you water sweet (and wholesome)”***

[Qur'an. Al-Mursalat (The Emissaries): 27]

This verse is a scientific miracle because it links the presence of high mountains with the source of fresh water from snow on mountaintops. When temperature reaches below zero, snow constantly appears on these mountaintops spanning 1 or 2 kilometers in height, such as the Kilimanjaro Mountains in central Africa. Snow on high mountaintops serves as a fresh water source for rivers, when snow melts because of the pressure in the upper layers of snow on the lower layers. Furthermore, snow on these mountains never runs out because, although some of it melts and flows

(4) This *hadith* is cited in Ibn Hanbal's *Al-Musnad.*, vol. 4, p. 223.

(5) See Imâm Al-Qurtubî's interpretation of the Noble Qur'an, vol.10, pp. 393.

down into rivers, the loss is made up by the increasing density of vapors in the air surrounding these tops.

Had it not been for Allah's Will in forming snow on mountaintops, rivers would have dried out right after the rain seasons. Nay, this will not happen because Allah, the Almighty and Majestic, has decreed:

***{“...and provided for you water sweet (and wholesome)”}***

[Qur'ân. Al-Mursalât (The Emissaries): 27]

Allah, the Almighty, also says:

***{“So We opened the gates of heaven, with water pouring forth. And We caused the earth to gush forth with springs, so the waters met (and rose) to the extent decreed”}***

[Qur'ân. Al-Qamar (The Moon): 11-12]

This is an overwhelming, commotion in the universe described in words. The verb is directly attributed to Allah in ***{“We opened”}***, whereby the reader senses how the Hand of the Almighty opens the ***{“gates of heaven”}*** with an overwhelming ***{“with water pouring forth.”}*** In the same way, and with the same force, the verse states: ***{“We caused the earth to gush forth with springs”}*** an expression that forms a mental image of an explosion as though tearing the earth apart turning it all into springs. This water pouring down from heaven meets the water gushing out from earth. ***{“...so the waters met (and rose) to the extent decreed.”}*** in, obedience to this already set arrangement, fulfilling the commandments of His Higher Will.

### **Mountains between Religion and Science:**

Mountains are part of the surface of the earth. They are higher than their surroundings, or they are indivisible parts of the solid crust of earth with roots deeply embedded in the earth. Mountains serve many functions, most important of which is the fact that they help in the cohesion of the solid layers of earth that are stacked one atop the other, just like the pillars of a tent hold the tent tight together. Allah says:

***{“Have We not made the earth as a wide expanse, And the mountains as pegs?”}*** [Qur'ân. An-Naba' (The Tiding): 6-7]

Modern science confirms that mountains act as bolts for continents deep in the layers of fluid rocks under the solid surface of earth. If it were not for the roots of these mountains in the 'seam' layers of earth, the guts of the broken crust would surface to the continents causing imbalance in them. Therefore, mountains, by permission of Allah, help stabilize the earth's crust because it is in constant motion under the impact of many factors. This change carries the jutting parts, namely mountains, and the parts that curve down, namely oceans, causing instability from time to time, which takes the form of earthquakes, or volcanoes. Therefore, mountains help in stabilizing the earth's surface. Allah says:

***{“It is Allah Who has made for you the earth as a resting place, and the sky as a canopy...!”}*** [Qur'ân. Ghâfir (The Forgiver): 64]

This 'resting place' has been superbly equipped in such a way that makes mountains a useful source, as well as recreational destination for man and his animals. Allah says:

***{“What! Are ye the more difficult to create or the heaven (above)? (Allah) hath constructed it: On high hath He raised its canopy, and He hath given it order and perfection. Its night doth He endow with darkness, and its splendour doth He bring out (with light). And the earth, moreover, hath He extended (to a wide expanse); He draweth out therefrom its moisture and its pasture; And the mountains hath He firmly fixed;- For use and convenience to you and your cattle”}***

[Qur'ân. An-Nâzi'ât (The Pluckers): 27-33]

The pouring down of rain and the flowing of rivers has been linked with high mountains in these verses. Allah says:

***{“And made therein mountains standing firm, lofty (in stature); and provided for you water sweet (and wholesome)?”}***

[Qur'ân. Al-Mursalât (The Emissaries): 27]

That is because when rain falls on mountaintops, it freezes because of the colder temperature on these tops in comparison with the temperature on the surface of the earth. This causes snow to pile up on mountaintops during winter, until summer comes along and melts part of this snow, which flows down forming lakes that are water reservoirs for great rivers that are indispensable for mans', animals', and plants' livelihood. Allah's Will ordained that these rivers be continuously supplied with water, and that is by causing natural factors to melt the snow atop the mountains turning them into water that is essential for life. Allah says:

*{“... We made from water every living thing...”}*

[Qur'ân. Al-Anbiyâ' (The Prophets): 30]

If it were not for water, ears of wheat on prairies would not undulate like they do, trees would not stand erect and proud with their delicious fruits like they do, birds would not apply their wings high up in the sky like they do, and fish would not race around in ponds like they do. In short, without water, life on earth would not be. We return to the verse:

*{“...And the mountains as pegs?”}*

[Qur'ân. An-Naba' (The Tiding): 7]

Pillars differ in terms of their strength according to their firmness, shape, and the depth of their roots inside earth. Mountains, likewise, differ in terms of their toughness according to the hardness and density of rocks in them in proportion to the 'seam' layer of earth. Pillars are often formed and carved before they are placed in the earth, so are mountains. They have undergone erosion and become sediments one atop the other until the deep layers of earth cracked under their heavy weight along with the movement of tectonic plates, so they reached the 'seam' layer of earth and formed what looked like pegs with deeply buried roots.

American geologist, Dutton believes that the rotation of earth does not disturb it because mountains and mountain ranges as well as the valleys between them are well-balanced, and that protruding mountains are low in density and deeply rooted in the earth like pegs in the formations they lean on in weight equal to their overall weight, as well as according to the



size, height, and the density of rocks in each of them. By that, geologist Dutton is only re-stating what was said fourteen centuries ago in regards to the role of mountains as pegs stabilizing the earth's crust and maintaining its balance.

Geologist Hayford said that about 100 kilometers deep into earth there is a line of equilibrium, and what lies above it varies in density and height so that it can be equal to its roots at the line of equilibrium.

Professor `Abdul-`Alim Al-Khudr maintained that these variations in heights result from the variation in density of the materials. High mountains for instance, were designed by the Almighty from materials with very low density so that they do not fly up in the air causing the earth's crust to shift. As for those on coastal areas, however, they are made from materials with high density. Allah has told us the truth in saying:

*{“And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves”}* [Qur'an. An-Nahl (The Bee):15]

This being the case, we are going to shed some light on the types of mountains found on earth. Allah knows well our good intention in doing that.

## Types of Mountains

Geologists classified mountains on Earth into many types with different names and characteristics:

### 1- Modern Folded Mountains:

This type of mountains represents areas in the Earth's crust that were formed from compressed sedimentary layers as a result of the plates moving together which forces the sedimentary rock upwards into a series of folds. But erosion, which Allah has willed, has worked its way on them, causing cracks used as pathways, ravines, valleys, and rivers:

*{“...and rivers and roads; that ye may guide yourselves”}*

[Qur'an. An-Nahl (The Bee):15]

***{“And Allah has made the earth for you as a carpet (spread out), that ye may go about therein, in spacious roads”***

[Qur’ân. Nûh (Noah): 19-20]

Examples of this type are the Alps in Europe, which have many passes such as the Great San Bernard Pass. Another example is the Himalayas and their cleavages. The verse also applies to what the rivers have done in Drakensberg in South Africa, and Newfield Rocky Mountains.

The Verses of the Noble Qur’ân clearly point out that the earth’s crust is stabilized by high mountains, and that Allah has created valleys, passes, and ravines. Allah says:

***{“And it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers”}***

[Qur’ân. Ar-Ra`d (Thunder): 3]

And:

***{“And We have set on the earth mountains standing firm, lest it should shake with them, and We have made therein broad highways (between mountains) for them to pass through: that they may receive Guidance.”}***

[Qur’ân. Al-Anbiyâ’ (The Prophets): 31]

And:

***{“And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves”}***

[Qur’ân. An-Nahl (The Bee): 15]

If the word ‘*Alqâ*, set from above’ means to throw something from above, then scientists see folded mountains as having been thrown from high, namely the tops of old mountains after erosion worked its way on them, causing their movement and settlement.<sup>(6)</sup>

(6) See `Abdul-`Alîm `Abdur-Rahmân, A Religious Approach for the Study of the Universe.

## 2- Volcanic Mountains:

They are formed from volcanoes, and are limited in number. They appear in different parts of the Andes in South America, Mexico, and British Columbia, in addition to Hawaii Islands, Madagascar, the Equatorial Lake Plateau, Volcanoes of the Mediterranean, Caribbean volcanoes, and Icelandic Volcanoes. Erosion breaks down volcanic rocks, and carries the decomposed bits and pieces of them to areas far from the volcanic mountain (cone). All is left then are the backbone of the volcano called volcanic landform. Some of the most beautiful of these are the remnants of the landforms of Shiprock in Mexico, and St. Michael in France, among others.

## 3- Fault-block Mountains:

This type of mountains is caused by fractures in the Earth's crust. The Great Basin in the Rockies, in the Western United States, is one of the best examples of this type. It contains descending fault basins. Therefore, geologists refer to this general form of terrain as the 'Basin and Range' phenomenon."<sup>(7)</sup> Geographers divide mountains into three types:

1-The Rocky Mountains contain minerals useful to man. Allah says:

*{“And He has subjected to you, as from Him, all that is in the heavens and on earth...”}* [Qur'an. Al-Jâthiyah (Kneeling): 13]

An example of that is Sayyid Mountain in Najd Hill where deposits of iron, sulphuric rocks, and raw zinc, silver, and gold can be found.

There is coal in Alborz Mountain range in the Northeast of Tehran, as well as in the eastern slopes of the mountains in Afghanistan. It is also found in Korab Mountains in Albania. There is also bitumen coal in Béchar, Mazarif, and `Antar Mountains in Algeria.

There is phosphate in Moroccan mountains, especially in the areas of Khorbija and Yusufiyah. In Tunisia, there is phosphate in Mount Onk, while in Syria it is in the Alawite Mountains. There are only examples, but the list goes on.

(7) See Abul-`Inain *The Earth's Surface*, pp. 479.

There is iron in Anatolia and its mountains in Turkey. It is also found in Kidya Heights (Al-Jil) in Mauritania, as well as in the Northern Plateau in Tunisia. The Red Sea in Egypt is rich in raw iron.

- 2- Mountains covered with soft soil made of crushed rocks serving as fertile soil for agriculture and useful as a pasture. Such soil is found in `Asîr Mountains, Hejaz, and Taif. In Yemen, mountains have fertile soil used for growing wheat, barley, corn, coffee, and khat. Also in Muslim Africa, there are mountainous areas in the tropics serving as good examples of soil used for agriculture.
- 3- Mountains of rain and snow. Examples of this type are the Mountains of `Asîr, Abyssinia, the Andes, the Red Sea Mountains in Egypt and Sudan, as well as the Alawite Mountains and the mountains in Lebanon.

Allah has dedicated this entire universe to man, His Vicegerent on Earth, so that he can fulfill His Commands and carry out His Orders. Allah, the Almighty and Majestic, has not left man alone, but has sent him messengers and prophets to guide him, and has dedicated all there is on earth for him. Allah says:

*{“And He has subjected to you, as from Him, all that is in the heavens and on earth...”}* [Qur’ân. Al-Jâthiyah (Kneeling): 13]

And:

*{“Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen?”}*

[Qur’ân. Luqmân (The Sage): 20]

Among the things Allah has dedicated to man are the mountains, which have iron, nickel, copper, gold, silver, and phosphorus. Allah says:

*{“... And in the mountains are tracts white and red, of various shades of color, and black intense in hue”}*

[Qur’ân. Fâṭir (The Originator): 27]

Among them also are fertile mountains used in agriculture covered with grass and other plentiful blessings. Allah says:

*{“And the mountains hath He firmly fixed;- For use and convenience to you and your cattle”}*

[Qur'ân. An-Nâzi`ât (The Pluckers): 32-33]

Allah has dedicated the mountains as sources of water and reservoirs of snow for humanity. Allah says:

*{“ ...And He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes therewith whom He pleases and He turns it away from whom He pleases”}*

[Qur'ân. An-Nûr (The Light): 43]

This being the case, then what are the facts about mountains as presented in the Glorious Qur'ân? To answer that question, we will present in more detail in the next passage, the facts about them in the Qur'ân, but before doing that, let us see what Dr. `Inâyatul-lâh Al-Mashriqî Al-Hindî said:

“It was on a rainy Sunday. I got out of my house to run an errand when I came across the famous astronomer Sir James. His umbrella was under his armpit. I approached and greeted him. He did not answer. I greeted him again. He asked ‘What do you want from me?’ I answered ‘Two things, sir. First, your umbrella is under your armpit in spite of the pouring rain.’ He smiled and opened his umbrella. ‘Second question is ‘What makes a well-known scientist, such as you, go to church?’ Sir James smiled and said, ‘Let’s have tea at my place this afternoon.’

When I got to his place in the afternoon, Mrs. James opened the door at four exactly and told me Mr. James was awaiting me. I entered his room and saw him sitting at a small table ready with tea. He seemed consumed in his thoughts. Upon realizing I was there, he asked what my question was. Without waiting for my answer, he started lecturing me about the formation of galaxies, and their amazing systems, dimensions, infinite spaces, ways, orbits, gravity, and overflowing lights. My heart shuddered with awe of Allah’s

Majesty and Grandeur. As for Sir James, who had hair standing on end, and tears rolling down from his eyes. His hands were shaking from fear of Allah. He suddenly stopped, and said, “‘Inâyatul-lâh, when I look at the wonders of God’s Creations, I start to shiver out of reverence for His Wonders. When I prostrate in front of God and say ‘Thou art Great’, I feel that every part of me supports my prayer. I feel a great sense of peace and happiness. I feel a thousand times happier than others do. Do you see why I go to church?”

Dr. ‘Inâyatul-lâh goes on to say:

“This lecture has left a great impact on my mind. I told him that the scientific details he went into made an impact on me, and I asked his permission to read him in this regard, some verses of my Glorious Book, the Qur’ân, to which he gladly agreed. I read Allah’s Saying:

*{“Seest thou not that Allah sends down rain from the sky? With it We then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of color, and black intense in hue. And so amongst men and crawling creatures and cattle, are they of various colours. Those truly fear Allah, among His Servants, who have knowledge”}*  
 [Qur’ân. Fâtîr (The Originator): 27-28]”

He said, “What did you say, ‘*Those truly fear Allah, among His Servants, who have knowledge.*’ This is very amazing! What I have told you took me fifteen years of study and observation. Who told Muḥammad that? Is this verse found in the Qur’ân? If it is, then let it be a testimony on my part that the Qur’ân has been revealed from God.” Sir James goes on to say:

“Muḥammad was illiterate, and could not have possibly discovered this secret on his own. Allah must have told him this secret.... Amazing, and very strange, indeed!”<sup>(8)</sup>

This being the case, then what are the facts about mountains as presented in the Noble Qur’ân? To answer that question, we have to move further more into this treatise.

(8) See *Islam Challenge*, p.13-134.

## Mountains as Described in the Noble Qur'ân:

Mountains appear in the Qur'ân as having many facets:

**First:** As a witness to the stubbornness of those nefarious, few who refused to accept the worship of the One Creator of all. They are also a witness to the call of Noah (PBUH) to his people to worship the One and Only Creator of all. Allah says:

*{“O my Lord! Leave not of the Unbelievers, a single one on earth! For, if Thou dost leave (any of) them, they will mislead Thy devotees, and they will breed none but wicked ungrateful ones”}*  
[Qur'ân. Nûh (Noah): 26-27]

Allah answered Noah's prayer by sending the Great Flood, which swept everything in its way; the flood that cleansed the earth from paganism and sacrilege, from the worship of idols, from falsehood, and from idolaters. Allah says:

*{“So the Ark floated with them on the waves (towering) like mountains, and Noah called out to his son, who had separated himself (from the rest), ‘O my son! embark with us, and be not with the unbelievers!’ The son replied, ‘I will betake myself to some mountain: it will save me from the water.’ Noah said, ‘This day nothing can save, from the command of Allah, any but those on whom He hath mercy!’ And the waves came between them, and the son was among those overwhelmed in the Flood”}*  
[Qur'ân. Hûd (The Prophet Hûd): 42-43]

**Second:** As a witness to the craftsmanship in masonry of Sâlih's people, their stubbornness, blasphemy, and sedition. Allah says:

*{“Out of the mountains did they hew (their) edifices, (feeling themselves) secure. But the (mighty) Blast seized them of a morning”}*  
[Qur'ân. Al-Hijr (Thamûd's Habitation): 82-83]

It is the call of resurrection, the call of assurance of the Oneness and the Prowess that uprooted disbelief, destroyed the idols, and did away with falsehood, and demolished blasphemy and blasphemers. Allah says:

*{“When Our Decree issued, We saved Sâlih and those who believed with him, by (special) Grace from Ourselves - and from the Ignominy of that day. For thy Lord - He is the Strong One, and able to enforce His Will. The (mighty) Blast overtook the wrong-doers, and they lay prostrate in their homes before the morning”}*

[Qur’ân. Hûd (The Prophet Hûd): 66-67]

**Third:** As a witness to Allah’s Address to Moses on the Mount:

*{“...and to Moses Allah spoke direct”}*

[Qur’ân. An-Nisâ’ (Women): 164]

It is a witness for Moses’s frailty and his total subservience in front of Allah’s Manifestation. Allah says:

*{“When Moses came to the place appointed by Us, and his Lord addressed him, He said, ‘O my Lord! show (Thyself) to me, that I may look upon thee.’ Allah said, ‘By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me.’ When his Lord manifested His Glory on the Mount, He made it as dust. And Moses fell down in a swoon...”}*

[Qur’ân. Al-A`râf (The Battlements): 143]

The mountain’s cliffs turned to dust and Moses (PBUH) was taken by the gravity of the situation. He fell down and was knocked unconscious. When he came round, and realized the extent of his feeble energy, and that he went beyond the permissible in asking, he said:

*{“Glory be to Thee! to Thee I turn in repentance...”}*

[Qur’ân. Al-A`râf (The Battlements): 143]

O Allah, Thou art beyond our sense of sight, and beyond our mundane sentience.

**Fourth:** As a witness to Allah’s Power in raising the dead, and His Ability in patching up scattered pieces of living beings and restoring them to life. Allah says:



***{“Behold! Abraham said, ‘My Lord! Show me how Thou givest life to the dead.’ He said, ‘Dost thou not then believe?’ He said, ‘Yea! but to satisfy My own undertaking.’ He said, ‘Take four birds; Tame them to turn to thee; put a portion of them on every hill and call to them: They will come to thee (Flying) with speed. Then know that Allah is Exalted in Power, Wise.’”}***

[Qur'an. Al-Baqarah (The Cow): 260]

Ibrâhîm, Abraham, (PBUH) witnessed this Divine Secret right in his hands, this secret that happens each and every moment, but people only notice its consequences, this secret being the gift of life. Ibrâhîm (PBUH) saw with his own eyes how birds whose lives had been taken away from them, and whose pieces were scattered in different parts, were restored to life again and made their way back to him alive and flying. How did that happen? This is the Divine Secret, which goes beyond human perception. Only Allah, the Almighty, knows its nature and method because it is at His Behest. Allah has ordained that this knowledge be outside the sphere of man, because it goes beyond man's nature. Since man's nature is different from Allah's, there is no need for man to gain this type of knowledge during his stay on earth as vicegerent.

