



# Signs

## *Evidence*

*for the veracity of Islam*

**J. G. R.**

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## *Introduction*

**“We will show them Our Signs in the universe, and in their own selves, until it becomes clear to them that this (the message of Islam) is the truth.” The Sacred Qur’an 41:53**

In the name of The One True God, The Most Gracious, The Most Compassionate

Since the dawn of man, people have asked for signs, they asked every prophet for signs, by and large, the people rejected. The signs and evidence proving Islam are varied and abundant in nature, the quest for truth must be embarked upon with sincerity and diligence, for many, once the sign and truth has been made apparent, the arrogant reject and cover over the based on their desires. A sincere heart will accept the truth even if it against ones self, for something is not made untrue because it is disliked. With that we ask you to proceed with a request, to seek the truth earnestly, and diligently.

The clarity and wisdom of the message is a compelling proof and evidence itself, for the discerning.<sup>1</sup>

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<sup>1</sup> It is often assumed that just because there are signs within the Islamic texts that other scripture sent by God Almighty did not, this is not the claim of Islam, but what is upon the earnest sincere seeker of truth is the ascertain whether the signs Islam sets out are in fact true.

## **The Oneness of God**

One of the signs of God is the fact that belief in The Oneness of God is an innate belief of man,<sup>2</sup> this was established by a study at Oxford university, this is something Islam stated over 1400 years ago.<sup>3</sup>

The Almighty has from the beginning of time sent revelation to mankind and informed us about His noble self, and of our purpose.

In the Torah, Gospel and The Qur'an God is One.

**Allah does not sleep. 2:255**

**Allah does not have offspring. 112:3**

**Allah is need of none. 35:15**

The miracle of the Qur'an

**“We will show them Our signs on the horizons<sup>4</sup> and within themselves until it**

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<sup>2</sup> “Belief in God is part of human nature - Oxford study” Ross, T. 2011 Human beings are naturally predisposed to believe in God, according to an Oxford University study.

<sup>3</sup> Abu Huraira reported: The Prophet, peace and blessings be upon him, said, **“No child is born but that he is upon the natural disposition. ....As an animal delivers a child with limbs intact, do you detect any flaw?”** Then, Abu Huraira recited the verse, :**“So firmly establish your focus (regard lit: face) to the rightly inclined way of life (the correct disposition), the natural disposition (fitrah) that God Almighty created (that he predisposed and instilled) mankind upon, no alteration should there be (for this is) with the creation of Allah, that is the upright way of life but most people do not know..”** 30:30

<sup>4</sup> Jalalayn said :

**becomes clear to them that it (i.e. Islam) is the Truth. Is it not sufficient that your Lord is Witness over all things?” 41:53**

**“Indeed, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for people who reflect (the wise).” 3:190**

**And We did not send before you any messenger except that We revealed to Him that: “There is no (true) God except Me, so worship Me.” 21:25**

Messengers sent to different lands in different times, in various languages, but all confirming the same message and at times even the names of prophets that were to be sent after them.<sup>5</sup>

In His last revealed book sent to mankind He has informed us of His perfect nature:

(Allah is the name for The One God in Arabic it is even in Arabic Bible.)

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We shall show them Our signs in the horizons, [in all] the regions of the heavens and the earth, in the way of the luminous [celestial] bodies, [the varieties of] vegetation and trees, and in their own bodies and souls, in the way of the exquisite craftsmanship and unique wisdom [inherent in their creation], until it becomes clear to them that it, namely, the Qur’ān, is the truth, revealed by God, informing of the Resurrection, the Reckoning and the Punishment, so that they [realise that they] will be punished for their disbelief in it and in the one who has come with it. Is it not sufficient that your Lord (bi-rabbika, governs the verb yakfi, ‘sufficient’) is witness to all things? Tafsir Jalalayn 41:53

<sup>5</sup> See Song of Solomon 5:16, containing the name Muhammad, also read p xxx quote within this appendix

**"Allah there is no (true) God but Him He is The Ever living, The Sustainer, drowsiness does not overtake Him and nor does sleep; for to Him (belongs) is whatever is in the heavens and whatever is in the earth, who can intercede with Him except by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything from His knowledge except that which He permits, His seat extends over the heavens and the earth, and it does not tire him to preserve them, and He is the Most High Exalted, The Tremendous." Qur'an 2:255**

He is The First and always existed, before Him there was no one, He is The Tremendous - but indeed His mercy is vast, far vaster than His anger.

**"He is the First and The Last, The Evident and The Subtle, And He is of all things, One All-Knowing" The Sacred Qur'an 57:3**

He is The Most Loving and The Most compassionate.

**"O People of the scripture let's come to an agreement between us, That we shall worship none except The One True God alone. That we shall make no equal (or rival) unto Him. That none of us shall take others as lords besides The One True God." The Sacred Qur'an 3:61**

He is with us by His mercy kindness  
knowledge power and more.

He is not like any creation, not in physical  
appearance nor is He limited to our minds  
imagination.

He is perfect and is in no need of rest or  
sleep.

He does not share His divinity with anyone  
and does not have offspring, we are His  
creatures and not His children : If we take  
the example of a craftsman who makes a  
walking stick with his hands, it would be  
ludicrous to say the stick was his child or  
son, likewise The Creator of the heavens and  
earth made the first man with His own sacred  
hands.

Islam teaches that we are His creation and  
not His children.

**“Declare: He, God Almighty is One,  
That He: God Almighty is The King of  
Refuge.**

**He did not have any children, nor was He  
born.**

**And there is no comparison unto Him.**  
(There is no one equal, equivalent, or like  
Him in truth.)” **112-14**

.

Only by worshipping The Creator in the way  
He has revealed can one truly find peace.

The prophets all submitted to God, as all people of faith agree but what most people are unaware of is that the word meaning submission and devotion to God Almighty in the Arabic language is the word Islam, and the one who surrenders to God is called a Muslim.

Islam: peace through worship of The Almighty alone

Real happiness and peace can be found in submitting to the commands of the Creator and the Sustainer of this world. God has said in the Qur'an:

**“Is it not in the remembrance of Allah that hearts find rest?”** The Sacred Qur'an, 13:28

On the other hand, the one who turns away from the Qur'an will have a life of hardship in this world. God has said:

**“Whoever follows my guidance will not go astray or be without favour, but as for he who turns away from my admonition (and also meaning remembrance) then he will have a depressing, hard life<sup>6</sup> and I will raise him blind on the day of resurrection”**  
**20:123-4**

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<sup>6</sup> Depressing also meaning narrow, Became narrow or strait (indicating hardship). Became weak in judgment, in body, in soul, in intellect. Hard, firm, and compact in the flesh (applied to a man). Affected with a constant or chronic, pervading disease. Became redundant, increased, or augmented. Children or offspring. Lane's Lexicon, Volume 5, pages: 91, 92

## **The Signs of Wisdom**

The wise creed, instruction, moral guidance and parables of Islam, in the Qur'an and hadith are in and of themselves compelling evidence for the veracity of Islam.

The Oneness of God is an innate belief of man,<sup>7</sup> it is simple logic that the soul agrees to. It is little known that Darwin himself believed in the supreme deity :\_ Darwin himself answered these questions in his Autobiography saying: “Reason tells me of the extreme difficulty or rather impossibility of conceiving this immense and wonderful universe, including man with his capability of looking far into futurity, as the result of blind chance or necessity. When thus reflecting I feel compelled to look to a First Cause having an intelligent mind in some degree analogous to that of man, and I deserve to be called a Theist.”<sup>8</sup>

**A sign of Islam’s wisdom is the fact that all people** of the Abrahamic faiths agree that not every prophet was from the Israelites<sup>9</sup> that not every prophet was Christian, but all agree that that all prophets submitted their will to God

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<sup>7</sup> “Belief in God is part of human nature - Oxford study” Ross, T. 2011 Human beings are naturally predisposed to believe in God, according to an Oxford University study.

<sup>8</sup> The Autobiography of Charles Darwin 1809-1882 ed. Nora Barlow (London: Collins, 1958)1.

<sup>9</sup> Job, Noah and Abraham are not held to be Jewish, the same is said of Adam...

alone, that is the very definition of the word Muslim.<sup>10</sup>

The fact that all prophets submitted to God, that they were Muslim, shared a common faith of submission to God Islam, is also profoundly simply and a rational explanation as to why many men came in different cities and speaking different languages yet confirming the same message, and as to why the name of the prophet is mentioned in the Song of Solomon 5:16 etc.

**Universal brotherhood – the answer to racism**

From its wisdom is the universal brotherhood, the condemnation of racism and notions of a superior race,

**“O people, God Almighty says:**

**“O mankind, We have indeed created you from a male and a female and made you tribes and nations, so that you may know each other (and thereby), the most honoured of you with God, is the one who is most heedful (of Him), indeed, Allah is all-knowing all-Aware” 49:13**

**“All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; a white has no superiority over a black nor a black has any superiority over white except by their heedfulness (of God) and good action.” *Sahih Bukhari***

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10 Lane's Lexicon p1422 and Al Mawrid English to Arabic p105, Arabic to English p1041

## **Islam enshrined women's rights in sacred law 1400 years ago.**

Dr Salih Al-Munajjid describes how women were treated in Arabia before the advent of Islam, “Women were treated as chattels and objects before Allah honoured mankind with Islam. Women would be inherited like goods and chattels, and could be left suspended, being neither married nor divorced. A woman would have to wait for a year after her husband’s death, neither washing nor going out of the house, until birds and animals would die from her foul smell! Women were not allowed to inherit, let alone the fact that they could be buried alive, and many other things.

Then Islam came and forbade burying females alive; it regarded that as murder, which is a major sin. It forbade leaving women suspended as a result of vows or making one's wife prohibited by means of zihaar (a pre-Islamic ignorant form of divorce in which the husband said to his wife, ‘You are to me as my mother’s back’; intimacy thus became forbidden, but the woman was not divorced completely and was not free to enter into a new marriage). Islam gave women their share of inheritance and stipulated a waiting period of four months and ten days after the death of her husband, during which she could bathe, change her clothes and see other women and her relatives. It allowed women to buy, sell and own property, and encouraged them to seek knowledge and call people to Allah. It commanded that women should be honoured as wives and as mothers and made the mother’s

rights three times greater than those of the father.”<sup>11</sup>

*“Oppressed, inferior, and unequal – for many people, these are the first words that come to mind when thinking about women in Islam. These stereotypes confuse Islam with cultural practices and fail to recognize that Islam has empowered women with the most progressive rights since the 7<sup>th</sup> century. In Islam, women are not inferior or unequal to men. This brochure presents the actual teachings of Islam regarding the rights, roles, and responsibilities of women, with a special focus on gender equality in Islam.*

At a time when female children were buried alive in Arabia and women were considered transferable property, Islam honoured women in society by elevating them and protecting them with unprecedented rights. Islam gave women the right to education, to marry someone of their choice, to retain their identity after marriage, to divorce, to work, to own and sell property, to seek protection by the law, to vote, and to participate in civic and political engagement.

