



The Unchallengeable

MIRACLES OF THE QUR'AN

Yusuf Al-Hajj Ahmad

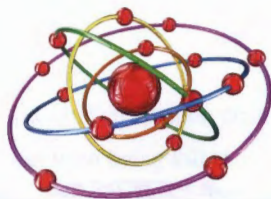


DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS



The Unchallengeable
Miracles of the Qur'an

The facts that can't be denied by Science



Yusuf Al-Hajj Ahmad

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Author's Note

All praise is due to Allah. We praise Him and we seek for His assistance and forgiveness. We seek refuge with Him from the evils of our own souls and from our misdeeds. No one can mislead whomever Allah guides and no one can guide whomever Allah causes to go astray.

I testify that there is no deity worthy of worship except Allah. He is One and He has no partner. I also testify that Muhammad is His Slave and Messenger. Allah sent him with the religion of guidance so that it may prevail over all other religions even if the disbelievers dislike that.

Speaking about scientific miracles has become a necessity these days, as knowledge has made great and rapid strides that cannot be stopped even for a moment. Everyday there are new inventions and astounding discoveries. All this strengthens a Believer's faith and increases confusion in the confused person.

Allah has blessed me with collecting all the conclusions that have been arrived at by the leaders in this art of scientific and medical miracles. I, then, decided that this compilation should comprehensively include every topic relating to miracles either from the Qur'an or from the authentic Sunnah. Some repetitions may be found in this work due to some benefits such as considering the differences in the scholars' methodologies of writing about one topic. The wisdom of this may be found in the popular saying: "You might find in a stream what you

might not find in a sea.”

Dear reader, on my part I have selected for you the most comprehensive, most authentic, most modern and most beautiful of these proofs. For the purpose of authentication, some of the specialists in these fields have shared their knowledge with me. I would mention, as an example, Dr. Muhammad Harb, a specialist obstetrician and gynecologist and Jihad 'Inayah and Mahir Kabab, who are both pharmacists. I am very grateful to them.

There is no doubt that this work that you are reading, as a first step on what the modern science has arrived at in our contemporary times, has already been mentioned in the Qur'an and mentioned by the Messenger of Allah, peace be upon him, more than 1,400 years ago. This is certainly not going to be the end either. There shall continue to be more and more discoveries that will show humanity that the Qur'an is truly Allah's Word. Allah says about the Qur'an:

﴿لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ، تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾

“Falsehood cannot come to it from before it or behind it; (it is) sent down by the All-Wise, Worthy of all praise (Allah, Glorified and Exalted be He).” (Soorah Fussilat 41:42)

:He also says

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

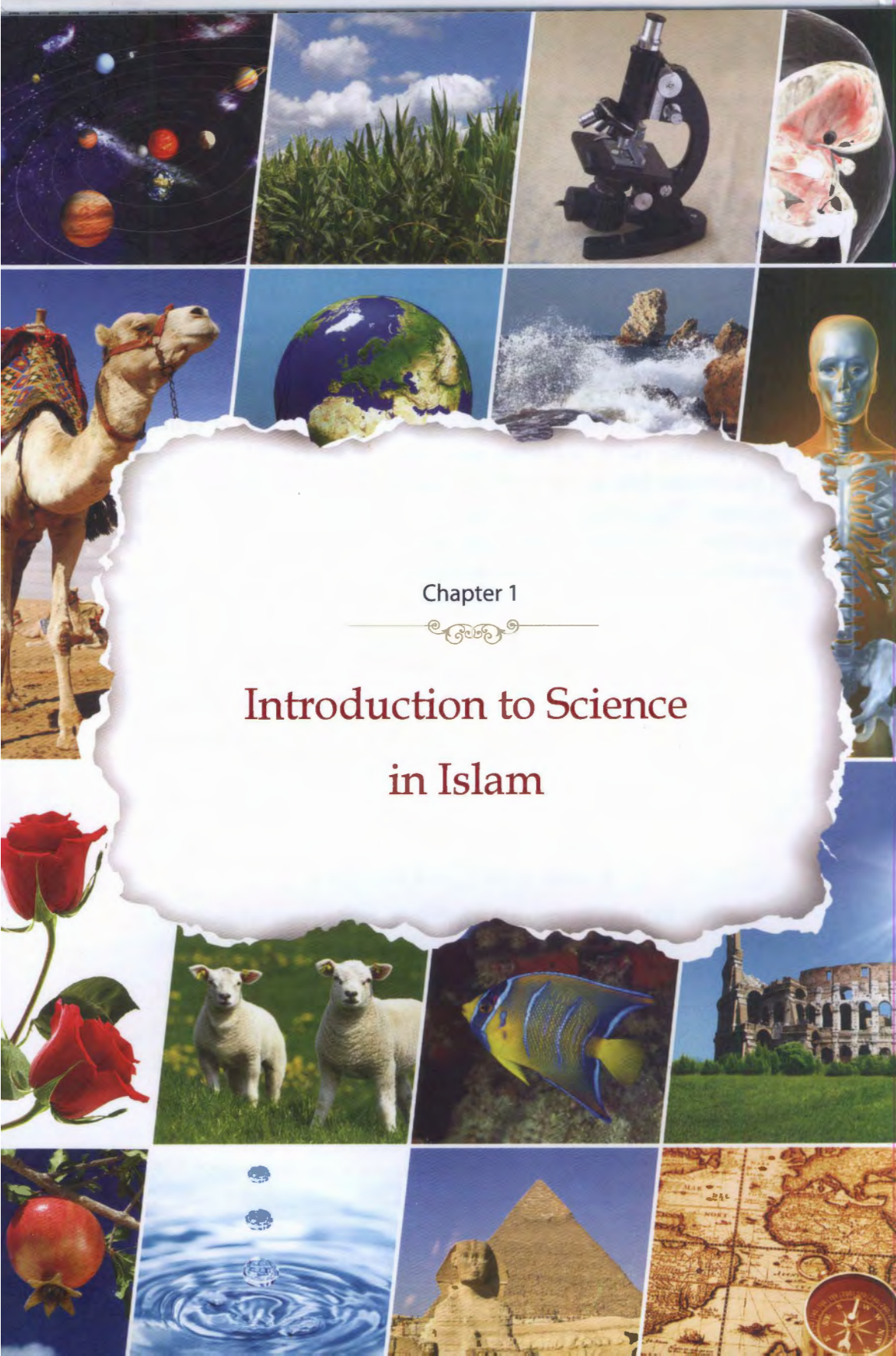
“Nor does he speak of (his own) desire. It is only a Revelation revealed.” (Soorah An-Najm 53:3-4)

This book includes many topics. The main sections are:

1. Introduction to science in Islam
2. Introduction to the concept of miracle ('Ijaz)
3. Miracles of the unseen in the Qur'an
4. Legislative miracles in the Qur'an
5. Numerical miracles in the Qur'an
6. Illustrative miracles in the Qur'an

In short, these are the most important topics discussed in this work. I beseech Allah to make all that I have collected and written to make a reminder for those who have sound hearts, the ability to listen and have presence of mind, and to make it purely for His sake and to benefit me and the Muslims as a whole with it. Indeed, He has power over all things and He is worthy of accepting prayers. All praise is due to Allah, the Lord of the worlds. May the blessings and peace of Allah be upon our leader Muhammad, his family and his Companions.

Servant of the Sunnah
Yusuf Al-Hajj Ahmad



Chapter 1



Introduction to Science
in Islam

Introduction to Science in Islam

In Islam, seeking knowledge is an act of worship. Worship means submission to Allah in all that He commands and prohibits. Linguistically, knowledge means knowing the reality of something. Submission to Allah, the Exalted, and worshipping Him necessitates knowledge about Allah, though knowing Him physically is impossible for He sees and He is not seen. He says about Himself:

﴿لَا تَدْرِكُهُ الْاَبْصَارُ وَهُوَ يُدْرِكُ الْاَبْصَارَ﴾

“No vision can grasp Him, but He Grasps all vision. He is *Al-Latif* (the Most Subtle and Courteous), Well-Acquainted with all things.”
(*Soorah Al-An'am* 6:103)

It is also impossible that He should have a like Him. He says about Himself:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ
السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like Him; and He is the All-Hearer, the All-Seer.”
(*Soorah Ash-Shoora* 42:11)

And He is far above having a partner. He says:



﴿لَا شَرِيكَ لَهٗ، وَيَذٰلِكَ اٰمَرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ﴾

"He has no partner. And of this I have been commanded, and I am the first of the Muslims." (Soorah Al-An'am 6:163)

Then, how can He be known so that He can be worshipped and obeyed? That is the obligation of man. Allah has endowed him with reason and senses with which he can discover Him through reflection on manifestations of the universe and through His wonderful creations and great Signs. Those who are able to make this discovery are the intelligent ones.

The Glorious Qur'an has illustrated manifestations of this universe and invited human minds to reflect on its wonderful creation. It presents an illustration of the Earth, and the mountains that are fixed upon it and the seas that run beneath it. Allah says in the Qur'an:

﴿وَالْقَىٰ فِي الْاَرْضِ رَوۡسًاۙ اَنْ يَّعۡيَدَ بِكُمۡ وَاَنۡهَرَاۙ وَسُبۡلًا لَّعَلَّكُمۡ تَهۡتَدُوۡنَۙ﴾

"And He has affixed into the Earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves." (Soorah An-Nahl 16:15)

He also says:

﴿اَلَمْ نَجۡعَلِ الْاَرْضَ مِهۡدًاۙ ﴿٦﴾ وَالۡجِبَالَ اَوۡتَادًاۙ﴾

"Have We not made the Earth as a bed, and the mountains as pegs?" (Soorah An-Naba' 78:6-7)

The Qur'an presents an illustration of the sea and what benefits man is endowed with from it in the following sayings:

﴿وَهُوَ الَّذِيۙ سَخَّرَ الْبَحۡرَ لِتَاْكُلُوۡا مِنْهُ لَحۡمًا طَرِيۡمًاۙ وَتَسۡخَرُوۡنَهَا مِنْهُ جَلِيۡةً تَلۡبَسُوۡنَهَا
وَتَرَىۙ الْفُلۡكَ مَوَآخِرَ فِيۡهِ وَلِتَبۡتَغُوۡا مِنْ فَضۡلِهٖۙ وَلَعَلَّكُمۡ تَشۡكُرُوۡنَۙ﴾

"And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (fish), and that you bring forth out of it ornaments to wear. And you see the ships plowing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful." (Soorah An-Nahl 16:14)



This illustration shows how the mountains are peg-like in shape, due to their deep roots

﴿ وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ، وَهَذَا مِلْحٌ أُجَاجٌ وَمِن كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا وَدَسْتَخْرُجُونَ عَلَيْهِ تَلْبَسُونَهَا وَرَى الْفَلَكَ فِيهِ مَوَاقِرَ لِيَتَّبِعُوا مِنْ فَضْلِهِ، وَلَعَلَّكُمْ تَشْكُرُونَ ﴾

“And the two seas (kinds of water) are not alike: this is fresh sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the seawater as they sail through it), that you may seek of His Bounty, and that you may give thanks.”
(Soorah Fatir 35:12)

It also illustrates the miraculous phenomena of seas:

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

"And it is He Who has let free the two seas (kinds of water): one palatable and sweet, and the other salt and bitter; and He has set a barrier and a complete partition between them." (Soorah Al-Furqan 25:35)

And:

﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ (١١) بَيْنَهُمَا بَرْزَخٌ لَا يَبْتَغِيَانِ (١٢) فَيَأْتِي أُمَّةً رَبِّكُمَا تَكَذَّبَانِ﴾

"He has let loose the two seas (the salty and fresh water) meeting together. Between them is a barrier which none of them can transgress. Then which of the Blessings of your Lord will you both (jinn and men) deny?" (Soorah Ar-Rahman 55:19-21)

It illustrates the natural phenomena of the heaven and its relationship with the Earth:

﴿وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّكَ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾

"And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed Signs for a people who understand." (Soorah Ar-Rum 30:24)

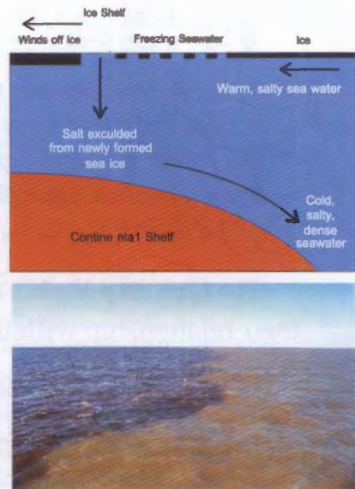
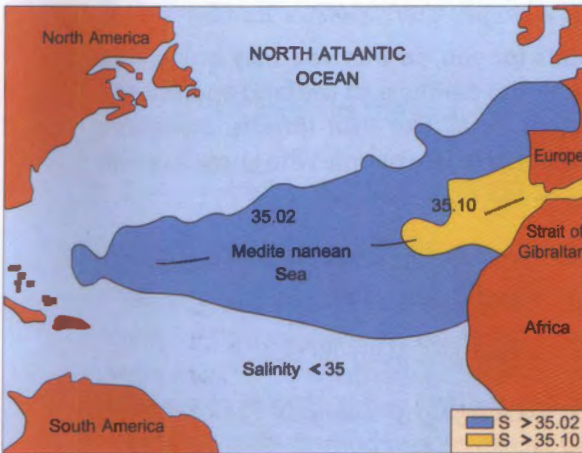
And:

﴿هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ (١٧) وَيَسْمِعُ الرِّعْدَ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحَالِ﴾

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



A beautiful depiction of salt water and sweet water flowing together without meeting.





and Severe in punishment.” (Soorah Ar-Ra’d 13:12-13)

Allah thereby established the foundations of the science of nature.

The Qur’an presents the picture of the heaven and what is in its space of planets and stars:

﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ﴾

“And indeed, We have put the big stars in the heaven and We beautified it for the beholders.” (Soorah Al-Hijr 15:16)

Allah made the stars a guide for humans. He says:

﴿وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

“It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Ayat (proofs, evidences, Verses, lessons, Signs, Revelations, etc.) for people who know.” (Soorah Al-An’am 6:97)

The Qur’an presents the picture of the sun and the moon and defines their relationship with the Earth and human life:

﴿وَجَعَلْنَا آيَاتٍ لِلنَّهَارِ وَاللَّيْلِ وَالنَّهَارِ آيَاتٍ فَحَوِّنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ﴾

"And We have appointed the night and the day as two *Ayat* (Signs, etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation." (*Soorah Al-Isra* 17:12)

And:

﴿يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى﴾

"He merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and the moon: each runs its course for a term appointed." (*Soorah Fatir* 35:13)

Allah thereby laid the foundation of astrology.

The Qur'an presents illustrations of water and plants and their relationship with human and animal life:

﴿أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ﴾

"Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?" (*Soorah As-Sajdah* 32:27)

The Qur'an presents the pictures of botanical life and development:

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَؤْتِيهِمْ فَتَرْتَهُ مُّصْفَرًّا ثُمَّ يَجْعَلُهُ حُطْلًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ﴾

"See you not that Allah sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs, and afterward thereby produces crops of different colors, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding." (*Soorah Az-Zumar* 39:21)

It then mentions the different kinds of fruits:

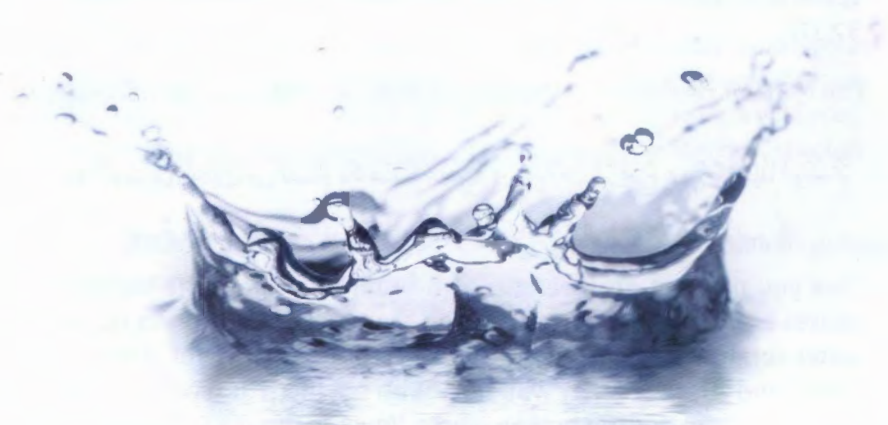
﴿ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْثَرَهُ
وَالزَّيْتُونَ وَالرَّيْحَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ ﴾

"And it is He Who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its *Zakat*, according to Allah's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not *Al-Musrifoon* (those who waste by extravagance)." (*Soorah Al-An'am* 6:141)

And:

﴿ هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١١﴾ يُنبِتُ لَكُمْ بِهِ
الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴾

"He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pastures. With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for people who give thought." (*Soorah An-Nahl* 16:10-11)



And thereby was laid the foundation of botanical science.

After that, the Qur'an presents illustrations on the origin of animal life and different kinds of animals:

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

"Allah has created every moving (living) creature from water. Of them there are some that creep on their bellies, some that walk on two legs, and some that walk on four. Allah creates what He wills. Verily! Allah is Able to do all things." (Soorah An-Noor 24:45)

It then illustrates human life and its phases:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٣﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٤﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْلًا فَكَسَوْنَا الْعِظْلَ لَحْمًا ثُمَّ أُنشَأْنَاهُ خَلْقًا آخَرَ فَبَارَكُ اللَّهُ أَحْسَنَ الْخَالِقِينَ﴾

"And indeed We created man (Adam) out of an extract of clay (water and earth). Thereafter, We made him (the offspring of Adam) as a *Nutfah* (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman). Then We made the *Nutfah* into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that



little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators." (Soorah Al-Mu'minoon 23:12-14)

And:

﴿يَتَأْتِيهَا النَّاسُ إِنْ كُنتُمْ فِي رَيْبٍ مِّنَ الْبَشَرِ فَإِنَّا خَلَقْتَكُمْ مِّن تَرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يَتُوفَّىٰ وَمِنْكُمْ مَّن يَرُدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا﴾

"O mankind! If you are in doubt about the Resurrection, then verily We have created you (i.e. Adam) from dust, then from a *Nutfah* (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh — some formed and some unformed (as in the case of miscarriage) — that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known." (Soorah Al-Hajj 22:5)

Allah thereby was laid the foundations of biology.

The Qur'an also presents an illustration of how to live a healthy life by prohibiting excessiveness in eating and drinking:

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا﴾

"And eat and drink but waste not by extravagance, certainly He (Allah) likes not *Al-Musrifoon* (those who waste by extravagance)." (Soorah Al-A'raf 7:31)

Maintaining moderation in eating and drinking leads to a healthy life while excessiveness in them leads to illness. The Verse thereby laid the foundation for the science of medicine.

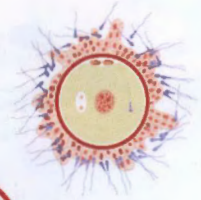
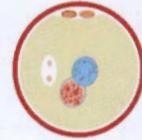
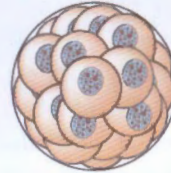


The Qur'an then makes a comprehensive illustration of all the above:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفَلَاقِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَنَضْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسْحَرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾

"Verily! In the creation of the heavens and the Earth, and in the alternation of night and day, and the ships which sail through the

Different stages of human reproduction.



sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the Earth, are indeed *Ayat* (proofs, evidences and Signs, etc.) for people of understanding." (*Soorah Al-Baqarah* 2:164)

And:

﴿إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ﴿٣﴾ وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَابَّةٍ آيَاتٍ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾ وَأَخْلَافَ اللَّيْلِ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصَرُّفِ الرِّيحِ آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٥﴾﴾

"Verily, in the heavens and the Earth are signs for the Believers. And in your creation, and what He scattered (through the Earth) of moving (living) creatures are signs for people who have Faith with certainty. And in the alternation of night and day, and the provision (rain) that Allah sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes toward the East or North, and sometimes toward the South or West sometimes bringing glad tidings of rain, etc., and sometimes bringing the torment), are signs for a people who understand." (*Soorah Al-Jathiyah* 45:3-5)



The Qur'an then invites man to travel through the Earth, examine its paths and discover its peoples and tribes:

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ﴾

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has *At-Taqwa* [i.e. he is one of the *Muttaqoon* (the pious. See V. 2:2)]." (Soorah Al-Hujurat 49:13)

It invites man to discover stories of past nations and peoples in order to learn lessons from what happened to them:

﴿ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ﴾

"Do they not travel in the land, and see what was the end of those before them?" (Soorah Ar-Rum 30:9)

﴿ قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴾

"Many similar ways (and mishaps of life) were faced by nations (Believers and disbelievers) that have passed away before you (as you have faced in the Battle of Uhud), so travel through the Earth, and see what was the end of those who disbelieved (in the Oneness of Allah, and disobeyed Him and His Messengers)." (Soorah Aal 'Imran 3:137)

﴿ قَدْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ﴾



of rhetoric, understand its ruling through *Fiqh* (Islamic jurisprudence), know the summaries of these rulings through principles of *Fiqh* and discover the celestial world and its planets through the science of astronomy and the world of Earth with its rivers, seas, animals and plants through science of nature. He should travel through the Earth and discover its paths and landmarks through geographical science. He should thoroughly study stories of the past nations and their events through the science of history; and should endeavor to know facts about health, symptoms of illnesses and their cure through the science of medicine. Not only that, he should also seek the knowledge of related sciences or sub-sciences. With all this, the Qur'an is the power that spurs the search for knowledge.

Since all these sciences cannot be regarded as equal, as some are richer in details than others, a scholar should endeavor to have enough knowledge of each, in addition to the area in which he specializes.

Ya'qub Al-Kindi and Abu Bakr Ar-Razi were renowned physicians, yet they also had knowledge of philosophy, astronomy and musicology.

Ibn Sina was a philosopher, physician, jurist and poet.

Al-Farabi, known as a philosopher and musicologist, also had knowledge of medicine.

Al-Bayruni was a renowned astronomer, yet he had knowledge of philosophy, mathematics and geography.

Abu Hanifah Ad-Daynuri was an astronomer and a mathematician, yet, he had knowledge of botany.

Ibn An-Nafis (d. 687 A.H.) although famous for being a physician, also had knowledge of fundamentals of faith and *Hadith*.

Al-Zamakhshari (d. 538 A.H.) was a known scholar of *Tafseer*; and he also had knowledge of geography, linguistics and literature.

At Andalusia, **Abu As-Salt Al-Andalusi** (d. 529 A.H.) was a famous physician and philosopher; he also had knowledge of astronomy and mathematics, and he was a poet and musicologist.

Ibn Bajah (d. 533 A.H.) was a well-known physician. He also had knowledge of philosophy, mathematics; and he excelled in astronomy,



"Say: 'Travel in the land and see how (Allah) originated creation, and then Allah will bring forth the creation of the Hereafter (i.e. resurrection after death). Verily, Allah is Able to do all things.'" (Soorah Al-'Ankabut 29:20)

And thereby was laid the foundations of geography and history.

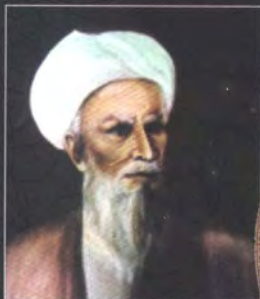
This is the Noble Qur'an, which is the source of knowledge about life in all its manifestations, and the source of knowledge of the universe in all its aspects. It contains regulatory principles for the lives of individuals and groups. It also includes rules of a sound society, in which security and justice prevail, and that is dominated by prosperity and righteousness.

Verses of the Qur'an are clearly explained. The Qur'an has a miraculous melody that captivates ears and establishes itself in man's conscience and leads to his guidance. When the mind seeks guidance through it, it becomes a light by which man discovers secrets of life and universe, leading him to discovering Allah by means of certain and sound knowledge that is based on sound faith.

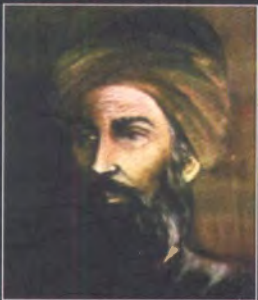
It is in the light of this that it is incumbent upon a student, in order to become a scholar, to understand the Qur'an with its *Tafseer* (exegesis) while benefiting from the Arabic language and its syntax. He should endeavor to have accurate understanding of the Qur'an with the help



Ibn Sina



Muhammad Ibn Zakaria Alrahazi

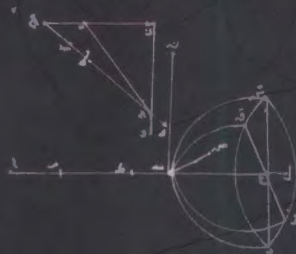


Abdul Qasim Al-Zahrawi

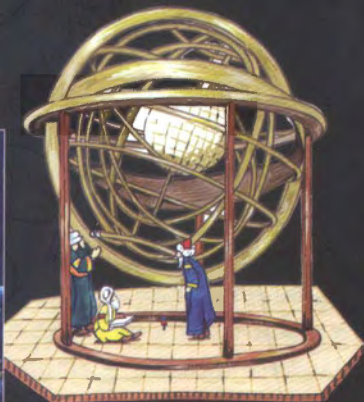


Abu Marwan Ibn Zuhr

لانه ان ماته عليه اسلي مستويو فلات هذا السطح يسطح على مركز
 على نقطة ت تلابد من ان يسطح احل خطي من من يسر يمكن ذلك
 الخط مستوي الفصل المشرك بين هذا السطح ويرس على قطع وتر
 خط مستوي فلات هذا السطح فلات مستوي على نقطة ت تخط
 مستوي ت قطع وتر على نقطة ت و ذلك خط مستوي و فلات
 فلات مستوي على نقطة ت يسطح مستوي يسطح على من ت



على نقطة ت تلابد من ان يسطح احل خطي من
 الخط مستوي الفصل المشرك بين هذا السطح وير
 خط مستوي فلات هذا السطح فلات مستوي على نقطة ت تخط
 مستوي ت قطع وتر على نقطة ت و ذلك خط مستوي و فلات



he would keep his legs fettered in iron chains until he acquired the requisite knowledge. He did so and did not remove the chains until after he had mastered the difficult aspects of the language.

Thus, we realize that knowledge, according to the Islamic perspective, is a unit that encompasses all kinds of sciences; and the noble Qur'an is the source from which every seeker of knowledge derives benefit.

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿٨﴾
وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿١٠﴾﴾

"Here, it would be important to mention the observation of two Muslim astronomers who were in the courtyard of a mosque reading the book, *Majesty*, authored by the Greek scholar Batlimous on what was then known as astronomy. Some of the religious scholars passed by them and asked about what they were reading and their response was: 'We are reading it in order to understand the meaning of the Verses:

'Do they not look at the camels, how they are created? And at the heaven, how it is raised? And at the mountains, how they are rooted (and fixed firm)? And at the Earth, how it is outspread?' " (*Soorah Al-Ghashiyah* 88:17-20)

poetry and musicology.

Though **Ibn Tufail** (d.581 A.H.) was known as a philosopher, he was also an astronomer and a physician.

As for **Ibn Rushd Al-Hafidh** (d.595 A.H.), he was renowned for his erudition in *Fiqh*, jurisprudence, medicine and philosophy.

Likewise, **Ibn Mada' Al-Qurtubi** was well-versed in medicine, mathematics, *Fiqh* and jurisprudence.

Ibn Layyun At-Tujjibi (d. 750 A.H.) was a famous physician, and he was also well-versed in philosophy, poetry and Islamic law of inheritance.

Ibn Zahr Al-Hafidh (d. 596 A.H.) was a renowned physician; yet he had knowledge of poetry.

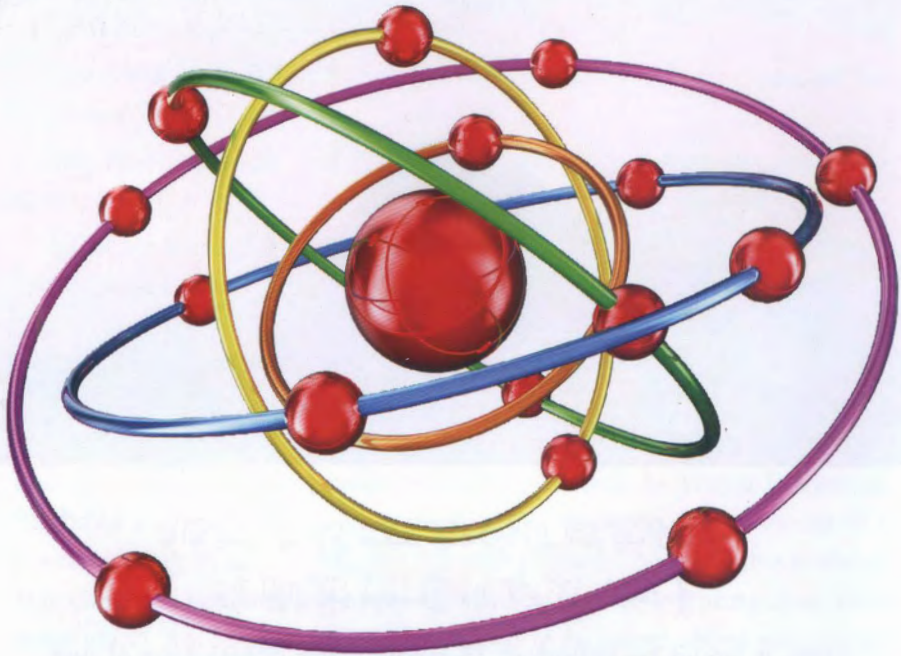
Ibn Ar-Rumiyyah (637 A.H.) was a famous botanist, yet, he was a scholar of *Hadith*.

Most scholars of that period were like the ones we have mentioned. If anyone of them was asked a question regarding a science and he did not know the answer, he would start studying that science until he had adequate knowledge of it. An example of this is what Ibn Khalikan narrated concerning what happened to Abu Mansur Al-Jawaliqi (d. 539 A.H.) who was a scholar of *Hadith*, linguistics, syntax and literature. A young man came to him while he was a teacher at Baghdad and requested him to explain the meaning of two verses of a poem relating to astronomy. Ibn Mansur replied: "My son, this is about astronomy. It has nothing to do with literature." The young man then went away. Ibn Mansur felt embarrassed to be asked about something without having an answer for it. He then swore that he would not sit down for teaching until he had studied astronomy and had knowledge of the movement of the sun and the moon. After he had learned this science, he resumed his classes and then explained the meaning of the two verses to his students.

Another example of this is what happened to the famous poet, Abu Bakr Al-Abyad Al-Qurtubi (d. 544 A.H.). He was once asked a linguistic question in the presence of an audience. He could not find an answer for that question and felt embarrassed. He then vowed that

This attests to the fact that the Noble Qur'an has opened doors of knowledge that lead to knowing Allah. Therefore, the knowledge that Islam regards as comprehensive is the one that has the impression of the Qur'an on it.

It would be extremely beautiful if students of *Shari'ah* (Islamic legislation) and memorizers of the Qur'an could pay attention to the science of the miracles of the Qur'an and *Sunnah* related to medicine, engineering, astronomy and atomic sciences, as well as any other useful science that could benefit Islam and the Muslims.



Today, we are in the third millennium, the age of revival and scientific progress. People are faced with dazzling scientific openness due to abundant availability of means of communication, such as satellite channels, computers and Internet connections that have turned the world into a small global village, and have shrunk it into simple devices.

Therefore, preachers and *Imams* should not restrict themselves to the knowledge of rulings on certain issues of *Fiqh* and *Tafseer* and be

ignorant of what happens around them of other sciences that also have their origin in the Qur'an. Allah commanded us to seek knowledge. He says:

﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

"And say: 'My Lord! Increase me in knowledge.'" (Soorah Ta Ha 20:114)

We ask Allah to include us, our offspring and our brethren among scholars, who put their knowledge into practice and who sincerely call unto His way. He is the Excellent Protector and the Excellent Helper.



Chapter 2



Introduction to the Concept
of Miracle (I'jaz)



Introduction to the Concept of Miracle ('Ijaz)

The word '*Ijaz* or *Mu'jizah* is neither mentioned in the Qur'an nor has either of them been used by the early authors. Instead, they used the words *Ayah* or *Karamah* until Al-Wasiti chose '*Ijazul-Qur'an* as the title for his famous work.

The word *Mu'jizah* gave new meanings that were defined by speculative theologians to be "something that is extra-natural, challenging and that could not be opposed".

There are conditions for an event to be called a *Mu'jizah*:

- ◆ The event should be beyond human capability
- ◆ It should be extra-natural
- ◆ It should be predicted by a righteous man and come to happen as predicted

It is known in the history of religions that every Prophet had a miracle which he showed to his people and challenged them with in an unprecedented way. Some of the Prophets even had more than one sign as a definite proof that he was sent by Allah; and to challenge his people to bring what was similar to it if they denied it.

Every sign given to any of the Prophets was exclusively meant for his people. The miracle given to Prophet Moosa (Moses) was his staff which he threw on the ground and it became a moving snake; and his hand which turned white without any disease whenever he put it in his armpit. But when he died, his signs were also no more there.



The miracle of Prophet 'Eesa (Jesus) was to cure the blind and the lepers, and to resurrect the dead with Allah's permission. After Allah raised him to the heavens, his miracles also stopped.

As for Prophet Muhammad, blessings and peace of Allah be upon him, his miracles are complete and will remain preserved with the command of Allah till the Day of Resurrection. His main miracle is the Qur'an, the everlasting Book of Allah. Anyone who is living after the death of this Prophet of Mercy will be able to see and read it. All praise is due to Allah, Who gave us preference over many of His creations.

That is why when the Crusaders came to fight the Muslims and were routed, they found that Muslim arts and sciences had played a major role in their victory over them. So when they went back to their countries, they told their people: "Let us transfer the sciences that the Muslims have." They then transferred the sciences from the land of Islam - which was then rife with sciences and was a fertile land for academic activities - to a land that practiced a corrupted religion that looked down upon knowledge.

At a time when the Qur'an was inviting mankind to knowledge, learning, research and experiment, the Church was waging war against those who were attempting to transfer and teach sciences, with an excuse that the tree whose fruit God forbade from eating was knowledge and that knowledge was the first sin that people should not be given a chance to acquire!

After many years of bloodshed, sacrifices and persecution, the Crusaders eventually attained victory. They started learning and specializing in sciences. Whenever they found a scientific discovery, they compared it to the corrupted texts of the Tawrat and the Gospels and this increased them in certainty that these books were corrupted by man, and were not the original ones from God, but merely attributed to Him.

As a result, they started uprooting the religion from its foundation. For, they were ignorant of the detailed scientific discoveries mentioned in the Glorious Qur'an that were only discovered just a few centuries ago. However, these scientists were stupefied to find out that the Noble Qur'an was the Book that strongly called to knowledge and that more

than nine hundred of its Verses mentioned what could be regarded as scientific miracles. This led to some of these scientists to embrace Islam and one of them would say: "Would we follow a religion that wages war against knowledge and leave the one that calls to it? By God, this religion (of Islam) was not corrupted or altered, and this Qur'an is not the word of man. (If it was not God's word), then how would it be able to reveal scientific realities, not known until very recently?"

True indeed is the saying of Allah:

﴿سُرِّيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمُ أَنَّهُ الْحَقُّ﴾

"We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the Truth." (Soorah Fussilat 41:53)

Before starting the discussion on the scientific miracle of the Qur'an, there are some points that need to be taken care of:

1. The Qur'an is a Book of guidance and not a book of science. Allah says:

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾

"Verily, this Qur'an guides to that which is most just and right." (Soorah Al-Isra 17:9)

This guidance comes in different ways. It comes by means of explanation; it comes by addressing one's innate nature; it comes through proofs and evidences; and it comes through mentioning the stories of past nations. In general, it comes by addressing the concerns of mankind, for there are some among human beings whose concern is knowledge. So, the Qur'an comes to address their concern.

2. We should not look at theories. We should rather look at realities. Knowledge obtained by study sometimes proves true and sometimes false, while the Qur'an does not prove false. Some people might interpret some theories in the light of some Qur'anic Verses. When these theories are later proved wrong, the ignorance of such theorists could affect the estimation other people have for the Qur'an.

3. There should not be any negligence or exaggeration in the

explanation of the Qur'an. The Qur'an should not be interpreted pretentiously or misrepresented; neither should the whole of the Qur'an be explained in the context of a scientific basis. Equally, we should not say that the Qur'an is devoid of science.

4. We have to understand that the Qur'an with its rhetoric bears several ways of interpretation. What the earliest scholars had said about the interpretation of the Verses of the Qur'an should not be written off by contemporary interpretators.

Let us go back to the issue of the miraculous nature of the Qur'an. Who was the teacher who taught Muhammad, peace and blessings of Allah be upon him, these sciences and told him these stories? Did he then possess tools of scientific research that enabled him to discover all that? Did he have airplanes and rockets that enabled him to discover what was beyond the sky?

The answer is: He possessed such knowledge that could never be affected by falsehood from any direction. He informed us of the stories of the universe from its beginning and the science confirmed them. He informed us of its stories then and its stories now and modern science confirmed them. He informed us of the future of the universe and science will no doubt discover that, just as he has predicted.

﴿لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ﴾

"For every news, there is a reality and you will come to know." (*Soorah Al-An'am* 6:67)

O people of knowledge! This is a Book that confirms that which is with you. It comes from the One Who is All-Aware, All-Seeing. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. Why then do the bearers of the Qur'an not hold unto it? Why do they not take it as their guidance in all their situations and affairs?

The Qur'an is a miracle and inimitable in all aspects. Its inimitability is not only in language and science. Rather, it is inimitable in all aspects that makes it sufficiently clear that it is indeed from Allah. The Qur'an is exactly as it has been described: "Its wonders are infinite and it is an explanation for all things."



Superiority of the Qur'anic Miracles Over Physically Perceptible Miracles

Allah supported His Prophets and Messengers with miracles that served as testimonies for the truth of the guidance which they brought. However, it should be noted that the miracles that came before Prophet Muhammad, blessings and peace of Allah be upon him, were all perceptible – i.e., they were based upon what superseded what the people were used to. But the miracle of the Seal of the Messengers was intellectual, logical and rhetorical that suited human transformation from ignorance and stark darkness to the state of reasoning and intellectual liberation. If you wish, you can call it the state of human preparedness to accept reasoning and intellectual liberation.

The miracle of the Qur'an is an intellectual miracle that corresponds with the fact that the message of Islam is meant for the entire humanity, and for all times. Therefore, its inimitability fundamentally depends on what is beyond all sciences and cultures. The miracle of this religion is

basically dependent upon human intellect. This is an exclusive quality of man that has never been annihilated or altered by any change in time or place.

Also, every Prophet was given a physical sign that was effective as long as he was alive and whose effectiveness came to an end with his death. This was the situation with all the Prophets until Muhammad, blessings and peace of Allah be upon him, came with the Qur'an which is the everlasting miracle. Muhammad, blessings and peace of Allah be upon him, died and his miracle, in the form of the Qur'an, lives on as an illuminating light and guidance and as a proof of the everlasting nature of this religion. It proves that Islam is the religion that Allah has chosen for His servants besides which He will not accept any other religion from anyone.

Other peoples and nations inherited laws and rulings from their Prophets and they did not inherit any miracles. As for Muslims, they not only inherited laws from their Prophet, but they also inherited an amazing sign that is also the law and the straight path. This is the most prominent aspect of the inimitability of the Qur'an. For, the purpose of the Prophets' signs is to attest to their trustworthiness and the truthfulness of what they conveyed from their Lord. It led the disbelievers to faith and guided those who had gone astray to the straight path.

After the death of the Prophets, the physically perceptible miracles became stories that are narrated and not realities that are seen or felt.

This is the distinct difference between miracles of other Prophets and that of Muhammad, blessings and peace of Allah be upon them all. A perceptible miracle is a striking proof for those who see it; but it becomes an unbelievable story for those who hear it afterward. For instance, if somebody denies that 'Eesa (Jesus), peace be upon him, resurrected the dead some two thousand years ago and demands a convincing proof that he actually performed that miracle, no Christian, however strong he may be in his argument, can provide that proof simply because resurrecting the dead is beyond human discernment and contradicts what they are naturally accustomed to.

That is why we find that most Christians are either a confused people

who do not understand, or are people inheriting a religion from their fathers upon the vestiges of whom they are rushing. The perceptible miracles are strongly believed by those who saw and witnessed them but they remain susceptible to deep doubt by those who hear about them generation after generation.

As for Muslims who believe in the miracles of past Prophets, they only do so because the Noble Qur'an and the Prophet's *Sunnah* inform us of these miracles.

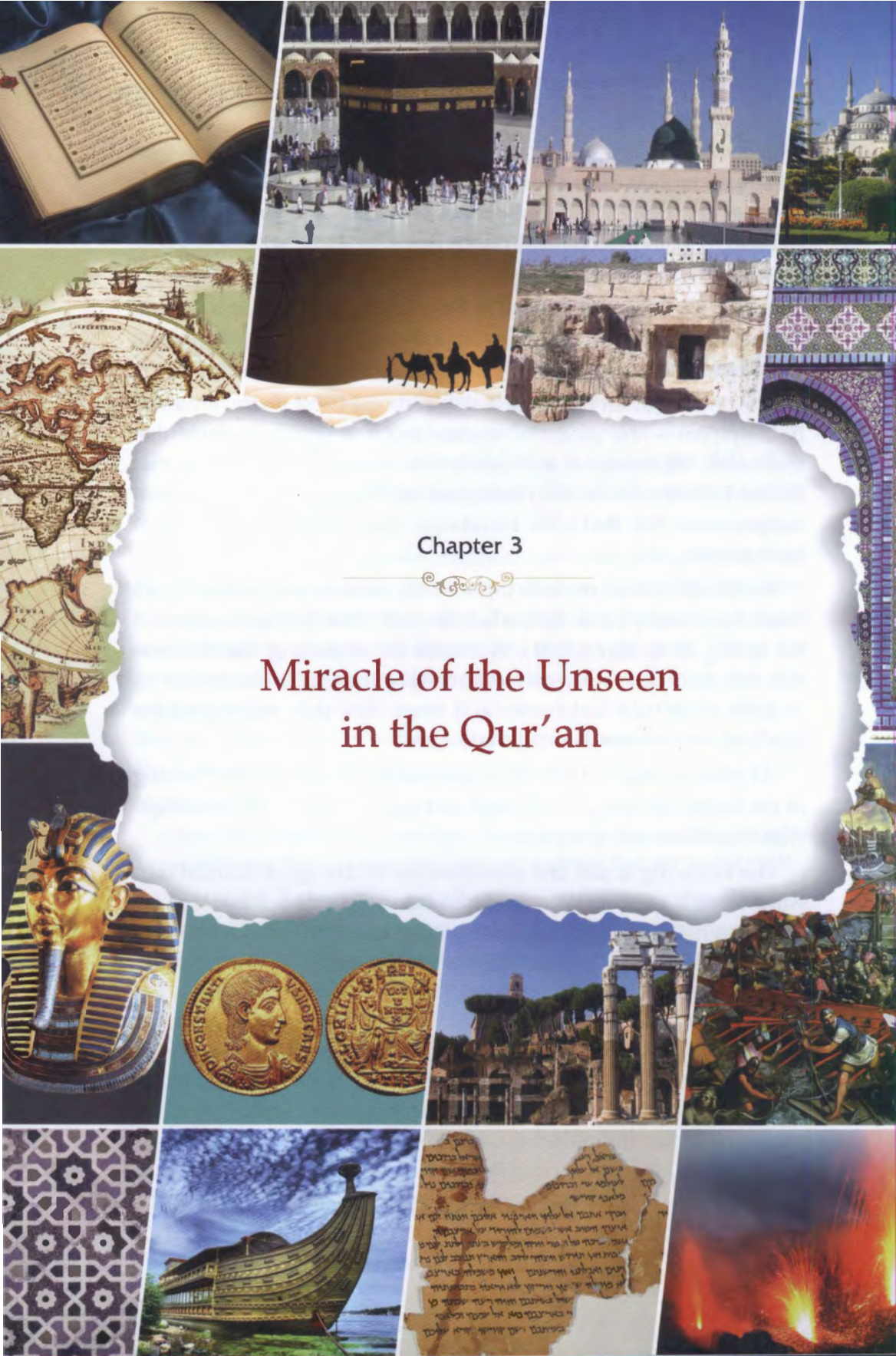
The entire Qur'an is a miracle that suits the latest phase of human development - the phase of science and reasoning, a phase that transcends all sensuous and perceptible matters. It is a phase that devoted its attention to the intellectual and logical side of the human temperament. For, that is the foundation upon which other aspects of life are built.

We would like to conclude this with the statement of Ar-Rafi', may Allah have mercy upon him, when he said: "The Qur'an, in terms of the setting of its inimitability, illustrates the systems of this universe that were later discovered and researched by the scholars in all aspects. In spite of all their discoveries and researches, they still regard the Qur'anic illustrations as unique and fresh."

All praise is due to Allah, the Lord of all the Worlds, for the blessing of the Noble Qur'an, and blessings and peace be upon His Messenger who was sent to all humankind.

The following is just one manifestation of that great inimitability. Allah alone is the One Who guides to the straight path. I ask Him for guidance, help and steadfastness. He is the Excellent Protector and the Excellent Helper, and success belongs to Him alone.





Chapter 3



Miracle of the Unseen in the Qur'an

Miracle of the Unseen in the Qur'an

Dear Muslim brothers and sisters – may Allah enable me and you to succeed in matters which He loves and is pleased with – you know that the Noble Qur'an has rightly proved its miracle in matters of the Unseen. It is not an exaggeration if we say that this is one of the greatest kinds of miracle that this great Book contains. It is impossible for any man to know what is going to happen in the future because such knowledge is one of exclusive prerogatives of Allah. Allah says:

﴿قُلْ لَا يَسْمُرُ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

"Say: 'None in the heavens and the Earth knows the *Ghaib* (Unseen) except Allah, nor can they perceive when they shall be resurrected.'" (Soorah An-Naml 27:65)

Now, let us see the miracle of the Qur'an in the knowledge of the Unseen and the things the Qur'an spoke about before their occurrence.

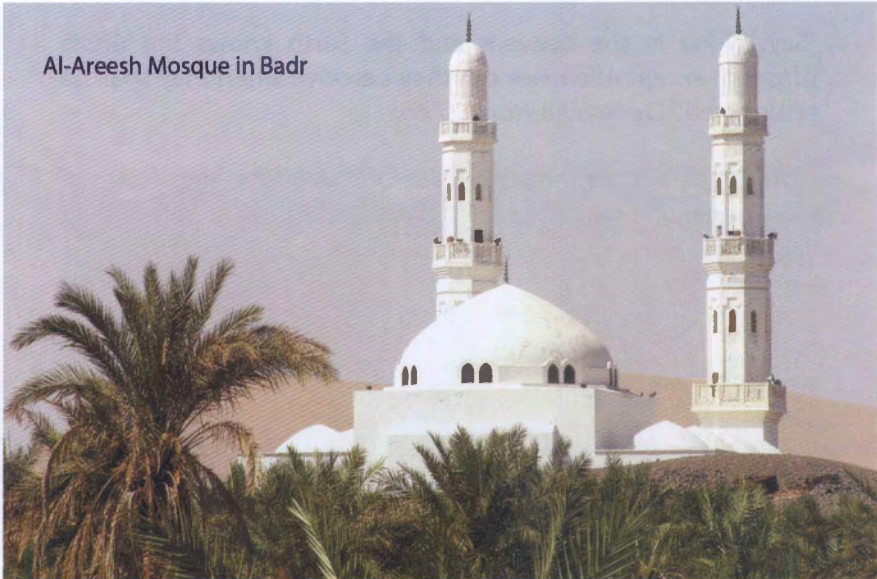
Battle of Badr

Allah says:

﴿ وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقَطَّ دَابِرَ الْكَافِرِينَ ﴾

"And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the Battle of Badr)." (Soorah Al-Anfal 8:7)

This Verse was revealed before the Battle of Badr. Allah had promised the Muslims that they would either win the caravan which they were pursuing or attain victory in the Battle of Badr. Then who



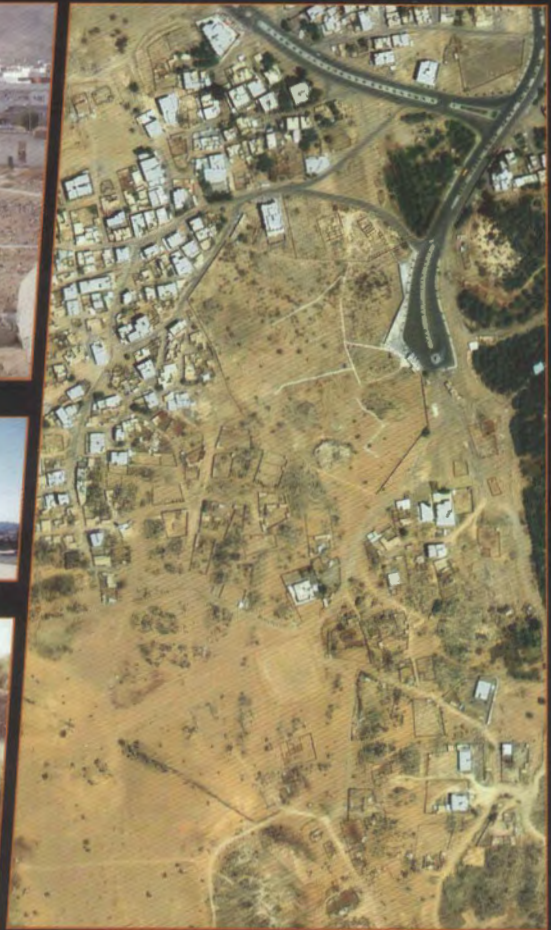
Al-Areesh Mosque in Badr



Graveyard of Martyrs of Badr Battle



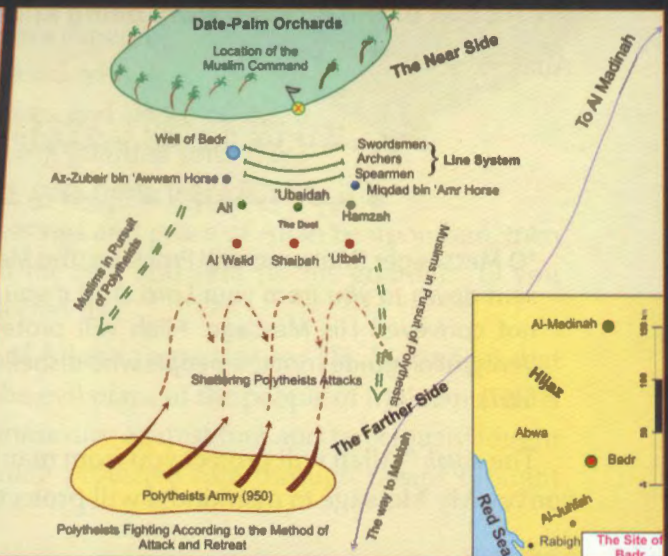
Old picture of the well of Badr



Satellite view of Badr Battle field



Names of Martyrs of Badr



Badr war position

informed Muhammad, blessings and peace of Allah be upon him, that the caravan would safely escape and that the Muslims would win in the Battle of Badr?

Death of Abu Lahab and Al-Waleed upon disbelief

Allah says about Al-Waleed:

﴿سَأُصَلِّهِ سَقَرًا﴾

"I will cast him into hellfire." (Soorah Al-Muddaththir 74:26)

And about Abu Lahab, He says:

﴿سَيَصَلَّى نَارًا ذَاتَ لَهَبٍ﴾

"He will be burned in a fire of blazing flames!" (Soorah Al-Masad 111:3)

It was possible that one of these men should embrace Islam so that the Qur'an could be proved wrong but the Qur'an established it that they did not accept Islam and that they would never accept Islam. So their abode would be hellfire. As predicted, both of them died without accepting Islam.

Protection of the Prophet from being killed

Allah says,

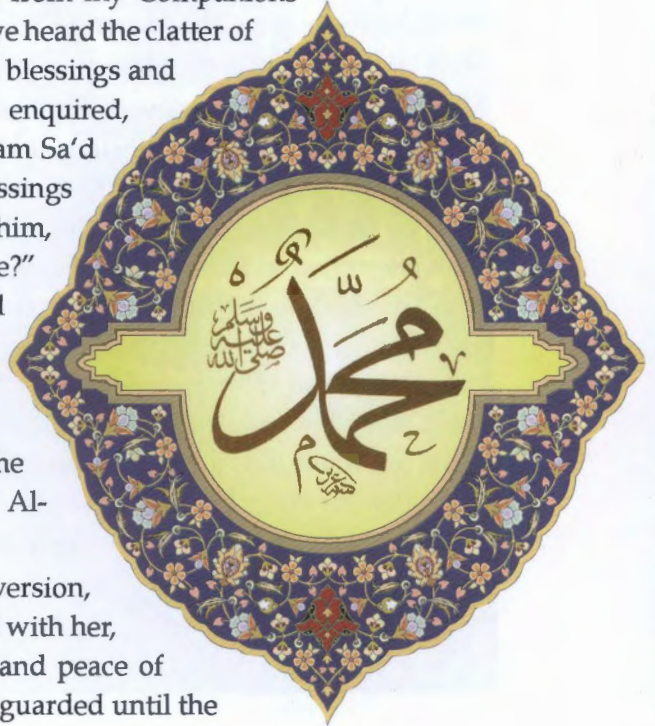
﴿يَأْتِيهَا الرُّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ مَا بَلَّغْتَ رِسَالَتَهُ
وَإِنَّ اللَّهَ يَعْصُمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

"O Messenger (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve." (Soorah Al-Ma'idah 5:67)

The *Ayah* "Allah will protect you from mankind" means you should convey My Message to mankind, I will protect, guard and support you

against your enemies and will give you victory over them. Do not fear nor be distressed. None of them will be able to touch you with any harm. And never will you be killed. Rather, you will die on your bed.

Before the revelation of this Verse, the Prophet, blessings and peace of Allah be upon him, was being guarded. According to what is reported by Imam Ahmad on the authority of 'A'isha, may Allah be pleased with her, that one night the Prophet, blessings and peace of Allah be upon him, was unable to sleep while she was beside him and he said, "Would that a righteous man from my Companions guard me tonight." Suddenly we heard the clatter of arms, whereupon the Prophet, blessings and peace of Allah be upon him, enquired, "Who is it?" A voice said, "I am Sa'd Ibn Malik!" The Prophet, blessings and peace of Allah be upon him, said: "What brought you here?" He said: "I have come to guard you, Messenger of Allah." 'A'ishah then said: "The Prophet then slept so soundly that I heard him snoring." (The *Hadith* is also reported by Al-Bukhari and Muslim).



According to At-Tirmidhi's version, 'A'ishah, may Allah be pleased with her, said: "The Prophet, blessings and peace of Allah be upon him, was being guarded until the Verse, "Allah will protect you from mankind" was revealed. The Prophet, blessings and peace of Allah be upon him, then tucked out his head from the tent and said (to his guards): "O you people, go. Allah has protected us."

It was a manifestation of Allah's protection for His Messenger that He guarded him against the evil plans of the people of Makkah and its leaders who bore strong animosity against him and ferociously fought him day and night. So Allah protected him through means brought

about by His great wisdom. At the start of his mission, He protected him with his uncle, Abu Talib. Abu Talib was a great leader of the Quraish who was highly respected. Allah created in his heart love for Muhammad, blessings and peace of Allah be upon him, and this love was natural and not based on Islam. Had he embraced Islam, the pagans of Makkah could have dared attack him. But since there was a common factor between Abu Talib and these Quraishi leaders, they respected him (and, as a result, abstained from harming Muhammad, whom he deeply loved). It was only after the death of Abu Talib that the disbelievers were able to harm Muhammad, blessings and peace of Allah be upon him, somewhat.

After this, Allah appointed the Ansar to support him by making them embrace Islam and hosting them in their abodes, the city of Madinah. When he migrated to them, they protected him from the harm of all people. Whenever the polytheists and the People of the Book attempted to harm him, Allah would protect him and cast their evil plans back to them. The Jews attempted to harm him with magic but Allah protected him from that. It was on this occasion that *Al-Mu'awwidhatayn* (*Soorah Al-Falaq* and *Soorah An-Nas*) were revealed. When some Jews presented him with a poisoned goat arm at Khaibar, Allah informed him about that and protected him. There are many more examples of manifestation of Allah's protection for His Prophet, blessings and peace of Allah be upon him. And Allah knows best.





Conquest of Makkah

Allah says:

﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ سَاءَ اللَّهُ مَا أَمِنْتُمْ مُخْلِفينَ
رُؤْيَاكُمْ وَمَقْصِرِينَ لَا تَخَافُونَ قَوْلَ مَا لَمْ تَعْمَلُوا فِجْعَلْ مِنْ دُونِ ذَلِكَ فَتَحًا قَرِيبًا﴾

"Indeed Allah shall fulfill the true vision which He showed to His Messenger (i.e. the Prophet, peace be upon him) saw a dream that he has entered Makkah along with his Companions, having their (heads) hair shaven and some cut short. Certainly, you shall enter Al-Masjid Al-Haraam, if Allah wills, secure, (some) having your heads shaven, and (some) having heads hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory." (*Soorah Al-Fat'h* 48:27)

The Messenger of Allah, blessings and peace of Allah be upon him, saw it in his dream that he entered Makkah and circumambulated the House (the Ka'bah). He informed his Companions of this while he was in Madinah. When they marched during the year of Al-Hudaibiyah, none of his Companions had a doubt that it was time for the dream to come true. But when the Truce of Hudaibiyah took place and they returned to Madinah with an agreement that they could come back to Makkah in the following year, some of the Companions, may Allah be pleased with them, disappointed and saddened. 'Umar Ibn Al-Khattab, may Allah be pleased with him, asked the Messenger of Allah, blessings and peace of Allah be upon him: "Did you not inform us that we shall come to the House and circumambulate it?" The Prophet, blessings and peace of Allah be upon him, said: "Yes, but did I tell you that you shall visit it this year?" 'Umar, may Allah be pleased with him, answered in the negative. The Messenger of Allah, blessings and peace of Allah be



A historical place where the treaty was established between the Prophet (ﷺ) and Polytheists



A monument in Hudaibiyah

View of khaybar



Ruins of jew's houses



Fort in Khaybar



Picture of treaty "In Hebrew" between Holy Prophet and Jews of Khaybar



Part of the flag which Prophet Mohammad handed over to his companion Ali on conquest of Khaybar

upon him, then said: "You shall visit it and circumambulate it." Umar asked Abu Bakr, may Allah be pleased with him, the same questions and he got from him the same answers he got from Allah's Messenger, blessings and peace of Allah be upon him.

This is what Allah, Most High, refers to when He says:

﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ﴾

"Indeed Allah shall fulfill the true vision which He showed to His Messenger (i.e. the Prophet, peace be upon him) saw a dream that he has entered Makkah along with his Companions, having their (heads) hair shaven and some cut short. Certainly, you shall enter Al-Masjid Al-Haraam, if Allah wills, secure, (some) having heads shaven, and (some) having hair cut short". (Soorah Al-Fat'h 48:27)

In their first attempt to enter Makkah, they did not shave or cut their hair. They were only able to do so when they entered it in the second attempt. The words: "Having no fear" are for emphasis. Allah guarantees them security at the time of entering Makkah and protection from fear during their period of staying there. This promise was fulfilled during *'Umrah Al-Qada* that took place in the month of Dhul-Qa'dah in the Year 7 A.H. When the Messenger of Allah, blessings and peace of Allah be upon him, returned to Hudaibiyyah in the month of Dhul-Qa'dah, he stayed in Madinah for the entire months of Dhul-Hijjah and Muharram. In the month of Safar, he sent out for Khaibar which he conquered, by the permission of Allah, partly by force and partly through a truce. He distributed the land of Khaibar (taken as war spoils) exclusively to those who participated in that campaign. The only exceptions were those who arrived from Abyssinia such as Ja'afar Ibn Abi Talib and his companions and Abu Moosa Al-Ash'ari and his companions, may Allah be pleased with all of them. And none of the Prophet's Companions was absent.

The Messenger of Allah, blessings and peace of Allah be upon him, then went back to Madinah. In the month of Dhul-Qa'dah in the Year 7 A.H., he set out for Makkah intending to perform *'Umrah*, along with his Companions who were with him during the campaign of Hudaibiyyah. He assumed *Ihram* at Dhul-Hulaifah and herded with him sacrificial animals - about sixty camels, according to some reports. He started reciting *Talbiyyah* and his Companions did the same. When he was close to Marr Az-Zahran, he sent Muhammad Ibn Maslamah on a horse and with weapons to ride there before him. When some polytheists saw him, they were greatly terrified, and they thought that the Messenger of Allah, blessings and peace of Allah be upon him, had come to invade Makkah, thereby violating the treaty that he had signed with them that there should be a cease-fire for ten years. These polytheists hurried to Makkah and informed the people there of what they had seen. On the Prophet's way to Makkah, the Quraish sent Mikraz Ibn Hafs to him and he came and addressed him: "We do not know you as someone who violates covenants." The Prophet, blessings and peace of Allah be upon him, said: "What happened?" Mikraz answered: "You came upon us with weapons, arrows and spears." The

Prophet, blessings and peace of Allah be upon him, said: "Not at all. We only sent it to Ya'jaj." The man then said: "That is what we know you for: righteousness and sense of obligation." The leaders of the polytheists then left the city of Makkah (before the Prophet's entrance) because they resented seeing the Messenger of Allah, blessings and peace of Allah be upon him, and his Companions, may Allah be pleased with him, out of excessive malice and rage.

As for rest of the people of Makkah, men, women and children, they sat on pathways and rooftops looking at the Messenger of Allah, blessings and peace of Allah be upon him, and his Companions. The Messenger of Allah, blessings and peace of Allah be upon him, entered the city riding on his she-camel, Al-Qaswa, which he rode on the Day of Hudaibiyah. His Companions were in front of him, reciting the *Talbiyyah*. He had already sent his sacrificial camels to Dhu Tuwa. 'Abdullah Ibn Rawahah Al-Ansari was holding the bridle of the Prophet's camel. Allah then gave glad tiding to the believers that He would support the Messenger, blessings and peace of Allah be upon him, against his enemies and other people of the Earth. He says:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ﴾

"He it is Who has sent His Messenger (Muhammad) with guidance and the religion of Truth (Islam), that He may make it (Islam) superior to all religions. And All-Sufficient is Allah as a Witness." (*Soorah Al-Fat'h* 48:28)

This means that He sent His Messenger with useful knowledge and righteous deeds. The *Shari'ah* consists of two things: knowledge and deeds. "That He may make it superior to all religions" means superior to all the adherents of all religions whether they are Arabs or non-Arabs. "And All-Sufficient is Allah as a Witness" that Muhammad is really His Messenger and that He will support him.

During the month of Ramadhan of the eighth year of Hijrah, the Muslim army entered Makkah without any resistance and the secured city was brought under the control of Muslims without any fight. The Messenger of Allah, blessings and peace of Allah be upon him, entered Makkah riding on his camel. He did not enter the city as

the arrogant conquerors enter their conquered territories. Rather, he entered humbly and respectfully looking at the saddle of his camel and giving thanks to Allah for His blessings through this clear victory. The Messenger of Allah, blessings and peace of Allah be upon him, continued reciting *Soorah Al-Fat'h* until he arrived at the Ka'bah in the company of Muslims. He touched *Al-Hajar Al-Aswad* with a short staff he was holding. He recited *Takbir* and the Muslims followed him in doing that in such a way that the city of Makkah vibrated with it. He then made seven rounds of *Tawaf* of Ka'bah on his camel, touching *Al-Hajar Al-Aswad* with his short stick at the beginning of each round until he finished it. After finishing his *Tawaf*, he alighted from his camel, moved to *Maqam-e-Ibraheem* (Station of Ibraheem) and performed two *Rak'ahs* of prayers there after which he moved to the Zamzam well from which he drank some water and made ablution. The Muslims around him were doing the same as he was doing while the polytheists were looking with amazement and saying: "We have neither seen nor heard a kingdom greater than this!"