**Fifth:** As a witness to how Allah has raised the mountain and made it into a shade for the children of Israel when Allah gave them the covenant. Allah says:

***{“When We shook the Mount over them, as if it had been a canopy, and they thought it was going to fall on them (We said), ‘Hold firmly to what We have given you, and bring (ever) to remembrance what is therein; perchance ye may fear Allah.’”}***

[Qur'an. Al-A`râf (The Battlements): 171]

They were shaded with the mountain by Allah, and were told to take the Torah, and keep the Covenant, or else the mountain would tumble on them. They prostrated to Allah, the Almighty, and took the Torah, and the unforgettable Covenant, which was given to them in an unforgettable circumstance. Allah has raised the mountain over them, and they thought it

would tumble on them. They were given this Covenant under the shade of this great miracle, which could have made them infallible and undefeatable. They were told under the shade of this miracle to hold unto the Covenant firmly and seriously.

But, Israel is Israel. It breached the Covenant, and forgot its promise to Allah. It indulged in disobedience until it deserved Allah's Wrath and Damnation. Allah says:

*“Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus (PBUH) the son of Mary: because they disobeyed and persisted in excesses. Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did.”* [Qur’ân. Al-Mâ'idah (The Table): 78-79]

**Sixth:** As a witness to deception and treachery, and the breaking loose from the chains of Divine Canons, as well as humanity's lack of commitment to the teachings of religion. Allah says:

*“Mighty indeed were the plots which they made, but their plots were (well) within the sight of Allah, even though they were such as to shake the hills!”* [Qur’ân. Ibrâhîm (Abraham): 46]

There are two opinions in regards to the word ‘hills’ here: The first is that they are mountains, as people know them. In other words, they have a literal meaning. The second opinion maintains that they are used as a metaphor signifying the Prophet's (PBUH) steadfastness just like the inflexibility of mountains. This means that even if they were to shake the mountains with their plots, they would not be able to uproot Islam. The evidence on that is Allah's Saying:

*“Never think that Allah would fail his apostles in His Promise: for Allah is Exalted in power, - the Lord of Retribution”*

[Qur’ân. Ibrâhîm (Abraham): 47]

This means that Allah has promised His Prophet Muhammad (PBUH) victory against them, and Allah does fulfill His Promises.

**Seventh:** They are used as habitats for bees where they make honey, and reproduce. Allah says:

*{“And thy Lord taught the Bee to build its cells in hills, on trees, and in (men’s) habitations; Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men...”}*

[Qur'ân. An-Nahl (The Bee): 68-69]

Allah has ordained that habitats for bees be one of the following:

- a- In mountains and caves.
- b- On trees.
- c- In people’s dwellings, walls, or manmade cells.

In this regard, Ibn Al-`Arabî said, One of the amazing feats of Allah’s Creation is that He taught the bees to build hexagon cells because hexagons connect from all sides forming one unit unlike other shapes from one to ten which, if combined together, would leave a crack between the cells.

**Eighth:** Mountains represent a safe shelter. People resort to them when it is raining or windy, or in other types of weather. Allah says:

*{“It is Allah Who made out of the things He created, some things to give you shade; of the hills He made some for your shelter ...”}*

[Qur'ân. An-Nahl (The Bee): 81]

Allah made mountains ‘Shelter’ for people to resort to, or to seek privacy in away from others. There is doubt that the Prophet (PBUH) used to worship in *Ghâr Hirâ’* (Hira Cave) in the beginning. He would spend there entire nights.

As Al-Bukhârî mentioned in his *Sahîh* (his Compendium of the Sayings of the Prophet (PBUH):

*“When the Prophet (PBUH) fled from his people with his companion Abû Bakr, the two took refuge in a cave in Thawr Mountain, and stayed there for three nights”*

Allah, Glory be to Him, says:

*{“If ye help not (your leader), (it is no matter): for Allah did indeed help him, when the Unbelievers drove him out: he had no more than one companion; they two were in the cave, and he said to his companion, “Have no fear, for Allah is with us”: then Allah sent down His Peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise.”}*

[Qur’ân. At-Tawbah (Repentance): 40]

**Ninth:** Mountains praise the Creator Who has made everything in due measure and proportion. Allah says:

*{“... It was Our power that made the hills and the birds celebrate Our praises, with David: it was We Who did (all these things)”}*

[Qur’ân. Al-Anbiyâ’ (The Prophets): 79]

And:

*{“It was We that made the hills declare, in unison with him, Our Praises, at eventide and at break of day”}*

[Qur’ân. Sâd: 18]

And:

*{“We bestowed Grace aforetime on David from Ourselves, ‘O ye Mountains! Sing ye back the Praises of Allah with him...”}*

[Qur’ân. Saba’ (Sheba): 10]

These three citations from the Noble Qur’ân duly show Allah’s Favors upon David (PBUH) who managed through his genuine praises to have the veil between himself and the other beings removed, wherein his reality became part of other beings’ reality in praising the Creator of All. The mountains and the birds sang along David’s praises. This level of lucidity, genuineness, and selflessness cannot be attained but through the grace of Allah Who removed the veil from David’s physical being, and made him revert to his spiritual and essential nature, which is in touch with the universe and all there is in it without boundaries or borders. He saw what he

had not been able to see, heard what he had not heard before, and felt what he had never felt before. He heard the praises of mountains, of birds, of prairies, valleys, waves, seas, shade, trees, light, darkness, the sun and the moon, and every pebble, every grain, every leaf, every rose, every fruit, every plant, every bough, every insect, every reptile, every animal, and every human being. Allah says:

***{“The seven heavens and the earth, and all beings therein, declare His Glory: there is not a thing but celebrates His Praise; And yet ye understand not how they declare His Glory..”}***

[Qur'ân. Al-Isrâ' (The Night Journey): 44]

**Tenth:** The attitude and the reaction of the mountains against those who audaciously attribute to Allah what He is innocent of and associate partners with Him:

***{“They say, ‘(Allah) Most Gracious has begotten a son!’”}***

[Qur'ân. Maryam (Mary): 88]

Then was the cosmic wrath in which the heavens, the earth, and the mountains took part in this earthquake as soon as they all heard this abominable utterance: ***{“They say, ‘Allah’ Most Gracious has begotten a son!’”}*** As though the whole universe turned into mouths abjuring this utterance by the unbelievers:

***{“Indeed ye have put forth a thing most monstrous!”}***

[Qur'ân. Maryam (Mary): 89]

Everything shuddered, every abode trembled, and all that is in the universe became furious at hearing this utterance because it is shocking and goes against intuition and reason. It goes against the very foundation life rests upon:

***{“That they should invoke a son for Allah Most Gracious. For it is not consonant with the majesty of Allah Most Gracious that He should beget a son”}*** [Qur'ân. Maryam (Mary): 91-92]

In the midst of this violent commotion, the words of the Wise Omniscient echo in this infinite universe, declaring:

***{“Not one of the beings in the heavens and the earth but must come to Allah Most Gracious as a servant. He does take an account of them (all), and hath numbered them (all) exactly. And everyone of them will come to Him singly on the Day of Judgment”}***  
 [Qur’ân. Maryam (Mary): 93-95]

**Eleventh:** References are made, to the state of the mountains on the Day of Judgment, and how they are to be removed to where the Creator wanted them:

***{“One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them”}***  
 [Qur’ân. Al-Kahf (The Cave): 47]

The author of *In the Shades of the Noble Qur’ân* says:

“It is a scene in which nature takes part when panic overwhelms the hearts; a scene which is moving to the deeply-rooted mountains, let alone the weak hearts; a scene where the earth appears naked, exposed with nothing to hide.<sup>(9)</sup> Allah says:

***{“That Day shall ye be brought to Judgment: not an act of yours that ye hide will be hidden”}***  
 [Qur’ân. Al-Hâqqah (The Inevitable Truth): 18]”

All pass in this wide universe just like the clouds, or even faster. Allah says:

***{“... but they shall pass away as the clouds pass away: (such is) the artistry of Allah, Who disposes of all things in perfect order...”}***  
 [Qur’ân. An-Naml (The Ant): 88]

Where do these mountains go after passing? They leave their abode on Earth, but do they go to heaven? There is no place for them in heave because Allah says:

(9) See Sayyid Qutb, *In the Shades of the Noble Qur’ân*, vol.15, p. 2274.

***{“The Day that We roll up the heavens like a scroll rolled up for books (completed),- even as We produced the first creation, so shall We produce a new one...”}***

[Qur'ân. Al-Anbiyâ' (The Prophets): 104]

Do they go to the sun or to another planet when, in fact, the sun and other planets, themselves will disappear? Allah says:

***{“When the sun (with its spacious light) is folded up; When the stars fall, losing their lustre”}***

[Qur'ân. At-Takwîr (Rolling): 1-2]

Well, then, they go to where Allah wants them to go. No one knows where but He. Some of them will be scattered as dust. Allah says:

***{“They ask thee concerning the Mountains: say, ‘My Lord will uproot them and scatter them as dust; “He will leave them as plains smooth and level; “Nothing crooked or curved wilt thou see in their place”}***

[Qur'ân. Tâ-hâ: 105-107]

Those deeply-rooted mountains are now scattered dust, after they were formidable fortresses with heights reaching to the skies. They are now leveled to the ground. Some will be crumbled to atoms flying around. Allah says:

***{“And the mountains shall be crumbled to atoms, Becoming dust scattered abroad”}***

[Qur'ân. Al-Wâqî'ah (The Event): 5-6]

It is the great calamity which leaves nothing behind, the great flood, which sweeps all in its path; wherein the earth ceases to be the earth we know, and the heavens cease to be the heavens we know. What about people? Where will they be:

***{“That Day shall a man flee from his own brother, And from his mother and his father, Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others”}***

[Qur'ân. `Abasa (He Frowned): 34-37]

Then what? Do mountains come back to earth as pegs and settle therein? On the other hand, do they have to stand trial on the Day of Judgment, or

are they unaccountable because they celebrate the praise of their Creator as we mentioned earlier? They send volcanoes and lava when commanded by Allah. By that, they show obedience to the Creator Who:

*{“Moreover, He comprehended in His Design the sky, and it had been (as) smoke: He said to it and to the earth, ‘Come ye together, willingly or unwillingly.’ They said, ‘We do come (together), in willing obedience.’”}*

[Qur’ân. Fussilat (Expounded): 11]

The evidence available between our hands does not indicate anything else other than that. Therefore, we go by what Allah has told us, and we do not ask for more than what our minds can comprehend. This is because we want to ensure that we are among those who succumbed to Allah’s Will and Command:

*{“...We believe in the Book; the whole of it is from our Lord...”}* [Qur’ân. Âl-`Imrân (The Household of `Imrân): 7]

We move now to another chapter in our research. Allah is behind our intention.





## Chapter 3

# *Duality and Natural Equilibrium in the Qur'ân and Modern Science*



Duality and natural equilibrium are recent discoveries of modern science. However, The Qur'ân has already established that. Duality is governed by natural equilibrium, which, in turn, governs motion of life, procreation, and growth in this universe. It is a mating, which produces a new progeny that replaces the one that passes away.

It is, one of Allah's Canons that He made mating the basis upon which creatures complement each other, resulting in procreation and the building of this universe for the sake of carrying out the duty of Allah's Vicegerent on earth:

*“Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge”*

[Qur'ân. Yâ-sîn: 36]

### **Duality in Plants:**

This Verse points out that all living things, topmost among which are plants, have a gender, and that pollination takes place either through the

wind which blows in the mating season carrying the male pollen to the female plant, or through insects and butterflies which hop from one plant to another carrying along pollen in their feet or wings. Allah says:

*{“And We send the fecundating winds...”}*

[Qur'ân. Al-Hijr (Thamûd's Habitation): 22]

Another means of pollination is the rain, which, falls in the mating season and carries along pollen to various types of plants. Allah says:

*{“... and has sent down water from the sky.' With it have We produced diverse pairs of plants each separate from the others”}*

[Qur'ân. Tâ-hâ: 53]

Some plants contain both genders in one. Allah says:

*{“And in the earth are tracts (diverse though) neighbouring, and gardens of vines and fields sown with corn, and palm trees - growing out of single roots or otherwise: watered with the same water, yet some of them We make more excellent than others to eat. Behold, verily in these things there are signs for those who understand!”}*

[Qur'ân. Ar-Ra'd (Thunder): 4]

Plants are animate beings that have a soul, as the Greek philosopher Aristotle believed until the 13<sup>th</sup> century when botanist Carl Von Lenny declared that plants have characteristics similar to those of animals and humans, but that cannot move around.

In the 19<sup>th</sup> century, Darwin maintained that hanging plants enjoy freedom of movement. This was also confirmed by botanist Raul Fances who said that plants move its body in a way that is no less brisk or free from the way humans and animals mover theirs. This movement is upward and downward deep into the soil. Sometimes this movement can be long-distance in the case of the presence of a rocky impediment or a wall, in which case a plant tries to circumvent this impediment to continue its growth. Botanists have recently confirmed that plants see, hear, feel, taste, and smell. They further believe that plants may read people's and animals' thoughts. They even have an emotional response, and may defend themselves against impending dangers.

One thing that confirmed by scientists about a female palm tree is that if a neighboring male tree is chopped, the female tree grieves and expresses her sorrow by not bearing fruit. Her grief may last for a year or more, or she may even stop bearing fruit altogether, unless the owner comes and threatens to chop it if does not bear any next year.

Duality exists in plants because they are living beings. Allah has decreed that they be so in order that they preserve their kind throughout life. Like all other creatures, plants fear Allah and obey Him, and praise Him day and night. Allah says:

*{“The seven heavens and the earth, and all beings therein, declare His Glory: there is not a thing but celebrates His Praise; and yet ye understand not how they declare His Glory! Verily He is Oft-Forbear, Most Forgiving!”}*

[Qur'ân. Al-Isrâ' (The Night Journey): 44]

It is a unique sight indeed when the heart imagines that every pebble, every rock, every grain, every leaf, every flower, every rose, every plant, every tree, every insect, every reptile, every animal, every human, every fish in the water, and every bird in the sky praise Allah, the Most High.

Why is it that we cannot understand their adulation? Why is it that we cannot hear them when they praise their Creator? We cannot do that because we are shielded from them by the dullness of mud we are created from. There is a veil upon our eyes and upon our ears; that is why we can neither hear, nor see them when they do that. However, when our soul attains lucidity, and the veil is removed from our eyes, then we can see what we could not see, and hear what we could not hear. Only then can we metamorphose from the dullness of earth into the divinity of heaven. Only then will the Almighty be our sight with which we see, and our ears with which we hear, and our hands with which He smites, as was mentioned in one of the *hadîths* narrated by Al-Bukhârî in his compendium.

Plants are subject to the constraints and controls ordained by Allah, the Almighty and Majestic, for all of His Creations. If the animate, were to be man,

animal or plant or the inanimate transgress its designated bounds, it will be confronted by soldiers of Allah who will stop it from this transgression.

This following story illustrates the importance of these checks and balances. A few years ago, a kind of cactus was planted as a protective fence in Australia. However, these cactus plants continued growing until they covered an area as big as the size of England. They marched on to cities and the countryside destroying crops, and preventing the use of soil for new crops. People did not know what to do to stop its march, and Australia was in danger of being taken over by a silent army of marching cactuses. Botanists and scientists around the world started looking for a solution that could stop this marching army. Finally, they found an insect that feeds only on cactus. It was widely available and was not in danger of anything in Australia that could threaten its existence. Therefore, this insect managed to win the war against the cactus and its weaponry. Then it went back to where it came from, and only a few remained to make sure that cactus growth remained in check forever. Allah, indeed, has put it well when He said:

***“For to Allah belong the Forces of the heavens and the earth; and Allah is Exalted in Power, Full of Wisdom”***

[Qur'ân. Al-Fath (Conquest): 7]

And,

***“...none can know the forces of thy Lord, except He...”***

[Qur'ân. Al-Muddaththir (Shrouded): 31]

Here is another example of the checks and balances ordained by Allah, the Almighty and Majestic, for this universe which truly manifest His Infinite prowess, and that He has created everything in precise measurements and proportions. Allah says:

***“...it is He who created all things, and ordered them in due proportions”***

[Qur'ân. Al-Furqân (The Criterion): 2]

And,

***“Verily, all things have We created in proportion and measure”***

[Qur'ân. Al-Qamar (The Moon): 49]

During the British occupation of India, soldiers did not have much entertainment to distract them from the boredom and monotony aside from their tampering with India's holy places and people's lives. One day, a British soldier going on a leave back to his country, England, decided to take a present to his fiancée. He could not make up his mind as to what he would get her. Finally, he decided to bring her a snake hide because of the beautiful colors and designs it has. Upon landing from his airplane in England, he put this hide on his shoulder, and proudly walked as though he were shouldering a spectacular painting. A shoemaker there saw the hide and decided to get it whatever the price. He did get it, and he made from it women's shoes. As soon as the shoes made their way to the market, women flocked to get them at high prices. When demand for this product grew, snake hunters rushed to India to get more snakes and sell them at prices that equaled the weight of snakes in gold.

India, at that time, planted wheat in its prairies. Upon harvest time, farmers went to collect their crops but were stunned by the fact that rats had devoured them all. This was, to them, an unprecedented disaster. They finally found out the reason for this catastrophe. Snakes, which are Allah's Soldiers, used to feed upon rats. Therefore, rats neither increased nor decreased in number, and the wheat crops were safe. However, when the snakes became almost extinct, rats spread like armies, and devoured the crops, which are the means of livelihood to many Indians. Allah says:

*{“...Every single thing is before His Sight, in (due) proportion”}*  
[Qur'an. Ar-Ra'd (Thunder): 8]

Therefore, when man, with his greed, interferes with and against this ecosystem, Allah rushes to punish him. Allah says:

*{“... for thy Lord would not destroy for their wrong-doing men's habitations whilst their occupants were unwarned”}*

[Qur'an. Al-An'am (Cattle): 131]

Since this is the type of duality found in plants, can we find it also in the realms of the inanimate and of fluids?

### **Duality in the Realm of the Inanimate:**

Scientists have confirmed that matter is made up of atoms, and that each atom is made up of protons (nucleus) and electrons, which orbit around protons, and that the nucleus positively charged while electrons are negatively charged. Therefore, every matter is dual in its very basic composition. The amazing thing is that in electricity negative and positive together produce light and heat, and help in making trucks, planes, ships, and other countless productive equipment. When negative and negative or positive with positive meet they become useless, and unproductive. The magnet behaves like electricity. It is made up of positive and negative. Opposites attract, in the sense that positives attract and are attracted by negatives, and vice versa.