In 610 C.E., God began to reveal the message of Islam to Prophet Muhammad ﷺ peace be upon him, in Mecca. Muhammad ﷺ called people towards the belief in one God and encouraged them to be just and merciful to one another. In reforming the pagan Arab society, he particularly transformed their mindset regarding the treatment of women. Islam abolished the practice

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<sup>11</sup> Adapted from ‘Women’s rights in Islam’ Shaykh Salih Al-Munajjid Islamqa

of killing female children and raised the stature of women in society to one of dignity, esteem, and privilege.

God devotes an entire chapter of the Qur'an, the holy book of Islam, to women. In addition, God directly addresses women repeatedly throughout the Qur'an. Islam proclaims that all human beings, men and women, are born in a pure state. The goal of every Muslim is to preserve this purity by shunning evil tendencies and beautifying their inner being with virtuous traits.

Islam further confirms that both men and women are equal in the sight of God. In the Qur'an, God declares, ***"...Indeed, the most noble of you in the sight of Allah is the one who is most heedful (of God) from amongst you..."*** **The Sacred Qur'an 49:13** At another place in the Qur'an, God clearly states that all humans are equal: ***"To whoever, male or female, does good deeds and has faith, We shall give a good life and reward them according to the best of their actions."*** **The Sacred Qur'an 16:97**

While Islam clearly establishes that men and women are equal, it does recognize that they are not identical. God created men and women with unique physiological and psychological attributes. In Islam, these differences are embraced as vital components to a healthy family and community structure with each individual contributing their own distinctive talents to society."<sup>12</sup>

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<sup>12</sup> Adapted from "Status of Women in Islam" [whyislam.org](http://whyislam.org)

It should be understood that throughout time by and large, that the worst of men have preyed on women in society, thus Islam set down a code of conduct to protect them from such threats not to diminish or side-line them.

Indeed, the Messenger of Allah ﷺ said in the meaning:

**“The best of you is the best to his wives..”**

**Tirmidhi<sup>13</sup> And: “Make sure you treat your women well and be kind to them for they are your partners and committed helpers.”**

***Bukhari<sup>14</sup>***

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<sup>13</sup> Jami' At-Tirmidhi Arabic reference: Book 49, Hadith 4269. English translation: Vol. 1, Book 46, Hadith 3895

<sup>14</sup> Bukhari, Hadith 1623, 1626, 6361) See also Sahih Muslim also refers to this sermon in Hadith number 98. At-Tirmidhi 1628, 2046, 2085. And Musnad Ahmad, Hadith no. 19774.)

## The Qur'an and scientific evidences

The Qur'an does not claim to be a book of science, but it is indeed a book of signs, yet, within its' pages are matters that have only recently been confirmed by modern science.

### Does the Qur'an refer to the 'Big Bang'?

**“Or is it that the rejectors have not seen that the heavens and the earth were joined together as one? (as one entity), then We split them apart (separated them apart) and made from water every living thing; is it then (still the case) that they will not believe?”** (Even after knowing this) **And We placed within the earth anchored mountains, lest she should shake with them, and We made within her a set of wide paths (as roads) – so that they (mankind) may find their way<sup>15</sup> And We made the sky a protected ceiling,** (also meaning it is protective; of those on earth) **and yet they, are turning away from her signs.** (The signs she; i.e. the heavens, displays.) **And, it is He who created the night and the day, and the sun**

*Here we find mentioned a number of remarkable phenomena.*

- **“The Big Bang” :**

**“Or is it that the rejectors have not seen that the heavens and the earth were**

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<sup>15</sup> The meaning is literally to be led aright, guided this means both on their journey and so that they may accept the divine guidance for how else were such mountain passes made. Will we not reflect?

**joined together as one? (as one entity), then We split them apart (separated them apart) and made from water every living thing; is it then (still the case) that they will not believe?” 21:30**

The fact that the earth and the heavens were once a single entity and that they were split in what is commonly referred to as the Big Bang

The heavens and earth were once a single entity, prior to their existence, not that they already had their current form but that they were once of the same joined entity, a single entity can of course have a multitude of properties. And We split them apart.

Every living being made from water:

A scientific theory states there was a “primordial soup”<sup>16</sup> that we were all made from water, we have been taught that we are composed of 70% water...<sup>17</sup>

- **The Ozone Layer**

***“And We made the sky a protected ceiling, (also meaning it is protective; of those on earth) and yet they, are turning away from***

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<sup>16</sup> First proposed by Alexander Oparin in 1924 Oparin, (1924) Proiskhozhdenie zhizny.

and then by John Burdon Sanderson Haldane in ‘The Origin of Life’ first published in The Rationalist Annual in 1929.

<sup>17</sup> Rettner, R. states that we are composed of 60% water. 2018 live science

<https://www.scientificamerican.com/article/meet-your-interstitium-a-newfound-organ/>

**her signs.** (*The signs she; i.e. the heavens, displays.*)” **21:32**

Here what we know as the Ozone layer (which was discovered in 1913,<sup>18</sup>) is covered in this meaning, something which is not possible to view with the human eye. The notion of the skies having a protective barrier when the skies that the birds fly through has no restriction is not something easy to ascertain, yet here it is stated unequivocally as fact.

It is utterly remarkable that over 1400 years ago the notion of the sky being like a roof is mentioned, if one observes the sky there is no sign of any structure, the notion that stars were outside of the planet etc. were not confirmed by scientists for eons, yet this is enshrined within the Qur’an revealed over 1400 years ago, a resounding proof of its divine origin.

**“and the moon, each orbiting<sup>19</sup> in a cycle.”<sup>20</sup>**

### **The Sacred Qur’an 21:30-33**

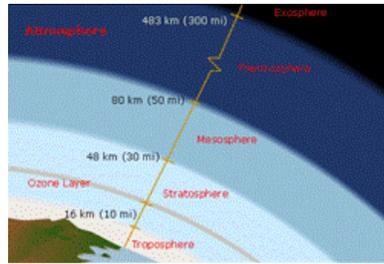
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<sup>18</sup> Discovered in 1913 by *physicists* Charles Fabry and Henri Buisson.

<sup>19</sup> س ب ح : to swim, roll onwards, perform a daily course, float, the act of swimming, chain of business, those who are floating, went/travel far, being quick/swift. To praise/glorify/hollow/magnify, sing/celebrate praise, holy, declaring God to be far removed or free for every imperfection/impurity.  
Lane’s Lexicon, Volume 4, p 13-15

<sup>20</sup> ف ل ق : become round, anything circular, persist/persevere, ship, Ark, the place of the revolving of the stars, the celestial sphere, vault of heaven, firmament, surrounding spheres, sky, revolvement, circling, circuit, going to and fro, in a state of commotion, whirl of a spindle, one who goes round. Lane’s Lexicon Volume 6, p 225-227

“This attribute of the sky has been proved by scientific research carried out in the 20th century: The atmosphere surrounding the Earth serves crucial functions for the continuity of life. While destroying many meteors - big and small - as they approach the Earth, it prevents them from falling to Earth and harming living things.



In addition, the atmosphere filters the light rays coming from space that are harmful to living things. The most striking feature of this function of the atmosphere is that it lets only harmless and useful rays-visible light, near ultraviolet light and radio waves pass through. All of this radiation is vital for life. Near ultraviolet rays, which are only partially let in by the atmosphere, are very important for the photosynthesis of plants and for the survival of all living things. The majority of the intense ultraviolet rays emitted from the Sun are filtered out by the ozone layer of the atmosphere. Only a limited and essential part of the ultraviolet spectrum reaches the Earth.

The protective function of the atmosphere does not end here. The atmosphere also protects the Earth from the freezing cold of the space, which is approximately  $-2700\text{C}$  ( $-4540\text{F}$ ).

It is not only the atmosphere that protects the Earth from harmful effects. In addition to the

atmosphere, the Van-Allen Belt - the layer caused by the magnetic field of the Earth - also serves as a shield against the harmful radiation that threatens our planet. This radiation, which is constantly emitted by the Sun and other stars, is deadly to living things. If the Van-Allen belt did not exist, the massive outbursts of energy called solar flares that frequently occur in the Sun would destroy all life on Earth.

On the importance of the Van-Allen Belt, Dr. Hugh Ross says:

"In fact, the Earth has the highest density of any of the planets in our Solar System. This large nickel-iron core is responsible for our large magnetic field. This magnetic field produces the Van-Allen radiation shield, which protects the Earth from radiation bombardment. If this shield were not present, life would not be possible on Earth. The only other rocky planet to have any magnetic field is Mercury—but its field strength is 100 times less than the Earth's. Even Venus, our sister planet, has no magnetic field. The Van-Allen radiation shield is a design unique to the Earth. (The Incredible Design of the Earth and our Solar System)

The energy transmitted in just one of these bursts detected in recent years was calculated to be equivalent to 100 billion atomic bombs, each akin to one dropped on Hiroshima at the end of World War II. Fifty-eight hours after the burst, it was observed that the magnetic needles of compasses displayed unusual movement and 250 kilometres (155 miles) above the Earth's

atmosphere, the temperature suddenly increased to 25,000C (45,320F).

In short, a perfect system is at work high above the Earth. It surrounds our world and protects it against external threats. Centuries ago, Allah Almighty informed us in the Qur'an of the world's atmosphere functioning as a protective shield.

### **The sky as a dome**

**“Who made the earth for you as a place of comfort and the skies as a canopy (cover), sending down water from the skies so that fruits are brought forth as a provision for you, so therefore do not make rivals unto Allah for you are of those who know.” 2:22 The Sacred Qur'an**

Here, the sky is described as "as-Samaa' binaa'." As well as the meaning of "dome" or "ceiling," this also describes a kind of tent-like covering used by the Bedouin. By describing the sky as a tent-like structure, the Qur'an is emphasizing that it is a form of protection against external elements.

Even if we are generally unaware of it, a large number of meteors fall to the Earth, as they do to the other planets. The reason why these make enormous craters on other planets but do no harm on Earth is that the atmosphere puts up considerable resistance to a falling meteor. The meteor is unable to withstand this for long and loses much of its mass from combustion due to friction. This danger, which might otherwise

cause terrible disasters, is thus prevented by the atmosphere. Besides the verses regarding the protective properties of the atmosphere cited above, attention is also drawn to the special creation in the following verse:

***“Do you not see that Allah has subjugated for you from whatsoever is on the earth. And the ships which run through the sea by His command And He that restrains (what is in) the heavens from falling upon the earth, except for what He wills.? Indeed Allah, is Kind and Merciful to mankind.” Qur’an 22:6”***  
**The Sacred Qur’an 22:65**

The protective property of the atmosphere protects the Earth from space, in other words, from external elements. With the word "dome," referring to the sky in the above verse, attention is drawn to this aspect of the sky, which could not possibly have been known at the time of our Prophet ﷺ. The fact that this information was imparted 1,400 years ago in the Qur’an, when there were no spacecraft or giant telescopes, shows that the Qur’an is the revelation of our Lord, the Omniscient.