The Messenger of Allah, blessings and peace of Allah be upon him, then gave a long sermon in which he mentioned a number of rulings. He then said: "O people of the Quraish! Indeed, Allah has removed from you the arrogance of the time of ignorance and boasting with regard to forefathers. All men are descendants of Adam and Adam was created from soil." Thereupon he recited the following Verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا
أُيُوبٌ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ﴾

"O you who believe! Avoid much suspicions; indeed some suspicions are sins. And spy not, nor backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful." (*Soorah Al-Hujurat* 49:12)

He then said: "O people of the Quraish! What do you have to say? What do you think I am going to do with you?" They responded: "Good. You are a noble brother and a son of a noble brother." The Prophet, blessings and peace of Allah be upon him, said: "I am going

to say what my brother, (Prophet) Yusuf (Joseph) said: 'No reproach on you this day; may Allah forgive you, and He is the Most Merciful of those who show mercy!' Go! You are freed!'

This amnesty was another conquest through which Allah opened the unfriendly hearts turning them into hearts that flow with love for and sincerity to Allah and His Messenger, blessings and peace of Allah be upon him, and that entered into the religion of Allah in satisfaction.

The Messenger of Allah, blessings and peace of Allah be upon him, entered Makkah on the 20th day of Ramadhan, in the Year 8 A.H. He commanded Bilal, may Allah be pleased with him, to make *Adhan* over the Ka'bah. Bilal, may Allah be pleased with him, then climbed onto the rooftop of the Ka'bah and made the *Adhan*, with his voice resounding all over the place. A call for the commencement of prayer was made and the Messenger of Allah, blessings and peace of Allah be upon him, led the prayers in the sanctuary of the House. The Muslims formed their rows behind him following him in bowing, prostration, standing and sitting.

The Prophet, blessings and peace of Allah be upon him, then started removing from Makkah all the vestiges of polytheism and idolatry. He commanded that all the statues erected around the Ka'bah should be destroyed. There were about three hundred and sixty statues, each belonging to an Arab clan. All these statues were destroyed.

After he finished with the affair of the Ka'bah and he cleansed it of the idols with which it was desecrated and that were worshipped besides Allah, he sent a caller to the people of Makkah to proclaim the following: "Let him who believes in Allah and the Last Day not leave out in his house an idol without destroying it."

The Messenger of Allah, blessings and peace of Allah be upon him, then sent contingents to Arab tribes who lived in the environs of Makkah saying that they should destroy all the idols they had in their vicinities so that minds could be freed from delusions of false traditions and superfluous customs and hearts could be freed from all manifestations of polytheism. And Allah knows best.

Conquest of Constantinople

Imam Ahmad reported in his *Musnad* and Al-Hakim in his *Mustadrak* on the authority of 'Abdullah Ibn Bishr Al-Khathami from his father that he heard Allah's Messenger, blessings and peace of Allah be upon him, say: "Constantinople shall be conquered; and how excellent its leader shall be and how excellent the army which will conquer it shall be". ('Abdullah Ibn Bishr, the narrator of this *Hadith*) said: "Maslamah Ibn 'Abdul-Malik then called me and asked me about this *Hadith*. When I narrated it to him, he went and tried to conquer Constantinople."

Indeed, Allah, Most High, had actually made into reality what His noble Messenger, blessings and peace of Allah be upon him, predicted. Constantinople was conquered and the conqueror was Muhammad Al-



Fati'h, the 7th Ottoman *Khaleefah*. His full name was Sultan Muhammad Ibn Sultan Murad Khan. He was born in the Year 835 A.H. He assumed the sultanate in the Year 856 and he ruled for 31 years.

The author of *Al-A'lam* wrote: "Sultan Muhammad Al-Fati'h was one of the greatest 'Uthmani rulers. He was a great and noble *Khaleefah*. Of all the 'Uthmani *Khulafa'*, he made the greatest *Jihad* and was the bravest of all, most courageous, the most resilient and he exercised firm reliance on Allah. He was the founder of the 'Uthmani Rule, and he created for them laws that the 'Uthmanis followed for ages.

He had excellent qualities and beautiful traits, and his impact can be seen on the pages of history. This impact can never be wiped out, however much the times change. He fought wars in which he destroyed crosses and idols. One of his greatest wars was the conquest of greater Constantinople which he invaded with ships full of his brave soldiers. He laid siege to it for fifty days — a siege regarded as one of the fiercest in the world. He tightened the noose on its sinful disbelievers and unsheathed Allah's sword over them. He fought that war shielding himself and his soldiers in the impregnable fortress of Allah. He knocked





Historical Sultan Ahmad Mosque, Istanbul, Turkey (also known as Blue Mosque) .
It was built between 1609 and 1616 during the rule of Ottoman Empire.

on the door of victory which is usually opened for whoever knocks on it continuously. He exercised utmost perseverance and resilience until Allah gave him victory. He conquered Constantinople (today known as Istanbul) on the 51st day of the siege which was Wednesday, 20th Jumada Al-Akhir, in the Year 850 A.H. He offered the *Jumu'ah* prayer in the city's largest Christian Cathedral. Sultan Muhammad Al-Fati'h established a strong and solid foundation of knowledge that can never be uprooted.



He established schools there making the enrollment in them easy and laid down rules that were in harmony with the Qur'an and the *Sunnah* and with reason. May Allah reward him with good on behalf of the students who studied in those schools! For, while they were studying, he allocated to them stipends with which they could meet their financial needs. After their graduation, he gave them salaries that could help them rise and attain the happiness in this world and that could serve as a means of attaining prosperity in the Hereafter.

He brought great scholars from all over the world and gave them generous awards and showed them extreme magnanimity. Prominent among these scholars were Maulana 'Ali Al-Qawshaji, Al-Fadid At-Tusi, Al-'Alim Al-Kurani and a host of other leading Muslim scholars. With these scholars, Istanbul became an important global centre of learning and a source of pride and enlightenment. The city brought together distinguished scholars in every field of knowledge. Till today, its scholars are among the greatest scholars of Islam and its experts are among the most erudite wise men. Its leaders are among the most able leaders of the mankind. The Muslims, especially the scholars, are deeply indebted to this great Sultan.¹



1 Taken from *Shadharat Adh-Dhahab*.

Victory and Consolidation of Power on Earth

Allah, Most High, says:

﴿ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي
لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴾

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) on the Earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (Believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fasiqoon* (rebellious, disobedient to Allah)." (Soorah An-Noor 24:55)

Imam Muslim reported in his *Saheeh* on the authority of Thawban, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, said: "Allah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my *Ummah* would reach those ends which have been drawn near me and I have been granted the red and the white treasure and I begged my Lord for my *Ummah* that it should not be destroyed because of famine, nor be dominated by an enemy who is not amongst them to take their lives and destroy them root and branch, and my Lord said: "Muhammad, whenever I make a decision, there is none to change it. I grant you for your *Ummah* that it would not be destroyed by famine and it would not be dominated by an enemy who would not be amongst it and would take their lives and

destroy them root and branch even if all the people from the different parts of the world join hands together (for this purpose), but it would be from amongst them, viz. your *Ummah*, that some people would kill the others or imprison the others."

This is a promise from Allah, the Exalted, to His Messenger, blessings and peace of Allah be upon him, that He would make his *Ummah* leaders on the Earth and rulers of all the people; and that the affairs of the land shall be put at right through them and that their fellow human beings shall be their subjects. The promise also includes that He would turn the fear that Muslims had for the disbelievers into security and would give them authority over them.

Allah fulfilled this promise – and all thanks and praises are due to Him. For, the Messenger of Allah, blessings and peace of Allah be upon him, did not die until Allah brought under his control the city of Makkah, Khaibar, Bahrain and the rest of the Arabian Peninsula and all the land of Yemen. He took *jizyah* (protection tax) from the Magians of Hajar and from non-Muslims of some parts of Syria. Heraclius, the Roman emperor, the ruler of Egypt, kings of Oman and the Abyssinian King Negus (Najashi) sent him gifts.

After him, Abu Bakr, may Allah be pleased with him, took over the Caliphate and sent a Muslim army to Persia under the leadership of Khalid Ibn Al-Waleed, may Allah be pleased with him. Muslims conquered a part of the empire and killed some of the enemies. He



Islamic glory at time of Al Farooq Umar bin al Khattab

sent another army to Syria under the command of Abu 'Ubaidah, may Allah be pleased with him; and a third army he sent to Egypt under the command of 'Amr Ibn Al-'As, may Allah be pleased with him. During his Caliphate, the Muslim army was able to win Basra and Damascus. Allah then caused him to die, preferring to honor him by calling him unto Himself. It was also a manifestation of Allah's blessing upon the Muslims that He inspired Abu Bakr to choose 'Umar Al-Farooq, may Allah be pleased with both of them, as his successor.

'Umar, may Allah be pleased with him, too carried out his duties perfectly well. In fact, apart from the Prophet, blessings and peace be upon him, humankind had never known anyone who could equal him in terms of excellent qualities and ideal justice. It was during his Caliphate that the remaining lands of Syria, the whole of Egypt and most of Persian provinces were brought under the banner of Islam. Khosrau, who was the Persian emperor, was utterly disgraced and humiliated at the hands of Muslim army and killed. Caesar, the Roman emperor, was defeated and his influence in Syria was put to an end, and he moved from there to Constantinople. 'Umar, may Allah be pleased with him, spent the wealth of these two emperors in the way of Allah, in realization of Allah's promise to His Messenger, blessings and peace of Allah be upon him.

At the time of the 'Uthmani rule, the Islamic influence had spread all over the world. The northwest Africa, up to Andalusia, Cyprus and the land of Qayrawan (now Tunisia) that bordered the ocean were brought under the control of the Muslim governments. Toward the East, Islam spread as far as to the land of China. Regions of Iraq, Khorasan and Ahwaz were also conquered. The Turks suffered great defeat at the hands of Muslims and their King Khaqan was badly humiliated and disgraced. *Jizyah* was collected from non-Muslims all over the world and brought to the commanders of the Believers. We are still enjoining what Allah and His Messenger, blessings and peace of Allah be upon him, has promised us; and Allah and His Messenger say only the truth. We beseech Allah to bless us with belief in Him and in His Messenger, blessings and peace of Allah be upon him, and to teach us how to thank Him in a way that will make us gain His pleasure.

Ruining of Caesar and Khosrau and Spending of Their Wealth in the Way of Allah

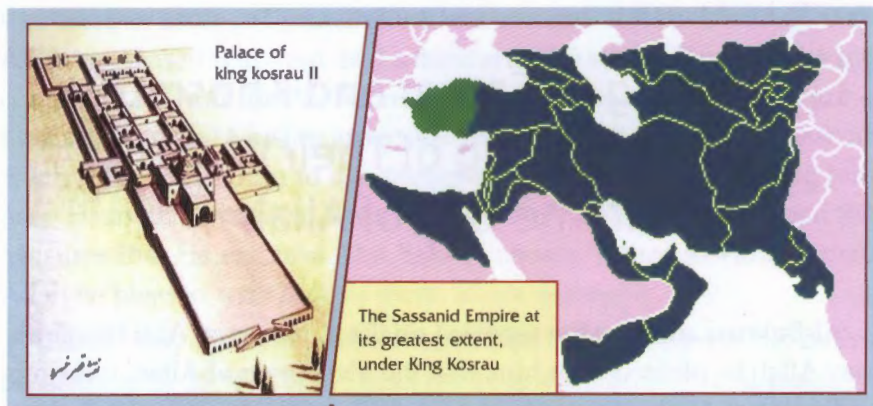
Al-Bukhari and Muslim reported on the authority of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, said: "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands is my life, you will spend their treasures in Allah's Cause."

Abu Hatim commented that the Prophet's statement, "When Khosrau is ruined, there will be no Khosrau after him" means, in his controlled territory which was Iraq; and his statement, "when Caesar is ruined, there will be no Caesar after him" means in his controlled territory which was Syria. The statement does not mean that no one would be installed as Khosrau or Caesar after the death of both. Actually, these two lands were conquered, as predicted, and all praise and favor belong to Allah. And Allah knows best.



Silver and gold coins
Khosrau II





Ibn Hajar said in his famous work, *Fat'h Al-Bari*: "Khosrau is the title for whoever ruled the Persian Empire while Caesar was the title for whoever ruled the Roman Empire. This statement of the Prophet, blessings and peace of Allah be upon him, raised some questions. The Persian Empire lasted till the Caliphate of 'Uthman, may Allah be pleased with him, when the last of their emperors was killed. The Roman Empire lasted in a similar manner."

These ambiguities could be cleared by what was meant in the *Hadith*, which was that Khosrau's authority shall not abide in Iraq and that Caesar's authority shall not abide in Syria. This is reported from Ash-Shafi'i. He also said, "The Prophet, blessings and peace of Allah be upon him, was prompted into making this statement by the fact that the Quraish used to come to Iraq and Syria as traders. When they embraced Islam, they feared that they would be prevented from entering these two regions because of their acceptance of Islam. So, the Messenger of Allah, blessings and peace of Allah be upon him, made this statement to them in order to allay their fears and to give them good tidings that Roman and Persian control over the two regions shall come to an end."

The kingdom of the Caesar lasted for some time and he lost only the control of Syria and its surroundings while Khosrau lost his entire kingdom. The wisdom behind this, according to some scholars, is that when the Prophet's letter came to the Caesar, he accepted it and almost embraced Islam. As for Khosrau, when the letter of Allah's Messenger

came to him, he tore it and the Prophet, blessings and peace of Allah be upon him, prayed to Allah to tear apart his kingdom. And this happened.

Al-Khattabi said: "The meaning of 'when Caesar is ruined, there will be no Caesar after him' is that there shall not be any Caesar who would be as powerful and influential as the Caesar of that time. The Caesar then was living in Jerusalem, a city without visitation rights where Christians did not have complete religious rites. No one had ever gone to Rome without having visited the city either publicly or secretly. So, the Caesar of the time was expelled from the city and its treasures were rendered open, and no Caesar ever held control over the city afterward."



Gold coins and ruins of Roman Empire



Waging War Against the Turks and Non-Arabs

Al-Bukhari reported in his collection on the authority of Abu Hurairah, may Allah be pleased with him, that the Prophet, blessings and peace of Allah be upon him, said: "The Hour will not be established till you fight with the Khuz and the Karman from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be of hair."

While commenting on this *Hadith*, Ibn Hajar pointed out in his work, *Fat'h Al-Bari* that the territories of the people mentioned in this *Hadith* lie between the eastern parts of Khorasan to the western parts of China and northern India. The information in this *Hadith* has actually come to pass. During the time of the Companions, may Allah be pleased with them, there was a *Hadith* common among them that says: "Leave the Turks alone as long as they leave you alone." This *Hadith* was collected by Abu Dawood, and it is a *hasan Hadith*. It is reported by At-Tabarani on the authority of Mu'awiyah Ibn Abi Sufyan, may Allah be pleased with him, who said: "I heard the Messenger of Allah, blessings and peace of Allah be upon him, say it."

It is also reported by Abu Ya'la through another route on the authority of Mu'awiyah Ibn Khadij, who narrated that he was with Mu'awiyah Ibn Abi Sufyan, may Allah be pleased with him, when a letter came from one of his governors informing him that he had attacked the Turks and defeated them. Mu'awiyah was enraged by this and he sent a letter to that governor in which he wrote: "Do not fight them until you receive a command from me. I heard the Messenger of Allah, blessings and peace of Allah be upon him, say: 'The Turks shall expel the Arabs until they will pursue them to the farthest parts of the Earth.' That is why I dislike fighting them." (Recorded by Al-Hakim, and he classified it as *saheeh*)

The Muslims fought against the Turks during the Umayyad Dynasty and the barrier between them and the Muslims remained unbroken for a long time until the Muslims were able to get the upper hand little by little, and many of them were taken as captives. The *Khulafa'* competed with one another to have Turkish captives because of their renowned physical strength in such a way that most of the army of Al-Mu'tasim consisted of Turks. The Turks then overpowered his rule, killed his son, Al-Mutawakkil, and then his descendants, one after the other until the Abbasid Dynasty became mixed up with the Daylams.



Then the Samanid rulers became mainly Turks and they ruled the non-Arab lands. Then those countries were also overpowered by Subuktakins and then by the Seljuks whose rule extended to Iraq, Syria and Rome. Some descendants of their followers could be found in Syria. They are the ones known as Zankis and their followers are Ayyubis. Later, the Zankis and the Ayyubis outnumbered the Turks. As a result, they overpowered them and assumed control of Egypt, Syria and Hejaz.

In the fifth century of *Hijrah*, some fighters revolted against the Seljuks and destroyed the land and persecuted the people. Then the worst calamity befell with the emergence of the Tatars under the

leadership of Genghis Khan after the sixth century. He virtually set the world on fire, especially the entire East to the extent that there was no eastern city in which his army had not wreaked havoc. It was during this mayhem that Baghdad was ruined and the then Caliph Al-Mu'tasim, the last of the Abbasid Caliphs, was killed. That was in the Year 656 A.H.

The descendants of the Tatars continued to cause destruction until the last of their rulers, Lank, whose name was Timur, assumed power. He inflicted indescribable hardship upon Syria and its people. He set Damascus on flames and the city was completely destroyed. He entered Rome and India and whatever regions lie between the two. His rule continued for a long time until Allah seized him, and his descendants spread all over the land. All the above attested to the saying of the Prophet, blessings and peace of Allah be upon him, that goes thus: "Some of my people will alight on low-lying ground, which they will call Basra, beside a river called Dajlah (the Tigris) over which there is a bridge. Its people will be numerous and it will be one of the capital cities of immigrants or one of the capital cities of Muslims. At the end of time the descendants of Qantura' will come with broad faces and small eyes and alight on the bank of the river. The town's inhabitants will then separate into three sections, one of which will follow cattle and (live in) the desert and perish, another will seek security for themselves and perish, but a third will put their children behind their backs and fight the invaders, and they will be the martyrs." (It is collected by Ahmad and Abu Dawood, and it is a *hasan Hadith*)

The descendants of Qantura' mentioned in the *Hadith* are the Turks. A saying goes that Qantura' was a slave-maid of Prophet Ibraheem, peace be upon him. She bore him sons and from among his descendants came the Turks. Ibn Athir narrated this report and doubted its authenticity. He also reported another view that says the descendants of Qantura' were the black people. He then opined that it was probable that the Prophet, blessings and peace of Allah be upon him, meant, by his saying, "some of my people"; his people in terms of lineage (i.e. the Arabs) and not his people in terms of religious brotherhood. And Allah knows best.

The Prophet's informing us that two groups from among the dwellers of Hell shall appear after him within this Ummah

Imam Muslim reported in his *Saheeh* on the authority of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, said: "Two are the types of the denizens of Hell whom I did not see: people having flogs like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline toward it. Their heads would be like the humps of the *Bukht* camel inclined to one side. They will not enter Paradise and they would not smell its odor whereas its odor would be smelt from such-and-such distance."

According to Imam An-Nawawi, may Allah have mercy upon him, in his comments on *Saheeh Muslim*, he pointed out that this *Hadith* is one of the miracles of the Prophethood of Muhammad, blessings and peace of Allah be upon him. He explained that two types of women had appeared as foretold by the Prophet, blessings and peace of Allah be upon him. Some scholars believe that the *Hadith* is a metaphorical reference to women who are covered with Allah's mercy but failed to show gratitude to Him. Some opined that it referred to women who cover some parts of their bodies and reveal some parts, while some interpret the *Hadith* as referring to women who don garments that are so transparent that the color of their skins could be seen. They turn from obeying Allah and prevent others from doing so.

If this could be the situation of the women during the time of Imam An-Nawawi, may Allah have mercy upon him, one can only imagine the situation of the women of this age.

The Prophet's prediction that two powerful groups from among his Ummah shall fight each other

Al-Bukhari reported in his *Saheeh* on the authority of Al-Hasan Al-Basri who said:

"When Al-Hasan Ibn 'Ali moved with an army unit against Mu'awiyah, 'Amr Ibn Al-'As said to Mu'awiyah, 'I see an army that will not retreat unless and until the opposing army retreats.' Mu'awiyah said, '(If Muslims are killed) who will look after their children?'" Amr Ibn Al-'As said: 'I (will look after them).' On that 'Abdullah Ibn 'Amir and 'Abdur-Rahman Ibn Samurah said, 'Let us meet Mu'awiyah and suggest peace.' Al-Hasan Al-Basri added: 'No doubt, I heard that Abu Bakrah say, 'Once while the Prophet, blessings and peace of Allah be upon him, was addressing (the people), Al-Hasan (Ibn 'Ali) came and the Prophet, blessings and peace of Allah be upon him, said: 'This son of mine is a chief, and Allah will make peace between two groups of Muslims through him.'"

With this *Hadith*, Al-Hasan was referring to what happened after 'Ali Ibn Abi Talib, may Allah be pleased with him, was killed. 'Ali had returned to Kufa after the issue of arbitration was concluded in order to mobilize the army to fight the people of Syria once again. But he was preoccupied with the crisis of the Khawarij at Nahrawan. That was in the Year 38 A.H. In the Year 39 A.H. he attempted another mobilization but he could not succeed in doing so because the people of Iraq were divided concerning what he wanted to do. In the following year, he was resolute in proceeding with the attack.

According to a report collected by Ishaq, when the Khawarij surfaced, 'Ali, may Allah be pleased with him, stood up and asked them: "Are you going to Syria (with me) or you are going back to those you left behind at your homes?" They responded: "We are going back to them." Ishaq mentioned the remaining story of the Khawarij. He

then mentioned that 'Ali, may Allah be pleased with him, went back to Kufa. When he was killed, the pledge of allegiance as the Caliph was made to Al-Hasan (one of his sons), but Al-Hasan reconciled with Mu'awiyah and then sent a letter to Qais Ibn Sa'd (who was the head of 'Ali's army) informing him of that. The latter refrained from waging war against Mu'awiyah.

Imam At-Tabari also reported with a sound chain on the authority of Az-Zuhri who said: "'Ali made Sa'd Ibn Qais Ibn 'Ubadah the leader of his Iraqi force. They were about forty thousand men who had made a pledge to him that they would stay by his side till death. When 'Ali, may Allah be pleased with him, was killed, they made the pledge of allegiance to his son Al-Hasan, may Allah be pleased with him, as the new Caliph but Al-Hasan, may Allah be pleased with him, did not want to fight – he only wanted to make a stipulation to Mu'awiyah concerning himself. When he realized that Qais Ibn Sa'd would not support him in his bid for a truce, he removed him and appointed 'Abdullah Ibn 'Abbas, may Allah be pleased with him, and his father – as the new leader, and the latter also made a stipulation concerning himself as done by Al-Hasan."

In another report collected by At-Tabari and At-Tabarani, Al-Hasan sent Qais Ibn Sa'd at the head of a contingent of twelve thousand men with whom he marched to Syria. When Mu'awiyah heard about the killing of 'Ali, he set out from Syria in the company of another army. Al-Hasan, on his part, also set out from Iraq until he arrived at Al-Madain where he halted.

Ibn Battal said: "The historians mentioned that after 'Ali was killed, Mu'awiyah set out and headed toward Iraq while Al-Hasan Ibn 'Ali left Iraq for Syria. Both of them then met at a place within the land of Kufa. Al-Hasan then looked at the multitude of those who were with Mu'awiyah and then said: 'Mu'awiyah! I have chosen what is with Allah. If this matter (i.e. the Caliphate) belongs to you, then I have no right contending with you on it; but if it is mine, then I have relinquished it to you.' Upon hearing that, the followers of Mu'awiyah were overwhelmed and recited *Takbir*.

It was then that Al-Mugheerah Ibn Shu'bah, may Allah be pleased

with him, said: "I testify that I heard the Prophet, blessings and peace of Allah be upon him, say: 'This son of mine is indeed a chief'." Ibn Hajar commented on this report saying: "The authenticity of this report is doubtful from a number of aspects: One, the more correct reports indicate that it was Mu'awiyah who initiated the request for truce. Two, Mu'awiyah and Al-Hasan did not meet at any camp. They only exchanged correspondences. Therefore, Al-Hasan's statement should be understood as having been made in a correspondence and not face to face." The correct narration has it that the statement of Al-Hasan was made after the two camps had met and reached a truce, according to the narration of Sa'eed Ibn Mansoor and Al-Baihaqi in his book, *Dala'il An-Nubuwwah*. Three, the *Hadith* is narrated by Abu Bakrah and not by Al-Mugheerah. However, this apparent contradiction could be harmonized by the possibility that Al-Mugheerah had earlier narrated it after Al-Hasan's correspondence and that Abu Bakrah narrated it afterward.

Ibn Battal said: "Al-Hasan relinquished the matter to Mu'awiyah and then made the pledge of allegiance to him upon implementing the Book of Allah and the *Sunnah* of His Prophet, blessings and peace of Allah be upon him. Mu'awiyah then entered Kufa and its people pledged allegiance to him. That year was called, "the Year of Unity," because people became united and the war ended.

Thereafter, all those who had remained neutral and refused to fight on either side such as 'Abdullah Ibn 'Umar, Sa'd Ibn Abi Waqqas and Muhammad Ibn Maslamah, may Allah be pleased with them, pledged their allegiance. Mu'awiyah then gave Al-Hasan a gift of three hundred thousand dirhams, one thousand garments, thirty slaves and one hundred camels.

Al-Hasan left for Madinah and Mu'awiyah appointed Al-Mugheerah Ibn Shu'bah as the governor of Kufa and 'Abdullah Ibn 'Amir as the governor of Basra. He then left for Damascus.

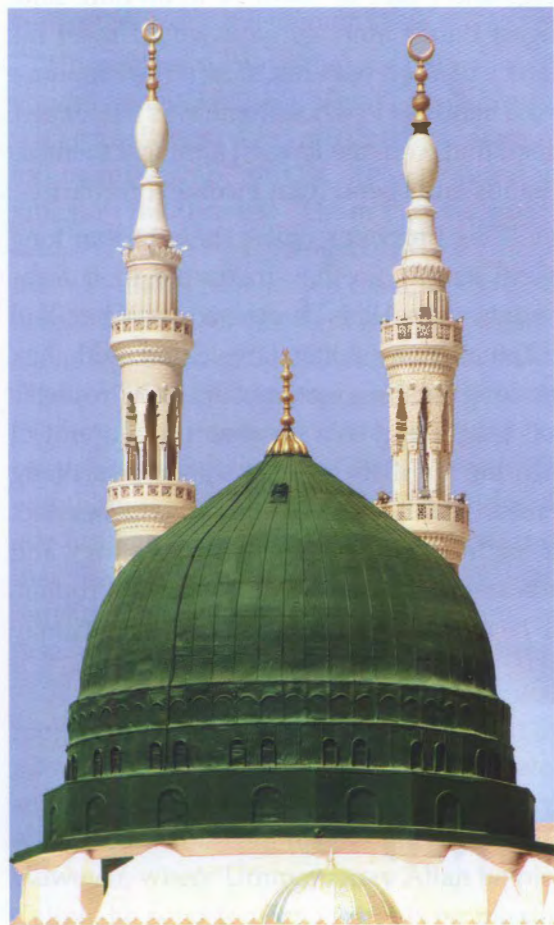


The Prophet's death followed by the death of Fatimah

Al-Bukhari and Muslim reported on the authority of 'A'ishah, may Allah be pleased her, that the Prophet, blessings and peace of Allah be upon him, called his daughter Fatimah, may Allah be pleased with her, (during his last illness). He whispered to her something and she wept. He again whispered to her something and she laughed.

'A'ishah, may Allah be pleased with her, further reported that she said to Fatimah, may Allah be pleased with her: What is that which Allah's Messenger, blessings and peace of Allah be upon him, whispered to you and you wept and then whispered to you something and you laughed? Thereupon she said: "He informed me secretly of his death and so I wept. He then again informed me secretly that I would be the first amongst the members of his family to follow him, so I laughed."

An-Nawawi, may Allah have mercy upon him, commented: "This is a clear miracle —



rather two clear miracles – of the Prophet, blessings and peace of Allah be upon him. He informed her that she would survive him and that she would be the first person from among members of his family to follow him. And both happened as he had predicted. Fatimah's laughter at his informing her that she would be the first person from among members of his family to join him indicated that the Prophet's Companions preferred the life of the Hereafter above that of this world, and that they were happy to die and free themselves from this world. And Allah knows best."

Al-Bukhari and Muslim reported on the authority of 'A'ishah Bint Talhah that 'A'ishah, the Mother of the Faithful, narrated that the Messenger of Allah, blessings and peace of Allah be upon him, said: "The one who has the longest hands amongst you would meet me earliest." 'A'ishah, may Allah be pleased with her, said: "The Prophet's wives would then measure the hands as to whose hand was the longest and it was the hands of Zainab that were the longest amongst them, as she used to work with her hands and spend (that income) on charity."

An-Nawawi commented: "The Prophet's wives thought that long hands referred to the physical length. So they measured their arms with a stick and found Sawdah, may Allah be pleased with her, had the longest hands. When Zainab, may Allah be pleased with her, died, they realized that the long hands mentioned in the Prophet's statement were not physical length and that he meant giving out of charity and generosity. When the linguists say that someone has long hands and long arms, they mean that he is generous and largehearted. The opposite is "short arm" or "short hand" if a person is stingy and miser. The above *Hadith* indicates an amazing miracle of the Prophet, blessings and peace of Allah be upon him, and a virtue for Zainab, may Allah be pleased with her.



Death of Umm Haram Bint Milhan

Al-Bukhari and Muslim reported on the authority of Anas Ibn Malik, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, used to visit Umm Haram Bint Milhan, who would offer him meals. Umm Haram was the wife of 'Ubadah Ibn As-Samit, may Allah be pleased with him. Allah's Messenger, blessings and peace of Allah be upon him, once visited her and she served food to him and started combing his head. Then the Prophet, blessings and peace of Allah be upon him, slept, and after sometime, woke up smiling.

Umm Haram, may Allah be pleased with her, asked, "What causes you to smile, O Allah's Messenger?" He said: "Some of my followers who (in a dream) were presented before me as fighters in Allah's cause (on board a ship) amidst the sea caused me to smile; they were like kings on the thrones." Umm Haram, may Allah be pleased with her, said, "O Allah's Messenger! Invoke Allah that He makes me one of them." Allah's Messenger, blessings and peace of Allah be upon him, invoked Allah for her, and he again went to sleep. After a while, he again woke up smiling. Umm Haram, may Allah be pleased with her, asked, "What makes you smile, O Allah's Messenger?" He replied, "Some of my followers were presented to me as fighters in Allah's cause," repeating the same dream. Umm Haram, may Allah be pleased with him, said, "O Allah's Messenger! Invoke Allah that He makes me one of them." He said, "You are amongst the first ones." It happened that she sailed on the sea during the Caliphate of Mu'awiyah Ibn Abi Sufyan, may Allah be pleased with him, and his father, and after she disembarked there, she fell down from her riding animal and died.

According to an authentic report, this was the first war that Muslims fought on sea. There is another report that the first person to a fight war on sea was Mu'awiyah during the Caliphate of 'Uthman. He had earlier sought permission to do so from 'Umar, may Allah be pleased with him, when he was the commander of the faithful but he did not permit him. However, when 'Uthman, may Allah be pleased with him, became the Caliph, he persistently sought his permission until he permitted him.

Death of Abu Dharr Al-Ghifari

Imam Ahmad collected in his *Musnad* on the authority of Umm Dharr (Abu Darr's wife), who said: "When Abu Dharr was dying, I wept and he asked me, 'Why are you weeping?' I said, 'Why should I not weep while you are dying in a desert and I don't have enough cloth to shroud you?' He said, 'Then do not weep. You should rejoice. I heard the Messenger of Allah, blessings and peace of Allah be upon him, say to some people that among them was myself: A man among you shall die in a desert, whose funeral shall be witnessed by a group of Believers. No one from among this group has died except in the city and among his people. It is only me that is dying in the desert. By Allah, I did not lie and was not lied to.

Umm Dharr said that Abu Dharr then told me: 'Look out for people on the road.' I said, 'How can I find anyone when the pilgrims have gone?' He said, 'Go and look out.' So I would go to a sand dune and look out. I would then come back and tend to him. While I was doing that, I saw a group of men traveling on their mounts like vultures. They came until they halted by my side and said, 'What happened, O female servant of Allah!' I said, 'A man from among the Muslims is dying. Will you shroud him?' They asked, 'Who is he?' I said, 'Abu Dharr.' They asked, 'The Companion of the Prophet, blessings and peace of Allah be upon him?' I answered in the affirmative. They expressed their wish that their fathers and mothers be his ransom to him and they hurried unto him. When they entered upon him, he welcomed them and said, 'I heard the Messenger of Allah, blessings and peace of Allah be upon him, say: A man among you shall die in a desert, whose funeral shall be witnessed by a group of Believers. No one from among this group has died except in the city and among his people. It is only me that is dying in the desert. Here I am now as you can see me. If I have any cloth that is large enough for me to be shrouded in, then no other cloths should be used to shroud me. I beg you in the name of Allah. No one who has held a position of authority or has been a courier should provide my shrouds.'

All members of the group, except one young man among them had, one way or the other, held one of the positions stipulated. So the young man said, 'I am your man. I have two cloths in my leather bag that were woven by my mother and I also have two other garments which I am wearing now.' Thereupon Abu Dharr said, 'You are my man'."



This Ummah following the way of past nations among the People of the Scripture

Al-Bukhari and Muslim reported on the authority of Abu Sa'eed Al-Khudri, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, said: "You will follow the ways of those nations which were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a lizard, you would follow them." We said, "O Allah's Messenger! (Do you mean) the Jews and the Christians?" He said, "Who else?"

You can now see the situation of Muslims. I do not need to mention proofs for the extent the members of this *Ummah* have gone in following the ways of non-Muslims without any shame or fear. We seek refuge with Allah.

Breaching of the strongholds of Islam

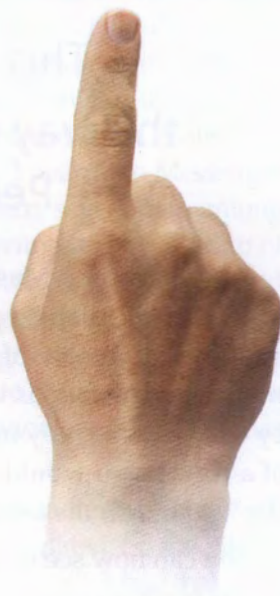
Imam Ahmad and Ibn Hibban reported on the authority of Abu Umamah, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, said: "You will violate the strongholds of Islam one by one. Whenever a stronghold is breached, the people tenaciously hang on the next stronghold. The first stronghold to be breached is the ruling (according to the injunctions of Islam) and the last is prayer."

You can clearly see that our situation attests to what the Prophet, blessings and peace of Allah be upon him, had said. We can only complain to Allah.

Racing toward making testimonies and false oaths

Al-Bukhari and Muslim reported on the authority of 'Imran Ibn Husain, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, said: "The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e. the next generation). And after them there will come people who will bear witness, though they will not be asked to give their witness; and they will be treacherous and nobody will trust them, and they will make vows, but will not fulfill them, and fatness will appear among them."

According to An-Nawawi, the scholars agree that the best generation is that of the Prophet, blessings and peace of Allah be upon him, and that what he meant by his





generation is his Companions. We have also mentioned that the correct opinion held by the majority of scholars is that any Muslim who saw the Prophet, blessings and peace of Allah be upon him, even for a moment, is regarded as one of his Companions. His statement, "The best people" should be understood in its general sense (i.e. that his generation as a whole is the best of all generations). It does not mean that any of his Companions is given superiority over the Prophets, peace be upon them. Nor does it mean that individual female members of his Companions are superior to Maryam, Asiyah and others.

Qadi Iyadh mentioned that the scholars disagree on the meaning of "generation" referred to in this *Hadith*. But the correct opinion is that it means the Prophet's Companions and the next generation are the *Tabi'een* (successors of the Companions) and the third generation are those who followed the *Tabi'een*.

There are signs of Prophethood and clear miracles of the Messenger of Allah, blessings and peace of Allah be upon him, in this *Hadith*. All that he mentioned therein occurred as he had predicted. And Allah knows best.

Prophet's mentioning that 'A'ishah would travel to Iraq

Imam Ahmad and Ibn Hibban recorded on the authority of Qais who said: "When 'A'ishah, may Allah be pleased with him, came, she passed by some waters of Banu 'Amir in the night and she heard the barking of dogs. She then asked, 'Which water is this?' She was told, 'Haw'ab water.' She then said, 'I have to go back. Indeed, I heard the Messenger of Allah, blessings and peace of Allah be upon him, say: 'How will it be when dogs of Haw'ab will bark at one of you?'"

His mentioning of 'Ali's going to Iraq

Ibn Hibban reported on the authority of 'Ali Ibn Abu Talib, may Allah be pleased with him, who said: " 'Abdullah Ibn Salam told me while I had just put my feet on the leather stirrup heading toward Iraq, he said: 'Do not go to the people of Iraq. For, if you go to them, you will be afflicted with the tip of the sword there.'" 'Ali then said: "By Allah, the Messenger of Allah, blessings and peace of Allah be upon him, had said that to me."

Abu Al-Aswad said: "I said to myself, 'I have never seen a fighting man narrating something like this to the people on a day such as this'."

His mentioning of the Battle of Jamal that took place among the Companions of Allah's Messenger

Al-Bukhari and Muslim narrated on the authority of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, said: "The Hour will not be established till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same call (religious doctrine)." An-Nawawi commented: "This is one of the miracles. This had happened in the first century of Islam."

Ibn Hajar said: "The two big groups are 'Ali's group and Mu'awiyah's group. The 'call' means Islam according to the preponderant opinion. Some claim that the word means each of them would be claiming to be upon the truth."

The Battle of Jamal took place between 'A'ishah and her supporters such as Talhah and Zubair, may Allah forgive them all, on one hand and 'Ali and his supporters, may Allah forgive them, on the other. It was a precursor to the Battle of Siffin. And Allah knows best.

His mentioning that Allah had preordained the occurrence of the Battle of Siffin among Muslims

Muslim and Ibn Hibban reported on the authority of Abu Sa'eed Al-Khudri, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, said: "There would be two groups in my *Ummah*, and there would emerge another group (seceding itself from both of them), and the party nearer to the truth among the two would kill the seceding one (the group of the Khawarij)."

This has happened as predicted by the Messenger of Allah, blessings and peace of Allah be upon him. In the years 36 and 37 A.H., fighting erupted between 'Ali, Talhah and Zubair, and between 'Ali and Mu'awiyah, may Allah be pleased with them all. 'Ali was the true leader. The Khawarij then emerged from Nahrawan and their leader was Dhu Thadyain Al-Khariji (they seceded from 'Ali's group). So, 'Ali, may Allah be pleased with him, along with others who were nearer to the truth, fought against the Khawarij and killed them.

Since the Prophet, blessings and peace of Allah be upon him, had predicted that it was the party that was nearer to the truth of the two warring Muslims parties that would kill the Khawarij and that party happened to be 'Ali, may Allah be pleased with him, and his supporters, it follows then that the other party was not upon the truth. As for the seceding group that was doomed to be killed, it belonged to neither of the two Muslim parties. And Allah knows best.

The Prophet's mentioning that 'Ammar would be killed and that 'Ali was upon the truth

Al-Bukhari and Muslim reported on the authority of Umm Salamah, may Allah be pleased with her, that the Messenger of Allah, blessings and peace of Allah be upon him, said: " 'Ammar will be killed by the transgressing party." The transgressing party was Mu'awiyah and his supporters. They were the ones who opposed the leader and revolted against him by making false interpretations. Al-Bukhari reported on the authority of Abu Sa'eed Al-Khudri, may Allah be pleased with him: "(During the construction of the mosque of the Prophet, blessings and peace of Allah be upon him) we carried the adobe of the mosque, one brick at a time while 'Ammar used to carry two at a time. The Prophet passed by 'Ammar and removed the dust off his head and said, 'May Allah be merciful to 'Ammar. He will be killed by a rebellious aggressive group. 'Ammar will invite them to (obey) Allah and they will invite him to the (Hell) fire'."

His prediction of the killing of Husain

Imam Ahmad and Ibn Hibban reported on the authority of Anas Ibn Malik, may Allah be pleased with him, that an angel sought permission from his Lord to visit the Prophet, blessings and peace of Allah be upon him, and he permitted him to do so and that day was the day of Umm Salamah, may Allah be pleased with her. The Prophet, blessings and peace of Allah be upon him, told her: "Keep watch on the door for us and do not allow anybody to enter." While she was at the door watching, Husain Ibn 'Ali, may Allah be pleased with him, and his father came and he got the better of Umm Salamah, stormed into the home. He then started climbing on the Prophet's back while the Prophet, blessings and peace of Allah be upon him, was kissing him. The angel told the Prophet, blessings and peace of Allah be upon him, "Do you love him?" He said, "Yes." The angel then said, "(Some

of) your followers will kill him. If you like, I can show the place where he will be killed." The Prophet, blessings and peace of Allah be upon him, answered in the affirmative. The angel then took a handful of the soil of the place where he would be killed and showed it to him. What he brought him was a handful of red soil. Umm Salamah, may Allah be pleased with her, then took it and put it in her garment. Thabit, the sub-narrator, said: "We used to say that it is Karbala."

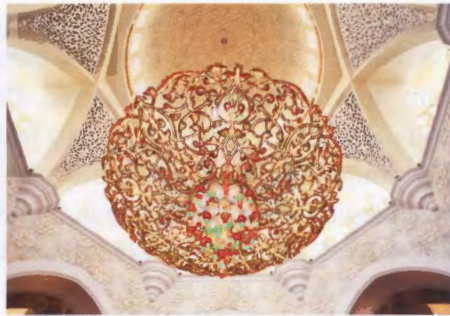
His prediction that the Muslims will regard alcohol and musical instruments as lawful during the end of time

Al-Bukhari and Ibn Hibban recorded on the authority of Abu 'Amir and Abu Malik Al-Ash'ari that they heard the Messenger of Allah, blessings and peace of Allah be upon him, say: "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments, as lawful."

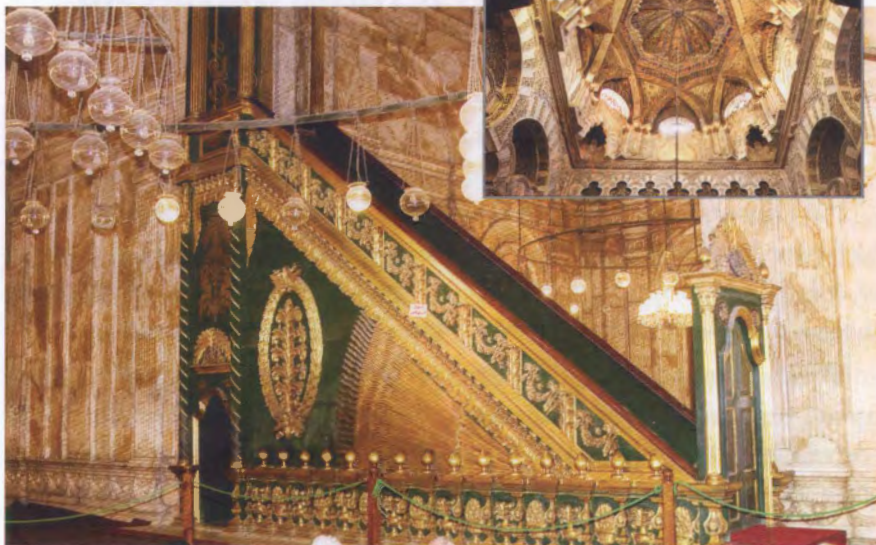
His prediction that there would be competition among people over decoration of mosques

Ibn Hibban recorded on the authority of Anas Ibn Malik, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, said: "The Hour will not be established until there will be competition among people on decoration of mosques."

There is no doubt what the Prophet, blessings and peace of Allah be upon him, predicted has happened. The majority of the scholars dislike embellishing the mosque. Only a few of them do not disagree with it simply because the Prophet, blessings and peace of Allah be upon him, did not specifically express disapproval of it. As for the mentioned competition, it is disapproved, even if it is not decoration of mosques.



However, not all the signs of the Hours are disapproved of. There are things that are disapproved of such as absence of trust; and there are things that are commended such as decoration of mosques if it is done with sincerity and lack of extravagance and wastefulness. There are also things that are neither commended nor condemned such as coming down of Jesus, peace be upon him. Therefore, not all things that happen as signs of the Hour are condemned. What should be considered in determining commendation or condemnation of a sign is that if it happens to be something that Islam forbids such as showing off or wastefulness, then it is condemned, and if not, it is not condemned. And Allah knows best.





His prediction that adultery and fornication would be widespread at the end of time

Ibn Hibban recorded on the authority of 'Abdullah Ibn 'Amr, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, said: "The Hour will not be established until you cohabit with one another as is done by donkeys." 'Abdullah said: "I said, 'is that really going to happen?'" The Prophet, blessings and peace of Allah be upon him, said, "Yes. It is going to happen!" This has also happened, as predicted by the Prophet, blessings and peace of Allah be upon him, - even in some Muslim countries.





His prediction that there would be more women than men at the end of time

Al-Bukhari and Muslim recorded on the authority of Anas Ibn Malik, may Allah be pleased with him, who said: I will narrate to you a *Hadith* and none other than I will tell you about it after me. I heard Allah's Messenger, blessings and peace of Allah be upon him, saying: "From among the portents of the Hour are (the following): Religious knowledge will decrease (with the death of religious learned men), ignorance will prevail, alcohol will be widely consumed, there will be prevalence of open illegal sexual intercourse, and women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man."

Ibn Hajar's comments: "Concerning Anas' saying, 'none other than I will tell you about it after me', it is known that Anas, may Allah be

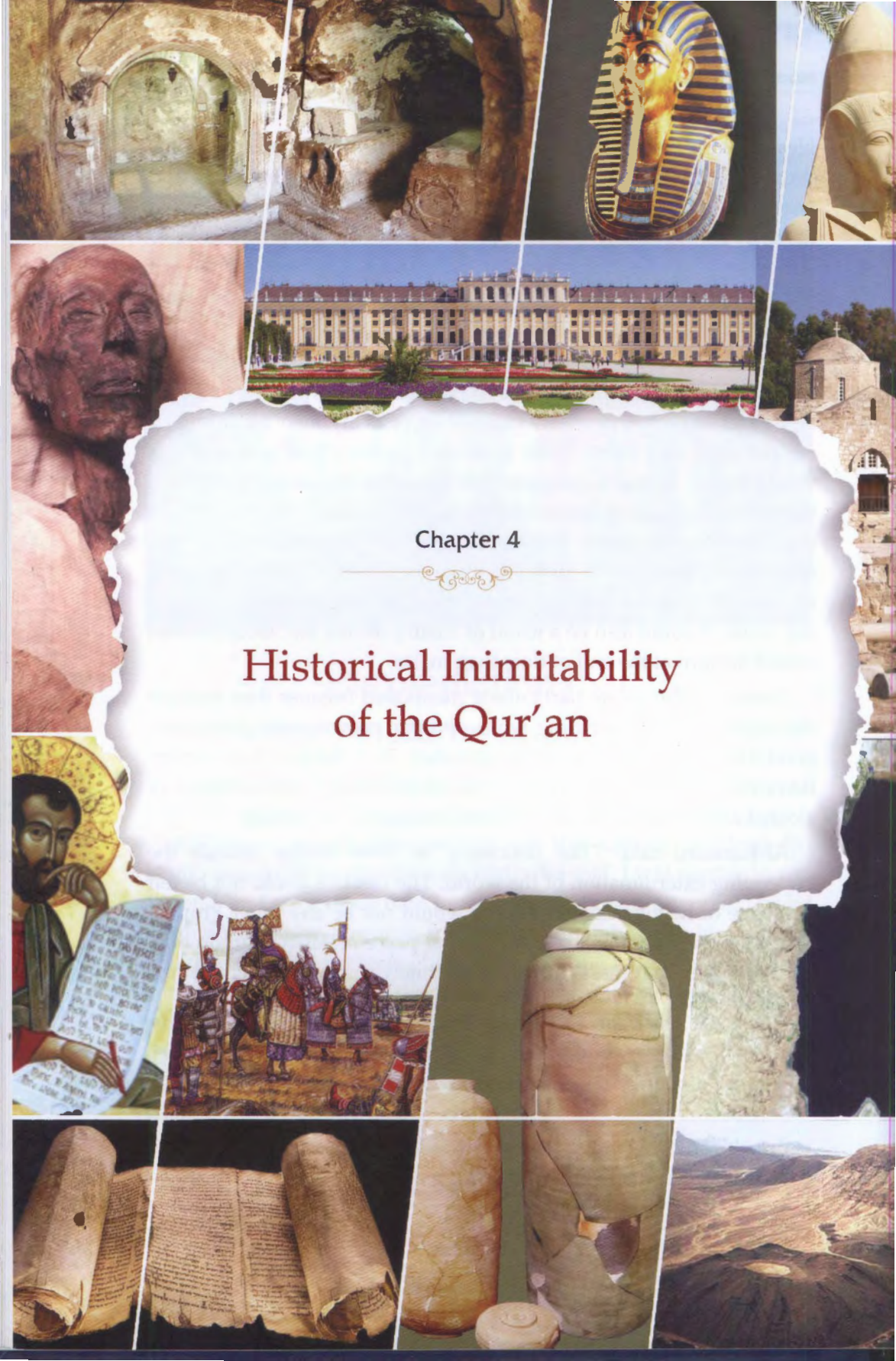
pleased with him, was the only surviving person from among the Companions who heard that *Hadith* from the Prophet, blessings and peace of Allah be upon him. He was the last of the Companions to die in Basra. It is likely that he was addressing the people of Basra or addressing the Muslims in general. He narrated this *Hadith* in the last days of his life for only a very few of the Prophet's Companions were then alive.

Removal of knowledge means death of the scholars. Increase in number of women and decrease in number of men would probably be due to wars that normally claim lives of many men because they are the ones who fight. There is another opinion that says that this would be due to many conquests that Muslims would make in which they would take many females captives, whereby one man would have a number of concubines. This opinion is, however, not correct. What is most preponderant is that the situation where women would far outnumber men is a definite sign of the Hour and it could be due to any cause. It could also be a result of Allah's decree that more females would be born at the end of time than males.

These five things are particularly mentioned because they indicate the negligence of something whose proper preservation guarantees good life in this world and the Hereafter. That thing is the religion. Removal of knowledge is detrimental to the religion, consumption of alcohol affects the mind, and adultery endangers the lineage.

Al-Karmani said: "The deficiency in these things heralds the impending extermination of the world. The creation could not be left in a state of negligence. Since there would not be any other Prophet after Prophet Muhammad, blessings and peace of Allah be upon him, it follows then that these things are definitely some of the signs of the end of time."





Chapter 4

Historical Inimitability
of the Qur'an

Historical Inimitability of the Qur'an

The Flood

Verses of the Qur'an mention the catastrophe of the flood as a special punishment that Allah sent upon the people of Prophet Nooh, peace be upon him. Allah, Most High, says:

﴿ وَقَوْمَ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ سُلُوكًا لِلنَّاسِ آيَةً وَأَعَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴾


"And Nooh's (Noah) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the *Zalimoon* (polytheists and wrongdoers)." (Soorah Al-Furqan 25:37)

The Qur'anic Verses have accurately mentioned the contents of Noah's Ark. Allah says:

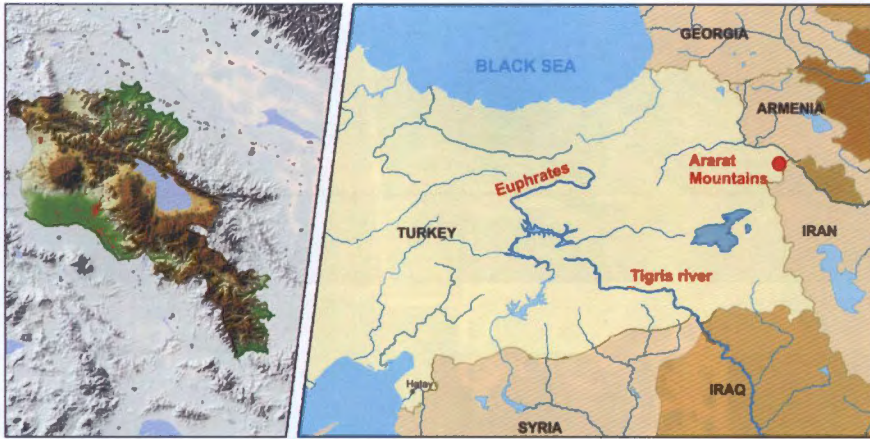
﴿ حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِن كُلِّ زَوْجَيْنِ آتَيْنِ
وَأَهْلِكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴾

"(So it was) till when Our Command came and the oven gushed forth (water-like fountains from the earth). We said: 'Embark therein, of each kind two (male and female), and your family — except him against whom the Word has already gone forth — and those who believe.' And none believed with him except a few." (Soorah Hood 11:40)

Verses 41-49 of *Soorah Hood* and Verses 23-30 of *Soorah Al-Mu'minoon* mention the events of the flood and things related to it such as the Mountain of Judiyy (which is the peak of the Ararat Mountains) in eastern Turkey. The contents of these Qur'anic Verses are in agreement with modern historical sciences and archaeological discoveries. They are free of any element that could raise any objective criticism and are different from what the human knowledge was upon during the time of the revelation of the Noble Qur'an.

A dramatic illustration of a wooden ark on a stormy sea. The ark is a large, multi-story wooden vessel with a central tower and a ramp at the rear. It is positioned in the middle ground, facing right. The sea is turbulent, with white-capped waves in the foreground and middle ground. The sky is dark and filled with heavy, dark clouds. A bright, jagged lightning bolt strikes down from the top center of the frame, illuminating the scene. The overall mood is one of intense, divine power and impending judgment.

An imaginary
illustration
of flood.



Map of the area that was flooded

A mission headed by the scientist, Sir Leonard Wally, and in which the British Museum and the American University of Pennsylvania were participants in 1920, had made excavations at Tal Abid in the northern part of the Iraqi city, Orr. This mission discovered deep layers of alluvial mud in which earthen vessels and statues were buried, as well as parts of mud that still had imprints of reeds on them. Through microscopical examinations performed on some quantity of alluvial mud, Wally established that it consisted of materials swept by waters from the central region of the Euphrates in the form of a great flood whose height was not less than 25 feet. (Texts of the Psalms had mentioned that the height of the Great Flood reached 25 feet).

In Wally's opinion, the flood did not cover the entire world but it was a great overflow that overwhelmed the Tigris and the Euphrates. It swamped the entire inhabited region that lay between the mountains on the East and the hilly deserts on the West. That was the only region populated by the inhabitants of the world then.

After the flood, the inhabitants of the valley recorded the story of that flood on twelve earthen plates and mentioned the drowning of the entire inhabitants of that region with the exception of one pious man who built an ark and put aboard it members of his family and some animals. It was only passengers of this ark that were destined for safety.¹

1 From the book, *The Planet We Live In*, by Ruth Moore.



Mount Ararat



Discovered Nuh's Ark 10 km from Mount Ararat



Tigris River at Diyarbakir

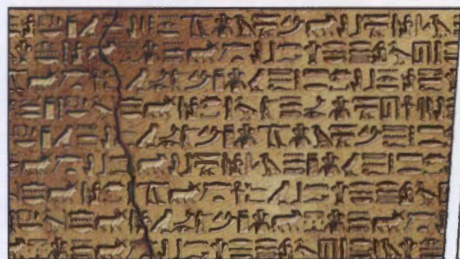


Tigris river

The above accounts are in agreement with the texts of the Qur'an that were revealed after the flood. With the agreement of these archaeological discoveries and the Verses of the noble Qur'an, we can clearly see the Qur'an's scientific inimitability.

The Verses of the Qur'an indicate that the flood covered only the people of Nooh, peace be upon him. This does not mean that it covered the then entire world for there is no proof that human beings were occupying the entire world at that time. They were only living in a part thereof that was covered by the torrential flood.





Hieroglyphic writings on stones



Map of ancient Egypt

King Joseph

The Qur'an mentions the ancient rulers of Egypt with the title Fir'awn (Pharaoh). This title comes up at seventy-four places in the Qur'an. However, in *Soorah Yusuf*, the Qur'an did not mention the title "Pharaoh". Instead, it mentioned "the King" as in the following saying of Allah:

﴿ وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ ﴾

"And the king (of Egypt) said: 'Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring.'" (*Soorah Yusuf* 12:43)

At the end of the 19th century, the Frenchman, Champ Leon, was able to read and interpret the Hieroglyphic writings and came to discover that Prophet Yusuf (Joseph), peace be upon him, lived in Egypt during the era of shepherd king (Hexus) from 1730 B.C. to 1580 B.C.¹

1 See: *Al-Mawsu'ah Al-'Ilmiyyah Fil-'Ijaz Al-Qur'ani*, by Dr. Samir Abdul-Halim

People of the Cave

Allah describes the youths of the cave who remained asleep in the cave for three hundred years:

﴿وَنَحْسَبُهُمْ آيَاتًا وَهُمْ رُفُودٌ وَنَقَلْنَاهُم مِّنَ الْمَيِّمِ إِلَى الشِّمَالِ﴾

"And you would have thought them awake, while they were asleep. And We turned them on their right and on their left sides." (*Soorah Al-Kahf* 18:18)

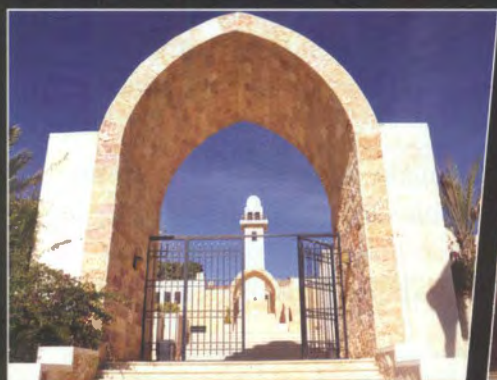
Fourteen centuries have passed since the condition of the people of the cave was revealed in the Noble Qur'an. It is only in this generation of ours that a Jordanian archaeologist, Rafiq Wafa Ad-Dajani, discovered in 1963 at a region in Jordan known as Rahib the place where the people of the cave slept in, when they fled in order to salvage their lives, the religion and their faith in Allah from the oppression of King Deconus. Eight graves were found in the cave, and this is the number that Allah



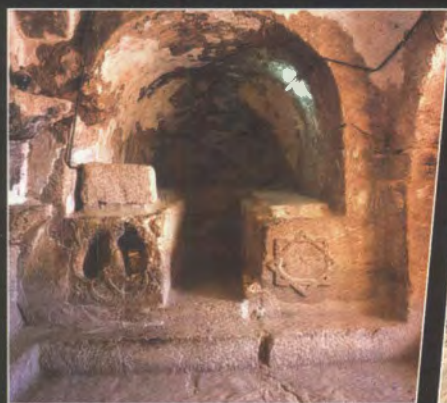
Interior view of the Al Kahf Cave



Remains of Mosque near Cave Al Kahf



New Al Kahaf Mosque near the Cave in Amman.



Interior view of the Al Kahaf Cave



Outer view of the Cave

has mentioned in the Qur'an. Near the entrance of the cave, there was a skull of a dog. This dog was their guard.

The number of the people of the cave was seven, among them was a shepherd. Their dog was counted their eighth. The dog was buried at the entrance of the cave where he had been serving as a guard, and it was not buried in the eighth grave.

The apertures of the cave were studied, especially the place through which the sun entered the cave. It was discovered that the direction of its southern aperture was southwest. If a person stood inside the cave in the morning, the sun inclined away from the cave to the right and the sun rays passed, in its strength, in front of the standing person, revealing the pastures and the horizons. When the sun was at its zenith, none of its rays would enter the cave but when it inclined toward setting, a part of its rays would penetrate through the aperture of the cave.

The description that the discoverer made of the cave is the same precise description mentioned in the Noble Qur'an. Allah says:

﴿وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزُورُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ يَجِدَ لَهُ وَلِيًّا مُرْشِدًا﴾

"And you might have seen the sun, when it rose, declining to the right from their cave, and when it set, turning away from them to the left, while they lay in the midst of the cave. That is (one) of the *Ayat* (proofs, evidences and Signs) of Allah. He whom Allah guides, is rightly guided; but he whom He sends astray, for him you will find no *Wali* (guiding friend) to lead him (to the Right Path)." (*Soorah Al-Kahf* 18:17)

Writings in different ancient languages were found on the walls of the cave indicating the Oneness of Allah. Now the question is: How did Muhammad, blessings and peace of Allah be upon him, know the details of the story of the people of the cave – an event that took place five centuries before he was born and before the Qur'an was revealed?

Moses' Pharaoh

Fourteen centuries ago, the Noble Qur'an mentioned the departure of Moosa (Moses), peace be upon him, from Egypt and his crossing the sea with his people fleeing from Fir'awn (Pharaoh) and his soldiers. Pharaoh and his hosts were later drowned and his corpse remained preserved as a lesson for the coming generations. Allah says, addressing Pharaoh:

﴿ مَا أَكْفَىٰكَ وَقَدْ عَصَيْتَ قَبْلَ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾ فَأَلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ
لَتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَفِلُونَ ﴿٩٢﴾

"Now (you believe) while you refused to believe before, and you were one of the *Mufsidoon* (evildoers, the corrupters). So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among the mankind are heedless of Our *Ayat* (proofs, evidences, Verses, lessons, Signs and revelations, etc.)." (Soorah Yunus 10:91-92)



Desert Sinai



Egyptian Pyramids



Beautiful view of Nile river



Mummy of Munbatah ibn Ramsis II



The Egyptian museum in Cairo



Sculpture of Pharaoh



Statue of Ramsis II

Recently - in 1898, precisely - and in the Egyptian town of Tibah at Wadi Al-Muluk, scientist Loreto discovered the mummy of Pharaoh Munbatah Ibn Ramsis II. On July 8 1907, scientist Eliot untied this mummy and gave its description in his book, *The Royal Mummies*, published in 1912. At present, this mummy is lying in the Royal Mummies Hall at the Egyptian Museum in Cairo open to visitors.

The particular inimitability of the Qur'anic Verses clearly manifests in the fact that during the time the Qur'an was being revealed, the corpses of the Pharaohs were buried in the cemetery of Wadi Al-Muluk at Tibah on the west bank of River Nile in front of the present-day Al-Aqsar city. During that time and for the past fourteen centuries, nothing was known about this matter. The corpses were only discovered at the beginning of the 20th century by English scientists.

I had the honor of participating in the study of the results of these discoveries and directly observing its progress since 1990 at the Egyptian museum. The results of the examinations carried out by specialized international scientific committees consisting of Egyptian, European and American scientists, that were announced lately, explicitly mentioned that all the Egyptian mummies had started showing signs of dissolution as a result of the impact of a strange bacteria - with the only exception being that of Prophet Moosa's Fira'wn (Pharaoh).

The One Who heard the distressed call of Pharaoh while he was breathing his last, and answered him that his corpse would be preserved so that it could serve as lessons for the people coming after him; and protected that corpse from being eaten up by fishes and preserved it from decomposing in spite of being settled in the bottom of the sea along with the rest of the drowning royal carriage and saved it from being affected by the bacteria that affected the other embalmed Pharaonic corpses, is Allah Who revealed the Verses of the Qur'an that give accurate account of the event. He is the One Who preserved the corpse from extinction.¹



1 See: *Al-'Ijaz Al-'Ilmi Fi Jughrafiyah*

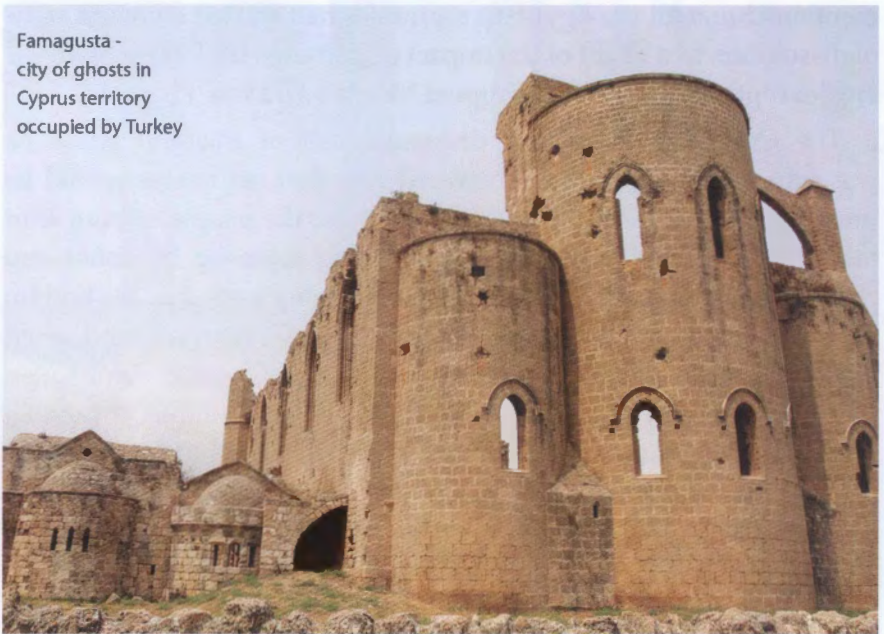
Gospel of Barnabas

This Gospel is often spoken about and it is attributed to none of the well-known disciples of Jesus, peace be upon him. This Gospel differs with the other four canonical Gospels on fundamental matters such as its opposition to the divinity of 'Eeas (Jesus Christ), its emphasis is that Christ did not die on the cross, its condemnation of Paul and its rejection of his evangelism and its explicit mentioning of Jesus' prediction of Muhammad's Prophethood a number of times.