This is what happens in the case of inanimate matter, as well as in the animal kingdom. Only in humans do we find that this instinctive predisposition has been corrupted, and that a group of them live in a cesspool of deviance from the most fundamental rules of human nature. The result of the attraction between negative and negative, positive, and positive in humans resulted in the prevalence of an epidemic, a new plague resulting from homosexuality, a time bomb threatening to destroy humanity. This new plague is named AIDS. This label is not different from what the Prophet (PBUH) referred to fourteen centuries ago when he said:

*“As soon as vice appears in a community, Allah afflicts it with a plague...”*

[Related by Ibn Mâjah]

Indeed, it is the plague of AIDS, of homosexuality and deviance. Professor Clifford Lenn spoke about the mechanism by which this virus multiplies. He said that this mechanism is one of the most impressive phenomena he had ever seen in biology. This explains the destructive and sinister effect of this virus. That is because it destroys the immune system and the cells making those afflicted with it incurable. It is a destruction, and annihilation of all cells, and all the body. It is also destruction to the entire society, which tolerates homosexuality. Hence, the greatness of Islam becomes ma-

nifest because it considers adultery and homosexuality heinous crimes. It has regulated human sexual relations according to natural predisposition and has placed moral constraints making sure that everything falls in its proper place. The greatness of Islam becomes more obvious when we look at the punishment and the destruction awaiting those chasing after their deviant desires. Allah says:

*{“So also was Lût among those sent (by Us). Behold, We delivered him and his adherents, all. Except an old woman who was among those who lagged behind: Then We destroyed the rest”}*  
[Qur'ân. As-Sâffât (The Rangers): 133-136]

This is a description of the total destruction, which turns everything upside down sweeping all in its way. Allah also points out:

*{“When Our Decree issued, We turned (the cities) upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer,- Marked as from thy Lord: Nor are they ever far from those who do wrong!”}*

[Qur'ân. Hûd (The Prophet Hûd): 82-83]

This deviant desire (homosexuality) is a deviation from human nature and instinct. It is base and drags man to the level of animals. Rather, animals are more honorable in the sense that they behave according to and within the bounds of their instincts. In recent years, we have witnessed demonstrations by homosexuals in Europe and America calling for their constitutional and civil rights. They managed to gain rights pertaining to their personal freedoms in practicing their deviant and vile way of life in the open and with impunity. They managed to take advantage of man-made laws in order to further their interests. Man-made laws, after all, can make mistakes, can placate people, or show favoritism to some. However, have they managed to escape Allah's Laws or His Divine Punishment? Nay, they were not able to do so. Allah besieged them and rendered all their resistance useless. He afflicted them and trapped them with the inescapable AIDS epidemic:

*{“For thy Lord is (as a Guardian) on a watch-tower”}*

[Qur'ân. Al-Fajr (The Dawn): 14]

If the dualities in the realm of the inanimate are to be found in the atom and the magnet, let us not forget that they are also to be found in table salt, which is composed of sodium and chloride. The former is inflammable, and the latter is poisonous on its own. It is once again the duality of the negative and the positive coming together to bring us the indispensable table salt. If it were not for this duality, fires would break out because of the former, and everyone that dared touch the latter would be poisoned. This duality is also found in water, the primary source of life in the universe. Allah says:

***{“He it is Who created the heavens and the earth in six Days  
- and His Throne was over the waters ...”}***

[Qur'an. Hûd (The Prophet Hûd): 7]

Water is also the source of the cell, which is the first building block, of all living animals and people. Allah says:

***{“... We made from water every living thing...”}***

[Qur'an. Al-Anbiyâ' (The Prophets): 30]

***{“...And Allah has created every animal from water...”}***

[Qur'an. An-Nûr (The Light): 45]

***{“And it is He who has created man from water, and has appointed for him kindred by blood and kindred by marriage...”}***

[Qur'an. Al-Furqân (The Criterion): 54]

Water consists of hydrogen and oxygen. The first is inflammable and the second is burnable. Again, it is the negative and the positive coming together in a union without which animals, humans, and even life on the face of this planet would not have been possible.

In conclusion, we find that everything in this universe needs something else to complement it except for Allah Who is Unique unto Himself. He is in no need of anyone to complement Him. Allah says:

***{“Say ‘He is Allah, (the) One. Allah is the Self-Sufficient Master. He begets not, nor was He begotten. And there is none equal unto Him’”}***

[Qur'an. Al-Ikhlâs (Faithfulness): 1-4]



Everything else in the universe we see or realize is subject to this duality. Everything including day and night, life and death, body and soul, heaven and earth, energy and matter; even states of being such as strength and weakness, satisfaction and anger, wealth and poverty, health and sickness, good and evil, animate and inanimate, heavens, stars, and planets, and every talking human and silent animal.

### **Duality and Equilibrium in the Realms of Humans and Jinn:**

Allah, the Mighty and Majestic, created man from clay. He breathed into him, turning him into matter and energy. Still manifest in man is this duality, as Allah points out:

*{“Behold! thy Lord said to the angels: ‘I am about to create man, from sounding clay from mud moulded into shape; ‘When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him.”}*

[Qur'an. Al-Hijr (Thamûd's Habitation): 28]

*And {“He Who has made everything which He has created most good: He began the creation of man with (nothing more than) clay.”}*

[Qur'an. As-Sajdah (Prostration): 7]

Even though matter is the more common substance out of which the Almighty created man, He created two other realms from energy: that of the angels who were created out of light, and that of Jinn (genies) who were created out fire. Man is torn between these two worlds. On the one hand, the world of angels represents good, and on the other hand, the world of Jinn represents evil.

Man spends his life in conflict between these two worlds. If he emerges victorious in this conflict and test, then he succeeds. However, should he fail, and becomes seduced by evil, then he loses himself, and in the process loses the world, in which there is no worse loss than that. Angels descend only upon those who are pious worshippers:

*{“In the case of those who say, ‘Our Lord is Allah., and, further, stand straight and steadfast, the angels descend on them*

***(from time to time): "Fear ye not!" (they suggest), 'Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), which ye were promised! 'We are your protectors in this life and in the Hereafter...'"}*** [Qur'an. Fussilat (Expounded): 30-31]

While devils descend upon those who are vile wrongdoers:

***{"Shall I inform you, (O people!), on whom it is that the evil ones descend? They descend on every lying, wicked person, (Into whose ears) they pour hearsay vanities, and most of them are liars"}}*** [Qur'an. Ash-Shu`arâ' (The Poets): 223]

Hence, man is tested based on this dual predisposition, that of good, and that of evil. Happy is he whom Allah guides, and miserable is he who He misguides:

***{"...and We test you by evil and by good by way of trial. to Us must ye return"}}*** [Qur'an. Al-Anbiyâ' (The Prophets): 35]

The author of *In the Shades of the Noble Qur'an* says:

"It is harder for one to succeed when tested for good than it is for him to pass the test of evil. That is because many people seem to summon enough power to persevere against evil. Very few of them, however, manage to stand firm in good. Many people persevere in sickness and weakness, but very few of them are unwavering and can control their excitements in times of health. Many persevere in the face of poverty and need, and do not falter, but very few people resist the temptation of wealth and all the desires and pleasures that come along with it. Many persevere in the face of agony, and impending danger to the point that they do not feel any fear. However, few are those who stand firm in the face of temptation of position, property, and wealth. Many people strive and agonize in their struggle in life. Not many people pass the test in times of amusement and luxury, which can be humiliating to the toughest of men. Luxury can relax, discourage, and humble the soul. A test during hardship can tickle the ego, lift the spirit, and urge one to stand firm. It can help one summon enough energy and nerve to withstand a hardship. However, luxury relaxes the muscles, and deprives them of the energy to wake up and resist.

Hence, many people pass hardships successfully, but in times of luxury they fail.”<sup>(1)</sup>

Another aspect of this duality is the fact that every human being has a doppelganger in the world of angels, and another one in the world of Jinn. The former invites him to good, while the latter invites him to evil. It has been narrated by Imâms Muslim and Aḥmad in their compendiums of the *Hadīth* from the report of Ibn Mas'ūd that the Prophet (PBUH) said:

*“Everyone of you has been assigned a companion from the angels, and another from the Jinn.’ The companions asked, ‘Even you O’ Messenger of Allah?’ and the Prophet replied, ‘Even me, except that Allah has helped me against him and he has submitted. Now he only tells me to do good.’”<sup>(2)</sup>*

At-Tirmidhî and Ibn Hibbân narrated also that the Prophet (PBUH) said:

*“Satan makes visits to the son of Adam. So does an angel. Satan’s visit is a promise of evil, and of discrediting truth, while an angel’s visit is a return to goodness and truth. He who encounters the latter, should be thankful of Allah, but he who encounters the former should seek refuge in Allah from Satan.”<sup>(3)</sup>*

This man whom Allah has created with His Hands, and has ordered the angels to bow down to was not created haphazardly, or for no purpose. He was created for the purpose of worshipping Allah, the Almighty:

*“I have only created Jinns and men, that they may serve Me”}* [Qur’ân. Adh-Dhâriyât (The Winnowers): 65]

May was sent down to earth to become Allah’s Vicegerent on it:

*“...I will create a vicegerent on earth”}*

[Qur’ân. Al-Baqarah (The Cow): 30]

(1) See Sayyid Qutb, *In the Shades of the Noble Qur’an*, vol.4, p. 2377-78.

(2) This *hadīth* is cited in the compendium of Muslim, vol. 3, p. 3167; and that of Aḥmad, vol. 1, p.385.

(3) This *hadīth* is reported by At-Tirmidhî numbered 2988; and by Ibn Hibbân, number 998.

Man's life is a short journey on this planet. His joints and limbs were created in a way that suits his role and the duration of his journey. He does not stay in it more than he is supposed to, or else his organs and cells would disintegrate and become useless.

This man is not assigned a task that goes beyond his capabilities, nor is he given more knowledge than is needed in this journey, or else he would be very confused by the various choices. This universe is created to be a comfortable zone for him suiting his capabilities and talents. Everything has been set in precise proportion:

*{“Verily, all things have We created in proportion and measure”}*  
[Qur'ân. Al-Qamar (The Moon): 49]

Man, this frail and mortal being, can connect with a higher power, the power of Allah, the Almighty, without a need for an intermediary or a priest. Allah says:

*{“...Call on Me; I will answer your (Prayer)”}*  
[Qur'ân. Ghâfir (The Forgiver): 60]

Every man takes his full worth in this world, nothing less than his worth. His life is not only on this planet because it is short-lived, but there is another life after this ephemeral one. What has been missing in this will be compensated in the Hereafter. What he has been deprived of in this world will be twofold for him in the Hereafter.

If this is the case, then what explains this anxiety tearing man from the inside? What calls for this grief over by-gones and this agonizing over something he has been deprived of? Has humanity managed, with all its principles and ideas, to attain contentment and satisfaction within man?

Reality suggests otherwise. It suggests that all humanity has managed to do is increase territoriality, and destructive conflicts. Humanity has failed, and will always fail, to establish equality among all individuals on earth.

All the promises and the blueprints of materialism have not managed to remove the unsightliness of the deformed, or to compensate man for the loss of one of his organs. It has not been able, in spite of the progress made in the

materialist world, to turn a short person into someone who is tall. It has not been able to reverse infertility, or control the gender of babies being born.

Religion, although it does none of that, provides an alternative. It reassures one and comforts him with the idea that there is Divine Justice, and that the wisdom of the Creator is behind all. Allah says:

***{“...it may be that ye dislike a thing, and Allah brings about through it a great deal of good”}*** [Qur'ân. An-Nisâ' (Women): 19]

This means that his kismet and reward are reserved for him. The wisdom of the Creator and His Justice may not be available for us immediately, so we have to lie in wait for it. Allah's Wisdom is available to His Creation. It is bestowed upon those whom He chooses from among them:

***{“He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding”}***

[Qur'ân. Al-Baqarah (The Cow): 269]

Allah's Bounties are boundless, and are not exclusive to a certain age or generation. The Prophet (PBUH) said:

*“In your own times, there will be breezes (of insight) from Your Lord, so be prepared for them.”<sup>(4)</sup>*



(4) This *hadith* is reported by At-Tabarâni in his Al-Kabîr, vol. 19, p.234.

## Chapter 4

# *The Separation of the Moon from the Earth between the Noble Qur'ân and Modern Science*



Humanity has been dazzled, since antiquity, by the sight of the sun and Moon with their warmth and light overwhelming the entire Earth. Since then they linked the moon with phenomena taking place on Earth such as the movements of the tide and so forth, including what befell humanity in terms of good and evil.

Some went as far as to worship the Sun and the Moon because of the benefits provided by the Sun during their day, and the moonlight that helped them find their destinations in the darkness of the night. They worshipped them in an attempt to get closer to Allah, the Almighty, who bestowed those bounties upon them. When the Qur'ân was revealed, it pointed out to humanity that the Sun and the Moon are two miracles out of Allah's Many Miracles. In addition, it is not right to worship them because nothing but Allah, the Creator of all, must be worshipped:

***{“...Adore not the sun and the moon, but adore Allah, Who created them, if it is Him ye wish to serve”}***

[Qur'ân. Fussilat (Expounded): 37]

Allah, Praised be He, the Mighty and Majestic, is the Supreme Creator and Originator of all. The Sun and the Moon are among His Creations:

***{“Not one of the beings in the heavens and the earth but must come to Allah, Most Gracious as a servant”}***

[Qur`ân. Maryam (Mary):93]

The moon, in reality, does not give off heat or light of its own. It reflects the light of the sun on it, and that is why it appears bright at night.

The sun, on the other hand, is a burning mass of gas, which self-illuminated as created by Allah, the Almighty. It emits both heat and light. Allah says in the Qur`ân:

***{“And made the moon a light in their midst, and made the sun as a (Glorious) Lamp?”}***

[Qur`ân. Nûh (Noah): 16]

### **The Surface of the Moon and The Discovery by Scientists of its Massive Size:**

It is almost unanimously agreed upon among geologists that the moon belongs to earth and was originally part of it. They base their theory on many reasons. Allah, the Almighty and Majestic, tells us in this regard:

***{“See they not that We gradually reduce the land (in their control) from its outlying borders? (Where) Allah commands, there is none to put back His Command: and He is swift in calling to account”}***

[Qur`ân. Ar-Ra`d (Thunder): 41]

The famed scientist Galileo, one of the pioneers who took a glance at the moon through his primitive telescope, studied the moon’s terrain and saw light colored mountainous areas with a rough surface. When the Apollo and Luna Space Shuttles made it to the moon, scientists were able to know the type of soil there and they even drew detailed maps of the moon’s terrain. Scientists now consider the moon the earth’s only son and that it moves around in earth’s orbit. Proponents of this theory believe that earthly nights before the Carbon Age were dark and moonless. The sky was adorned with stars and planets. They believe that the moon showed up in earth

nightly only about 400 million years ago. That is when it was separated from the earth, as they believe. Other planets such as Mars, Jupiter, Uranus, and others were formed in the same way.

### **The Moon's Orbit Around the Earth:**

The moon is a small planet that belongs to earth. It orbits around it, completing its cycle in 29 days 12 hours and a few minutes, in what is known as a lunar month, which is a period of time between two consecutive lunar sightings.<sup>(1)</sup>

Since the moon is a dark celestial body that reflects light from the sun, it appears to onlookers in different shapes depending on the parts that are lit. These different shapes<sup>(2)</sup> are often referred to as the phases of the moon. Allah says:

***{“It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit.”}*** [Qur’ân. Yâ-sîn : 40]

In a lunar eclipse, the moon disappears because its dark side in this case falls in between the earth and the sun, and all three fall on the same line.

The Noble Qur’ân describes the spectacular phases of the moon and its subtle and curved crescent likening it to the old lower part of a date-stalk. Allah says:

***{“And the Moon, We have measured for her mansions (to traverse) till she returns like the old (and withered) lower part of a date-stalk”}*** [Qur’ân. Yâ-sîn: 39]

Seeing the moon in the sky evokes in thoughts and us overwhelming feelings, which remind us of our Creator’s artistry; He who has adorned the heavens with planets assigning orbits to each. It reminds us that everything in this universe was ordained and arranged by the Will of Allah, the Almighty:

(1) See Ahmad Zakî, *With Allah in Heaven*, (Al-Qalam Publishers: Beirut), p. 119.

(2) See Ibid.



***{“There is nothing in this universe that does not celebrate His Praise; and yet ye understand not how they declare His Glory”}***  
 [Qur'an. Al-Isrâ' (The Night Journey): 44]

There is nothing in the world that does not in its own way and language but we do not understand that because we are shielded from them by the dullness of mud we are created from. Everything in this universe glorifies its Creator, the Maker of this universe.

When our soul attains lucidity, and detaches itself from the mundane, aspiring toward the Creator of heaven and earth in a journey toward Him, and away from that He prohibited. Only then do we start to uncover secrets of this universe, and only then do we become different from those who are ignorant and chasing after worldly gains and mundane desires?

### **Lunar Eclipse and the Shadow Effect on Tides of Seas and Oceans:**

Lunar eclipse means the blocking of the light of the moon or part of it from Earth. This happens only when the earth falls in between the sun and the moon on the same line. Allah, the Almighty, says:

***{“Hast thou not turned thy vision to thy Lord?- How He doth prolong the shadow! If He willed, He could make it stationary! then do We make the sun its guide; Then We draw it in towards Ourselves,- a contraction by easy stages”}***.

[Qur'an. Al-Furqân (The Criterion): 45-46]

Shadow is not only an earthly phenomenon but can also be found on other celestial bodies and planets roaming in space. It has its direct impact on many things on the surface of the Earth.

When the sun, the earth, and the moon are aligned, the light from the sun is blocked from the moon. The result of that is the increase in the gravitational force of the sun and the moon against the central repellent force of the earth affecting gases in the atmosphere as well as water in the oceans on earth, and forming what is known as a high tide. Shadow is what the celestial bodies get in terms of brief darkness when the light of the sun is

blocked. This shade, therefore, changes positions and shapes from time to time. Allah says:

***{“Hast thou not turned thy vision to thy Lord? How He doth prolong the shadow! If He willed, He could make it stationary”}***  
[Qur’ân. Al-Furqân (The Criterion): 45-46]

Observers maintain that the universe in its amazing and precise coordination in terms of the positions of stars and planets and the orbits of each of them is responsible for this meticulously measured movement of the shadow.

If the rotation of the earth in its orbit were faster or slower than what it is, the shape of the shadow would also be different from what it is. Man can conclude that Allah has created everything on earth in precise measures. Allah says:

***{“Verily, all things have We created in proportion and measure”}***  
[Qur’ân. Al-Qamar (The Moon): 49]

And

***{“... but he sends (it) down in due measure as He pleases. For He is with His Servants Well-acquainted, Watchful”}***  
[Qur’ân. Ash-Shûrà (Counsel) : 27]

Therefore, all the elements of the universe are ordained in accordance with a precise Divine Canon that allows no randomness or chance.

These numerous miraculous astronomical phenomena are noteworthy by man, inhabitant of this planet. They invite him each minute to ponder, consider, and peruse in the dominion of Allah, the Almighty and Majestic. These phenomena move man, Allah’s Vicegerent on earth, in ways that can open gates of guidance to straight paths for him. His heart becomes filled with the light of certainty and accomplishment. Man then cries from the depths of his heart:

***{“...I will leave home for the sake of my Lord..”}***

[Qur’ân. Al-`Ankabût (The Spider): 26]

Only then will man become sanctified and can say to anything 'be' and it 'is'. Only then will he invite others to his Lord, calling unto them from the depths of his heart:

**{“Hasten ye then (at once) to Allah...”}**

[Qur'ân. Adh-Dhâriyât (The Winnowers): 50]



## *Part 3*

***{“Consider the vault [of heaven] raised high! Consider the surf-swollen sea!”}***

[Qur’ân. At-Tûr (The Mount): 5-6]

## Chapter 1

# *The Atmosphere: its Properties and Impact on the Continuation of Life*



### **Properties of the Atmosphere:**

It is out of the wisdom of Allah, the Most High and Majestic, that He enveloped the earth with an atmosphere called air, which is simply a layer of gases surrounding the earth. This air is vast and dynamic, having an impact all around Planet Earth. Some scientists say that this air has no taste, no smell. They estimate that it might rise to a 1000 kilometers, after which time it disperses and vanishes away.<sup>(1)</sup>

In Ancient Greece, Alexander the Great, better known as Zul-Qarnayn, wanted to fly the heavens to explore their contents. Legend has it that he wanted to employ a special chariot pulled by a flock of powerful eagles, but the experiment ended in failure.<sup>(2)</sup>

In recent times, man was able to fly to distant heights not exceeding 20 or 30 kilometers using hot air balloons.

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(1) See Mansûr Ḥasabul-Lâh, *The Universe*, p. 193.

(2) See Jamâlud-Dîn Al-Fandî, *The Link between Science & Religion*, p.35.

In this age of planes and rockets, scientists have established beyond doubt that flying higher through the atmosphere results in the decrease of air pressure and the amount of oxygen in rapid rates to the point that man suffocates. The Noble Qur'ân dealt with this phenomenon fourteen centuries before modern day scientists have. Allah says:

*{“...He maketh their breast close and constricted, as if they had to climb up to the skies...”}* [Qur'ân. Al-An`âm (Cattle): 125]

Man suffocates if he flies twenty kilometers or even lower above the crust of the earth. Blood will gush out of his pores if pressure decreases on his body. That is why astronauts use a special pressurized space suit and an oxygen tube for breathing.