### **The sky that returns**

The verse 11 of at-Tariq (Chapter 86) refers to the "returning" function of the sky: ***“By the sky that returns.” The Sacred Qur’an 86:11***

The word "raj'" interpreted as "return" in Qur’an translations has meanings of "sending back" or "returning." As is known, the atmosphere

surrounding the Earth consists of many layers. Each layer serves an important purpose for the benefit of life on Earth. Research has revealed that these layers have the function of turning the materials or rays they are exposed to back into space or back down to the Earth. Now let us examine, employing a few fitting examples, this "returning" function of the layers encircling the Earth.

The troposphere, 13 to 15 kilometres (8 to 9.3 miles) above the Earth, enables water vapor rising from the surface of the Earth to be condensed and turned back as rain. The ozone layer, the lower layer of stratosphere at an altitude of 25 kilometres (15.5 miles), reflects harmful radiation and ultraviolet light coming from space and turns both back into space.

The ionosphere reflects radio waves broadcast from the Earth back down to different parts of the world just like a passive communications satellite. Thus, it makes wireless communication, radio, and television broadcasting possible over long distances. The magnetosphere layer turns the harmful radioactive particles emitted by the Sun and other stars back into space before they reach the Earth.

The fact that this property of the atmosphere's layers, that was only demonstrated in the recent past was announced centuries ago in the Qur'an,

once again confirms that the Qur'an is Allah's Word.<sup>21</sup>

Returning to 'The Prophets 21:33 we find:

- **The orbit of the celestial bodies**

**“And, it is He who created the night and the day. And (He created) the sun and the moon, each floating in orbit, each running their courses in a cycle.” 21:33**

***(In stating the miracles of the Qur'an, we do not state that statements of a similar nature were not previously sent by the almighty to other prophets, but that this revelation contains such uniquely.)***

Dr Alfred Kroner, Professor of Geology and the Chairman of the Department of Geology at the Institute of Geosciences, Johannes Gutenberg University, Mainz, Germany is one of the world's renowned geologists. He said: “Thinking where Muhammad came from . . . I think it is almost impossible that he could have known about things like the common origin of the universe, because scientists have only found out within the last few years, with very complicated and advanced technological methods, that this is the case. Somebody who did not know something about nuclear physics fourteen hundred years ago could not, I think, be in a position to find out from his own mind, for instance, that the earth and the heavens had the same origin”.

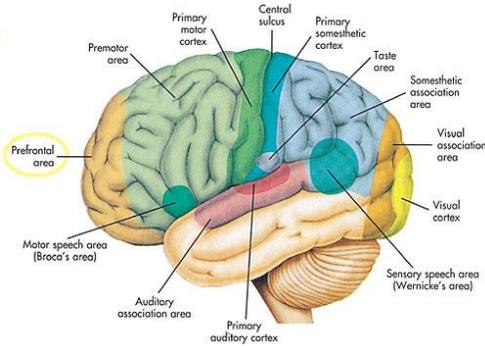
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<sup>21</sup> Adapted from “The Well-Guarded Sky – A Miracle of the Qur'an” Taken from Al Jumuah via Islamweb

**How did the Prophet know the front of the head was responsible for lying?**

***“No! If he does not stop, We will take him by the naseyah (front of the head/frontal lobe), a lying, sinful naseyah!” 96:15-16***

If we look into the skull at the front of the head, we will find the prefrontal area of the cerebrum. What does physiology tell us about the function of this



area?  
**Figure 1<sup>22</sup>**

A book entitled *Essentials of Anatomy & Physiology* says about this area, “The motivation and the foresight to plan and initiate movements occur in the anterior portion of the frontal lobes, the prefrontal area. This is a region of association cortex...” Also, the book says, “In relation to its involvement in motivation, the prefrontal area is also thought to be the functional centre for aggression....” This area of the cerebrum is responsible for planning, motivating, and initiating good and sinful behaviour and is responsible for the telling of lies and the speaking of truth. Thus, it is proper to describe the front of the head as lying and sinful when someone lies or commits a sin, as the Qur’an has

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<sup>22</sup> Figure 1 (*Essentials of Anatomy & Physiology*, Seeley and others, p. 210.)

said, “**A lying, sinful *naseyah* (front of the head/forelock)!**” Scientists have only discovered these functions of the prefrontal area in the last sixty years, according to Professor Keith L. Moore.

## Mountains in the Qur'an



Mountains are a wonder, beautiful to behold,  
with passes and roads set within them by The  
Almighty

**“And We placed within the earth anchored  
mountains, lest she (the earth) should shake  
with them, and We made within her a set of  
wide paths (as roads) - so that they (mankind)  
may be led aright<sup>23</sup>.” 21:31**

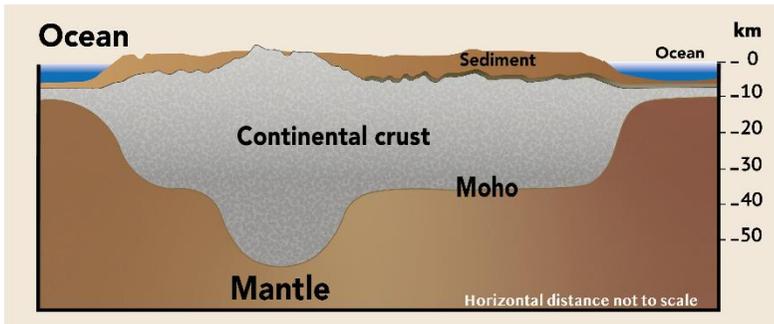
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<sup>23</sup> So that they could find their way through mountains, but also so that they may be guided upon seeing that mountain passes were installed there by The Most Merciful.

Many are not aware of their role on earth,

**“Have We not made the earth as a bed? (A place of rest and suitable for growing vegetation, comfortable etc.) And the mountains as stakes?” 78:6-7**

**“And He firmly anchored the mountains.” (He set them firmly) 79:32**



**Figure 2<sup>24</sup>:** Mountains have deep roots under the surface of the ground. First it important to address the reality that The Qur’an clearly refers to the fact that mountains penetrate to a depth, which is deep into the earth’s mantle.<sup>25</sup> How

<sup>24</sup> Figure 2 Based on the graph and data from (Earth, Press and Siever, Fourth Edition p. 429.

<sup>25</sup><sup>25</sup> The Earths’ Crust is broken in large continental blocks called "Plates". The Mantle layer is in partially molten form. Lithosphere plates (Crust) floats on this layer. (It is predominantly solid but in geological time, it behaves as a viscous fluid, sometimes described as having the consistency of caramel. Partial melting of the mantle at mid-ocean ridges produces oceanic crust, and partial melting of the mantle at subduction zones produces continental crust.) Planetary Plasma Interactions, the NASA Planetary Data System at Ucla. *In Depth | Earth*". NASA Solar System Exploration. And National Geographic. refer to bibliography for more

mountains stabilize the earth is another matter, what we find here is an unassailable fact; that the Qur'an mentions the reality of mountains having penetrated deep into the earth, something that was unknown by western science until 1865 when George Airy proposed theories which were not ratified until the 1960's with the tectonic plate theory.<sup>26</sup> The pyramids of Egypt are also referred to as stakes in the Qur'an, it was not established until recently the massive underground structures that the pyramids contain.

### **'And pharaoh of the stakes.' 89:10<sup>27</sup>**

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*information*

The Earth's Crust is broken in large continental blocks called "Plates". The Mantle layer is in partially molten form. Lithosphere plates (Crust) float on this layer. (It is predominantly solid but in geological time, it behaves as a viscous fluid, sometimes described as having the consistency of caramel. Partial melting of the mantle at mid-ocean ridges produces oceanic crust, and partial melting of the mantle at subduction zones produces continental crust.) see plate tectonics interactions Planetary system *Ucla. Refer to bibliography for more information.*

<sup>26</sup> The Geological Concept of Mountains in the Qur'an p 61 Dr. Zaghoul El-Naggar

**(Also see cf. McKenzie 1967; Maxwell and others, 1970; etc.),** Dr. Zaghoul El-Naggar Qur'an And Science

<sup>27</sup> Considered by some scholars to refer to the tents he and his army travelled with or how he used to nail people's hands and feet to structures as a form of his arbitrary capital punishment. Tafsir Ibn Kathir of Surah 89. However, it concerns the pyramids themselves, in the same manner that mountains are referred to as stakes see The Sacred Qur'an 78:7. Pyramids have structures deep under the ground. This whilst alluded to in the discovery of Flinders Petrie in the 1800's was only found in 2008 by the Mataha Expedition. See the article: *'How 2,000-year-old mystery was solved after 'lost labyrinth' discovery'* Callum Hoare The Daily Express 2020 (available online see bibliography for link)

The notion that the pyramids have a peg like structure penetrating into

Dr. Zaghloul El-Naggar Addresses how the mountains stabilize the earth:

**Each of these rigid, outer, rocky covers of the Earth floats on the semi-molten, plastic outermost zone** of the Earth's Mantle (the asthenosphere) and move freely away from, past or towards adjacent plates. At the diverging boundary of each plate, molten magma rises and solidifies to form strips of new ocean floor, and at the opposite boundary (the converging boundary) the plate dives underneath the adjacent plate (subducts) to be gradually consumed in the underlying uppermost mantle zone (the

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the earth is a miracle of the Qur'an.

The underground structure beneath the oldest pyramid with 400 rooms over 365 metres, comprising more than 5.7 kilometres of tunnels, chambers, shafts, and magazines.

The Giza Plateau underground shaft is 125ft/ 38 metres below ground.

<sup>27</sup> *Ibid*

In fact in Visoko, Bosnia a man started a campaign claiming that a range of mounds was in fact a set of ancient pyramids Known as flat irons, the tallest of the Bosnian range is 300 metres tall which is technically in English known as a hill.

See Woodard, C. (2007) "The Great Pyramids of...Bosnia?", Chronicle of Higher Education. vol. 53 no 30, pp. A12-A18. March 30, 2007.

This conclusively supports the view that the stakes referred to here are the pyramids themselves.

asthenosphere) at exactly the same rate of sea-floor spreading on the opposite boundary. An ideal rectangular, lithospheric plate would thus have one edge growing at a mid-oceanic rift zone (diverging boundary), the opposite edge being consumed into the asthenosphere of the over-riding plate (converging or subduction boundary) and the other two edges sliding past the edges of adjacent plates along transform faults (transcurrent or transform fault boundaries, sliding or gliding boundaries).