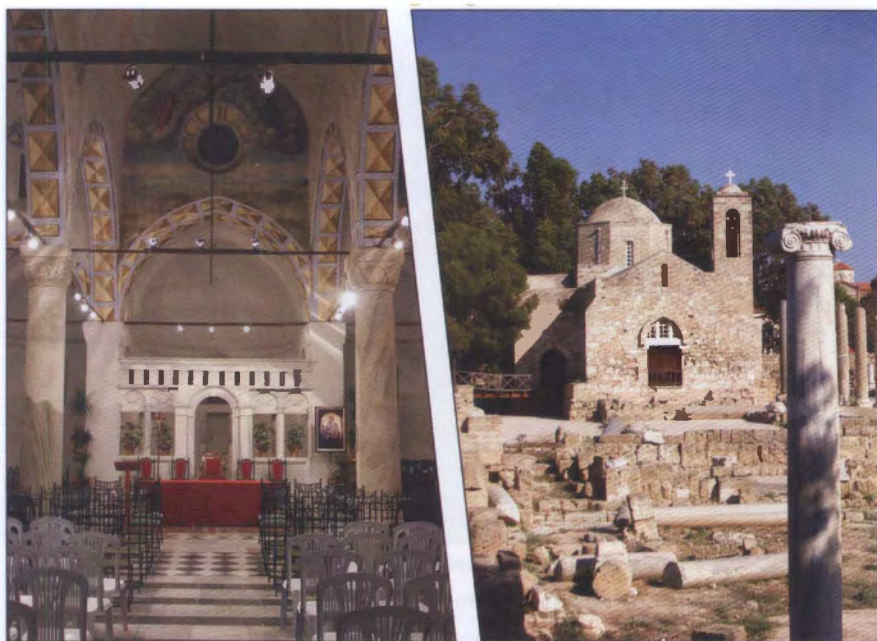
Who was Barnabas?

Barnabas was one of the disciples of Christ. His name was Joseph bin Lawi (Levi) who was the son of Ibraheem, peace be upon him. He was a Jew from among the Cyprian offspring of Lawi. He sold his farm and came with its proceeds and laid them at the feet of Jesus' disciples.¹

Famagusta -
city of ghosts in
Cyprus territory
occupied by Turkey



1 See: Acts 4:36-37



Saint Paul church, Tarsus

Saint Barnabas Monastery in Cyprus

He was known for his piety and righteousness. In *the Book of Acts*, he is referred to as “Joseph who was called Barnabas by the apostles”.¹

When Paul claimed that he saw Christ and then returned to Jerusalem seeking the favors of the disciples, Barnabas introduced him to the disciples.² Barnabas had been in Antioch evangelizing. “And he exhorted them all with purpose of heart to continue in the Lord. For, he was a good man and full of the Holy Ghost and of faith. And a great multitude was added to the Lord.” (*Acts 11:23-24*)

He went to Tarsus and he conversed there a whole year along with Saul (Paul).³ He then disagreed with Paul and they split.⁴ After this disagreement, nothing more is mentioned about Barnabas in the New Testament. The historians mentioned that he died in the Year 6. A.C. in Cyprus. He was stoned to death by the idolaters. His nephew, Mark, buried him.

1 See: *Acts 4:36*

2 See: *Acts 9:27*

3 See: *Acts 11:26*

4 See: *Acts 15:29*



Royal Palace In Vienna where Gospel of Barnabas remained kept since 1738

Authenticity of the epistles and Gospel attributed to Barnabas

Historical sources attribute a book about the journeys and teachings of the Apostles to Barnabas. The German scientist, Chandrov (1859), discovered an epistle of Barnabas among the Sinai manuscripts he discovered. This indicates that it was once a "holy epistle".

But none of Barnabas' epistles or writings was regarded sacred. Is it then not astonishing that the epistles of Paul and Luke who did not even meet Jesus, peace be upon him, could be regarded sacred while those of Barnabas who embraced Jesus' religion before them and had the honor of being one of his disciples were not!

In 366 A.D., a papal order was issued by Pope Damasis that the Gospel of Barnabas should no longer be read. Council of Western Churches also issued a similar order in 382 A.D. In 465 A.D., Pope Innocent issued a similar decree. Pope Glazius I issued in 492 A.D. and forbade reading some Gospels among which is that of Barnabas.

Discovery of a copy of the Gospel of Barnabas

Mention of the Gospel of Barnabas disappeared from the pages of history for many centuries until the Italian monk, V. Fra Marino, discovered a copy of it at the end of the 16th century in the library of Pope Sixtus V in Vatican. He hid it and sneaked it out and later embraced Islam. Nothing was then heard about him afterward.

In the Year 1709 John Fredrick Cramer, an adviser to the king of Russia, discovered the only existing manuscript of the Gospel of Barnabas that was kept at the Royal Palace in Vienna since 1738. It consisted of 225 sheets and was written in Italian. It was translated into Arabic at the beginning of the 20th century by Khalil Sa'adah. The translation contains a preface that sheds light on the sources of this manuscript. He mentioned that there was a Spanish translation which a number of Orientalists transmitted among themselves at the beginning of the 18th century and which later ended up in the hands of one Dr. White who mentioned that it was translated from the manuscript of the library of the Italian Palace and that the person who translated it to Spanish was a Muslim called Mustafa de Aranda. This manuscript remained hidden with Dr. White. Who then was the writer of the only Italian Royal Palace manuscript? And who wrote the Gospel of Barnabas?

The only manuscript of the Gospel

The only manuscript, as described by Sa'adah, was in two volumes with golden inscriptions. The researchers believe the person who wrote the transcripts of this manuscript was one of the people of Bunduqiyah between the 15th and 16th or beginning of the 17th century, and that he copied it from Tuscanian transcription or in Bunduqiyah language. For, there are Tuscanian terms in it.

The writers, Le Tesdal and Le Rawag, believe that the transcription was made approximately in 1575 C.E. and that it was possible that the person who carried out the transcription was Fra Marino, the monk.

On the margin of the manuscripts are Arabic words and expressions, some are correct and some are not. Sa'adah could not imagine the writer of these comments would have been an Arab writer.



Imaginary sketch of Saint Barnabas

Old sheet of Gospel of Barnabas

However, he believed that the comments were written by a single writer and that he was an Arab, and that it was the transcriber who changed and altered the manuscript.

It was this alteration that caused the irregularities in the Arabic comments. Sa'adah was sure that this manuscript was copied from another original manuscript.

Muslims' stand on the Gospel of Barnabas

The Christians wanted to attribute the Gospel of Barnabas to the Muslims without providing any proof and without mentioning the name of the brilliant Muslim who had such an extraordinary knowledge about Judaism and its writings.

After Sa'adah had read the Gospel, he concluded – however, without any convincing proof – that its author was an Andalusian who embraced Islam after he had been a Christian and after he had read the Christian Gospels. He believed that this conclusion of his is the most correct concerning the authorship of the Gospel of Barnabas. He drew this conclusion in the light of the following reasons:

1. The author had a strange interest in the books of the Old Testament that you could hardly find him an equal among Christian groups except for a few specialists. It is also known that many

Andalusian Jews were deeply involved in the Arabic language. Therefore, he was like his fellow Jews in learning the Qur'an and the Prophetic *Hadith*.

2. The Gospel emphasizes on the importance of circumcision and other Commandments of the Tawrat. It contains strong language that a Christian can never alter as it contains Talmudic traditions that are impossible for a non-Jew to understand. It also contains myths and Arabian tales that are widely circulated in Arab environments. All this indicates that the author was living in an Arab environment.

3. This Gospel corresponds with the texts of the Qur'an and the *Sunnah* in many topics, the most prominent of which are: rejection of Christ's divinity and that he was God's son and rejection of crucifixion. The Gospel of Barnabas claims that it was Judas who was crucified and affirms — as done by the Qur'an and the *Hadith* — that the sacrificed one was Ishmael and not Isaac and mentions in more than one place that the Promised Messiah was Muhammad.

4. This Gospel is different from the other four canonical Gospels in that it was composed in a very high literary style and contains expositions on philosophical and scientific issues. He cited as evidence for this the philosophical topics found in it that resemble the philosophies of Aristotle that were widespread in the Middle Ages. The Gospel of Barnabas also contains literary similis and figurative speech that makes it seem like they were copied from the poet Dandy of the Middle Ages.

In summary, the Christians do not accept that this Gospel is authentically that of Barnabas. They claim that it was forged and that its author was a Muslim of the Middle Ages. The Christians have many writings to maintain their claim that the Gospel of Barnabas was forged, using the above-mentioned arguments and some other things that are of less significance. They argue that the Gospel contradicts geographical and historical realities and that it contains things that the four canonical Gospels clearly contradict such as a claim that God considered lying in His praise a virtue.¹

They also seek to disprove the Gospel of Barnabas' assertion that

1 See: *Gospel of Barnabas* 161:60

it was Judas who was crucified and not Christ and dismissed the idea as foolish, claiming that if God really wanted to save Jesus from crucifixion, He would have done so through a miracle and not through a deception which is the way of the weaklings.

Muslim scholars' stand on Gospel of Barnabas

Though the Gospel of Barnabas does generally agree with the Muslims' beliefs, they do not consider the current Gospel which Allah revealed to Christ, peace be upon him, and they rarely cite anything from that Gospel as a proof. When they quote anything thereof, they only do so as part of general information, not as a proof. Muslims do not regard this current Gospel as the Scripture revealed to Jesus, peace be upon him. However, they regard it as nearer to the nature of Christ and his disciples more than the rest of the canonical Gospels.

Muslims also reject this Gospel being attributed to them. For, it was found in a purely Christian environment, as explained above. A mention had been made of this Gospel, centuries before the advent of Islam. This indicates that Muslims had nothing to do with it.

As for the Arabic comments found on the Italian manuscript of the Gospel, they were probably written by the transcriber or a reader of the transcript who did not know Arabic. The transcriber might also be Merino, the monk, who converted to Islam. This transcript is found at the papal library in Vatican.

In addition to this, which Muslim could possibly concoct such a Gospel and yet he, or others after him, would not use it in debates with Christians?! How was it possible for the alleged Muslim author of the Gospel to smuggle into the papal library in the Vatican?! Therefore, the Muslims' ignorance about the Gospel and the fact that they did not cite it as proof are proofs that they have nothing to do with it.

There is also an argument that the Gospel's explicit mentioning of the name of Prophet Muhammad, blessings and peace of Allah be upon him, indicates that it was authored by Muslims and that the plagiarizing author - according to Sa'adah - had exaggerated and exceeded all limits in revealing his motives that he would have only alluded to Muhammad, blessings and peace of Allah be upon him,

without explicitly mentioning his name.

We regard the above argument as a further proof of authentic attribution of the Gospel to Barnabas and not to Muslims. For, it is impossible for the alleged "Muslim author" whom Sa'adah described as "astoundingly wise" to not notice these incriminating flaws. If the work had been plagiarized, the "plagiarist" would have cleverly alluded to the Prophet, blessings and peace of Allah be upon him, without mentioning his name. Therefore, the author's clear mentioning of the name Muhammad, in spite of his being wise enough to avoid doing so as admitted by Sa'adah, indicates the originality of the work.

As for the Gospel's denial of Jesus' divinity and its harsh criticism of those who do not circumcise, this indicates the writer's belief in Christianity and not Judaism. For, abandoning circumcision was not a part of the religion of Christ. It was one of the innovations that Paul introduced after Christ. The same thing applies to Jesus' divinity.

Barnabas wrote his Gospel in order to expose the acts of Paul. In the preface, he wrote:

"The great and wonderful God hath during these past days visited us by His Prophet Jesus Christ in great mercy of teaching and miracles, by reason whereof, many, being deceived of Satan, under pretence of piety, are preaching most impious doctrine, calling Jesus son of God, repudiating the circumcision ordained of God forever, and permitting every unclean meat: among whom also Paul hath been deceived, whereof I speak not without grief; for which cause I am writing that truth which I have seen and heard, in the intercourse that I have had with Jesus, in order that ye may be saved, and not be deceived of Satan and perish in the judgment of God. Therefore beware of everyone that preacheth unto you new doctrine contrary to that which I write, that ye may be saved eternally."¹

Differences between the Gospel of Barnabas and Muslims' beliefs

Another indication that the Muslims had nothing to do with the authorship of the Gospel of Barnabas is that the style of its composition is different from that of Arabs and Muslims. No Muslim would mention

1 Prologue to the Gospel of Barnabas

Allah without praising Him or mention the names of the Prophets without invoking peace upon them.

Besides, it also goes against Muslim beliefs on some issues such as his idea that Hellfire is for seven sinners: the arrogant, the envious, the covetous, the lustful, the slothful, the gluttonous and the wrathful.¹ He had left out major sins such as polytheism and unlawful killing. Also, slothfulness and gluttonousness do not warrant Hellfire in the belief of Muslims.

Another example is a saying attributed to Jesus: "Leave fear to him that hath not circumcised his foreskin, for he is deprived of paradise."² No Muslim would agree with this idea.

Other examples are in Chapter 216 where God is referred to as "wonderful God"; and Chapter 82 where God is referred to as "spirit", while according to Muslims, spirits are created.



The first verse of chapter 105 of the Gospel of Barnabas reads:

"I tell you, then, that the heavens are nine and that they are distant from one another even as the first heaven is distant from the Earth."

This statement is a strong repudiation of the false idea that the Muslims invented this Gospel. This is because no Muslim who has read the Qur'an will ever claim that there are nine heavens (since it explicitly mentions seven)!

Barnabas also mentioned the names of angels that Muslims do not know. Verses 4 and 5 of chapter 215 of the Gospel of Barnabas read: "Then God, seeing the danger of his servant, commanded Gabriel, Michael, Rafael, and Uriel, his ministers, to take Jesus out of the world. The holy angels came and took Jesus out by the window that looketh

1 Gospel of Barnabas; Chapter 13

2 Gospel of Barnabas; Chapter 23

toward the south." Muslims know neither Rafael nor Uriel.

Then the name of the Messenger "Muhammad" is mentioned a number of times in the Gospel of Barnabas while his name "Ahmad" never comes up even once. Had the writer been a Muslim, he would have written it – even once – so that it would be in literal agreement with what is in the Qur'an in *Soorah As-Saff* where Allah, Most High, says:

﴿وَأَذَّ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ إِلَى رَسُولِ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ
وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ﴾

"And (remember) when 'Eesa (Jesus), son of Maryam (Mary), said: 'O Children of Israel! I am the Messenger of Allah unto you, confirming the Tawrat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad'. But when he [Ahmad i.e. Muhammad (peace be upon him)] came to them with clear proofs, they said: 'This is plain magic.'" (*Soorah As-Saff* 61:6)

Had the author been a Muslim he would have recorded the miracle of Jesus' speech while he was in the cradle as mentioned by the Qur'an and ignored by the Bible. There are many more evidences to counter the accusation that the Gospel of Barnabas was authored by the Muslims. While the Muslims refute the allegation that this Gospel was forged, they are not asserting with absolute conviction that it was Barnabas who authored it. Rather, what they affirm is that the position of this Gospel should not be less than that of the other canonical books of the Old and New Testaments.

Muslims agree with the Christians that this Gospel was not transmitted through an authentic route and that its origin is unknown. However, the same reason for which the Christians criticize the Gospel of Barnabas also applies to the other recognized Gospels. In fact, the Gospel of Barnabas excels other canonical Gospels in one respect: the author clearly states that he is Barnabas. In all pages of his Gospels we read expressions like, "Barnabas told me", "I told the Christ" ... whereas nothing like this could be found in the other Gospels. (Refer to Mathew 9:9 and John 21:24 for examples.)

As for the alleged historical mistakes of the Gospel of Barnabas or its mentioning of Mount Tabor (Barnabas 42:20) while the mountain was not known by this name during the time of Christ, this is the same thing as Hebron that is mentioned in Genesis 13:18. For, this name (Hebron) was also not known during the time of Moosa, peace be upon him, and all other Prophets and Messengers.

Perhaps, this new name (Tabor) – if it is true that it was novel – was inserted into the text by the transcriber. The writer's style and the contents of the Gospel of Barnabas indicate that the author was well-versed in the sciences of the Holy Scripture and this could be perfectly true of Barnabas, the renowned Christian evangelist of the first generation. It should not be a strange matter that he wrote a Gospel, and if the prohibition of its reading by the mainstream church indicates anything, it is the fact that the Gospel actually existed and was popular.

Regarding the argument that the Gospel contradicted some historical facts, this could be explained by the fact that it was the work of a human and not divine, and making mistakes is human. For, the Christians themselves do criticize *the Book of Revelation* for the same mistakes.

Barnabas' saying that "lying is a virtue" is not much different from what Paul said of himself that he was a Roman liar. He said: "But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner?"¹

Therefore, this kind of criticism from the Christians is, to say the least, unacceptable.

As for the similarities between the sayings of the poet Dante and the Gospel of Barnabas, that does not definitely mean that the Gospel was authored after the work of Dante. It might even be Dante who benefited from the Gospel of Barnabas.

Additionally, similarity between the two writings of the different periods does not necessarily mean that latter writing benefited from the earlier one. If not, we can argue that books of Tawrat laws were copied from Himurabi Laws because of the great similarities between both.

1 ROMANS 3:7

Finally, if the author of this Gospel had only written it during the Middle Ages – as claimed by the Christians – he would not have fallen into the mistakes of referring to the books of the Tawrat and he would have seriously taken note of the criticism made against the other Gospels. But he did not do so for one simple reason: He wrote his Gospel before the spread of the other canonical Gospels.

If this Gospel had been forged, its author would have strongly condemned the trinity and explained its falsehood. However, his work does not speak of this Christian doctrine. This indicates that this Gospel was written before the invention of this doctrine which only surfaced in the 4th century.

We can conclude, in the light of the above explanation that the Gospel of Barnabas does not differ much from the four canonical Gospels in terms of chain of transmitters. However, it is the only Gospel in which its author evidently mentioned his name and made it clear that he witnessed what he was writing about.

As far as its text is concerned, it is more coherent than all the other Gospels. For, it was well-organized, harmonious and characterized by a beautiful style. All this demonstrates that the author was well-versed in the books of both the Old and New Testaments. This is a quality that rightly fits a Christian of the first generation like Barnabas.

Generally, the contents of this Gospel agree, to a great extent – with what is known of God's messages to His Prophets – peace be upon them. Therefore, Toland (1718) was right when he said in his work, *The Nazarene*, after the appearance of the Gospel of Barnabas: "I say, 'bye bye' to Christianity." He also said: "Spreading of Christianity has stopped from that day (i.e. the day of the appearance of the Gospel of Barnabas). Christianity shall dwindle gradually until it finally ceases to exist."¹



1 See: Dr. Munqidh Ibn Mahmud As-Saqqar's Work, *Makkah Al-Mukarramah; Sha - wal 1423*



Israel- Qumran caves where Dead Sea Scrolls were discovered

Dead Sea view

Satellite view of Dead Sea

Dead Sea Scrolls

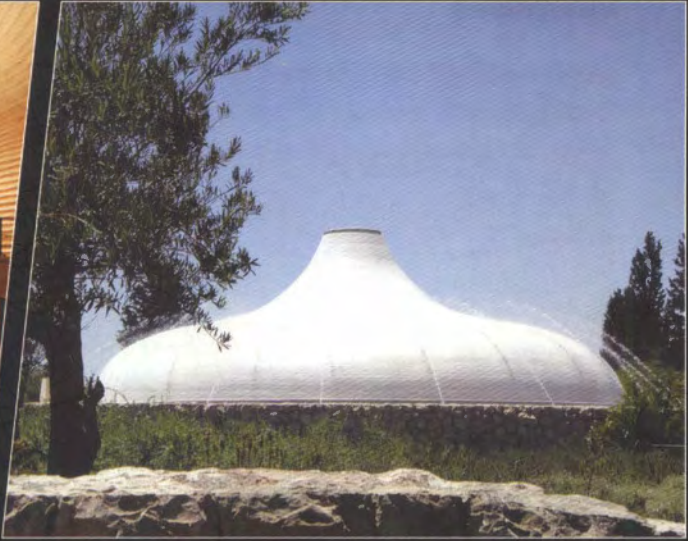
Lately, ancient scrolls were discovered in a hole inside caves besides the Dead Sea. These scrolls were owned by Jordan. Dr. F. Brain, an expert in Biblical archaeology said: "There is no small doubt in the world concerning the authenticity of these scrolls. These manuscripts shall revolutionize our thoughts about Christianity."

The archbishop of Washington, Powel Defner, wrote in his book, *Dead Sea Scrolls*: "The Dead Sea Scrolls which, for centuries, are one of the most important discoveries might change the conventional understanding of Christianity."

It was written in these manuscripts that Jesus, peace be upon him, was a Messiah for the Christians and that there would be another Messiah. This means that there would be another Prophet who would come after Jesus, son of Mary.



Interior view of Museum



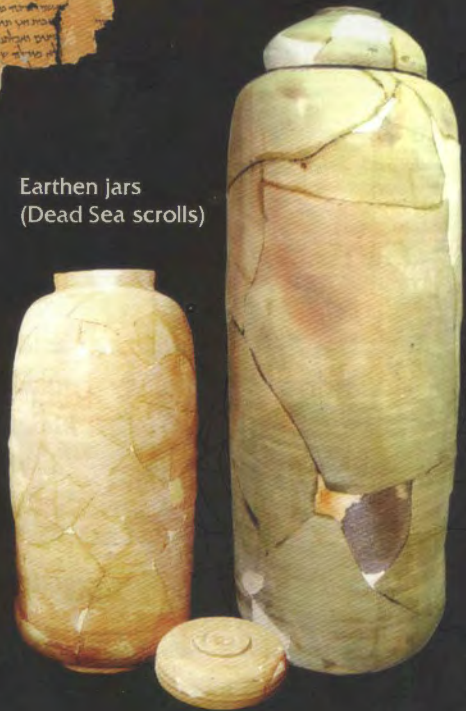
Museum in Israel where the Dead sea Scrolls are preserved



Dead Sea scrolls



Earthen jars
(Dead Sea scrolls)



Romans' Victory Over Persians

Allah says:

﴿عَلَيْتِ الرُّومُ ﴿١﴾ فِي آدَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ سَعْيًا يُورَثُونَ ﴿٢﴾ فِي بَضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَهُوَ بَعْدَ ذَلِكَ يَفْرَحُ الْمُؤْمِنُونَ ﴿٣﴾﴾

"Alif-Lâm-Mim. The Romans have been defeated. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious, within three to nine years. The decision of the matter, before and after (these events) is only with Allah, (before the defeat of Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the Believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians)- with the help of Allah. He helps whom He wills, and He is the Almighty, the Most Merciful." (Soorah Ar-Rûm 30:1-5)

There was a war between the Persians and the Romans, and the Persians, under the leadership of Sabur, crushingly defeated the Romans. They occupied their lands and besieged them at Constantinople. The Persians were worshippers of sun and fire and the Romans were People of the Scripture. So, it was natural that the Muslims were inclined

Emperor Heraclius at the Battle of Nineveh, 627 AD





Map showing traditional Byzantine and Sassanid territories. Red and blue arrows showing attempts of attacks.



fresco painting on wall showing war between Persians and Romans

toward the Romans as the polytheists of Makkah were inclined to support the Persians.

When the news of the Persians' siege of the Romans came to the Arabian Peninsula, the people of Makkah were gloating over the Muslims' unhappiness and they were telling them, "Our brethren (i.e. the Persians) defeated your brethren (i.e. the Romans)." Muslims were seriously distressed by this. So, Allah revealed these Verses.

Hardly had a few years passed that the Persians' victory turned to defeat and the Romans defeated them, and the truth of the Qur'an became manifest.

The historian, Gibbon, commented on this prophecy that came true: "At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment, since the first twelve years of Heraclius announced the approaching dissolution of the empire."¹

But it is known that this prediction came from the One Who has absolute control over all means and situations and holds the hearts and destinies of all humans in His Hand. Hardly had Angel Gabriel (Jibraeel) brought this good tiding to the Prophet, blessings and peace of Allah be upon him, that the Roman Empire started shaking! To Allah belongs the command before and after.

The above Verses carry more than a miracle:

One: Concerning the place, "in the nearer land", which means the place where the battle took place. The battle had actually taken place on the lowest point of the surface of the Earth.

Two: Concerning the time, Allah's statement, "within three to nine years" clearly defined the time that the victory would take place, and it actually took place approximately after nine years.

Three: The prophesied Roman victory over the Persians coincided with the Muslim victory over the polytheists.



1 Edward Gibbon, *The Decline and Fall of the Roman Empire*, Vol. IV, chap. 46, pp. 463, 464



Satellite view of Lava Volcanic field Harrat Khaybar, Saudi Arabia.

Appearance of Fire in Hejaz

Imam Ahmad recorded in his *Musnad* on the authority of Abu Dharr, may Allah be pleased with him, that: "We were coming with Allah's Messenger, blessings and peace of Allah be upon him, when some men (from among his Companions) hurried to Madinah. The Messenger of Allah, blessings and peace of Allah be upon him, spent the night there and we also spent the night with him. When he woke up in the morning, he asked about those men and he was told that they had hurriedly gone to Madinah. He said: 'They have gone to Madinah with the women? They shall leave it (i.e. Madinah) in its best condition.' He then said, 'How I wish I would know when a fire would come out from Wiraq Mountain in Yemen that would illuminate the necks of kneeling camels of Busra as clearly as daylight'."

At-Tabarani recorded in another *Hadith*, on the authority of Hudhaifah Ibn Usaid, may Allah be pleased with him, that he heard



Fire on a lava mountain



Smoke of lava

the Messenger of Allah, blessings and peace of Allah be upon him, say: "The Hour will not be established until a fire comes out from Ruman or Rakubah (a mountain trail between Makkah and Madinah) that will illuminate the necks of camels at Busra."¹

This fire is also mentioned in the *Saheehain* of Al-Bukhari and Muslim in the *Hadith*: "The Hour will not be established till a fire will come out of the land of Hejaz, and it will throw light on the necks of the camels at Busra."²

The appearance of the said fire at Madinah was widely known and successively recorded by the historians. Its appearance was a warning for the people of what came after it. That was why it appeared at a distance from the Prophet's city and it was preceded by frightening earthquakes. Allah says:

﴿وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا﴾

"And We sent not the signs except to warn, and to make them afraid (of destruction)." (*Soorah Al-Isra* 17:59)

Allah also says:

﴿ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهٖ عِبَادَهُۥٓ يَتَّعَبِدُونَ﴾

"With this Allah does frighten His slaves: O My slaves, therefore fear Me!" (*Soorah Az-Zumar* 39:16)

1 See: *Fat'h Al-Bari* 8/13

2 *Al-Bukhari*, Book of Afflictions and the End of the World.



Map showing the Cenozoic Lava fields of Saudi Arabia with Harrat



Lava stones



Erupting volcano

Appearance of the Fire

When the fire, which we will describe below, appeared and the people of Madinah were extremely frightened and fled to their Prophet, who was sent to them with mercy, the fire was diverted away from them to the northern side and their fear was removed. Thus, his *Ummah* benefited from his blessing. Perhaps the lesson that could be learned from this is to demonstrate how the Prophet, blessings and peace of Allah be upon him, was merciful with his *Ummah*. If the fire had occurred in his absence and in the presence of others, it would not have been diverted from that region, thereby causing great harm on the *Ummah*. So, Allah wanted to warn them with it and He then turned it to coolness and safety for them.

The Madinah earthquake started at the beginning of Jumada Al-Akhir or the end of Jumada Al-Oola in 654 A.H. However, it was so mild that some people did not notice it in spite of it occurring repeatedly. On Tuesday, it became stronger and more perceptible, that everyone was aware of it. On Wednesday, 3rd or 4th of the month, in the last third of the night, a big earthquake rattled Madinah that frightened the people, and it continued for the rest of the night till Friday. It had an echo that was stronger than that of a storm and it moved the ground and shook walls. This is according to Al-Qastalani.

Al-Qurtubi said: "The fire of Hejaz appeared in Madinah. It caused a strong earthquake in the night of Wednesday, 3rd of Jumada Al-Akhir, Year 654 A.H. It continued till forenoon of Friday. It then appeared at Quraizah. It did not pass by any mountain except that it turned it to rubble and produced from it what looked like red and blue seas. The earthquake made an echo like that of the storm sweeping away rocks and forming a heap of rubble that looked like a huge mountain. The fire ended near Madinah. In spite of all this, a cool breeze would come to Madinah. Some of our companions told me that he saw the fire rising up in the air for about five days. There was also a report that it was seen in Makkah and Busra."

An-Nawawi said: "The appearance of this fire was subsequently known to the people of Syria."

Abu Shamah also reported on the authority of Ash-Sharif Sinan, the judge of Madinah, and others that on the night of Wednesday, 3rd Jumada Al-Akhir, a strong earthquake that frightened the people occurred in Madinah during the last third part of the night and continued to occur for about ten times each day and night. The earthquake once shook the minarets of the Prophet's Mosque also.

Al-Qashani added: "On the third day — which was a Friday — there was a huge earthquake that shook the minarets of the Prophet's Mosque and a loud squeak was heard from the mosque's roof." Al-Qastalani said: "On the noon of Friday, the fire appeared and a smoke came out from the source of that fire. The smoke covered the horizon with its darkness. When the darkness became overwhelming and night fell, rays of fire broke out and what looked like a great city appeared from the East."

Qadi Sinan said that he went to the Governor of Madinah, 'Izz Ad-Din Munif Ibn Shiha, and told him: "We have been besieged by punishment. Repent to Allah!" So he set all his slaves free, rectified all injustices done to the people and abolished taxes.

The governor then came to the Prophet's Mosque and spent the Friday and Saturday nights there along with all the inhabitants of Madinah. They stayed there beseeching Allah and crying. They sat round the Prophet's room with uncovered heads (inwardly) confessing their sins and supplicating to their Lord and beseeching Him.

Al-Qutub Al-Qastalani said: "When the governor saw this, he



stopped violating the injunctions of Allah and drew a lesson. He stopped being unjust to the people and showed his repentance. He set all his slaves free and started rectifying all injustices. The people of Madinah then determined to shun sins and acts of disobedience to Allah. They resorted to supplications and seeking forgiveness.

Their governor came down from his fortress and joined the notables of the city and the general public in taking refuge beside the Prophet's room along with their women and children. Thus, Allah diverted that huge fire away from them toward the north and they were then saved from the horror. The fire then moved like a huge sea toward the valley of Uhayliyyin while the people of Madinah were looking on. This continued for three months, according to historians.

Al-Qastalani recorded the events of this fire in a work he exclusively wrote on it. He was alive during that event but he did not witness it for he was in Makkah. According to him, the fire started on Friday, 6 Jumada Al-Akhir, and continued till Sunday, 27th of Rajab, when it died down. So, it raged for fifty-two days. In between that, it would stop and then start again. Perhaps, the wisdom behind its disappearance and reappearance was to make it widely known so that the people could take heed.

Al-Qastalani reported from sources he regarded as authentic: "The governor of Madinah sent a number of riders to go and bring him information about this fire but their horses would not dare move close to it. So, they disembarked and walked toward it. They moved near it and found it throwing sparks as huge as a fortress and they could not encompass it as they wanted to. The governor then decided to get complete first-hand information about the fire. So, he went there and saw it but could not go closer due to the heat all around. He saw a fire that looked like huge mountains sweeping rocks like sea waves. The smoke of that fire enveloped the horizon in darkness, in such a way that a beholder would think that there was an eclipse of the sun and moon. Had it not been that Allah stopped the fire, it would have eaten everything including animals, plants and even rocks."

Al-Qastalani further narrated: "A number of people who visited the Prophet's city taking the walkers' path informed me that they saw the

illumination of that fire from a distance of three days' journey. Others said that they saw it from as far as the Sariyah Mountain."

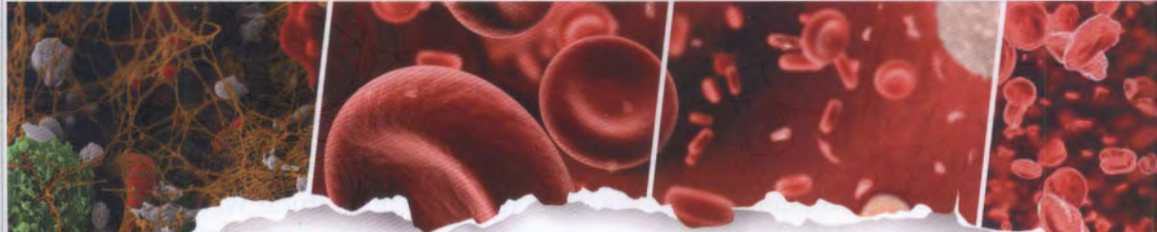
Abu Shamah reported that the fire was seen from Makkah and from all parts of the desert and that it was also seen by the people of Yanbu'. He also said that some people he trusted informed him that a reliable person who witnessed the fire in Madinah told him that he heard that books were written in Tayma with the light coming from that fire.

All those who mentioned this fire always said at the end of their narration: "The wonders of this fire and its sheer magnitude were beyond what could be explained or written." Its appearance manifested a miracle of the Prophet, blessings and peace of Allah be upon him, because it occurred just as he had prophesied. This is because no fire like this ever appeared during his time or after that.

Imam Ibn Katheer clearly mentioned that this fire illuminated the necks of camels in Busra. He reported from Shaikh Safiyuddin that more than one person from among the Bedouins informed him that they saw the necks of their camels illuminated from that fire. The wisdom behind making this fire so widely known in faraway places was to make people take heed, get warned and shun sins. And Allah knows best.¹



1 See: *Wafa Al-Wafa bi Akhbar Al-Mustafa*, by Nuruddin 'Abdullah As-Samhudi.



Chapter 5

Legislative Miracles
in the Qur'an





Legislative Miracles in the Qur'an

There is no doubt that the law of Prophet Muhammad, blessings and peace of Allah be upon him, is the last of all Divine laws. All of mankind is obliged to abide by and follow it. It is the religion of Allah which He chose for His servants. In it, He ordained obligations for mankind till the establishment of the Hour. Since His Messenger, Muhammad, blessings and peace of Allah be upon him, was sent to all mankind, it follows then that his law should be perfect and flawless. It has to be like that since its sources are the two revelations, the Qur'an and the *Sunnah*.

The practical laws and obligations that the *Shari'ah* includes excel other laws with their numerous qualities and overpowering inimitability. All this makes the religion of Islam rightly the prevailing religion, the religion that decides in the interest of the entire mankind. Among these laws are as follows:

Prohibition of blood

Allah, Most High, says:

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

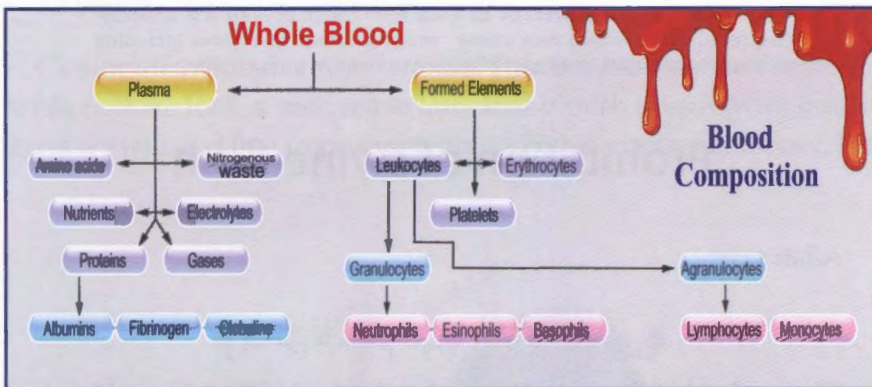
“He has forbidden you only the *Maitah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allah (or has been slaughtered for idols, on which Allah’s Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.” (*Soorah Al-Baqarah* 2:173)

Man is oblivious to the importance of this prohibition. However, analyses made on blood have proved that this law is of great importance to health. The analyses have proved that the shed blood contains a high percentage of a poisonous acid that harms health if used to provide nutrition. This is the secret behind the Islamic way of slaughtering which Allah commanded us to follow. This way focuses on the major vein in the neck so that the maximum possible blood can come out and the meat can then become as harmless as possible. And Allah knows best.

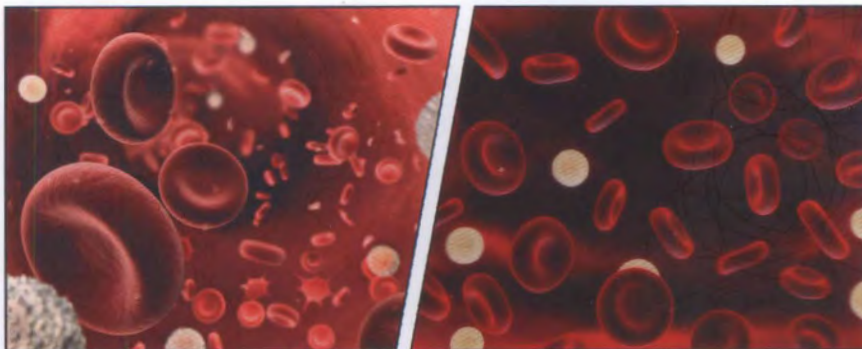




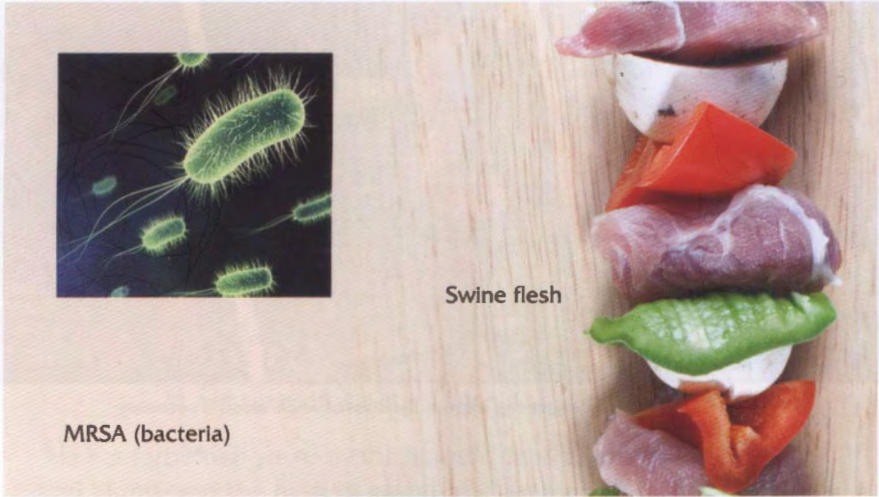
In the Islamic way of slaughtering animals, the drain of whole blood is necessary.



This diagram shows the harmful particles in blood



Red blood cells with other particles



MRSA (bacteria)

Swine flesh

Researchers at the University of Iowa found high prevalence of MRSA (bacteria) swine which may cause serious human infections including skin wounds, breast and heart infections as well as pneumonia.

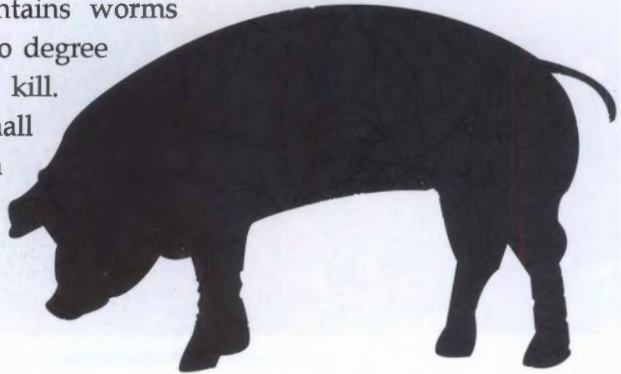
Prohibition of swine flesh

Allah says:

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ﴾

"He has forbidden you only the *Maitah* (dead animals), and blood, and the flesh of swine." (Soorah Al-Baqarah 2:173)

Modern science has discovered that the flesh of swine contains worms and bacteria that no degree of heating can kill. Details of this shall be discussed in the medical inimitability, if God willing.



Law of retribution

Allah, Most High, says:

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا كِتَابًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

"And (as for) the male thief and the female, cut off (from the wrist joint) their (right) hand as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise." (Soorah Al-Ma'idah 5:38)

Cutting off the hand of a thief is one of the most deterrent punishments in Islam. If we look at man made laws that punish thieves with prison terms we will find that imprisonments cost huge amount of money. For

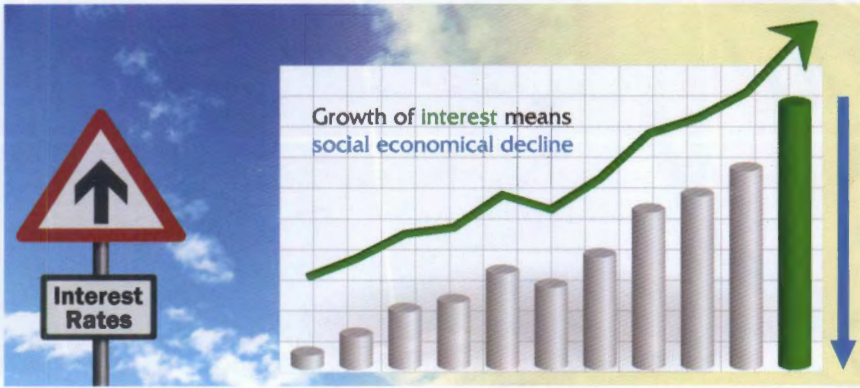


instance, in the United States of America, maintaining a prisoner costs 30,000 US dollars annually. This makes the governments ignore most other criminals who deserve severe punishment.

If we look at the criticism that the punishment of cutting the hand of the thief is barbaric and against universal human rights, we should realize that in the first four hundred years of Islam, only six hands were cut as punishment for theft! You can see the law of Allah and the great behavioral refinement it carries.

A poet had expressed astonishment at the fact that the compensation due to harm caused to a hand is five hundred dinars while it is cut off for stealing a quarter of dinar, which is the minimum amount of the value of stolen property for which cutting off of hand must be implemented. One of the scholars gave him a comprehensive and perfect response that the hand is regarded as precious as long as it remains honest; hence the expensive compensation when it is harmed. However, if it turns out to be dishonest through stealing, it will be humiliated, even if what it steals is an insignificant thing.





Prohibition of Riba (usury)

Allah says, after warning against usury and ordering that it should be shunned:

﴿إِن لَّمْ تَفْعَلُوا فَأَذُنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَكُمُ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ﴾

"And if you do not do it, then take a notice of war from Allah and His Messenger, but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums)." (Soorah Al-Baqarah 2:279)

This statement shows us the gravity of usury. American economists have established that in the next 30 to 50 years, wealth will become concentrated in the hands of only fifty American families and that the rest of the populace will have no wealth. The interest-driven fiscal system is going to confine the country's wealth in the hands of few people.

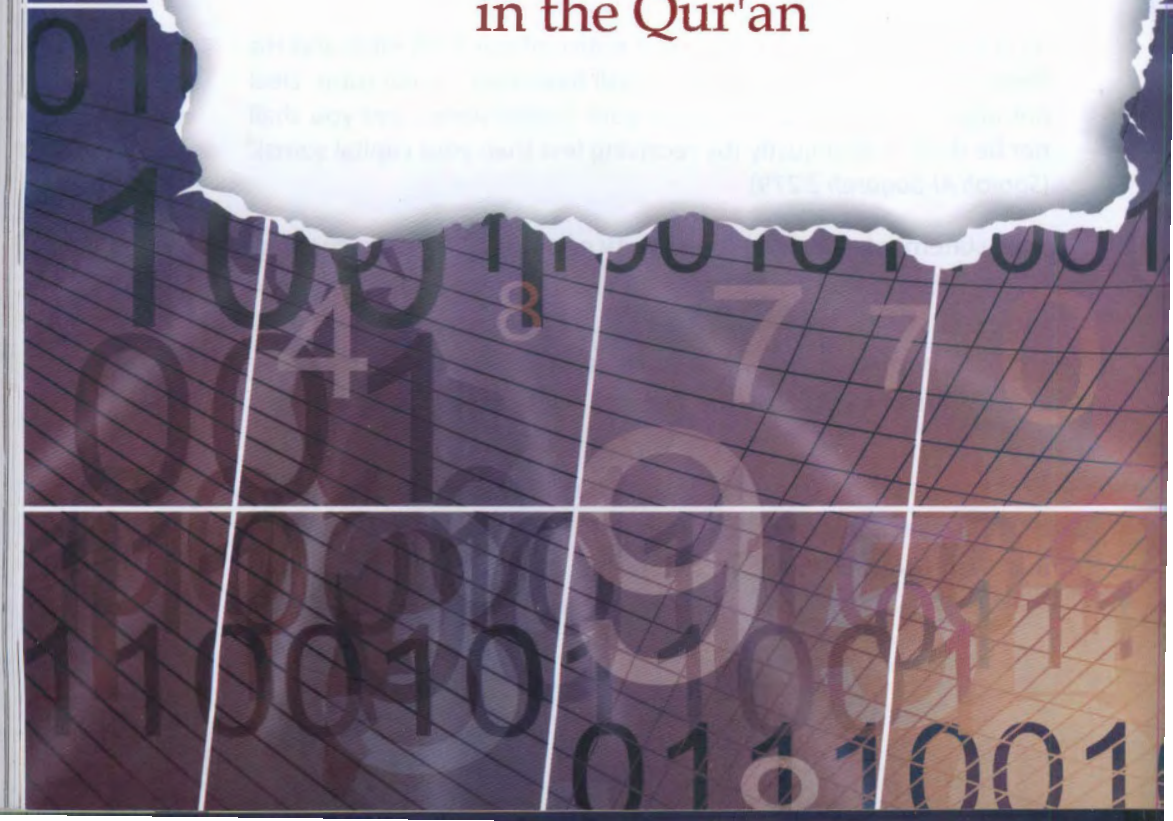
This shows us the greatness of the Divine legislation which prohibits usury and warns against transacting in it. A more detailed discussion of this shall come later, if God willing.



Chapter 6



**Numerical Miracles
in the Qur'an**



Numerical Miracles in the Qur'an

Introduction to the numerical inimitability of the Qur'an

Allah, Most High, says:

﴿يَأْتِيهَا الْمُدْبِرُ ۝١ قُرْآنًا ذُرِّيًّا ۝٢ وَرَبِّكَ فَكْبِيرُ ۝٣ وَيُنَادِيكَ فَطَهِّرْ ۝٤ وَالرُّجْزَ فَاهْبِطْ ۝٥ وَلَا تَمَسُّنَّ لَنْفَكِرُ ۝٦ وَلِرَبِّكَ فَاصْبِرْ ۝٧ فَإِذَا نُفِرَ فِي النَّاقُورِ ۝٨ فَذَلِكَ يَوْمَهُدَىٰ يَوْمٍ عَسِيرٍ ۝٩ عَلَى الْكَافِرِينَ غَيْرِ سِيرٍ ۝١٠ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۝١١ وَجَعَلْتُ لَهُ مَا لَمْ مَمْدُودًا ۝١٢ وَبَيْنَ يَدَيْهِ شُهُودًا ۝١٣ وَمَهَّدْتُ لَهُ تَمْهِيدًا ۝١٤ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۝١٥ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عِينِدًا ۝١٦ سَاءَ هُفْوَهُ ۝١٧ إِنَّهُ فَكَّرَ وَقَدَّرَ ۝١٨ فَقِيلَ كَيْفَ قَدَّرَ ۝١٩ ثُمَّ قِيلَ كَيْفَ قَدَّرَ ۝٢٠ ثُمَّ نَظَرَ ۝٢١ ثُمَّ عَبَسَ وَسَبَرَ ۝٢٢ ثُمَّ آذَرَ وَاسْتَكْبَرَ ۝٢٣ فَقَالَ إِن هَذَا إِلَّا سِحْرٌ يُؤْتَىٰ ۝٢٤ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۝٢٥ سَأُصَلِّبُ سَفَرًا ۝٢٦ وَمَا أَدْرَاكَ مَا سَفَرٌ ۝٢٧ لَا يَبْقَىٰ وَلَا تَذَرُ ۝٢٨ تَوَاسَّهٖ لِلْبَشَرِ ۝٢٩ عَلَيْهَا تِسْعَةَ عَشَرَ ۝٣٠ وَمَا جَعَلْنَا أَحْسَبَ النَّارِ إِلَّا مَلَائِكَةً ۝٣١ وَمَا جَعَلْنَا عِدَّتَهُم إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْفِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَزَادَ الَّذِينَ آمَنُوا إِيمَانًا ۝٣٢ وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مِرْيَاسٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۝٣٣ كَذَلِكَ يُضِلُّ اللَّهُ مَنِ يَشَاءُ وَيَهْدِي مَنِ يَشَاءُ ۝٣٤ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۝٣٥ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ۝٣٦ كَلَّا وَالْقَمَرِ ۝٣٧ وَاللَّيْلِ إِذَا أَدْبَرَ ۝٣٨ وَالصُّبْحِ إِذَا أَشْفَرَ ۝٣٩ إِنَّهَا لِأَحَدَى الْكَبِيرِ ۝٤٠ نَذِيرًا لِلْبَشَرِ ۝٤١ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ۝٤٢ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَوِيَّةٌ ۝٤٣ إِلَّا أَصْحَابَ الْيَمِينِ ۝٤٤ فِي جَنَّاتٍ يَسَاءَلُونَ ۝٤٥ عَنِ الْمُجْرِمِينَ ۝٤٦ مَا سَلَكَكُمْ فِي سَقَرٍ ۝٤٧ قَالُوا لَوْ نَكُنَّ مِنَ الْمُتْلَبِينَ ۝٤٨ وَلَوْ نَكُنَّ نَطُومًا ۝٤٩ الْمَسْكِينِ ۝٥٠ وَكُنَّا نَحْمُوشُ مَعَ الْخَافِضِينَ ۝٥١ وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ۝٥٢ حَتَّىٰ آتَانَا الْيَقِينَ ۝٥٣ فَمَا نَنْفَعُهُمْ شَفَعَةُ الشَّفِيعِينَ ۝٥٤ فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ۝٥٥ كَانَهُمْ حُمُرٌ مَّسْتَنْفِرَةٌ ۝٥٦ فَرَّتْ مِنْ قَسْوَرَةٍ ۝٥٧ بَلْ يَرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُنشَرَةً ۝٥٨ كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ۝٥٩ كَلَّا إِنَّهُ تَذْكِرَةٌ ۝٦٠ فَمَنْ شَاءَ ذَكَرْهُ ۝٦١ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ النُّفُورِ وَأَهْلُ الْعُفُورِ ۝٦٢﴾

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

O you (Muhammad) enveloped (in garments)! Arise and warn! And magnify your Lord (Allah)! And purify your garments! And keep away from *Ar-Rujz* (the idols)! And give not a thing in order to have more (or consider not your deeds of Allah's obedience as a favor to Him). And be patient for the sake of your Lord (i.e. perform your duty to Allah)! Then, when the Trumpet is sounded (i.e. its second blowing of the horn). Truly, that Day will be a Hard Day — far from easy for the disbelievers. Leave Me Alone (to deal) with whom I created lonely (without any wealth or children etc., i.e. Al-Waleed Ibn Al-Mugheerah Al-Makhzoomi)! And then granted him resources in abundance. And children to be by his side! And made life smooth and comfortable for him! After all that he desires that I should give more; Nay! Verily, he has been opposing Our *Ayat* (proofs, evidences, Verses, lessons, Signs, and revelations). I shall oblige him to (climb a slippery mountain in the Hellfire called *As-Sa'ood*, or) face a severe torment! Verily, he thought and plotted. So let him be cursed: how he plotted! And once more let him be cursed: how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way; then he turned back, and was proud. Then he said: 'This is nothing but magic from that of old. This is nothing but the word of a human being!' I will cast him into Hellfire. And what will make you know (exactly) what Hellfire is? It spares not (any sinner), nor does it leave (anything unburned)! Burning and blackening the skins! Over it are nineteen (angels as guardians and keepers of Hell). And We have set none but angels as guardians of the Fire. And We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'an is the Truth as it agrees with their Books regarding the number which is written in the Tawrat (Torah) and the Injeel (Gospel)] and the Believers may increase in Faith (as this Qur'an is the Truth) and that no doubt may be left for the People of the Scripture and the Believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: 'What Allah intends by this (curious) example?' Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind. Nay! And by the moon. And by the night when it withdraws. And by the dawn when it brightens. Verily, it (Hell, or their denial of Prophet Muhammad or the Day of Resurrection) is but one of the greatest (Signs). A warning to mankind

— to any of you that chooses to go forward (by doing righteous deeds), or to remain behind (by committing sins). Every person is a pledge for what he has earned, except those on the right, (i.e. the pious true Believers of Islamic Monotheism). In Gardens (Paradise) they will ask one another, about *Mujrimoon* (polytheists, criminals, disbelievers), (and they will say to them): 'What has caused you to enter Hell?' They will say: 'We were not of those who used to offer their *Salat* (prayers). Nor we used to feed *Al-Miskin* (the poor); and we used to talk falsehood (all that which Allah hated) with vain talkers. And we used to belie the Day of Recompense, until there came to us (the death) that is certain.' So no intercession of intercessors will be of any use to them. Then what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition? As if they were (frightened) wild donkeys. Fleeing from a hunter, or a lion, or a beast of prey. Nay, everyone of them desires that he should be given pages spread out (coming from Allah with a writing that Islam is the right religion, and Muhammad has come with the Truth from Allah, the Lord of the heavens and Earth). Nay! But they fear not the Hereafter (from Allah's punishment). Nay, verily, this (Qur'an) is an admonition, So whosoever will (let him read it), and receive admonition (from it)! And they will not receive admonition unless Allah wills; He (Allah) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *ilah* (god) along with Him, and He is the One Who forgives (sins)." (*Soorah Al-Muddaththir* 74:1-56)



Soorah Al-Muddaththir

Gateway to Qur'an's numerical miracle

﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

"Read! In the Name of your Lord Who has created (all that exists)."
(*Soorah Al-Alaq* 96:1)

This is the first Verse revealed to Muhammad, blessings and peace of Allah be upon him, as the Prophet. As regards the first Verse that commissioned him as the Messenger, it is Allah's statement:

﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾

"O you (Muhammad) enveloped (in garments)!" (*Soorah Al-Muddaththir* 74:1)

This is mentioned by Az-Zarkashi in his famous work, *Al-Burhan*. "Prophethood" is a revelation sent to a person through an angel assigning him a special obligation while "Messengership" is a revelation sent to a person through an angel assigning him general obligation. What we are concerned with here is discussion about *Soorah Al-Muddaththir* which was the first passage revealed to Muhammad, blessings and peace of Allah be upon him, commissioning him as a Messenger.

Though the entire *Soorah* was not revealed as whole on a single occasion, it nevertheless records the moment of commencement of Muhammad's Messengership and what followed that of denial, unreasonableness and attempts to disprove the Qur'anic realities on the part of the disbelievers. The *Soorah* also mentions the failure of the polytheists to establish any proof against the Qur'an and that it was this failure that pushed them into obstinacy and turning away from the truth, as is the practice of arrogant people, those whose hearts and minds have been overpowered by lusts and vested interests and those who want the status quo to remain in spite of all its negative aspects and have aversion to any change even if that change brings betterment

and blessings.

Here, there must be a severe threat in order to remove all obstacles that impede the progress of the truth, and traditions and customs must be marginalized so that the Word of Allah can have its way. Hence, the threat with Hellfire, a fire that spares no sinner, nor does it leave anything unburned. It is a fire that burns and obliterates all features of beauty by which those who are heedless of the reality of this finite world are deluded. It is a fire that burns and blackens the skins!

“Over it are nineteen”. It is possible that the meaning of “nineteen” mentioned in this Verse is nineteen of these noble creatures, the angels. It is also possible that they are other kinds of Allah’s creation which we do not know.

Sayyid Qutub wrote in his work, *Fi Thilal Al-Qur’an*: “As for their being nineteen – whatever this number may mean – that is a matter known only to Allah who organizes the creation and created all things with predestination.”

This is a beautiful and acceptable statement. However, will this number be regarded among the not-so-clear matters which no man can ever hope of understanding or it is a sign allowing human mind to explore meanings and secrets? For, the fundamental rule is that any statement should be implemented and not be neglected.

When we consider the statement, “And We have fixed their number only as a trial for the disbelievers”, we will realize that the Qur’an has provided a solution to this apparent numerical puzzle. We do not want to discuss the meaning of the word “fixed”, but we all clearly see that the Verses explicitly mentioned that this number is made “a trial” for the disbelievers. And we look at the Arabic word used for trial in the Verse (*Fitnah*), we will see that, linguistically, it primarily means: holding raw gold against fire in order to extract what is pure from what is not through melting. Based upon this, any action by which we mean to distinguish the good from the bad is regarded as “*Fitnah*”. So, the group meant by this trial is the disbelievers’ camp.

The purpose of “nineteen”, as mentioned in the Qur’an, is to sort the righteous out from the unrighteous.

As for the opinion of some scholars of *Tafseer* that the mention

of the number "19" in the Verse was meant to put the polytheists in confusion as regards its meaning, this opinion only gives mentioning of the word "Fitnah" in this Soorah a negative connotation. No good will come out of this conclusion. It is known that "Fitnah" comes in different ways and with different results that are peculiar to the reality of each individual who faced that "Fitnah". Therefore, it is in the light of Allah's knowledge about the individual concerned and what He means by that trial that He causes whomever He wills to go astray and guides whomever He wills to the right path. Consider what Allah tells us about Prophet Moosa, peace be upon him:

"It is only Your Trial by which You lead astray whom You will, and keep guided whom You will." (Soorah Al-A'raf 7:155)

Then have a second look at the whole Verse:

﴿وَمَا جَعَلْنَا أَحْسَبَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا
لِيَسْتَفِيحَ الَّذِينَ أُوْتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتابَ الَّذِينَ أُوْتُوا الْكِتَابَ
وَالْمُؤْمِنُونَ وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ﴾

"And We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture (Jews and Christians) may arrive at a certainty (that this Qur'an is the Truth as it agrees with their Books regarding the number which is written in the Tawrat (Torah) and the Injeel (Gospel)) and the believers may increase in Faith (as this Qur'an is the Truth) and that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: What Allah intends by this (curious) example?" (Soorah Al-Muddaththir 74:31)

Mustafa Khayri, in his work, *Al-Muqtataf Min 'Uyun At-Tafseer* writes: "This number was a cause of trial for the disbelievers in two aspects:

One: They mocked and said, 'Why were they not twenty?'

Two: They said, 'How can it be possible for the nineteen mentioned in the Verse to punish the majority of mankind that had been created from the beginning of the creation till the Day of Judgment?!'

These two questions are caused by lack of their acknowledgment of

Allah's perfect power."

The above statement applies to the disbeliever who is led by his mistaken ways into wrong conclusions. But there is a yet unanswered question: How can it be possible for this number to scrutinize the disbelievers' camp in order to sort out those of them who will believe so that they can be put in the believers' camp?

As for the question: "How can this number or this 'trial' be instrumental to the certainty of the People of the Scriptures?" The answer is: Most of the scholars of *Tafseer* said: "If they find out that what Allah informed us about the number of the denizens of Hell corresponds with what was mentioned in their own Scriptures. However, we do not know how to make a comparison that could lead the People of the Scriptures to believe with certainty. If any agreement regarding this information can lead the People of the Scriptures to certainty and the believers to increased faith, how can we then uproot the doubtfulness 'so that no doubt may be left for the People of the Scripture and the believers'? Is it then logical that all this is the result of comparison concerning a Qur'anic Verse that says the keepers of Hellfire are nineteen?"

As regards the statement, "What does Allah intend by this (curious) example?", many of the scholars of *Tafseer* are of the view that the number mentioned in the Verse is as strange and puzzling as the "example", while other scholars interpreted the word "example" as "description".

Many of them also believe that these Verses were only informing (the Messenger of Allah, blessings and peace of Allah be upon him, and his Companions) about what was going to happen in the future. These scholars were spurred into making this interpretation due to the fact the *Soorah* is Makkan and was one of the first *Soorahs* to be revealed, and the fact that it speaks about the hypocrites, "those in whose hearts is a disease" while hypocrisy had not yet appeared. This argument is accepted to some extent but interpreting the word "example" as "description" does not solve the problem of understanding the Verse.

However, we will attempt to mention a view that could help toward understanding the Verse better. If you ask a Jew or a Christian of proofs for the existence of the Creator, you will find him producing

evidences in a methodology that is similar to that of a Muslim. And this methodology is definitely different from that of the atheists. If you ask a Jew or a Christian about Prophethood and matters of the Unseen, you will find him producing proofs similar, to some extent, to that of the Muslims. This is because the difference between them and the Muslims is not in belief in the Unseen and in the religious concepts. Rather, it lies in reconciling that belief with reality or the inability to do so. It is also a difference in legislative details. Therefore, Muslims and the People of the Scripture do not disagree concerning the existence of the Creator. They rather disagree concerning His attributes and deeds, and concerning His Laws.

As for the disbelievers and hypocrites, they do not believe in religion at all, and they regard the sensually perceived matters as the utmost and the ultimate goals.

Let us go back to the meaning of Allah's statement,

"and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: 'What does Allah intend by this (curious) example?'"

Allah mentions the number "19" while threatening the disbelievers with Hellfire, and that "19" shall keep watch on it. Naturally, this would seem puzzling to people. If the Fire is described as burning, that would be understood because we have an example of burning fire in this world, though its nature of burning could be different from that of the Hereafter. The example of worldly fire that we sense will make us understand what is meant by the threat of the burning Fire of the Hereafter. The same applies if the Fire is described as "tormenting" because we have an example of that in this world.

But when we are threatened with "nineteen" we have no tangible example of this that could enable us to understand what was meant by that. For, threatening with twenty is greater than "nineteen". Also, what is the difference between seventeen and nineteen?!

While proffering an explanation about this, Az-Zamakhshari wrote in his commentary on the Qur'an: "The Believers see this as wisdom and they surrender to it because of their belief that all of Allah's actions

are good and wise. Therefore, they are increased in faith. As for the disbelievers, they deny it and have doubts about it. As a result, their disbelief and error increase."

Al-Ka'bi said: "What is meant by *"Fitnah"* is to test the people so that the Believers would attribute the wisdom of specifying a particular number to Allah's knowledge."

The statements of Az-Zamakhshari and Al-Ka'bi are acceptable and they are beautiful. The methodology of those who believe in religion, in matters of the Unseen and in the Divine revelations necessitates that they search for the wisdom behind this number and the wisdom behind the fact that the number of the forces keeping watch over the Hellfire is nineteen. This matter appears to be relating to universal law, and the basic rule in such a matter is that we should employ our minds though we must acknowledge the imperfection of human intelligence.

The Qur'an widened the horizon of a Believer, corrected his methodology of thinking and invited him to reflect and ponder. There is nothing suggesting that this is one of the issues that humans should not try to understand through their sense of reasoning.

Muhammad Tahir Ibn 'Ashur writes in his work, *At-Tahrir Wat-Tanwir*: "Allah made the number of the guards of Hell nineteen for specific reasons — apart from the ones we have suggested here. And only Allah knows those reasons."