### **The composition of Earth's atmosphere:**

- 1- Nitrogen
- 2- Oxygen
- 3- Hydrogen
- 4- Helium
- 5- Carbon dioxide
- 6- Ozone

Earth has managed, through its gravity, to maintain life-sustaining air in surprising precision and proportion thanks to Divine Providence. Allah says:

*{“...it is He who created all things, and ordered them in due proportions”}* [Qur'ân. Al-Furqân (The Criterion): 2]

And His Saying:

*{“...Every single thing is before His Sight, in (due) proportion”}* [Qur'ân. Ar-Ra`d (Thunder): 8]

He, the Almighty, has determined the volume and the shape of everything. He determined its function, its time, place, and its collaboration and coordination with all other creatures in this vast universe. This is quite telling of the minute precision which people are incapable of tracing even in one aspect in his universe.

As science advances, other aspects of this precise coordination are revealed in every atom, planet, and creature in this universe created by Allah, All-Knowing, and Omnipotent.

Author A. Chris Morrison, former president of the New York Academy of Sciences, in his book titled *Man Does Not Stand Alone* says:

“Had the ocean been a few feet deeper, carbon dioxide and oxygen would have been absorbed and no vegetable life could exist”.

“Or if our atmosphere had been thinner, some of the meteors, now burned in space by the million every day- traveling at a speed of six to forty miles per second- would be striking all parts of the earth, starting fires everywhere. If such meteors were traveling at a speed slower than that, then they would all crash into earth which, and the result would have been fatal”.

“The planet’s atmosphere is just thick enough to let in the solar rays with their chemical influence needed for vegetation. Such rays kill the germs and produce vitamins, without causing any harm to man unless he exposes himself to them for a period longer than necessary. In spite of the gases that emit from the earth, the air remains unpolluted and unchanged in its proportioned ratio necessary for the existence of man”.<sup>(3)</sup>

Elsewhere, Mr. Morrison says:

“Oxygen constitutes about 21 percent of our atmosphere. If it were to be 50 percent, what would happen? Then, if someone lit a match, we would all go up in flames. Alternatively, if lightning struck a tree, the whole forest would go up in flames and become a thing of the past.”

“If the rate of oxygen in the air went down to 10% or lower, then life would not have sustained itself throughout the ages”.<sup>(4)</sup>

How wonderful indeed is this system of checks and balances implemented by the Creator of the earth and the heavens: of life and death, praised be He, the Almighty and Majestic, Who has created all things in due proportions:

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(3) See A. Chris Morrison, *Man Does Not Stand Alone*, Translated by Mahmūd S. Al-Falaki.

(4) Ibid.

***{“It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day. Each (just) swims along in (its own) orbit (according to Law)”}***

[Qur'ân. Yâ-sîn: 40]





## Chapter 2

# *The impact of the Atmosphere on the Sustenance of Life*



### **The Atmosphere as a Protective Shield for the Earth and All Those Living on It:**

Scientists have carried serious research on the atmosphere, which is the work of the Creator of heaven and earth, and here are some of their findings:

**First:** The atmosphere, By Allah's Will, indiscriminately provides air to all creatures of earth, be they humans, animals, or plants. There is no room for monopoly or control over this air by anybody against anybody else.

None of us is unaware of the fact that oxygen in the air is the essential element for life on this our blessed earth. Exhaling air results in the emission of a toxic gas known as 'carbon dioxide,' which is absorbed by trees and plants through photosynthesis. This process, as ordained by Allah, turns it again into oxygen, which is indispensable for all of Allah's Creatures. This air expands, but not to the point where it breaks loose from earth's gravity.

**Second:** Because of the atmosphere oxygen and nitrogen come close to the earth's surface due to their high density. The former being needed for

the sustenance of life as well as for burning, whereas the latter reduces the amount of oxygen in burning, in addition to its benefits as a nutrient for plants and trees.

**Third:** Oxygen, as scientists have found out, does not dilute in water in large amounts. This is due to a Divine Wisdom that prevents the disappearance of oxygen from air into water through dilution.

**Fourth:** The atmosphere or 'air' is transparent allowing light from the sky to penetrate and disperse which creates daylight, and makes the sky appear blue, and the dawn colorful, as well as other lighting effects. It transmits sound, and for this reason, when astronauts leave the earth's atmosphere, they face complete darkness and silence.

This fact is manifest in the following Verses:

*{“He makes the Night overlap the Day, and the Day overlap the Night”}* [Qur'ân. Az-Zumar (The Hordes): 5]

*{“Seest thou not that Allah merges Night into Day and he merges Day into Night”}* [Qur'ân. Luqmân (The Sage): 29]

*{“And a Sign for them is the Night: We withdraw therefrom the Day, and behold they are plunged in darkness”}*

[Qur'ân. Yâ-sîn: 37]

*{“We have made the Night and the Day as two (of Our) Signs: the Sign of the Night have We obscured, while the Sign of the Day We have made to enlighten you”}*

[Qur'ân. Al-Isrâ' (The Night Journey): 12]

**Fifth:** The thickness of the atmosphere does not allow meteors, except rare and big ones, to penetrate to the earth's surface.

**Sixth:** The atmosphere absorbs ultraviolet rays through the ozone-sphere, which acts as a filter. The atmosphere prevents the penetration of meteors, unsafe rays, and harmful atomic bodies because of the presence of protective belts that surround the earth at a far distance. All this makes earth immune from destruction, through the Will of Allah, the Almighty, so that life can be sustained on it. Allah says:

**{“And We have made the heavens as a canopy well guarded: yet do they turn away from the Signs which these things (point to)!”}**  
 [Qur’ân. Al-Anbiyâ’ (The Prophets): 32]

Praised be He Who has created this atmosphere, this protective ceiling which shields the earth and makes life possible on it.

Professor Mansûr Hasabul-Lâh says that scientists divide the atmosphere into four layers:

- 1- The Troposphere: the *troposphere* is where all weather takes place; it is the region of rising and falling packets of air. This is where changes in weather take place, winds, clouds, and rain. That is why it is nicknamed the weather kitchen.
- 2- The Stratosphere: in this layer, temperatures rise and fall. Therefore, the air is very unstable.
- 3- The Mesosphere: this layer contains a sea of ionized atoms (atoms, which have gained or lost electrons so they have a net electrical charge). The Mesosphere is the part of the atmosphere that reflects radio waves to distant places on Earth
- 4- The Exosphere: density decreases to very low or almost non-existent levels. No shooting stars can penetrate it. The day in this layer does not appear. There is complete silence and darkness in this layer.<sup>(1)</sup>

Astronauts have passed through all four layers during their orbit around the earth, and their journey to the moon in 1969. The following Verse predicts that this will happen:

**{“And the Moon in her fullness: Ye shall surely travel from stage to stage”}**  
 [Qur’ân. Al-Inshiqâq (The Cleaving): 19]



(1) See *Scientific Miracles of The Noble Qur’ân*, p. 196-197.

## Chapter 3

# *The Wind as Mentioned in the Noble Qur'ân*



The wind is one of the forces in this universe, and is one of Allah's Many Soldiers:

*{“...and none can know the forces of thy Lord, except He”}*

[Qur'ân. Al-Muddaththir (Shrouded): 31]

Allah, the Almighty, sends it in one form or another, either as a destructive force, or a force that revives life. Abû Dâwûd, on authority of Abû Hurayrah, narrated that:

I heard the prophet (PBUH) say:

*“The wind is a spirit from Allah. It brings mercy or suffering. When you see it, do not curse it. Ask from Allah that you be availed of its goodness, and seek refuge in Him from its evil.”<sup>(1)</sup>*

Some scholars believe that whenever the wind was mentioned in the Qur'ân in the singular form, it meant punishment:

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(1) This *hadîth* is cited in Abû Dâwûd (number 5097), An-Nasâ'i (in *'Amal Al-Yawm wa Al-Laylah*, 931), Ah̄mad (vol.2,p.268).

**{“For We sent against them a furious wind, on a Day of violent Disaster”}** [Qur'ân. Al-Qamar (The Moon): 19]

In the plural form, however, it meant mercy:

**{“And He it is Who sends the winds as heralds of glad tidings, going before His Mercy”}** [Qur'ân. Al-Furqân (The Criterion): 48]

The wind as mentioned in the Qur'ân has the following six meanings:

**First:** It means power and sovereignty.

Allah says:

**{“O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often); that ye may prosper: And obey Allah and His Messenger and fall into no disputes, lest ye lose heart and your wind (power) depart...”}**

[Qur'ân. Al-Anfâl (The Spoils): 45-46]

This means that you will have no influence. Power is a source of dignity to the powerful. A strong Muslim is better and closer to Allah than a weak Muslim is. The Poet says:

Make the best of your wind when it blows,

Naught but failure comes from stillness;

You never know when off it goes,

Make sure your deeds are full of goodness.

Qatâdah said:

“No victory is possible if the wind does not blow.”

The Prophet (PBUH) said:

**“I was made victorious by the aid of Aṣ-Saba (easterly wind) and the people of `Âd were destroyed by the violent wind of Ad-Dabûr (westerly wind).”<sup>(2)</sup>**

The mention and the remembrance of Allah upon meeting the enemy are crucial in battle:

(2) This *hadith* is reported by Al-Bukhârî (number 1035), Aḥmad, vol. 1, p. 228.

- 1- The weak soldier can connect with an invincible higher power. Allah says:

*{“When My servants ask thee concerning Me, I am indeed close (to them)...”}* [Qur'ân. Al-Baqarah (The Cow): 186]

- 2- It boosts the morale of soldiers knowing that Allah gives victory to those who are on His side. At the same time, it is a reaffirmation of the reality of battle, its motives, and goals. It is, after all, a battle to establish the divinity of Allah, and the sincerity of worshipping Him. It is a battle against despots who claim to be godly; a battle for the sake of making Allah's Word higher. It is not a battle for hegemony or booty. Rather, it is for the sake of spreading the religion of Allah:

*{“...and fall into no disputes, lest ye lose heart and your wind (power) depart...”}* [Qur'ân. Al-Anfâl (The Spoils): 46]

Division in ranks happens when there are many leaders in command and control, and when people start to follow their impulses, which take a hold of their minds and thoughts. Therefore, when people resign themselves to Allah, the Almighty, and His Prophet (PBUH) the reason of division disappears. If, however, differences of opinion persist even after people do that, then it becomes evident that it is an impulse, that makes people stick to their opinions after they have been proven wrong.

### **Second: It refers to the torment of punishment:**

Allah says:

*{“Then, when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said, ‘This cloud will give us rain!’ ‘Nay, it is the (Calamity) ye were asking to be hastened!- A wind wherein is a Grievous Penalty! ‘Everything will it destroy by the command of its Lord!’ Then by the morning they - nothing was to be seen but (the ruins of) their houses! thus do We recompense those given to sin!”}*

[Qur'ân. Al-Ahqâf (The Sand-Dunes): 24-25]

***“And in the ‘Ad (people) (was another Sign): Behold, We sent against them the devastating Wind: It left nothing whatever that it came up against, but reduced it to ruin and rottenness”*** [Qur’ân. Adh-Dhâriyât (The Winnowers): 41-42]

***“For We sent against them a furious wind, on a Day of violent Disaster, Plucking out men as if they were roots of palm-trees torn up (from the ground)”***

[Qur’ân. Al-Qamar (The Moon): 19-20]

It was said that draught and a blazing heat hit them, and that smoke surrounded them from the intensity of heat and draught. There appeared to them a cloud, so they rejoiced and ran to the prairies to welcome it thinking that it was pregnant with rain, saying to themselves:

***“This cloud will give us rain!”***

[Qur’ân. Al-Aḥqâf (The Sand-Dunes) :24]

The answer came from the Creator:

***“...Nay, it is the (Calamity) ye were asking to be hastened! - A wind wherein is a Grievous Penalty! ‘Everything will it destroy by the command of its Lord!’”***

[Qur’ân. Al-Aḥqâf (The Sand-Dunes) :24-25]

It is the wind that leaves:

***“... nothing whatever that it came up against, but reduced it to ruin and rottenness”***

[Qur’ân. Adh-Dhâriyât (The Winnowers) :42]

The wind here is personified and is depicted as having awareness in the sense that it follows commands:

***“...Everything will it destroy by the command of its Lord!”***

[Qur’ân Al-Aḥqâf (The Sand-Dunes): 25]

This is a fact that many people should realize. This element is lively, and every force from His Forces has awareness, and follows His Commands.

Man is one of these forces. When his faith is sincere, and he opens his heart to knowledge, he can have awareness of forces in the universe around him, and can interact with them with recognition. Everything has a soul and life of its own. We, however, do not realize that because there is a veil of physical and tangible appearances standing between us, and the latent content of things and facts. The universe around us is replete with secrets only insightful and open hearts, rather than eyes, can realize.

The wind has carried out its mission, and has destroyed everything to the point that they saw nothing else but their abodes.<sup>(3)</sup> The poet said, "Life did not mourn their departure as they passed away/No feast was put off, no ceremony. Nay, not even a holiday". Another poet of their lot described their situation:

Hud prayed to Allah, and then they  
 Were without a motion,  
 The wind blew against `Ad,  
 the ungrateful nation  
 Seven nights it blew  
 And left no pillar with its commotion

### Third: In the Meaning of Breezes of Mercy:

Allah says:

*{“It is He Who sendeth the winds like heralds of glad tidings, going before His Mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember”}* [Qur'ân. Al-A`râf (The Battlements): 57]

Allah, praised be He, is the One Who sends the wind. It does not blow on its own. He sends it as mercy to His Worshipers. He sends it pregnant with rain, and it rains at His Behest. Everything is predetermined. This rain

(3) See *In the Shades of the Noble Qur'ân*, vol.6, p.3267.



falls, by order of Allah, unto a dead soil, and brings it back to life so that plants and fruits can grow. This cycle of wind and soil, of fruits and infinite bounty is easy and effortless because it is run by Allah's Invincible Prowess, and His Unchanging and Unceasing Command:

**{“Verily, when He intends a thing, His Command is ‘be’ and it is!”}** [Qur'ân. Yâ-sîn: 82]

Likewise, the idea of resurrection, of bringing back to life those who were dead, of patching up the pieces that were scattered is easy for Allah to do since He has created everything from nothing. He is, therefore, capable of restoring everything after it has been scattered.

Abû Razîn Al-`Uqaylî said:

*“I asked the Prophet of Allah (PBUH), ‘How does Allah bring back to life those who were dead? What explains this miracle?’ The Prophet (PBUH) answered, ‘Have you not passed through a dead barren valley, and found it at another time, lively with greenery?’ I said, ‘Yes,’ upon which he said, ‘That is Allah’s Miracle in His Creatures as well.’”<sup>(4)</sup>*

This entails that bringing them to life again means Allah sends rain onto their graves, and they come back to life through the cracks of their graves after Allah brings back their souls to them, then He says:

**{“But stop them, for they must be asked”}**

[Qur'ân. As-Sâffât (The Rangers): 24]

Islam dismisses spontaneity and chance in anything that happens in the universe starting with the origin of the universe, its evolution, and every dynamic in it. It also dismisses the idea of a mechanic necessity, which depicts the universe as a machine whose inventor has finished from making it, and feeding it with the necessary laws that control its movements.

Islam's view is vivid, and dismisses from the heart the monotony of machine work. It keeps the heart alert. Every time something happens accor-

(4) This *hadîth* is reported by At-Tabarânî in *Al-Kabîr*, vol. 19, p.470, in *Ahmad*, vol.4, p.11.

ding to Allah's Commands, the heart shudders at the dexterity of the One Ingenious Creator of all:

*{“...Every single thing is before His Sight, in (due) proportion”}*  
[Qur'ân. Ar-Ra'd (Thunder) :8]

Everything He has created, He has done so in due measure. There is no room for chance in all of His Creation.

#### Fourth: The Wind as Pollinator:

Allah says:

*{“And We send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water (in abundance), though ye are not the guardians of its stores”}*

[Qur'ân. Al-Hijr (Thamûd's Habitation) : 22]

Al-Qurtubî says:

“The meaning of ‘fecundating’ is ‘carriers’ because they carry water, soil, clouds, and all that is good and beneficial.”

Az-Zuhrî says:

“He made the wind a pollinator because it carries and steers the clouds.  
Allah says:

*{“... It is He Who sendeth the winds like heralds of glad tidings, going before His Mercy: when they have carried the heavy-laden clouds”}* [Qur'ân. Al-A'râf (The Battlements): 57]

In other words, the wind carries water as though the clouds were pregnant with embryos within them.<sup>(5)</sup>

The author of Al-Lisân says:

“The wind is fecundating in the sense that it carries the dew and condenses it into clouds which then turns into rain.”<sup>(6)</sup>

(5) See Al-Qurtubî's *Interpretation of the Qur'ân.*, vol.10, p.15.

(6) See Ibn Manzûr, *The Tongue of the Arabs* (Lisânul-'Arab Dictionary), vol.2, p.582.

Modern science confirms that the wind does pollinate trees and plants. Therefore, it is quite appropriate to refer to it as pollinated or pollinating, as a present participle or a past participle form. This is scientifically true since the wind passes by male plants and carries the pollen, in which case it can be said to be pollinated. As it passes female plants, however, and deposits the pollen it carries, then it can be said to be pollinating.

Modern science affirms that plants that are pollinated by the wind are usually those whose flowers are rather small and unattractive to insects. They are the type that get exposed to the wind.

As for the wind being a carrier of clouds, modern science confirms that the air surrounding us contains water that is invisible which turns into gas called vapor. The warm air carries more vapor than cold air. In fact, the warmer the air, the more vapor it carries.<sup>(7)</sup> Allah has told us the truth saying:

*{“It is Allah Who sends forth the Winds, so that they raise up the Clouds, and We drive them to a land that is dead, and revive the earth therewith after its death: even so (will be) the Resurrection!”}*

[Qur'ân. Fâtir (The Originator): 9]

### **Fifth: The Wind Steering Ships in the Seas:**

Allah says:

*{“He it is Who enableth you to traverse through land and sea; so that ye even board ships; they sail with them with a favourable wind, and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides, and they think they are being overwhelmed: they cry unto Allah, sincerely offering (their) duty unto Him saying, ‘If thou dost deliver us from this, we shall truly show our gratitude!’”}*

[Qur'ân. Yûnus (Jonah): 22]

(7) See *Modern Science, Man's Verdict or Conviction?*, p.72,73.

Al-Qurtubî says:

“This is a proof that man is innately predisposed to return to Allah, the Almighty, in times of distress. The prayer of someone in need is answered even though he might be an infidel. That is because he has no other means but to return to the One and Only Creator and Owner of all.”<sup>(8)</sup>

Some Qur'anic expounders say that Allah, the Almighty, answers the prayer of someone in distress as fulfillment of His Promise to His Worshipers:

*{“Or, Who listens to the (soul) distressed when it calls on Him, and Who relieves its suffering, and makes you (mankind) inheritors of the earth? (Can there be another) god besides Allah. Little it is that ye heed! Or, Who guides you through the depths of darkness on land and sea, and Who sends the winds as heralds of glad tidings, going before His Mercy? (Can there be another) god besides Allah. - High is Allah above what they associate with Him!”}* [Qur'ân. An-Naml (The Ant): 62-63]

Since the above is true, then who is a person in need?

► Imâm As-Sa`dî said:

“It is the helpless.”

► Dhun-Nûn said:

“He who has severed all relations except for those connecting him with Allah, the Almighty.”

► Sahl Ibn `Abdul-Lâh said:

“It is he who raises his hands in supplication and has no other means but to do that.”

A man came to Mâlik Ibn Dînâr and asked to pray for him because he was in need. Mâlik told him to turn to Allah in prayer because Allah answers the prayers of those in need. A poet once said:

(8) See Al-Qurtubî's *Interpretation of the Qur'ân*., when expounding on this Verse of the Qur'ân..