In this way, the lithospheric plates are constantly shifting around the Earth, despite their rigidity, and as they are carrying continents with them, such continents are also constantly drifting away or towards each other. As a plate is forced under another plate and gets gradually consumed by melting, magmatic activity is set into action. More viscous magmas are intruded, while lighter and more fluid ones are extruded to form island arcs that eventually grow into continents, are plastered to the margins of nearby continents or are squeezed between two colliding continents. Traces of what is believed to have been former island-arcs are now detected along the margins and in the interiors of many of today's continents (e.g. the Arabian Shield). The divergence and convergence of lithospheric plates are not confined to ocean basins, but are also active within continents and along their margins.

This can be demonstrated, by both the Red Sea and the Gulf of California troughs which are extensions of oceanic rifts and are currently widening at the rate of 3cm/year in the former case and 6 cm/year in the latter. Again the

collision of the Indian Plate with the Eurasian Plate (which is a valid example of continent/continent collision) has resulted in the formation of the Himalayan Chain, with the highest peaks currently found on the surface of the Earth. Earthquakes are common at all plates' boundaries, but are most abundant and most destructive along the collisional ones.

Throughout the length of the divergent plate boundary, earthquakes are shallow seated, but along the subduction zones, these come from shallow, intermediate and deep foci (down to a depth of 700 km), accompanying the downward movement of the subducting plate below the over-riding one. Seismic events also take place at the plate's transcurrent fault boundaries where one plate slides past the adjacent plates along transform faults. Plate movements along fault planes do not occur continuously, but in interrupted, sudden jerks, which release accumulated strain.

Moreover, it has to be mentioned that lithospheric plates do not all travel at the same speed, but this varies from one case to another. Where the plates are rapidly diverging, the extruding lava in the plane of divergence spreads out over a wide expanse of the ocean bottom and heaps up to form a broad mid-oceanic ridge, with gradually sloping sides (e.g. the East Pacific Rise). Contrary to this, slow divergence of plates gives time for the erupting lava flows to accumulate in much higher heaps, with steep crests (e.g. the Mid-Atlantic Ridge). The rates of plate movements away from their respective spreading centres can be easily calculated by measuring the distances of each pair of magnetic anomaly strips on both sides of the plane of

spreading. Such strips can be easily identified and dated, the distance of each from its spreading center can be measured, and hence the average spreading rate can be calculated. Spreading rates at mid-oceanic ridges are usually given as half-rates, while plate velocities at trenches are full rates.

This is simply because the rate at which one lithospheric plate moves away from its spreading center represents half the movement at that center as the full spreading rate is the velocity differential between the two diverging plates which were separated at the spreading center (the mid-oceanic ridge). In studying the pattern of motion of plates and plate boundaries, nothing is fixed, as all velocities are relative. Spreading rates vary from about 1 cm/year in the Arctic Ocean, to about 18cm/year in the Pacific Ocean, with the average being 4-5 cm/year.

Apparently, the Pacific Ocean is now spreading almost ten times faster than the Atlantic (c.f. Dott and Batten, 1988). Rates of convergence between plates at oceanic trenches and mountain belts can be computed by vector addition of known plate rotations (Cf. Le Pichon, 1968). These can be as high as 9 cm/year at oceanic trenches and 6 cm/year along mountain belts (Le Pichon, op. c.i.t) Rates of slip along the transform fault boundaries of the lithospheric plate can also be calculated, once the rates of plate rotation are known. The patterns of magnetic anomaly strips and sediment thickness suggest that spreading patterns and velocities have been different in the past, and that activity along mid-oceanic ridges varies in both time and

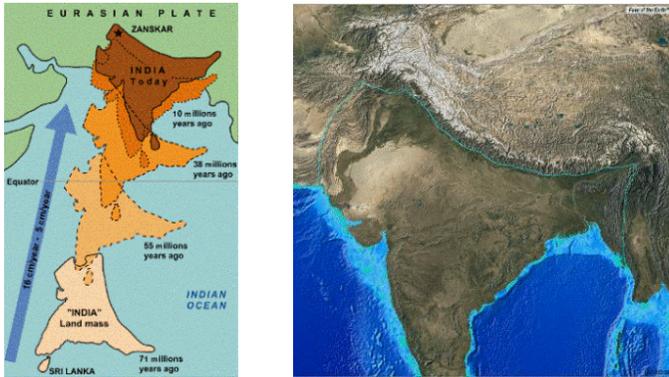
space. Consequently, such ridges appear, migrate and disappear. Spreading from the Mid-Atlantic rift zone began between 200 and 150 MYBP, from the north-western Indian Ocean rift zone between 100 and 80 MYBP, while both Australia and Antarctica did not separate until 65 MYBP (cf. Dott and Batten, bc. cit.). Volcanoes also abound at divergent boundaries, whether under the sea or on land.

### Formation of mountains in continental collisions

Continental orogenic belts are the result of plate boundary interaction, which reaches its climax when two continents come into collision, after consuming the ocean floor that used to separate them. Such continent collision results in the scraping off of all sediments and sedimentary rocks, as well as volcanic rocks that have accumulated on the ocean floor and in the oceanic trenches and squeezing them between the two colliding continents. This results in considerable crumpling of the margins of the two continents, followed by the cessation of plate movement at the junction.

The two continental plates become welded together, with considerable crystal shortening (in the form of giant thrusts and infrastructural nappes) and considerable crystal thickening (in the form of the decoupling of the two lithospheric plates as well as their penetration by the deep downward extensions of the mountainous chains then formed). Such downward extensions of the mountains are commonly known as mountain roots” and are several times their protrusion above the ground surface. Such deep roots

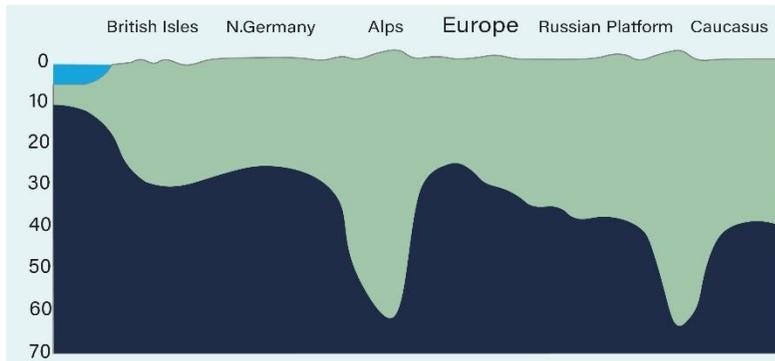
stabilize the continental masses (or plates), as plate motions are almost completely halted by their formation, especially when the mountain mass is entrapped within a continent as an old craton.



The two continents are welded together due to squeezing the rocks in-between in the collision forming deep-rooted mountains which stabilise the two continental plate.

Again, the notion of a plastic layer (asthenosphere) directly below the outer rocky cover of the Earth (lithosphere) makes it possible to understand why the continents are elevated above the oceanic basins, why the crust beneath them is much thicker (30-40 km) than it is beneath the oceans (5-8 km) and why the thickness of the continental plates (100-150 km) is much greater than that of the oceanic plates (65-70 km). This is simply because of the fact that the less dense lithosphere (about 2.7 to 2.9 gm/cm<sup>3</sup>) is believed to float on top of the denser,

and more easily deformed, plastic asthenosphere ( $> 3.5 \text{ gm cm}^3$ ), in exactly the same way an iceberg floats in the oceanic waters. Inasmuch as mountains have very deep roots, all other elevated regions such as plateaus and continents must have corresponding (although much shallower) roots, extending downward into the asthenosphere.



**Figure 3<sup>28</sup>** displaying the depth that mountains roots stretch to.

In other words, the entire lithosphere is floating above the plastic or semiplastic asthenosphere, and its elevated structures are held steadily by their downwardly plunging roots. Lithospheric plates move about along the surface of the Earth in response to the way in which heat flows arrive at the base of the lithosphere, aided by the rotation of the Earth around its own axis. There is enough geologic evidence to support the fact that both processes have been much more active

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<sup>28</sup> Figure 3 Based on the graph and data from Tarbuck and Lungen, Earth Science p158.

in the distant geologic past, slowing gradually with time. Consequently, it is believed that plate movements have operated much more rapidly in the early stages of the creation of the Earth and have been steadily slowing down with the steady building-up of mountains and the accretion of continents. This slowing down of plate movements may also have been aided by a steady slowing down in the Earth's rotation around its own axis (due to the operating influence of tides which is attributed to the gravitational pull of both the sun and the moon) and also by a steady decrease in the amount of heat arriving from the interior of the Earth to its surface as a result of the continued consumption of the source of such heat flows which is believed to be the decay of radioactive materials. The discussion above clearly indicates that one of the basic functions of mountains is its role in stabilizing continental masses lest these shake and jerk, making life virtually impossible on the surface of such continents) The precedence of the Glorious Qur'an with more than 14 centuries in describing this phenomenon is a clear testimony for the fact that this Noble Book is the word of the Creator in its divine purity and that Muhammad ﷺ is His final Messenger. In an authentic saying, this noble prophet is quoted to have said that: "When Allah created the Earth it started to shake and jerk, then Allah stabilized it by the mountains".

This unlettered Prophet lived at a time between 570 and 632 A.C.) When no other man was aware of such facts, which only started to unfold by the beginning of the twentieth century and was not finally formulated until towards its very end. The above mentioned four examples of

Qur'anic verses include the basic foundations of the most recently established concept in Earth Sciences, namely "the concept of Plate Tectonics". This concept was only formulated in the late sixties and the early seventies of this century (cf. McKenzie 1967; Maxwell and others, 1970; etc.), i.e. about 1335 years after the time of Prophet Muhammad ﷺ the concept is based on the following observed facts:

a) That the outer rocky layer of the Earth is deeply faulted, and this is in line with the Qur'anic verse **"And the earth when it splits forth." -86:12."**

**b) That hot lava flows pour out from such deep faults, particularly in the middle parts of certain seas and oceans, and this is clearly implied in the Qur'an "And the sea filled<sup>29</sup> (primed with fuel, for it will be kindled on the Day of Resurrection as even the water will be set ablaze, as the lava from the earths core fills the sea)." Surat At-Tur 52:6**

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<sup>29</sup> Siin-Jiim-Ra = to fill (oven) with fuel, heat, burn, fill (with water), stock, groan, pour forth, overflow, drain away, swell, unite. masjur - dry, empty, swollen. sajjara - to become dry/empty.) is explain that in a tsunami the sea turned into a fire and burnt people alive.

The majority of scholars believe this to mean and the sea swarming with fire, this is supported by the following ayah,

**“The punishment of your Lord is a reality.”**  
(that will come to pass) **52:7**

However, Qatadah held that due to the fact it hasn't occurred yet that it means filled, however the reality is that it will occur and this is not in dispute.