There is no doubt that Allah knows the reason, but is that reason among things whose knowledge Allah has exclusively kept with Himself? Ibn 'Ashur says: "That stipulated number has other benefits apart from addressing the disbelievers: It is beneficial to those who attribute understanding of that to Allah's knowledge and to beneficial reflection." Note the phrase, "beneficial reflection". A Believer's belief that the Qur'an is the Word of Allah, the All-Knowing, All-Wise makes him take a positive stand. He then employs his intellect and reflects upon the Verses of the Qur'an and other signs of the created universe. This is a result of his knowledge that it is Allah Who revealed the Qur'an and that it is He Who created the creation.

Therefore, we should not hasten to attribute understanding the mystery of "nineteen" to Allah and lose hope in the possibility of

employing our intellect in unraveling these treasures and mysteries. Our efforts to know and understand do not contradict our admittance of the defectiveness of human intelligence in arriving at the reality of things. Rather, the increase in human knowledge is a clear-cut proof that his intelligence is always faulty. Besides, is reflection not one of the primary obligations of a Muslim?

Those whose methodology is based upon true faith are led by their methodology into arriving at the truth and understand the wisdom. As for those whose methodology is based upon disbelief, they will not attain any useful results. Rather, they are plunged into further confusion as to the meaning of "nineteen". They will keep asking in frustration, "why it is not '20'?" or "Why it is not '1000'?" "Thus Allah leads astray whom He wills and guides whom He wills." This comment indicates that the "Fitnah" is meant to distinguish people. Look at Allah's statement:

﴿ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۗ وَقَدْ فْتَنَّا
الَّذِينَ مِنْ قَبْلِهِمْ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكٰذِبِينَ ﴾

"Do people think that they will be left alone because they say: 'We believe,' and will not be tested. And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah Knows all that before putting them to test)." (Soorah Al-Ankaboot 29:2-3)

The question that now remains is: How can the number "19" be a "Fitnah" that will lead to certainty? "And none can know the hosts of your Lord but He." Az-Zamakhshari commented: "It is therefore not difficult for Him to increase the mentioned number of the keepers (of Hell). But there is a wisdom which you do not know in this special number." Ar-Razi, in his *Tafseer* comments: "And none can know how much the hosts of your Lord are but He. So, it is not difficult for Him to increase their number to twenty. However, there is wisdom in the number that He mentioned here which is not known to any of the creation but known only to Him."

"And this (Hell) is nothing else than a (warning) reminder to

mankind". Abu Bakr Al-Jaza'iri commented in his work, *Nahr Al-Khair 'Ala Aisar At-Tafaseer*: "The pronoun (this) can be interpreted as referring to the number of the nineteen angels or to the Verses of the Qur'an or to Hell or to 'your Lord's hosts'. This is a manifestation of the Qur'an's inimitability. For, a single word can give meanings that ten words cannot give." An-Nasafi said: "It means: These Verses are nothing but a reminder to mankind." Ar-Razi said: "This pronoun refers to these Verses that contain these not-so-clear matters, and they are a reminder for all the worlds, though it is only those who believe that can benefit from them." However, the most preponderant view is that the pronoun refers to the number "19".

In the light of the summary of the comments on the above noble Verses, we can make the following deductions:

1. There is no number in the Noble Qur'an that is a subject of a comprehensive discussion except this number "19".
2. Allah made this number a trial for those who disbelieved. And this trial bears four results: Attainment of certainty on the part of the People of the Scripture that Muhammad, blessings and peace of Allah be upon him, is really the Messenger of Allah.
3. Increase in faith for the Believers.
4. That no doubt may be left for the People of the Scripture and the Believers. This indicates that the proof that would lead to certainty is incontrovertible.
5. That the meaning of this number shall remain unclear to the disbelievers and the hypocrites. They will not be able to attain the desired results because of their faulty methodology in research and seeking evidence and because of their corrupted hearts.
6. The reader of the Qur'an shall realize that he is in front of "one of the greatest signs".
7. In the 19th century, a group appeared in Iran called Babism. The first persons to follow the leader of this sect who was known as "Bab" were eighteen men, and with the founder they were nineteen. After the death of Bab, the sect changed its name

to Bahaism and adopted hallowing of the number "19" as a fundamental doctrine. Based on this doctrine, they divided the year into nineteen months, designating each month as consisting of 19 days and regarded the remaining days of the year as days for doing good. Bahaism is regarded a non-Muslim group. That is why we find many Muslim scholars showing expressing doubts on anything that has to do with the number "19". However, I believe that there is no need for this stand because we will find out that the issue is based on research relating to words and letters. Our stand should not be mere reaction to some people's delusions for the Noble Qur'an has clearly regarded this number a trial for those who disbelieve.

8. In late 1970s, an Egyptian Bahai who was living in the United States and known by the name Rashad Khalifah produced a research about the number "19" mentioned in the Glorious Qur'an. At the beginning, the people welcomed the research because it was unknown to them that it was forged and concocted and that its author was a tendentious Bahai. Not long after that, he claimed prophethood brazenly citing the number "19" as his proof. His claim of prophethood coincided with our discovery that his research was forged. The reader will find details of this in a book titled, *'Ijaz Raqam 19 Fil-Qur'an Al-Kareem, Muqaddimat Tantazir An-Nata'ij*.
9. Khalifah's forged work and his deviant path of claiming prophethood had a negative impact on the issue of the Qur'anic numerical inimitability. Those who were initially impressed by the research later realized that they were deceived. As a result, they always respond negatively to the issue of numerical inimitability though it has nothing to do with Bahaism or with Khalifah. Rather, the Qur'an is clear in its explicit mention of the uniqueness of this number; and that it is a trial to those who disbelieve, and that it would lead the People of the Scripture who are seeking the truth to certainty and increase the Believers in faith.

It is also noticed that the issue of number "19" had never been

discussed in any generation as it is being done today. That can be explained as a manifestation of the Qur'an's prophecy. So our attempt at understanding this puzzling number is hopefully a positive development that will lead to attaining certainty and increase in faith in an age in which doubts are prevalent and the request for additional proofs are abundant.

There is no need to take a negative stand on the issue of numerical inimitability, though verification is certainly important. Today, it is possible for us to verify any information – and that is what we did in this work of ours – as it is possible to judge the viability of the evidence presented in support of any topic.

Additionally, taking a negative stand will deprive us of one of the greatest aspects of Qur'anic inimitability that reflects positively on the level of faith, on the standard the Qur'anic related studies and on the quality of the way we dispel the misconceptions about the Qur'an and its purity and inimitability.

The falsehood of Bahaimism is glaringly clear and its perversion is also well-known to all. The number "19" can avail them of any benefit in propagating their grossly erroneous beliefs. Rather, their extinction lies in the things they hallow.

The issue started as a trial to the Bahais and other disbelievers. Now, we are living in the period of certainty born out of that trial, and recognizing the realities revealed by the inimitability of the Qur'an that attest to its purity and freedom from any alteration or change. Thus the numerical realities are firmly implanting in us certainty and increasing us in faith and this heralds an all-encompassing blessing.

If the number "19" is called by the Qur'an a reminder to the mankind, it follows then that mankind shall arrive – through this number – at the certainty. Therefore, it is tenable to say that this can happen through numerical inimitability based on the number "19" given the fact that it is only through a decisive evidence that certainty can be attained.

Among things that affirm and give preponderance to this position is what we find in the numerical structure of the *Soorah Al-Muddaththir* and which can be summarized into the following points:

1. The Verses of *Soorah Al-Muddaththir* are very short – with the

exception of one single Verse that is noticeably long (Verse 31). This Verse speaks about the wisdom behind exclusive mention of the number.

2. This Verse (in Arabic, of course) consists of 57 words (i.e. $19 \times 3 = 57$).
3. The Verse is divided into two parts; the first part consists of 38 words (19×2) and it is a part that speaks about the wisdom behind exclusive mention of the number 19. This part ends with Allah's word, "What does Allah intend by this (curious) example?"

As for the second part, it consists of 19 words that are regarded as comments on what is mentioned in the first part: "Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind."

The total number of the words of the first nineteen Verses of *Soorah Al-Muddaththir* is 57 (19×3). It then becomes clear that the number of the words of Verse 31 of the *Soorah* equals the number of the words of its first nineteen Verses.

Verses 1 to 30 (till His saying: "Over it are nineteen") consists of 95 words (19×5).

The number of the letters of the *Soorah* from the first Verse till the end of the word *عليها* before the words *تسعة عشر* is 361 letters (i.e. 19×19). So, reflect!

The word *تسعة عشر* of the Verse 30 of the *Soorah* consists of seven letters. In the light of the above information, it becomes clear that the middle letter of this phrase, if we count it from the beginning of the *Soorah*, is the letter 356th, which is the number of the days of the year. Does that have anything to do with the world of astronomy?!

"Nay! And by the moon. And by the night when it withdraws. And by the dawn when it brightens. Verily, it (Hell, or their denial of Prophet Muhammad or the Day of Resurrection) is but one of the greatest (Signs). A warning to mankind." Why did Allah swear with the moon, the night and the dawn? Does that have anything to do with

the number "19"? Absolutely, yes! There is more than a relationship between the sun, the Earth and the moon that are based upon the number "19" but this is not the appropriate occasion to explain that in details.

The Verse 31 of the *Soorah* consists of 57 words (i.e. 19×3), and it is the last Verse, according to the present arrangement of the Qur'an whose words are multiples of "19".

The Verse 31 contains a parenthetical clause: وما يعلم جنود ربك إلا هو

This clause consists of 19 letters. Is it not possible that the numerical inimitability is logically one of the most alluded to in the Verse? Why not, since victory for the ideology is the goal while mobilizing the armies?!

The Verse that discusses the rules of lending money that is in *Soorah Al-Baqarah*

(2:282) is the longest Verse in the Qur'an. The number of its words is 128. This equals 6 times the average number of the words of the Verses of that *Soorah* which is the highest ratio in the Qur'an with the exception of the Verse 20 of *Soorah Al-Muzzammil* – the one that preceded *Al-Muddaththir* – for the Verse consists of 78 words. This equals 7.8 times the average number of the words of the Verses of that *Soorah*.

As for Verse 31 of *Soorah Al-Muddaththir*, which we are discussing about, it equals 12.5 times the average number of the words of the Verses of that *Soorah*. In this aspect, it is regarded as the longest Verse in the Qur'an.



What then does it mean that the number of the words of the first 19 Verses of *Soorah Al-Muddaththir* is (19×3) and the number of the words of the first 30 Verses of the *Soorah* is (19×5) ?! Why is it that the number of the letters of the *Soorah* from the first Verse till the end of the word *عليها* before the words *تسعة عشر* is 361 letters (i.e. 19×19)?! What does it mean that the Verse 31 of *Soorah Al-Muddaththir* that explains the wisdom behind the exclusive mentioning of the number "19" and which is relatively the longest Verse in the Qur'an consist of (19×3) words and its words are divided into $19 \times 2 + 19$?! What is it that the number of the words of that Verse corresponds with the number of the words of the first ten Verses of the *Soorah*?! Why is it that it is the last Verse, according to the present arrangement of the Qur'an, whose words are multiples of "19"?! Why is it that the discussion comes up about the number "19" in the first *Soorah* to be revealed in commissioning Muhammad, blessings and peace of Allah be upon him, as Allah's Messenger?! Why is it that this number is the only number in the Qur'an that is a subject of detailed discussion?! Then why does Allah swear in the *Soorah* with the moon, the night and the dawn that this issue is one of the greatest signs?! And why do we find relationships between these bodies that are based upon the number "19"?!

Could these observations not make the meaning of the Verse 31 of *Soorah Al-Muddaththir* clearer, more convincing and more inimitable?! The realities of this number have clearly and consecutively manifested. Our book, *'Ijaz Raqam 19 Fil-Qur'an Al-Kareem, Muqaddimat Tantazir An-Nata'ij* is nothing but mere introduction to this great journey so that people can realize that neither the trivialities of the Bahais nor the hesitations of some righteous people will avail anything against the truth at all.¹



1 See: *Nun Lid-Dirasat Al-Islamiyyah*



Extinction of Israel

In the context of calculation
of numbers and years

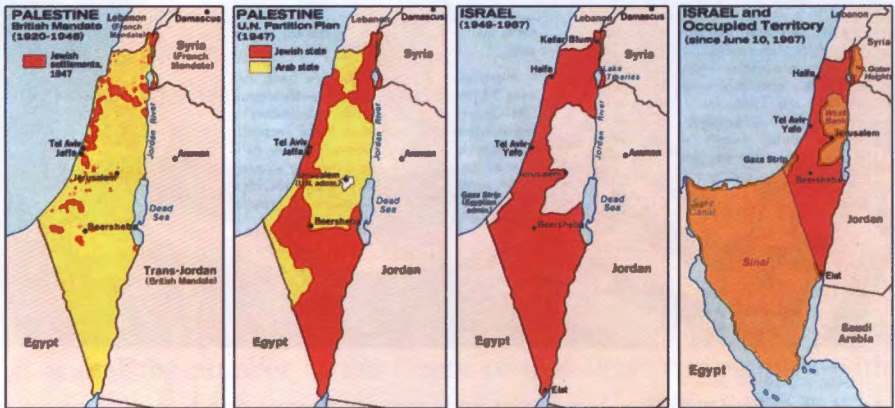
This is a lengthy topic that is popular among Muslims and there is no doubt that the events mentioned in this context shall inevitably occur, as the Prophet, blessings and peace of Allah be upon him, has informed us. But when? The knowledge of that lies only with Allah. Hence, we should not abandon *Jihad* but remain prepared for it.

Al-Bukhari and Muslim reported on the authority of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, blessings and peace of Allah be upon him, said:

“The last Hour would not come unless the Muslims



Gharqad tree



Israel occupation in Palestine since 1940 till 1967.

will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: Muslim, or the servant of Allah, there is a Jew behind me, come and kill him, but the *Gharqad* tree would not disclose anything, for it is the tree of the Jews."

All Divine religions speak about the future and reveal some of the matters of the Unseen. There is no Prophet who did not tell his people of the matters of the Unseen. The news of the matters of the Unseen came in different forms. Some were explicit and some were not. Some came through clear revelation and some came through true dreams seen by a Prophet or by even an ordinary person. Some happened soon after and some were delayed and only occurred after many years or even after centuries.

Muslims believe in the Tawrat but they also believe that it has been changed and corrupted. They certainly believe that a part of the authentic and original Tawrat still exists. Therefore, they do not rule out that this authentic part contains some prophecies whose origin was Divine revelation, though these prophecies may need some interpretations.

Here, our goal is to interpret the Qur'anic prophecies that had earlier been mentioned in the Tawrat. Allah, High and Exalted, says in *Soorah Al-Isra*:

﴿وَفَضَّلْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَىٰ بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا ﴿٥﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾﴾

"And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant! So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower." (Soorah Al-Isra 17:4-6)

Approximately fifteen years ago, an Egyptian writer produced a research paper about the numerical inimitability of the Qur'an based upon the number "19" and its multiplications. People were initially impressed with his work. Soon, they realized that the author was a religious deviant. As a result, they took a negative stand against this man's work. This stand was aggravated by the fact that the number "19" is a number that the Baha'is regard as sacred. The rest of the story has been explained earlier.

After an exhaustive study of the man's work, we found out that there were introductions to the work indicating the existence of a mathematical structure based upon the number "19". These introductions are the only authentic part of his work. This mathematical structure is exceptionally wonderful.

In 1991, another book was published titled: 'Ajibah Tis'ata 'Ashara Bayna Takhalluf Al-Muslimeen Wa Dalaalat Al-Mudda'in. In this book, the



Israeli PM planting Gharqad tree

Gharqad tree

author discussed in detail the dazzling inimitability that overwhelmed the people. For, mathematics is an inductive science based upon certain fundamentals and is not a matter in which personal opinions are applicable. It has been found out that the number "19" is noticeably repeated in the existing relationship between the sun, the Earth and the moon which indicate that there might be a universal, mathematical Qur'anic statute. The author of the book says: "I could not imagine that this number is the basis for historical approximation relating to the Jewish history; and at the same time, relating to the Qur'anic numerical and then astronomical law until I came across a speech given about the new world order. It was this speech that opened the doors of observation for me. I am not saying that this is a prophecy; nor I am claiming that things derived from this study will definitely take place. These are just observations which I would like to share with the readers. I will leave them to make their own conclusions. However, discussing questions the readers may have while going through these observations is outside the scope of this work."

The foreword, as I mentioned earlier, was a lecture by the Iraqi writer, Muhammad Ahmad Rashid. It was a speech about the new world order. A part of the speech reads: "When the announcement of the establishment of the state of Israel was made in 1948, an old Jewish woman visited the mother of Muhammad Rashid (the author's mother) crying. When she was asked of the reason for her crying while all the Jews were happy she said: 'The establishment of this state will cause the slaughter of the Jews.'" Rashid mentioned that he heard the Jewish woman saying that the Jewish state will last for 76 years.

In my opinion, the speech could have been better without mentioning the incident, for people tend to be skeptical stories regarding future events from old people. This makes the matter more complicated and drives the educated ones to shun stories like this. But I said to myself: "Does it harm you to verify this? Perhaps, that old Jewish woman heard that prophecy from the Rabbis. It is impossible that this prediction could have been a product of her imagination and personal analysis. Moreover, the Rabbis still possess remnants of the revelations although they are mixed with man-made illusions and myths." That was how I

started.

1. According to the ambiguous prophecy, the state of Israel will last for 76 years which is (4 x 19); and it is expected that the year is lunar because the Jews use lunar months and add a month every three years in order to harmonize between the lunar and solar years. The Year 1948 was correspondent to 1367 A.H. In the light of that, if the prophecy is true, then the state of Israel will last till 1367 + 76 = 1443 A.H.

2. *Soorah Al-Isra* is also known as *Soorah Bani Israel* (*Soorah* concerning the Children of Israel). The beginning of the *Soorah* mentions the prophecy that Allah revealed to His Messenger, Moosa, peace be upon him. This prophecy touched on two acts of mischief that the Children of Israel will collectively – as a state, according to the contemporary term – perpetrate in the blessed land. And those acts will be perpetrated in utter arrogance and haughtiness. The Verses 2 to 6 of the *Soorah Al-Isra* read:

﴿وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلاً ﴿٢﴾ ذُرِّيَّةَ
مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾ وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ
فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا أَنَا أَوْلَىٰ بِأُمُورِ
شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ
بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾﴾

"And We gave Moosa (Moses) the Scripture and made it a guidance for the Children of Israel (saying): 'Take not other than Me as (your) *Wakil* (Protector, Lord, or Disposer of your affairs, etc). O offspring of those whom We carried (in the ship) with Nooh (Noah)! Verily, he was a grateful slave.' And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant! So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower." (*Soorah Al-Isra* 17:2-6)



Torah book and scrolls



Wailing wall in Jerusalem

The Children of Israel perpetrated their first act of mischief before the advent of Islam. As for the second one, all indications tell us that it was the establishment of the state of Israel in Palestine in 1948.

It is also observed that the expression “the final (and the second) promise” is mentioned in the Qur’an twice. The first time when the “second promise” is mentioned and the second time before the end of *Soorah Al-Isra* (Verse 104). If we count the words from the beginning of the discussion about prophethood, “when the final and the last promise comes near (i.e. the Day of Resurrection or the descent of Christ (‘Eesa), son of Maryam (Mary) (peace be upon them) on the Earth). We shall bring you altogether as mixed crowd (gathered out of various nations)”, (Verse 104), we will realize that the number of the words is 1443 which is the number we arrived at during approximation (i.e. $1363 + 76 = 1443$).

3. The Messenger of Allah, blessings and peace of Allah be upon him, migrated to Madinah on 20/9/622 A.D. Ibn Hazm Az-Zahiri believed that *Al-Al-Isra* (the Prophet’s night journey from

Al-Masjid Al-Haram in Makkah to Al-Masjid Al-Aqsa in Al-Quds (Jerusalem)) took place a year before his migration to Madinah, according to the consensus of the scholars (i.e. 621 A.D.). We have some doubts about the authenticity of the consensus on this date, for it could not be imagined that the revelation of the beginning of *Soorah Al-Isra* could be delayed for so long after the occurrence of the event itself.

If the prophecy mentioned by the old Jewish woman is true, then the extinction of the state of Israel would be in the year 1444 A.H. because the *Isra* took place a year before the *Hijrah* and this number (1444) equals to that (19×76). You would recall that 76 lunar years is the lifespan of the state of Israel. What this translates to is: the period between revelation of the prophecy and the extinction of Israel is $19 \times$ the lifespan of Israel.

4. When the Earth revolves around the sun one single time, it would have revolved around itself 365 times and the moon would have revolved around the Earth 12 times. It is observed that the word **يوم** mentioned singly is found in the Qur'an 365 times and the word **شهر** mentioned singly is found in the Qur'an 12 times, though we have to bear it in mind that we are using the 'Uthmani version. Therefore, we did not count words such as **يومئذ** because its form is different from that of **يوم** or **يوما**.

We now need to know how many times the word **سنة** (which means year) is mentioned in the Qur'an. It is mentioned singly 7 times and mentioned in plural form 12 **سنتين** times. So if we add 7 to 12 we get 19. Why the number "19" again?

When the Earth returns to the same point once, it would have revolved around itself 365 times and the moon would have revolved around it 12 times. But in order for the moon and the Earth to return to their respective original states, the Earth must have revolved around the sun 19 times (i.e. 19 years). Here, we would notice that the Earth has revolved more than once and, therefore, we have lost the count of the single words. It is noteworthy that in every 19 lunar years, we have 7 leap years (of 355 days each) and 12 regular years. When we add the two numbers together, what we get is again "19".

And this indicates the harmony between the solar year and lunar year.

5. In the Year 935 C.E., Prophet (and King) Solomon, peace be upon him, died and the corruption started. Therefore, the beginning of the first act of mischief of the Children of Israel mentioned in *Soorah Al-Isra* took place in the Year 935 C.E. and the end of the second and last of their act of mischief will take place in the year 2022 C.E. or 1443 A.H. Therefore, the number of the years between the beginning of the first act of mischief and the *Isra* is 1556 solar years; and the number of the years between the *Isra* and the end of the second act of mischief is 1444 lunar years. It would also be noted that the number of words *Soorah Al-Isra* contains is 1556 words.

A question now arises: Do the historians agree that the date of Solomon's death is 935 C.E.? If the reader wants a quick answer, he should look up the name "Sulaiman" in the renowned dictionary, *Al-Munjid Fil-Lughah Wal-A'lam*. Though many books of history indicate that Solomon, peace be upon him, died in 935 C.E., there are some sources that claim that he died in the Year 930 C.E. or 936 C.E. Since it is difficult to determine the most correct date, I decided to establish it through the Qur'an.

6. The only place where the Qur'an mentions the death of Solomon, peace be upon him, is in *Soorah Saba'*, Verse 14. In this Verse, Allah, Most High, says: "Then, when We decreed death for him (Sulaiman) nothing informed them (jinn) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick."

The number of letters from the beginning of *Soorah Saba'* till the end of Verse 13 — of the same *Soorah* before mention is made of Solomon's death — is 934 words. After that the next letter of the next Verse is **و** which is a conjunctive preposition that serves as a link. If we add this letter to the said 934 words what we get is 935; and we have earlier mentioned that Solomon's death took place in the Year 935 C.E. In this way, we have, through Qur'anic numerical study, arrived at the point that the most preponderant view concerning Solomon's death is 935 C.E.

Please note that Verse 13 of *Soorah Saba'* that mentions the extent



Different Jews' ways of worship and prayer



of Solomon's kingdom has 19 words which consists of 83 letters. Then what do we get if we multiply 84 by 19? The answer is $(84 \times 19 = 1596)$. Since we know that Solomon ruled for 40 years, according to the Old Testament, what remains of the numbers after deducting 40 years is 1556 which is the number of the letters of *Soorah Al-Isra*.

7. The Jews announced the establishment of their state on Palestinian land on 15/5/1948. We cannot accept that this date is the date of the establishment of that state because it was not actually established on this date. For, after the announcement, the Arab armies started a war with the Jews until the United Nations issued a resolution on cease-fire. The Arab League endorsed this resolution on 10/6/1948 in what was called "the first cease-fire". It was the actual date that the state of Israel was established. After about three weeks, war started again and the United Nations issued another resolution on cease-fire. The Arab League agreed on this resolution on 18/7/1948 in what was called a "second cease-fire". It was then that the establishment of the state of Israel completely took place.

The number of days from the time of the establishment of the state of Israel commenced and the time it was completed is 38 days (which means: 19×2). We know that the actual establishment of the state of Israel was when the first cease-fire took place on 10/6/1948; we also know that 10/6 was the date that the Six-Day War ended in 1967 C.E. Therefore, the number of years since the first cease-fire of 1948 to the cease-fire of 1967 is exactly 19 solar years.

Since we do not know whether the Year 1556 C.E. has more or less months, we then need to consider the Year 935 C.E. There are 1556 solar years between the time of the perpetration of the first act of mischief and the occurrence of *Al-Al-Isra*; and between *Al-Al-Isra* that took place on 10/10/621 and 6/3/2022 (the date of Israel's extinction), there are 1400.4 solar years. Then how much is the difference between the first and second periods? $1556 - 1400.4 = 155.6$ years. What is then the number 155.6? Actually it is $1/19$ of the total number of the two periods. For, the period between the beginning of the first mischief and the end of the second one is $1556 + 1400.4 = 2956.6 \div 19 = 155.6$

The number 19 is $10 + 9$. If we multiply 155.6×10 , we get 1556,

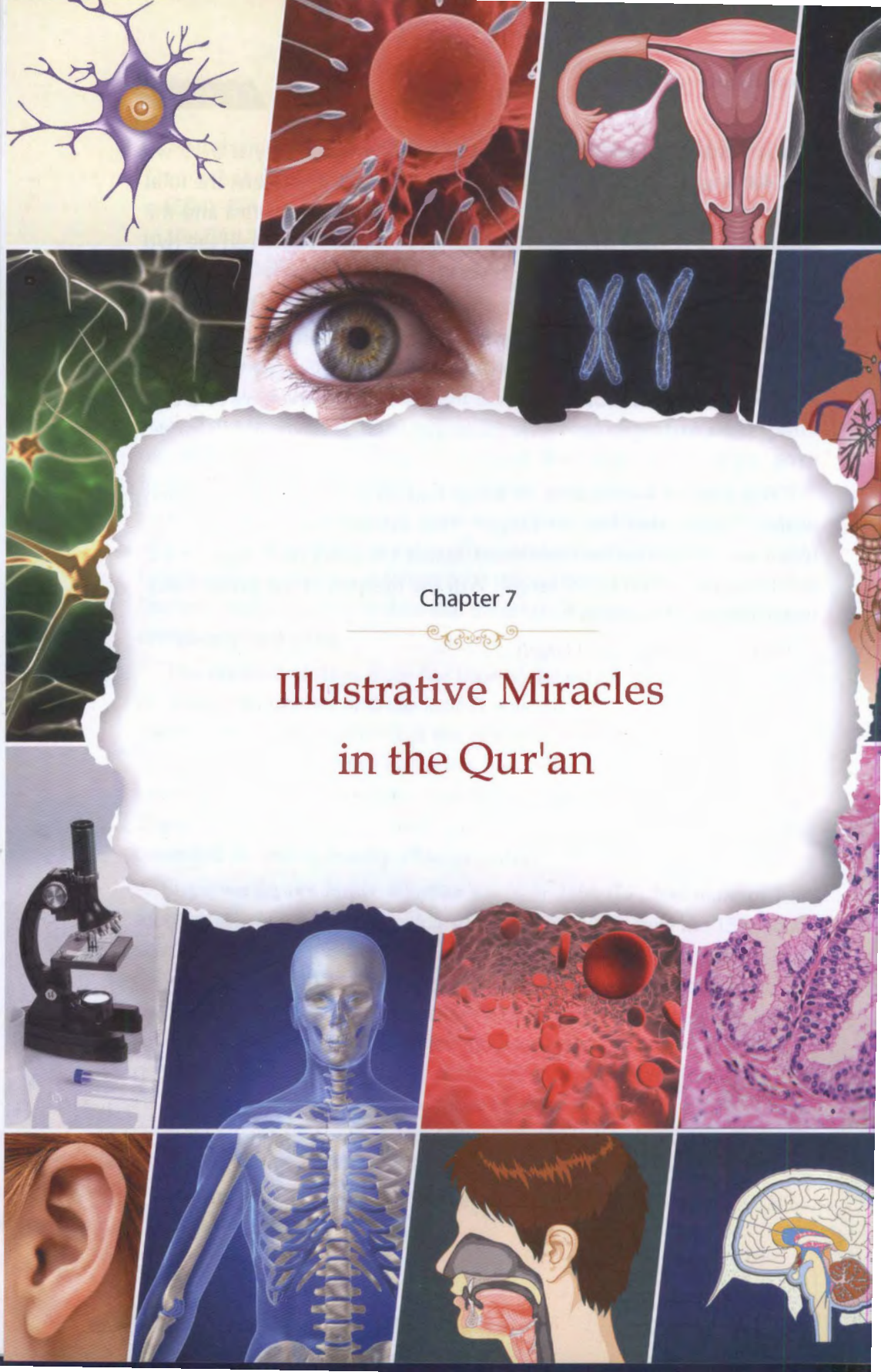
which translated into the first period; and if we multiply it by 9 we get 1400.4 which translated into the second period. Therefore, the total of the two periods is "19"; ten of it is deducted before *Al-Isra* and the remaining nine will come after *Al-Isra*. The basic unit between the two periods is 155.6

8. When Solomon, peace be upon him, died in 935 C.E., the state divided into two: Israel in the north — it was ruined in 722 C.E. — and Judea in the south. It was also ruined in the Year 586 C.E. By this, Judea could have lasted for 136 years more than Israel. However, we find that Philip Hitti writing in his work, *History of Syria, Lebanon and Palestine*, says:

"When Israel was ruined, 19 kings had already ruled it." He then writes: "Judea also had 19 kings." This attracts our attention. For, Judea, as we have earlier mentioned, lasted 136 years more than Israel, yet it was also ruled by 19 kings!! Will the lifespan of the present-day Israel also be 19 Knessets?!

(From the book: *Zawal Israel*)





Chapter 7

Illustrative Miracles
in the Qur'an

Illustrative Miracles in the Qur'an

There is no doubt that the manifestations of Qur'anic inimitability are numerous and can be discovered ceaselessly. Some of these are: scientific inimitability, legislative inimitability, rhetorical inimitability, its inimitability in the knowledge of the Unseen and illustrative (or artistic) inimitability.

These discoveries regarding the inimitability of the Qur'an are universal and psychological realities, when science discovers what the Qur'an has already mentioned. Here, we are going to discuss one of the manifestations of the Qur'an's artistic inimitability as shown in the following statement of Allah, Most High, and Exalted:

﴿إِذَا نَفَخَ فِي الصُّورِ نَفْحَةٌ وَاحِدَةٌ ۗ وَجُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾ وَانْشَقَّتِ السَّمَاءُ فَسُيُوفُ يَوْمِئِذٍ وَأَهْبَتْ ۖ وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ﴿١٦﴾ يَوْمِئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٧﴾ فَأَمَّا مَنْ أُوثِقَ كَتِفُهُ بِسِيسِئِهِ فَيَقُولُ هَؤُلَاءِ مَا أَقْرَبُوا كِتَابِيَةَ ﴿١٨﴾ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حَسِيَّةٍ ﴿١٩﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢٠﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢١﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٢﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْفَالِئَةِ ﴿٢٣﴾ وَأَمَّا مَنْ أُوثِقَ كَتِفُهُ بِشِمَالِهِ فَيَقُولُ بَلَيْتَنِي لَرَأُوتَ كِتَابِيَةَ ﴿٢٤﴾ وَلَرَأُودِرَ مَا حَسِيَّةٍ ﴿٢٥﴾ بَلَيْتَنَاهَا كَانَتْ الْقَاضِيَةَ ﴿٢٦﴾ مَا أَغْنَىٰ عَنِّي مَالِيَةٌ ﴿٢٧﴾ هَلَكَ عَنِّي سُلْطَانِيَةٌ ﴿٢٨﴾ خُدُوهُ فَعُلُوهُ ﴿٢٩﴾ قُرْ لِّلْحَيِّمِ صَلَوَةٌ ﴿٣٠﴾ قُرْ فِي سَلِيلَةٍ دَرَعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣١﴾ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٢﴾ وَلَا يَحْضُرُ عَلَىٰ طَعَامِ الْيَسْكِينِ ﴿٣٣﴾ فَلَيْسَ لَهُ الْيَوْمَ هُنَاهَا حَمِيمٌ ﴿٣٤﴾ وَلَا طَعَامٌ إِلَّا مِنْ غَنِينٍ ﴿٣٥﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٦﴾﴾

"Then, when the Trumpet will be blown with one blowing (the first one). And the earth and the mountains shall be removed from their places, and crushed with a single crushing. Then on that Day shall the (Great) Event befall. And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord

above them. That Day shall you be brought to Judgment, not a secret of you will be hidden.

Then as for him who will be given his Record in his right hand will say: 'Here! read my Record! Surely, I did believe that I shall meet my Account!' So he shall be in a life, well-pleasing. In a lofty Paradise, the fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past! But as for him who will be given his Record in his left hand, will say: 'I wish that I had not been given my Record! And that I had never known, how my Account is? Would that it had been my end (death)! My wealth has not availed me; My power (and arguments to defend myself) have gone from me!'

(It will be said): 'Seize him and fetter him; Then throw him in the blazing Fire. Then fasten him with a chain whereof the length is seventy cubits! Verily, he used not to believe in Allah, the Greatest, and urged not on the feeding of *Al-Miskin* (the poor), so no friend has he here this Day, nor any food except filth from the washing of wounds. None will eat except the *Khati'oon* (sinners, disbelievers, polytheists).'" (*Soorah Al-Haaqqah* 69:13-37)

The above noble Verses contain far-reaching, extensive, multidimensional and wonderful artistic illustrations. They bring together, in a single frame, strong and exciting events linking the last day of the life of this world with the beginning of the first day of the life of Hereafter.

The Qur'anic imagery starts with the description of the blowing of the Trumpet and the removal of the land and the mountains and their being crushed. The heavens will then be rendered asunder and the angels will stand on the side of the heavens. The scale shall be laid for weighing deeds and for reckoning. Then people will be separated into two groups: a group going to Paradise and another going to Hell.

A keen reader of the Verses will notice a number of artistic characteristics in the Qur'anic imagery. Let us explain this further in the light of three of these images:

Scene One: The drastic, destructive transformation in which the entire world will change absolutely within a short moment. The transformation illustrated in this scene will happen in an atmosphere

beset by a feeling of hardship and rapidity where there will be no place for repetition. This is what Allah's statements "one blowing" "single crushing" and "Event befall" clearly indicate.

Scene Two: The distinction between the two groups – the people of Paradise and people of Hell, and determining the fate of each of them. In this scene, the prevailing atmosphere will be that of unparalleled happiness on the part of the first group and that of indescribable sadness and regret on the part of the second group. This is clear in the following Verses:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ مِمَّا كُنْتُ أَتَّبِعُ ﴿١٩﴾ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَةَ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يُلْتَمَسُنِي لَرَأَيْتُ مَا كُنْتُ بِلَيْتِهَا كَانَتْ الْقَاضِيَةَ ﴿٢٧﴾ مَا أَغْنَىٰ عَنِّي مَالِيَةٌ ﴿٢٨﴾ هَلَكَ عَنِّي سُلْطَانِيَةٌ ﴿٢٩﴾﴾

"Then as for him who will be given his Record in his right hand will say: 'Here! read my Record! Surely, I did believe that I shall meet my Account!' So he shall be in a life, well-pleasing. In a lofty Paradise, the fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past! But as for him who will be given his Record in his left hand, will say: 'I wish that I had not been given my Record! And that I had never known, how my Account is? Would that it had been my end (death)! My wealth has not availed me; my power (and arguments to defend myself) have gone from me!'" (Soorah Al-Haaqqah 69:19-29)

On the part of the members of the first group, the statement they will utter shall be filled with such happiness that it will echo over the horizons to declare: "Here! Read my Record!" For, they shall have "a life, well-pleasing, in a lofty Paradise".

As for the members of the opposite group, what will be vividly noticed on them is distress and regret. This manifests itself in expressions such as, "I wish that I had not...", "My wealth has not availed me", and "my power (and arguments to defend myself) have gone from me!" These expressions seem so vivid to the reader that almost feels that he is looking at one of the members of this wretched

group receiving his record with his left hand and slapping his own cheeks with his hands.

This is one aspect of the rhetorical meaning of the description of Paradise and Hell. As for the rhyme of the Verses exemplified in the letter هـ, when it is pronounced, it sends a sense of joy in the hearts of members of the first group while it sends feelings of sorrow and regret into the hearts of members of the second group.

Scene Three: The imagery of punishment is depicted in a manner that is more painful to the soul and to the conscience than the punishment itself. This scene is filled with severity, hardship and ruthlessness as manifested in Allah's statement:

﴿ خَذِرْهُ فَوُوهٌ ۖ ﴿٣٠﴾ تَرْتَلِيمٌ ۖ ﴿٣١﴾ تَفْرَقَ فِي سَلَاسِلٍ ۖ ذُرْعَاهَا سَبْعُونَ ذِرَاعًا ۖ فَاسْأَلُكَوهُ ﴿٣٢﴾ إِنَّهُ كَانَ لَا يُؤْمِنُ
بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾ وَلَا يَحْضُرُ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣٤﴾ فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِن غَيْلَيْنِ
﴿٣٦﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴾

"Seize him and fetter him; then throw him in the blazing Fire. Then fasten him with a chain whereof the length is seventy cubits!" Verily, he used not to believe in Allah, the Greatest, and urged not on the feeding of *Al-Miskin* (the poor), So no friend has he here this Day, nor any food except filth from the washing of wounds. None will eat except the *Khati'oon* (sinners, disbelievers, polytheists)." (*Soorah Al-Haaqqah* 69:30-37)

In the light of the above three images, the power of the artistic inimitability of the Qur'an and the extent of the impact it has in conveying Allah's message to humanity become vividly clear. "So Blessed is Allah, the Best of creators."



Scientific Miracles in Man

﴿أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ﴾

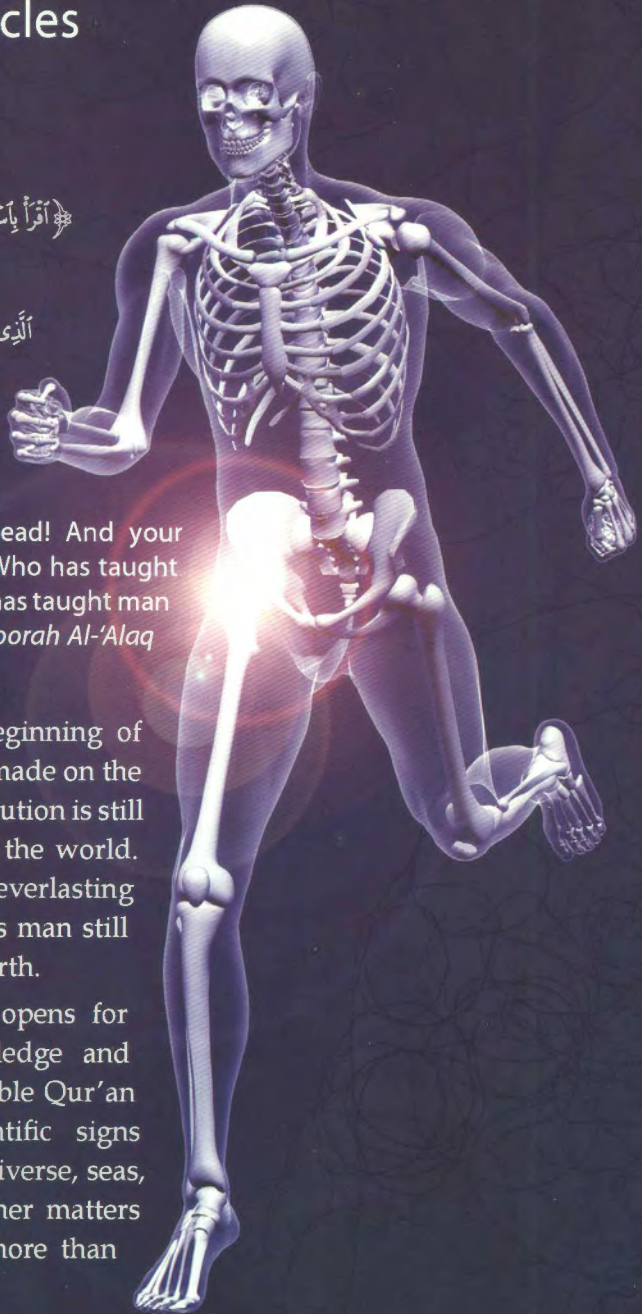
﴿أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٢﴾

﴿الَّذِي عَلَّمَ بِالْقَلَمِ ۝٣ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

"Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous Who has taught (the writing) by the pen. He has taught man that which he knew not." (Soorah Al-'Alaq 96:1-5)

These Verses were the beginning of the first scientific revolution made on the surface of the Earth. The revolution is still spreading its pearls all over the world. It is the Noble Qur'an, the everlasting miracle that abides as long as man still occupies the surface of the Earth.

Every now and then, it opens for us new horizons of knowledge and science. The pages of the Noble Qur'an are resplendent with scientific signs about realities of man, the universe, seas, mountains, medicine and other matters that were only discovered more than fourteen centuries later.



And also in your own selves; will you not then see?

Allah, Most High, and Exalted says,

﴿ وَفِي الْأَرْضِ آيَاتٌ لِلْمُتَّقِينَ ﴿٢٠﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴾

"And on the Earth are signs for those who have Faith with certainty. And also in your own selves. Will you not then see?" (Soorah Adh-Dhariyat 51:20-21)

Allah also says,

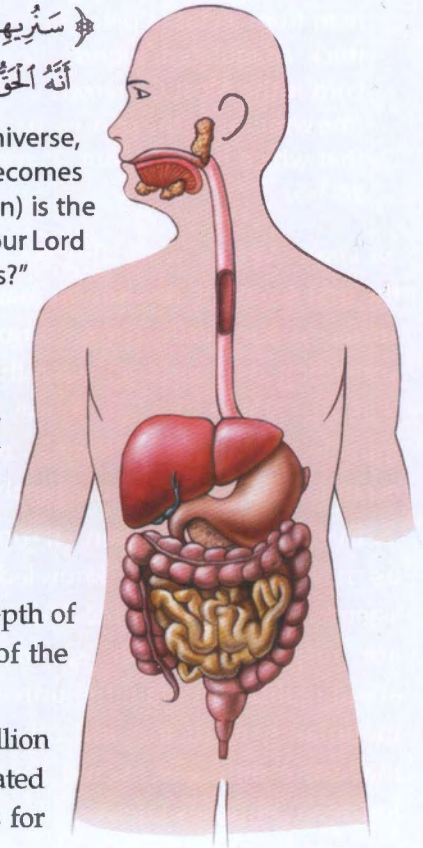
﴿ سَتَرْنَاهُمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴾

"We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the Truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?" (Soorah Fussilat 41:53)

These Verses guide man to the infinite signs contained in his creation. They also contain glad tidings that Allah will clearly explain this to the people so that the truth will become manifest to them.

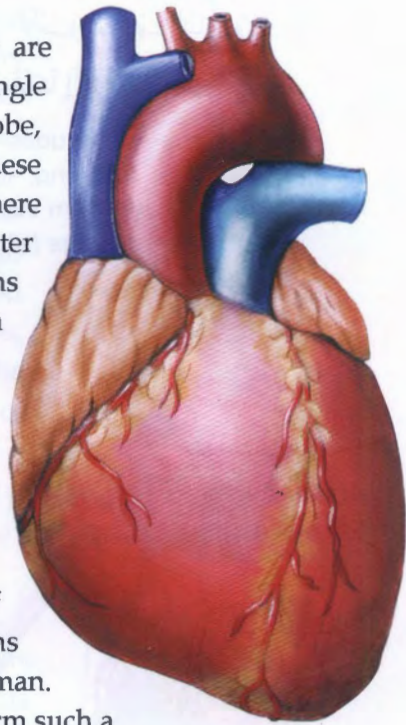
Let us now gently delve into the depth of this complex world under the shade of the above Qur'anic Verses.

1. There are an estimated 35 million glands in the body that are created for the purpose of secretion. As for



mural cells that secrete liquid acid, they are estimated to be around one billion cells.

2. In the bowels, there are 3,600 intestinal fluffs in every square centimeter that suck up the digested food; and in minutes, there are 2,500 fluffs. It should be borne in mind that the length of the intestines is 8 meters.
3. The mucosa of the mouth contains 500,000 cells that secrete every five minutes.
4. The tongue has 9,000 gustatory cells that sort out tastes that are sweet, sour, bitter or salty.
5. If red corpuscles of a single body are placed beside one another on a single row, they would cover the entire globe, on which we live, 6½ times. These corpuscles number 5 million, and there is a cube of blood on every millimeter of its surface. Each red corpuscle runs an average blood cycle covering a distance of 1,150 kilometers inside the veins in the body every day.
6. The heart is the pump of life that is never tired of working. It beats 60 to 80 times in a minute, and it pulsates more than 100,000 times a day, pumping out 8,000 liters of blood and about 56 million gallons of blood in the average lifespan of man. Is there any machine that can perform such a difficult job for so long a time?
7. Under the skin surface, there are 15.5 million "air conditioners" in the form of venous glands that purify the body from excess heat through sweating.
8. The body consumes 125 million cells of its own per second; an average of 7,500,000,000 cells per minute.

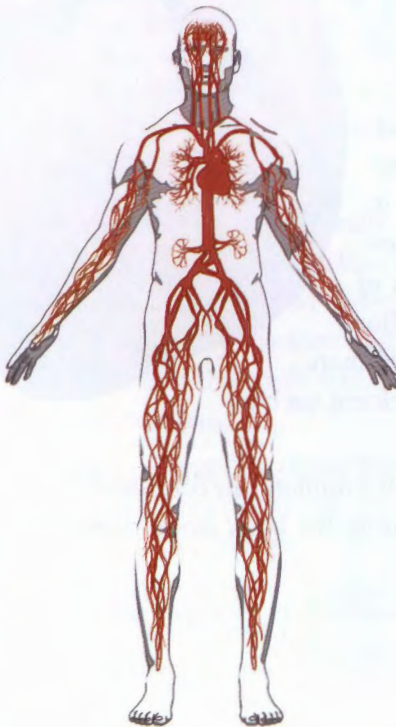


At the same time, it forms approximately the same number of cells.

If you, dear reader, learn about the structure and physiology of a single cell, you will certainly fall unto the ground and prostrate, in awe of Allah's creation. Allah, the Almighty, says:

﴿وَمَا كُنَّا بِأَعْيُنِنَا قَبْلَ ذَلِكَ وَلَٰكِن لِّيُذَكِّرَ الَّذِينَ بَدَّؤُوا الْإِسْلَامَ أَيَّامَ الَّذِي بَدَّؤُوا فِيهِ الْإِسْلَامَ وَلِيُذَكِّرَ الَّذِينَ كَفَرُوا أَيَّامَ الَّذِي كَفَرُوا فِيهِ الْإِسْلَامَ﴾

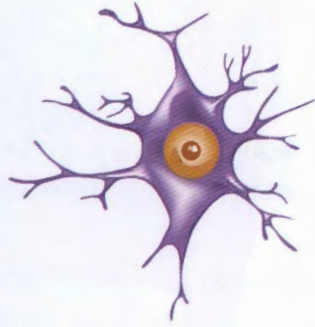
"And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allah and His Signs)." (Soorah Al-'Ankaboot 29:43)



◆ The human trachea bifurcates into two branches which keep dividing until they end up as tiny, pulmonary roots. The pulmonary roots grow to about 750 million roots. Each root enjoys a very delicate membrane and is attached to a small venous blood wall. The blood is then purified by providing the body with necessary oxygen. The network of roots spreads out to a surface of more than 200 square meters for the purpose of purifying the blood. In normal circumstances, the body does not use more than a tenth of the roots, but during times of crisis, more roots are open for usage.

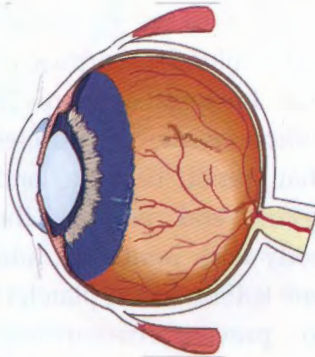
◆ Everyday, a person breathes 25,000 times in which he breathes in 180 metric cubes of air; out of this, 6.5 metric cubes of oxygen flow into the blood.

◆ There are 13 billion nervous cells in the brain; and there are 100 billion sticky cells that serve as a defiant barrier to protect nerve cells against being affected by any material. Tumors grow at the expense of sticky cells as nerve cells are too difficult to be affected by cancer. The brain gets its nutrients only from glucose, as opposed to the heart which gets its nutrients from glycols or lactic acid. The brain, as opposed to other parts of the body, prefers glucose. If the body falls into a glucose crisis, the mechanisms of the body will prefer noble supplying nutrition to the brain rather than other parts. This is because if the blood flow to it is stopped for 3 to five minutes, this can lead to permanent damage. The brain needs nothing less than 1,000 liters of blood daily.



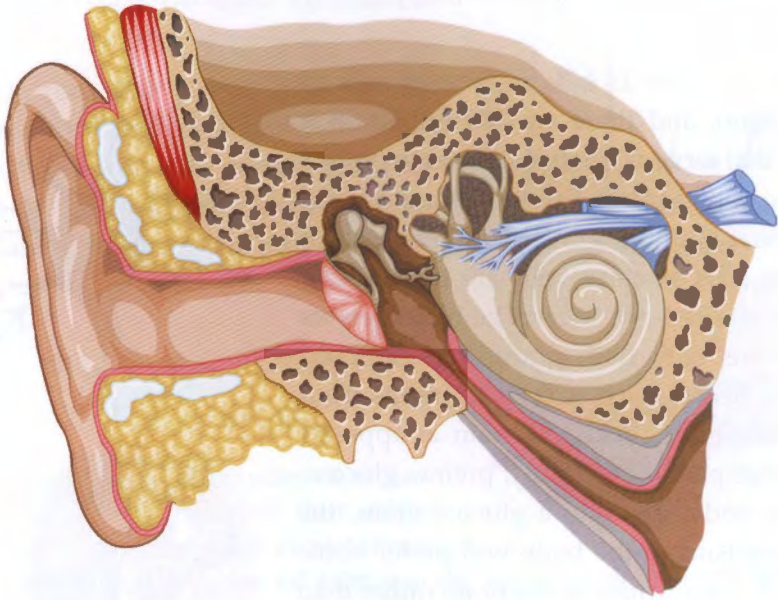
◆ If we place the nerve cells of the body in a single row, their length will cover a distance that is more than the surface of the Earth several times.

◆ **The eye:** There are about 140 million sensitive light receivers. These light receivers are one of the ten layers that form the retina and whose thickness is up to 0.4 millimeters. The eye releases a million fiber nerves that transmit pictures in a colored format.



﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيرٍ﴾

"Verily, We created man in the best stature (mould)." (Soorah At-Tin 95:4)



◆ **The ear:** The human ear has 30,000 auditory cells that transmit all kinds of noises in their different vibrations with high sensitivity. In the inner ear, there is a section called the labyrinth. This is so called because a person almost loses himself in the different sounds that emanate from one's surroundings (hallways, passageways, walls, excavations, rooms, communications, and organizational network) and the relations that exist in this section.

◆ There are 25 million red blood corpuscles that transmit oxygen, 25 billion white corpuscles that resist bacteria and germs and provide the body with immunity, and one trillion blood platelets to prevent hemorrhage through coagulation in

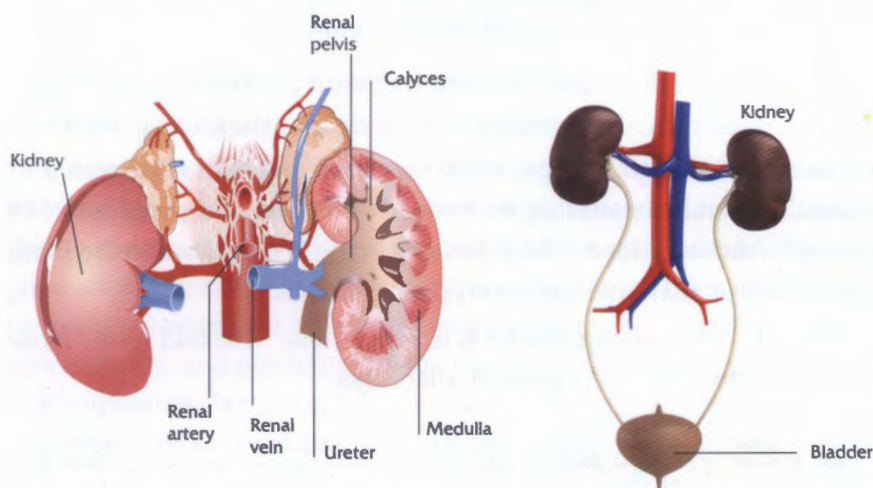


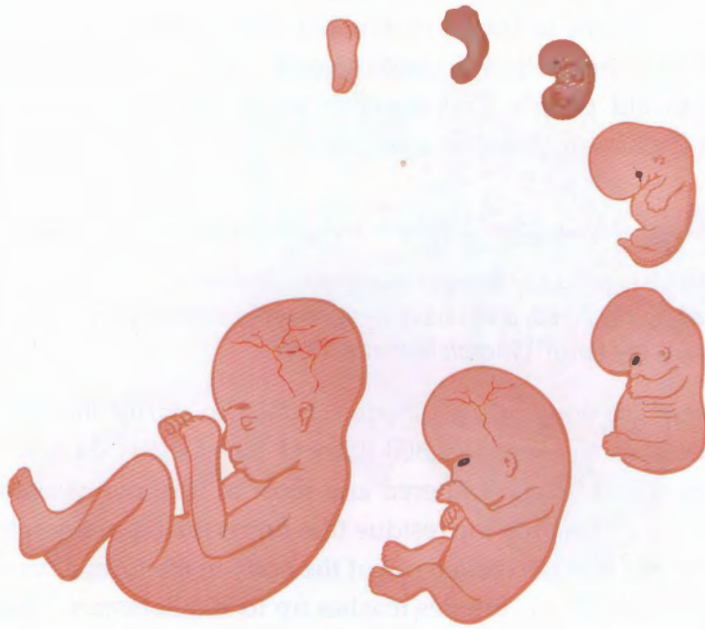
any bleeding vein. These cells fundamentally form in the bone marrow that pours into the blood $2\frac{1}{2}$ million red cells, 5 million blood platelets and 120,000 white cells in a single second. This function weakens and recedes in old people. This reminds us of Allah's statement about Prophet Zachariah, peace be upon him:

﴿ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴾

"My Lord! Indeed my bones have grown feeble, and gray hairs have spread on my head, and I have never been unblest in my invocation to You, O my Lord!" (Soorah Maryam 19:4)

◆ There are one million functional units to purify the blood and they send it to the kidney 1,800 liters of blood every 24 hours. And 180 liters of this blood is filtered and most of it is then sucked up in the renal pipe. It is only the residue that forms the (approximately) 1.5 liters of waste that is expelled out of the body in the form of urine. The length of the nephritic tubules reaches up to 50 kilometers. That is the creation of Allah Who perfected all things.





Development of the Fetus

Shaikh Az-Zindani said: We once met with an American professor, called Professor Marshall Johnson who was among the leading American scholars. We told him: "The Qur'an mentions that man was created in phases." When he heard this, he jumped to his feet and exclaimed, "In phases?" And we added, "And this was in the 7th century that the Book came to tell us that man has been created in phases!"

He said, "That is impossible! It is impossible!" We told him, "How can you come to this conclusion? Allah says:

﴿ خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً ۖ أَنْزَلَ مِنْهَا نَسَبَكُمْ فِي بُطُونِ
 أَنْهَبِكُمْ ۚ خَلَقَكُمْ مِنْ بَعْدِ خَلْقِ فِي ظُلُمَاتٍ فَلَمَسْتِ فَلَمَسْتِ ذَلِكَ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنْ نَصْرَفُونَ ﴾

"He created you (all) from a single person (Adam); then made from him his wife [Hawwa (Eve)] And He has sent down for you eight pairs

of cattle (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers: creation after creation in three veils of darkness. Such is Allah your Lord. His is the kingdom. *La ilaha illa Huwa* (none has the right to be worshipped but He). How then are you turned away?" (Soorah Az-Zumar 39:6)

The Qur'an also says:

﴿ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴾

"What is the matter with you, [you fear not Allah (His punishment), and] you hope not for reward (from Allah or you believe not in His Oneness). While He has created you in (different) stages." (Soorah Nooh 71:13-14)

This professor then sat down on a chair and said, after some contemplation: "I have a response to this. There are three possible interpretations for this:

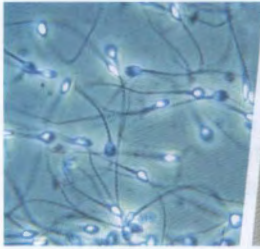
One: That Muhammad had huge microscopes with which he was able to study these things and then know what other people did not know. Hence his mentioning of these things.

Two: That this knowledge was just a coincidence.

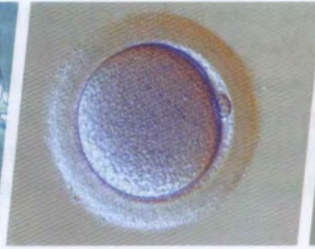
Three: That he is a messenger from Allah."

We said: "As for the first hypothesis, suggesting that Muhammad, blessings and peace be upon him, had a microscope or tools, you know that to construct a microscope one needs lenses and these lenses need glass, expertise as well as tools. Additionally, some of this information cannot be attained without using the electronic microscope that depends on electricity, and electricity needs technology invented earlier. Since it is impossible for a single generation to invent this science in one fell swoop, there must have been a previous generation who would have been working on this science which was later transferred to the generation that came after it.

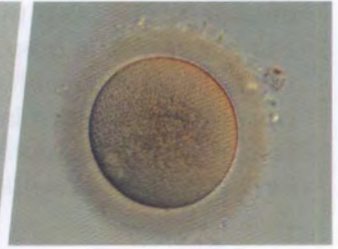
Could it be true that at that time, there was only one person who possessed this science and that none before or after Muhammad had



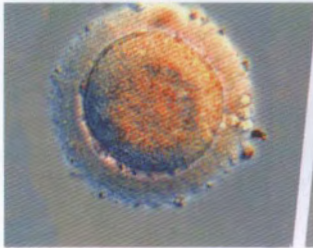
Spermatozoa



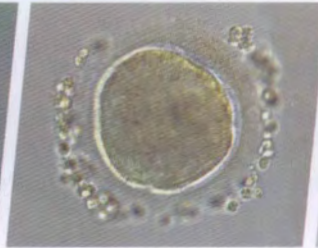
Egg



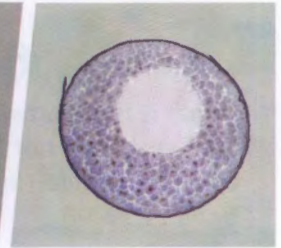
Fertilized egg



Embryo



Morula



Blastocyst transfer (day 5)

Human early embryo development



The microscopic view of the early stages of human development which can be seen only through the high power electro-microscope. This microscope was invented in 1940s.

that device, neither in his town nor in the adjacent towns or neighboring countries and that even the Romans, the Persians and the Arabs were ignorant about this scientific device? Could it be true that it was only a single person who had all these devices and that he did not leave it behind for anyone after him? Could all this be conceivable?"

The professor said: "Your argument is all too correct."

We then said: "As regards the second hypothesis that it could be coincidence, what is your view if we say that the Qur'an did not mention these facts in only one Verse but in a number of Verses and that it did not mention it in summary but in details, explaining what happens in each stage, can we claim that this is also a coincidence?"

When we explained the stages to him as mentioned in astounding detail in the Glorious Qur'an, he said, "It is wrong to claim that this is a coincidence. This is rather a well thought out science!"

We asked him: "Then, how can you interpret this?"

He said: "I cannot find any interpretation for it other than saying that it was a revelation from above!"

The drop (zygote) consists of a man's and a woman's sexual discharge after a single spermatozoon has penetrated the woman's ovum and fertilized it, thereby shutting out other spermatozoa. That is how the process of creation of another being starts. This is the first stage of human development. And this what the Qur'an refers to when it says:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٣﴾﴾

"And indeed We created man (Adam) out of an extract of clay (water and earth). Thereafter We made him (the offspring of Adam) as a *Nutfah* (mixed drops of the male and female sexual discharge) and lodged it in a safe lodging (womb of the woman)." (Soorah Al-Mu'minoon 23:12-13)

In Arabic, the zygote is called "**Nutfah**" which means a drop, or a drop of liquid. It is in this drop that every characteristic of a human being is lodged. Allah says:

﴿قُلِ الْإِنْسَانُ مَا أَكْفَرُهُ ﴿١٧﴾ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾﴾

“Be cursed (the disbelieving) man! How ungrateful he is! From what thing did He create him? From *Nutfah* (male and female semen drops) He created him and then set him in due proportion.” (Soorah ‘Abasa 80:17-19)

Who told our leader Muhammad, peace and blessings of Allah be upon him, that every detailed feature about the human being is predestined in this drop? We also understand — in the light of Prophet Muhammad’s saying — that among things predestined in this drop is whether this creature-in-making is going to be male or female.

Has any human being ever imagined that the fate of a drop of fluid, as to whether it is going to be male or female, has already been determined at the time of its emission? But the Qur’an says:

﴿وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَى ﴿٤٥﴾ مِنْ نُطْفَةٍ إِذَا تُمْنَى ﴿٤٦﴾﴾

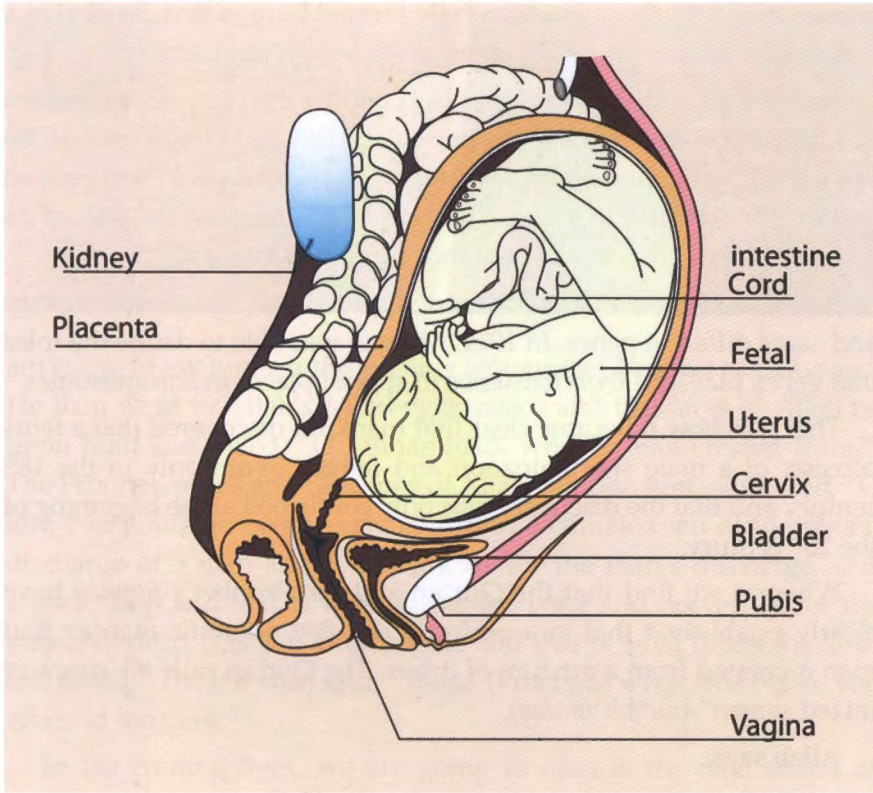
“And that He (Allah) creates the pairs, male and female, from *Nutfah* (drops of semen — male and female discharges) when it is emitted.” (Soorah An-Najm 53:45-46)

Who could have told Muhammad, peace and blessings of Allah be upon him, if not Allah? The DNA of the sperm-drop was only known after the discovery of the electro-microscope in the 1940s. This means it was discovered only half a century ago.