In times of calamity, I turn to Allah. He hears my appeal;  
 Many a man who turns to Him finds a way out of his ordeal.  
 He reported that the Messenger of Allah (PBUH) said:

*“The supplications of the person in distress are: ‘O Allah, I hope for our mercy! Do not leave me to myself for the blink of an eye. Put all my affairs in order. There is no god but You.’”*<sup>(9)</sup>

Allah, the Almighty, guarantees that He will answer the prayer of those in distress because they turn to Him out of necessity, and to no one else but Him, which means it is out of sincerity and that they do that wholeheartedly. This sincerity in itself is highly regarded by Allah, be it coming from a believer or an infidel, from a pious worshipper or a sinner. It was reported in the *hadîth* of the Prophet (PBUH) that he said:

*“Three prayers are answered without doubt: a prayer by a person suffering injustice, and a prayer by a traveler, and a prayer by parents against a child of their own.”*<sup>(10)</sup>

Sixth: In the Meaning of the Winds of Triumph:

Allah says:

***{“O ye who believe! Remember the Grace of Allah, (bestowed) on you, when there came down on you hosts (to overwhelm you): But We sent against them a hurricane and forces that ye saw not: but Allah sees (clearly) all that ye do.”}***

[Qur'ân. Al-Ahzâb (The Allied Parties): 9]



(9) See this *hadîth* is cited in Abû Dâwûd (number 5090), At-Tayâlisî ,p.868-869.

(10) See this *hadîth* is cited in Abû Dâwûd (number 1536), Ibn Mâjah (3862), and others.

## Chapter 4

# *Thunder, Lightning, and Hurricane: Properties and Secrets*



It is almost unanimously agreed upon by modern scientists that lightning is the spark of light triggered as a result of an electrical charge in the atmosphere. Thunder, however, is the sound produced by the sudden expansion of air because of the sudden heat produced by lightning. Allah says:

*{“Seest thou not that Allah makes the clouds move gently, then joins them together, then makes them into a heap? - then wilt thou see rain issue forth from their midst. And He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes therewith whom He pleases and He turns it away from whom He pleases, the vivid flash of his lightning well-nigh blinds the sight”}*

[Qur’ân. An-Nûr (The Light): 43]

This Verse demonstrates a fact recently confirmed by science in regards to many weather phenomena. This explains Allah’s Words, *“Allah makes the clouds move gently, then joins them together, then makes them into a heap.”* This means that Allah orders the wind to steer the clouds then He joins these clouds by a powerful electrical force, heaping them atop each

other until they become like mountains. If the wind keeps blowing, this vapor turns into hail at the top of the cloud. Then water abundantly pours down from this massive cloud.

This Verse links between hail and the lightning whose flash nearly blinds the eyes. This connection reveals the role of hail in the electrical charges in the clouds causing lightning *“the vivid flash of his lightning well-nigh blinds the sight.”* This leads to the expansion of air in the vacuum, and this sudden expansion produces the sound of thunder.<sup>(1)</sup>

This electrical discharge may occur between the clouds and the earth's surface causing destructive hurricanes in which case trees, houses, and ships suffer damage and destruction. Allah says:

*“Or (another similitude) is that of a rain-laden cloud from the sky: In it are zones of darkness, and thunder and lightning: They press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of Faith!”*

[Qur'an. Al-Baqarah (The Cow): 19]

*“It is He Who doth show you the lightning, by way both of fear and of hope: It is He Who doth raise up the clouds, heavy with (fertilising) rain! Nay, thunder repeateth His Praises, and so do the angels, with awe: He flingeth the loud-voiced thunder-bolts, and therewith He striketh whomsoever He will..yet these (are the men) who (dare to) dispute about Allah, with the strength of His Power (supreme)!”*

[Qur'an. Ar-Ra'd (Thunder): 12-13]

In these two Verses, the miracles of the Noble Qur'an become clear due to the link among phenomena such as the electric charge producing lightning, thunder, and hurricane. The author of *In the Shades of the Noble Qur'an* says:

(1) See *The Universe in Qur'an Scientific Miracles*, p.209-210.

“Allah is the One Who shows us these cosmic phenomena. They are an outcome of the nature of the universe, which He has created in this particular way. He endowed them with their unique properties. One of them is lightning which he shows us according to the way He has created it. We fear it because it is formidable, and it turns into thunder, which may usher in destructive floods as experience has shown us. Yet, we seek blessing out of it since it is sometimes followed by a pouring rain that brings a dead soil back to life, and helps rivers flow. **“Allah makes the clouds move gently.”** Knowing how clouds form and how rain falls does not deprive this cosmic phenomenon from its beauty, nor does it take away its significance. They form according to a cosmic formula uniquely engineered according to precise measurements and management by the One and Only Creator of the universe.”<sup>(2)</sup>

None of Allah’s Slaves participates in this phenomenon. Thunder praises its Ingenious Creator. Everything praises Him, but we just do not understand how everything does it. Professor Jamâlud-Dîn Al-Fandî says in his book, *The Link between Science & Religion*:

“In spite of the fact that man has until recently, in the last few decades, been acquainted with this scientific fact, we find that the Noble Qur’ân has all along, and without much fanfare, established it long ago. Allah says:

**{“Seest thou not that Allah makes the clouds move gently, then joins them together, then makes them into a heap?”}**

[Qur’ân. An-Nûr (The Light): 43]

Muslims hardly take notice of this Verse, instead of heeding the scientific facts revealed in it. They only interpret the words, without realizing the splendid scientific miracle in it.”<sup>(3)</sup>

Then, he goes on to explain:

“Thus, the first part of this Verse establishes the stage of the formation of masses of clouds, which become like mountains. These clouds, unlike

(2) See Sayyîd Qutb, *In the Shades of the Noble Qur’ân*, vol.4, p. 2050-2051.

(3) See Jamâlud-Dîn Al-Fandî, *The Link between Science & Religion*, p.42-43.



others, yield hail, and when the current weakens, hail falls down incessantly as though the cloud has exploded. This explains Allah's Words when He says:

***{“...He strikes therewith whom He pleases and He turns it away from whom He pleases...”}***<sup>(4)</sup>

[Qur'an. An-Nûr (The Light): 43]

Hence, we see that the Qur'an has come up with minute scientific details, which people only recently, in the age of atom, have arrived at.

There are numerous other Verses which we barely take heed of. However, Allah willing, there will come a time when their scientific significance shall manifest in the Book of Allah so that Muslims can prove to the entire world that the Noble Qur'an is the eternal miracle, and that it is infinite in its infallibility, and will continue to be as such till the day in which Allah inherits back the earth and all that is on it. Allah says:

***{“...the vivid flash of his lightning well-nigh blinds the sight.”}***

[Qur'an. An-Nûr (The Light): 43]

Scientists have determined that lightning causes temporary blindness to pilots who sometimes lose control of their planes putting him and his plane in jeopardy. We say this is only a drop in the ocean of the miracles in Allah's Book.

When Muslims return to the Book of Allah, they get to know what is in it. Only then will humanity revert to the religion of Allah and his *Sharî'ah* (Islamic Law). Only then will peace and safety prevail on the face of the earth. Only then will believers cheer in the triumph of Allah's Word. Allah gives victory to whomsoever He wills.



(4) See Ibid.

*Part 4*

*Earth's Hydrosphere and the Divine  
Wisdom Behind Making it Twice as  
Sizable as Landmass*

## Chapter 1

# *No Life Possible for any Creature on the Face of the Earth without Water*



### **First: Water being the Source of Life**

Earth's hydrosphere is the collective mass of water found on its surface including seas, oceans, rivers, and lakes. It covers about 71% of the earth's total surface. There is a Divine Wisdom behind making hydrosphere more sizable than landmass. The reason is that it helps moderate the earth's climate by evenly distributing temperature degrees on its surface. Otherwise, big differences in temperature would render life impossible, much like the boiling temperature on the barren Planet Moon.<sup>(1)</sup> Hence, Allah's Divine Providence precisely and meticulously calculates the quantity of water found on earth. Allah says:

***{“And We send down water from the sky according to (due) measure, and We cause it to soak in the soil; and We certainly are able to drain it off (with ease)”}***

[Qur'an. Al-Mu'minûn (The Believers): 18]

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(1) See *The Universe in Qur'an Scientific Miracles*, p. 187.

He also says:

***{“And there is not a thing but its (sources and) treasures (inexhaustible) are with Us; but We only send down thereof in due and ascertainable measures”}***

[Qur'ân. Al-Hijr (Thamûd's Habitation): 21]

The meaning of this last Verse becomes clear as man advances in knowledge, and as he becomes more acquainted with the arrangement of this universe. The word 'treasures' here refer to basic water reservoirs made up of hydrogen and oxygen. Treasures of livelihood are also embodied in the form of greenery and the azotes in the air, as well as carbon, oxygen, carbon dioxide, and the light from the sun. All of these clearly show Allah's Inexhaustible Bounties upon His Creation. Allah has blessed water and made it important. He says:

***{“...His Throne was over the waters - that He might try you, which of you is best in conduct...”}***

[Qur'ân. Hûd (The Prophet Hûd): 7]

Allah has bestowed water upon man for man's own benefit. He has dedicated all there is in this universe for the sake of man. The Noble Qur'ân indicates that water is a source of sustenance for the livelihood of man. Allah says:

***{“And remember Moses prayed for water for his people; We said, ‘Strike the rock with thy staff.’ Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth”}***

[Qur'ân. Al-Baqarah (The Cow): 60]

The people of Moses were in a barren rocky desert, and the heat was scorching when Allah from the midst of rocks gave them water. From the sky, He gave them *Mann and Salwâ* (honey and birds' meat). Nevertheless, the moral decadence and the lowly nature of the children of Israel prevented them from rising up to the higher standards and goals for which their prophet has taken them out of Egypt. He saved them from humiliation at

the hands of the Pharaoh. Their prophet did that in order that they inherit the Holy Land, and in order to elevate them from the lowliness and the humiliation they suffered from. Freedom has a price, and dignity is costly. They refused to pay the price, and to offer the sacrifice to the Creator of Heavens and Earth. Allah then, condemned them to hunger, fear, and dispersal. Allah says:

***{“Behold! thy Lord did declare that He would send against them, to the Day of Judgment, those who would afflict them with grievous penalty. Thy Lord is quick in retribution, but He is also Oft-forgiving, Most Merciful”}***

[Qur’ân. Al-A`râf (The Battlements): 167]

### **Second: Water as Source of Blessing:**

Allah says:

***{“If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth”}***

[Qur’ân. Al-A`râf (The Battlements): 96]

The blessings Allah promises pious believers are certain and outpouring everywhere, blessings as rewards for faith and piety, blessings in property, and in selves, blessings in feelings as well as in life’s pleasure, blessings that extend life and give it prosperity.

### **Third: Water as a Source of Grace:**

Allah says:

***{“... But if ye count the favours of Allah, never will ye be able to number them”}***

[Qur’ân. Ibrâhîm (Abraham): 34]

When people hear the word ‘means of sustenance’ in His Saying:

***{“It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits (and means of sustenance) to feed you...”}***

[Qur’ân. Ibrâhîm (Abraham): 32]

They think of money, but the word has a much broader meaning than that. The least means of sustenance in this universe entails movements of galaxies according to laws that govern coordination of hundreds of thousands of minute arrangements without which man would not have existed in the first place, not would he have had any life to begin with. It is sufficient to cite what has been mentioned in these Verses in terms of, the dedication of cosmic phenomena to make man realize how he is protected with and surrounded by Divine Providence.

#### **Fourth: Water as Mercy:**

Allah says:

*{“Among His Signs is this, that He sends the Winds, as heralds of Glad Tidings, giving you a taste of His (Grace and) Mercy,- that the ships may sail (majestically) by His Command and that ye may seek of His Bounty: in order that ye may be grateful”}*

[Qur'ân. Ar-Rûm (The Romans): 46]

This Verse draws on the two shades of meaning of sending winds as heralds of glad tidings, and sending messengers with guidance and clear signs. These winds also bring soil back to life after death by ushering in rain, and wherever there is water there is life. All that is dead comes back to life on the Day of Resurrection. These two shades of meaning are intended because emanates from Allah's Mercy. Everything follows His Will. This whole universe is the product of Allah's Creation. This, along with the Prophets He has blessed man with to guide him, as well as supporting the believers in battles, all are links in the chain of Allah's Wonders.

The Noble Qur'ân refers to the symbolic and the tangible meaning of water. Water is the source of purity, in addition to the fact that Allah made everything that is living out of water. Allah says:

*{“Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and he caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith”}*

[Qur'ân. Al-Kahf (The Cave): 11]

This Verse was revealed in the battle of Badr when Muslims, without water, had to face the toughest fighters of Quraysh. Water in the desert is crucial to sustaining life and in so being, is an important factor contributing to victory in battles. The army that has no access to water loses control of their nerves long before the battle.

Ibn `Abbâs (may Allah be pleased with him) said:

“Muslims became weak, and Satan started filling their hearts with resentment and sedition telling them such things as ‘you claim you are Allah’s Advocates and that His Prophet is amongst you. The unbelievers have beaten you to water, and you pray in Janâbah (major ritual impurity). But Allah blessed them with a downpour of rain from which they drank and cleaned and washed away Satan’s filth from themselves. The sands became more stable where it rained, and they marched to sure victory from Allah against their enemies.”

Water is the source of life on the face of the earth, and one of the conditions for its sustenance. The Noble Qur’ân points out in ubiquitous Verses that water is the very reason and origin of life on earth. Allah, the Almighty and Majestic, has created man, animal, and every living creature on earth from water. There are many benefits to water. It makes life possible for man on earth.

Allah says:

**{“... We made from water every living thing”}**

[Qur’ân. Al-Anbiyâ’ (The Prophets): 30]

And He says:

**{“and gave (fertile) streams flowing beneath their (feet)...”}**

[Qur’ân. Al-An`âm (Cattle): 6]

And He says:

**{“And Allah has created every animal 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 for verily Allah has power over all things”}**

[Qur’ân. An-Nûr (The Light): 45]

And He says:

***{“It is He Who has created man from water: then He has established relationships of lineage and marriage: for thy Lord has power (over all things)}*** [Qur'ân. Al-Furqân (The Criterion): 54]

This embryo later assumes its gender. The human life that starts with this water (the sperm) is much more wondrous than life that results from water in the sky. One sperm of the scores of thousands from man unites with the female egg in the womb, and this complex creation, which is man, starts, man, the most amazing creature of all. With no explanation, some may even reproduce more males than female, in a way people are unable to unravel, nor even control or justify because it is a gift from Allah, and knowledge unique to Him Alone:

***{“.. He bestows (children) male or female according to His Will (and Plan)”}*** [Qur'ân. Ash-Shûrâ (Counsel): 49]

If man wonders about this water (sperm) from which he is created, he will feel dizzy trying to figure out the minute details in his body such as the genetics responsible for transmitting gender, and every arrangement in his body, which has been ordained for him by Providence. Praised be He the Omniscient Creator Who created man in the best of forms.





## Chapter 2

# *Equilibrium and Coordination in the Realms of the Animate and the Inanimate*



### **First: An Aspect of Equilibrium is that Water on Earth is Rationed and Measured**

The Noble Qur'ân is ubiquitous and clear in its Verses pointing out that the water raining down on earth from a cloud does not happen out of mere chance. Rather, this happens at the Command of Allah, the Almighty and Majestic, and according to His Will, and in quantities already set. Water on the face of this earth is one of Allah's Miracles, which are more than can be counted. Allah says in His Book:

*{“Verily, all things have We created in proportion and measure”}*

[Qur'ân. Al-Qamar (The Moon): 49]

Allah also says:

*{“And We send down water from the sky according to (due) measure, and We cause it to soak in the soil; and We certainly are able to drain it off (with ease)”}*

[Qur'ân. Al-Kahf (The Cave): 23]

The author of *'In the Shades of the Noble Qur'an'* says:

“Water pours down from the sky. This has to do with the cosmos at large, and with the way, the universe is organized so that it pours from the sky and goes deep into the deep layers of earth. The theory that groundwater forms from rain and that it percolates deep into earth is recent. It was thought that groundwater had nothing to do with water on earth. Nevertheless, here it is, the Book of Allah confirming this fact thirteen hundred years ago:

**{“And We send down water from the sky according to (due) measure...”}**  
[Qur'an. Al-Mu'minûn (The Believers): 18]

'In precise measurements' means that water is not too much to the point that it causes flood and devastation, nor is it too little to the point that it can lead to draught and destruction. It is measured to fit the need of this planet. Allah says:

**{“...and We certainly are able to drain it off (with ease)”}**  
[Qur'an. Al-Mu'minûn (The Believers): 18]

Certainly, it can go to waste in deep layers of earth, in deserts, or in any other place. The only thing stopping it from going to waste is Allah's Blessing on His Creations. He is more compassionate with them than they are with themselves. Allah indeed said it well:

**{“... My mercy extendeth to all things...”}**<sup>(1)</sup>  
[Qur'an. Al-A`râf (The Battlements): 156]

Allah also points out that:

**{“Verily, all things have We created in proportion and measure”}**  
[Qur'an. Al-Qamar (The Moon): 49]

'All' here refers to everything small and large, talking or mute, dynamic and static, known or unknown, and all that Allah has created. Contemplating the various checks and balances, which govern life and the adaptation of living creatures to their respective environments, lends the true meaning intended in this Verse.

(1) See *In the Shades of the Noble Qur'an*, vol.4, p. 2461.

Worth mentioning here are some of the intriguing relationships characterized by equilibrium among living creatures on this earth. We find, for instance, that some birds of prey, which feed on baby birds, are few in number and do not hatch very often. Yet at the same time, they live fairly long. If they were the types that hatch more often, along with their long lives, they would annihilate baby birds altogether. This happens because of a Divine Wisdom expressed in the Qur'ân:

*{“Verily, all things have We created in proportion and measure”}*

[Qur'ân. Al-Qamar (The Moon): 49]

Thus, a balance is struck here between survival and death between birds of prey and baby birds. A fly, on the other hand, lays millions of eggs, but lives no longer than two weeks. If flies lived longer than that, they would cover the face of the earth and render life for man and other creatures impossible. However, the unyielding balancing mechanism in the hands of Divine Providence has ordained that fecundity in reproduction go hand in hand with limited life longevity. Allah says:

*{“Verily, all things have We created in proportion and measure”}*

[Qur'ân. Al-Qamar (The Moon): 49]

This meticulous arrangement at the hands of Creative Divine Providence has ordained that every creature on earth have its own weapon to defend itself and avert attacks of enemies threatening its survival. These weapons vary. Sometimes creatures find a defensive weapon in big numbers, others have physical strength or other means of defense. Little snakes, for instance, are both poisonous and can glide effortlessly away from an impending threat. Big snakes, however, are equipped with muscular strength, and are less poisonous. A beetle, with very little means of defense, is equipped with a corrosive chemical that has a bad odour, which it secretes on anything that menacingly approaches it.

Not only that, but we find that every living creature, be it large or small, is equipped with its own means of getting its food and defending its own survival until it meets the pre-ordained for it by the Creator of the Universe.

If we look at how a male sperm fertilizes the female's egg, we find that this sperm attaches itself to the egg, and tears it apart feeding on the blood resulting from the process. When an embryo starts to form, Divine Providence has made available to it an umbilical cord so that it can feed from its mother until it is born. Divine Providence has willed that this umbilical cord be long enough to filter enough food through it as needed, without the risk of food becoming rotten, and short enough without the risk of allowing more food through to impede its survival as a species.

A mother's breast, on the other hand, towards the end of pregnancy and nearing the time of birth, secretes a yellowish white liquid that serves as food for the newly born baby and helps immunize it against diseases. On the day following the birth, milk starts to form, and day by day, its amount increases as willed by Allah, the Most Generous Provider. The miracle does not stop at the amount of milk produced, but as the baby grows the quality of milk changes and becomes more concentrated.

Then, Divine Providence minds every minute detail related to its care. Every secretion of every gland is accompanied by the secretion of another. This secretion is highly complex, and any malfunction, however short, can lead to body decay.

Divine Providence has equipped predators in the animal kingdom with sharp teeth, strong molars, muscular limbs, and razor-like claws with which they can attack their prey. Their stomachs contain acids and enzymes that can help them digest meat and bones.