As we find in other parts of the Qur'an:

**“And when the seas are set ablaze.” 81:6**

**“And when the seas erupt”** (as they will turn into molten lava as the oven overflows, the oven being the inner lava core of earth) **82:3**

It is indeed a miracle to mention that seas can be set alight, as has happened in some tsunamis of recent times, hydrogen and oxygen are apparently important components of a fire and yet also in extinguishing them, it is remarkable how things can be used for constructive and destructive purposes, much is the same for man either salvation or destruction are his choices, so which are you going to choose. The lava and

molten core of earth as it is known, will no longer be held back from the body of water thus causing it all to become a body of fire, the day that the over overflows.

The description of the sea being an oven is also found in translations and interpretations of 23:27,<sup>30</sup> whilst the meaning of oven is not the only meaning, the fact that the sea will be set ablaze is no mere coincidence.<sup>31</sup>

**c) That the flow of such lavas can cause the surface of the Earth to shake and jerk, can lead to the movement of these faulted blocks and the formation of trenches in which deep roots of the mountains are formed. This is implied by both the verses “And the earth when it splits forth.” The Sacred Qur’an 86:12**

**“Have We not made the earth as a bed? (A place of rest and suitable for growing vegetation, comfortable etc.) And the mountains as stakes?” 78:6-7**

**d) That these sudden jerky movements of the continental plates are halted by the formation of mountains and this is clearly emphasised in the verse.**

**d) That these sudden jerky movements of the continental plates are halted by the formation**

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<sup>30</sup> Sahih International English meaning of the Qur’an 23:27

<sup>31</sup> The Sacred Qur’an Volume 2

**of mountains and this is clearly emphasised in the verse “He firmly anchored the mountains (He set them firmly) :” 79:32 as well as in many other Qur’anic verses**

**“And (consider) the earth – We spread it out and cast therein firmly set mountains and made grow therein a twain of every beautiful kind.” 50:7**

**“And it is He Who spread out the earth, and placed therein anchored mountains and rivers, and He made two pairs of every type of fruit: (of two varieties, e.g. black and white, sweet and sour, small and big).He veils the night (as a cover) over the day.<sup>32</sup> Indeed, in these things, there are signs (proofs, evidences and lessons, etc.) for a people who reflect.” The Thunder 13:3**

Dr. Zaghoul El-Naggar <sup>33</sup>

**“And He has set firm mountains as anchors in the earth so that she (the earth) would not**

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<sup>32</sup> The fact that Allah states that He covers the day with the night is remarkable, He doesn't state that He replaced it as if it is no longer there but that He covers it as other parts of the world are still in daylight, again this was not known by science until recently. (غ ش ي) = cover, conceal, covering event, overwhelm, cover or occupy oneself; whiteness of the head or face, a horse whose whole head is white distinct from its body; the resurrection; calamity, misfortune; a certain disease that attacks the belly or chest; petitioners, visitors, seekers of favours; swoon, senseless ghashiya vb. (1)) Lane's Lexicon, Volume 6, pages: 45, 46

<sup>33</sup> Dr. Zaghoul El-Naggar The Qur'an and Science  
He obtained his PhD in Geology from the University of Wales in the United Kingdom in 1963 where his thesis title was "*Geology and stratigraphic palaeontology of the Esna-Idfu Region, Nile Valley, Egypt, U.A.R.*".

## **shift<sup>34</sup> with you” 16:15**

**The meaning rendered at set or often translated as cast, has a very interesting meaning, as it also means to meet,<sup>35</sup> so in light of what Dr Neggar says that the mountains are formed when two tectonic plates meet, the wording is astonishing.**

**The Qur’an does not state that the earth will never shake rather addresses earthquakes,**

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<sup>34</sup> م ي د = To be shaken, moved, agitated, spread, give food. It was/became in a state of motion or commotion. Was/Became agitated: in a state or violent motion or commotion; or violently agitated. Turn/Twist about. Become contorted and convulsed. Quivered, trembled. Confound, perplex, amazed. Inclining from side to side. Confer bestow benefit/s or favour/s. Lane’s Lexicon Volume 7 p: 273-275

<sup>35</sup> Lam-Qaf-Ya = To meet, meet with, encounter, find, find out a thing, see, come across, experience, suffer from, occur, undergo, endure, lean upon, receive, come face to face, go in the direction of or towards. Lane’s Lexicon, Volume 8, p: 266-267

**The word translated as mountains has a deeper meaning راسو: To be firm, stable, immoveable, still, anchor, moor (ship), come to pass. rawasiya (pl. of rasiyatun, f. of rasin for rasiyin) - things which are firmly and immovably fixed, mountains. arsa (vb. 4) - to fix that which is fixed with regard to time or place. Lane’s Lexicon p 1092 (of 3039)**

Earthquakes are vibrations caused by sudden displacement of land.<sup>36</sup>

There are three main types of fault, all of which may cause an interplate earthquake: normal, reverse (thrust), and strike-slip. Normal and reverse faulting are examples of dip-slip, where the displacement along the fault is in the direction of dip and where movement on them involves a vertical component. Normal faults occur mainly in areas where the crust is being extended such as a divergent boundary.

Earthquakes are vibrations caused by sudden displacement of land. This was only known recently, however this was portrayed in the Qur'an 1400 years before it was discovered.

**Do you feel secure** (safe, protected) **from He who is in the heavens when He could make the earth swallow you when she shakes?** (With an earthquake.) **67:16**

أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ

"Yakhasif in Arabic يَخْسِفُ means downward collapse.<sup>37</sup> "Tamur تَمُورُ means vibrate.<sup>38</sup> Here the land collapse causes vibrations.

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<sup>36</sup>

'What is an earthquake and what causes them to happen?' United States Geological Survey

See Bibliography

<sup>37</sup> خ س ف = To sink or go away into the ground or earth (place or person), become depressed (such as the eye becoming depressed in the head), to lose sight/become blind, to lose light (like the sun or moon during an eclipse), become defective or deficient, become lean or emaciated, to recover (such as from disease or illness), to put out one's eye, make a hole in a thing, to abase or humble or make lowly, to disgrace, to be vile.

Lane's Lexicon Volume 2, p: 374, 375

<sup>38</sup>

ر م و = Move from side to side, move to and fro, come and go, move round about, be in a state of commotion or tumult, to circulate.

Lane's Lexicon Volume 7 p 271-272

**“Certainly, those ‘who came before them had plotted, but Allah attacked<sup>39</sup> their building from the foundation, and then the roof collapsed<sup>40</sup> upon them, from above, and the torment overtook them from where they did not perceive.” 16:26**

Dr El-Naggar states:

“I can not find a more precise description for earthquakes than the above mentioned verse, which outlines the reason behind it simply as plotting and contriving against the will and the way of the Creator.” <sup>41</sup>

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<sup>39</sup> The work translated as attack means to bring arrive pursue etc., however what is interesting is that if it said to a person, **أناك** “to pursue you” it is pronounced in Arabic as ‘attack’, thus it is extremely likely that this is the original source of the English word also.  
ات و : To come, to bring, come to pass, come upon, do, commit, arrive, pursue, put forth, show, increase, produce, pay, reach, happen, overtake, draw near, go, hit, meet, join,  
be engaged or occupied, perpetrate (e.g. crime), undertake.  
Lane's Lexicon, Volume 1, pages: 51- 52

<sup>40</sup>

ر ر خ = To sound murmured/rumbled or gurgled (when referring to water), to be made to run [TA], to fall or fall down (making a sound to be heard at the same time) [sometimes used in the sense of falling absolutely], come upon a place or person suddenly or unawares, to pass along or away or by from one place to another.) Lane's Lexicon Volume 2, p: 350-351

<sup>41</sup> Adapted from “Earthquakes in The Glorious Qur’an” Dr. Zaghloul El-Naggar

**And in the same chapter we read an emphasis on this conclusion as the Qur'an reads:**

**“So do those who plot wretched plans feel safe such that Allah will not cause the earth to swallow, or that the torment will not seize them from where they cannot even comprehend?” ‘The Bees’16:45**

From the previous two verses we can see clearly that the main reason behind punishment with earthquakes is plotting against the way of Allah and devising evil deeds against individuals or against humanity at large. The Glorious Qur'an repeatedly emphasises the fact that earthquakes, rifting, tsunamis, Hurricanes, (or Typhoons), Cyclones Tropical Storms, Tropical Depressions and other natural disasters were and still are ways of expressing the wrath of the Creator against ill-doers of His creation. If innocent individuals are caught in the middle of this way of punishment, Allah will resurrect them according to their intentions and will reward them amply. The Inimitable Qur'an reads:

**“And when harm touches you upon the sea, you don't perceive any of those that you call upon except for Him. But when He brings you safe to land, you back slide. And mankind is ever ungrateful. Do you then feel secure that He will not cause a land slide to swallow you**

**up, or that He will not send against you a rain of stones? Then, (at that point) you will find no one to protect you. (No one to trust to guard you from the torment.)” 17:67-68<sup>42</sup>**

**The Prophet ﷺ said: “This nation of mine is one to which mercy is shown. It will have no punishment in the next world, but its punishment in this world will be trials, earthquakes and being killed (in wars etc.).”  
Abu Dawud<sup>43</sup>**

It is narrated in a saheeh report from Ibn Abbas (may Allah be pleased with him) that he prayed when an earthquake struck Basra, offering a prayer like the eclipse prayer. Then he said: **“This is how prayers should be offered at the time of these signs.” *Ibn Abi Shaybah and Baihaqi*<sup>44</sup>**

**The Prophet ﷺ said, "The Hour (The last day)**

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<sup>42</sup> Adapted from “Earthquakes in The Glorious Qur’an” Dr. Zaghoul El-Naggar see bibliography

<sup>43</sup> **Sunan Abi Dawud 4278: Book 37, Hadith 39**

**English: Book 36, Hadith 4265 Grade: Sahih by (Al-Albani)**

<sup>44</sup> Narrated by Ibn Abi Shaybah, 2/472; ‘Abd ar-Razzaaq, 3/101; al-Bayhaqi in as-Sunan al-Kubra, 3/343. And he said: This is proven from Ibn ‘Abbaas. End quote. Classed as saheeh by al-Haafiz in Fath al-Baari, 2/521

**will not be established until knowledge (of the faith) will be taken away** (by the death of devout learned men), **earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase and money will overflow amongst you."** *Bukhari*<sup>45</sup>

A large number of reports (ahadith) mention the topic, far too many to quote here.

The Qur'an does not state that there will be no earthquakes but rather implies that without mountains the earth would be more unstable.