It was only then that they knew male and female chromosomes (known as X and Y chromosomes), respectively. Therefore, at the beginning of the 20th century, humanity did not know that male and female chromosomes are already determined in the zygote, but a Book revealed this fact more than fourteen centuries ago and established this in clear words. If one goes back to the books of *Tafseer*, one would realize that they all affirm this.¹



1 From the book: *Al-'Ilm Tareeq Al-Iman*, by Shaikh 'Abdur-Rahman Az-Zindani.



The Fetus and Human Development Between Science and the Qur'an

Historical Prelude:

Ever since Aristotle observed the prevailing theories of his time concerning the formation of the fetus, there had been a continuous argument between the supporters of the theory (who contended that there is a completely-formed minuscule human in the spermatozoon) and supporters of the theory that a complete human minuscule is formed from the coagulation of a woman's menstrual blood. Most of the people of that time believed that a tiny, but complete human was present in a compact form in a spermatozoon. The scholars of that

time pictured the fetus as a tiny, fully formed human that dwelled in a spermatozoon and gradually grew in the womb like a small tree.

None of these two groups ever noticed that the fetus is formed by a combination of the male spermatozoon and female ovum. This was the opinion of the Italian scholar, Spallanzani in 1775. In 1783, Van Beneden was able to establish this idea. This was how humanity was able to do away with the erroneous idea of the "miniscule human".

Between 1888 and 1901, Boveri discovered that chromosomes vary and carry different genes. In 1912, Morgan was able to define the roles that genes play and their existence in special places in chromosomes.

That was how it became clear that mankind discovered that a fetus consists of a male spermatozoon and female ovum only in the 18th century and that the discovery was only confirmed at the beginning of the 20th century.

Whereas we find that the Qur'an and the Prophet's *Sunnah* have clearly established that in a perfectly detailed scientific manner that man is created from a mixture of drops. The Qur'an calls it, "drops of mixed semen" (*nutfah amshaj*).

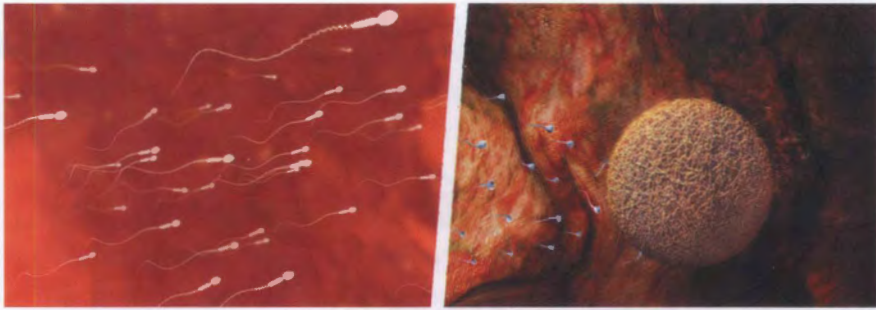
Allah says:

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

"Verily, We have created man from *Nutfah* (drops) of mixed semen (sexual discharge of man and woman), in order to try him: so We made him hearer and seer." (*Soorah Al-Insan* 76:2)

All the scholars of *Tafseer* unanimously are agreed that the "drops of mixed semen" means the sexual discharge of man and woman both.

Equally, the following noble *Hadith* confirmed this. Imam Ahmad recorded in his *Musnad* on the authority of 'Abdullah Ibn Mas'ood – may Allah be pleased with him – who narrated that a Jew passed by the Messenger of Allah, peace and blessings of Allah be upon him, while he was addressing his Companions and the men of the Quraish told him, "O Jew, this man (meaning the Prophet, peace and blessings of Allah be upon him) claims that he is a Prophet." The Jew then said, "I



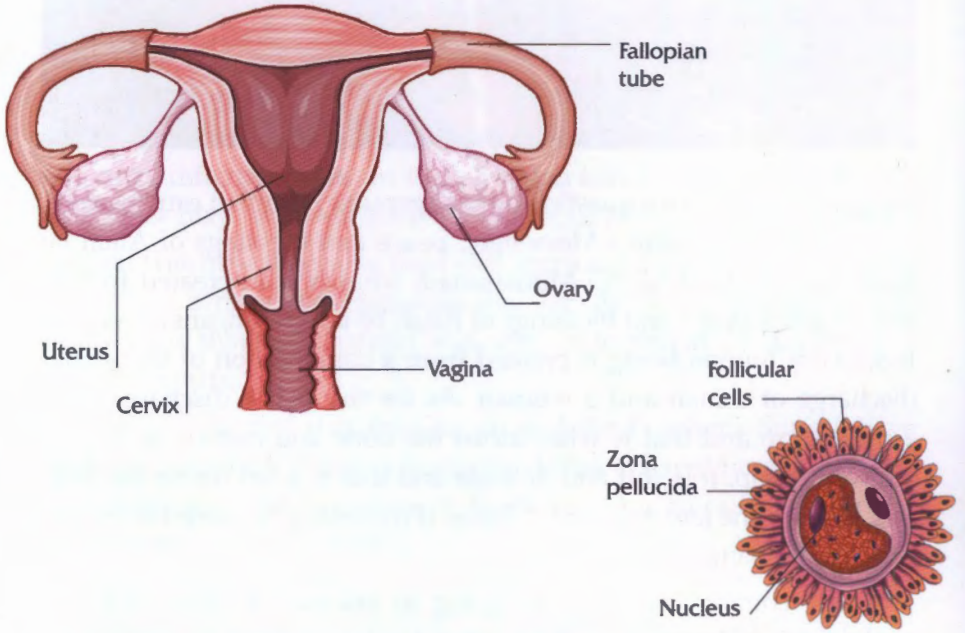
am going to ask him a question only a (genuine) Prophet can answer.” He then went to Allah’s Messenger, peace and blessings of Allah be upon him, and asked, “O Muhammad, what is man created from?” The Prophet, peace and blessings of Allah be upon him, answered, “O Jew, every human being is created from a combination of the sexual discharge of a man and a woman. As for the man’s discharge, it is a thick drop and that is what forms the bone and nerves; as for the woman’s drop, it is soft and delicate and that is what forms the flesh and blood.” The Jew then said, “Those (Prophets) who came before you also said the same.”

In the coming lines, we are going to discuss the fetal stages as explained by the Qur’an and we are going to cast light on established scientific facts in each of the stages.

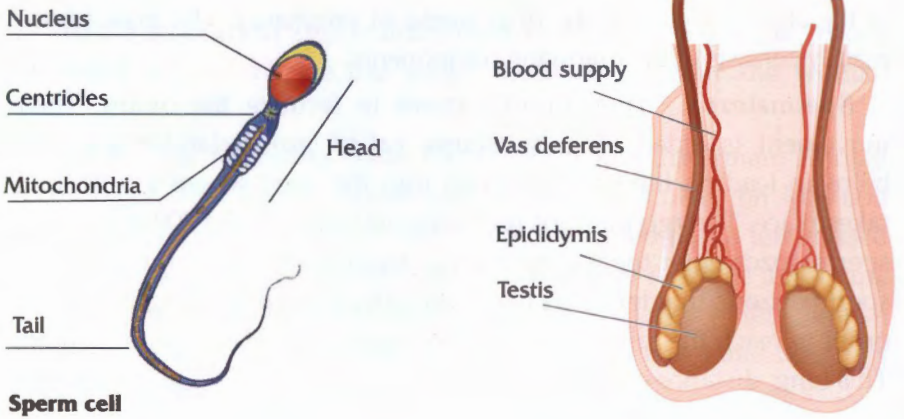
The Sperm: Scientific facts about the sperm: The drops of semen consist of cells, according to embryologists, from the testes that are situated in the lower part of the kidneys. It moves down to the lower part of the abdomen during the final weeks of pregnancy. The male semen mainly consists of the following components:

Spermatozoa: They rapidly move to fertilize the ovum. Their movement is aided by a substance called prostaglandin and this helps in leading the spermatozoon into the zone where fertilization takes place. Though millions (between 600 million and 700 million) of spermatozoa enter the vagina during sexual intercourse, it is only one spermatozoon that fertilizes the ovum after covering a long journey in order to reach the fallopian tube that attaches the ovum to the womb. This long distance covered by the spermatozoon can be likened to the

Human female Reproduction system



Human male Reproduction system



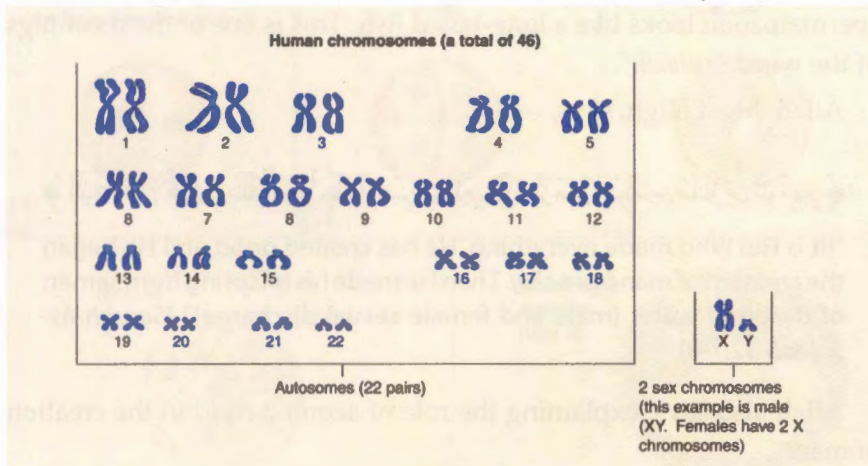
distance that man covers when traveling from the Earth to the moon.

As soon as fertilization takes place, a rapid change occurs on the membrane of the ovum which prevents the penetration of other spermatozoa.

A seminal drop contains 23 chromosomes. One of these chromosomes determines the sex of the fetus whether it is X or Y. As for the ovum, the sex chromosome it carries is always X. If the Y chromosome released by the male meets with the X chromosome released by the female, the fetus will be male; but if the chromosome released by the male is X and this meets the X released by the female, the fetus will be female. Therefore, it is the spermatozoon that determines the sex of the fetus and not the ovum.

About fifty hours after fertilization, the hereditary characteristics of the new creature that might not be seen on him but rather could be seen on some of his offspring and grandchildren are then formed. The fertilized ovum is then quickly broken into different shapes with no change in its size. It then moves from the fallopian tube toward the uterus where it becomes implanted just as a seed is planted in the soil.

(Figure 2): Of hundreds of spermatozoa that enter the vagina, only one spermatozoon will be able to fertilize the ovum. The uterus is the place where the fetus grows before it comes out as a complete and



perfect human being.

(Figure 3): The fertilized ovum starts breaking within hours of fertilization (picture seen through electronic microscope). The uterus is the safest place for this process due to the following reasons:

- ◆ Its place in the woman's pelvis. It is protected by ligaments and peritoneal membranes that hold the uterus from all sides and allow it to move and expand so that it expands to multiple times its original size by the end of the period of gestation.
- ◆ Muscles of the pelvis and perineum keep the uterus in its place.
- ◆ Release of pregnancy hormone (progesterone) helps in stabilizing the uterus and slows down contraction of the uterus.
- ◆ In the uterus, the fetus is covered by different membranes that produce amniotic fluid in which the fetus swims, and this fluid prevents it from being affected by external crushes and bruises.

The process of fertilization and arrival of the fertilized ovum at the uterus takes around six days, and it continues to grow for about fifteen days when the stage of the "clinging clot" starts.

Qur'anic contemplations and comments:

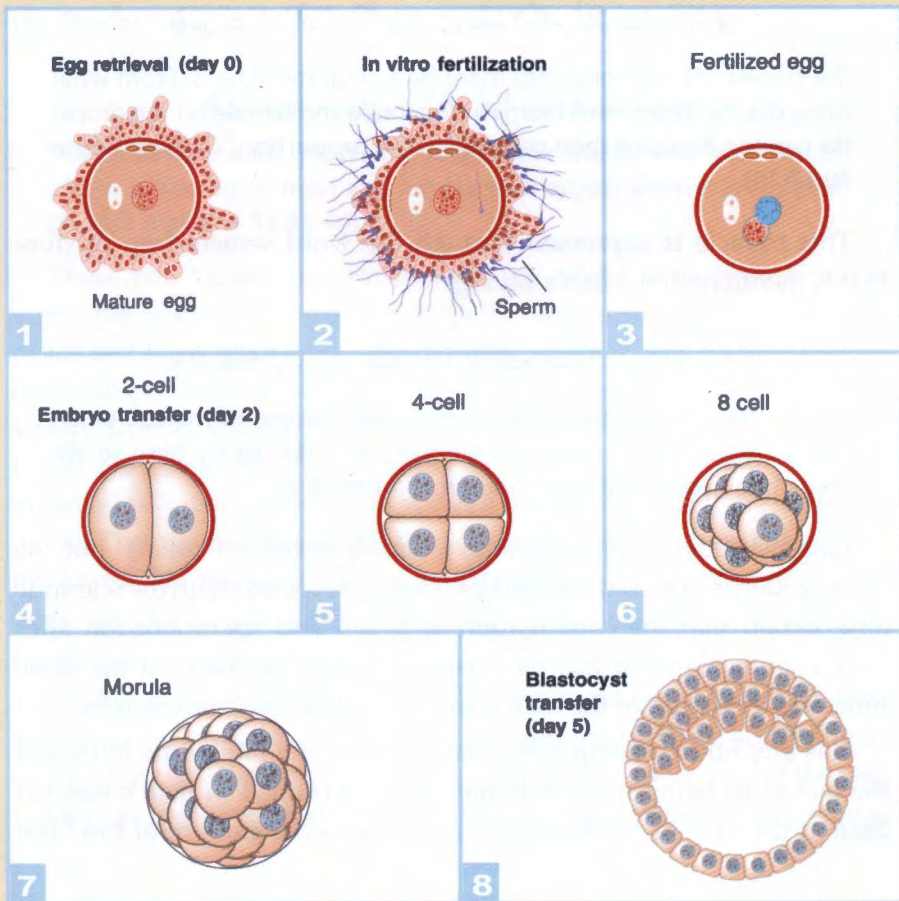
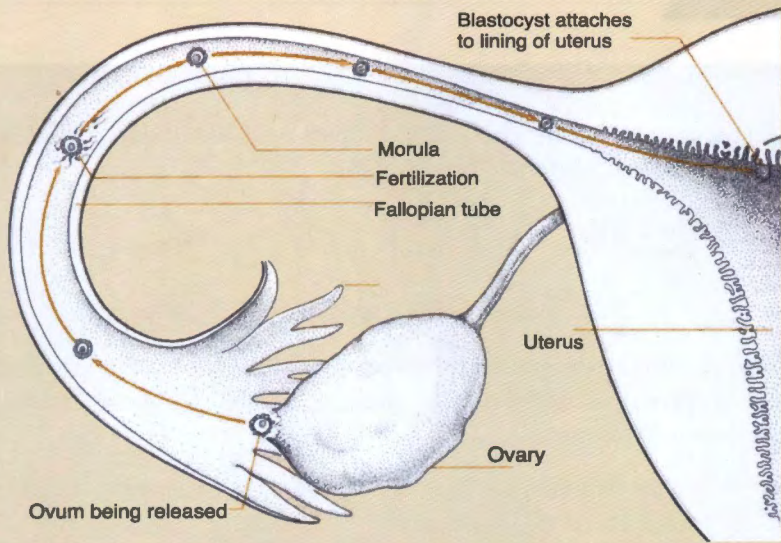
The word "*Nutfah*" in Arabic means, little water or a drop of water. This meaning corresponds to the male's sexual discharge, the part of which is spermatozoa. The spermatozoon comes from despised water. A spermatozoon looks like a long-tailed fish. This is one of the meanings of the word "*sulalah*".

Allah, Most High, says,

﴿الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِن طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ﴾

"(It is He) Who made everything, He has created good and He began the creation of man from clay. Then He made his offspring from semen of despised water (male and female sexual discharge)." (*Soorah As-Sajdah* 32:7-8)

Allah also says, explaining the role of seminal fluid in the creation of man:



Human early embryo development

﴿ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴾

"So let man see from what he is created! He is created from a water gushing forth." (Soorah At-Tariq 86:5-6)

Allah, Most High, also says:

﴿ خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴾

"He has created man from *Nutfah* (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent." (Soorah An-Nahl 16:4)

Even the Qur'an explains the characteristics of a man while he is still in the stage of "a seminal drop". Allah says:

﴿ قُلِ الْإِنْسَانُ مَا أَكْفَرَهُ ﴿٧﴾ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴾

"Be cursed (the disbelieving) man! How ungrateful he is! From what thing did He create him? From *Nutfah* (male and female semen drops) He created him and then set him in due proportion." (Soorah 'Abasa 80:17-19)

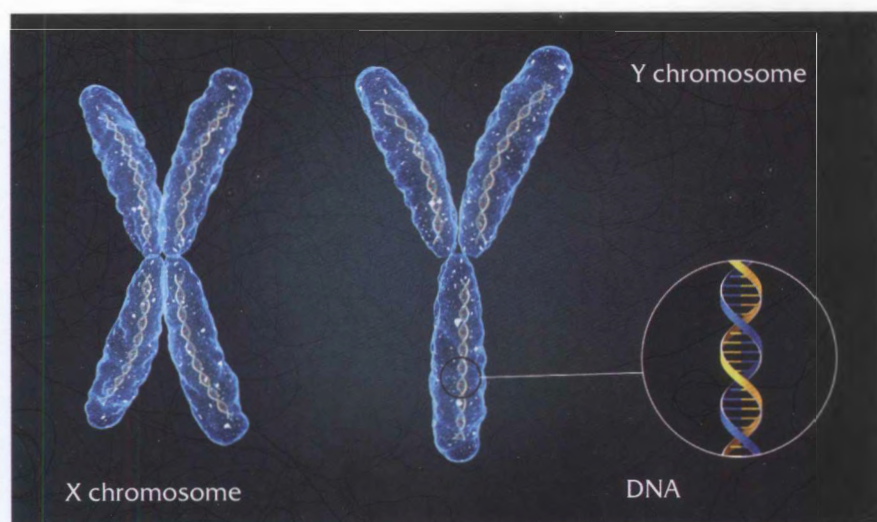
This miracle is expressed through the word semen-drop mixture that is mentioned in Allah's saying:

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

"Verily, We have created man from *Nutfah* (drops) of mixed semen (sexual discharge of man and woman), in order to try him: so We made him hearer and seer." (Soorah Al-Insan 76:2)

Linguistically, *Nutfah* means a small drop (of fluid) but its composition is of mixed substances. This corresponds with the scientific observation that the combination of ovum and spermatozoon after their coming together has the shape of a drop of fluid. At the same time, it is a mixture of the man's and the woman's chromosomes.

Has any human being ever imagined that the fate of the fetus and the fact of its being male or female are determined in man's seminal fluid at the time of ejaculation? Has anyone ever thought of this? But



the Qur'an says:

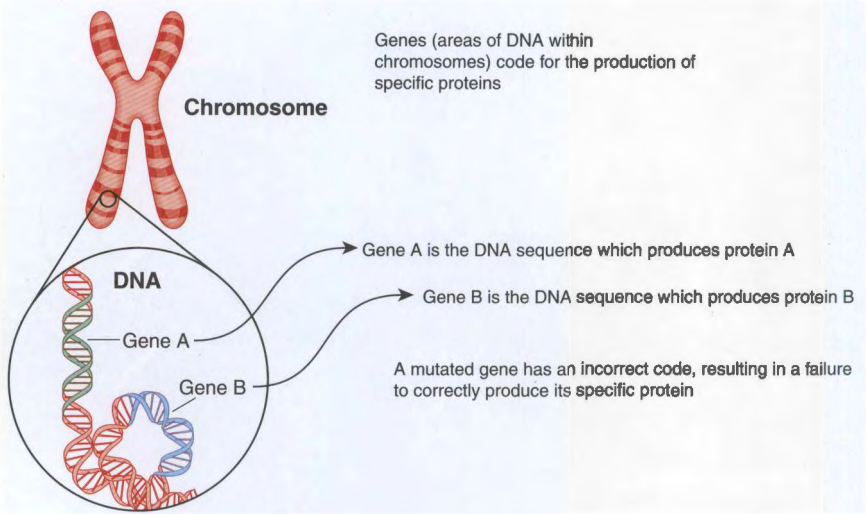
﴿وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿١٥﴾ مِن نُّطْفَةٍ إِذَا تُمْنُ﴾

"And that He (Allah) creates the pairs, male and female, from *Nutfah* (drops of semen — male and female discharges) when it is emitted."
(*Soorah An-Najm* 53:45-46)

These two Verses indicate that the sex of the fetus is determined when the semen is being discharged. Who informed Muhammad, peace and blessings be upon him, that it is either X or Y chromosome that is responsible for determining the sex of the fetus? This was only known after the discovery of the electron microscope in the 19th century. It was only then that it was discovered that masculinity and femininity of the fetus is determined by the man's sperm and not by the woman's ovum. This means: even at the start of the 20th century, humankind did not know that the sex of the fetus is determined as mentioned above, while the Qur'an has clearly established this fact one thousand and four hundred years ago!

There is an interesting point: We have earlier mentioned that spermatozoa are formed in the testicles, and the testicles, according to embryology, are formed from cells situated at the lower part of the two kidneys in the loins. During the final stage of gestation, the lightning¹

1 That is when the lower head of the fetus sinks lower.



occurs. This is confirmation of Allah's statement:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾

"And (remember) when your Lord brought forth from the children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): 'Am I not your Lord?' They said: 'Yes! We testify,' lest you should say on the Day of Resurrection: 'Verily, we have been unaware of this.' (Soorah Al-A'raf 7:172)

This Verse is a clear indication that the very origin of man is the region of the loins where the embryonic testicles form. Glory be to Allah, the All-Knowing!

Finally, as we have mentioned that the uterus is regarded as the safest place for growth and development of the fetus for the reason mentioned earlier, the Glorious Qur'an also clearly mentioned that more than 14 centuries ago. Allah says:

﴿فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿٢١﴾ إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ﴾

"Then We placed it in a place of safety (womb), for a known period (determined by gestation)? So We did measure; and We are the Best to measure (the things)." (Soorah Al-Mursalat 77:21-23)

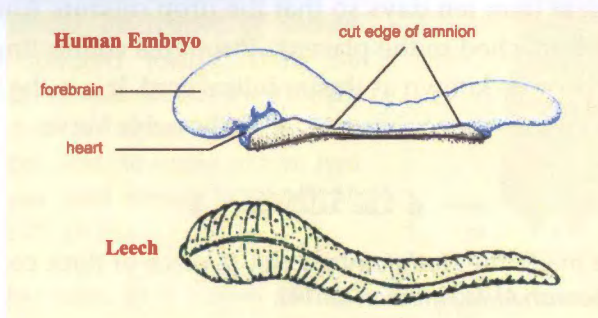
Al-'Alaqah (the clot)

Scientific facts:

The stage of " 'Alaqah" starts from day 15 of conception and ends on day 23 or 24. Then the fetus appears in the shape of a water-dwelling leech (see figure 4). It hangs on the wall of the uterus through navel cord. The blood forms inside the blood vessel in the shape of closed islands. This makes the blood static in the vessels thereby giving it an appearance of clotted blood.

Though it is part of human nature to expel any foreign body, the uterus does not reject the clot that is being implanted on its wall. This is in spite of the fact that half of the components of this clot are from a foreign-source (from the father). This, according to some interpretations, is due to the fact that the area does not contain any antigens.

It is worth mentioning here that the primitive streak is the first thing





The stage of 'Alaqah' starts from day 15 of conception and ends on day 23 or 24.

that forms in the fetus in the first 14 or 15 days of conception. Then the primitive node appears. (See figure 5)

It is from this streak that stem cells, mesoderm, endoderm and ectoderm that would later form different parts and tissues of the body are made up (as seen in figure 6). At the end of the third week of pregnancy, the first streak becomes hidden and whatever is left of it settles in the coccyx (tailbone) region at the tail end of the spinal cord surviving on the remnants of the major cells in this region. Some of the tumors of the coccyx region which are known as teratoma (see figure 7) can contain different tissues such as muscles, skin, bones and sometimes teeth, as opposed to tumors that come from other regions and which form from only one tissue.

Contemplations from the Qur'an and the Sunnah:

The process of transformation of the fetus from seminal drop to the clot takes more than ten days so that the drop mixture (the fertilized ovum) can be attached to the placenta through a connecting cord that would later become known as the umbilical cord. It is in the light of this that the Qur'an uses the conjunctive 'ثم' in the noble Verse:

﴿ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً﴾

"Then We made the *Nutfah* into a clot (a piece of thick coagulated blood)." (Soorah Al-Mu'minoon 23:14)

The conjunction here indicates a succession that implies some delay. The word "Alaqah" in Arabic has a number of meanings:

- Leech that lives in ponds and sucks blood of other creatures
- Something that clings to another
- Static or frozen blood

All these meanings perfectly apply to the situation of the human fetus after it settles down on the wall of the uterus. It looks like a leech as in figure 8; it clings on the wall of the uterus through the umbilical cord as in figure 9; and in figure 10, blood vessels emerge from its interior like the shape of a network of closed islands thereby giving it an appearance of a frozen clinging clot of blood.

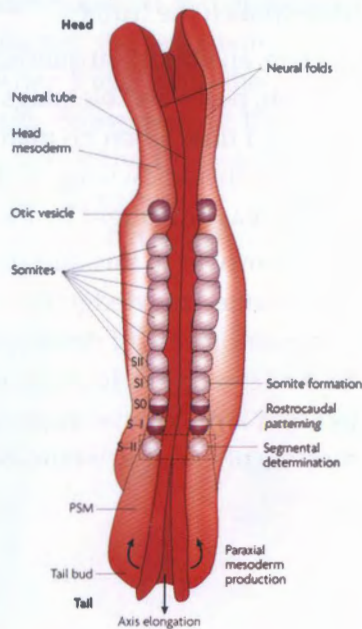
Then there is a rapid transformation of the fetus from a clot to a little lump of flesh within two days (from day 24 to day 26). That is why the Qur'an describes this quick transformation using the conjunction letter (ف) which indicates quick succession of events. Even usage of different conjunctions has miraculous explanatory indications that reflect different stages of fetal development.

Therefore, the stage of "lump of flesh" is the second stage of fetal development. This is mentioned in different places in the Qur'an. Allah, the Almighty, says:

﴿الَّذِي بَدَأَ نُطْفَةً مِنْ مَيْمَنِي يَتَّبِعُنِي ۖ ثُمَّ كَانَتْ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٧﴾
 ﴿يَا ۙ جَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَىٰ ۗ﴾ ﴿٣٨﴾

"Was he not a *Nutfah* (mixed male and female sexual discharge) of semen emitted (poured forth)? Then he became an *Alaqah* (a clot); then (Allah) shaped and fashioned (him) in due proportion. And He made of him two sexes, male and female." (Soorah Al-Qiyamah 75:37-39)

Allah also says, in a *Soorah* named



4-week-old human embryo

Al-'Alaq (the clinging substance):

﴿ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴾

“Man is created from a clinging substance.” (*Soorah Al-'Alaq* 96:2)

Let us go back to the issue of the first streak that is the first thing created in a fetus and from which major cells, parts of the body and different tissues are formed. At the end of the third week of pregnancy, the first streak becomes hidden and whatever is left of it settles in the coccyx region at the tail end of the spinal cord surviving on the remnants of the major cells in this region. This attests to the saying of the Prophet, peace and blessings of Allah be upon him, according to what Imam Ahmad recorded in his *Musnad* on the authority of Abu Hurairah – may Allah be pleased with him: “Every son of Adam shall decay and be eaten up by the earth except the tailbone. His creation and composition started from it.”

The cells that form tissues and body parts are situated in the coccyx. It is from this tailbone that man is created. Allah and His Messenger have spoken the truth!

Here, an important question comes to mind: How did the Messenger of Allah, peace and blessings of Allah be upon him, address a scientific issue at a time when no man had knowledge of that? From where did he bring this knowledge if it was not connected to Divine revelation and he was not taught by the Creator of the heaven and the Earth?

The answer to this question is: Allah knows through His expansive and infinite knowledge that man would one day have knowledge of embryonic stages of development and that he would know the role of the first streak. So He inspired the seal of His Prophets to voice out this fact that it may serve as proof of truthfulness of his prophethood and messengership that would be suitable for all times and places.



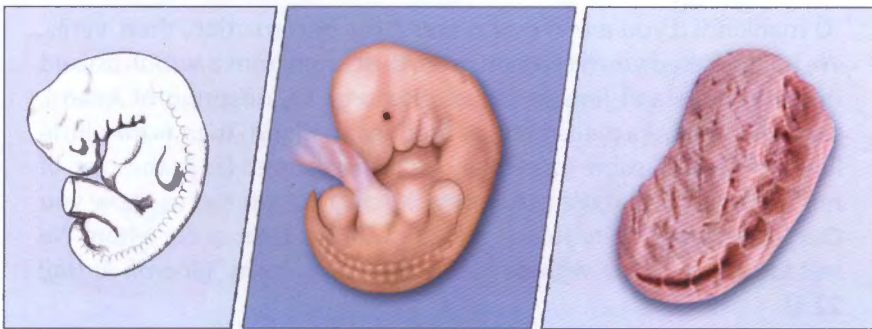
Al-Mudghah (lump of flesh)

Scientific facts:

The fetus changes from the stage of being a clot to that of a lump of flesh from day 24 of pregnancy to day 26. This is a short period, when compared to the time it takes to change from a drop into a clot.

This stage starts with the appearance of body masses known as somites on the 24th or 25th day on the upper part of the fetal scapula. Then the appearance of these masses starts increasing gradually on the lower part of the fetus. On the 28th day, the fetus is formed into a number of crevices with ridges in-between them. This makes the fetus look like chewed gum. The fetus moves about in the uterus in this stage until the end of the sixth week.

It is worth mentioning that the stage of being a lump of flesh starts with a phase that is characterized by the development and increase in the size of cells by great numbers. This means, the fetus will be like a piece of meat with no distinct shape. After a few days, the second phase, which is the phase of shaping, starts. Some parts of the body, such as the eyes and the tongue start to appear in the 4th week, and the two lips in the 5th week though the outlines will not become clear until the end of the 8th week. In this phase, extremities such as the hands and feet start coming out.



Embryonic period

Chewed gum

Contemplations from the Qur'an and the *Sunnah*:

Linguistically, "*Mudghah*" means a substance chewed with the teeth. This word gives an apt description of the fetus' appearance in this stage, become in this stage, it looks like a masticated substance whose shape continuously changes. The appearance of body masses and its dissimilarity look like the marks of the teeth on a morsel (see **figure 11**). Also, the fetus moves within the uterus as a chewed morsel is moved about in the mouth.

The stage of "lump of flesh" comes after the state of "clot". This succession corresponds with what the Qur'an says:

﴿فَخَلَقْنَا الْمَلَقَةَ مُضْفَكَةً﴾

"Then We made the clot into a little lump of flesh." (*Soorah Al-Mu'minoon* 23:14)

One of the characteristics of *Mudghah* is that it is oblong and its shape changes when chewed. This is exactly what happened to the fetus in this stage.

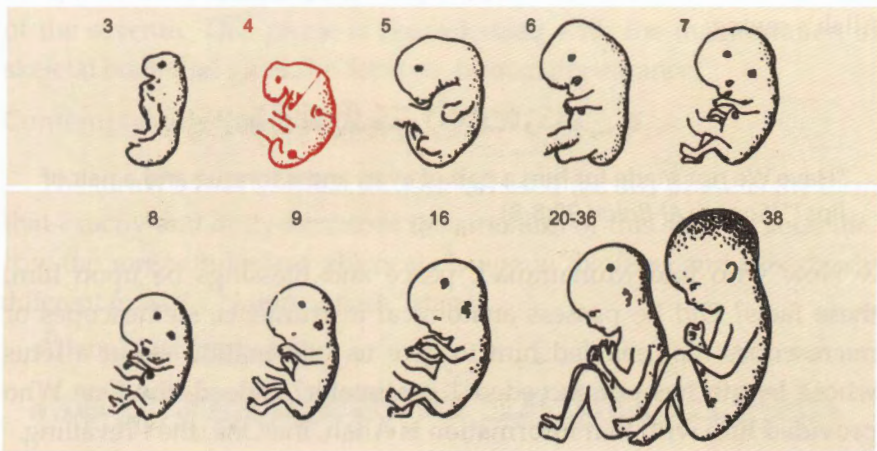
As we have mentioned earlier, the *Mudghah* has an early phase that occurs before the formation of parts of the body and another phase after the beginning of the formation of the parts. This is clearly shown in the following statement of Allah:

﴿يَكْتَابُهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُّرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ
ثُمَّ مِنْ مُضْفَكَةٍ مُخْتَلَفَةٍ وَعَجْرٍ مُخْتَلَفٍ لِنُبَيِّنَ لَكُمْ وَيُقَرَّرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَمًّى﴾

"O mankind! If you are in doubt about the Resurrection, then, verily, We have created you (i.e. Adam) from dust, then from a *Nutfah* (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh — some formed and some unformed (as in the case of miscarriage) — that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term." (*Soorah Al-Hajj* 22:5)



The stage of 'Al-Mudghah (Lump of Flesh) starts from day 24 of pregnancy to day 26



Therefore, in the light of the above Verse, the *Mudghah* has two phases: the formed and unformed. This stage, with its two phases, ends in the 6th week (i.e. after 40 days).

Al-Bukhari and Muslim reported in the *Saheehain* on the authority of Abdullah Ibn Mas'ood – may Allah be pleased with him – who narrated: Allah's Messenger, peace and blessings of Allah be upon him, the true and truly inspired said, "(The matter of the creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise."

It is also noticed that some parts of the human body form before others. Eyes and tongue form in the 4th week while the lips form in the 5th that is why the Qur'an mentioned the two eyes before it mentioned the lips in Allah's saying:

﴿أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۝٨ وَلسَانًا وشففتين﴾

"Have We not made for him a pair of eyes, and a tongue and a pair of lips?" (*Soorah Al-Balad* 90:8-9)

Now who told Muhammad, peace and blessings be upon him, these facts? Did he possess anatomical instruments, stethoscopes or microscopes that enabled him to give us information about a fetus whose length has not exceeded 1 centimeter? Indeed, the One Who provided him with that information is Allah, the One, the Prevailing.



Six to seven week old fetus

Bone phase

Scientific facts:

Within the 6th week of pregnancy, the skeletal cartilage starts to spread all over the body (see figure 12) though outlines of human features are not yet seen on the fetus until the beginning of the 7th week (see figure 13). Then the fetus adopts the shape of a bone. Transformation of fetal shape from a “lump of flesh” to the start of skeletal bone takes place during a short period within the end of the 6th week and the beginning of the seventh. This phase is characterized with the manifestation of skeletal bone that gives the fetus its human appearance.

Contemplations from the Qur'an:

The term “bones”, which the Qur'an used for this phase is the term that exactly and aptly describes the situation of this stage of fetal life. It is the most important physical change in the fetus and it is clearly different from the “lump of flesh” stage.

Allah, Most High, says:

﴿فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

“Then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation.

So Blessed is Allah, the Best of Creators." (Soorah Al-Mu'minoon 23:14)

The formation of the bones is the most prominent formation of this stage for it is then that the fetus changes from being like "a lump of flesh" without any human outlines to the beginning of the skeletal shape within a short period of time that does not exceed a few days around the end of the 6th week of pregnancy. That is why the conjunction (ف) that indicates quick succession is used.

It is this skeletal bone that gives the fetus the human appearance after it is clothed with muscles, and the eyes, the lips and the nose become visible and the head becomes distinct. This is the confirmation of the Prophet's saying: "When forty nights pass after the semen gets into the womb, Allah sends the angel to give (the fetus) its shape. Then it is given ears, eyes, skin, flesh, and bones, and the angel then says: My Lord, would he be male or female?" (Reported by Muslim)

After the passage of 42 days (6 weeks) since conception, formation of different parts of the body is commenced in order to give it a human shape. Later (in week 10), the outer genitals start emerging.

On the 7th week (see figure 13), the appearance of human shape commences due to the appearance of skeletal bone. This week (between day 40 and day 45) represents the demarcation line between the state of being like "a lump of flesh" and having human shape.

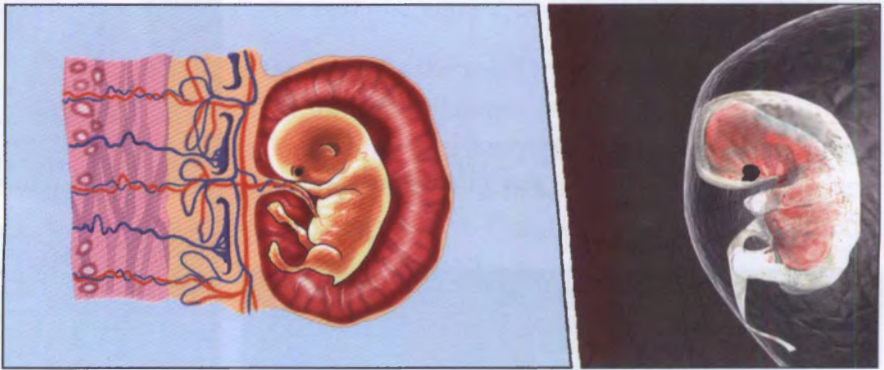


﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾



“Verily, We created man in the best stature (mould).” (At-Tin 95:4)





Seven to eight week old fetus

Stage of having muscles (clothing with 'flesh')

This stage is characterized by the covering of bones with muscles. With this covering, evenness of human shape of the fetus starts and the parts of the body are asymmetrically more connected with one another. It is after the completion of the formation of the muscles that the fetus can then move.

The stage of formation of muscles starts at the end of the 7th week (see figure 14) and continues through the 8th week (see figure 15). This stage closely follows the stage of formation of the bones.

Qur'anic contemplations:

The stage of covering the bones with flesh (muscles) starts at the end of the 7th week and continues through the 8th week. It comes after the stage of formation of bones, as explained by the noble Qur'an. Allah says:

﴿فَخَلَقْنَا الْمُهَيَّجَةَ عِظْمًا فَكَسَوْنَا الْوِطْنَ حَمًا﴾

"Then, We made out of that little lump of flesh bones, then We clothed the bones with flesh." (Soorah Al-Mu'minoon 23:14)

This stage is characterized by the covering of bones with muscles as a garment covers its wearer. With this covering, evenness of human

shape of the fetus starts and the parts of the body are asymmetrically more connected with one another. It is after the completion of the formation of the muscles that the fetus can move.

The stage that comes into conclusion with the end of the 8th week is regarded the final stage of physical formation according to the embryologists. Then the fetus transforms from being an "embryo" to being a "fetus", a designation that fits its new phase according to Allah's statement:

﴿فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

"Then, We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators." (Soorah Al-Mu'minoon 23:14)



The stage of covering the bones with flesh (muscles) starts at the end of the 7th week and continues through the 8th week.



In that stage, parts of the body and the organs are ready to start its functions. The fetus becomes ready for life outside the womb between week 22 and 26 (i.e. after the completion of six months of conception). Then the respiratory system is ready for its functions and the nervous system is also ready to control the fetus' temperature.

After this, no more systems or organs are formed since systems formed are fully ready for functioning. The uterus provides nourishment and a suitable environment for the fetus' growth until the entire term of the pregnancy.

Contemplations from the Qur'an:

This stage starts after the phase of clothing the bones with flesh (muscle). That is at the beginning of the 9th week. This process takes around three weeks. Hence the usage of the conjunctive article (ثم) which indicates a time break between the bones being covered with muscle and bringing forth of another creation.

Allah, Almighty, says:

﴿فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ﴾

"Then, We clothed the bones with flesh, and then We brought it forth as another creation." (Soorah Al-Mu'minoon 23:14)

After the development of the skeletal cartilage and its covering with muscles and the head and extremities become clearly visible, the fetus transforms into a complete human being, clearly distinct from other beings. This is what Allah refers to in His Verse saying:

﴿ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

"Then, We brought it forth as another creation. So Blessed is Allah, the Best of creators." (Soorah Al-Mu'minoon 23:14)





Phase of creation and ability to live

Scientific facts:

By the end of the 8th week, a new stage commences in which important processes occur, when the growth of the fetus occurs more rapidly when compared to the previous stages. It is in this stage that the fetus transforms into another creation. The size of the head, body and extremities start becoming more balanced and even between weeks 9 and 12.

In 10th week, the outer genitals start appearing; and in 12th week (see figure 16) the skeletal bones start developing from soft cartilage bones to hard calcic bones. In the same week, the extremities, fingers and toes, start making a distinct appearance and the sex of the fetus is identified by clear appearance of the external genitals.

The fetus' size increases significantly and its muscles develop spontaneously and non-spontaneously. Also at this stage, the fetus starts making involuntary movements.

In the course of this phase, a number of important developmental

processes occur in the fetus that can be clearly classified under two descriptions mentioned in the Noble Qur'an and can be explained as follows:

1. **Formation:** The level of the fetus' rapid growth from week 9 is clearly noticed when compared to previous phases.
2. **Another creation:** This description coincides with the first, and indicates that the embryo, in its formative phase, has transformed into another creation which is a fetus with the appearance of the extremities and external body organs including the genitals. Allah, the Almighty, says:

﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

"He it is Who shapes you in the wombs as He wills. *La ilaha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise." (Soorah Aal 'Imran 3:6)

There is another point here. Allah says:

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

"He creates you in the wombs of your mothers: creation after creation in three veils of darkness." (Soorah Az-Zumar 39:6)

In this Verse, Allah explains the development of the fetus and its transformation from one phase to another.

Embryologists confirm that the fetus is covered, at the time of its formation, with three membranes:

1. **Amniotic membrane:** It contains liquid in which the fetus seems to be swimming and which protects it from any injuries that the womb may be exposed to. It also facilitates the fetus' free movement so that it can have easy positioning at birth (see figure 17).
2. **Chorion membrane:** A thin, protective membrane surrounding the baby during pregnancy. The amnion is the inner of the two fetal membranes (the chorion is the outer one). ...
3. **Decidua membrane:** Though some scholars interpret "three veils of darkness" as amniotic cover, uterine wall and abdominal wall

(see figure 18); and Allah knows best.

As we have mentioned earlier that the fetus becomes ready for normal life outside the womb at the completion of the sixth month of conception, it is interesting to find that the Qur'an, in its characteristic clarity, mentions in *Soorah Al-Ahqaf* that the period of gestation and nursing takes 30 months. Allah, Most High, says:

﴿وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا﴾

"And the bearing of him, and the weaning of him is thirty months."
(*Soorah Al-Ahqaf* 46:15)

In *Soorah Luqman*, Allah mentions that the period of weaning is 24 months:

﴿وَفِصَالُهُ فِي عَامَيْنِ﴾

"And his weaning is in two years." (*Soorah Luqman* 31:14)

It can easily be concluded through simple mathematics that the Qur'anic explanation affirms that the minimum period of gestation is 6 months, as we have earlier shown. It is before week 22 that the fetus starts its final stage that most abortions take place. "So Blessed is Allah, the Best of creators."



Labor stage

After the completion of 9 lunar months (38 weeks), the fetus is fully grown in the womb and it is due to come out after spending a specified period there. Allah says:

﴿وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ لِمَا أَجَلٍ مُّسَمًّى﴾

"And We cause whom We will to remain in the wombs for an appointed term." (Soorah Al-Hajj 22:5)

The appointed term is specified and the specified period is known. Allah says:

﴿فَجَعَلْنَاهُ فِي قَرَارٍ مُّكِينٍ ﴿٢١﴾ إِنَّ قَدْرَ مَعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ﴾

"Then We placed it in a place of safety (womb) for a known period (determined by gestation)? So We did measure; and We are the Best to measure (the things)." (Soorah Al-Mursalat 77:21-23)

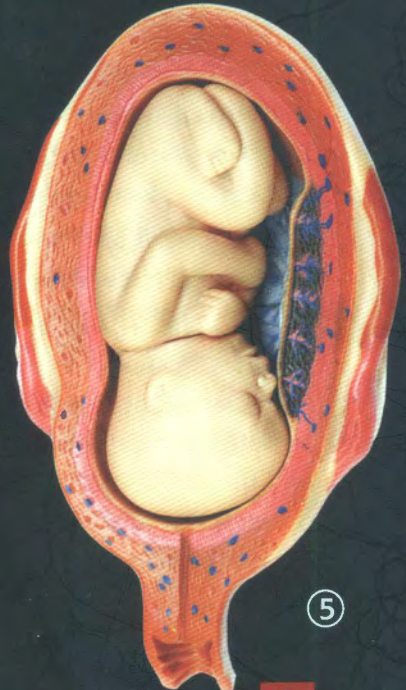
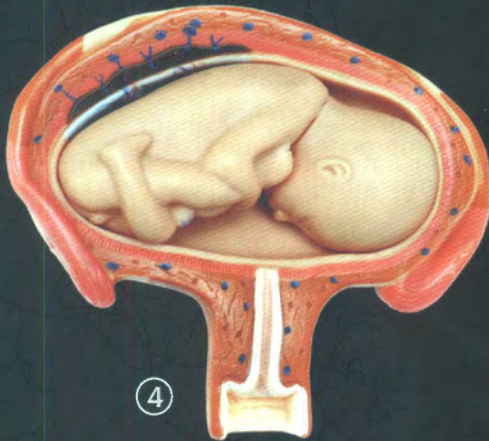
Before we start discussing the labor stage, it is noteworthy to mention some Qur'anic explanations about the benefits of dates for a woman who is in labor. The Qur'an says, describing the state of Maryam, peace be upon her (Jesus' mother):

﴿فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا ﴿٢٣﴾ فَنَادَتْهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهَزِيءَ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِينًا ﴿٢٥﴾ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا﴾

"And the pains of childbirth drove her to the trunk of a date-palm. She said: 'Would that I had died before this, and had been forgotten and out of sight!' Then (the babe 'Eesa (Jesus) or Jibraeel (Gabriel)) cried unto her from below her, saying: 'Grieve not: your Lord has provided a water stream under you. And shake the trunk of date-palm toward you, it will let fall fresh ripe dates upon you. So eat and drink and be

Different stages of human prenatal development

- 1- Five weeks old embryo
- 2- Seven weeks old embryo
- 3- Nine to sixteen weeks old fetal
- 4- Twenty to 30 weeks old fetal
- 5- 38 weeks old fetal



glad. And if you see any human being, say: 'Verily! I have vowed a fast unto the Most Gracious (Allah) so I shall not speak to any human being this day.'" (*Soorah Maryam* 19:23-26)

It is scientifically established that there are a number of benefits in dates. Some of these benefits in regard to a woman in labor are as follows:

- ◆ Dates are full of fiber that help in averting constipation. It is a natural laxative that helps in easing labor.
- ◆ Dates contain more than 70 percent glucose; it is easy to suck and provides much needed energy during labor.
- ◆ They are rich in salts, especially, magnesium, which is necessary for healthy cells physiology; potassium, which is necessary for muscles; and iron which is necessary as a remedy for blood loss during labor.
- ◆ Dates contain a substance that helps in stimulating contraction of the uterus during labor. This substance resembles oxytocin hormone that is produced in the pituitary glands.
- ◆ Dates have many other benefits that are going to be mentioned – if Allah willing – in *the Book of Medicine*. Glory be to Allah the All-High, Almighty.

The labor stage that ends with birth has four phases:

1. **Expansion and contraction of the cervix:** This happens due to a number of factors such as mechanical and hormonal, whereby a group of hormones is produced to help ease labor. Some of these hormones are: prostaglandin, corticotrophin, adreno corticotrophin, cortical, oxytocin and estrogen.

This phase lasts for about 7 to 12 hours. The cervix expands and stretches to allow the passage of the fetus. (See figure 19)

2. **Coming out of the baby:** This phase lasts for about 30 to 50 minutes. It starts after sufficient expansion of the cervix as a result of successive contractions. The head of the fetus comes out first. It should be noted that the diameter of the fetus' head could exceed 12 centimeter, and this triples the diameter of the cervix in its normal state! When we observe this and we observe a number of hormonal factors that help in coming out of the baby, in addition to the stretching of the vaginal

muscles in order to make the coming out of the fetus easy, we would realize Allah's wisdom in His saying:

﴿ثُمَّ السَّيْلَ يَسْرَهُ﴾

"Then He makes the Path easy for him." (Soorah 'Abasa 80:20)

Blessed is Allah, the Most Just of judges!

3. Coming out of the placenta and forming of coagulated blood after that as is shown in figure 19. This phase lasts for about 15 minutes.

4. Shrinking of the uterus: This shrinking reduces post-delivery hemorrhage. This phase can last for up to 2 hours.

After the delivery and the severance of the umbilical cord, which the fetus depends on for its nutrition while in the womb of its mother, the newborn then starts another phase of its life.

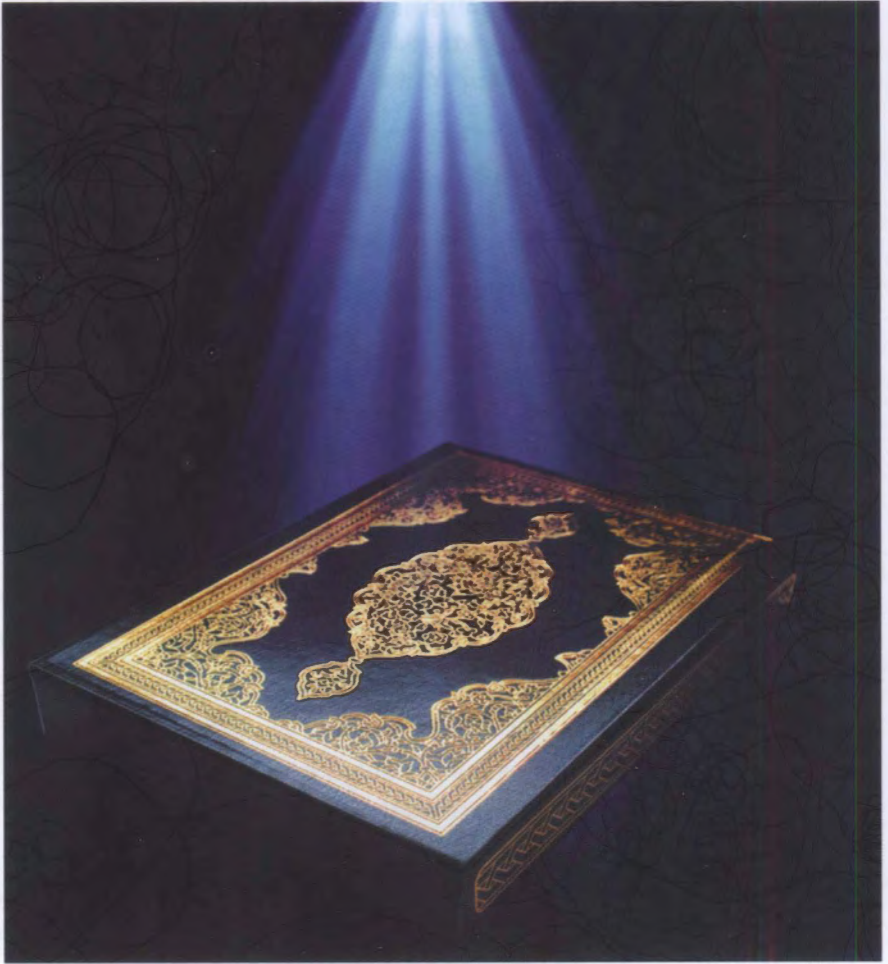
Conclusion:

From the detailed presentation of the noble Verses and scientific analysis of fetal phases, it becomes clear to us that these Qur'anic Verses give an apt description of major phases that a human fetus passes through right from its conception until birth. We would also realize that these Qur'anic expressions fully agree with the observations of modern embryologists and shows manifestations of external changes that occur as a result of the internal changes.

Additionally, it would also be noted that Qur'anic expressions are clearly understood by people of different backgrounds, while the expressions used in embryology to describe these stages are only numbers that do not give distinct characteristics of the fetus in each stage of its development. This establishes an astounding and marvelous miracle of the Qur'an that could only originate from the comprehensive knowledge that is with Allah, the All-Knowing, All-Aware.

This Qur'anic presentation on the stages of human development in the mother's womb is supported by the renowned embryologist, Professor Keith Moor, and other non-Muslim scientists.

At the time the Qur'an was being revealed, it informed mankind about



the stages of human formation using the exact terms that agree with modern scientific rules and affirming that the formation and development of the fetus occur in phases and stages. The Qur'an says:

﴿ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴾

"What is the matter with you, [you fear not Allah (His punishment), and] you hope not for reward (from Allah or you believe not in His Oneness), while He has created you in (different) stages." (*Soorah Nooh* 71:13-14)

At that time, the non-Muslim anatomists believed that man was created from menstrual blood. And in the 17th century, they believed that the fetus was entirely created from man's semen and then it starts growing after entering the womb, thereby imagining man as a small seed kept inside a drop of sperm. It was only discovered in the 18th century, after the invention of the microscope, that both spermatozoon and ovum are indispensable in the occurrence of pregnancy. And that was many centuries after the Qur'an had already mentioned that. "So Blessed is Allah, the Best of creators."

Allah, Most High, says:

﴿ وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَاعْرِفُونَهَا ﴾

"And say [(O Muhammad) to these polytheists and pagans]: 'All the praises and thanks are to Allah. He will show you His *Ayat* (signs, in yourselves, and in the universe or punishments), and you shall recognize them. And your Lord is not unaware of what you do.' (Soorah An-Naml 27:93)

He also says:

﴿ سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمُ أَنَّهُ الْحَقُّ ﴾

"We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the Truth." (Soorah Al-Fussilat 41:53)¹



1 See: *At-Tibb Al-Islami* by Dr. Sharif Al-Ghazzal.

Determining the Fetus' Sex

Inimitable Verses:

Allah, Most High, says:

﴿ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١﴾
 إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴾

"Has there not been over man a period of time, when he was not a thing worth mentioning? Verily, We have created man from *Nutfah* (drops) of mixed semen (sexual discharge of man and woman), in order to try him: so We made him hearer and seer." (*Soorah Al-Insan* 76:1-2)

He also says:

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ
 شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (Believer) who has *At-Taqwa* (i.e. he is one of the *Muttaqoon* (the pious. See V. 2:2). Verily, Allah is All-Knowing, All-Aware." (*Soorah Al-Hujurat* 49:13)

Inimitable Hadith:

Imam Ahmad recorded in his *Musnad* on the authority of 'Abdullah Ibn Mas'ood – may Allah be pleased with him – who narrated that a Jew passed by the Messenger of Allah, peace and blessings of Allah be upon him, while he was addressing his Companions and some men of the Quraish told him, "O Jew, this man (meaning the Prophet, peace and blessings of Allah be upon him) claims that he is a Prophet." The Jew then said, "I am going to ask him a question only a (genuine)

Prophet can answer." He then went to Allah's Messenger, peace and blessings of Allah be upon him, and asked, "O Muhammad, what is man created from?" The Prophet, peace and blessings of Allah be upon him, answered, "O Jew, every human is created from a combination of sexual discharge of man and woman. As for man's discharge, it is a thick drop and that is what forms the bone and nerves; as for woman's drop, it is soft and delicate and that is what forms flesh and blood." The Jew then said, "Those Prophets who came before you also said the same."

Exegetes' comments:

In his comments on Allah's statement:

﴿هَلْ أَقَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ۝١
 إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا﴾

"Has there not been over man a period of time, when he was not a thing worth mentioning? Verily, We have created man from *Nutfah* (drops) of mixed semen, in order to try him: so We made him hearer and seer." (Soorah Al-Insan 76:1-2)

Ibn Jarir At-Tabari (d. 310 A.H.) wrote: "This means: We created the children of Adam from a drop of semen, which is a man's and a woman's sexual discharge. *Nutfah* linguistically means drops of water in a container. *Amshaj* means mixture. So, the meaning is that man is created from a man's discharge that mixes with a woman's."

Al-Hasan Al-Basri made similar comments.

As for Mujahid, he commented: "Allah created a newborn from a mixture of a man's and a woman's sexual discharge for He says:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ﴾

"O mankind! We have created you from a male and a female."

Ibn Kathir (d. 774 A.H.) wrote in his *Tafseer* while commenting on these Verses: Allah, Glorified and Exalted, informs us about man that he was brought to existence after he had been something not worth mentioning due to his weakness and insignificance. He says:

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا﴾

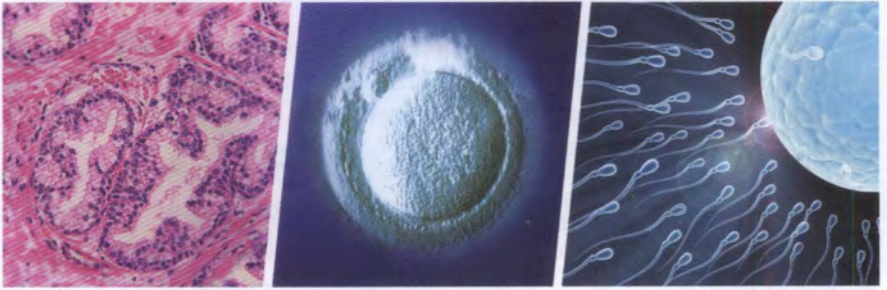
"Has there not been over man a period of time, when he was not a thing worth mentioning?"

He then further explains:

﴿إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ﴾

"Verily, We have created man from *Nutfah* (drops) of mixed semen."

'Abdullah Ibn 'Abbas – may Allah be pleased with him and his father – commented on the phrase "mixed semen": "It is sexual discharge of a man and a woman when they mingle. Then the mixture moves from one stage to another and from one situation to another and from one color to another."



'Ikrimah, Mujahid, Al-Hasan Al-Basri and Rabi' made similar comments.

In *Fee Thilal Al-Qur'an*, Shaikh Sayyid Qutub wrote: "*Amshaj* means mixture. This could be an allusion to the formation of the seminal drop out of male spermatozoon and female ovum after fertilization. The mixture could also be a reference to inherited characteristics inherent in the drop which they scientifically call genes. These are genetic units that carry distinct human characteristics and the particular fetus' family characteristics unto which the movement of the fetus is attributed in its journey to being a human and not any other animal. Also, inheritance of peculiar characteristics of the family is also attributed to these genes."

Thus do we find most scholars of *Tafseer* – the earlier and the

contemporary ones – agreeing that “the mixed semen” is the mixture of a man’s and a woman’s sexual discharge.

As for the Verse of *Soorah Al-Hujurat* that goes thus:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا﴾

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another.”

Ibn Jarir At-Tabari wrote in his commentary on the Verse: “Allah, the Exalted, says: “O you mankind, we created you from the sexual discharge of a man and a woman.”

He also wrote: “Allah informs us that He created man from a single soul and then created his spouse from it and they are Adam and Eve.”

Understanding of the scholars of Hadith:

Hafiz Ibn Hajar wrote in his work, *Fat'h Al-Bari*: “What is meant by *Nutfah* is seminal drop and the original meaning of the word is ‘pure little water’. When man’s sexual discharge meets a woman’s through sexual intercourse and Allah wishes to create a fetus from that, He facilitates all the causes for that.”

He then said: “Many anatomists claim that the man’s seminal discharge has no effect in bringing about conception and that the fetus is only formed from menstrual blood. The *Ahadeeth* mentioned in this chapter refute this claim.”

Ibn Al-Qayyim (d. 751) wrote in his work, *At-Tibyaan fi Aqsaam Al-Qur'an*: “A fetus cannot be created from only man’s seminal discharge if it is not mixed with another substance which is a woman’s discharge (ovum).”

He also said: “Parts of the body, limbs and the shape are all formed from the mixture of the discharge of both male and female. This is the correct view. And Allah knows best.”

In the light of the above discussion, it is clear to us that what humanity discovered in the 19th century and the beginning of the 20th century was already mentioned in the Glorious Qur'an and the Prophet's noble *Sunnah*, and believed by the Companions, their successors and the

entire scholars of *Tafseer* and *Hadith* exactly as we understand it from modern scientific discoveries.

Historical prelude:

Humanity knew nothing about "mixed drops". The prevailing belief among philosophers and physicians was that a fetus is formed from man's discharge.

In 4 B.C., Aristotle was the first person to make an exclusive research in embryology. His research was based upon the embryos of birds and animals. In this research, Aristotle summarized the beliefs of the people of his time in two theories:

One: That the embryo is fully formed in man's sperm and that when the sperm enters the woman's womb, the embryo starts growing as a seed grows in the earth, drawing its nutrition from the womb.

Two: That the embryo is formed from woman's menstrual blood and that the blood is coagulated by the sperm as rennet does with milk when it congeals it and changes it to yogurt. Therefore, the sperm has no role in the formation of fetus. Its role is only auxiliary like the role rennet plays in turning milk into yogurt.

Aristotle inclined to and supported the second theory.

Since Aristotle summarized the prevailing theories of his time concerning the formation of the embryo, the controversy continued between the supporters of the theory of a completely formed human minuscule in man's sperm and the supporters of a completely formed human minuscule in a woman's ovum. None of the two groups ever took notice that both male and female contribute equally in the formation of the fetus.

After the invention of microscope, the scientist Anton van Leeuwenhoek and his colleague Hamm discovered the spermatozoon in man's semen in the year 1677 C.E. Earlier in 1672, the scientist, Graaf, described the ovum which is named after him and is known up till today as Graafian vesicle.

In 1839 C.E., the scientists, Schwann and Schleiden, described human cells as the foundation of the physiology of a human being.

In 1859 C.E., scientists discovered that the spermatozoon and ovum are nothing but living cells.

In 1875 C.E., the scientist, Hertwig, was able to observe how the spermatozoon fertilizes the ovum. With that, he established that both contributed to fertilization. This made him the first human being to witness and describe the process of fertilization.

In 1883 C.E., the scientist, Van Beneden, was able to establish the fact that both the ovum and the spermatozoon equally contributes in the formation of the fertilized ovum; and between 188 and 1909 C.E., the scientist, Boveri, established the fact that chromosomes have categories and carry different genetic properties.

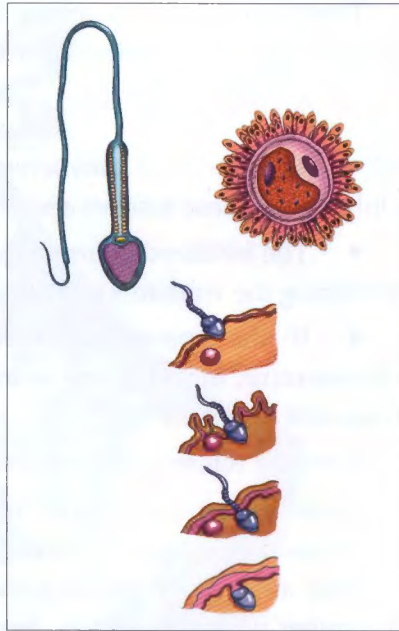
In 1912 C.E., a scientist, Morgan, was able to define the hereditary role played by genes and that they exist in particular regions in the chromosomes.

However, we find that the Noble Qur'an and the *Sunnah* had affirmed in an accurate scientific manner that man is created from mixed drops (of a man's and a woman's sexual discharge). Allah, Most Exalted, says:

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

"Verily, We have created man from *Nutfah* (drops) of mixed semen (sexual discharge of man and woman), in order to try him: so We made him hearer and seer." (Soorah Al-Insan 76:2)

This Qur'anic Verse is supported by the Prophet's answer to the Jew: "O Jew, every human is created from a combination of sexual discharge of man and woman."



Human fertilization

There is a consensus among the scholars of *Tafseer* that "the mixed drops" means the mixture of sexual discharge of man and woman.

Scientific facts:

- ◆ The sperm contains between two and three million spermatozoa. Only one of these reaches and fertilizes the ovum.
- ◆ The fertilized ovum or the gamete is a result of spermatozoon's fertilizing the woman's ovum.
- ◆ If the spermatozoon that fertilizes the ovum carries Y chromosome, the fetus will be male and if it carries X chromosome the fetus will be female.