Amoeba, on the other hand, is a microscopic unicellular organism that lives in ponds and swamps. It changes shape to fit its immediate needs and environment. When it moves, it pushes parts of its body forming pseudo pods that can help it reach its desired destination. It secretes a substance, that aids digestion, retaining its need of food and discarding the rest. It breathes through all of its body taking in oxygen from water.<sup>(2)</sup> Allah has indeed put it well:

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(2) See Abdur-Razzâq Nawfal, *Allah and Modern Science*, p. 46-47.

**{“And Our Command is but a single (Act),- like the twinkling of an eye”}**

[Qur’ân. Al-Qamar (The Moon): 50]

It is only one signal, one word and the matter is decreed, be it large or small, for there is no large or small except through a human perspective. There is no time that does not equal a blink of an eye. It is only an analogy so that man can understand it. Time is but a human perception resulting from the rotation of a small planet, which is earth. Allah, the Almighty, is not bound by this limited perception of time:

**{“Verily, when He intends a thing, His Command is, “be”, and it is!”}**

[Qur’ân. Yâ-sîn: 82]

There is nothing too far or too near, nothing too difficult or too easy. The Will of the Omniscient is all there is so that anything, and any being can be. Praised be You Whose Judgment none can change, Whose Wisdom none can avert. You are the Omnipotent!

**Second: Among the Signs are the Facts that Fresh and Salty Waters Do not Mix Due to a Barrier Separating the Two**

Allah says:

**{“He has let free the two bodies of flowing water, meeting together: Between them is a Barrier which they do not transgress”}**

[Qur’ân. Ar-Rahmân (The All-Merciful): 19-20]

Since antiquity, man came to realise that rivers flowed into seas losing gradually their distinct taste and colors the further and deeper they flowed. With the advancements made in science and in his attempt to discover secrets of this universe, man set out studying how seas and rivers met, taking samples from water where they met. He studied the degree of salinity and freshness and measured the temperature and density of water using precise equipment.

After examining many areas in the world where rivers and seas met, scientists came to understand many secrets that were previously unknown. They found out that water is divided into three types:

- 1- Fresh water found in rivers.
- 2- Salty water found in seas.
- 3- A mixture of both is found in areas where rivers meet with seas. The area separating the two bodies of water is subject to the movement of tides, and other factors such as the overflowing of rivers or their low-flowing levels in times of draught. The closer one gets to the sea, the saltier the water becomes, and the closer one gets to the river the fresher the water gets.
- 4- There is a barrier between the two bodies of water keeping each side distinct even if the river pours into the sea from a high waterfall.
- 5- Water on both sides of the barrier does not mix even in cases of flooding and tides which are considered strong factors for mixing. This is because this barrier is always there.<sup>(3)</sup>

This is an amazing arrangement ordained by Allah, the Almighty, so that both bodies of water do not spoil each other, but instead, keep their distinct properties. In that, there is great mercy for people and all other creatures.

The naked eye fails to capture this barrier separating the two bodies of water, but satellite photographs give us an expert look at the barriers separating bodies of water. This barrier becomes clearer when differences in the temperature and the materials found in both bodies become wider.

Since ancient times, great minds have been puzzled by the minute details and secrets mentioned in the Noble Qur'ân. Science later confirmed and explained much of what great minds had been unable to understand in Allah's Book. Allah says:

***“Praise be to Allah, Who will soon show you His Signs, so that ye shall know them”*** [Qur'ân. An-Naml (The Ant): 93]

Allah also says:

***“And ye shall certainly know the truth of it (all) after a while”*** [Qur'ân. Sâd: 88]

(3) See Bersada & Zindâni, *Marine Phenomena*.

Wahidud-Dîn Khân says in his interpretation of these Verses:

***{“He has let free the two bodies of flowing water, meeting together: Between them is a Barrier which they do not transgress”}*** [Qur’ân. Ar-Rahmân (The All-Merciful): 19-20]

And:

***{“It is He Who has let free the two bodies of flowing water: One palatable and sweet, and the other salt and bitter; yet has He made a barrier between them, a partition that is forbidden to be passed”}*** [Qur’ân. Al-Furqân (The Criterion): 53]

Man has known the natural phenomenon mentioned in these Verses since olden times. Man has always noticed that when two rivers meet, none of them mixes with the other. For example, there are two rivers in Chagam, East Pakistan that flow to the city of Arkan in Burma. Both rivers can be seen as flowing independently from each other as though there were a thread separating the two, on the one side there is fresh water, on the other there is salty water. This is an example of rivers that flow into seas. In spite of the tide, the water of the river and that of the sea do not mix. The fresh water remains fresh under the salty water. This is what I saw at the meeting point between the Ganges and the Jamuna rivers in the city of Allahabad. Although both rivers meet, there is a thread, as it were, that separates the two from each other.<sup>(4)</sup>

We say this phenomenon has been known since olden times, but its law has only been discovered in the last decades. Observations and experiments prove that there is a law governing fluids causing the separation between two liquids because the particles in each liquid have a different attraction to one another from other liquids. Therefore, fluids maintain their distinct properties. Modern science has put to use a very helpful law found in the Noble Qur’ân:

***{“Between them is a Barrier which they do not transgress.”}***

(4) See *e Islam Challenge*, p.124.

Professor Muḥammad Ibrâhîm As-Samrah at the Faculty of Science, Department of Marine Biology at Qatar University conducted a field study in Oman Gulf and the Arabian Gulf. In this study, conducted by a research vessel dubbed 'Marine Lab' belonging to the University of Qatar (from 1984 to 1986 Gregorian Calendar and 1404 to 1406 Hijrî Calendar), a chemical analysis was done comparing samples from both gulfs, and the findings were that there was an area between the two gulfs which is often referred to as the mixed water area by scientists. The results further pointed out that, there were two layers atop each other, the first originated from the Gulf of Oman, and the second was from the Arabian Gulf. The findings confirm the fact that in areas where two bodies of water meet, there is a barrier with the force and stability of gravity standing between the two waters preventing them from mixing lest they may create a new incongruent blend. The findings also explained that this barrier would be 10 to 50 meters deep if water both gulfs were stacked on atop the other or if this barrier was on the surface of these two gulfs.<sup>(5)</sup>

We conclude this chapter with a true incident, which happened to a ship stranded in the ocean. There was no more fresh water left aboard, and there were many children, men, and women. They radioed every ship passing by for help asking them for fresh water so that they would not die from thirst. The answer that they received was telling them to cast their buckets overboard, where their ship was. They wondered how that could possibly be when they were sailing on salty water. They radioed again, and received the same response. When they did what they were asked, their buckets came back with fresh water indeed. How did that happen? Their ship was sailing close to where the Amazon River with its fresh water flew into the ocean, and they did not know that.<sup>(6)</sup>

Allah indeed has told us the truth and revealed to us His Wisdom in saying:

(5) See *Scientific Miracles of The Noble Qur'ân*, chapters concerned with the Marine World, p. 48-49.

(6) Abdur-Rahmân `Umayrah, *Current Doctrines*, p.7.



***{“It is He Who has let free the two bodies of flowing water: One palatable and sweet, and the other salt and bitter; yet has He made a barrier between them, a partition that is forbidden to be passed”}*** [Qur’ân. Al-Furqân (The Criterion): 53]

And:

***{“He has let free the two bodies of flowing water, meeting together: Between them is a Barrier which they do not transgress”}*** [Qur’ân. Ar-Rahmân (The All-Merciful): 19-20]



## *Chapter 3*

# *Seas and Oceans as Humanity's Stockpile of Food, Clothing, and Minerals*



Warnings and alarms, verging on obsession, going off in all corners of the globe alerting humans to the dangers of the decrease in arable land as a price for the expansion of cities and buildings. Other warnings alert against the increase in the number of people on earth year after year because of the improvement in the quality of healthcare and social welfare.

There are assertions that the soil, which is used to yield produce and grain is getting old, and some even becoming infertile. In addition to that, wars played a big role in balancing out production channels with the demands in consumption. Nations are now trying to establish peace. They are seeking to halt war preparations, and to destroy weapons of destruction. All this leads people to predict a worldwide famine where entire nations would die out of starvation.

People who think like that are only looking at life from a dim one-sided narrow angle. They forgot, or intentionally make themselves forget that Allah, the Almighty and Majestic, has created everything and has taken it upon Himself to provide a means for its living. Allah says:

***{“There is no moving creature on earth but its sustenance dependeth on Allah”}*** [Qur’ân. Hûd (The Prophet Hûd): 6]

There is no creature on earth, regardless of the species that inhabits the earth, in incalculable numbers, which Allah does not know about, or provide with means of sustenance.

Allah has taken it upon Himself to provide means of sustenance to all creations living on earth. He has enabled the earth to meet these needs, and has enabled His Living Beings to make use of the earth’s reservoirs of sustenance on the land, and in the boundless seas in the form of vegetables, game animals, manufactured food and other modern means of sustenance. Some living organisms even feed on blood , among them are mosquitoes and fleas.

The Prophet (PBUH) said:

*“O people, be pious of Allah, and ask nicely (of His Bounties). None on earth dies without having consumed its allotment of sustenance.”<sup>(1)</sup>*

No matter what happens the soil may not return its expected harvest, and this maybe due to some natural causes. However, there is one reason for that, namely people are deviating from carrying out their duty as Allah’s Vicegerents on Earth. Some people become semi-gods wreaking destruction and corruption on earth. Allah, then, unleashes His Wrath and punishment upon them in the form of draught, or lack of produce or fruits.

One may wonder: why then should the majority suffer, when it is only the minority that responsible for corruption? Followers of Satan, after all, are the ones to blame for the injustice and the misguidance on earth. Allah, the Almighty and Majestic, tells us:

***{“And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong...”}***

[Qur’ân. Al-Anfâl (The Spoils): 25]

(1) This *hadîth* is reported by Ibn Mâjah, *Book of At-Tijârât*, vol.2, p.725.

This happens because the believing group has done nothing to stop the sinning group. The believing group has not carried out Allah's Commands in enjoining righteousness and prohibiting evil. Anyone who does not speak out against evil is a mute devil. It is for this reason that we find that Allah's Punishment is collective rather than exclusive.

Then we say that the proof of Allah's Inexhaustible Bounties, and His Unceasing Support and Sustenance of His Creatures is that He made seas and oceans humanity's storeroom for soft meat, delicious food, and superb quality oil high in vitamin A and D. It is soft meat because it is rich in phosphorus, which is good for sight and helps children grow healthy bodies. It is soft because fish proteins are easy to digest in comparison with other kinds of meat.

Some marine biologists say that the production of seafood has seen rapid increase surpassing humanity's needs. It has seen more increase, in the last few years, than the production of food on land through agriculture. There is no doubt that such increase that will continue until Allah's Promise to His Creatures is fulfilled.

*{“There is no moving creature on earth but its sustenance dependeth on Allah”}* [Qur'ân. Hûd (The Prophet Hûd): 6]

And:

*{“How many are the creatures that carry not their own sustenance? It is Allah who feeds (both) them and you”}*

[Qur'ân. Al-'Ankabût (The Spider): 60]

Many animals do not go after, gather, or even care for their means of sustenance, yet Allah provides them with means of living lest they perish. People, too, Allah provides them with their living, and gives them the means to survive so there is no need to worry about means of survival. Why worry about the means of sustenance when Allah says:

*{“And in heaven is your Sustenance, as (also) that which ye are promised”}* [Qur'ân. Adh-Dhâriyât (The Winnowers): 22]

Man has made use of sea animals including mammals such as sharks, whales, and sea lions among others. He made use of their hides in many industrial products, and made use of their oils in many nutritious products, and has even used their fat in machinery, trucks, cargo planes, and giant submarines. International pharmaceutical companies have extracted many useful substances from sea animals such as insulin and adrenaline.

The proof that Allah's Bounties to His Creatures are unceasing and that He has taken it upon Himself to provide them with means of living can be clearly attested in the fact that all these means of sustenance are precisely and meticulously measured, no increase or decrease except that which Allah has ordained in His Book.

#### **Seas, Other Resources and Human Needs:**

Seas are teeming with various treasures. They are a primary source for minerals and salts such as chloride sodium used in food, textiles, and to dye leather, as well as in detergents. They abound in chloride acid and magnesium, which is useful in manufacturing airplanes because it is light and solid. It is also used in the manufacturing of fire signals used by stranded ships.

There are other minerals found on the shores of seas and oceans such as gold, diamonds, pearls, and corals used in jewelry. Among such treasures are the oil fields found underwater in oceans across the globe. When land produce decreases, Allah tells us:

*{“Lawful to you is the pursuit of water-game and its use for food,- for the benefit of yourselves and those who travel...”}*

[Qur'ân. Al-Mâ'idah (The Table): 96]

Catching all kinds of fish is permissible and edible. Fish can be considered the main seafood according to studies made by biologists who maintain that there are over thirty thousand kinds of fish living in seas and oceans in the world. Praised be Allah, the Almighty and Majestic, who has created everything in precise measurements. Man has always looked to the seas as a source for his immediate need for food, and the surplus of his need he

sold for profit. Revenues from fishing are on the rise, and it is estimated that some countries have fished over 25 million tons. Professor John Allan Goland, from the Food and Agriculture Organization of the United Nations, says that oceans produce about 130 million tons of fish, crustaceans, and invertebrates. Allah has indeed told us the truth:

*{“It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender...”}*

[Qur’ân. An-Nahl (The Bee): 14]

Again, ‘tender meat’ is used because fish are the primary source of nutritious proteins. Many countries have recently been turning fish into flour that can be served to armies during wars or manoeuvres that last a few days. Leftovers from fish are also used in food for animals and birds because fish are rich in proteins, and salts. Many giant companies on the coasts of seas and oceans have built plants to extract oils from fish, and currently there are plans to use the energy produced by tides in generating electricity. We praise Allah, the Almighty, as His Grateful and Pious Worshipper, and we seek refuge in Him against the devils who talk, without knowledge, about Allah’s Universe.



*Part 5*

*Qur'anic References to Modern  
Inventions*

# Chapter 1

## *Qur'anic References to Space Exploration*



The Noble Qur'ân, the Last Heavenly Book and humanity's constitution and way of life, it contains all that is old and new. It contains Allah's Teachings and Accounts of Events and Tabulations past and yet to come until the day Allah inherits back the earth and all that is on it. It speaks of nations that have come and gone, tells of the messengers sent to them, and relates accounts of thunders unleashed against the unjust believers. It also speaks about near and distant future and what will happen in Allah's Universe until the Day of Resurrection. Allah has told us the truth in saying:

*{“...Nothing have we omitted from the Book...”}*

[Qur'ân. Al-An`âm (Cattle): 38]

He has also told us that man will aspire to higher levels and will, Allah willing, get to them one by one:

*“So I do call to witness the ruddy glow of Sunset; The Night and its Homing; And the Moon in her fullness: Ye shall surely travel from stage to stage”}*

[Qur'ân. Al-Inshiqâq (The Cleaving): 16-19]



This Verse is a confirmation that man, Allah's Vicegerent on earth, will get to higher levels. In another Verse, Allah tells us that He has created seven heavens. He says:

***{“See ye not how Allah has created the seven heavens one above another”}*** [Qur'an. Nûh (Noah): 15]

What Allah has told us in regards to the fact that man will get to higher levels has materialized. On July 21<sup>st</sup>, 1969, American Space Shuttle Apollo with Neil Armstrong, Collins and Aldrin aboard made it to the moon. Armstrong and Aldrin landed on the moon for the first in human history. They did some research on it and returned safely to earth. This is the first level considered, to which the Verse refers. This great event, talked about in the Qur'an fourteen centuries ago, calls on all of humanity, Muslims and non-Muslims alike, to prostrate to Allah, the Almighty, in obedience of His Saying:

***{“What then is the matter with them, that they believe not? And when the Qur'an is read to them, they fall not prostrate”}*** [Qur'an. Al-Inshiqâq (The Cleaving): 20-21]

Why is it that they do not believe when Allah is the One Who sent this Book (the Qur'an) and has created this vast universe? This miraculous scripture tells them about everything including that the hereafter is better than this world. It tells them that Allah will open horizons in front of them, and will inspire them to attain higher levels in this universe. All this is in order for them to appreciate Allah's Infinite Power. Why it that they do not believe in the true Deity Who has told them of things only He has known? Indeed, they will stand trial in front of their Lord. Allah says:

***{“That Day shall ye be brought to Judgment: not an act of yours that ye hide will be hidden”}***

[Qur'an. Al-Hâqqah (The Inevitable Truth): 18]

Allah has specified the timing of this trial. He says:

***{“When the Sky is cleft asunder; when the Stars are scattered; When the Oceans are suffered to burst forth; And when the Graves are turned upside down”}*** [Qur'an. Al-Infitâr (The Rending): 1-4]

We said American astronauts were able to get to the first level, the moon. Collins, the Apollo pilot, said that it took their journey to get to the moon the wealth and the effort of a whole nation in terms of planning by its politicians. It took the intelligence of its scientists, and the dedication by its engineers, not to forget the support of the people. They placed on the moon radio and TV equipments, X-ray machines and equipment that helps analyze solar tornadoes and tremors. They also placed the American flag there, although it will not be in motion because of lack of air there. Then they returned to earth with 22 kilos of moon rocks, an earning that was worth the effort of the journey.<sup>(1)</sup>

The Noble Qur'an points out the complete cosmic darkness engulfing the universe above the earthly atmosphere. Allah says:

*“Even if We opened out to them a gate from heaven, and they were to continue (all day) ascending therein, They would only say: ‘Our eyes have been intoxicated: ‘Nay, we have been bewitched by sorcery’”* [Qur'an. Al-Hijr (Thamûd's Habitation): 14-15]

This Verse is a reference made fourteen years ago about the exploration of space and the cosmic darkness in it.

Does this not mean that the Qur'an is Allah's Words, and that whatever is in the universe is created by Him? The Prophet (PBUH) was illiterate, and could not have predicted all these things, at a time when modern day scientific inventions were not available. Hence what the Prophet (PBUH) said was revealed and inspired to him. The Noble Qur'an confirms this by saying:

*“Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him: He was taught by one Mighty in Power”*

[Qur'an. An-Najm (The Star): 3-5]

The Noble Qur'an did not stop at referring to the exploration of space, but it also went further in pointing out the difficulties that would be encountered in the process. Allah says:

(1) See *The Universe*, p. 228.

***{“O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass! Then which of the favours of your Lord will ye deny? On you will be sent (O ye evil ones twain!) a flame of fire (to burn) and a smoke (to choke): no defence will ye have”}***

[Qur'ân. Ar-Rahmân (The All-Merciful): 33-35]

The Verse does indicate that man will get to space. However, there are difficulties astronauts face during their journey. Here are some of them:

- 1- Weightlessness and a change in gravity.
- 2- Dangerous radiations in outer space found in Van Allen Radiation Belts.
- 3- Problems related to food, sleep, and exhaustion astronauts face during the journey.

Reference in this Verse is made to the difficulties that will be faced by the spacecraft during the journey. As regards His Saying:

***{“...On you will be sent (O ye evil ones twain!) a flame of fire (to burn) and a smoke (to choke): no defence will ye have”}***

[Qur'ân. Ar-Rahmân (The All-Merciful): 35]

Here are some possible scenarios of these difficulties:

- 1- The likelihood that the space shuttle might collide with a comet, especially in the area close to Mars or Jupiter.
- 2- The likelihood that the space shuttle might be pierced by a collision with tiny microscopic comets with a high velocity which may cause holes in the body of the shuttle because of the heat produced by the impaction of their high velocity.
- 3- The presence of cosmic radiation in space, which is detrimental to astronauts because it contains highly, charged atomic particles.<sup>(2)</sup>

There may be other difficulties. Allah knows best.

(2) See *The Universe in Qur'ân Scientific Miracles*, p.229-230.