**"And We placed within the earth anchored mountains, lest she (the earth) should shake with them...." 21:31**

**"He created the heavens without any visible pillar, and He has set in the earth firm mountains, lest she shake with you, and He sent forth upon her every creature. And indeed, We sent down rain from the sky, and We grew within her pairs of every noble kind. (Both kinds; sweet/bitter, male/female etc.) ."**  
**31:10**

The modern theory of plate tectonics holds that mountains work as stabilizers for the earth. This knowledge about the role of mountains as

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<sup>45</sup> **Sahih al-Bukhari 1036: Book 15, Hadith 31**

stabilizers for the earth has just begun to be understood in the framework of plate tectonics since the late 1960's.<sup>46</sup> Could anyone during the time of the Prophet Muhammad ﷺ have known of the true shape of mountains? Could anyone imagine that the solid massive mountain which he sees before him actually extends deep into the earth and has a root, as scientists assert? A large number of books of geology, when discussing mountains, only describe that part which is above the surface of the earth. This is because these books were not written by specialists in geology. However, modern geology has confirmed the truth of the Qur'anic verses.

### **The mountains in the sky**

"Water vaporizes from the oceans and rivers forming tiny clouds. The small clouds join together and the updrafts within the larger cloud increase. The updrafts closer to the center are stronger, because they are protected from the cooling effects by the outer portion of the cloud. These updrafts cause the cloud body to grow vertically, so the cloud is stacked up. This vertical growth causes the cloud body to stretch into cooler regions of the atmosphere where drops of water and hail formulate and begin to grow larger and larger. When these drops of

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<sup>46</sup> The Geological Concept of Mountains in the Qur'an p 61 Dr. Zaghoul El-Naggar

**(Also see cf. McKenzie 1967; Maxwell and others, 1970; etc.),** Dr. Zaghoul El-Naggar Qur'an And Science

water and hail become too heavy for the updrafts to support them, they begin to fall from the cloud as rain, hail, etc."<sup>47</sup>

**“Have you not seen how God gently drives a cloud, then He joins it together (with others), then makes them into a stack, and then you see the rain emerge from them. And He sends down from the heavens out of mountains within her, hail , afflicting thereby whomsoever He wishes and turning away from it whosoever He wishes, the flash of lightning nearly takes away the vision (of those who witness it).” 24:43**

Meteorologists have only recently come to know these details of cloud formation, structure, and function by using advanced equipment like planes, satellites, computers, balloons, and other equipment to study wind and its direction, to measure humidity and its variations, and to determine the levels and variations of atmospheric pressure.

After mentioning clouds and rain, the Qur’an speaks about hail and lightning:

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<sup>47</sup> From "The Atmosphere" p. 269 and "Elements of Meteorology" pp. 141-142

**“...And He sends down from the heavens out of mountains within her, hail , afflicting thereby whomsoever He wishes and turning away from it whosoever He wishes, the flash of lightning nearly takes away the vision (of those who witness it).” 24:43**

Meteorologists have found that these cumulonimbus clouds, that shower hail, reach a height of 25,000 to 30,000 ft. (4.7 to 5.7 miles) like mountains, as the Qur’an says;

Now this verse may raise the question: "Why does the verse say ‘its’ lightning’ while referring to hail? This seems to indicate that hail is a major factor in producing lightning. Looking to a book on the subject (Meteorology Today) we find that it says:

"Clouds become electrified as hail falls through a region in the cloud of super cooled droplets and ice crystals. As liquid droplets collide with the hail they freeze on contact and release latent heat. This keeps the surface of the hail warmer than that of the surrounding ice crystals. When the hail comes in contact with an ice crystal, an

important phenomenon occurs: electrons flow from the colder object toward the warmer object. So, the hail becomes negatively charged. The same effect occurs when super cooled droplets come in contact with a piece of hail and tiny splinters of positively charged ice break off. These lighter, positively charged particles are then carried to the upper part of the cloud by updrafts. The hail, left with a negative charge, falls toward the bottom of the cloud, so the lower part of the cloud becomes negatively charged. These negative charges are then discharged to the ground as lightning.<sup>48</sup>

This information on lightning was discovered recently. Until 1,600 A.D., Aristotle's ideas on meteorology were dominant in the non-Muslim countries. For example, he said that the atmosphere contains two kinds of exhalation, moist and dry. He also said that thunder is the sound of the collision of the dry exhalation with the neighbouring clouds, and lightning is the inflaming and burning of the dry exhalation with a thin and faint fire.<sup>49</sup>

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<sup>48</sup> Meteorology Today p. 437

<sup>49</sup> Works of Aristotle Translated into English pp. 369

These are some of the ideas on meteorology that were dominant at the time of the Qur'an's revelation, fourteen hundred years ago.<sup>50</sup>

### **Iron that came down from space**

A remarkable aspect of this chapter is that The Almighty says that He sent down Iron, it has recently been established that Iron on earth's surface came down to earth from space.<sup>51</sup>

**“And We sent down iron, within it is formidable strength, and other benefits for mankind.” 57:25**

“The vitamins and minerals, which are beneficial for our bodies, have been discovered in the 20th century and are part of our daily nutrition; iron is one of these minerals. Iron is present in our blood haemoglobin and without it the chance of survival is limited. (Iron is present in liver, spinach and certain vegetables). Pregnant women are recommended to take iron pills to the benefit of both themselves and their babies. To enhance the growth of the plants, trees, we feed them with

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<sup>50</sup> “The Qur’an on clouds” Adapted from “A Brief illustrated guide to Islam”

<sup>51</sup> University College London. "Earliest known iron artifacts come from outer space." ScienceDaily. ScienceDaily, 19 August 2013

iron that eventually will benefit the human beings. Iron is used in cast iron in structures, buildings, bridges, and skyscrapers for its strength. It is used in machinery, equipment, cars, engines, airplanes, boats, space shuttles etc.”<sup>52</sup>

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<sup>52</sup> <https://www.answering-christianity.com/iron1.htm>

## Embryology in The Qur'an

In The Qur'an, The Almighty speaks about the stages of man's embryonic development,

**“For incontrovertibly (certainly) We created mankind from an extract of clay. Then We made him from a drop in a secure home (the womb). Then We made the drop into an alaqah<sup>53</sup>(leech-like hanging/clinging substance), then We made the alaqah into a mudghah<sup>54</sup> (lump of flesh that appears chewed)” 23:12-14<sup>1</sup>**  
**The Sacred Qur'an 23:12-14**

Elsewhere we read,

**“Then He made his descendants from an extract<sup>55</sup> of water which is held in little estimation.” 32:8**

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<sup>53</sup>

ع ل ق: to adhere to, hang, love, leech, have an attachment, cling, hold fast, pertain, catch, concern, become attached by love, suspend, fasten a thing, cleave, clot of blood, germ-cell, fertilised female ovum. alqun/ilqun - precious thing. alaqatun - true love, attachment. ilaqatun - love, affection.

Lane's Lexicon Volume 5, pages: 417, 418, 419, 420, 421, 422, 42

<sup>54</sup>

م ض غ: A piece or bit of flesh, a morsel or goblet of flesh; heart and tongue of a person; a foetus when it becomes like a lump of flesh. Apiece of flesh that is put into the mouth or as much as is chewed at once Lane's Lexicon, Volume 8, p: 275

Hans Wehr p1070 chewing gum Biting the tongue, bit morsel,

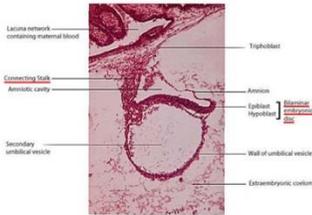
<sup>55</sup>

س ل ل: draw forth/out from another thing (e.g. like a hair from dough,

If we look at the root meanings of the word rendered as extract we find something remarkable the word not only meaning extract but has the meaning of something that “Strives to outstrip/come forth/surpass.”

This aspect of sperm competing with one another has only been discovered recently and was certainly not known at the time of the prophet.

Literally, the Arabic word *alaqah* has at least three apparent meanings: (1) leech, (2) suspended matter, and (3) blood clot.



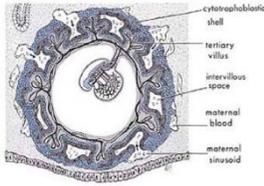
As we see in **Figure 4<sup>56</sup>** the embryo [which is represented by the bilaminar embryonic disc] is attached to the placenta and is hanging or

suspended in the chorionic cavity by the connecting stalk. This is in agreement with the meaning of the word ‘alaqah as “attached and hanging to something.”

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sword from sword case), fall out from something, strive to outstrip/come forth/surpass, take/steal secretly, connect one thing with another, extraction, extract, slip, essence. Lane’s Lexicon, p: 119-122

<sup>56</sup> Figure 4 [From Nishimura H [ed]: Atlas of Human Prenatal Histology. Tokyo, Igaku-Shoin, 1983].



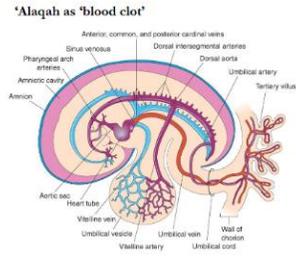
**Figure 5<sup>57</sup>** We can see in this diagram the suspension of an embryo during the ‘alaqah stage in the womb [uterus] of the mother.

The second meaning of the word *alaqah* is “suspended thing.” This is what we can see in figures 2 and 3, the suspension of the embryo, during the *alaqah* stage, in the womb of the mother.

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<sup>57</sup> Figure 5: The suspension of an embryo during the ‘alaqah stage in the womb [uterus] of the mother. Moore and Persaud. *The Developing Human*, 5th ed., p. 66.

**Figure 6<sup>58</sup>** Diagram of the primordial cardiovascular system in an embryo of approximately 21 days, viewed from the left side during the ‘alaqah’ stage. The external appearance of the embryo and its sacs is similar to that of a blood clot, due to the presence of relatively large amounts of blood in the embryo and the chorion. The umbilical vein carries well-oxygenated blood and nutrients from the chorion sac to the embryo. The umbilical arteries carry poorly oxygenated blood and waste products from the embryo to the chorion.

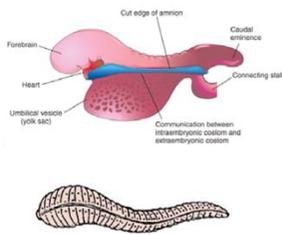



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<sup>58</sup> Figure 6: Diagram of the primordial cardiovascular system in an embryo of approximately 21 days. Moore, Persaud, Torchia 2015

‘Before We Are Born: Essentials of Embryology and Birth Defects 9<sup>th</sup> edition

**Figure 7<sup>59</sup>**



Drawings illustrating the similarities in appearance between a human embryo and a leech [‘alaqah]. The first image shows a lateral view of an embryo [size 2.5-3.0mm] at days 24 to 25 during folding, showing the large forebrain and the ventral position of the heart.