Scientific references mentioned in the *British Encyclopedia* say:

Gamete is a reproductive cell whose single unit contains different chromosomes in order to form a haploid zygote. The sexual discharge of male and female gets together to make a single cell that contains a number of chromosomes. Some of these gametes are homozygous (having a pair of genes which are the same) while others are heterozygous (carrying dissimilar genes).

Male gametes are small and active and are called spermatozoa while the female gametes are big and immobile and they are called ova.

The inimitability of the Qur'an and the *Sunnah* in this regard manifests in the fact that the Verses and *Ahadeeth* affirm that the "sperm-drop mixture" is a result of a spermatozoon fertilizing the woman's ovum, and that the fetus' sex is determined by the kind of the chromosome carried by the spermatozoon that fertilizes the ovum. This is exactly what modern science discovered.¹



1 See: *Al-Mausu'at Al-'Ilmiyyah Lil-'Ijaz*.



Boy or girl?

Shaikh Az-Zindani said:

“There is an important matter that is going to face us in the future, and we shall find the media making strange and outrageous statements. The media might ask you: Do you want a boy or a girl?

I would like to tackle this issue because it is a scientific study pending on the shelves of an American university. We had an encounter with the person who is researching this topic.

We were discussing the meaning of the saying of the Prophet, peace and blessings of Allah be upon him, which Ibn Katheer reported: “If the man’s sexual discharge comes over that of the woman the child becomes male by Allah’s permission and if the woman’s sexual discharge comes over that of the man, then the child becomes female

by Allah's permission."¹

This Prophetic *Hadith* mentioned the cause of femininity and masculinity of the fetus. We started searching for an answer to this question. So we sent messages to France, Britain, Germany, America and Japan in search for an answer to this question. The answer that was revealed two years ago was negative.

Last year, we started getting answers from researchers in the field of zoology. Zoologists say: "There is some truth to this. However, it is not in man but in animals." Researchers have found in some animals, that the male secretion is alkaline while the female secretion is acidic. If the two secretions meet and the female's acidity overcomes the male's alkalinity, the spermatozoon that carries the female chromosome has the chance of fertilizing the ovum while the one that carries male chromosome does not have that chance. In other words, if the acidity, which is a characteristic of the femininity, overcomes, then the result is female; and if the alkalinity which is a characteristic of masculinity overcomes, the result is male.

This was tested in France on cattle in order to increase the number of cows. The result achieved was: 70 percent bulls and 30 percent cows. The experiment was then postponed.

There was a medical conference held at King Faisal University in Dammam (Saudi Arabia) where a number of famous world scientists who attended the conference said, "There is only one person who can give you an answer to this question." It was inquired: "Who is that person?" They said, "He is Professor Saad Hafiz, an Egyptian Muslim who lives in the United States of America."

This professor was not attending the conference but we later had a meeting with him, and asked him: "Tell us about yourself." He said that he had studied a new science dealing with infertility in men. He also said that he headed several scientific magazines and had authored 34 books. He had devoted his time to studying the relationship between man's sperm and woman's ovum for ten years using the electron microscope and computer.

The conclusion that was reached is exactly the same as the one we

1 It is an authentic *Hadith* recorded by Muslim.

were talking about: Man's discharge is alkaline while the woman's is acidic. If the two discharges meet and the woman's overcomes the man's, the mobility of the spermatozoa carrying female chromosomes is doubled (thereby enabling one of them to fertilize the ovum) and the baby becomes female. The opposite happens if the man's discharge overcomes that of the woman. Glory be to Allah!

I said: "This is mentioned in the *Hadith* of the Messenger of Allah, peace and blessings of Allah be upon him." The professor said: "It is 100 percent correct. However, for your information, this discovery is still a scientific secret. Until now, nobody knows it. It is still being kept in my shelves in the university and I have obtained permission from the university to publish it. It is only due to the advanced stage that our research has reached that I am telling you this secret."

We then told him: "What you have just told us is only one of the six situations that the Prophet, peace and blessings of Allah be upon him, mentioned and explained by the Muslim scholars defining the relationship between the discharge of the man and the woman."

He then told us: "Do not believe the media, for they will exaggerate and distort information. Know that the matter is in the Hands of Allah – Glorified and Exalted. Many people want a limited number of children but Allah gives them two children in a single pregnancy in spite of their wishes."

We said: "It is Allah's way of determining the sex of the unborn baby."

It is an already decided way: "If the man's sexual discharge comes over that of the woman the child becomes male by Allah's permission and if the woman's sexual discharge comes over that of the man, then the child becomes female by Allah's permission."¹

This decision of Allah is still in force! But if He wills He might give a person what he wishes for. However, the decision on determining the sex of the fetus lies with Allah and not with physicians! And Allah knows best.²

1 It is an authentic *Hadith* recorded by Muslim.

2 From the book: *Anta Tas'al Wash-Shaikh Az-Zindani Yujib Hawl Al-'Ijaz Al-'Ilmi Fil-Qur'an Was-Sunnah*, by Shaikh Abdul-Majeed Az-Zindani.

The Backbone and the Ribs

Allah revealed the following noble Verses in the Glorious Qur'an:

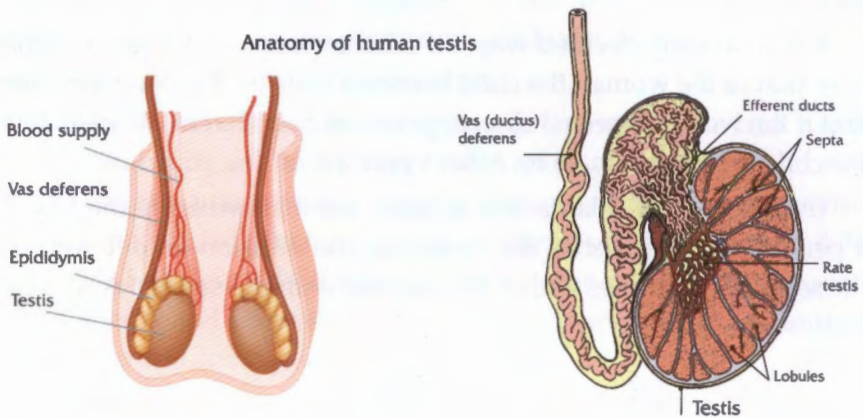
﴿ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴾

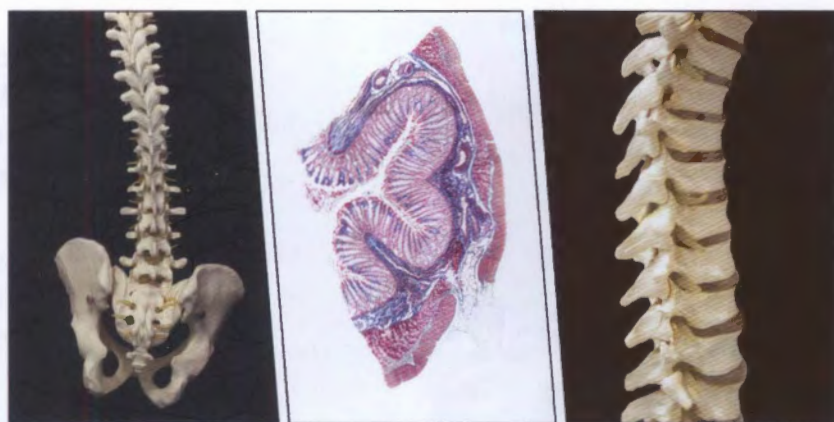
"So let man see from what he is created! He is created from a water gushing forth, proceeding from between the backbone and the *Tara'ib*." (Soorah At-Tariq 86:5-7)

These are noble Verses that have confounded the scientists and scholars of *Tafseer*. To understand them, the reader must, at least, be familiar with the anatomy of reproductive organs.

The formation of the sperm takes place in the testis tubes. After its complete formation it moves through the spermatic cord to the two seminal vesicles and from there to the urethra. Then the sperm finally comes out of the urethra.

"*As-Sulb*" (the backbone) includes the spinal column and pelvic bone; and when viewed from the point of view of the nervous system, it includes the reproductive center that controls erection and ejaculation and other sexual functions. The reproductive system is surrounded





Back bone

Microscopy of Auerbach Plexus

Spinal column

by a number of nerve networks (neuroplexuses) that emanate from the backbone such as the solar plexus, hypogastric plexus and pelvic plexus. In these plexuses, the sympathetic and parasympathetic nerves are intertwined. These sympatheticuses are responsible for contraction and expansion of the womb. They are also responsible for erection, relaxation and all that is related to sexual activities.

"At-Tara'ib": The scholars of *Tafseer* have different interpretations for this word. Among these are: ribs, collarbones, bones of the hands and legs, bones of what lies between the legs, bones of the neck etc.

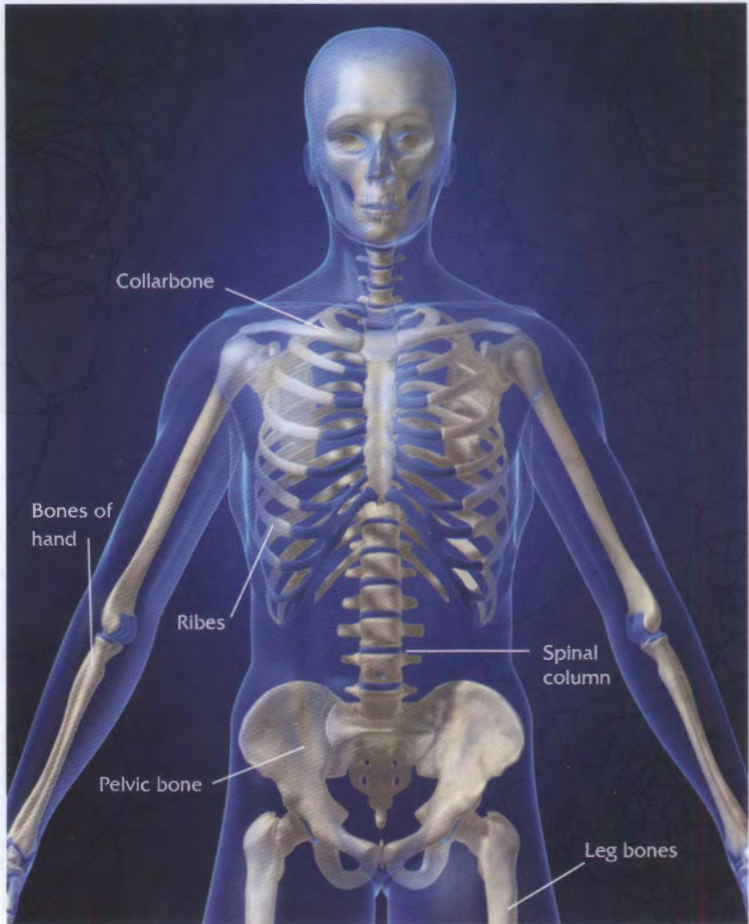
As long as different interpretations are applicable, we are going to adopt the one that agrees with scientific facts. Therefore, we are going to rely on the interpretation that says that *"Tara'ib"* means basic bones of the legs or bones of what lies between the legs.

Let us go back to the Qur'anic Verse:

﴿ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾ ﴾

"He is created from water gushing forth, proceeding from between the backbone and the *Tara'ib*."

The water gushing forth is man's sperm that emerges from between his backbone and basic bones of his legs. In the light of this, the Verse, "gushing forth, proceeding from between the backbone and the *Tara'ib*", means: Gushing out from between man's backbone and basic



bones of his legs. The meaning of the Verse is now clear.

We need to mention here that there are opinions and theories on the function of seminal vesicles. Some scientists are of the view that the two seminal vesicles are put in place for storing sperm in addition to the function of secretion while the modern theory says it is impossible to regard the two seminal vesicles as storage spaces for sperm.

However, what is important is that the two vesicles are secretory glands representing a component of seminal fluid. The color of their secretion is yellow and it is rich with fructose. They also play a positive role in the process of releasing semen in a gushing manner as a result of the contraction of their muscles.

With this, there is no more any ambiguity in the fact that the noble Verse, by way of showing the inimitability of the Qur'an and admonishing the mankind, indicated the gushing forth of the sperm in man before its ejaculation, at a time when there was nothing called anatomy or a microscope.

If we look at the aspect of this research that deals with the nervous system and we consider its importance, we would find that it perfectly fits the description mentioned in this noble Verse, thereby making the nervous aspect completely in harmony with the anatomical aspect.

More light can be shed on the above postulation through this analogy: When we say that something came forth from between Zaid and 'Amr what that means is that the two of them participated and cooperated in bringing out that something. So, Allah's statement, "proceeding from between the backbone and the *Tara'ib*", indicates that these two mentioned parts participate in bringing forth the sperm from its place in order to let it perform its function.

We can then say that the gushing forth water emerges from between man's backbone as a commanding reproductive nervous center and basic leg bones as plexuses regions commanded to make the implementation. The coordination between the commanding system and the commanded one results into gushing out of the sperm. This is established scientifically and clearly shows the role played by the nervous system. There must be cooperation between the two sides for the sperm to gush forth. If any of the two areis not functioning, the natural sexual activity stops.¹



1 See: *Ma'a At-Tibb Fil-Qur'an*, by Dr Abdul-Hamid Diyab and Dr Ahmad Qaquz.



Abstract womb with human embryo shape. Unborn baby

Three Veils of Darkness

Allah, Most High, says:

﴿خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ يَخْلُقَكُمْ فِي بَطْنٍ مِنْ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَآيَ تُصْرَفُونَ﴾

"He created you (all) from a single person (Adam); then made from him his wife [Hawwa (Eve)] And He has sent down for you eight pairs of cattle (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers: creation after creation in three veils of darkness. Such is Allah your

Lord. His is the kingdom. *La ilaha illa Huwa* (none has the right to be worshipped but He). How then are you turned away?" (Soorah Az-Zumar 39:6)

There are so many interpretations for "three veils of darkness" in the books of *Tafseer*. Most of them, however, mention that they are darkness of the womb, darkness of the placenta and darkness of the mother's stomach. As for Abu 'Ubaidah, he believes that they are darkness of the mother's stomach, darkness of the womb and the man's backbone.

There must be an ovum in the darkness of a woman's ovary, there must be sperm in the darkness of a man's testicle and there must be a dark breeding environment that resembles the environment of the womb, as it presently happens in the case of in-vitro fertilization.



Abstract womb with human embryo shape. Unborn baby

These are just a few of the facts of knowledge and wisdom that the Qur'an has mentioned many centuries before the advent of modern medicine.

An impartial attestation:

Here, I am going to mention the testimony of the greatest scientists. One of the scientists is a Western scholar and a world renowned surgeon, Maurice Bucaille. Later, Allah opened his heart for Islam and he embraced the religion after realizing its truth through sure knowledge.

Dr. Bucaille conducted a lengthy study of the Qur'an that started with studying translated meanings of the Qur'an and culminated in seeking more knowledge about this great Book. He then studied

the Arabic language and was thus able to have correct and scientific understanding of the Qur'an. He wrote a number of works on this issue.

He delivered a lecture at the French Academy of Sciences in 1967 that was attended by a large number of scholars. After having enunciated the realities of the Noble Qur'an in different fields of knowledge he asked one of the scientists who were present there:

"Can you tell me from where did Muhammad bring all this information that corresponds to modern sciences while you, the Western and Eastern scientists, have affirmed, after long dialogues, that the reports attributed to the Tawrat and the Gospel contradict modern science and its principles?"

All of them kept silent and no one could give an answer. Bucaille then said: "Naturally, you do not have any answer. But I have the answer. It is from Allah and it indicates that Muhammad is the Messenger of Allah."

This lecture caused a huge media uproar all over Europe. All these scientific facts are clear proof that the Qur'an preceded modern science in embryology and other fields.



Six Months is the Minimum Period of Gestation

The Noble Qur'an preceded medicine in establishing the minimum period of gestation which is six months. That is in Allah's statements:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفَصْلُهُ ثَلَاثُونَ شَهْرًا﴾

"And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months." (Soorah Al-Ahqaf 46:15)

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ

وَهَنًا عَلَىٰ وَهْنٍ وَفَصْلُهُ فِي عَامَيْنِ أَنْ

أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ﴾

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years — give thanks to Me and to your parents. Unto Me is the final destination." (Soorah Luqman 31:14)



﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ﴾

"The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling." (Soorah Al-Baqarah 2:233)

When we deduct the period of weaning which is 24 months from 30 months which is the total period for pregnancy and weaning, we will have 6 months left. These 6 months is the minimum period of gestation sufficient enough for a fetus to remain alive if he is born at the completion of that period.

This is the understanding approved by the Prophet's Companions – may Allah be pleased with them. It was narrated that a man married a woman and that woman gave birth to a child six months after the consummation of the marriage. 'Uthman Ibn 'Affan – may Allah be pleased with him – who was then the commander of the Faithful wanted to implement the prescribed punishment for adultery on that woman believing that she had been pregnant before her marriage to that man. So 'Abdullah Ibn 'Abbas – may Allah be pleased with him – addressed him saying: "Had she wanted to cite the Book of Allah against you she would have done so. For, Allah says, 'and the bearing of him, and the weaning of him is thirty months'. He also says, 'and his weaning is in two years'. Therefore, (if the two Verses are taken into consideration), it would be realized that the only period left for gestation is six months." So, the woman was declared innocent.

Medical science has confirmed that the minimum period of gestation, at the completion of which the fetus can live, is six months. If delivery of the fetus takes place before that period, such a delivery is called a miscarriage and the fetus delivered cannot survive. But if delivery of the fetus takes place after the completion of six months and before the completion of nine months or 270 days, such delivery is called premature delivery and premature babies usually survive, though medical science recommends that such babies are given special care, especially if they are born after seven months. They can survive by Allah's permission. And Allah knows best.¹



1 See: Dr. Muhammad Nazim An-Nasimi, *Muddatul-Haml Minan-Nahiyatit-Tibbiyyah Wal-Fiqhiyyah Wal-Qanooniyyah*. It is an academic thesis under the supervision of Dr. Abdur-Razzaq Hamami.

Birth control

Ahmad and Abu Dawood reported on the authority of Ma'qil Ibn Yasar – may Allah be pleased with him – who narrated that a man came to the Messenger of Allah, peace and blessings of Allah be upon him and said:

"I have found a woman of rank and beauty, but she does not give birth to children. Should I marry her?" He said: "No." He came again to him, but he prohibited him. He came to him third time, and he (the Prophet, peace and blessings of Allah be upon him) said: "Marry women who are loving and very prolific, for I shall outnumber the peoples by you."

This *Hadith* indirectly calls to abstaining from birth control and similar practices.

It has been established scientifically that the use of birth control methods has dire consequences on the mother's health. The woman's reproductive system controls a group of reproductive hormones secreted from the frontal lobe of the pituitary gland and the ovary. In the normal state, these hormones are produced in measured degrees. Any increase or decrease in this could lead to illness. Hence, medical scientists admit that all contraceptives adversely affect their users. This is the result of many researches carried out in this regard. Some of the dire consequences of using contraceptives are as follows:

1. Imbalance of body hormones
2. Gaining weight and fluid retention in the body.
3. Severe inflammation in the woman's reproductive system.
4. Increase in vulnerability to fatal heart attacks for those who are over thirty, more so for those who are over forty.

News agencies once reported the case of a British woman who died as result of using contraceptive tablets. She had been using the tablets known as *Valdan* for eight years before changing to another known as *Mithoclore* on medical advice. After a few weeks of the change, she

fell ill and became bed-ridden. Later, her health deteriorated and she died.

Lately, it was established that the use of contraceptives especially tablets can lead to some cases of cancer.

The Messenger of Allah, peace and blessings of Allah be upon him, had wanted to prohibit breastfeeding a child if the mother became pregnant had he not known that the Romans were doing so. This is because such breastfeeding could harm the suckling and inhibit the infant's growth.

If we ponder deeply over this Prophetic guidance, we would realize that the space between one pregnancy and another takes three years, especially if we go back to Allah's statement:

﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ سَوَإِينَ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ﴾

"The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling." (Soorah Al-Baqarah 2:233)

We would then discover that giving a mother the opportunity to fully regain her health (after delivery of a child) is a matter that the religion enjoins, as opposed to absolute prevention of pregnancy through contraceptive methods.

It is strange that most Muslim countries have been swept away by the so-called birth control campaign under the guise of facing economic and social challenges. Huge amounts of money that could be used for more useful economic and social projects are



earmarked for this campaign.

Classified reports in one of the Arab countries confirm that what is spent on birth control campaign in a single year in terms of vehicles purchased, physicians and nurses recruited, drugs and other materials bought, operations performed and hospitals used was enough to take care of more than a million children at a time when the birth rate in that country did not exceed half a million births.

In addition to this, there are some Muslim countries that have projects and work opportunities where there are not enough workforces thereby forcing these countries to import workers from Asian and European countries to help them execute their projects.

On the other hand, there are other Muslim countries that are overpopulated but lack enough capital to establish projects in which their teeming population could find gainful employment. Can't these countries benefit from the former so that brotherhood of humanity can be fostered? In fact, human resources are the foundation of progress and development if they are properly used instead of lamenting that there are not enough potentialities.

This is what experiments have established in the context of rich and developed countries such as Japan and others. It is in this context that we can realize the importance of the abundance in human procreation whose vehicles are prolific women, as emphasized by the Messenger of Allah, peace and blessings of Allah be upon him.

In another *Hadith* reported by Al-Bukhari and Muslim on the authority of Abu Sa'eed Al-Khudri — may Allah be pleased with him, the Messenger of Allah, peace and blessings of Allah be upon him, was asked about coitus interruptus and he replied: "Not from the whole fluid (ejaculated) man is made, but if Allah wants to bring something to existence, nothing can prevent Him."

This *Hadith*, according to the physicians, is a perfect miracle. For then, no one knew that the child is made from only a small part of the sperm and no one knew that a single drop of sperm ejaculated consists of between 100 and 800 million spermatozoa, and that it is only a single spermatozoon that fertilizes the ovum.

The *Hadith* clearly states that not from the whole fluid of the ejaculate

is man created and that he is made from only a small portion of it. How could someone who lived 1400 centuries ago know that this fact that was only discovered in the 20th century, if the source of his knowledge was not from the All-Knowledgeable, All-Aware Lord!

The Prophet's saying in the *Hadith*, "If Allah wanted to bring something to existence, nothing can prevent Him", is also a perfect miracle that could only be understood by those who have studied contraceptive methods and their success percentage. In spite of all these different methods, pregnancies still occur sometimes, if Allah wishes and decrees so.

A gynaecologist said: "A female patient came to me and informed me that she underwent tubal ligation in London and yet found herself getting pregnant a few months after."

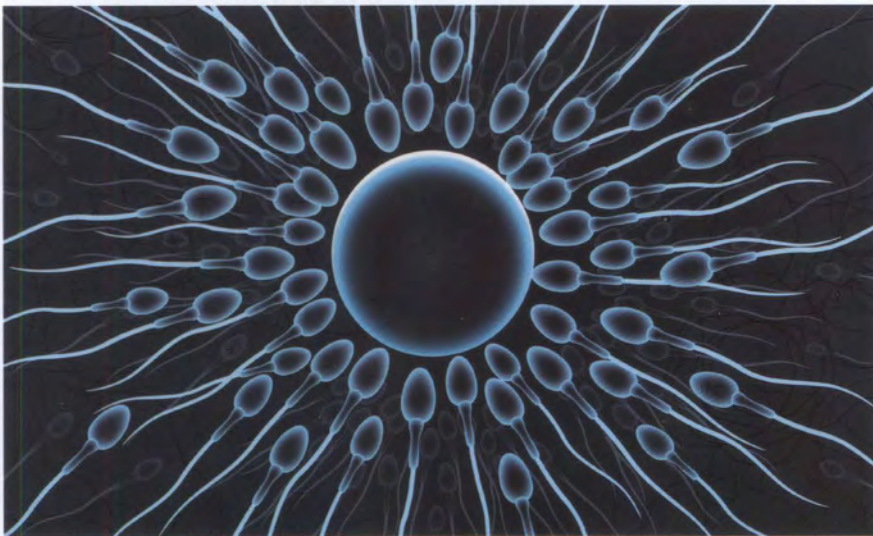
The failure rate of these contraceptives is 55 percent if they are barrier and intra-uterine methods, and the rate falls to 1 percent only if they are done through surgical operations and by an experienced surgeon. However, many researchers still record a failure rate of up to 37 percent in operations done by even experienced surgeons. There are even cases of pregnancy after the removal of the uterus. Therefore, the noble Prophetic *Hadith* is a perfect miracle in establishing this scientific fact. And Allah knows best.¹



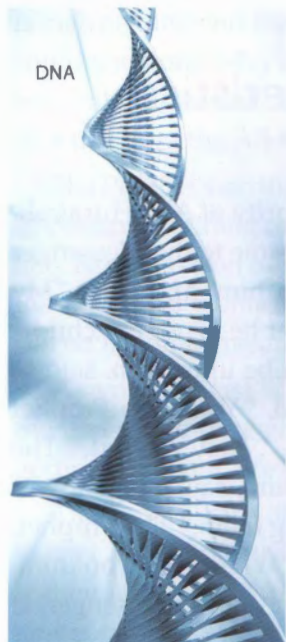
1 See: *Hal Hunaka Tibbun Nabawi; Khalqul-Insan Baynat-Tibb Wal-Qur'an*; and *Al-'Ijaz Al-'Ilmi'*.

Inheritance of Characteristics

Al-Bukhari and Muslim reported on the authority of Abu Hurairah, may Allah be pleased with him, that a Bedouin came to the Messenger of Allah, peace and blessings of Allah be upon him, and said: "My wife has delivered a black boy, and I suspect that he is not my child." Allah's Messenger, peace and blessings of Allah be upon him, said to him, "Have you got camels?" The Bedouin said, "Yes." The Prophet said, "What color are they?" The Bedouin said, "They are red." The Prophet, peace and blessings of Allah be upon him, said, "Are any of them gray?" He said, "There are gray ones among them." The Prophet, peace and blessings of Allah be upon him, said, "Whence do you think this color came to them?" The Bedouin said, "O Allah's Messenger! It resulted from hereditary disposition." The Prophet said, "And this (i.e., your child) has inherited his color from his ancestors." The Prophet, peace and blessings of Allah be upon him, did not allow him, to deny his paternity of the child.



sperm fertilizing the egg



In the above *Hadith*, the Messenger of Allah, peace and blessings of Allah be upon him, referred to hereditary rules that were only discovered recently and many of which were discovered by Mendel. This *Hadith* explains hereditary traits. A man may inherit a characteristic from a grandfather or a grandmother who may be centuries far from him. This phenomenon is known and mentioned in hereditary science. The Messenger of Allah, peace and blessings of Allah be upon him, referred to it in this *Hadith* and explained its rules through the above-mentioned characteristics and through tracing man's genealogy up to Adam, peace be upon him. Did Mendel and other hereditary scientists and anthropologists add anything to what the Prophet, peace and blessings of Allah be upon him, had mentioned? No, by Allah! They did not add anything. They only expressed their own theories in a different way.

Imam Muslim recorded on the authority of 'A'ishah, may Allah be pleased with her, that a woman asked the Prophet, peace and blessings of Allah be upon him: "Should a woman wash herself when she sees a sexual dream and sees (the marks) of liquid?" The Prophet, peace and blessings of Allah be upon him, said: "Yes." 'A'ishah said to her:

"May your hand be covered with dust and injured." She narrated: The Messenger of Allah, peace and blessings of Allah be upon him, said: "Leave her alone. In what way does the child resemble her but for the fact that when the genes contributed by a woman prevail upon those of a man, the child resembles the maternal family, and when the genes of a man prevail upon those of a woman, the child resembles the paternal family?"

This *Hadith* also confirmed the meaning of the previous one. The male and female gametes contains genes carrying chromosomes that differ from one person to another. Whenever these genes prevail, their characteristics reflect on the child. That is why one of the specialists said: "Before a person develops his body parts and characteristics, he was a collection of 45 chromosomes that contain a large number of genes that are different from one person to another. And all these chromosomes and genes are found in Adam – peace be upon him. Then they started spreading out unto his offspring. The matter is simple and easily understandable: The keys of the telephone set that are in front of us consist of only ten numbers which we can use in different combinations to call whoever we want all over the world. This means that all the world telephone numbers are available on these keys.

This logic is confirmed in the following statement of Allah:

﴿ وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴾

"It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our revelations (this Qur'an) for people who understand." (*Soorah Al-An'am* 6:98)

Every human being carries in his or her cells genes of all his or her descendants. Allah, in His perfect knowledge and power, encompasses that when these genes move from their places of settlement in the backbones of men to their places of deposit in the wombs of women. It is a very long journey, but it was accurately estimated and decreed in all its stages, phases and movements. It is, in fact, a meticulously programmed journey carried out by Allah, the All-Aware, All-Wise.

This brings close to us the meaning of the Noble Qur'anic Verse:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾﴾

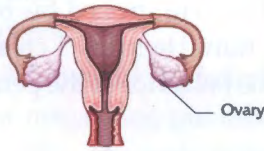
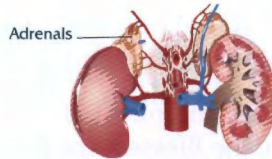
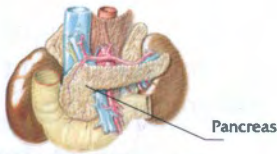
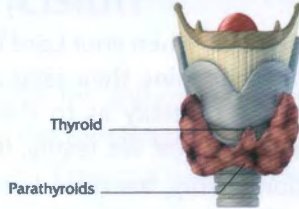
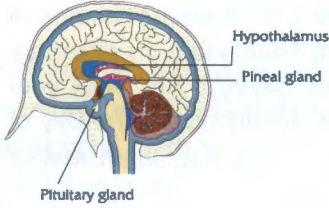
"And (remember) when your Lord brought forth from the children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): 'Am I not your Lord?' They said: 'Yes! We testify,' lest you should say on the Day of Resurrection: 'Verily, we have been unaware of this.' Or lest you should say: 'It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practiced *Al-Batil* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allah)?" (*Soorah Al-A'raf* 7:172-173)

In a *Hadith* collected by Imam Muslim, Anas Ibn Malik, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings of Allah be upon him, said: "Allah, the Exalted and High, would say to one who shall have to undergo the least torture (on the Day of Resurrection), 'Would you like to pay as ransom if you had all worldly riches?' He would say, 'Yes.' Allah would then say to him, 'When you were in the loins of Adam, I demanded from you something easier than this that you should not associate anything with Me so that I would not cause you to enter Hellfire but you defied and ascribed partners to Me in worship'."

It is known that the primary sex cells are derived from the vesicular wall and then migrate to the sex glands, which then start forming in the back of the new creation and then proliferate there.

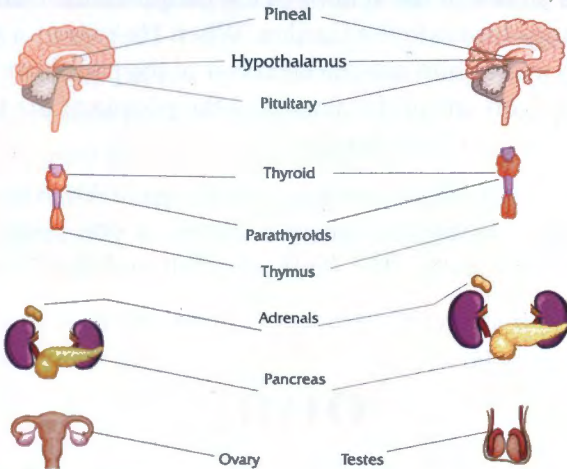
In another *Hadith* collected by Imam Malik, may Allah have mercy upon him, on the authority of Muslim Ibn Yasar Al-Juhani who narrated that 'Umar Ibn Al-Khattab, may Allah be pleased with him, was asked about this *Ayah*,

Glands in human body



Glands in female body

Glands in male body



﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا﴾

"And (remember) when your Lord brought forth from the children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): 'Am I not your Lord?' They said: 'Yes! We testify,' lest you should say on the Day of Resurrection: 'Verily, we have been unaware of this.'" (oorah Al-A'raf 7:172)

'Umar Ibn Al-Khattab said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, being asked about it. The Messenger of Allah, may Allah bless him and grant him peace, said:

"Allah, the Blessed, the Exalted, created Adam. Then He stroked his back with His right hand, and progeny issued from it. He said, 'I created these for the Garden and they will act with the behavior of the people of the Garden.' Then He stroked his back again and brought forth progeny from him. He said, 'I created these for the Fire and they will act with the behavior of the people of the Fire'."

A man said, "O Messenger of Allah! Then of what value are deeds?" The Messenger of Allah, may Allah bless him and grant him peace, answered, "When Allah creates a slave for the Garden, he makes him use the behavior of the people of the Garden, so that he dies on one of the actions of the people of the Garden and by it He brings him into the Garden. When He creates a slave for the Fire, He makes him use the behavior of the people of the Fire, so that he dies on one of the actions of the people of the Fire, and by it, He brings him into the Fire."

The Messenger of Allah, peace and blessings of Allah be upon him, also said: "I am leaving for you two things, if you hold unto them you shall never go astray: the Book of Allah and the *Sunnah* of His Prophet."¹



1 See: *Al-Arba'un Al-'Ilmiyyah*; *Al-Qarar Al-Makeen*; and *Sharh Saheeh Muslim*.

Circumcision

Al-Bukhari and Muslim reported on the authority of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, peace and blessings of Allah be upon him, said: "Five practices are characteristics of the *Fitrah* (nature): circumcision, shaving the pubic region, clipping the nails, cutting the mustaches short and removing the armpit hair."

Know that the meaning of *Fitrah* is the original form upon which man is created. What this *Hadith* means is that whoever does these things is upon the nature on which Allah created mankind, encouraged them on, recommended to them and loved for them so that they can have the noblest and excellent characteristics.

Circumcision means removing the foreskin that covers the glands of the penis.

In 1987, the *British Medical Journal*, which is one of the most prominent medical magazines, published an essay on cancer of the penis and its direct causes. The essay noted that penis cancer is very rare among Jews and in Muslim countries due to the fact that circumcision is widely done on boys at a very early age. Medical statistics confirmed that only nine cases of penis cancer are recorded among Jews all over the world.

One of the factors causing cases of penis cancer is inflammation of the glands and since circumcision completely removes this skin, circumcised people do not have phimosis¹. Also, it is very rare that circumcised persons have inflammation of the glands. It appears that phimosis is caused by smegmatic continence which is secretions that accumulate between the glands and the foreskin of uncircumcised people. It is medically established that these substances have cancerous effects.

The National Cancer Institute published a study that affirmed that cancer of the penis is contagious through sexual intercourse and it indicated that engaging in frequent sexual contact with prostitutes also

1 Phimosis is constriction of the orifice of the prepuce so that it cannot be drawn back over the glands.

causes that.

Additionally, it is mentioned in a report published by the Academy for Pediatric Diseases that circumcision is the most effective way of preventing cancer of the penis. Also, American journals for pediatric diseases confirm that Jewish and Muslim religious teachings that recommend circumcision play a fundamental role in encouraging Jews and Muslims to follow this practice.

Circumcision is also one of the practices of Prophets and the Messengers, peace be upon them. Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings of Allah be upon him, said: "(Prophet) Ibraheem, peace be upon him, got himself circumcised with an *adze* at the age of eighty." The *Hadith* is collected by Al-Bukhari and Muslim.

Imam Ahmad and Abu Dawood recorded on the authority of 'Uthaym Ibn Kulayb from his father from his grandfather who narrated that he came to the Prophet, peace and blessings of Allah be upon him, and told him: "I have embraced Islam." The Prophet, peace and blessings of Allah be upon him, thereupon instructed him: "Remove the hair (kept when you were a disbeliever)." Another man who was with him told me that the Prophet, peace and blessings of Allah be upon him, instructed him: "Remove the hair (kept when you were a disbeliever) and get circumcised."¹



1 See: *Qabasat Minat-Tibb An-Nabawi*

Suckling

Allah, Most High, says in His Glorious Book:

﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا نُضَاكَرَ وَالِدَةَ بِوَالِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْرِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَالْقُوا اللَّهَ وَأَعْمَلُوا أَنْ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

"The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allah and know that Allah is All-Seer of what you do." (Soorah Al-Baqarah 2:233)

This noble Verse calls mothers to suckle their children and specifies the ideal period of weaning.

What are the components of mother's milk?

Evolution: Mother's milk evolves day by day in a way that suits the infant's nutritional needs, is tolerable to its body and compatible with the nature of daily development of its systems, as opposed to cow milk whose composition is permanent.

Digestion: Mother's milk is easily digestible because it contains digestive enzymes while cow milk is harder to digest.

Moderate temperature: The temperature of mother's milk perfectly harmonizes with the infant's temperature, while this is not always found in artificial milk.

Resistance: Mother's milk contains antibodies that help the infant to resist diseases. These antibodies are proportionally very low in cow milk.

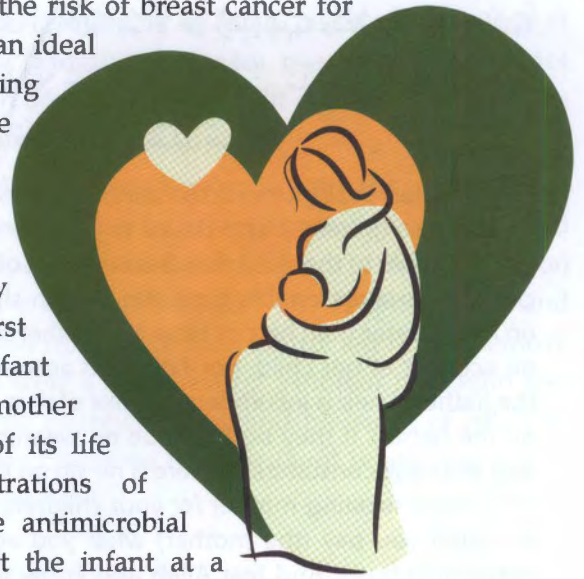
Benefits of breastfeeding:

Breastfeeding helps the process of recovery of the uterus after childbirth, it decreases the risk of breast cancer for lactating mothers, it is an ideal way of family planning and it strengthens the emotional relationship between mother and her infant.

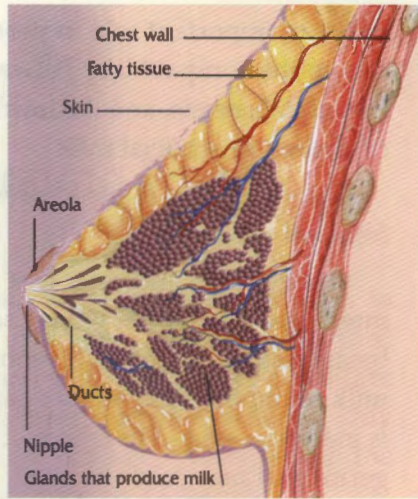
Research clearly shows that the first sucks taken by the infant from the breast of its mother in the first two days of its life contain high concentrations of proteins, especially the antimicrobial antibodies that support the infant at a time when it is highly vulnerable. Mother's milk is naturally sterilized. It contains no microbes that could cause gastrointestinal ailments. It is always ready whenever the infant needs it. Besides, its composition changes according to the needs of the infant and its age.

According to a study done by Dr. Abdul-Muhsin Saleh on mother's milk, it was discovered that the milk which an infant is fed on played major role in its physiological, intellectual and behavioral development. For, the milk that an infant takes in its first days of life when it is in the stage of physical and intellectual formation has its impact on the infant.

It has also been scientifically established that natural breastfeeding



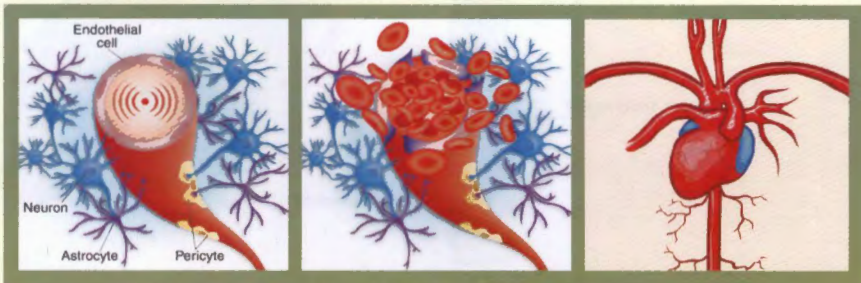
Fat	
Total (g/100 ml)	4.2
Fatty acids-length 8C (%)	trace
Polyunsaturated fatty acids (%)	14
Protein (g/100 ml)	
total	1.1
casein 0.4	0.3
a-lactalbumin	0.3
lactoferrin	0.2
LgA	0.1
LgG	0.001
lysozyme	0.05
serum albumin	0.05
B-lactoglobulin	-
Carbohydrate (g/100 ml)	
lactose	7
oligosaccharides	0.05
Minerals (g/100 ml)	
calcium	0.03
phosphorus	0.014
sodium	0.015
potassium	0.055
chlorine	0.043



Anatomy of human breast

The chemical reactions occur in the intestines and that, from there, substances extracted from food pass into blood stream. The blood transports them to all organs of the body, among which are the milk producing mammary glands.

Composition of human breast milk



Blood circulation and the production of milk

plays an important role in protecting children against blood pressure due to the compatibility between compositions of mother's milk and the infant's needs, and the low level of sodium salt in mother's milk as compared to artificial milk.

The symptoms of blood pressure in children include headache and frequent vomiting.

Studies also indicate that mother's milk increases the child's intelligence. Children whose source of nutrition at infancy is mainly breastfeeding are noticeably more intelligent than others. Also, mother's milk immunizes the infant against diseases until its immunity system is matured enough to rely on itself in resisting microbes, parasites and germs that may come its way.

Breastfeeding also benefits the mother. The book, *Al-'Ijaz Al-'Ilmi Fil-Islam*, by Muhammad Kamil Abdus-Samad, mentioned that it is established scientifically that breastfeeding reduces risk of breast cancer. And for reasons not yet known, it is found that the more a woman breastfeeds the less she is likely to have breast cancer.

Equally, it is established that the uterus quickly shrinks back into its natural size when the woman is breastfeeding. This is due to the fact that the infant's suckling of the breast causes secretion of a hormone from the pituitary gland. This hormone is known as oxytocin which leads to shrinking of the uterus back to its normal condition before pregnancy.

More important than all the above is that great psychological, emotional and natural relationship that breastfeeding creates between the mother and her suckling infant. It is one of the most important factors for the child's psychological stability.¹



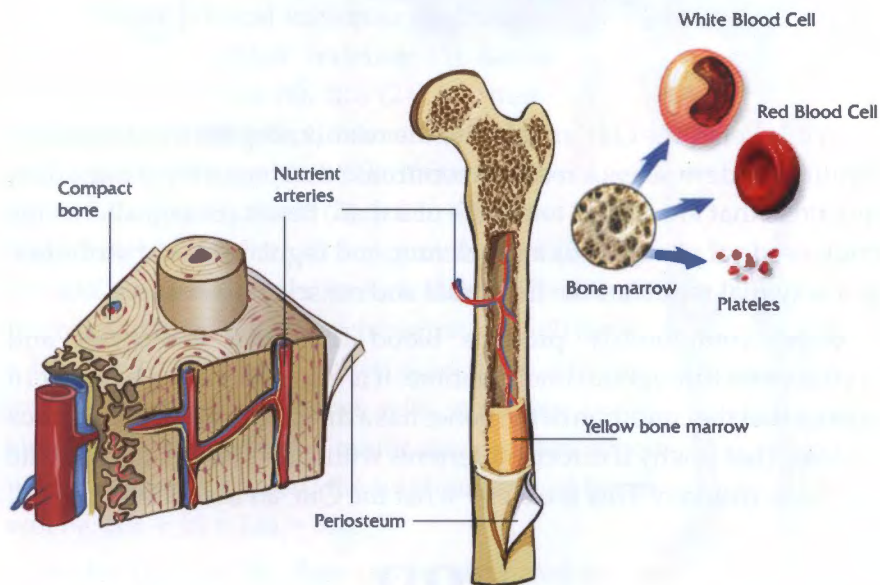
1 See: *'Ayah Wa 'Ijaz*

Bones: Factory for Generating Blood

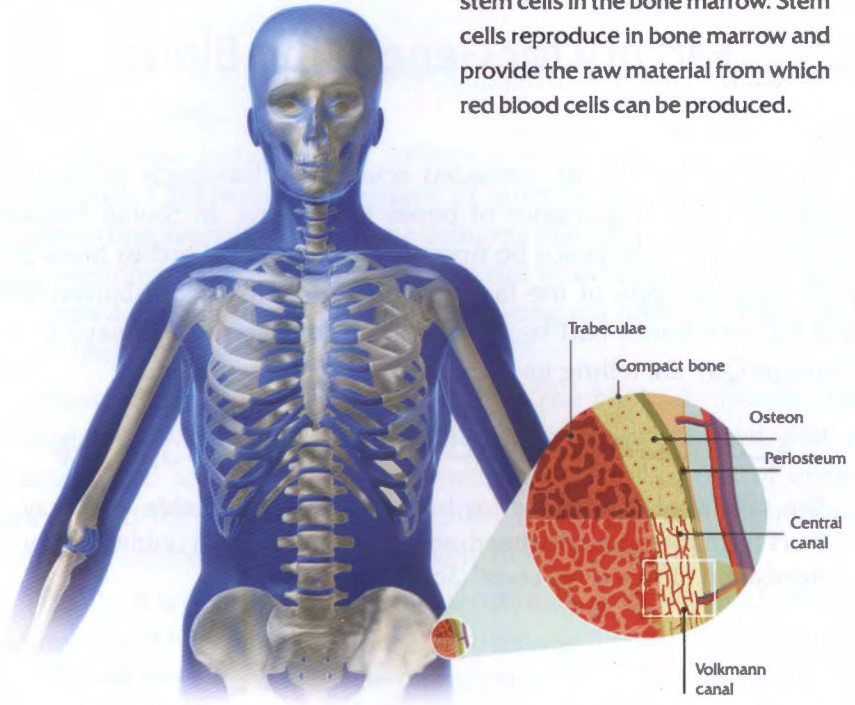
The Glorious Qur'an preceded science by hundreds of years in establishing the importance of bones in humans. In *Soorah Maryam*, Prophet Zachariah, peace be upon him, called his Lord to bless him with a boy in spite of the fact that his wife was an old barren lady and his own bones had become weak (of old age). Allah says in the Glorious Qur'an, telling us about supplication of Zachariah:

﴿ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴾

"He said: My Lord! Indeed my bones have grown feeble, and gray hairs have spread on my head, and I have never been unblest in my invocation to You, O my Lord!" (*Soorah Maryam* 19:4)



Red blood cells, which make up the bulk of blood, are produced from stem cells in the bone marrow. Stem cells reproduce in bone marrow and provide the raw material from which red blood cells can be produced.



In this Verse, the Qur'an refers to the relationship between bone and fertility. Modern science recently confirmed that bones have important functions that are critical to the life of a man. Bones contain all that the body needs of phosphorus and calcium, and regulate their distribution in a way that regulates the heart rate and muscle movements.

Bones continuously produce blood cells like leukocytes and erythrocytes throughout one's lifetime. It is also established by modern science that the condition of the bones has a direct impact on the nervous system. That is why it directly interferes with man's ability to procreate and have children. This is exactly what the Qur'an mentioned.



Number of Bones and Joints

'A'ishah, may Allah be pleased with her, narrated that the Messenger of Allah, peace and blessings of Allah be upon him, said:

"Every one of the children of Adam has been created with three hundred and sixty joints; so he who declares Allah's greatness, praises Him, declares His oneness, glorifies Allah, and seeks forgiveness from Him, and removes a stone, or thorn, or bone from people's path, and enjoins what is good and forbids what is evil, to the number of those three hundred and sixty joints, will walk that day having removed himself from Hell." (Reported by Muslim)

We can enumerate the number of bones after the body is completely formed as 206 bones the breakdown of which is as follows:

Head (28), cervical vertebrae (7), thoracic vertebrae (12), lumbar vertebrae (5), sacral vertebrae (5), coccyx (4), ribs (24), sternum (3), scapula (2), clavicle (2), humerus (4) ulna and radius (16), carpus (10) metacarpus (28), phalanges (6), ilium (2), femur (4) tibia and fibula (14) and small bones in the feet (28). If we add tendinous bones in each thumb (2) with 3 three tendinous bones in each big toe, we will have a total of 10 tendinous bones. And if we add the total number of body bones with tendinous bones along with the primary ossification centers upon which a fetus is formed, the total number of bones will be: $206 + 10 + 144 = 360$.

As for body joints, they can be estimated as follows:



1. 147 joints in the vertebral column (25 cartilages between the vertebrae + 72 between the ribs and vertebrae + 50 between vertebrae through epicondyles).
2. 24 joints in the chest (2 in the sternum + 18 between sternum and ribs + 2 between clavicles and scapula + 2 between scapula and chest).
3. 43 joints in the upper side (shoulder joint + 3 carpometacarpal + 4 carpus + 35 hand bones).
4. 44 joints in the lower side (thigh joint + 3 in the knee + 3 in the ankle + 37 in the metatarsus).
5. 13 joints in ilium (2 Ischia + 4 coccyx vertebrae + 6 acetabulum ossicles + pubic symphysis)
6. 2 joints in epiglottis.

The total number of joints when these numbers are added together is 360 joints. So, the Messenger of Allah, peace and blessings of Allah be upon him, said the truth in what 'A'ishah, may Allah be pleased with her, narrated from him that he said: "Every one of the children of Adam has been created with three hundred and sixty joints; so he who declares Allah's greatness, praises Him, declares His oneness, glorifies Allah, and seeks forgiveness from Him, and removes a stone, or thorn, or bone from people's path, and enjoins what is good and forbids what is evil, to the number of those three hundred and sixty joints, will walk that day having removed himself from Hell." (Reported by Muslim)

Buraidah, may Allah be pleased with him, narrated that he heard the Messenger of Allah, peace and blessings of Allah be upon him, say: "A human being has three hundred and sixty joints for each of which he must give alms. The people asked him: Who is capable of doing this? He replied: It may be mucus in the mosque which you bury, and something which you remove from the road; but if you do not find such, two *rak'ahs* in the forenoon will be sufficient for you." (Reported by Ahmad, Abu Dawood, Ibn Hibban and Ibn Khuzaimah)¹



¹ See: *Ri'iatul-Iman fi Jism Al-Insan*

Man is Created in the Best Shape

In *Soorah At-Tin*, there is a Verse that comes as the main clause (conclusion) of an oath sentence. Allah, Most High, says:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾﴾

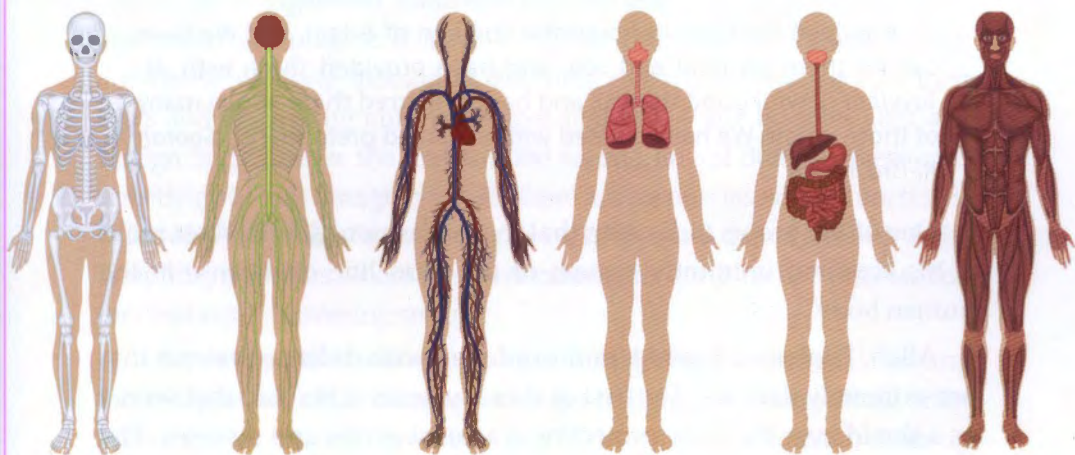
"Verily, We created man in the best stature (mold). Then, We reduced him to the lowest of the low. Save those who believe (in Islamic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise)." (*Soorah At-Tin* 95:4-6)

Allah, Glorified is He, perfected everything that He created. You can see no fault in the creation of the Most Gracious Lord. However, in this Verse and in other Verses, He distinguished man in terms of the perfection of creation. He says:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

"Verily, We created man in the best stature (mould)." (*Soorah At-Tin* 95:4)

He also says, reminding man of how perfectly He fashioned him:



﴿الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ﴾

"Who created you, fashioned you perfectly, and gave you due proportion. In whatever form He willed, He put you together." (Soorah Al-Infitar 82:7-8)

This is a manifestation of the Divine care enjoyed by this honored creature, as it indicates that man enjoyed a special status in the order of things in this universe.

This is the creation of man who is the most complex tool in this universe, in terms of his cells, tissues, limbs and systems. His creation is so complex, delicate and perfect that the most erudite of scientists failed to fully comprehend it.

There is in this man, a soul in which feelings and emotions struggle against one another and in which lusts and values fight each other and in which needs and principles are at war with one another. The characteristics of this soul cannot be understood completely by even the most well-versed psychologists.

This man is endowed with a mind that is full of principles and perceptive, analytic and creative power that qualify him to lead the entire creation. Allah says:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَيْدِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾

"And indeed We have honored the children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibat* (lawful good things), and have preferred them above many of those whom We have created with a marked preferment." (Soorah Al-Isra 17:70)

One of the proofs indicating that man is fashioned in the best mold is his acquired immunity system or the third line of defense in the human body.

Allah, High and Exalted, endowed man with defense systems that are extremely delicate. The first of these systems is his skin that serves as a shield over the body protecting it against germs and diseases. The

skin is the first line of defense. Allah also endowed every organ, every system and every sense of the body with a special defense system.

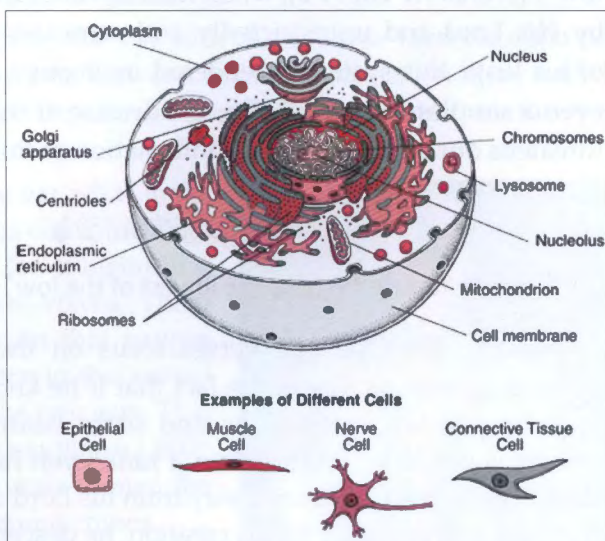
For example, the eyes are exclusively blessed with eyelashes, eyelids and tears which are the second line of defense.

As for the third line of defense, it is blood and its white corpuscles. These corpuscles which are the third line of defense number 25 million corpuscles during "peace time" i.e., when the body is not threatened by foreign bodies. This number increases during wartime that it could reach up to hundreds of millions within hours or days. These tremendous armies of white corpuscles have a signal weapon consisting of chemical substances which is regarded as a means of communication and understanding between them.

As for the strategy of the immunity system in defending the body, it is more

precise, more organized, more effective and astoundingly intelligent than one could ever imagine. It is the white blood corpuscles. These cells have a dynamic working method in assigning fighting roles to each of their units and in carrying out their responsibilities. A few minutes after any foreign body crosses the first and the second line of defense, these cells directly go to that foreign body, for there are corpuscles whose function is to acquire that enemy's chemical cipher, keep it and then transfer it to the lymphocyte centers where the immunized cells decipher as a preparation for creating a countering serum.

After creating the countering serum, the fighting cells proceed carrying this weapon, which is the serum in order to fight that foreign body. After killing it with this effective weapon, the cleansing cells come to clean up



Human cell

the war arena of the remains of the enemies so that the blood can become pure and safe again. The size of this white corpuscle which is the major element in the immunity system does not exceed fifteen microns.

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

"Verily, We created man in the best stature (mold)." (*Soorah At-Tin* 95:4)

As for Allah's statement, "Then We reduced him to the lowest of the low", (*Soorah At-Tin* 95:5), when man deviates from the way approved by His Lord and unrestrictedly and senselessly answers to the call of his lusts, this system is rendered ineffective and man then dies of even a simplest disease. AIDS, the disease of immune deficiency that threatens our world is only a confirmation of this fact:

﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ﴾

"Then We reduced him to the lowest of the low".

Perhaps, the Qur'anic Verses focus on the spiritual aspects in addressing man, is due to the fact that if he knows his Lord and acts according to His instructions and seeks nearness to Him through righteous deeds he might attain a rank even higher than that of the close angels. But if he turns away from his Lord and deviates from His way and acts unkindly to His creation, he descends to the lowest level that none of Allah's creation can ever descend to: "Then We reduced him to the lowest of the low". Then the animals are even higher than him in rank and better than him because of their remaining upon the nature that Allah created them on, their glorification of Him and their carrying out of the functions they are created for.

'Ali, may Allah be pleased with him, said: "The angels were created, endowed with intelligence and free of lusts; animals are created upon lust and with no intelligence, and man was created, endowed with intelligence and full of lusts. If his intelligence prevails over his lust, he becomes higher than the angels in rank; but if his lust prevails over his intelligence, he becomes lower in rank than animals."¹

1 From the book: *Al-'Ijaz Al-'Ilmi Fil-Kitab Was-Sunnah* by An-Nabulsi

Man's Body

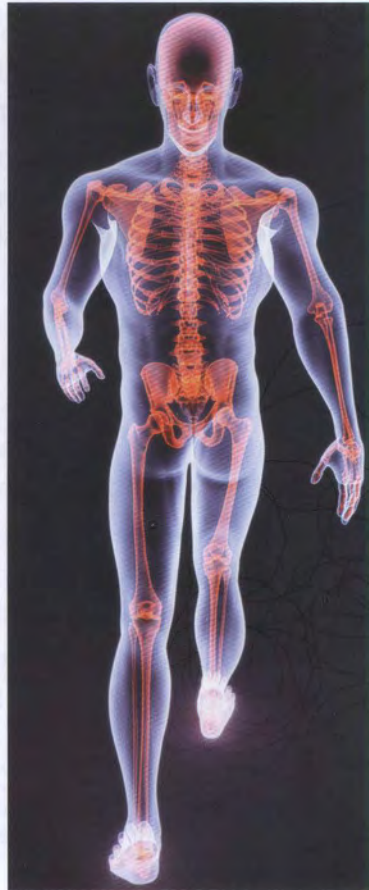
There are in the life of every one of us miraculous signs indicating the greatness of Allah. One of these signs is our body which is our most precious possession. There are three hundred thousand hair strands in the head of every one of us. Each strand of hair has a bulb, vein, artery, muscle, nerve and sebaceous gland.

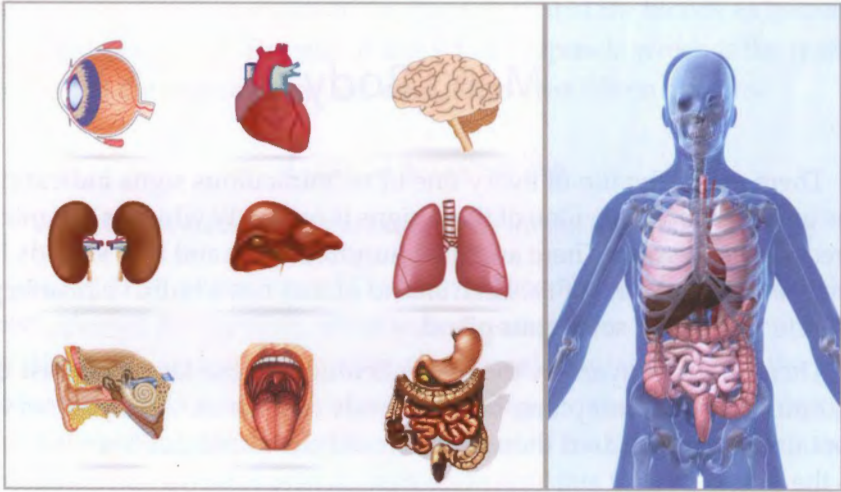
There are ten layers in the eye reticulum. These layers consist of 140 million photoreceptors, between rods and cones. An optic nerve containing five hundred thousand neurofibrils comes out from the eye to the brain.

There is also in the ear what looks like eye reticulum. This contains thirty thousand aural cells for transmitting even the most delicate voices. There is a system in the brain that gauges chronological difference in the arrival of sounds to each of the two ears. This gauging process takes less than a 1,600th part of a second. It reveals to man the side from which the sound comes.

On the surface of the tongue, there are nine thousand gustatory (taste) buds for identifying sweet, sour, bitter and salty tastes. Each letter pronounced with the help of the tongue utilizes seventeen muscles.

In the average lifespan of a human being, the heart pumps out blood that could fill the tallest skyscraper in the world. There are 14 billion cortical cells and 100 billion sustentation cells in the human brain whose function is yet to be not discovered. In fact, the human brain is the most complex part in him.





In the stomach wall there are a billion cells that secrete liters of hydrochloric acid in a single day. Scientists have toiled hard in solving this puzzle: Why does the stomach not digest itself? Is the stomach not in itself a miracle?

In the bowels, there are three hundred thousand intestinal villi for sucking in every square centimeter. These villi get totally renewed every 48 hours.

Under the surface of the skin, there are 16 million "air conditioners" for regulating body temperature. They are called respiratory glands.

In the liver, there are three billion cells that are totally renewed within four months. The liver has many crucial and astounding functions. No man can live without a liver more than three hours.

In the two kidneys, there are one million cleansing units whose combined length reaches up to 100 kilometers. The blood passes through them five times in a day.

These are a few facts about our amazing body that are accepted and incontestable facts and have been known by physicians for decades. Allah says:

﴿وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ﴾

"And also in your own selves. Will you not then see?" (Soorah Adh-Dhariyat 51:21)

Differences in Skin Colors and Their Relationship With Melanin

Allah, Most High, says:

﴿وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَأَخْلَافَ اللَّسَانِ وَالْوَسْمَانِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ﴾

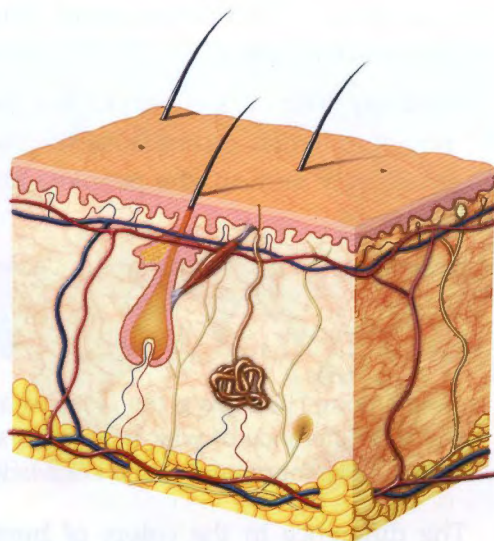
"And among His Signs is the creation of the heavens and the Earth, and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge." (Soorah Ar-Rum 30:22)

Let us have a quick reflection on Allah's statement:

﴿وَأَخْلَافَ اللَّسَانِ وَالْوَسْمَانِ﴾

"And the difference of your languages and colors".

The scientists say: "There are web-like cells in the skin on the sides of which extend subtle appendices. These cells can be up to sixty thousand in number in each square inch. There are no difference between white and black people in terms of the number of these cells: both white and black people have the same number of cells. However, the difference in color comes from the thickness of the coloring substance. It is this substance that is known as melanin.



human skin anatomy

There is a difference between a fair-skinned person and a dark-



skinned one in terms of this coloring substance, even to the extent of one gram of the substance. It is noticed that these cells diminish by an average of 10 percent to 20 percent every ten years hence a person's skin inclines – with the advancement of age – toward being fairer. This does not, however, concern us. What concerns us is the precipitation of this coloring substance in the web-like cells which are under the skin and which number more than sixty thousand cells in one square inch. The ratio of this substance is determined by hereditary nucleoli.

What is the relationship and what is the interpretation of the dark color among people who live in the equatorial line while the color of people who live in the North Pole and South Pole region is fair! There is indeed a Divine wisdom in this!