***{“He it is Who created the heavens and the earth in Six Days, and is moreover firmly established on the Throne (of Authority). He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it. And He is with you whosoever ye may be. And Allah sees well all that ye do”}*** [Qur’ân. Al-Hadîd (Iron): 4]

We said earlier that American astronauts made it to the moon in 1969, but before that, the Russian astronaut Gagarin orbited the earth in his space shuttle in 1961. Upon returning to earth, he rudely said:

“Our rocket has gone to outer space, but we have not had the honor of meeting your Lord.”

When asked as to what he saw in space, he answered that, it was complete darkness in spite of the fact that the sun was shining. This was mentioned in the Noble Qur’ân fourteen centuries before Gagarin orbited in his space shuttle.

What Gagarin and other secularists say about this universe being the product of chance defies human reason and sound instinct. It has even come to defy science, which is in essence based on tangible reasoning.

Former professor at Frankfurt University, the famous biologist and botanist Russell Charles Ernest points out that:

“Many theories have tried to explain the origin of life from matter. Some researchers explain that life started from proto-genes or from a virus, and that the union of tiny proteins resulted in bigger forms. Some believe that this filled the gap between the animate and inanimate forms of existence. In fact, all efforts exerted in trying to get to the basic form of life have proven futile. Notwithstanding, those who deny the existence of God cannot provide evidence that the mere union of atoms and particles by chance may result in the appearance of life, its preservation, and mechanisms that we see in cells of animate creatures. A person is free to believe in this explanation for the origin of life. It is totally up to him. If he does so, then he surely believes in something a lot more miraculous and difficult for the brain to

comprehend than someone who believes in the existence of God Who has created everything. I believe every cell of every living is highly complex and is hard to comprehend. The millions upon millions of cells found in this universe lend support to a testimony based on reason and logic. Therefore, I am a firm believer in the existence of God.”<sup>(3)</sup>

Those who question the existence of Allah, and go against reason, sound instinct, and the logic of this universe surely suffer from a glitch in their senses. Somehow, the Accursed Satan has sealed upon their hearts and minds. Allah says:

***{“Is then one who doth know that what hath been revealed unto thee from thy Lord is the Truth, like one who is blind? It is those who are endued with understanding that receive admonition”}***

[Qur'ân. Ar-Ra'd (Thunder): 19]



(3) See *The Revelation of Allah in the Age of Science*, Al-Halabi Publishers: Cairo, 1968. p.77.

## Chapter 2

# *Qur'anic References to Spacecraft*



Verses of the Noble Qur'ân have comprised much of modern science, and modern inventions in a style befitting Allah's Comprehensive and Sublime Perfectionism, explaining basic facts without going into specifics. Allah says:

*“And (He has created) horses, mules, and donkeys, for you to ride and use for show; and He has created (other) things of which ye have no knowledge”* [Qur'ân. An-Nahl (The Bee): 18]

The part of the Verse which says, *“He has created (other) things of which ye have no knowledge”* refers to modern transports that were unknown during the time the Qur'ân was revealed; means of transportation such as automobiles, ships, planes, and space shuttles.

Allah wants from people to broaden their horizons and views. He wants them to think beyond the inventions found in their times. Allah wants people to use the inventions found in their times, and not be against them by saying that our fathers have used donkeys and mules for transportation, therefore, we are not going to use anything else.

Islam is a flexible way of life that incorporates all modern and new inventions and scientific ideas the human brain produces. The use of the

verb 'created' in this Verse refers to the fact that Allah is the Creator, even though; His Vicegerent on earth did this invention. Allah says:

***{“But Allah has created you and your handwork!”}***

[Qur'an. As-Sâffât (The Rangers): 96]

Man comes out of his mother's womb without any knowledge. Allah tells us:

***{“It is He Who brought you forth from the wombs of your mothers when ye knew nothing...”}***

[Qur'an. An-Nahl (The Bee): 78]

Then he acquires knowledge through what Allah has created for him to use. Allah says:

***{“And He has subjected to you, as from Him, all that is in the heavens and on earth...”}*** [Qur'an. Al-Jâthiyah (Kneeling): 13]

Had it not been for Allah's Dedication of all that is in the universe for the use of man, it would not have been possible for man to invent anything at all. He would have lived a life no different from any unintelligent animal feeding on the grass from earth or preying on birds and animals:

***{“But Allah has created you and your handwork!”}***

[Qur'an. As-Sâffât (The Rangers): 96]

This Verse refers to all man-made inventions. We should not attribute such inventions to ourselves, as people in the West are inclined to do when they say that these inventions were the result of their own handiwork. This reasoning can be found amongst every age and country. The Noble Qur'an tells us the story of Qârûn when his people told him:

***{“But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief. He said, ‘This has been given to me because of a certain knowledge which I have.’ Did he not know***

*that Allah had destroyed, before him, (whole) generations, which were superior to him in strength and greater in the amount (of riches) they had collected? but the wicked are not called (immediately) to account for their sins”}*

[Qur’ân. Al-Qaṣaṣ (The Narrative): 77-78]

What happened to him? Allah, the Almighty and Majestic, punished him:

*“Then We caused the earth to swallow up him and his house; and he had not (the least little) party to help him against Allah, nor could he defend himself”}*

[Qur’ân. Al-Qaṣaṣ (The Narrative): 81]

Allah, the Creator of heaven and earth, is capable of destroying those who claim that with their own inventions if they do not revert to Allah and repent. These very inventions may become self-destructive just like what happened in World War II when an atomic bomb destroyed Japanese Hiroshima turning it into an area with no life or plants. Allah says:

*“He hath power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance - each from the other”}*

[Qur’ân. Al-An`âm (Cattle): 65]

Allah gives ample chance to people to return to Him, and to use their minds. He does that out of His Own Will and wisdom. He is capable, though, to unleash His Torment upon them as He did to nations in the past. Allah says:

*“...and We levelled to the ground the great works and fine buildings which Pharaoh and his people erected (with such pride”}*

[Qur’ân. Al-A`râf (The Battlements): 137]

This being the case, then, what is required from the Muslim *Ummah* (nation) and why is it that they are taking a backseat in all of this when Allah’s book that, in the past, made masters and leaders out of them in a short period?



Muslims have ceased to, as it may seem, to understand Allah's Words in His Book. This happens when their understanding becomes splintered into many schools of thought. They have come to understand that these schools of thought are religion, and everything else other than that is a mere blessing, when in fact, these schools of thought are supposed to be only a fence and a guard for religion, and should not turn into religion. True faith is in the miraculous quality of the Noble Qur'ân that speaks closely to the intellect with the aim of expanding human perception and awareness in Allah's Universe. It elevates us as humans, and makes us into a nation that has a higher say in everything. It turns us into a nation that has influence and power that can instill fear in the hearts of the enemies of Allah and His Religion. None of this will materialize unless we acquaint ourselves with the miraculous excellence contained in the Noble Qur'ân; and unless we ponder on the wonders of heaven and earth to uncover the treasures of Allah's Blessings in the deep seas and oceans, in the deep layers of earth, and on mountaintops:

***{“...Allah guided whom He will to a path that is straight...”}***

[Qur'ân. Al-Baqarah (The Cow): 213]



*Part 6*

*Forms of Life are in a Constant  
Movement*

## Chapter 1

# Matter is Dynamic and Has a Soul of Its Own



Allah says:

***{“Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth,- the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace,-None can raise to honour: for Allah carries out all that He wills”}***

[Qur’ân. Al-Hajj (The Pilgrimage): 18]

Allah tells us that He is the One Who is truly deserving of worship; none but Him, and He has no partners. Hence, everything prostrates to Him out of free will and out of obedience.

The angels bow down to Him. They do not disobey Allah’s Commands. They follow all that He tells them to do. All creatures and all things, all humans, Jinn (genies), all animals walking on fours, all birds, even the sun and the moon, and all the planets and stars bow down to Him.

In a *hadith* narrated by Muslim on authority of Abû Dharr (may Allah be pleased with him) the Prophet (PBUH) said:

- "Do you know where the sun goes?"
- I said, "Allah and His Prophet know!"
- "It goes under the Throne, and bows down. Then it is told 'Return to where you came from'."

Incalculable is Allah's Creation, which goes within, and beyond man's realization; of mountains, trees, and all that lives on earth and flies up the skies. All of Allah's Creations bow down to Allah, but man whom He has created from a fistful of mud, and has blown His Spirit unto him. Humans are the only creatures who are divided between those bowing down, and those who are ungrateful and deserving of punishment. All of Allah's Creation bows down to Him. Allah says:

**{ "...it was Our power that made the hills and the birds celebrate Our praises, with David: it was We Who did (all these things) }** [Qur'an. Al-Anbiyā' (The Prophets): 79]

The author of *In the Shades of the Noble Qur'an* says:

"When man's heart reaches out to His Creator, he feels and senses His Omnipresence. The heart of this omnipresence beats along with man's heart. All barriers separating man from other races and other species vanish. Only then does the sentience of all creatures meet in the truth and the collective conscience of the whole universe. In moments of spiritual lucidity, the soul feels part of the whole, and a whole is that which contains all the parts. It feels there is naught outside of it, nor is it distinct from all that is around it. All of its surrounding becomes inalienable from it, and even it becomes inseparable from it."<sup>(1)</sup>

The universe in this scenario becomes all oriented to Its Creator, praising Him in incessant prayer. When man rises above his earthiness, and orients himself to his Creator, he then feels how all creation praises Him, and he hears the murmurs of other creatures' praise of Him. The Prophet (PBUH) used to hear the praise of pebbles under his feet when he walked. The tree and the mountains bowed down to him (PBUH) and when his

(1) See Sayyid Qutb, *In the Shades of the Noble Qur'an*, vol.4, p. 239.

companions and supporters told him that they felt more obligated than did the trees and the stray camels to bow down to him, he answered that:

*“None but Allah, Lord of the Universe, deserves to be bowed down to.”*<sup>(2)</sup>

David (PBUH), too, used to recite his psalms and the mountains and the birds would recite along with him, until the entire universe recited along in unison. Allah has told the truth in saying:

*“...and all beings therein, declare His Glory: there is not a thing but celebrates His Praise; And yet ye understand not how they declare His Glory”* [Qur’ân. Ibrâhîm (Abraham): 44]

All these creatures are accountable in front of their Creator. They are all aware of His Infinite Mercy of which He says:

*“... My mercy extendeth to all things...”*

[Qur’ân. Al-A`râf (The Battlements): 156]

Aware they are also of His Unavoidable Punishment which knows no bounds when they transgress and disobey His Commands. Allah says:

*“Verily, the Doom of thy Lord will indeed come to pass;- There is none can avert it”* [Qur’ân. Al-`Tûr (The Mount): 7-8]

All these creatures, be they animate, or inanimate, are equipped by Allah, the Almighty, with senses man has been deprived of. It is out of care for Allah’s Vicegerent on earth that he has been deprived of such senses so that his mind does not get shocked, become callous, or get alarmed at everything that happens around him in this wide universe. This following example demonstrates Allah’s Powers, which He withheld from man, and bestowed upon some of His Other Creations. Dr. Jamâl Ibn Faḍl Al-Ḥadashî says:

“In 1976, in the city of Friuli in Italy, loud cries of animals were suddenly heard. Dogs were barking here and there, cats mewed in fear; mice came out of their holes and started running loose in alleys and streets; horses and cows were wild and irate trying to break loose; birds were flying

(2) See (*Ithâf As-Sâdah Al-Muttaqîn*) *Entertaining the Pious Masters*, vol.7, p. 193.

away from their nests chirping in ways that showed they were scared as though they were asking for help. People in that region did not believe what was happening, what their eyes were seeing, and their ears were hearing. It was as though some invisible ghosts had made their way to that region causing widespread fear among all animals that were running away and crying aloud for help without getting a response. A few demanding hours later, and people in that city felt the earth was shaking under their feet. A terrible earthquake followed, destroying buildings, uprooting trees, and killing animals. Worst of all was that over a thousand people from the city were buried under the rubble.”<sup>(3)</sup>

The Japanese use fish aquariums to monitor earthquakes after many earthquakes have hit their country. They use a certain kind of fish because they are far better in sensing an impending earthquake with precision than all the devices made for that purpose. The Japanese noticed that a few hours prior to an earthquake, these fish start behaving strangely in their aquariums. In a panic, they start swimming in a frantic manner, or as if trying to break loose from their aquariums.

Centuries before that, and way before these sightings and sensing devices, the Prophet (PBUH) told us about the sensory perceptions animals were equipped with. He said:

*“When you hear the crowing of cocks, ask for Allah’s Blessings for (their crowing indicates that) they have seen an angel. And when you hear the braying of donkeys, seek Refuge with Allah from Satan for (their braying indicates) that they have seen a Satan.”*<sup>(4)</sup>

Dr. Jamâl goes on to say:

“This type of behavior, without doubt, demonstrates that animals have some latent and complex perceptions, which help them sense what people

(3) See Jamâl Ibn Faḍl Al-Ḥadâshî, ‘Fish Monitor Earthquakes’, *Scientific Miracles Magazine*, vol.11, p. 20-21.

(4) This *ḥadīth* is reported by Al-Bukhârî (The Genesis chapter, number 15); Muslim (in Dhikr); Al-Tirmîdhî, in *Ad-Da’awât*, Number 56; Ibn Ḥanbal’s *Al-Musnad.*, vol. 2, Number 306

in their limited perceptions, cannot realize. Allah, the Almighty and Majestic, has told us in His Infallible Book:

***{“Our Lord is He Who gave to each (created) thing its form and nature, and further, gave (it) guidance”}***

[Qur’ân. Tâ-hâ: 50]

Allah has given all these animals, birds, and mountains the ability to prostrate, praise, pray, and obey Allah’s Commands. Even fire has a feeling. It feels pain, it hears, and it obeys. Allah says:

***{“Nay they deny the hour (of the judgment to come); but We have prepared a blazing fire for such as deny the hour: When it sees them from a place far off, they will hear its fury and its ranging sigh”}***

[Qur’ân. Al-Furqân (The Criterion): 11-12]

This means that it will have a ranging sigh out of resentment of them. Allah also says:

***{“When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth, Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, “Did no Warner come to you?”}***

[Qur’ân. Al-Mulk (The Kingdom): 7-8]

The Prophet (PBUH) said:

***“Whoever tells a lie against me (intentionally) then (surely) let him occupy, his seat in Hellfire.”***<sup>(5)</sup>

[Related by Al-Bukhârî]

The author of *In the Shades of the Noble Qur’ân* says:

“Hellfire is a sentient creature that controls its fury. It inhales and exhales. It also has feelings of hatred toward those who disbelieve in the Creator of man, of Heavens and Earth. It is one of Allah’s Creations that praises the Creator and is dismayed at man’s disbelief in his Lord Who has bestowed

(5) See Al-Asyûfî, Ad-Durr Al-Manthûr, vol. 6, p. 238.

upon him plentiful and incalculable blessings. Everything in the universe is subservient and obedient to Allah's Will, including Heavens and Earth and all therein. Allah says:

*{“Moreover He comprehended in His Design the sky, and it had been (as) smoke: He said to it and to the earth, ‘Come ye together, willingly or unwillingly.’ They said, ‘We do come (together), in willing obedience.’”}*

[Qur'an. Fussilat (Expounded): 11]

Is this not miraculous in Allah's Book, which is right here in our hands, and will always be here until the day Allah inherits back the Earth and all that is on it?





## Chapter 2

# *References in the Noble Qur'ân to the Creation of Camels*



***{“Do they not look at the Camels, how they are made?”}***

[Qur'ân. Al-Ghâshiyah (The Enveloper): 17]

Human science knows not this last word at all. Yet every passing day witnesses new dazzling discoveries of miracles in the Noble Qur'ân made by scientists excavating the earth, studying the high mountains, and the vast seas. Scientists, who Allah referred to as.

***{“...Those truly fear Allah, among His Servants, who have knowledge...”}***

[Qur'ân. Fâtir (The Originator): 28]

Though the Qur'ân made many discoveries in regards to the make-up of this vast universe, and of this rather small planet Earth. Science delved deep into human nature, uncovering many of its dark corners, and placing under the microscope the human body, which when examined, knowledge about its features, secrets, and functions of its organs is gained. Science is able for the most part to lay its finger on its illnesses and disorders. Man, however, has only taken first step on this path. Allah's Promise to man will come true:

***{“Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth...”}***

[Qur'ân. Fussilat (Expounded): 53]

Allah bestowed this knowledge upon His Vicegerent on earth. Allah says:

***{“... and taught thee what thou Knewest not (before): And great is the Grace of Allah unto thee”}***

[Qur'ân. An-Nisâ' (Women): 113]

It is worth presenting here in this chapter some of the characteristics of one amazing creature, the camel. Allah says in this regard:

***{“Do they not look at the Camels, how they are made?”}***

[Qur'ân. Al-Ghâshiyah (The Enveloper): 17]

One may wonder, why camels and not, say, elephants which are bulkier in size, more muscular and more conspicuous signs of Allah's Ingenuity in creation? Why not lions, for instance, which are stronger and more ferocious, and are known as kings of the jungle? Scientists have found unique characteristics of camels, which lend support to the fact that Allah expresses things in His Noble Book He, Alone, the Creator of the universe knows. His Knowledge is beyond limits and beyond words:

***{“If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid”}***

[Qur'ân. Al-Kahf (The Cave): 109]

Allah says of the meager knowledge man possesses:

***{“...of knowledge it is only a little that is communicated to you, (O men!)”}***

[Qur'ân. Al-Isrâ' (The Night Journey): 85]

Here are some of the recent findings of scientists in regards to the characteristics of camels which were pointed out in Allah's Miraculous Book fourteen centuries ago.

### Facts about Camels:

What are the distinctive characteristics of this amazing creature, the camel? How is it distinct from other animals to deserve our attention and consideration, making us contemplate Allah's Infinite Ability Who has created everything in due measure and proportion.

Modern science has been able to uncover some of Allah's Miracles bestowed upon His Creatures, one of which is the camel. These miracles clearly point out, beyond the shadow of doubt, that the Qur'ân is Allah's Book revealed to be the seal of all previous Scriptures. The Qur'ân is not only miraculous in its eloquence, which challenged the most articulate of Arab and non-Arab geniuses making them speechless. It is also miraculous in the scientific secrets and knowledge it contains. It contains wonders of this universe, which are uncountable. It also contains the laws, and the arrangements that have already been set by Allah, the Almighty Who says:

*{“Verily, all things have We created in proportion and measure”}*

[Qur'ân. Al-Qamar (The Moon): 49]

Scientists have come to understand the characteristics that set camels apart from other animals. The red blood cells of camels are different from those in other animals. All animals have rounded red blood cells, while camels have elliptical ones, which lack a nucleus. This is due to a Divine Wisdom, which enables camels to drink about a hundred liters of water in one instance whereby blood cells swell to twice their size without bursting.

Once a scientist said:

“In all Allah's Creatures, be they humans, animals, or plants, there is a set maximum amount of water they can ingest. If the amount of water they drink exceeds this set limit, red blood cells burst endangering their lives. He also said that camels could live without water for about six months in winter. He supports his claims with experiments he carried out in his lab on camels and other animals. All other animals died when they were given more water than their red blood cells could handle.”

## Camel Saliva: One of the Strongest Microbe-Killing Substances:

Scientific research, done on camels, reveals that their saliva is considered one of the strongest antibiotic microbe-killing substances known to man. That is why camels rarely get sick. Most of their diseases are dermal such as mange. The Noble Qur'ân tells us the story of Sâlih's (PBUH) she-camel when his people asked him for a miracle:

*{“Thou art no more than a mortal like us: then bring us a Sign, if thou tellest the truth!” He said, ‘Here is a she-camel: she has a right of watering, and ye have a right of watering, (severally) on a day appointed. Touch her not with harm, lest the Penalty of a Great Day seize you.’ But they ham-strung her: then did they become full of regrets. But the Penalty seized them. Verily in this is a Sign: but most of them do not believe.”}*

[Qur'ân. Ash-Shu'arâ' (The Poets): 154-158]

Sâlih (PBUH) told his people that they needed to share the water with the she-camel. When it was the she-camel's turn to drink, they needed to wait for their turn the next day. The camel would drink all the water on the day assigned for it, and would give them milk at the end of the day. On the next day, the well was all theirs and their animals. One may wonder, were the people of Thamûd well contaminated with killer germs and infectious diseases? Was this a test for them by Allah for the mischief they had wrought, and the misguidance they were under? Was it a plague they were afflicted with just like the people of Pharaoh were plagued with frogs, blood, and locust?