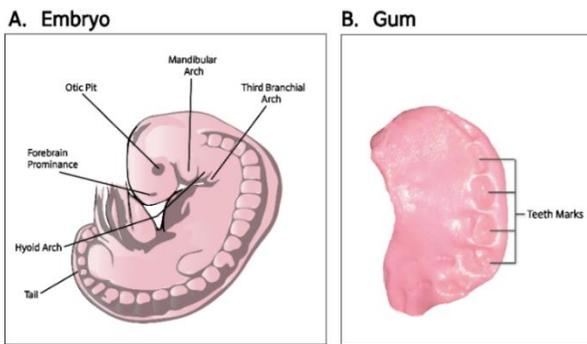
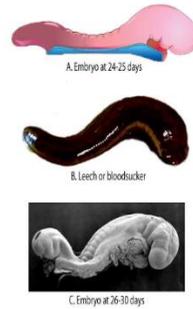
The second image shows a drawing of a leech.

In comparing a leech to an embryo in the alaqah stage, we find similarity between the two as we can see in figure 6. Also, the embryo at this stage obtains nourishment from the blood of the mother, similar to the leech, which feeds on the blood of others.

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<sup>59</sup> Figure 7: Drawings illustrating the similarities in appearance between a human embryo and a leech [‘alaqah] from Moore & Persaud: The Developing Human 9th Edition [2013].

**Figure 8<sup>60</sup>** A, shows a lateral view of an embryo [size 2.5-3.0mm] at days 24 to 25 B, *Hirudo medicinalis*, medicinal leech C, Scanning electron micrograph of an embryo at Week 4, 26 - 30 days [Professor Kathy Sulik, The University of North Carolina]. Note the clear leech-like appearance of the human embryos at this stage

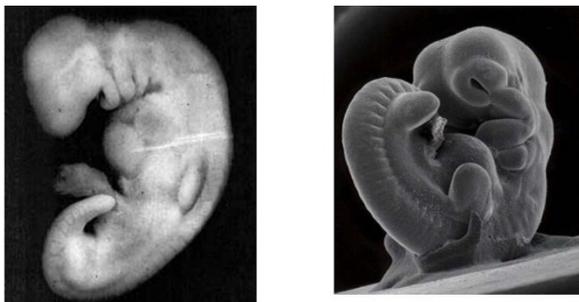


**Figure 9<sup>61</sup>**

A is a drawing of an embryo at the mudghah stage 28 days old and B is a photograph of a chewing gum piece with bite marks. Notice the intricate description of the Arabic language employed and how the image fits.

<sup>60</sup> Figure 8: Modified from Moore & Persaud: The Developing Human 9th Edition 2013.

<sup>61</sup> Figure 9: drawing of an embryo at the 'mudghah' stage 28 days old adapted from Moore, Persaud, Torchia 2015 'Before We Are Born: Essentials of Embryology and Birth Defects 9th edition P59 and B is a photograph of a chewing gum piece with bite marks.



**Figure 10<sup>62</sup>**

Photograph of an embryo at the mudghah stage [28 days old]. The embryo at this stage acquires the appearance of a chewed substance because the somites at the back of the embryo somewhat resemble teeth marks in a chewed substance.

So, the three meanings of the word alaqah correspond accurately to the descriptions of the embryo at the alaqah stage.

**“We fashioned the clinging entity into a mass of flesh (that appears chewed) and then We fashioned the mass of flesh into a bone structure and then We clothed the bones with flesh (and skin)<sup>63</sup>...” The Sacred Qur’an 23:14<sup>64</sup>**

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<sup>62</sup> Figure 10: Photograph of an embryo at the mudghah stage [28 days old]. The actual size of the embryo is 4 mm.<sup>54</sup> Moore and Persaud, *The Developing Human*, 5th ed., p. 82 – from Professor Hideo Nishimura, Kyoto University, Japan

<sup>63</sup> ل ح م : flesh/meat, to feed with flesh, skin/hide/cloth. Lane’s Lexicon volume 8 p: 262-263

<sup>64</sup>Dr Maurice Bucaille said regarding this: “More than a thousand years

The term ‘mudghah’ (one of its meanings is ‘flesh that appears chewed’)<sup>65</sup> corresponds exactly to the appearance of the embryo at a certain stage in its development. It is known that the bones develop inside this mass and that they are then covered with muscle. This is the meaning of the term ‘intact flesh’ (lahm) and includes the meaning of the outer flesh, the skin.<sup>66</sup>

How could the Prophet Muhammad ﷺ have possibly known all this 1400 years ago, when scientists have only recently discovered this using advanced equipment and powerful microscopes which did not exist at that time? Hamm and Leeuwenhoek were the first scientists to observe human sperm cells (spermatozoa) using an improved microscope in 1677 (more than 1000 years after Muhammad ﷺ). They mistakenly thought that the sperm cell contained a miniature preformed human being that grew when it was deposited in the female genital tract.

Professor Emeritus Keith L. Moore is one of the world’s most prominent scientists in the fields of

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before our time, at a period when whimsical doctrines still prevailed, men had... the Qur’an. The statements it contains express in simple terms truths of primordial importance which man has taken centuries to discover.”

The Bible, the Qur’an and Science, pg. 220

<sup>65</sup> “A piece or bit of flesh, a morsel or gobbet of flesh; heart and tongue of a person; a foetus when it becomes like a lump of flesh. Apiece of flesh that is put into the mouth or as much as is chewed at once” Lane’s Lexicon, Vol 8, p: 275

<sup>66</sup> The Qur’an and modern science by Dr Maurice Bucaille edited by Dr Bilal Philips

anatomy and embryology and is the author of the book entitled *The Developing Human*, which has been translated into eight languages. This book is a scientific reference work and was chosen by a special committee in the United States as the best book authored by one person. Dr Keith Moore is Professor Emeritus of Anatomy and Cell Biology at the University of Toronto, Toronto, Canada. There, he was Associate Dean of Basic Sciences at the Faculty of Medicine and for 8 years was the Chairman of the Department of Anatomy. In 1984, he received the most distinguished award presented in the field of anatomy in Canada, the J.C.B. Grant Award from the Canadian Association of Anatomists. He has directed many international associations, such as the Canadian and American Association of Anatomists and the Council of the Union of Biological Sciences.

In 1981, during the Seventh Medical Conference in Dammam, Saudi Arabia, Professor Moore said: “It has been a great pleasure for me to help clarify statements in the Qur’an about human development. It is clear to me that these statements must have come to Muhammad from God, because almost all of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God.”

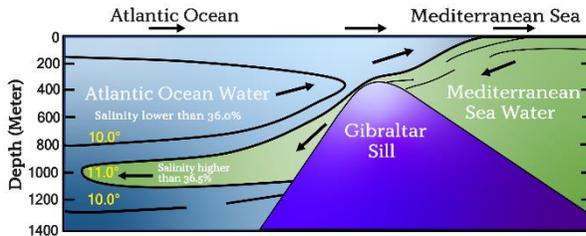
Consequently, Professor Moore was asked the following question: “Does this mean that you believe that the Qur’an is the word of God?” He replied: “I find no difficulty in accepting this.”

During one conference, Professor Moore stated: “...Because the staging of human embryos is complex, owing to the continuous process of change during development, it is proposed that a new system of classification could be developed using the terms mentioned in the Qur’an and *Sunnah* (what Muhammad ﷺ said, did, or approved of). The proposed system is simple, comprehensive, and conforms with present embryological knowledge. The intensive studies of the Qur’an and *hadith* (reliably transmitted reports by the Prophet Muhammad’s ﷺ companions of what he said, did, or approved of) in the last four years have revealed a system for classifying human embryos that is amazing since it was recorded in the seventh century A.D. Although Aristotle, the founder of the science of embryology, realized that chick embryos developed in stages from his studies of hen’s eggs in the fourth century B.C., he did not give any details about these stages. As far as it is known from the history of embryology, little was known about the staging and classification of human embryos until the twentieth century. For this reason, the descriptions of the human embryo in the Qur’an cannot be based on scientific knowledge in the seventh century. The only reasonable conclusion is: these descriptions were revealed to Muhammad from God. He could not have known such details because he was an illiterate man with absolutely no scientific training.”<sup>67</sup>

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<sup>67</sup> ‘The Qur’an on Human Embryonic Development’ from ‘The brief illustrated guide to Islam’ I.A. Ibrahim p6 see Bibliography for details on free access to this publication

## Seas and rivers in The Qur'an



**Figure 11<sup>68</sup>**

Modern Science has discovered that in the places where two different seas meet, there is a barrier between them. This barrier divides the two seas so that each sea has its own temperature, salinity, and density.<sup>1</sup> For example, Mediterranean seawater is warm, saline, and less dense, compared to Atlantic ocean water. When Mediterranean sea water enters the Atlantic over the Gibraltar sill, it moves several hundred kilometres into the Atlantic at a depth of about 1000 meters with its own warm, saline, and less dense characteristics. The Mediterranean water stabilizes at this depth (see figure 10).

<sup>68</sup> Figure 11: (Based on graphics and data from Marine Geology, Kuenen, p43)

## **Barrier between seas**



Barrier between seas in the Alaskan gulf



The well renowned French oceanographer J. Cousteau gave the following account as a result of his studies of water barriers.

“We studied the assertions by certain researchers about barriers separating seas, and noticed that the Mediterranean Sea had its own salinity and density and housed autochthonous fauna and flora. Then we examined the water of the Atlantic Ocean and discovered features entirely different from those of the Mediterranean Sea. According to our expectations, these two seas that merged in

the strait of Gibraltar should present similar characteristics in terms of salinity, density and other properties. The two seas presented different features even though they were adjacent. This greatly puzzled us. An incredible barrier prevented the two seas from coming together. The same sort of a barrier had also been observed in Bab Al-Mandab in the Gulf of Aden connecting with the Red Sea. Subsequent to our observations, further researchers made it clear that the seas which had different characteristics had some barriers.”<sup>69</sup>

When the Qur’an speaks about the divider between fresh and salt water, it mentions the existence of “a preventative partition”<sup>70</sup> with the barrier.

The Almighty has said in the Qur’an,

**“He is the one who has set free the two, one sweet and palatable, and the other salty and bitter. And He has made between them a barrier, a preventative partition.”  
The Sacred Qur’an 25:53**

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<sup>69</sup> ‘Studyguide for Introductory Oceanography’ by Trujillo Thurman p300-301

**Education and Curricular Perspectives in the Qur’an p45-46**

By Sarah Risha

<sup>70</sup> ح ج ر : To deprive from, harden, hide, resist, forbid, prevent, hinder, prohibit access (to a place). To prevent/hinder/debar/withhold/restrain from a person or thing, prohibit/forbid/inhibit/interdict, to make boundary or enclose a thing, burn a mark around the eye of a camel or beast, to surround, make a thing unlawful or unallowable to a person, to be emboldened or encouraged, to slaughter by cutting the throat. Hajar - a rock/stone or mass of rock.