Some say: The dark substance has properties that absorb harmful ultraviolet radiation and because sun radiations in the equatorial line are intensively vertical, the people who live in this region are dark-skinned.

Now let us go back to the noble Verse:

﴿ وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَأَخْلَافَ اللَّسَانِ كُمْ وَالْوَرِكِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴾

“And among His Signs is the creation of the heavens and the Earth, and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge.” (Soorah Ar-Rum 30:22)

The difference in the colors of humans is a sign indicating the greatness of Allah, High and Exalted. We need to deeply study this and search for the underlying reason for this.

If you look at people's faces, you will never see two persons who

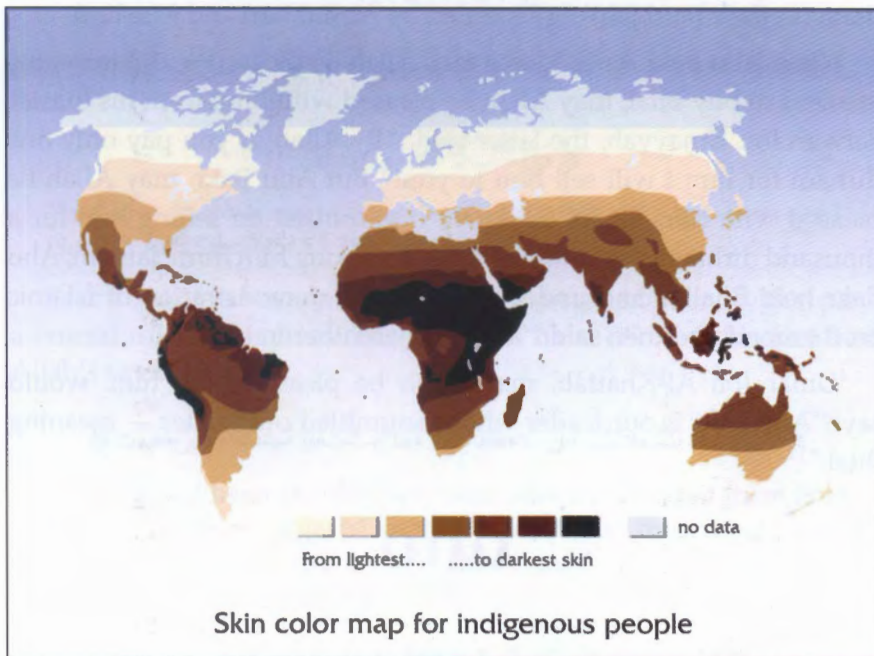
have exactly the same color. If you take their photographs, you will find that they approximately have the same color but when you look keenly at each of them you will realize that each has a distinct color. The human eye, as you know, is able to differentiate between eight hundred thousand degrees of color out of single color.

Abu Nadrah narrated that someone who heard the Messenger of Allah, peace and blessings of Allah be upon him, on the second day of *Tashriq* (11th Dhul-Hijjah) informed him that the Prophet, peace and blessings of Allah be upon him, said:

“O you people! Indeed, your Lord is One. There is no superiority for an Arab over a non-Arab, neither is for a non-Arab over an Arab; nor is there superiority for a red-skinned over a dark-skinned, neither is for a dark-skinned over a red-skinned except by righteousness.” (Recorded by Ahmad)

Abu Hurairah, may Allah be pleased him, narrated that the Messenger of Allah, peace and blessings of Allah be upon him, said:

“Indeed, Allah does not look to your appearances and wealth. He only



looks to your hearts and your deeds." (Muslim)

Houses are wealth and vehicles are wealth, but Allah does not look to your appearances and wealth. He only looks to your hearts and your deeds.

When one of the Prophet's Companions said to Bilal: "O son of a black woman!", the Messenger of Allah, peace and blessings of Allah be upon him, was very angry. Al-Ma'rur Ibn Suwayd narrated: I saw Abu Dhar Al-Ghifari wearing a cloak, and his slave, too, was wearing a cloak. We asked him about that (i.e. how both were wearing similar cloaks). He replied,

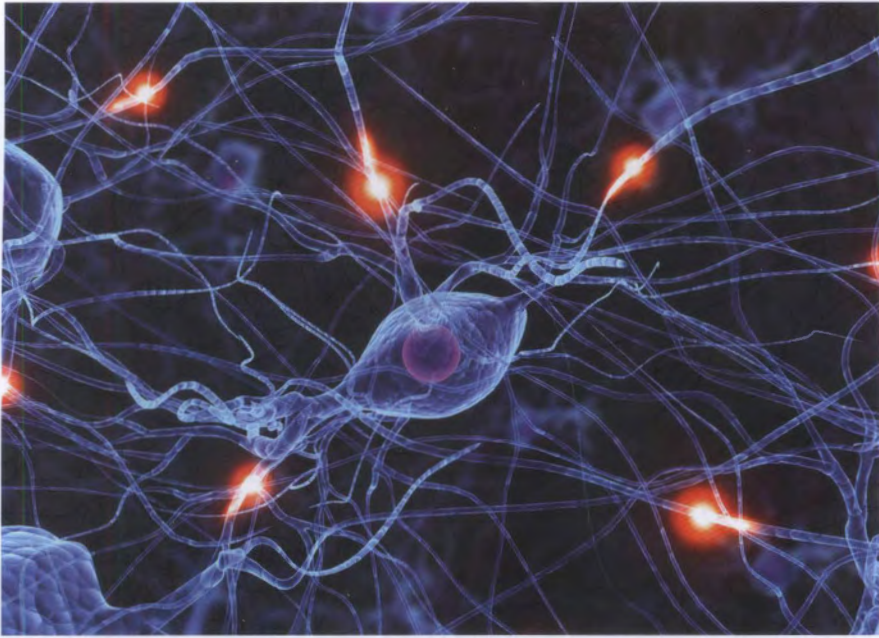
"Once I abused a man and he complained of me to the Prophet, peace and blessings of Allah be upon him. The Prophet, peace and blessings of Allah be upon him, asked me, 'did you abuse him by slighting his mother?' He added, 'your slaves are your brethren upon whom Allah has given you authority. So, if one has one's brethren under one's control, one should feed them with the like of what one eats and clothe them with the like of what one wears. You should not overburden them with what they cannot bear, and if you do so, help them (in their hard job)'." (Recorded by Al-Bukhari and Muslim)

When Abu Bakr As-Siddeeq, may Allah be pleased with him, came forward to buy Bilal, may Allah be pleased with him, from his master Safwan Ibn Umayyah, the latter said: "By Allah, if you pay only one dirham for him I will sell him to you!" But Abu Bakr, may Allah be pleased with him, said: "By Allah, if you insist on selling him for a thousand dirhams, I would pay it." After taking him from Safwan, Abu Bakr held Bilal's hand under his armpit in demonstration of Islamic brotherhood and then said: "This is my brother in truth."

'Umar Ibn Al-Khattab, may Allah be pleased with him, would say: "Abu Bakr is our leader who manumitted our leader – meaning Bilal."¹



1 From the book: *Al-'Ijaz Al-'Ilmi Fil-Kitab Was-Sunnah*, by An-Nabulsi



active nerve cell

Memory

Allah, Most High, says:

﴿ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴾

"And also in your own selves (are signs). Will you not then see?"
(Soorah Adh-Dharyyat 51:21)

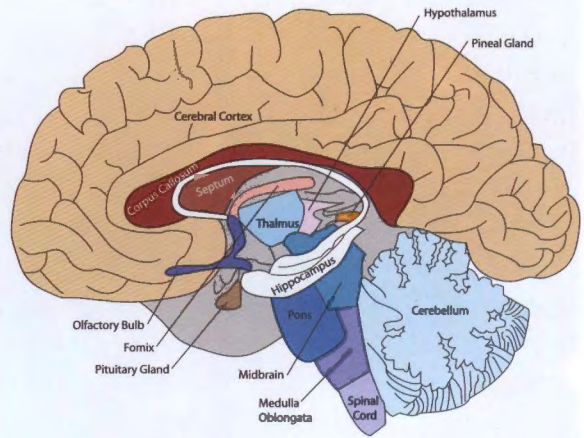
Every one of us has something in his brain called memory that plays a crucial role in our lives. The scientists have derived this fact from Allah's saying:

﴿ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴾

"And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they should have been unable to go forward (move about) nor they could have turned back." (Soorah Ya Seen 36:67)

How do you find your way back to your house? It is because you

The **Hippocampus** is a major component of the brain. It belongs to the limbic system and plays important role in long-term memory and spatial navigation. In humans and other primates' the **Hippocampus** is located inside the medial temporal lobe.



know where your house is. How did you know that? It is because the location of your house is registered in your memory. While you are in your shop, how do you know that these wares are taken from here and that one is taken from there? It is because all these wares are registered in your memory.

In your house, you know the location of each of the things you need, where have you kept the knowledge of all this? While at school, when you read some books and you have to sit for a test, how do you do the test? All this information has been stored in your memory. Any person who does not have memory is virtually dead. It is impossible for such a person to learn or teach. Allah says:

﴿وَلَوْ نَشَاءُ لَمَسَخْنَهُمْ عَلَىٰ مَكَاتِبِهِمْ فَمَا اسْتَطَعُوا مُضِيًّا وَلَا يَرْجِعُونَ﴾

"And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they should have been unable to go forward (move about) nor they could have turned back." (Soorah Ya Seen 36:67)

The scientific articles that discuss memory have this to say: "When a man lives up to the age of sixty, his memory would have stored more than sixty billion pieces of information. If we wanted to convert these huge pieces of information into books, we would need thousands of volumes, all storing information whose exact place in the brain we are yet to discover until now. There are new theories hypothesizing that memory has no place in the brain and that it is only connected to man's psychology.

All this information that comes to a person, some of it is stored in a near place so that it can be easily recollected; some of it is stored in a location at a medium distance, and some is stored in faraway locations, and some is not stored at all. If the information is stored, it gets distributed according to its type. There is a memory for smelled things, there is a memory for visible things, there is a memory for faces, there is a memory for colors, there is memory for perfumes, and there is a memory for names. This is very subtle.

If we want to recollect something or we want to know something, the scholars say: "The memory uses a codification method within an incredibly short time. If you are presented with a perfume, you smell it because you already have stored up in your memory ninety-seven different kinds of perfumes. This particular perfume that is presented to you passes through all these kinds until it is matched and you then say: The name of this perfume is such and such.

The same applies to the smelt things, visible things, foods, tastes, faces, names, numbers and everything. The available information about memory is very little, yet they are full of facts that dumbfound intelligent people.

Some scholars say that the human memory works as a dictionary and instant interpreter. The astounding thing is that the nerve cell is indivisible, neither does it die. If it is split and dies, then the man will lose all his experiences. A person tells you that he has forty years of experience in medical practice, another tells you that he has fifty years of experience in law while another person tells you that he has so much experience in industry. All these experiences accumulate with man's advancing age. If he loses his memory, he would lose all his experiences in one fell swoop.

The memory alone is a great sign among the Signs of Allah that indicate His magnificence. This reminds us again of Allah's saying:

﴿وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ﴾

"And also in your own selves (are signs). Will you not then see?"
(Soorah Adh-Dhariyat 51:21)¹

1 From the book: *Al-'Ijaz Al-'Ilmi Fil-Kitab Was-Sunnah*, by An-Nabulsi

The Heart

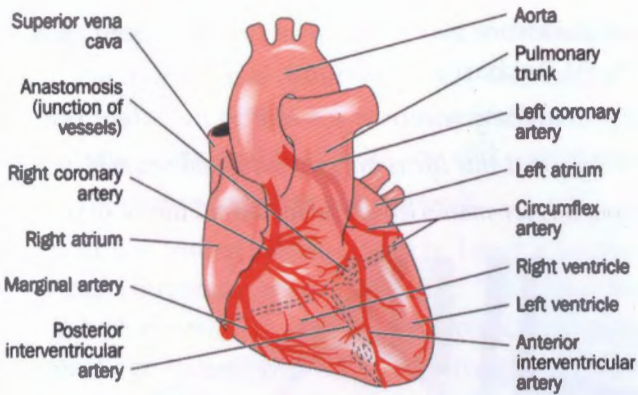
The heart is one of the most wonderful things that Allah created. It is the device that pumps blood that carries nutrition and fuel to every cell, tissue, limb and system through a network of vessels whose length is more than one hundred and fifty kilometers. It starts working from the second month of the life of the fetus until death. It does not forget nor relents or complains. It works continuously without a rest, review, maintenance or directives.

Man in his arrogance harms the heart and brands it with the fire of spite and he hurts it with sorrows. It is the foundation of life for man. He depends on it in all his deeds and situations. All his energies and movements spring out from the heart. It is an extraordinary tool. It is never affected by tiredness. Rather, its power increases manifold in order to face any emergency work. It is one of the most complex muscles in terms of structure and function as it is one of the strongest and one of the most resilient. It pulsates up to eighty times in a minute, and in emergency cases, its pulsation reaches up to one hundred and eighty times.

The heart pumps 8,000 liters in a single day and this equals 8 cubic meters of blood. In the average lifespan of a human being, the heart pulps out blood that is enough to fill one of the tallest skyscrapers in the world.

The heart is unique in its lack of dependence on the nervous system. Its pulsations follow an electro signal from a self-generating center which is the foundation of its work plan, and the muscle of the heart is nourished in a very unique way.

One of the most wonderful aspects of the heart is its adjustor valves that allow the blood to pass through one direction, and this is a very essential matter for the pumps. If the heart stops and takes a rest, the automatic result is a corpse. The Messenger of Allah, peace and blessings of Allah be upon him, said the truth when he said: *"Indeed, there is a lump of flesh in the body; if it is well, the entire body will be*

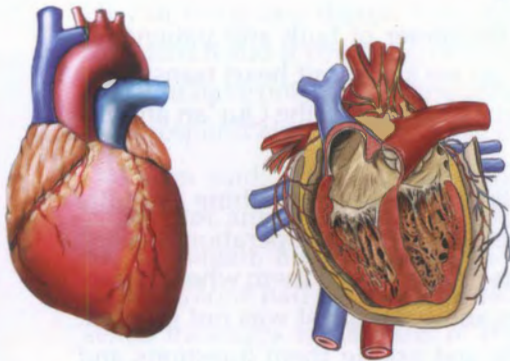


Anatomy of human heart

Network of vessels in human body



The heart is the muscular organ, that is responsible for pumping blood throughout the blood vessels by repeated contractions. It works continuously without a rest, review, maintenance or directives.

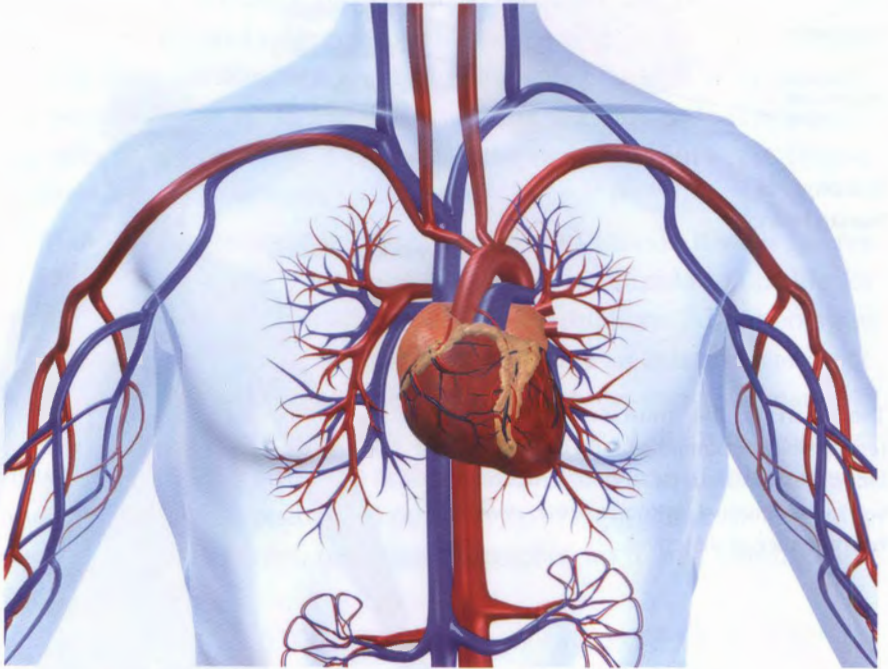


well and if it is decayed the entire body will be decayed: indeed, it is the heart." (Recorded by Al-Bukhari and Muslim)

A poet said what approximately means:

A man's heartbeats tell him that this life is only minutes and seconds

Leave a legacy before you die, for man's legacy is his second life



Heart is the center of understanding

We sometimes ask: Is the heart the center of faith and patience in man? If that is the case, then what can we say about heart transplants and artificial hearts? Is this the heart mentioned in the Qur'an and the *Sunnah*?

Recently I found a new answer that I had been searching for quite sometime. We sent one of our brothers to one of the operation theaters for heart transplants in America. This brother asked them whether they would allow him to see the patients and his request was not granted. He insisted on meeting the patients and asking them questions and they were greatly inconvenienced by this request. They told our brother

that they could give him whatever information he might need.

We then said: If Allah, our Lord, wishes, He would reveal the truth and make out of this a scientific miracle that shall be spoken about in coming years, and they shall see and remember.

We proceeded with our research.

In the course of the research, I met a professor from King Abdul-'Aziz University who asked me: "Did you hear the news?" I said: "Which news?" He said: "A newspaper had published more than three years ago that it was discovered that the heart is not only a pump for blood but it is also a center of understanding." I asked him to show me the newspaper and he brought it. It is still with me.

After a period of time, a center for heart transplants was established in Jordan and I said: "This is an Arab country. Perhaps, Allah will make it easy for us to get some (useful) information and see that with our eyes."

One of the brothers who was researching this topic told me: "Did you hear about the press conference on the first person who had a heart transplant?" I answered in the negative.

One of the Saudi doctors working in the area of heart transplant called me saying he wanted to research this topic. I told him: "I want you to focus on mental and psychological changes and the power to make decisions. The doctor told him: "First of all, I want to tell you something known among those who work in this field: the new heart does not have emotions or reactions." I asked him why, and he said: "If you bring any danger close to this heart, it appears as if nothing threatens it and if you bring close to it something that it likes, it appears as if you have not brought anything to it at all. It is like a cold heart that does respond along with the rest of the body."

I then said: "If Allah wills, this will reveal many manifestations of the Qur'anic miracles and will explain what we are searching for. So, be patient, for we are still in the beginning." There was a saying that hormone had been discovered in the heart and that this hormone sends messages to all parts of the body. It was also discovered that the heart is a center of reasoning and understanding, and not a mere pump. However, Allah knows best. Our appointment time is near, if

God willing. Allah, Most High, says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

"And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allah)." (*Soorah Al-Isra* 17:36)¹

Dean Ornish said: "I believe that the heart is the place from where heart diseases start with many people."

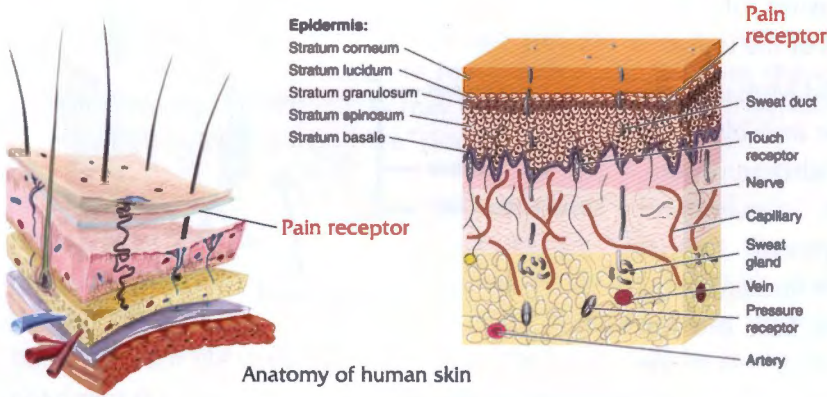
This is the opinion of the cardiologist, Dean Ornish of the University of California, San Francisco. For more than four years, he had been trying to divert the coagulations in the arteries of heart disease patients by persuading them to make radical change in their lifestyles. This change demands that their behavior and relationships be changed. This is in addition to physical exercise and adopting healthy habits.

If a person is to avoid heart problems, he has to make a drastic reform of his heart as well, and this is the most difficult change. Suspicious inclinations and hostile reactions can cause biological responses that could lead to coronary artery disease, according to Redford Williams, an immensely successful internal medicine physician and a shining star in behavioral science.² And Allah knows best.



1 See: *Anta Tas'al Wash-Shaikh Zindani Yujib Hawla Al-'Ijaz Al-'Ilmi Fil-Kitab Was-Sunnah*.

2 *Ath-Thaqafah Al-'Alamiyyah*, No. 52, 1990.



Anatomy of human skin

The Skin

Allah, the Almighty, says:

﴿ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَمَا فَضَّضَ جُلُودَهُمْ
بَدَلْنَهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴾

“Surely! Those who disbelieved in Our Ayat (proofs, evidences, Verses, lessons, Signs and revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise.” (Soorah An-Nisa’ 4:56)

What does science say about the function of the skin, which the Qur’an says is the place where pain and punishment are felt?

The most important function of the skin is “to feel” all kinds of touching, heat or pain. On its wide surface, there are numerous points where feeling starts and corresponds with the end of neuro-fibers. The number of these points in a square centimeter differs according to the location of the receptor. Most of them are found on fingertips. The feeling then moves from those points to the fibers until it reaches the central nervous system where it is then felt and recognized.

It is has been clearly mentioned that the skin is the chief source of

feeling pain to the exclusion of other parts of the body.

Did Muhammad, peace and blessings of Allah be upon him, have anatomical equipment that fellow human beings of his time did not have? Or this is one

of the Signs of Allah, testifying to the fact that the Qur'an is the Word of Allah, which He revealed with His knowledge?

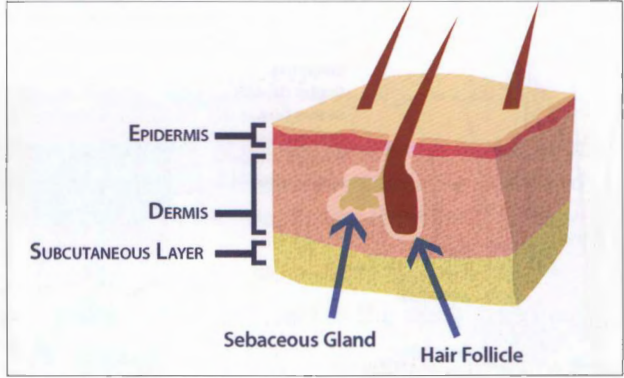
Shaikh Zindani said: "People used to believe that all the parts of the human body feel pain regardless of where a person is struck, until the advancement of anatomy revealed the truth that not all parts of the body feel pain and that it is only the skin that is the source of pain. For, example, if you bring a needle and insert it into the body of a person, the pain stops as soon as it passes through the skin into the flesh. Scientists discovered with the help of a microscope that nerves are centered in the skin and that the sensory nerves are of different kinds. Some of them feel touch, some feel pressure, some feel heat and some feel coldness. They realized that the nerves that give the sensation of heat and coldness are only found in the skin.

Based upon this, if a disbeliever enters the Fire on the Day of Resurrection and the Fire devours his skin, what will happen?

The disbelievers do not have any Verse that can explain this matter to them. It remains an unsolved question for the people of faith in the face of the atheists who taunt the Muslims: "You are threatening us with fire! But the fire will devour the skin and then we will be relieved!"

However, the answer to this question came from the Lord, High and Exalted, as a revelation of the secret therein and as a warning to the disbelievers. Allah says:

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَمَا أَصْحَبَتْ جُلُودَهُمْ



Layers of the Human Skin

بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿﴾

"Surely! Those who disbelieved in Our *Ayat*, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise." (*Soorah An-Nisa'* 4:56)

The Lord, High and Exalted, tells us that He would change the disbelievers' roasted skins for other skins that they may perpetually taste the punishment of Fire. However, while He informs us about the punishment that will take place in the bowels such as drinking of boiling water, He does not tell us that the pain shall be continued by changing their bowels for another. He rather says:

﴿وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ﴾

"(Are these) like those who shall dwell forever in the Fire and be given to drink boiling water so that it cuts up their bowels?" (*Soorah Muhammad* 47:15)

Why are their bowels cut up here? That is because, it was discovered anatomically that there is no sensory nerve for heat or cold in the bowels. The bowels are only cut up, and this is indeed one of the greatest pains. The pains are felt when that (hellish) nourishment enters the bowels. It is then that the sick person feels as if he is being struck with daggers.

Hence, the Qur'an explains what happens to the skin and what happens to the bowels. Certainly, this description could only come from the one who knows the structure of the skin and bowels and the secrets of their synthesis.¹



1 From the book: *Al-'Ilm Tariq Al-Iman'*, by Zindani

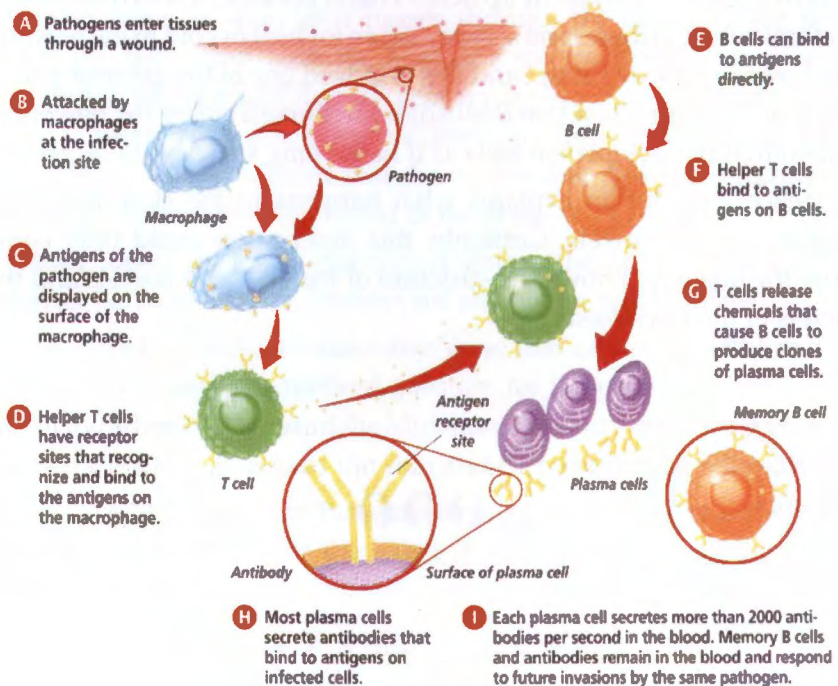
Prohibition of Foster Brother (in Marriage)

Al-Bukhari and Muslim reported that the Messenger of Allah, peace and blessings of Allah be upon him, said:

“Foster relations are treated like blood relations (in marital affairs).”

Recent scientific research confirms the existence of antibodies in the milk of a nursing mother whose intake causes formation of immune bodies in the suckling after taking it in repeated doses ranging from three to five feeds. These are the doses required for forming immune bodies in a human body, even in experimental animals that are recently born and whose immune systems are yet to be fully developed.

When an infant girl is fed on the milk of a foster mother, she acquires



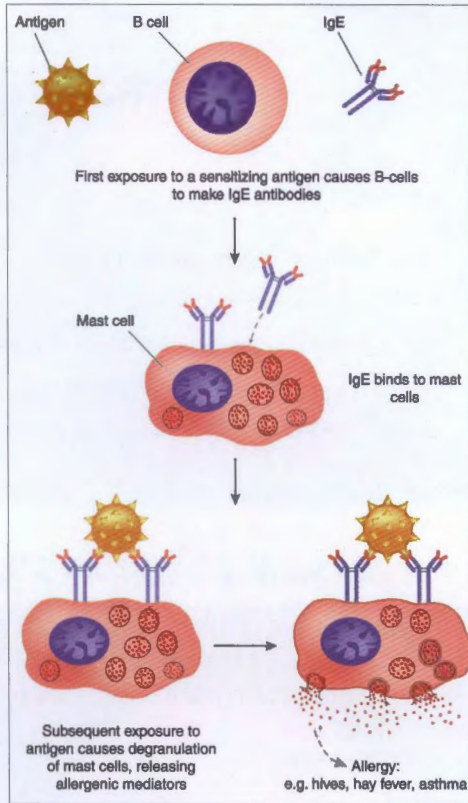
some hereditary characteristics that are peculiar with the immunity of her foster mother, and, as a result, she shares these hereditary characteristics with her foster sisters and brothers.

It has also been discovered that the composition of these immune bodies can lead to pathological symptoms in these foster siblings if they intermarry.

In the light of this, we can realize the wisdom of this Prophetic *Hadith* in prohibiting marriage of foster siblings among themselves and which stipulates that the number of suckling periods must be five filling feeds.

Additionally, relationship by fosterage moves on through one's progeny. Relationship by fosterage is due to the transfer of hereditary factors from the foster mother's milk and its penetration into the cells of the sucking infant and its mixing with chains of cells in the suckling. This theory is supported by the fact that mother's milk contains more than one kind of cells, and it is known that the natural source of human genes is the DNA in the cell nucleus.

It is also possible that the infant's hereditary system accepts foreign genes because it is not yet mature, just like a number of systems in the body that do not mature until months and even years after birth. If it is correct to interpret foster relationship with this theory, then it leads to crucially important applications.¹



1 See: *Al-'Uloom Fil-Qur'an*, by Dr. Muhammad Jamil; and *Al-'Ijaz Al-'Ilmi Fil-Islam - As-Sunnah An-Nabawiyah*, by Dr. Miqdad Al-Jawari.

The Forelock

Miraculous Verses:

Allah, Most High, says:

﴿لَا لِي لَرْهَبَتِي لَنْسَعَمَا بِالتَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَذِبٍ خَاطِعَةٍ﴾

"Nay! If he (Abu Jahl) ceases not, We will catch him by the forelock — a lying, sinful forelock!" (Soorah Al-'Alaq 96:15-16)

Allah also says:

﴿إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾

"I put my trust in Allah, my Lord and your Lord! There is not a moving (living) creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path (the truth)." (Soorah Hood 11:56)

And He says:

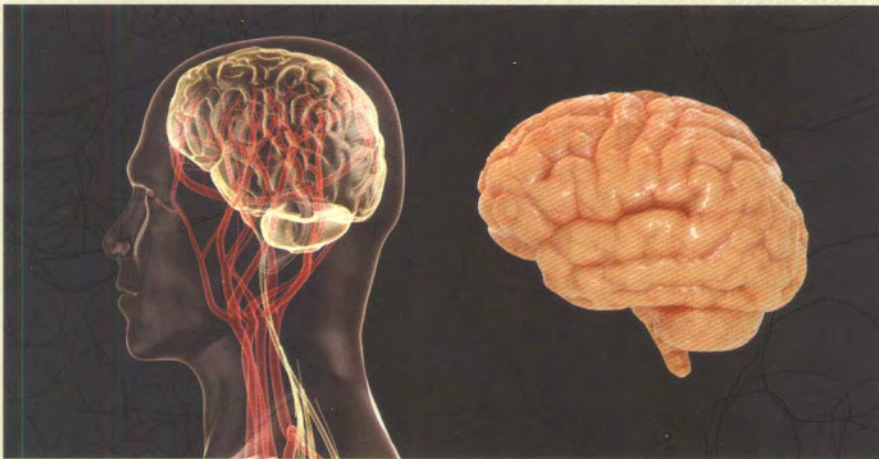
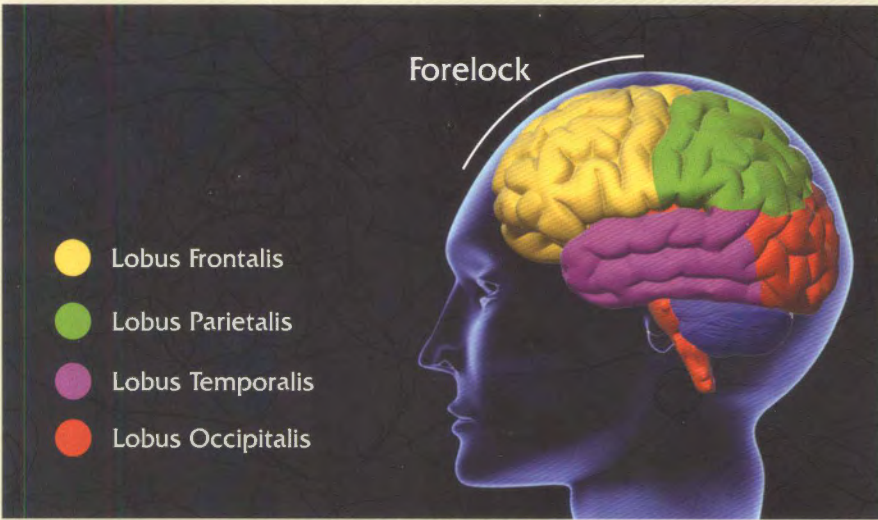
﴿يَعْرِفُ الْمُجْرِمُونَ بِسِيمَتِهِمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْبَامِ﴾

"The *Mujrimoon* (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet." (Soorah Ar-Rahman 55:41)

Miraculous Hadith:

Imam Ahmad recorded in his *Musnad* that the Messenger of Allah, peace and blessings of Allah be upon him, said:

"If a person is afflicted with sorrow or anxiety and he supplicates: 'O Allah, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your hand (i.e. You have total mastery over me), Your command over me is forever executed and Your decree over me is just. I ask You by every Name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the Unseen with You, that



Forelock is the control center, hiding behind the upper part of the forehead. It plays a major role in directing and controlling human behaviors.

You make the Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety, Allah will remove his sorrow and anxiety and replaces them with relief."

The Prophet, peace and blessings of Allah be upon him, was asked: "Shall we not learn it?" He said: "Yes, those who heard it should learn it."

Scholars' comments:

Al-Alusi said, in his commentary on the Verse of *Soorah Al-'Alaq* (96:15-16):

"The forelock is described as such, although it is only an attribute of man, in order to underline how extremely important the matter is. It indicates man's penchant for lying and error, and that due to this; every part of him lies and makes error."

He also wrote:

"Perhaps, exclusive mention of forelock was due to the fact that the accursed – Abu Lahab – was particular about its care or due to the fact that burning of the forelock was regarded the most extreme degree of humiliation among the Arabs."

Scientific facts:

The human brain contains major lobes which are: frontal lobe, occipital lobe, temporal lobe and parietal lobe.

Each lobe has an exclusive role and at the same time, performs complementary roles with other organs of the body.

After dissecting the upper part of the forehead, it was discovered that the frontal lobe of the brain is the hidden organ, and that it is different from its animal counterpart in the sense that the regions responsible for behavior and speech are advanced and prominent as far as anatomy and functions are concerned.

The frontal lobe is a big lobe located in front of the central furrow. It consists of five nerve centers that are different from one another in terms of location and function. These centers are:

1. **Primary Motor Area:** It causes the mobility of involuntary muscles to the left side of the body.

2. **Secondary Motor Area:** It causes the mobility of involuntary muscles to the left side of the body.

3. **Frontal Eye Field:** It causes corresponding mobility of the two eyes to the opposite side.

4. **Motor Speech Area of Broca:** It coordinates mobility among the organs that participate in the speech process such as larynx, tongue and face.

5. **Frontal Cortex:** It is directly located behind the forehead and represents the largest part of the frontal lobe of the brain. Its function is connected to the composition of the individual's personality. It also affects a person's initiative and judgment.

6. Though the frontal cortex is located directly behind the forehead, it is hidden in the hollowness of the forelock. Hence, it directs man's actions and behaviors that are connected to his personality, such as truthfulness, lying, appropriateness and error. It is responsible for distinguishing between these traits.

7. Studies conducted with EEG (electro-encephalographs) show that patients and animals that are exposed to damage of frontal lobe hemispheres suffer from mental deficiency. It was also discovered that any defect affecting the frontal lobe changes the natural behavior of the affected person. In some cases, this could lead to criminal behavior and a drastic fall in moral standards, memory, and ability to solve intellectual problems.

8. The frontal lobe hemispheres are regarded as the center for the lying impulse. Intellectual activities relating to lying take place there; its instructions are then carried out by corresponding parts through the actual act of lying. Likewise, evil acts are planned in the frontal lobe hemispheres before they are conveyed to the parts that implement those actions.

9. The frontal cortex that is hidden in the hollowness of the forelock is responsible for mistakes because it is the center of instruction and control for human actions and conduct.

Scientific interpretation:

Allah says in His Book:

﴿كَلَّا لَئِن لَّمْ يَنتَهِ لَنَنصَبَنَّ إِلَيْكَ نَاصِيَةً كَذِبَةً خَاطِئَةً﴾

"Nay! If he (Abu Jahl) ceases not, We will catch him by the forelock — a lying, sinful forelock!" (*Al-'Alaq* 96:15-16)

In their comment on these Verses, the scholars mentioned that the meaning is: We will seize Abu Jahl by his forelock and drag him into the Hell on the Day of Resurrection.

The Glorious Qur'an describes the forelock of Abu Jahl as lying and sinful. It is because of this that it deserves burning in Hell.

Now the question that attracts one attention is: Why did the Qur'an not describe any other part of Abu Jahl's body as lying and sinful? If the forelock of Abu Lahab could be described as lying and sinful, then the forelocks of those who are not like him could be described as truthful and righteous. This clearly indicates that the forelock which is the upper part of the forehead is responsible for traits such as truthfulness and lying, and sinfulness and righteousness.

The Noble Qur'an also mentioned the forelock in *Soorah Hood* where Allah says:

﴿إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ ربي وَرَبِّكُمْ مَا مِن دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ ربي عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾

"I put my trust in Allah, my Lord and your Lord! There is not a moving (living) creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path (the truth)." (*Soorah Hood* 11:56)

Ibn Katheer commented on the meaning of the clause, "He has grasp of its forelock", that the forelock is under the power of Allah.

At-Tabari said: "There is nothing that moves on the earth that is not under the control of Allah which He directs and disposes as He wills."

Therefore, Allah mentions that He directs His creation as He likes and that this occurs through controlling the forelocks of all the creation. What could be inferred from this Verse is that the forelock is the exact

area of the body that controls all the activities of humans and animals.

The *Hadith* that Imam Ahmad recorded also bears this meaning. For, the Messenger of Allah, peace and blessings of Allah be upon him, used to say in his supplication, "O Allah, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your hand (i.e. You have total control over it), Your command over me is forever executed, and Your decree over me is just."

This *Hadith* explains that man's fate is in Allah's Hands as his forelock is under His control. Therefore, it could be inferred from the Verses of *Soorah Al-'Alaq* (96:15-16) that the forelock plays a major role in directing and controlling human behavior.

In the light of the above, the Glorious Qur'an and the noble *Sunnah* established that holding of the forelock means complete and absolute control over all living creatures on the earth. This also indicates that this absolute and complete control necessitates complete obedience and perfect submission.

Now, what is the thing that is inherent in this forelock? What is that part that is hiding behind the upper part of the forehead? It is the part responsible for determining the personality of each individual and controlling all his behavior and activities such as lying and truthfulness, and sinfulness and righteousness. By controlling that part, it is possible to have full control over the person. This is according to the book, *Tashreeh Al-Maddah Ar-Ramadiyyah*, by Warrick and William.

While studying the anatomical composition of the upper forehead region, anatomists discovered that it consists of a frontal bone and that this bone protects one of the four cerebral lobes known as the frontal or forehead lobe. By this, it can be concluded that the cerebral frontal lobe is the part that is hidden behind the upper part of the forehead.

What happens to a person, if the frontal cortex is removed by surgical operation or if it is damaged as a result of a tumor?

It was discovered that this can lead to loss of initiative and judgment, emotional disturbances and general apathy with regard to social appearances.

Furthermore, anatomists discovered that any defect affecting the

frontal cortex can lead to changes in a person's behavior whereby he becomes careless and loses his sense of responsibility and is unable to control his own behavior. This is mentioned by Charies in his work, *Human Nervous System*.

After arriving at these scientific facts, we can now understand the reason for the noble Qur'an's allusion to the role of the forehead (or frontal hemispheres) in the decision-making process. But this knowledge that is now at our disposal was far from the imagination of the earlier generations.

It also reveals to us the extent of difficulty faced by the scholars of *Tafseer* of the past in understanding the literal meanings of the Verses, though some of them like Al-Alusi, Ibn Katheer and Ar-Razi did allude to the fact that lying and sinfulness are connected to the forelock, which was not known by the physicians at that time. The functions of the forelock were not known until after deep studies of the functions were made with the help of comparative anatomy.

Scientific references:

The *British Encyclopaedia* mentions the following facts:

- ◆ The substance from the cerebral cortex is divided into four lobes that form the four major lobes. Sometimes, the limbic system or limbic lobe is regarded the fifth.
- ◆ The frontal lobe consists of control centers responsible for mobile activities and speech. The parietal lobe is responsible for body sensations such as touching or spatial location; the temporal lobe is responsible for aural reception and memory and the rear lobe at the back of the brain is responsible for carrying the major optical reception center.
- ◆ The frontal lobe takes care of most of the components of intelligence, (such as vision, planning and understanding); and of mood and mobile activity on the other side of the body through speech.
- ◆ Any damage in the frontal lobe affects people in a number of ways with implications that range between mild and very serious. On one side, the patients find it difficult to initiate their own actions and conduct, and in extreme conditions of illness, they are practically

unable to move or talk. Sometimes, the affected patients are unable to stop their own actions after starting them. Some people are affected only to the extent that find it difficult to plan ahead and solve problems, and are not able to be creative and think.

◆ Fickleness and indecisiveness are frequently noticed after damage to the frontal lobe.

The miraculous point:

The miraculous point in the Qur'anic Verses and the noble Prophetic *Hadith* is that both indicated in a scientifically accurate manner that the frontal cortex of the forehead hidden in the depth of man's forelock is his center of decision-making and for controlling his actions such as truthfulness and lying, sinfulness and righteousness, and equilibrium and deviation. This is what modern scientific studies discovered in the second half of the twentieth century.

Confusion

Shaikh Abdul-Majeed Az-Zindani mentioned that he was reading Allah's statement:

﴿كَلَّا لَئِن لَّمْ يَنتَهِ لَنَنصِفَنَّكَ بِالنَّاصِيَةِ ۝ نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ﴾

"Nay! If he (Abu Jahl) ceases not, We will catch him by the forelock — a lying, sinful forelock!" (*Soorah Al-'Alaq* 96:15-16)

He said: "I asked myself and supplicated to Allah to reveal the meaning of this Verse to me. Why did Allah say: 'lying, sinful forelock'? I pondered on this for more than ten years trying to find an answer. I then went back to the books of *Tafseer* and found the answer there. The scholars of *Tafseer* say that what is meant is not a lying forelock. What is meant is figurative and not real. The forelock is mentioned figuratively. Since the forelock is situated at the frontal part of the head, it is described as lying while it was the lying person that was meant."

That is what the scholars of *Tafseer* say. They did not say that the forelock is the source where lies come from. This was my situation regarding this Verse until Allah made this research about the forelock easy.

A Canadian scientist then attended a medical conference held in Cairo. He was one of the most popular experts in cerebral science, anatomy and embryology. This Canadian scientist said in his research: "It was only fifty years ago that it was confirmed that the brain located directly under the forehead is the part responsible for lying and sinfulness and the place from where these two traits originate. It was also confirmed that this forelock is the place where the decision is taken. If this part of the brain that is situated directly under the ossicle is damaged, the person will mostly not have any independent will. He will not be able to voluntarily sit down, stand up or walk. He will completely lose control of his own self. It is like a situation where someone's eyes are plucked out thereby depriving him of the ability to see."

This scientist mentioned that it was only fifty years ago that we knew that this part of the body was the one responsible for decision-making. Then who takes the decision? We know that the soul is the organ that controls the acts of seeing and hearing. The brain is also a part of the body but in the end, the decision-making lies with the forelock. That is why Allah says: "We will catch him by the forelock."

Subhan Allah! This is a word mentioned in the Book of Allah, the meaning of which was known to people only after many stages of scientific advancement.

The scientists then discovered that the equivalent of this organ in animals is small and weak because the control center of an animal's movements is also this place. This is what Allah refers to in His saying:

﴿مَّا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِعَاصِمِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾

"There is not a moving (living) creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path (the truth)." (*Soorah Hood* 11:56)

Therefore, the control center is in the forelock. But who knew that? When did the scientists know this? It was only after they dissected the brain of animals, while the Qur'an had already mentioned this fact

through Allah's knowledge that encompasses all things.

In the noble *Hadith*, the Prophet, peace and blessings of Allah be upon him, would supplicate: "O Allah, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your hand (i.e. You have total control over it)."

The forelock is the control center and it is a manifestation of Allah's wise law that this forelock is prostrated for Allah. Perhaps, there is a connection between a forelock that prostrates for Allah and upright conduct. For, Allah says:



﴿إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾

"Verily, *As-Salah* (the prayer) prevents from *Al-Fahsha'* (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed)." (*Soorah Al-Ankaboot* 29:45)

Today, in Western countries, the scientists talk about a device put around the forelock of a person whom the state wants to interrogate in order to determine his truthfulness or otherwise of what he says by using signals released by the forelock. Glory be to Allah, the Lord of the Magnificent Throne!¹

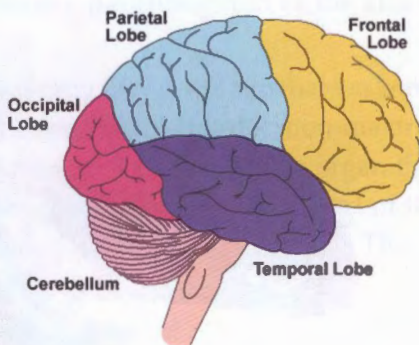
1 See: *Waghada 'Asr Al-Iman*, by Shaikh Abdul-Majeed Zindani

Personality Identification

Abu Dawood and At-Tirmidhi reported on the authority of 'A'ishah, may Allah be pleased with her, that the Messenger of Allah, peace and blessings of Allah be upon him, said:

"There are three (persons) whose actions are not recorded: a sleeper till he awakes, an insane person till he is restored to reason, and a boy till he reaches puberty."

It is established in modern medicine that man's cells that are in the skin, muscles, bones and eyes all get renewed once every seven years with the exception of the nerve cells which stop growing when a human being reaches approximately the age of seven due to the fact the 90 percent of the of the brain develops at that period.

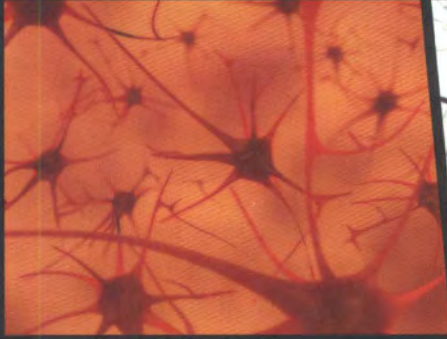


If nerve cells were to change, that would cause a change in the personality of man and this change could lead to him having different behaviors in a single day. This is a manifestation of the wonderful nature of Allah's creation and mercy. For, He excused a person who is not legally responsible, because he has not attained full growth.

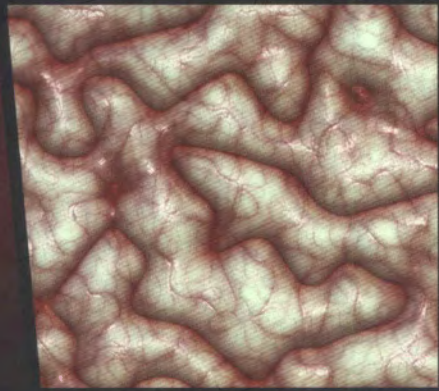
When a young boy grows up and, his personality is established through stability of his nervous cells that do not increase or decrease as a result of damage or death. If the nervous cells are prone to changes, then his functions would be impeded. Glory be to Allah Who says:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۗ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾

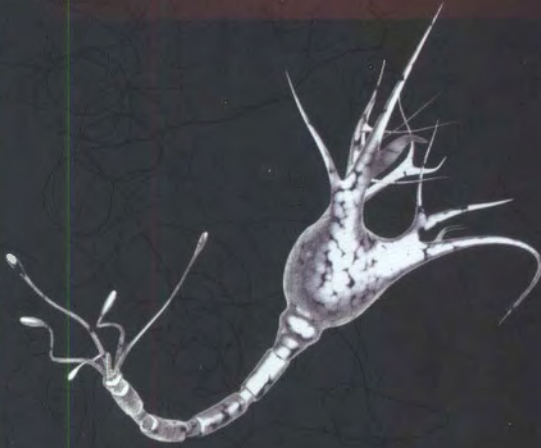
"Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned." (Soorah Al-Qasas 28:88)



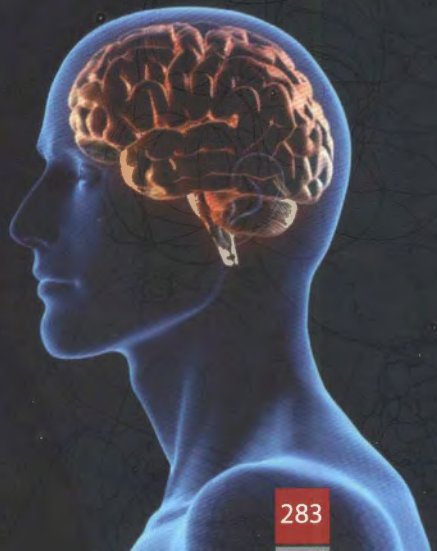
Nerve cell



Human brain



A nerve cell is an elongated cell that transmits information rapidly between different parts of the body, the basic functional unit of the nervous system.



The Coccyx (Tailbone)

Dr. Zaghoul An-Najjar said:

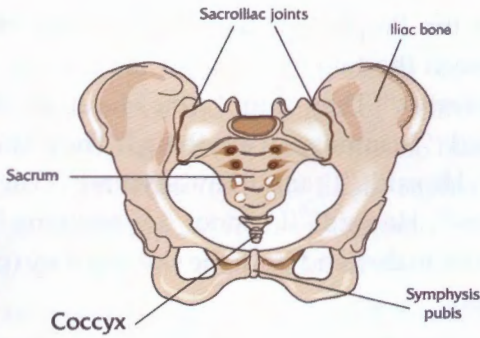
In many of the *Ahadeeth* of the Prophet, peace and blessings of Allah be upon him, a mention is made of the coccyx (tailbone) that it was a part of man from which his body is created and that it shall abide after his death and decaying of his body so that his resurrection could be based upon it once again. The Messenger of Allah, peace and blessings of Allah be upon him, indicated that the human body would decay entirely except the coccyx. When Allah wants to resurrect the people, He will send a rain from the sky and every person will grow starting from his or her coccyx as a plant grows up from its seed.

One of these many *Ahadeeth* is the one recorded by Al-Bukhari and Muslim on the authority of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, peace and blessings of Allah be upon him, said: "The earth eats all of the son of Adam except the coccyx. He was created from it, and on it he is built."

In another version narrated by Abu Sa'eed Al-Khudri, may Allah be pleased with him, the Messenger of Allah, peace and blessings of Allah be upon him, said: "The heart would consume every part of the human body except his coccyx bone." They asked him: "What is his coccyx bone, Messenger of Allah." He said: "It is like a mustard seed. And man's creation started from it."

Imam Muslim also reported a similar version on the authority of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, peace and blessings of Allah be upon him, said: "The earth would consume every son of Adam except his coccyx from which his body would be reconstituted (on the Day of Resurrection)."

In another version recorded by him, the Prophet, peace and blessings of Allah be upon him, said: "There is a bone in the human being, which the earth would never consume and it is from this that new bodies would be reconstituted (on the Day of Resurrection)." They said: "Allah's Messenger, which bone is that?" Thereupon he said: "It is the coccyx."



The coccyx, commonly referred to as the tail bone, is the final segment of the spinal column beyond the sacrum.



Coccyx



He also recorded that the Prophet, peace and blessings of Allah be upon him, said: "Between the two blowings of the trumpet (there would be an interval of forty)." They said: "Abu Hurairah, do you mean forty days?" He said: "I cannot say anything." They said: "Do you mean forty months?" He said: "I cannot say anything." They said: "Do you mean forty years?" He said: "I cannot say anything." Then Allah would cause the water to descend from the sky and they (people) will sprout like vegetables.

The only thing in a man which would not decay would be one bone (the coccyx) from which the whole frame would be reconstituted on the Day of Resurrection.

All these noble and authentic narrations contain a scientific fact that was unknown until very recently when the embryologists discovered that the human body is constituted of a very subtle strip called "the fundamental strip" which is formed by Allah's power on the 15th day of ovum fertilization and implantation in the wall of the uterus. Immediately after its appearance, the fetus starts forming in all its phases, especially the nervous system. It is also the beginning of the spinal cord and other parts of the body.

Allah, High and Exalted, endowed this subtle strip with an ability to induce the cells to break up, have different functions and assemble into specialized tissues and complementing parts in performing their functions.

It is also established that this "fundamental strip" gets obliterated with the exception of a small part of it that lies at the end of the spinal cord. It is this small part that is known as coccyx in the Prophet's sayings. If a man dies, his entire body gets consumed by the earth except this coccyx. The Prophet's sayings indicate that Allah would cause the water to descend from the sky and the people will sprout like vegetable.

A group of Chinese scientists have established the impossibility of the extinction of coccyx in a number of laboratory experiments; even an attempt to exterminate it is made through chemical dissolution using the strongest acid or physiologically through burning or pulverization or exposing it to different rays. All this confirmed the trueness of the Prophet's saying, which preceded all acquired sciences by at least one

thousand four hundred years.

Here, a very important question comes to mind: Why did Muhammad, peace and blessings of Allah be upon him, delve into a scientific topic like this at a time when no human being had knowledge about it? From where did this final Prophet and Messenger come up with this knowledge, if it was not connected to Divine revelation and he was not taught by the Creator of the heavens and the Earth?

To answer this question, we need to say that Allah knows through His All-Encompassing Knowledge that man shall one day discover the knowledge about stages of fetus development. So, He taught His final Prophet and Messenger to speak out this fact so that it could be a testimony for the truthfulness of his Prophethood and the trueness of the fact that he received revelation from the Creator, Glorified and Exalted is He; and that this may remain as an abiding proof for all times and places.

Since our age is marked by scientific discoveries and technological developments not available — as far as we know — in past generations, these scientific indications from the Qur'an and the *Sunnah* will remain the language of our age and a methodology of calling people to the religion of Allah, besides which He will not accept any other religion. Can any sane person then imagine that the source of this scientific fact known since 1400 years ago could be any other than the truth revelation from Allah, the Creator.

Glory be to Allah Who created and perfected the creation! He revealed the message to His final Prophet and Messenger with the truth that is not affected by falsehood from the front or from behind. Peace and blessings be upon Muhammad, his household and Companions as well as all those who follow his guidance and call unto his way till the Day of Resurrection.





These are the sixteen thumb impressions of different people, proving that every person in this world has change fingerprints.

Fingerprints and Verses of Inimitability

Allah, Most High, says:

﴿لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ ۗ (١) وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۗ (٢)﴾
 ﴿أَبْحَسِبُ الْإِنْسَانُ أَنْ يَجْمَعَ عِظَامَهُ ۗ (٣)﴾ بَلْ قَادِرِينَ عَلَيْهِ أَنْ نُسَوِّيَ بَنَانَهُ ۗ (٤)﴾

"I swear by the Day of Resurrection. And I swear by the self-reproaching person (a believer). Does man (a disbeliever) think that We shall not assemble his bones? Yes, We are Able to put together in perfect order the tips of his fingers." (Soorah Al-Qiyamah 75:1-4)

Al-Qurtubi and Zajjaj, in the comments on the above Verses, said: "Some people claim that Allah does not resurrect the death and is not able to reassemble the decayed bones. So Allah replied them that He is able to reassemble even the tiniest bones and that if He is able to do this, He is certainly able to reassemble bigger parts of the body."

Here, we need to call attention to the fact that the scholars then did not have modern medical equipment that could enable them to know what the contemporary anatomists discovered many centuries after.

Historical precedence:

In 1823, the Czech anatomist, Purkinje, discovered the reality of fingerprints and found out that the very minute lines (fingerprints) that are on the top of the fingers (fingertips) are different from one person to another. He discovered three types of lines: bow-shaped, circular and square-shaped. These are called components because they are composed of different shapes.

In 1858, the English scholar, William Herschel, alluded to the fact that fingerprints are different from one person to another. This makes the fingerprint an exclusive characteristic of each person.

In 1877, Dr. Henry Faulds invented a way of putting fingerprints on a paper by using press ink.

In 1892, Dr. Francis Galton established that the shape of fingerprint of each finger lives with its owner throughout his life. It never changes in spite of any emergency. One of the scientists discovered that one of the embalmed Egyptian mummies clearly preserved its fingerprints.

Galton also established that no two persons have the same delicate flexures. He also confirmed that these flexures are visible on the fingers of an unborn baby in the womb of its mother when the pregnancy is between 100 and 120 days.

In 1893, Scotland Yard Commissioner Edward Henry invented an easy method of classifying and collecting fingerprints. He considered



that the fingerprint of each finger could be categorized as one of eight major types. He also regarded the ten fingers of both hands as a complete unit enough for determining the identity of a person. In the same year, fingerprints were admitted as strong evidence in police departments at Scotland Yard, according to the *British Encyclopedia*.

Since the discovery of fingerprints, scientists have conducted studies on a large number of people from different races and no two fingerprints of different people were found to be the same.

Scientific facts:

- ◆ Fingerprints of the fetus are formed in the fourth month of pregnancy and these fingerprints remain with it throughout its life.
- ◆ Fingerprints are a registration of flexures that are formed from the cohesion of the cutis layer with the skin.
- ◆ These flexures differ from a person to another, and flexures of two persons are never the same.
- ◆ Fingerprints have become an ideal way of recognizing the identity of people.

Scientific Tafseer:

Allah says:

﴿لَا أُقِيمُ يَوْمَ الْقِيَامَةِ ۝ وَلَا أُقِيمُ بِالنَّفْسِ الزَّامَةِ ۝﴾
 ﴿يَحْسَبُ الْإِنْسَانُ أَنْ يُتَمَعَ عِظَامَهُ ۝﴾
 ﴿بَلْ قَدِيرِينَ عَلَّمَ أَنْ تُسَوَّى بِأَنَامِهِ ۝﴾

"I swear by the Day of Resurrection. And I swear by the self-reproaching person (a believer). Does man (a disbeliever) think that We shall not assemble his bones? Yes, We are Able to put together in perfect order the tips of his fingers." (*Soorah Al-Qiyamah 75:1-4*)

These noble Verses have aroused the attention as well as astonishment of the scholars of *Tafseer* because Allah swore by the Day of Resurrection and by the nature-abiding and self-reproaching soul. Allah swore by these two upon a great matter that is regarded as one of the pillars of Islamic belief, which is belief in resurrection after death and assembly of his bones in preparation for reckoning and recompense.



Bar code system was invented by the inspiration of the speciality of difference in human fingerprints.

After Allah has sworn by that, He explained that resurrecting the dead and assembling their bones are not impossible for Him; for the One Who is capable of putting together the tips of man's fingers in perfect order is also capable of assembling his bones and returning him to life.

However, the most astounding thing at the first reflection upon this oath is the ability to put together the tips of fingers. The fingertip is a very small part of man which does not necessarily indicate the ability to bring the bones back to life after they had decayed. For, the ability to create a part of something does not necessarily mean the ability to create its whole.

Once, it so happened that some criminals in the American city of Chicago believed that they could change their fingerprints. They changed the skin of their fingers and replaced them with new pieces of flesh cut out from other parts of their bodies. They were disappointed to find out that the planted pieces of flesh had grown and acquired the same fingerprints that are peculiar to each of them! For ninety years since the categorization of fingerprints has been done, never were fingerprints of two persons found to be alike.

Therefore, it should not be a surprise that fingertips are one of the Signs of Allah in which He placed secrets of His creation and can easily

identify. Hence, fingertips are the most truthful witness in this world and in the Hereafter.

In addition to this, a fingertip shows the magnificence of the Creator in forming these delicate lines on such a narrow place that does not exceed a few square centimeters.

Is this not a wonderful scientific miracle which shows absolute power of the Creator? He says in His Glorious Book:

﴿ سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴾

“We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur’an) is the Truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?” (Soorah Fussilat 41:53)

Scientific references:

The *British Encyclopedia* says: “Early anatomists described the ridges of the fingers, but interest in modern fingerprint identification dates from 1880, when the British scientific journal *Nature* published letters by the Englishmen Henry Faulds and William James Herschel describing the uniqueness and permanence of



fingerprints. Their observations were experimentally verified by the English scientist, Sir Francis Galton, who suggested the first elementary system for classifying fingerprints based on grouping the patterns into arches, loops, and whorls. Galton's system served as the basis for the fingerprint classification systems developed

by Sir Edward R. Henry, who later became chief commissioner of the London Metropolitan Police....”

It also said: Fingerprints afford an infallible means of personal identification, because the ridge arrangement on every finger of every human being is unique and does not alter with growth or age. Fingerprints serve to reveal an individual's true identity despite personal denial, assumed names, or changes in personal appearance resulting from age, disease, plastic surgery, or accident.”¹

Point of inimitability:

After the Quraish pagans denied that mankind would be raised on the Day of Resurrection, they wondered: “How is it possible for Allah to assemble the bones of the dead?” The Lord of the Worlds replied to them that He was not only capable of assembling the bones of the dead but is also able to perfectly put together the tips of the fingers, which is a small and delicate part of his body through which man is identified and which differentiates each person from another whatever accident may occur to him. This is a result of scientific discoveries and experiments since the end of the 19th century.²



1 <http://www.britannica.com/eb/article-9034291/fingerprint>

2 See: *Al-Mawsu'ah Al-'Ilmiyyah Lil-'Ijaz*.

Scientific Miracles of Hearing, Eye and Heart

By Professor Sadiq Al-Hilali

Allah, the Exalted, says:

﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

"And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allah)." (*Soorah Al-Isra* 17:36)

The word, "hearing" and its derivatives are mentioned in 185 places in the Noble Qur'an while the word, "seeing" and its derivatives are mentioned 148 times. Whenever the word, "hearing" is mentioned, it is in reference to hearing words and sounds and recognizing the information that hearing conveys; while the word "seeing" is mentioned in reference to physical seeing of light, bodies and pictures in only 88 places. In other places where seeing is mentioned, it is in reference to intellectual perception and reflection over manifestations of the Universe and life or to what man receives and hears of signs and sayings.