When Sâlih's people killed the camel, epidemics in the well became widespread and killed most of them. Allah, the Almighty and Majestic, describes the pain they were tormented with. They were shuddering at times, and at other times shrieking. They turned into fragile pieces, and then they were exposed to the rumbling noise tearing them to tiny pieces.

This being the case, what could have prevented the scenario where the killing of the camel, the very reason for disinfecting their well, caused epi-

demics and germs to become widespread? None but Allah knows well His Soldiers. Hence, Allah's Command to them was:

{*“Touch her not with harm, lest the Penalty of a Great Day seize you”*} [Qur'ân. Ash-Shu`arâ' (The Poets): 156]

What lends support to this is the *hadîth* narrated by Imâms Al-Bukhârî and Muslim on authority of `Abdul-Lâh Ibn `Umar that the Prophet (PBUH), during Tabûk Battle, in the area of Hîjr, ordered the army not to drink or allow their animals to drink from its wells. When they said that they had already drank from it and used it in making dough for their bread, he (PBUH) asked them to vomit the water, and throw the dough away. We wonder, did the Prophet (PBUH) ask this because the well was contaminated with killer germs and diseases? We are inclined to think that since this is supported by scientific research proving that camel saliva contains disinfectants, as we have come to know them in these our modern times.

### **Camels' Ability to Drink Very Salty or Bitter Water:**

Camels are unique among all other animals in the sense that they can quench their thirst with any kind of water. They can drink very salty and bitter water from swamps, and they can drink seawater. This is because their kidneys are especially designed to filter out superfluous salt. We cannot comprehend all the unique characteristics of this amazing animal. Praised be Allah Who created everything in due measure and proportion.

### **Camel Urine as Cure:**

Scientists have carried out experiments, which proved that camel milk and camel urine could cure many major and minor sicknesses. In support of that is the *hadîth* narrated by Imâms Al-Bukhârî and Muslim:

*“A group of eight from `Ukl came to the Messenger of Allah (PBUH) and pledged their oath of Islam. Then they found the land insalubrious, they became enfeebled and complained of this to the Messenger of Allah (PBUH). He said, ‘Will you not go out*

*with our herdsman and his camels, to drink some of their milk and urine?’ They said yes and did so. Then they got better.”<sup>(1)</sup>*

In another *hadith* narrated by Ibn Al-Munzir on authority of Ibn ‘Abbâs (may Allah be pleased with them), the Prophet of Allah (PBUH) said:

*“There is, in the urine of camels and their milk, a cure for those with putrescent stomachs.”<sup>(2)</sup>*

Past generations, prior to the discovery of antibiotics and disinfectants, used to treat wounds and infections with camel urine and it helped them heal. When people, in the past, felt under par, or had upset stomachs, they used to drink camel urine and milk in order to recover. Women used to wash their hair with camel urine in order to have a thicker healthier dandruff-free hair. Ancient books on Arab heritage points out that Arabs used to mix the urine of a virgin female camel with the milk of a female camel that had just given birth. This type of mixture was referred to as ‘Maqshû-rah’, which they drank as a cure for many ailments. Then Allah would grant them health and recovery. Allah indeed has told the truth in saying:

***{“Do they not look at the Camels, how they are made?”}***

[Qur’an. Al-Ghâshiyah (The Enveloper): 17]

This Verse was fourteen centuries ahead of scientists in pointing out the characteristics of camels. This in itself is a miracle of the Qur’an, which is divinely protected from error. When will Muslims ever lean on the Book of Allah so that they can unearth its treasures which are fit for every time and place until the day comes when Allah inherits back the earth and all there is on it. We look forward to the many scientists who fit Allah’s Saying:

***{“...Those truly fear Allah, among His Servants, who have knowledge...”}***

[Qur’an. Fâtir (The Originator): 28]



(1) This *hadith* is reported by Al-Bukhârî (The Book of Medicine, Number 6); Muslim (in Al-Qasâmah, number 1671).

(2) This *hadith* is reported in Ibn Hanbal’s *Al-Musnad.*, vol. 1, p. 293.

## Chapter 3

# *Consistencies between Scientific Discoveries and What was Mentioned in the Noble Qur'ân*



### 1- The Creation of Man:

Allah, the Almighty, says:

*{“Behold, thy Lord said to the angels: “I am about to create man from clay: “When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obedience unto him”}*

[Qur'ân. Sâd: 71-72]

Indeed Allah created man out of substance and soul. Experiments by scientists confirm that this creature, man, has a tangibly physical body, and an invisible soul; a body attached to earth, and a soul looking up the heavens; a body that has its motives and desires, and a soul that has the yearnings of angels, and a nature that is dually predisposed to good and evil, piety and sin. Thus, scientists' findings match those found in the Verses of the Qur'ân in terms of creation.

## 2- The Earth being Round

Allah says:

***{“He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night...”}*** [Qur'ân. Az-Zumar (The Hordes): 5]

This Verse clearly points to the fact that the earth is round because no overlap is possible unless the earth is round. The earth rotates around itself, so one half of it faces the sun, in which case there is daytime, while the other half is dark; hence, there is night-time:

***{“... It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to Law)”}*** [Qur'ân. Yâ-sîn : 40]

Thus, findings of scientists are consistent with that which is mentioned in the Noble Qur'ân in terms of the roundness of earth, and succession of day and night.

## 3- Mountains as Pegs Stabilizing the Earth

Allah says:

***{“Have We not made the earth as a wide expanse, And the mountains as pegs?”}*** [Qur'ân. An-Naba' (The Tiding): 6-7]

Referring to mountains as pegs is a wonderful scientific miracle. Scientists recently have confirmed that mountains have roots that go deep into earth. At times, they can be 75 kilometers deep. As was mentioned in Verses of the Noble Qur'ân, Allah has made mountains as pegs for the earth, so that the crust of the earth does not shift or shake. Allah says:

***{“He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm, lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky, and produce on the earth every kind of noble creature, in pairs”}***

[Qur'ân. Luqmân (The Sage): 10]



The Noble Qur'ân points out that rivers are provided with fresh water from the heaps of snow found on mountaintops. Allah says:

***{“And made therein mountains standing firm, lofty (in stature); and provided for you water sweet (and wholesome)?”}***

[Qur'ân. Al-Mursalât (The Emissaries): 27]

Fourteen centuries later, science confirms this fact. The melting of snow in the higher layers of mountaintops puts pressure on the lower layers. Therefore, snow on these mountains never runs out because, although some of it melts and flows down into rivers, the increasing density of vapors in the air surrounding these tops makes up the loss.

Thus science is, once again, consistent with that which is mentioned in the Miraculous Qur'ân revealed from the Omniscient. It does so in every minute particle in Allah's Universe. Allah has indeed told the truth when He pointed out:

***{“Should He not know, - He that created?”}***

[Qur'ân. Al-Mulk (The Kingdom): 14]

#### **4- The Earth's Hydrosphere:**

Allah says:

***{“... We made from water every living thing...”}***

[Qur'ân. Al-Anbiyâ' (The Prophets): 30]

Here, life is not possible without water. Allah's Divine Providence precisely and meticulously calculates the quantity of water found on earth. This quantity does not go beyond the need of the planet causing floods or draughts. Allah says:

***{“And We send down water from the sky according to (due) measure, and We cause it to soak in the soil; and We certainly are able to drain it off (with ease)}***

[Qur'ân. Al-Mu'minûn (The Believers): 18]

Earth's hydrosphere is the collective mass of water found on its surface including seas, oceans, rivers, and lakes. It covers about 71% of earth's total

surface. There is a Divine Wisdom behind making hydrosphere more sizable than landmass. The reason is that it helps moderate the earth's climate by evenly distributing temperature degrees on its surface. Otherwise, big differences in temperature would render life impossible.

### 5- The Barrier between Fresh and Salt Water:

Allah says:

*{“It is He Who has let free the two bodies of flowing water: One palatable and sweet, and the other salt and bitter; yet has He made a barrier between them, a partition that is forbidden to be passed.”}*

[Qur'ân. Al-Furqân (The Criterion): 53]

He has made a barrier between the two that flows into the other, and yet, they do not mix as Allah has willed in the way He has created them. This is not by chance, they were made this way. Behind it are a Divine Will and a meticulous arrangement. Science has discovered this fact in areas where two bodies of water meet. Scientists found out that there is a barrier with the force and stability of gravity standing between the two waters preventing them from mixing lest they may create a new incongruent blend. They explained that this barrier would be 10 to 50 meters deep if both bodies were stacked on atop the other or if this barrier was on the surface of these two bodies.<sup>(1)</sup>

Allah indeed has told the truth, saying:

*{“He has let free the two bodies of flowing water, meeting together: Between them is a Barrier which they do not transgress: Then which of the favours of your Lord will ye deny? Out of them come Pearls and Coral...”}*

[Qur'ân. Ar-Rahmân (The All-Merciful): 19-22]

Thus, scientific findings and that mentioned in the Noble Qur'ân, once again, match. We say, what scientists have done in terms of research, explo-

(1) See *Scientific Miracles of The Noble Qur'ân*, p. 49-50.

ration, and probing is a human effort which is derived from Allah, the Almighty. A scientist who believes otherwise, deviates from the true source of knowledge, and roams aimlessly in the darkness of blasphemy and misguidance, especially when he, out of ignorance, fails to remember that Allah, the Creator of Heavens and Earth has bestowed the amount of knowledge he possesses upon him. Allah says:

***{“... Nor shall they compass aught of His Knowledge except as He willeth...”}*** [Qur’ân. Al-Baqarah (The Cow): 255]

## 6- Space Exploration:

Allah says:

***{“Soon will We show them our Signs in the (furthest) regions, and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?”}*** [Qur’ân. Fussilat (Expounded): 53]

“Furthest regions” here refers to space.

Allah also said:

***{“And the Moon in her fullness: Ye shall surely travel from stage to stage”}*** [Qur’ân. Al-Inshiqâq (The Cleaving): 18-19]

This Verse means that there will come a time when man, Allah’s Vicegerent on earth, explores space. And explored it he did. Many spaceships were sent into space starting in 1961 until 1969 when Apollo Spaceship landed on the moon, and Allah’s Words came true:

***{“Ye shall surely travel from stage to stage”}***

[Qur’ân. Al-Inshiqâq (The Cleaving): 19]

If this is the first level, this means that there are other levels which man will attempt at reaching so that Allah’s Words can come true again, Allah says:

***{“O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass!”}***

[Qur’ân. Ar-Rahmân (The All-Merciful): 33]

Allah commands man to probe the remaining levels. One may wonder what 'sultân' means. Is it the command from Allah, the Almighty, to His Vicegerent on Earth to be acquainted with Allah's Infinite Universe? Is it knowledge bestowed upon man by Allah so that man can fulfill Allah's Command? It is indeed the knowledge Allah has blessed His Prophet, Muḥammad (PBUH) the seal of all Prophets and Messengers of Allah. It is this knowledge with which the Prophet (PBUH) ascended to Heaven. Allah says:

*{“While he was in the highest part of the horizon: Then he approached and came closer, And was at a distance of but two bow-lengths or (even) nearer; So did «Allah» convey the inspiration to His Servant- (conveyed) what He (meant) to convey. The (Prophet's) (mind and) heart in no way falsified that which he saw. Will ye then dispute with him concerning what he saw? For indeed he saw him at a second descent, Near the Lote-tree beyond which none may pass: Near it is the Garden of Abode.”}*

[Qur'ân. An-Najm (The Star): 7-15]

Will Allah's Command where He says, “pass ye” be carried out? Passing to the first level has already been achieved. The remaining levels are on the way, when Allah wills. Then, what was mentioned in Allah's Book fourteen centuries is on a par with modern science.

We ask that Allah grant us luck and guidance.



# Conclusion



We conclude this book with what we started with, since both the introduction and the conclusion define research that has been completed. The introduction is dedicated to defining the foundations upon which the research is based. The conclusion is dedicated, however, to what the author deems as noteworthy in terms of issues and points that he wants to attract the attention of the reader to but not go in details about. It is as though he forgot something and then remembered it.

We have pointed out that any interpretation of the Noble Qur'ân needs to be scientific. In other words, it has to be based on sound rational basis as well as straightforward citation.

As for the term scientific interpretation of the Noble Qur'ân, it is a type of interpretation that deals with topics related to applied sciences, geology, astronomy, and biology; those branches of knowledge that have been referred to in the Noble Qur'ân as we pointed out in the introduction. We started out with an introduction in which we dealt with the sources of interpretation contemporaneous with the time of prophecy, and we dealt also with the scientific interpretation, its origin and development.

**In the First Part:** We have shown how the Book of Allah is a comprehensive and integrated course for the arrangement of life and the universe as well as their development. We have demonstrated how this infallible book comprises all knowledge. This is due to the fact that man is Allah's

Vicegerent on earth. Allah has chosen man as vicegerent and commanded him to avail himself of all the blessing on earth. He has taught man what he has no knowledge of, and has ordered him to heed the path that helps him set in order his relationship with himself, with other humans, and other creatures. This path helps him set in order his relationship with the natural world around him. We have also shown how Allah's Book comprises absolute justice among all humans in times as well as times of war.

**In the Second Part:** We have dealt with the origin of the universe, the big bang theory, and the scientific discoveries related to it as well as what was mentioned in the Qur'an in that regard.

We talked about mountains and their role in stabilizing the earth, and what the Noble Qur'an miraculously pointed out scientific facts at a time when people could not have possibly been aware of them.

Then we talked about mating and procreation of living creatures and the natural equilibrium as presented through the perspectives of the Noble Qur'an and modern science, pointing out some references made in the Qur'an and *hadiths*.

After that, we studied the theory of the separation of the moon from earth through the perspectives of the Noble Qur'an and modern science, and what man has come to realize in regards to the sizable mass of the moon and its rotation around the earth. We also talked about lunar eclipse and the effect of shade on the movement of tides in seas and oceans.

**In the Third Part:** We dealt with the atmosphere, its properties, and role in the sustenance of life. Furthermore, we talked about the wind, thunder, lightning, and hurricane, and all the secrets that were revealed about them in the Qur'an at a time when humanity was still young in terms of applied sciences.

**In the Fourth Part:** We studied earth's hydrosphere, and the Divine Wisdom behind making it more sizable than landmass. We also touched on the necessity of water for the sustenance of life, and the amazing equilibrium in the realm of matter and living creatures, and we saw how seas and oceans function as reservoirs for humanity's food, clothing, and minerals.

**In the Fifth Part:** We dealt with Qur'anic references to modern inventions and achievements such as the invasion of space and spaceships.

**In the Sixth Part:** We studied the life cycles of living creatures on earth, and how this life sustains and regenerates itself continually. We also made mention of how the Noble Qur'ân has pointed out, and science later confirmed, how that matter has a soul and an invisible dynamic of its own.

The Qur'ân has revealed secrets about this universe and large bodies in it such as seas, mountains, and galaxies. It has also revealed the ingenuity of Allah's Creation in all creatures from the smallest organisms to the largest creatures such as camels.

Toward the end of this research, we dealt with the consistencies between scientific discoveries and Qur'anic references made to them, be they explicit and implicit.

Disclosing miracles of the Noble Qur'ân aims in the first place at showing Allah's Omnipotence, and His Omniscience. It serves to prove His Existence. This is the outcome most hoped for from any interpretation or contemplation of the Noble Qur'ân.

In conclusion, we affirm that the Book of Allah, based on reason and authenticity, could only have been revealed by the Wise Omniscient, The All-Knowing, the Creator of All, He Who has indeed created Heavens and Earth.

This book (the Noble Qur'ân) is immune from error all sides. There is nothing questionable about it. Qur'anic facts are those facts that were revealed through the Honest Angel to the Seal of the Prophets (PBUH) fourteen centuries ago when scholars used to interpret cosmic phenomena based on superstitions and misconceptions.

This miraculous quality of the Noble Qur'ân becomes manifest everyday, every hour, and with every dazzling human achievement. Some of those scientists upon whom Allah has bestowed His Knowledge, those whom Allah has guided, and has removed the veil from their eyes, look to the Noble Qur'ân, and find unquestionable references in it to those new discoveries.

Scientific facts, though, are relative and constantly changing, whereas Qur'anic facts fixed and absolute. Therefore, the researcher in the field of miracles of the Qur'ân should not go after scientific discoveries without clear knowledge of the Noble Qur'ân. Rashness leads to mistakes, while caution leads to right. For this reason, I ask that the researcher in this arena be patient and cautious so that he does not talk about the Qur'ân without much knowledge. It is necessary to have a scientist who combines a scientific knowledge together with knowledge in the Book of Allah, and the works of Qur'anic scholars, as well as knowledge in Arabic, the language in which the Noble Qur'ân was revealed.

Muslim associations and symposia should bring together scientists who are known for their fair-mindedness, honesty, straightforwardness, and knowledge in both the Qur'ân and scientific facts. This compilation of what was mentioned in the Qur'ân together with the recent findings of scientists should lean on scientific basis on the one hand, and should agree with the opinions of imâms (scholars) on the other hand.

Finally, we ask that Allah, the Almighty and Majestic, grant us guidance to sound reasoning and accurate knowledge, and that He helps us avoid blunders:

*{“...But Allah is the best to take care (of him), and He is the Most Merciful of those who show mercy!”}*

[Qur'ân. Yûsuf (Joseph): 64]





# Transliteration System

Arabic Character	Symbol	Example
ء	'	'ishâ'
أ	a	amen
ب	b	bad/Bilâl
ت	t	tap/tasmiyah
ث	th	think/thaqîf
ج	j	Jew/janâbah
ح	<u>h</u>	Muhammad
خ	kh	Al-Bukhârî
د	d	day/diyah
ذ	dh	Dhul-Hijjah
ر	r	far/ribâ
ز	z	zero/zayd
س	s	say/sura
ش	sh	show/'ishâ'
ص	<u>s</u>	'Asr
ض	<u>d</u>	ifâdah
ط	<u>t</u>	tawâf
ظ	<u>z</u>	zuhr
ع	'	rak`ah

Arabic Character	Symbol	Example
غ	gh	maghrib
ف	f	faith/fatwa
ق	q	Qur`ân
ك	k	kill/Ka`ba
ل	l	qiblah
م	m	man/marwah
ن	n	Noah/nasî`ah
هـ	h	has/hilâl
ة	h/t	zakâh/zakâtul-fi`r
و	w	way/witr
ي	y	yard/talbiyah
اِ	a	fadl
اِ	i	fiqh
اِ	u	sunnah
آ	â	Âdam/siwâk
أُو	û	Dâwûd
يِ	î	hadith/hanafî
أَو	aw	'awrah
يِ	ay	ayman

# **MIRACLES OF THE NOBLE QUR'ÂN**

## **A Modern Scientific Perspective**

This English translation of Professor Sulayman S. Al-Qaraawi's "Miracles of the Noble Qur'ân" renders the source text in a contemporary fashion maintaining its original content and spirit. The concepts and arguments presented in this book presuppose open-mindedness of readers and their knowledge of the Noble Qur'ân. Moreover, the topics discussed are various, complex and appealing to various readers for different reasons.

**(Dr. Umar S. Ash-Shabab)**

For more than twenty years, Dr. Sulayman Salih Al-Qaraawi has taught courses of explicating the Noble Qur'ân at the Department of Islamic Studies, Faculty of Education, King Faisal University in Al-Ahsa, Saudi Arabia. Also, he has published many papers and books in the field of Quranic studies, including Topic-Based Explanation of the Noble Qur'ân.