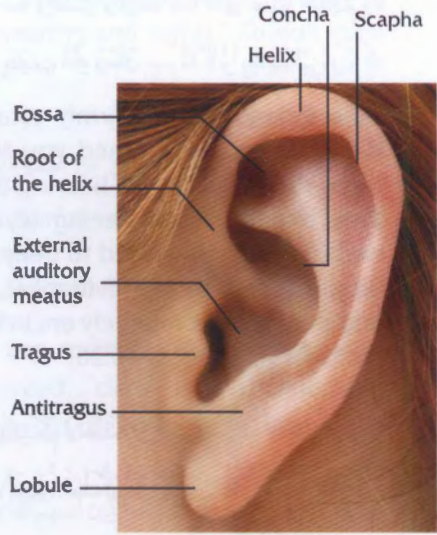
The words, "hearing" and "seeing" are mentioned together in 38 Verses. Examples of this are as follows:

﴿وَهُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ﴾

"It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give." (*Soorah Al-Mu'minoon* 23:78)

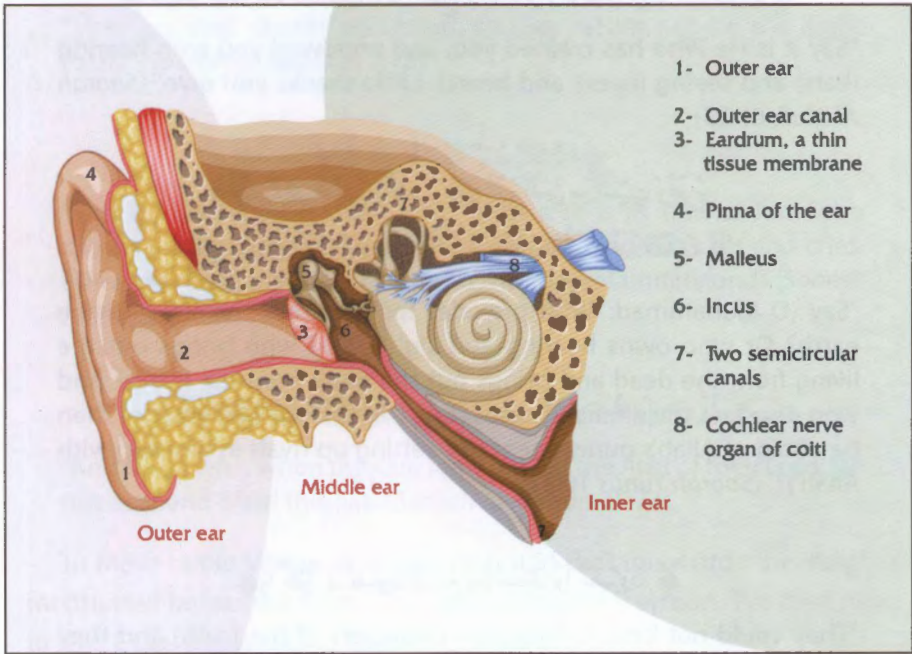


Human Fetus



External Ear

Anatomy of human ear



﴿وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

"And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayat* (Allah's Prophets and their Prophethood, proofs, evidences, Verses, signs, revelations) of Allah, and they were completely encircled by that which they used to mock at!" (Soorah Al-Ahqaf 46:26)

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

"And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allah)." (Soorah An-Nahl 16:78)

﴿قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ﴾

"Say it is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give." (Soorah Al-Mulk 67:23)

﴿أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَنْقُرُونَ﴾

"Say (O Muhammad: 'Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?' They will say: 'Allah.' Say: 'Will you not then be afraid of Allah's punishment (for setting up rivals in worship with Allah)?'" (Soorah Yunus 10:31)

﴿مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ﴾

"They could not bear to hear (the preachers of the truth) and they

used not to see (the truth because of their severe aversion, in spite of the fact that they had the sense of hearing and sight)." (*Soorah Hood* 11:20)

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

"Verily, We have created man from *Nutfah* (drops) of mixed semen (sexual discharge of man and woman), in order to try him: so We made him hearer and seer." (*Soorah Al-Insan* 76:2)

The words, "deaf" and "blind" are mentioned together in eight Verses. In most of these Verses, the word, "deaf" is mentioned before the word, "blind". Examples of this are in the following Verses:

﴿أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ﴾

"Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight." (*Soorah Muhammad* 47:23)

﴿صُمُّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ﴾

"They are deaf, dumb, and blind, so they return not (to the Right Path)." (*Soorah Al-Baqarah* 2:18)

﴿صُمُّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ﴾

"And the example of those who disbelieve is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand." (*Soorah Al-Baqarah* 2:171)

﴿وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا﴾

"And those who, when they are reminded of the *Ayat* of their Lord, fall not deaf and blind thereat." (*Soorah Al-Furqan* 25:73)

In these noble Verses, it would be noted that the word, "hearing" is mentioned before the word "seeing" without exception. We then need to ask: Does this indicate anything special?

The answer to this question – in the light of the preliminary information we have about these two senses – may appear to be difficult.

It is known anatomically and physiologically that a single optic nerve consists of more than a million neuro-fibers while an auditory nerve contains only thirty thousand neuro-fibers. It is also known physiologically that two-third of all the sensory nerves in the body are optic nerves; not more than 12 percent of the total sensory information is transmitted to the body through the auditory system while around 70 percent of the total sensory information is transmitted to the body through the optic system. Then why is the auditory sense given this precedence and mentioned before the optic sense in almost all the Verses?

There must be a reason we have not yet uncovered. But if we look at the scientific facts that are today known in embryology, anatomy, physiology and medicine, we would find answers and the scientific miracle in these noble Verses would be clear to us. Up till now, what we have realized of these facts are as follows:

1. Development of auditory and optical organs happens almost at the same time in the early life of a fetus. The first part of the auditory components (oticoptic placode) starts appearing at the end of third week of fetal life while the optic components (optic placode) start appearing at the beginning of the fourth week of fetal life.

The inner ear of the fetus develops from this optic placode. In the fourth week, the membranous cochlea or auditory "snail", which grows horizontally, appears. In the eighth week, it develops by two and a half folds, and is constituted into a complete snail-like structure. The snail is then surrounded by a cartilaginous sheath in the 18th week. It continues developing until its size reaches the normal size of that of adults by the end of the 21st week when the auditory organ grows and the sensory capillary cells that surround the margins of auditory nerves appear. With this, the inner ear would be completely developed and mature enough to reach its normal size of that of adults. It is also ready to perform the function of hearing which it is meant for in the fifth month of the life of the fetus.

As we are going to see, this part of the ear can independently feel

sounds and transmit their signals to the brain without any need for participation from middle and external ears. The medial auditory ossicles and muscles, as well as the eustachian tube, eardrum membrane and external auditory meatus are generated within weeks 10 to 20. These are then connected to the internal ear at 21st week. Also, the shape of the auricular layer starts manifesting at the beginning of the fifth month and continues growing into the 32nd week.

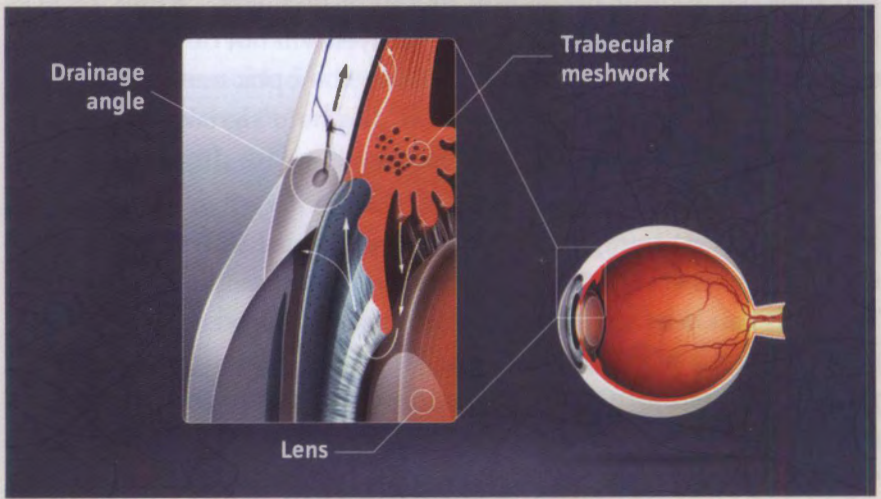
As for the eye, its photosensitive reticular layer is not fully integrated until after the 25th week and the medullary layer will not cover fibers of the optic nerve to enable it function effectively until 10 weeks after the birth of the baby. Also, the eyelids of the fetus remain closed until the 26th week of pregnancy.

From the above, it is clear that the fetus' internal ear matures and becomes able to hear in the fifth month of pregnancy while the eyes will not open and their photosensitive layer will not develop until the seventh month of pregnancy. Even then, the optic nerve will not be developed enough to effectively transmit photo signals and the eyes will not be able to see anything because they are drowned in three layers of darkness.

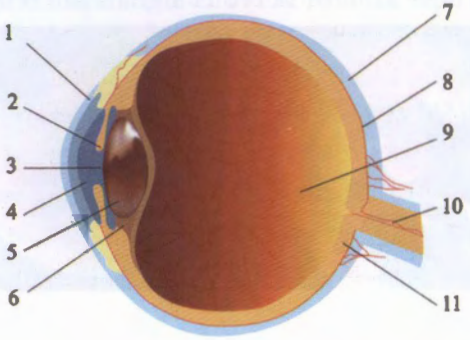
Hearing and seeing: It is scientifically established that the internal ear of the fetus is sensitive to sounds in the fifth month of pregnancy. The fetus can hear sounds of the movement of bowels and pulsation of its mother's heart. This hearing generates nervous signals in the internal ear, auditory nerve and auditory region in the brain. These sounds can be recorded with laboratory recording tools. This is a scientific proof establishing that the fetus can hear sounds at this early stage of its life.

These kind of nervous signals are only recorded in the fetal optic





- 1-cornea
- 2-Iris,
- 3- pupil,
- 4-anterior chamber of the eye,
- 5- lens,
- 6-ciliary fascia;
- 7-sclera
- 8-choroid
- 9- vitreous body,
- 10- optic nerve,
- 11-retina



organ after its delivery.

It is also important that we know that sounds normally reach internal ears through two ways:

One: Through the external and middle ears that are filled with air in a normal human being.

Two: Through skull bones. The sound vibrations firstly move through the air and secondly through skull bones which are good transmitters of sounds. The external ear of the fetus is filled with some fibers and with a kind of fluid and fluids are also good transmitters of sounds.

When we dip our heads in water while swimming, we can clearly hear sounds. This shows us that the fetus can hear sounds that can reach its internal ear either through the skull or through the external ear that is filled with fluid and tissues.

On the other hand, the fetus cannot see anything throughout its fetal life, not only as a result of the darkness that surrounds it but also due to the blockage of its eyelids, immaturity of its retina and incompleteness of the visual nerve until the late stage of its fetal life.

Three: Complete formulation of senses of hearing and seeing: It is possible for the fetus to hear sounds in a natural way after a few days of its birth, after all the fluids and remnants of tissues in its middle ear and which surround its ossicles have been absorbed. The child's hearing then becomes sharp a few days after its birth.

It is observed that a human being is the only creation that starts hearing sounds while still in the womb. Other animals only start hearing sounds, a short while after their birth. This is elucidated by the following examples:

A human being starts hearing sounds more than sixteen weeks before his birth; a guinea pig starts hearing sounds five to six hours after its birth; a cat starts hearing sounds five to six days after its birth; a rabbit hears sounds seven days after its birth, while a dog hears sounds ten days after its birth.

As for the visual sense, it is very weak at birth in such a way that it is almost nonexistent. It is difficult for a newborn baby to differentiate between light and darkness. It only sees muddled pictures. Its eyes

move around without being able to focus on any object. However, in the third month of life, it starts to identify its mother's picture or its milk bottle and is able to follow their movement with its eyes. By the time it is six months old, it is able to differentiate individual's faces. It is only at this age, that its sight is distal. This sight continues to develop until the child reaches the age of ten.

Development of optical and auditory cerebral zones:

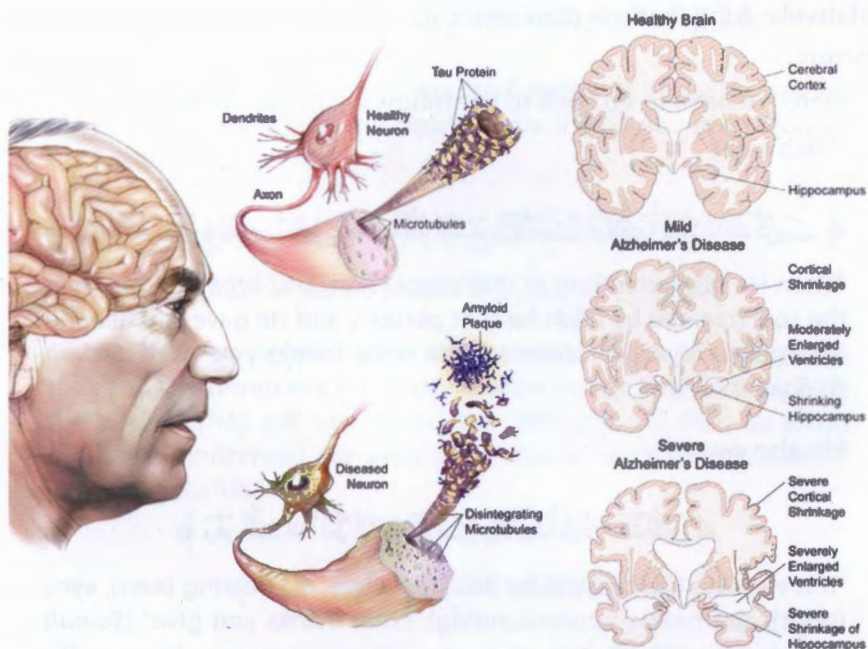
It is now established that the auditory cerebral zone develops and starts functioning perfectly before its optical counterpart. It had been possible to record auditory neuro-signals from the auditory zone of the cerebral cortex when the fetus was alerted by a sound alarm system at the beginning of the fifth month of fetal life. The sounds that the fetus hears during the second half of its fetal life stimulate this auditory zone to grow and develop organically and functionally. On the other hand, the optical zone of the brain is not alerted by any stimuli at this period. That is why it does not develop and mature much.

It is physiologically known that stimuli that pass through any sensory and nervous path cause its development and maturity. In this way, it stimulates the nervous system to mature right from the fifth month of the fetal age, while it does not stimulate the optical system in this way until after the birth of the baby.

It is for these reasons that a baby learns auditory actions at the very beginning of its life before it starts learning optical actions. Also, a baby learns and memorizes aural information faster than it learns and memorizes visual information. For instance, a baby understands the word it hears more than it understands the drawings, pictures and writings that it sees. It understands music and songs faster and is able to learn talking at a very early stage more than it learns reading and writing. All this is due to the fact that the baby's auditory cerebrum zones develop before its optical cerebrum zones. Allah says:

﴿لِنَجْمَلَهَا لَكَ تَذَكُّرًا وَنَعِيْمًا اذُنًا وَرِيْعَةً﴾

"That We might make it (Nooh's ship) an admonition for you and that it might be retained by the retaining ears." (Soorah Al-Haqqah 69:12)



Development of cerebral cortex zone:

The cerebral cortex zone is closer and more connected to the auditory zone than to the ocular zone, and it grows and develops. This cerebral cortex zone plays an important role in speech function and in language understanding through reading and writing.

The rapprochement between these two zones is a result of the reality of the development of the auditory sense zone and its functions at a very early stage before the maturity of the ocular sense zone and its functions. In the light of the above, the following facts become clear to us:

One: The auditory system of a fetus develops before its optical system, and matures and grows till its size, at the fifth month of gestation, reaches that of a normal adult while the maturity of the eyes does not take place until at the age of ten, after birth.

Two: The fetus starts hearing sounds in its mother's womb while it still in its fifth month of fetal life but it cannot see any light or pictures until it is born.

Three: All auditory nervous paths and zones develop and mature

relatively long before their optical counterparts can develop and mature.

Here we have to go back to the following noble Verses:

Allah says:

﴿ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِنَا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مِمَّا تَشْكُرُونَ ﴾

"Then He fashioned him in due proportion, and breathed into him the soul (created by Allah for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!" (Soorah As-Sajdah 32:9)

He also says:

﴿ وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مِمَّا تَشْكُرُونَ ﴾

"It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give." (Soorah Al-Mu'minoon 23:78)

And He says:

﴿ وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِن مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرَ وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴾

"And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayat* of Allah, and they were completely encircled by that which they used to mock at!" (Soorah Al-Ahqaf 46:26)

In other places in the Qur'an, Allah says:

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

"And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allah)." (Soorah An-Nahl 16:78)

﴿قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ﴾

"Say it is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give." (Soorah Al-Mulk 67:23)

﴿أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَيُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا لَعْنُونَ﴾

"Who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allah." Say: "Will you not then be afraid of Allah's punishment (for setting up rivals in worship with Allah)?" (Soorah Yunus 10:31)

﴿مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ﴾

"They could not bear to hear (the preachers of the Truth) and they used not to see (the Truth because of their severe aversion, in spite of the fact that they had the sense of hearing and sight)." (Soorah Hood 11:20)

All the above Verses refer to man's creation and development; and in all the Verses, hearing is mentioned before seeing. This is not coincidental. It is rather, a manifestation of the Qur'an's inimitability that was only discovered recently after delving into modern scientific facts establishing the scientific miracle of these noble Verses.

The Messenger of Allah, blessings and peace of Allah be upon him, also had sayings that support these noble Verses in mentioning hearing before seeing. It is no wonder that these two sources corroborate one another for they are from the same source. In one of these *Ahadeeth*, the Prophet, blessings and peace of Allah be upon him, said:

"When forty nights pass after the semen gets into the womb, Allah sends the angel and gives him the shape. Then he creates his sense of hearing, sense of sight, his skin, his flesh, his bones, and then says: 'My Lord, would he be male or female?' And your Lord decides as He desires and the angel then puts that down." (Muslim, Book of Pre-Decree)

Now let us have a look at other noble Verses in which the words, "hearing and seeing" are mentioned. Allah says, while narrating Prophet Ibraheem's conversation with his father:

﴿إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا﴾

"O my father! Verily there has come to me of the knowledge that which came not unto you. So follow me, I will guide you to the Straight Path." (*Soorah Maryam* 19:42)

And He says, referring to the disbelievers:

﴿مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ﴾

"They could not bear to hear (the preachers of the Truth) and they used not to see (the Truth because of their severe aversion, in spite of the fact that they had the sense of hearing and sight)." (*Soorah Hood* 11:20)

Allah also says:

﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

"Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allah)." (*Soorah Al-Isra* 17:36)

Other Verses in which "hearing" is mentioned before "seeing" are as follows:

﴿قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَمَّ عَلَى قُلُوبِكُمْ مِنْ إِلَهِ غَيْرِ اللَّهِ يَأْتِيكُمْ بِهِ﴾

"Say (to the disbelievers): 'Tell me, if Allah took away your hearing and your sight, and sealed up your hearts, who is there — an *ilah* (a god) other than Allah who could restore them to you?' (*Soorah Al-An'am* 6:46)

﴿وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٣﴾﴾

"And you have not been hiding yourselves (in the world), lest your ears, and your eyes, and your skins should testify against you; but you

thought that Allah knew not much of what you were doing." (*Soorah Fussilat* 41:22)

﴿وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلِيمٌ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

"And if Allah willed, He could have taken away their hearing and their sight. Certainly, Allah has power over all things." (*Soorah Al-Baqarah* 2:21)

﴿حَقِّقْ إِذَا مَا جَاءَهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

"Till, when they reach it (Hellfire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do." (*Soorah Fussilat* 41:20)

In the above Verses, Allah refers to the functions of hearing and seeing. Since the function of hearing develops and matures before the function of seeing; and the function of hearing is more important in learning and teaching, and is more deeply-rooted in a child's memory, Allah mentions it first. The above scientific facts show the scientific miracles in these noble Verses. There are other aspects by which the sense of hearing excelled that of seeing.

It is physiologically known that a person loses his sight before he loses his hearing at the beginning of sleep, under anesthesia, when dying or when the oxygen pressure falls – for instance, when climbing a high place or when the plane is high in the sky. It is also the same when there is a drop in the blood going to the brain (as it happens to a fasting person when he fills his stomach with large amount of food at a very fast rate or when a person rises up quickly and suddenly from a lying position). In all these situations, a person will not lose his hearing until shortly after he has lost his sight.

Effect of speed and altitude on hearing and sight

The extreme speed or quickness by which pilots and astronauts take off generates a gravitation that affects the sight and causes foggy vision before a complete loss of sight. As for hearing, the astronaut does not lose it completely in any of these cases. Rather, a large part of it remains to enable him to maintain audio contact with the earth stations.

Hearing and sight region

Man is able to hear sounds that reach his ears from all sides and heights. We can say that the auditory range is 360° whereas if a person keeps his head in one position, he cannot see bodies except in a limited optical range of approximately 180° in the horizontal level and 140° in vertical level. As for the range of seeing colors, it is much less. The light rays always move in straight line, if an opaque body comes across it, it will not be able to pass through or around it; but sound waves move to all sides, and they are able to wrap corners and through bodies which they come across. Sound waves move easily through liquids and solids and humans can hear them from across walls.

Effect of brain disease on hearing and sight

It is important to note that each sense of hearing in each ear is represented in the brain. If one half of one's brain is afflicted with a disease, the affected person will not lose hearing in either of his two ears. As for the vision, each of the two halves of the eye represents the side of the brain which it reflects. If the brain is afflicted with a disease in one of these two halves, the affected person loses sight in the side of his eye that reflects the side of the brain that is afflicted.

It is known that a baby born without hearing ability also becomes dumb in addition to its deafness. It can never learn how to talk. As for a baby born blind, it can easily learn how to talk. This apparently matches the mentioning of "deaf" along with "dumb" in the noble Verses. And Allah knows best. Allah says:

﴿صُمُّوا بِكُمْ عُمِّي فَهُمْ لَا يَرْجِعُونَ﴾

"They are deaf, dumb, and blind, so they return not (to the Right Path)." (Soorah Al-Baqarah 2:18)

Allah, Most High, also says:

﴿صُمُّوا بِكُمْ عُمِّي فَهُمْ لَا يَتَوَلَّوْنَ﴾

"And the example of those who disbelieve is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries.

(They are) deaf, dumb and blind. So they do not understand." (Soorah Al-Baqarah 2:171)

When the sight is lost, the optical cerebral zone performs the connecting functions. It functions along with other brain-related zones thereby increasing the brain's capacity to memorize information. But the auditory regions cannot perform such functions – for an unknown reason – when the hearing is lost. That is why we find many of those who have lost their sights intellectually brilliant, while such a quality is rarely found in those who lost their hearing. This indicates the importance of hearing and the important of its cerebral zones.

Here, we need to make a reference to the first society in which the Qur'an was revealed. It was characterized more by the auditory nature than with optic. Then, there was no variety in the optical stimuli in the deserts as there were auditory ones. Also, the society of that time was more aural than optical. The Noble Qur'anic Verses were being heard and memorized and transmitted through reporters. Though the scribes of the revelation recorded it, the Qur'an was not well-circulated until the time of the third Caliph, 'Uthman Ibn 'Affan, may Allah be pleased with him and please him. As for the Prophet's *Hadith*, it remained unrecorded until relatively later period. That might be due to lack of those who knew how to read and write very well. For, there was a report that those who could read and write at the time of the advent of Islam were less than ten.

Also, the Arabs did not record their plentiful poetry until very late. However, it was memorized and recited by the narrators in markets and occasions so that everybody could hear it.

When Allah wanted to mention the importance of His slaves' senses, He exclusively mentioned hearing and did not mention sight. He says:

﴿وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا﴾

"We have set veils on their hearts, so they understand it not, and deafness in their ears." (Soorah Al-An'am 6:25)

He also says:

﴿يَجْمَلُونَ أَصْنَاعَهُمْ فِي أَعْيُنِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ﴾

"They thrust their fingers in their ears to keep out the stunning thunder-clap for fear of death. But Allah ever encompasses the disbelievers (i.e. Allah will gather them all together)." (*Soorah Al-Baqarah* 2:19)

Allah also says:

﴿فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا﴾

"Therefore We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years." (*Soorah Al-Kahf* 18:11)

Allah says, informing us about the complaint of Prophet Nooh (peace be upon him) about his people:

﴿وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْنَاعَهُمْ فِي آذَانِهِمْ وَأَسْتَفْشَوْا بِنَابِهِمْ وَأَصْرُوا وَأَسْتَكْبَرُوا اسْتِكْبَارًا﴾

"And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride." (*Soorah Nooh* 71:7)

Allah also says:

﴿لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَقِيهَا أَدْنَٰ وَرَعِيَّةً﴾

"That We might make it (Nooh's ship) an admonition for you and that it might be retained by the retaining ears." (*Soorah Al-Haqqah* 71:7)

The last Verse affirms that information that reaches man through hearing is more comprehensive than that which reaches him through other organs such as sight, for example.

The few Verses in which sight is mentioned before hearing are those that contain warning about punishment or that describe the disbelievers. They did not contain any reference to the creation of these two senses or description of their functions or their development. Examples of these are as follows:

Allah says:

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ
بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْإِطْرَاقِ بَلْ هُمْ أَصْلٌ أُولَئِكَ هُمُ الْغَافِلُونَ﴾

"And surely, We have created many of the Jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the Truth). They are like cattle, nay even more astray; those! They are the heedless ones." (Soorah Al-A'raf 7:179)

He also says:

﴿وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ
ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِّنْهُمْ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ﴾

"They thought there will be no *Fitnah* (trial or punishment), so they became blind and deaf; after that Allah turned to them (with forgiveness); yet again many of them became blind and deaf. And Allah is the All-Seer of what they do." (Soorah Al-Ma'idah 5:71)

﴿وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عَذَابًا وَإِنكُمْ وَأَصْحَابُ مَاؤُنْهَمُ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا﴾

"And We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire." (Soorah Al-Isra 17:97)

He says about disbelievers:

﴿أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ أَدْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنظِرُونَ﴾

"Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad) 'Call your (so-called) partners (of Allah) and then plot against me, and give me no respite!'" (Soorah Al-A'raf 7:195)

As for the greater amount of optical information that reaches the body in comparison to relatively fewer information that reaches it through the auditory sense, we need to realize that the multitude of

such information does not always generate understanding or better comprehension than that conveyed to the body through the auditory sense. Auditory memory is deeper than optical memory, and sound codes give more meaning than light codes.

For instance, it is known that speaking a single word in different dialects and tones gives the hearer different meanings. If we write the same word in different shapes, it would not give the reader but only a single meaning.

All these above scientific facts were not known fourteen hundred years ago, and many of them were also not known until a few decades ago. There were still some scientists who believed that the optical sense is more important than auditory sense. However, modern scientific studies discovered many obvious facts that show the scientific inimitability in Verses that give hearing precedence over sight, due to the former's precedence in creation and organic development and function, and other qualities by which auditory system excelled the optical system. Allah says the truth in His noble words:

﴿ سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ
أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝﴾

"We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the Truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?" (*Soorah Fussilat* 41:53)



Intermingling of Opposite Sexes

Al-Bukhari and Muslim recorded in their *Saheehain* that the Messenger of Allah, blessings and peace of Allah be upon him, said:

“None of you should be in seclusion with a woman except in the presence of a *Mahram*¹ of hers.”

Ahmad also recorded that the Prophet, blessings and peace of Allah be upon him, said:

“None of you would be in seclusion with a woman without Satan being with them.”

Experiences and real-life incidences have shown that mixing of men and women (who are not *Mahram*) incite sexual desire in a way that threatens the society existentially. According to one American scholar, the late American President, John Kennedy, said in a speech in 1962 that the future of America was in danger, because its youth were neck-deep in lusts and did not really appreciate their responsibility. He also asserted that, out of every seven young men who applied to join the army, six were not eligible because they were so engrossed in lusts that they were not fit medically and psychologically.

As a result of the mixing of



1 *Mahram* is a woman's husband or her male relative she can permanently not marry.

boys and girls in schools and universities, a Lebanese newspaper had this to say: "A female student in the school and university does not think about anything but her sexual sentiments and how to respond to these sentiments. More than 60 percent of female students failed their examinations, and the reason for this is that they thought of sex more than they thought of their lessons, even their future."

The above is a confirmation of the view of Dr. Alex Carlyle who said: "When a man's sexual passion is stimulated, this stimulation produces a kind of substance that slips through his blood into his brain and then intoxicates him. As a result, his thinking will be polluted. Therefore, those who are calling for intermingling of males and females are not driven by their minds but by their lusts. They fail to realize the extent of degeneration that beset the societies that allowed intermingling of men and women and free relationships between men and women."

There is also a report by the American Congress about juvenile delinquency. The report affirmed that one of the major reasons crime was on the rise among young people was the unchecked intermingling between men and women. There are other daily examples of this that affirm the intellectual and practical wisdom in the Prophetic *Hadith* that is regarded as a methodical framework in defining scopes of social relations in general; and the relationship between man and woman in particular.

One of the grave effects of intermingling is the removal of modesty that is regarded as a shield that protects a woman. Intermingling leads to behavioral perversion that allows a person to copy others under the slogan of modernity and liberation. It has been established, after diagnosing many moral crimes, that wanton intermingling of both sexes was the major cause of those crimes.

As for those who call for intermingling, they are, in fact, telling lies; and they know that they are telling lies. They say: "Those who call unto modesty and virtue are doing so because they only look at the physical aspect of women. If a woman could be left alone to put on what she likes, that look would disappear and the relationship between man and woman would be based upon mutual respect. As a result, there will not be any other thought between the two sexes after each of them has had close

knowledge of the other and the matter will then become very normal between the two sexes!" However, the undisputable reality testifies against this false and obscene claim.

What happens in the societies in which a woman is free to wear whatever she wants, go out with whomever she wishes, and join the army; and in the societies in which free mixing between the two sexes is widespread testifies against this claim. Is there any decrease in lusts in these societies as claimed by the proponents of intermingling? Is the relationship between man and woman in these societies based upon mutual respect as claimed?

Statistics provide answers to these questions

According to one report 19 million women in the United States of America were victims of rape.

The Italian Psychology Union carried out a survey in which 70 percent of the Italian men admitted to cheating on their wives and that their wives also retaliated by cheating on their husbands.

In America, one million children are born out of wedlock every year while another one million are aborted before term.

In a survey conducted by the University of Cornell, 70 percent of women who worked in the civil service had been assaulted sexually while 56 percent had suffered dangerous physical assault.

In Germany alone, 3,500 women are raped annually. This number represents only cases that were registered with the police. As for cases that are not registered, they were as many as five times the number of the registered cases, according to the criminal department of police.

Are these numbers and statistics not showing the error of that claim? Or do these statistics indicate a part of mutual respect between a man and a woman that the proponents of intermingling want?

What do advocates of intermingling between males and females have to say on the sex scandal between England's minister of industry and his secretary, who was expecting a baby by him, according to one of the country's newspapers? It is surprising that Britain's *Times* daily newspaper reported that Margaret Thatcher (the then prime minister) played a major role in persuading the industry minister not to marry

his secretary and to keep his marriage with his wife with the hope that his marrying his secretary would not tarnish his image.

This report indicates the evil effects of intermingling that took place between a minister and his secretary without a *Mahram*.

Secondly, the report indicates the lack of acknowledgment of the evil result of this intermingling. Intermingling generally leads to evil consequences and this has persuaded sincere people to call for its control so that its adverse effects on society can be minimized. This is an indirect return to the Prophetic guidance made fourteen hundred years ago.

Some advocates of intermingling misinterpret some texts of the *Shari'ah* and events of the Prophet's life to justify their warped call.

One of these is some women going out with the Messenger of Allah, blessings and peace of Allah be upon him, in some of his battles. The answer to this misconception is that these women went out in the company of their male relatives and for many good reasons; and there was no fear of immoral behavior for them, due to their strong faith, their piety, supervision of their male relatives and their covering up in the proper Islamic manner. This is completely opposite to the situation of many women of our time.

In addition to all the above, their participation was a necessity that was later abrogated by the Prophet's saying in a *Hadith* reported by Al-Bukhari on the authority of 'A'ishah, may Allah be pleased with her, who narrated that she said: "O Messenger of Allah, we see *Jihad* as the best deed; can't we (women) participate in *Jihad*?" The Prophet, blessings and peace of Allah be upon him, answered: "No, but the best *Jihad* (for women) is a perfectly performed *Hajj*."

It is also known that a woman leaving her house for work outside is not legal. This is totally different from the situation of the women who participated with the Prophet, blessings and peace of Allah be upon him, in his battles. Therefore, the comparison between the two cases is absolutely wrong.

Then what did the righteous predecessors understand from these texts? There is no doubt that they had better understanding of the meanings of the *Shari'ah* texts and were closer to the practical

implementation of the injunctions of the Book of Allah and the *Sunnah* of His Messenger. Then what is transmitted from them in this regard? Did they extend the scope of these texts as the present-day advocates of intermingling are doing: that women should be allowed to work in all fields of life and compete with men and have unbridled intermingling with them?

Or did the righteous predecessors understand that these texts applied to exclusively specific situations?

It should be understood that Islam is very keen on bringing about benefits and averting harms and blocking means that could lead to harms. Intermingling of both sexes at work places plays a major role in society's degeneration and corruption of the *Ummah*.

It is known historically that the Romans and the Greeks, and other ancient civilizations faced degeneration mainly because the woman abandoned her natural way of life to compete with men in their arena of specialization. This led to the moral corruption of men and their abandonment of what could lead their nations to moral and material progress. In Muslim countries women working outside the home can lead to the unemployment of men, can cause losses to the *Ummah*, can lead to erosion of the family values, and children's immorality. It can also lead to the violation of the role of guardianship which Allah has assigned to men over women.

Islam is keen on keeping woman free from all that could contradict her nature such as attaining political leadership, being a judge, and any other public position of responsibility. The Messenger of Allah, blessings and peace of Allah be upon him, said:

"Any nation that puts the control of its affairs in a woman's hand will never succeed." (Reported by Al-Bukhari)

Therefore, opening the door for women to enter into the arena of men is in contravention of the happiness and stability that Islam wants for her. Islam prohibits recruiting woman in other than her natural fields.

Experiences, especially from mixed societies, have shown that man and woman are not naturally equal. This is not to say what the Qur'an

and the *Sunnah* mention in this regard that there are very clear and distinct differences in the nature of the two genders. Those who are calling for equality between males and females are ignorant of — or feign ignorance of — fundamental differences between the two sexes.

There are abundant proofs in the books of *Fiqh* and *Hadith* for those who would refer to them. The reality supports prohibition of women intermingling with and working in areas meant for men in a way that is sufficient for those who seek the truth. But since some people would like to benefit from the sayings of Western and Eastern men more than they would like to benefit from the sayings of Allah and His Messenger, blessings and peace of Allah be upon him, and the sayings of Muslim scholars, we believe that we should quote for them what others acknowledged as the evils of intermingling of men and women. Perhaps, this will convince the proponents of intermingling and make them realize that the prohibition of mixing of men and women in their great religion is respect for women, and protection for them against any harm such as violation of their honor.

The English writer, Lady Cook, said: "Intermingling of males and females is something that men like. That is why the woman also wants to do something that contravenes her nature. The more the intermingling the more illegitimate children we have. This is a great calamity for a woman." She further said: "Teach the women to keep away from men. Inform them of the evil plot that is lurking in the corner for them."

The German scholar, Schopenhauer, said: "It is a great mistake to call upon a woman to compete with a man in his glory and to facilitate for her means of attaining her despicable desires through which she causes corruption to the modern civilization through the power of her authority and filthiness of her views."

Lord Byron said: "Dear reader, if you ponder over the situation of woman in ancient Roman times, you would realize that she was in an artificial state that contradicted nature, and you would agree with me that woman should be engaged with only domestic chores and kept from intermingling with men."

The English writer, Samuel Smiles, wrote: "The system that allowed woman to work in factories in spite of any wealth that this brings to

the country shall result into disintegration of family structure. This is because such a system wreaks havoc on the home and destroys the social pillars. It takes a wife from her husband and children from their relatives. Its only result is sinking woman to the abyss into immorality.

The woman's real responsibility is to take care of her home, nurture her children and to economically manage their affairs. This is in addition to her carrying out her environmental responsibilities. As for her working in factories, it strips her from all the above responsibilities. The home will then be stripped of its homeliness, the children will grow up without proper nurturing and will be neglected, and marital love will become extinct. In this case, the woman will transform from a lovely wife and affectionate partner of her husband into his colleague in work and toil, and as such be exposed to effects that mostly lead to obliteration of her intellectual and moral respect around which the protection of virtue revolves."

Dr. Eidyene said: "The cause of family crises in America and the reason behind the increase in crime rate in the society is the wife's abandoning her home in order to increase the family income. The result is increase in family income and decrease in moral standard." She said further: "Experiences have shown that the woman's return to the sanctity of her home is the only way to rescue the new generation from the abyss in which it is wallowing."

A member of the US Congress said: "The woman is practically able to serve the country if she stays in her home which is the very essence of the family."

Another member said: "When God blessed woman with the ability to give birth to children, He did not ask her to abandon them to work outside the home. Rather, He gave her the responsibility of staying at home and taking care of her children."

The German scholar, Schopenhauer, said: "Give the woman her absolute and unbridled freedom and meet me after just one year to see the result. Do not forget that you will agree with me on the virtue, chastity and morality that are inherent in her staying at home. If I die

you can then say about me: 'He was wrong' or 'He was right'."¹

Mentioning all that the fair-minded Westerners have said on the evil effects of intermingling of men and women that is a result of women working in areas reserved for men, it would be a long list.

In conclusion, the woman staying in her home and carrying out her obligations and performing her religious duties are things that befit her nature. Therein also lies her wellbeing and the wellbeing of society and that of the growing generation. If she has any additional service to offer, she can render it in women-related areas such as teaching, medicine and nursing.

These are enough of a responsibility for women. It is in these areas that they can cooperate with men in elevating the society. Here, we should not forget the role of the Mothers of Believers, the Prophet's wives, may Allah be pleased with them, and the role of those who followed their path, such as teaching the Muslims, giving guidance to them, and conveying the Message of Allah and that of His Messenger, blessings and peace of Allah be upon him. May Allah reward them with good and bless the Muslims of today with many of their likes who will observe the proper *Hijab*, guard their chastity and keep away from mixing with men in their work places.

We ask Allah to let all of us realize our obligations and to help us in carrying them out in the way that pleases Him. We also beseech Him to protect us against the means of temptations, causes of corruptions, and the evil plans of Satan. Indeed, Allah is Most Magnanimous, Most Generous. Peace and blessings of Allah be upon His Slave and Messenger Muhammad, his family and Companions.



1 All the above quotations are mentioned by Dr. Mustafa As-Siba'i in his book, *Al-Mar'ah Bayn Al-Fiqh Wal-Qanoon*. Due to the translator's inability to have access the sources where these quotations were mentioned in their original languages, the translation was done from Arabic.

A Disease that Afflicts any Woman who Dresses Immodestly

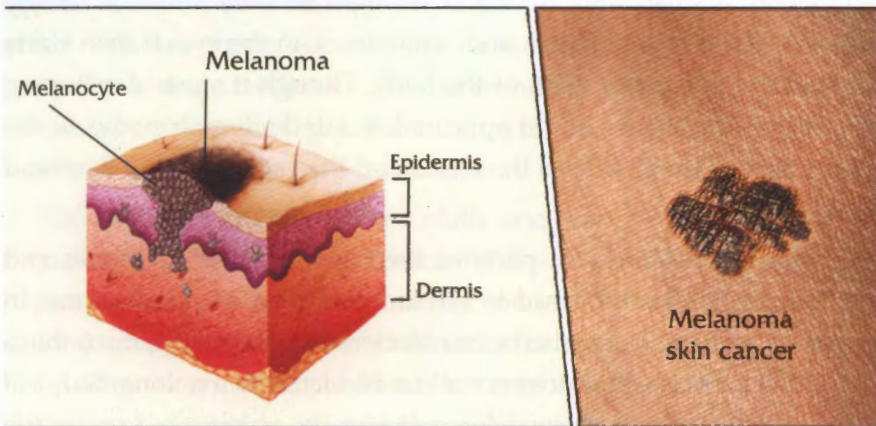
Imam Muslim recorded in his *Saheeh* that the Messenger of Allah, blessings and peace of Allah be upon him, said:

"And the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline toward it. Their heads would be like the humps of the *Bukht* camel inclined to one side. They will not enter Paradise and they would not smell its odor whereas its odor, would be smelt from such and such distance."

He also said:

"The prayer of a woman who has attained the age of menstruation shall not be accepted without a hardcover." (Recorded by Ahmad, Abu Dawood, At-Tirmidhi and Ibn Majah.)

Recent scientific studies have established that a woman's displaying of her body and her nakedness is a curse upon her. Current statistics have shown that skin cancer spreads to the parts of the body of a woman that are uncovered, for example young women who don short dresses.



It was published in the *British Medical Journal* that a kind of cancer known as melanoma, which is one of the rarest and the worst forms of cancer has now increased and that the number of young ladies affected by this cancer has doubled. This cancer affected them in their legs. It was also confirmed that the main cause of the spread of this disease is because of short dresses that expose women's body to sun rays for a long time throughout the year, and the transparent and nylon leggings that they put on cannot protect them against it.

The journal invited the epidemiologists to participate in collecting information about this disease. This situation reminds us of Allah's saying:

﴿ وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَتْ هَذِهِ حَقًّا مِنْ عِنْدِكَ فَامْطُرْ عَلَيْنَا جِجَارَةً مِنَ السَّمَاءِ أَوْ اقْتِنَا عَذَابَ آيِسٍ ﴾

"And (remember) when they said: 'O Allah! If this (the Qur'an) is indeed the Truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.'" (*Soorah Al-Anfal* 8:32)

The painful torment (or a part thereof) has occurred in the form of this disease which is one of the worst types of cancer. This disease is caused by the body's exposure to the sun for a long time — a situation caused by short dresses or bikinis. It is generally observed that the disease affects all parts of the body in different degrees. Its appearance starts with a small dark spot and it might be very small. It mostly appears in the foot or shank and, sometimes, in the eye. It then starts spreading to all other parts of the body. Though it starts developing and increasing where it first appeared, it attacks lymph nodes in the upper part of thigh, infests the blood and then settles in the liver and destroys it.

It can also settle in all parts of the body, such as the bones and the kidneys, and might lead to the kidneys releasing black urine. In pregnant women, it can also be transferred from mother to the unborn baby. It is a disease that does not allow its victim to live long. Surgical operation to cure this disease does not give the victim any lease of life

unlike other kinds of cancer. For, this type of cancer does not respond positively to treatment by chemotherapy sessions.

It is here that we can vividly see the wisdom of Islamic law in requesting a woman to put on modest dresses that cover her entire body, and the dress should not be tight or transparent, though she is allowed to uncover her face and hands.

It is now clear that the dress of modesty and chastity is the best prevention against the punishment of this world, as exemplified in this vicious disease, not to talk of the punishment of the Hereafter. After the support that these modern scientific theories render to the wise injunction of the *Shari'ah*, does there remain any other logical proof to support a woman's lack of covering of herself?

Dear Muslim sister, be careful, for you are the victim. They deceive you with those misconceptions and nasty ideas under the flashy slogans such as "liberation of woman", "woman's employment" or "woman's beauty". Beware of their tricks and hold fast to your *Hijab*. Earlier, they did not request you to reveal more than your face under the excuse that covering of the face is a controversial issue among the scholars. But they certainly know – through their long experience – that the day you agree to uncover your face, you will lose your modesty and will eventually uncover what is beyond the face.

As for you who are shedding crocodile tears over woman and her rights, you are not lamenting her situation, you are only lamenting yours. You are crying because you have been denied access to your lusts. Try to improve the lot of your men before you start calling for refinement of women. If you fail to help your fellow men, then you are hardly in a position to help the women.

The Muslim woman lived peacefully and contented in her home for centuries. She was satisfied with herself and with her life. She experienced happiness in an obligation she carried out in her own area of interest, or in standing in front of her Lord or in the compassion she shows to her children or a visit she had with her neighbor. She sees real honor in respecting the opinion of her father while choosing her husband and

always strives to do things that please her father and her husband (as long as those things are not Islamically unlawful). She understands the real meaning of love and is ignorant of infatuation.

She loves her husband because he is her husband, and loves her children because they are her children. If other women believe that love is the basis for marriage she believes that marriage is the foundation of love.

You, the proponents of intermingling told the woman: "These members of your family who control your affair are not wiser and more intelligent than you, and they do not know what is good for you than own self. They have no right to this authority which they claim that they have upon you." As a result of statements like this, the woman derided her father and rebelled against her husband and the home that yesterday was a nest of happiness and tranquility suddenly turned to a furnace whose fire has become difficult to douse.

You told her: "You have to select your husband by yourself so that your family will not be able to deceive you away from the happiness of your future." In response to your advice, she chose a husband worse than the one her parents would have selected for her. So, her happiness did not last for more than one day and its night. And the rest of her life was full of misery and painful torment.

You told her: "Love is the foundation of marriage." So she continued looking at men's eyes so much so that she is preoccupied with love at the expense of marriage.

You told her: "The woman's happiness is in her husband being her sweetheart." But she discovered that her husband is not a sweetheart, so she started seeking a new husband everyday that can revive in her the passion of love that had been killed by the former husband. Neither did she remain with the old husband nor did she benefit the new one.

You told her: "You have to be educated so that you can train your children and manage your home." But she learned everything except how to train her children and manage her home.

You told her: "We marry only women whom we love and we are

satisfied with, and whose tastes and feelings match ours." So she realized that she has to know what you desire and what impresses you in women. After reviewing pages of life, she did not see anything more than the names of semi-naked and coquettish women whom you so admired and praised. As a result, she also stripped herself of her modest dress and became infatuated so that she can win your admiration and love. Eventually, you forsook her and made dejection and disappointment her lot, since the honorable and modest men would not have her.

Is it your wish that the Muslim woman should be turned into this despicable picture after she had been living a chaste and happy life? We ask Allah to reform our situation and overlook our faults.





Woman Shaking Hands with Man

The advocates of intermingling of men and women disdainfully ask: "So what if a woman shakes hands with a man?"

Shaikh Abdul-Majeed Az-Zindani answered: "Anatomy shows that there are five million cells in the body that cover the surface. Each of these cells carries sensations. If a man's body touches a woman's, a contact that arouses sexual desire takes place."

In a *Hadith* reported by Malik, Ahmad and others, the Prophet, blessings and peace of Allah be upon him, said:

"I do not shake hands with women. The word I say to one woman is the word I say to a hundred women."

Az-Zindani said further: "Anatomy also mentions the power of smell. Smelling has been synthesized in a way that makes it connected

to sensual systems. If a man or a woman perceives an odor, it creeps into the sensual nerves."

In the *Hadith*, the Messenger of Allah, blessings and peace of Allah be upon him, said:

"Any woman who wears perfumes and passes by people so that they could perceive her aroma, such woman is a fornicator." (Ahmad and An-Nasai)

Hearing is also linked with the sensual system, if a man or woman hears a certain sound such as romantic talk or the soft voice of a woman; it is translated and moved to the sensual systems.

The above are the sayings of the anatomists — as a result of research they carried out using their materials and equipments. But we are saying: Glory be to Allah, the All-Wise, Who protects the believing men and women by blocking the means that could give Satan an access to them. Allah says, addressing the Prophet's wives, and by extension, the entire Muslim women:

﴿فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ﴾

"If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honorable manner." (Soorah Al-Ahzab 33:32)

Sight also stimulates the sensual systems. The more one looks the more one's heart is attached to the object one is looking at. Allah says:

﴿قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ذٰلِكَ اَزْكٰى لَّهُمْ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ﴾

"Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allah is All-Aware of what they do." (Soorah An-Noor 24:30)

In a *Hadith* recorded by Abu Dawood and At-Tirmidhi, Buraidah narrated from his father that the Messenger of Allah, blessings and peace of Allah be upon him, told 'Ali, may Allah be pleased with him:

"Do not make repeated gazes (at a woman). You will not be held accountable for the first gaze (because it was not intentional) but you will be held accountable for the second one."

The remedy for a person who sees a woman and fears falling into temptation is the one recommended by the Messenger of Allah, blessings and peace of Allah be upon him. Jabir, may Allah be pleased with him, narrated that Allah's Messenger, blessings and peace of Allah be upon him, saw a woman, and so he came to his wife, Zainab, as she was tanning a leather and had sexual intercourse with her. He then went to his Companions and told them:

"The woman advances and retires in the shape of a devil, so when one of you sees a woman, he should come to his wife, for that will repel what he feels in his heart." (The Hadith is recorded by Muslim)

Another version by Muslim elaborates further: "When a woman fascinates any one of you and she captivates his heart, he should go to his wife and have intercourse with her, for it would repel what he feels."

In his commentary on this *Hadith*, Imam An-Nawawi said that the statement, "The woman advances and retires in the shape of a devil", is an allusion to desire and temptation that a woman's appearance causes in men's minds, the inclination they have toward women and the enjoyment they derive in looking at her. She is likened to Satan in his invitation to evils through insinuation and making sinful things good looking.

It could be inferred from this *Hadith* that a woman should not walk among men unnecessarily and that men should lower their gaze from looking at her. The scholars say: the Messenger of Allah, blessings and peace of Allah be upon him, did that to explain to the Muslims what they should do. So he taught them through his own actions and sayings.

It can also be inferred that there is nothing wrong in a man inviting his wife for intercourse in the daytime; even if she is busy doing something that can easily be left. For, delay in satiating a man's sexual urge can cause him harm in his body, heart or eyes. And Allah knows best.

A Woman Having Wet Dream

Al-Bukhari and Muslim recorded on the authority of Zainab, daughter of Umm Salamah, that her mother Umm Salamah narrated: Um Sulaim, the wife of Abu Talhah, came to Allah's Messenger, blessings and peace of Allah be upon him, and said,

"O Allah's Messenger! Verily Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" The Messenger of Allah, blessings and peace of Allah be upon him, answered: "Yes, when she sees the liquid (vaginal secretion)." Umm Salamah said: "Messenger of Allah, does a woman have sexual dream?" The Prophet, blessings and peace of Allah be upon him, said: "Let your hand be covered with dust, in what way does her child resemble her?"

What is meant by "liquid" in this *Hadith* is that which results from sexual arousal. Sexual arousal leads to the release of a kind of discharge from two sexual glands. Each of them is located on the two labia. It releases a mucus-like discharge that spills into the vaginal orifice. This is the liquid that a woman sees when she has a wet dream. Sometimes, this liquid is followed by other discharges from the cervix. These discharges do not carry any fertilization substances. They are only sexual discharges. That is why Imam Muslim mentioned in his narration that Umm Salamah told Umm Sulaim: "Umm Sulaim! You have brought shame to the womenfolk!" This is because; hiding such things is one of the habits of women, for it shows their strong desire for men. And Allah knows best.



Menstruation

Al-Bukhari and Muslim reported on the authority of 'A'ishah, may Allah be pleased with her, who said:

"We set out with the sole intention of performing *Hajj* and when we reached Sarif, (a place six miles from Makkah) I got my menses. Allah's Messenger, blessings and peace of Allah be upon him, came to me while I was weeping. He said 'What is the matter with you? Have you got your menses?' I replied, 'Yes.' He said, 'This is a thing which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the *Tawaf* (circumambulation) round the Ka'bah."

The Prophet's saying:

"This is a thing which Allah has ordained for the daughters of Adam", affirmed a fact that contradicted the common belief among the Children of Israel that they were the ones among whom menstruation firstly occurred.

Imam An-Nawawi said in his comment on this *Hadith*: "The Prophet's saying, 'This is a thing which Allah has ordained for the daughters of Adam', is a consolation for her and a kind of soothing for her. It is as if he was telling her: 'Menstruation is not peculiar with you. Rather, all daughters of Adam menstruate'."

It is established scientifically that menstruation has organic link to gestational system in a woman's body, and that Allah in His infinite wisdom made it one of the causes of pregnancy and a means through which the fetus is provided nutrition.

The specialist physicians say: The monthly period that a woman experiences right from her maturity to menopause is but a repeated preparation for pregnancy. The womb prepares itself for pregnancy every month. If pregnancy does not take place, it frees itself from that preparation and the next menstrual period starts. The first day of menstruation is the first day of the menstrual cycle but the last day of

menstruation is the day the effects of last menstrual cycle completely end.

Therefore, menstruation is essentially a stage between two consecutive cycles. If the ovum that is released from the ovary finds a spermatozoon waiting for it in the tube and the two meet, a mixture of male and female drops is formed and this mixture quickly moves through the fallopian tube to the uterus. It then finds a big quantity of nutrition in the mucus and finds the womb's inner membrane as a thick wall that is full of nutrition. It then creates for itself a tunnel to live in. It lives in this tunnel and has all that it needs to grow and develop, such as nutrition and oxygen, easily provided.

If fertilization did not occur, the released ovum will only live for 8 to 12 hours and then die after its release. Then the hope of pregnancy in that cycle is lost and the wombs start freeing itself of the endometrium (lining) it has already prepared in anticipation of pregnancy. The congestion of the lining is then reduced and it becomes contracted and its thickness is reduced. This leads to the occlusion of its spiral arteries that bring her blood through womb arteries. When occlusion happens to these arteries, the lining of the uterus withers because of the stoppage of blood flow to it and it crumbles and it is then released from the womb making it a menstruation.

Therefore, menstruation is a part of a woman's organic composition, as confirmed by the Messenger of Allah, blessings and peace of Allah be upon him, in his saying:

"This is a thing which Allah has ordained for the daughters of Adam."

Here, the miracle is double: First, the Prophet's saying corresponds with what is established scientifically in our modern age; secondly, it contradicts the common belief of the Jews, and this proves the falsehood of the allegation that the Prophet, blessings and peace of Allah be upon him, used to take his knowledge from the Jews and then spread it among the people. If the allegation was true, the Prophet, blessings and peace of Allah be upon him, would have confirmed the belief of the Jews and would not have contradicted it. And Allah knows best.

Istihadhah (Metrorrhagia)

'A'ishah, may Allah be pleased with her, narrated: Fatimah Bint Abi Hubaish said to Allah's Messenger, blessings and peace of Allah be upon him:

"O Allah's Messenger! I do not become clean (from bleeding). Shall I give up my prayers?" Allah's Messenger, blessings and peace of Allah be upon him, replied: "No, because it is from a blood vessel and not the menses. So when the real menses begins give up your prayers and when it (the period) finishes wash the blood off your body (take a bath) and offer your prayers." (Recorded by Al-Bukhari)

This noble *Hadith* indicates that menstrual blood does not come directly from blood vessels. Rather, it is a tissue that lines the uterus, according to physicians. When the lining of the uterus grows, the arteries also grow and spiral along with it. But nobody knows how this wonderful spiraling happens. When the lining of the uterus contracts at the end of the cycle, due to the disappearance of the hormones, its lining reduces and puts pressure on its spiral arteries. This leads to spiral pressure and stoppage of the blood, and then leads to the decomposition of the lining and its release in the form of menstrual blood, as opposed to metrorrhagia, which is an unnatural bleeding that comes directly from the veins.



"And of every kind of fruits He made *Zawjain Ithnain* (two in pairs — may mean two kinds or it may mean: of two sorts, e.g. black and white, sweet and sour, small and big)." (Soorah Ar-Ra'd 13:3)

Humans and the vast majority of animals and plants were created in pairs of male and female. This is what the Qur'an tells us about biology.

In addition to this, there is another Verse that is more comprehensive. It is Allah's saying:

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ﴾

"And of everything We have created pairs, that you may remember (the Grace of Allah)." (Soorah Adh-Dhariyat 51:49)

The word, "everything", mentioned in this Verse, those who were before and most of us now understood it to include man, animal and plant. The Qur'an tells us in this Verse that all living creatures are created in pairs. However, if ponder deeper, we will realize that the word, "everything" includes more than man, animal and plant, and that it includes lifeless things as well.

This brings us to a question: Are there pairs in lifeless things as well? In order to answer this question, let us make a short excursion through physics of the particles.

In the first part of the twentieth century, an English physicist known as Dirac carried out studies on electron equations. Electrons, as we know, are negatively charged particles that revolve around the nucleus. During the course of his research, the scientist discovered that the equations have two solutions and not one. When any one of us interacts with the equations of the second degree, he will easily realize this stand.

Equations of the second degree contain an unknown square quantity, and the square quantity is always positive. For instance, 2×2 equals four. Also -2×-2 brings out the same result. In spite of this, the quadratic root of 4 is either 2 or -2. Though Dirac's equations are more complex than this example, the concept is the same. He had arrived at two groups of equations. One of them was for the negatively charged

The Substance and Anti-Substance

We know that Allah, the All-Knowing, All-Wise created man and created out of him male and female. He says:

﴿يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّ قَبَاۤىِٕلَ لِتَعَارَفُوْا ۗ﴾

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has *At-Taqwa*. Verily, Allah is All-Knowing, All-Aware." (*Soorah Al-Hujurat* 49:13)

Man is meant to be a companion to his fellow man and humans are created as males and females, and nations and tribes so that they may know and love each other. This system is not exclusive with humans; it also covers the animal kingdom. Allah says:

﴿وَاِنَّهٗ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَّالْاُنْثٰى ﴿٥٥﴾ مِنْ نُّطْفَةٍ اِنۡسَانٍ ۗ﴾

"And that He (Allah) creates the pairs, male and female, from *Nutfah* (drops of semen — male and female discharges) when it is emitted." (*Soorah An-Najm* 53:45-46)

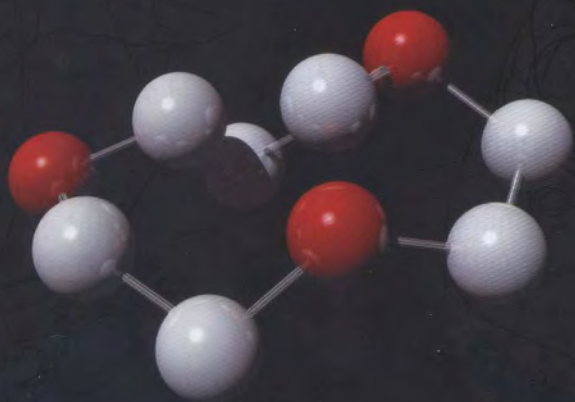
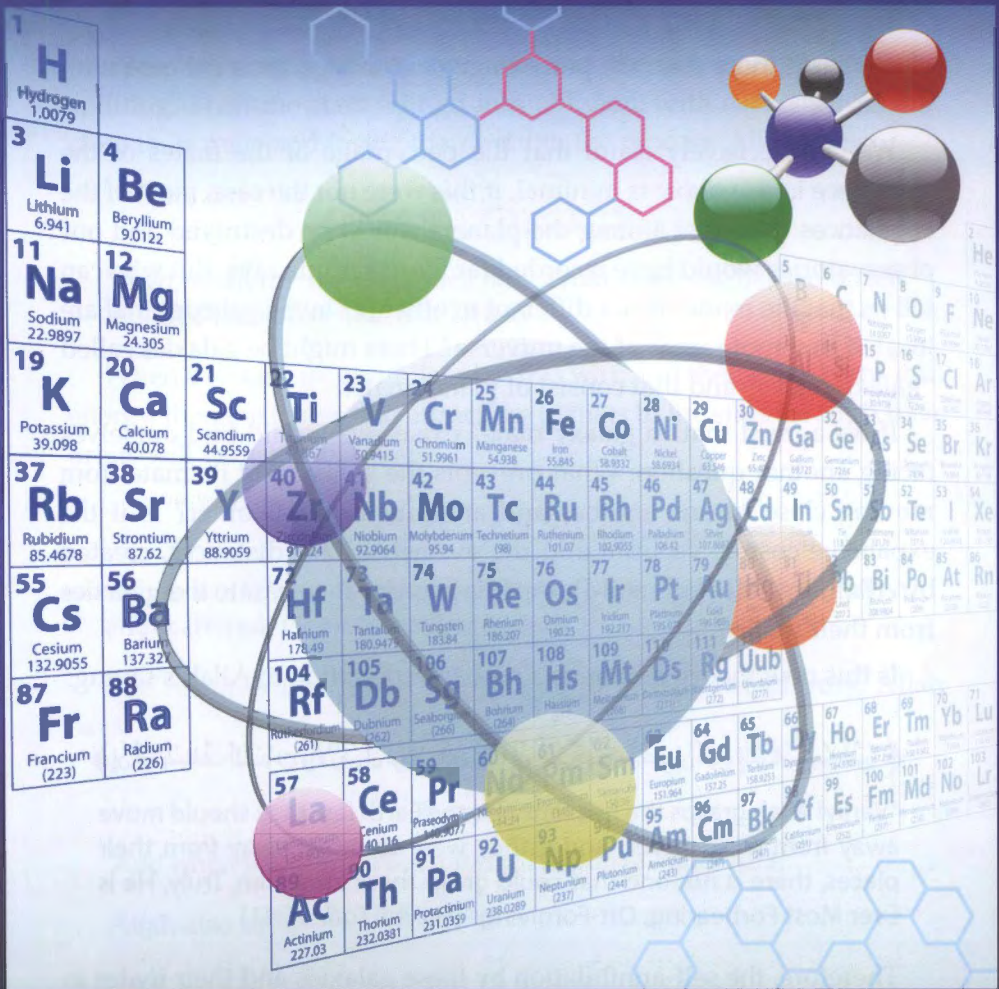
He also says, addressing Prophet Nooh, peace be upon him, after he had built the ark He had commanded him to build:

﴿قُلْنَا اٰتِمْلِ فِيْهَا مِنْ كُلِّ زَوْجَيْنِ اُنْثٰى ۗ﴾

"Embark therein, of each kind two (male and female), and your family." (*Soorah Hood* 11:40)

As regards as the plant kingdom He says:

﴿وَمِنْ كُلِّ الشَّجَرٰتِ جَعَلۡ فِيْهَا زَوْجَيْنِ اُنْثٰى ۗ﴾



entire Earth more than the percentage of its mates, as is the case with the Earth?

We can decisively claim that the percentage of the mates of the substance in its galaxy is minimal, if this were not the case, most of the substances that exist among the planets would be destroyed and our observatories would have recorded far more gamma rays. But who can tell us that the matter is not different in other far-away galaxies that are located in remote areas of the universe? There might be galaxies called "galaxy mates" and that consist of planet mates.

If we agreed that "a galaxy mate" exists, we would find ourselves facing another question: What prevents the galaxy and its mate from moving close to one another and annihilating each other? Is it the expansive cosmic vacuum and the extensively far distances, created by Allah, the All-High, All-Powerful, in order to separate the galaxies from their mates?

Is this new theory giving us a new interpretation to Allah's saying:

﴿إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ عِبَادِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾

"Verily! Allah grasps the heavens and the Earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving." (Soorah Fatir 35:41)

Therefore, the self-annihilation by these galaxies and their mates in this way can happen in moments and it can result in the production of a great quantity of energy that turns the heaven into a rosy hide. Allah says:

﴿وَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ﴾

"Then, when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide." (Soorah Ar-Rahman 55:37)

We cannot imagine how the heaven will be rendered asunder and which part thereof will be rendered asunder. But when it happens and its galaxy and its mate is annihilated, that means the annihilation of every level of the galaxy that we see from within. It will be as if the

universe is being split into two whereby the heaven appears to be splitting. Then the stars will go into oblivion; with each star moving close to its mate and losing their light in the process. Allah says:

﴿وَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾ وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾﴾

"Then, when the stars lose their lights. And when the heaven is cleft asunder." (Soorah Al-Mursalat 77:8-9)

When the stars are annihilated in this way, and their mass turns into energy, then the forces that attract the planets to the stars through their orbits will vanish. Allah says:

﴿وَإِذَا السَّمَاءُ انْفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انْتَرَتْ ﴿٢﴾﴾

"When the heaven is cleft asunder. And when the stars have fallen and scattered." (Soorah Al-Infitar 82:1-2)

The result is then great disruptions in this planet of ours. Allah says:

﴿وَإِذَا الْبِحَارُ فُجِرَتْ ﴿٣﴾﴾

"And when the seas are burst forth." (Soorah Al-Infitar 82:3)

Allah also says:

﴿وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٤﴾﴾

"And when the mountains are made to pass away;" (Soorah At-Takwir 81:3)

﴿وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٥﴾﴾

"And when the graves are turned upside down (and bring out their contents)." (Soorah Al-Infitar 82:4)

Indeed, Allah is showing us the portents of the Hour. Perhaps, He presents to us physics of the particles and their mates in order to explain to us the events of that fateful day. The elimination of substance and its



mate has become a scientific reality that happens daily in the particle accelerators that change energy into particles.

If we go back to the noble Verse:

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ﴾

"And of everything We have created pairs, that you may remember (the Grace of Allah)." (Soorah Adh-Dhariyat 51:49)

We will find that our answer to the question of existence of lifeless things in pairs is in the affirmative. The Noble Creator did not create only man, animal and plant in pairs, He also created lifeless things in pairs. This, we believe, is the perfect interpretation of Allah's saying:

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ﴾

"And of everything We have created pairs, that you may remember (the Grace of Allah)." (Soorah Adh-Dhariyat 51:49)

It is noteworthy that the Pakistani Muslim physicist, Muhammad Abdus-Salam, who won the Nobel Award for Physics in 1979, carried out important studies on particles and their mates. He is

credited for inventing the theory that combined two major forces of the four influential forces of this universe. The two major forces are electromagnetism and weak nuclear power. He declared after winning the said award that this Verse:

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ﴾

“And of everything We have created pairs, that you may remember (the Grace of Allah).” (*Soorah Adh-Dhariyat* 51:49)

was indeed a strong inspiration for him while he was carrying out the research.

There is no doubt that this physicist understood this Verse in a comprehensive manner. The words of the Verses affirm that the existence of mates for substances, just as there exist mates in the worlds of men, animals and plants.