Lane’s Lexicon, Volume 2, page: 152, 153, 154

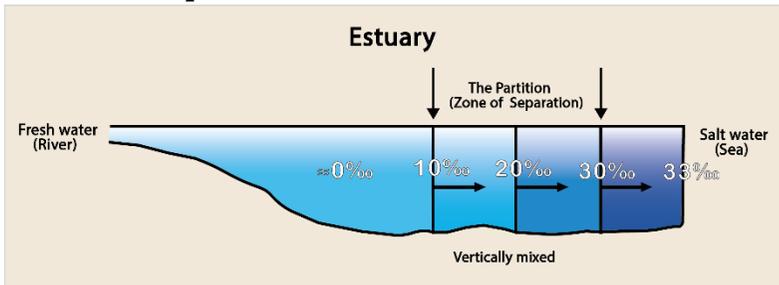
One may ask, why did the Qur'an mention the partition when speaking about the divider between fresh and saltwater, but did not mention it when speaking about the divider between the two seas? This is addressed separately in another chapter,

**“He set forth (flowing freely) two seas meeting. Between them is a partition, they do not surpass, so in which of the favours of your Lord are you (both) denying?” The Sacred Qur'an 55:19-21**

However, regarding this ayah,

**“He is the one who has set free the two, one sweet and palatable, and the other salty and bitter. And He has made between them a barrier, a preventative partition.”  
The Sacred Qur'an 25:53**

Modern science has discovered that in estuaries, where fresh (sweet) and saltwater meet, the situation is somewhat different from what is found in places where two seas meet.



**Figure 12**<sup>71</sup>

It has been discovered that what distinguishes fresh water from saltwater in estuaries is a “pycnocline zone with a marked density discontinuity separating the two layers.” This partition (zone of separation) has a different salinity from the fresh water and from

the saltwater (see figure 12) This information has been discovered only recently, using advanced equipment to measure temperature, salinity, density, oxygen dissolubility, etc. The human eye cannot see the difference between the two seas that meet, rather the two seas appear to us as one homogeneous sea. Likewise, the human eye cannot see the division of water in estuaries into

<sup>71</sup> Figure 12: showing the partition of separation. Adapted from Thurman, Introductory Oceanography, p300-301

the three kinds: freshwater, saltwater, and the partition (zone of separation).<sup>72</sup>

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<sup>72</sup> I.A. Ibrahim 'The brief illustrated guide to Islam' p19

## **The dark depths of the ocean**

The Almighty has likened rejection of faith in the Qur'an to a phenomenon only recently discovered by scientists:

**“Or it is like the darkness of the deep sea: a wave covers it, above which is another wave, above which is a cloud, (layers of) darkness (upon darkness) one above another; when he holds out his hand, he is unable to see it; and to whomsoever, God does not give light, he has no light...” The Sacred Qur'an 24:40**

This cannot have been known at the time of the prophet except by revelation as no one was able to dive to the depths required to ascertain such knowledge, is this not sufficient proof that this revelation is from The One True God?

As Dr Maurice so eloquently puts,

“The Qur'an follows on from the two revelations that preceded it and is not only free from contradictions in its narrations, the sign of the various human manipulations to be found in the Gospels, but provides a quality all of its own for those who examine it objectively and in the light of science i.e. its complete agreement with modern scientific data.”<sup>73</sup>

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<sup>73</sup> 'The Bible, the Qur'an and Science' p178

## Fingerprints and the Qur'an



**“Does man think We are not able to bring his bones back together?” 75:3** This is dramatic, the honour and majesty of the Almighty leads to this form of oath, the oath however stands in a subtle and powerful manner, **“Rather, We are regarding that matter are able to restore his very finger tips with utter perfection.” 75:4** God is supreme in ability, no indeed, your doubt is not justified, rather look at yourself, look at your finger with its rings of individual identity that when taken or “printed” that can identify you from thousands, millions or billions of people, it is no mere coincidence that The Almighty chose this intricate example. Just as He made you the first time surely He has power to do so again. This is no coincidence this is a proof of The Qur'an coming from The Most High, a proof of the prophethood of Muhammad ﷺ, a proof of Islam.

## The lowest earth....



The Dead Sea is located in a deep valley at the transform boundary



between the African and Arabia Plates (shown as a black line on the map).

At over 400 metres below sea level, it is the land area with the lowest elevation. Image by the United States Geological Survey.

In the early 7th century, the two most powerful empires at the time were the Roman [eastern - Byzantine] and Persian Empires. Around 614-15 C.E. the two empires went to war in Greater-Syria, with the Romans (Byzantines) suffering a severe defeat at the hands of the Persians. Damascus and Jerusalem both fell to the Persian Empire. In the following verses from the Qur'ān, God states that although the Romans had been defeated, nine years would not pass except that they will gain victory.

**“The Romans have been defeated in the lowest [adna<sup>74</sup> – nearest, lowest] land. But they, after their defeat, will be victorious. Within a few years [bAda’ sineen – three to nine years]...”**

**The Sacred Qur’an 30: 2-4**

Indeed, within nine years following the revelation of these verses, against all the odds, the Roman Empire defeated the Persians and the lost territories were eventually returned to them. In the verse, God describes the geographical location as ‘adna al-ardh.’ The word ‘adna’ can be translated as the lower, near, nearest or the ‘lowest’ land. The fact that it has been stated in isolation means that it acts as a superlative form. Also there were regions closer to Makkah for it to be referred to as the nearest land, as the Arabian peninsula was a mass of regions, Hijaz the area of Makkah was Adjacent to Najd, Yemen, Yemen is much closer than the Red Sea, seeing as the form is comparative or superlative when no comparison is offered, a nearer or nearest land do not accurately describe the location, there is also no evidence of this being contested by the rejecting Arabs in the region, thus the meaning of lowest is the intended meaning here, which is utterly remarkable.

Recent geological studies have shown that the lowest point on Earth [dry land], is indeed the region where the main battles took place -

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<sup>74</sup> د ن و - Dal-Nun-Waw (Dal-Nun-Alif) : To be near, come near or low, let down, be akin to. Lane’s Lexicon Volume 3 p86-88

The form employed means lowest, nearest land, as it is in the superlative Arabic form.

around the Dead Sea. It is now established that there is no land point on Earth with a lower altitude than the shoreline of the Dead Sea [which is approximately 418m below sea level]. Is it a mere coincidence that the region described by God as ‘adna al-ardh’ – is actually the lowest point on Earth?<sup>75</sup>

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<sup>75</sup> Adapted from **‘Scientific Truths in the Qur’an’ – p11 published by The Qur’an Project** (for more information and to access the download link please refer to bibliography.)

## Signs in Creation

The American scientist, A. Cressy Morrison, Head of the Science Academy in New York, says in his book *Man Does Not Stand Alone*: Birds have the homing instinct. The robin that nested at your door may go south in the autumn, but will come back to his old nest the next spring. In September, flocks of many of our birds fly south, often over a thousand miles of open sea, but they do not lose their way. The homing pigeon, confused by new sounds on a long journey in a closed box, circles for a moment then heads almost unerringly for home. The bee finds its hive while the wind waving the grasses and trees blots out every visible guide to its whereabouts. This homing sense is slightly developed in man, but he supplements his meagre equipment with instruments of navigation. We need this instinct and our brain provides the answer. The tiny insects must have microscopic eyes, how perfect we do not know, and the hawks, the eagle and the condor must have telescopic vision. Here again man surpasses them with his mechanical instruments. With his telescope he can see a nebula so faint that it requires two million times his vision, and with the electron microscope he can see hitherto invisible bacteria and, so to speak, the little bugs that bite them. If you let old Dobbin alone he will keep to the road in the blackest night. He can see, dimly perhaps, but he notes the difference in temperature of the road and the sides with eyes that are slightly affected by the infra-red rays of the road. The owl can

see the nice warm mouse as he runs in the cooler grass in the blackest night. We turn night into day by creating radiation in that short octave we call light.<sup>76</sup> The honey-bee workers make chambers of different sizes in the comb used for breeding. Small chambers are constructed for the workers, larger ones for the drones, and special chambers for the prospective queens. The queen bee lays unfertilized eggs in the cells designed for males, but lays fertilized eggs in the proper chambers for the female workers and the possible queens. The workers, who are the modified females, having long since anticipated the coming of the new generation, are also prepared to furnish food for the young bees by chewing and predigesting honey and pollen. They discontinue the process of chewing, including the predigesting, at a certain stage of the development of the males and females, and feed only honey and pollen. The females so treated become the workers. For the females in the queen chambers the diet of chewed and pre-digested food is continued. These specially treated females develop into queen bees, which alone produce fertile eggs. This process of reproduction involves special chambers, special eggs, and the marvellous effect of a change of diet. This means anticipation, discretion, and the application of a discovery of the effect of diet. These changes apply particularly to a community life and seem necessary to its existence. The knowledge and skills required must have been evolved after the beginnings of this community life, and are not

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<sup>76</sup> A. Cressy Morrison, *Man Does Not Stand Alone*, Morrison & Gibb Ltd., London, 1962, pp. 58-59

necessarily inherent in the structure or the survival of the honey bee as such. The bee, therefore, seems to have outstripped man in knowledge of the effects of diet under certain conditions. The dog with an inquiring nose can sense the animal that has passed. No instrument of human invention has added to our inferior sense of smell, and we hardly know where to begin to investigate its extension. Yet even our sense of smell is so highly developed that it can detect ultra-microscopic particles. How do we know that we all get the same reaction from any single odour? The fact is that we do not. Taste also gives a very different sensation to each of us. How strange that these differences in perception are hereditary. All animals hear sounds, many of which are outside our range of vibration, with an acuteness that far surpasses our limited sense of hearing. Man by his devices can now hear a fly walking miles away as though it was on his eardrums, and with like instruments record the impact of a cosmic ray.<sup>77</sup> One of the water spiders fashions a balloon-shaped nest of cobweb filaments and attaches it to some object under water. Then she ingeniously entangles an air bubble in the hairs of her under-body, carries it into the water, and releases it under the nest. This performance is repeated until the nest is inflated, when she proceeds to bring forth and raise her young safe from attack by air. Here we have a synthesis of the web, engineering, construction, and aeronautics. Chance perhaps, but that still leaves the spider unexplained. The young

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<sup>77</sup> *Ibid.*, pp. 61-63.

salmon spends years at sea, then comes back to his own river, and, what is more, he travels up the side of the river into which flows the tributary in which he was born. The laws of the States on one side of the dividing stream may be strict and the other side not, but these laws affect only the fish which may be said to belong to each side. What brings them back so definitely? If a salmon going up a river is transferred to another tributary he will at once realize he is not in the right tributary and will fight his way down to the main stream and then turn up against the current to finish his destiny. There is, however, a much more difficult reverse problem to solve in the case of the eel. These amazing creatures migrate at maturity from all the ponds and rivers everywhere, those from Europe across thousands of miles of ocean, all go to the abysmal deeps south of Bermuda. There they breed and die. The little ones, with no apparent means of knowing anything except that they are in a wilderness of water, start back and find their way to the shore from which their parents came and thence to every river, lake and little pond, so that each body of water is always populated with eels. They have braved the mighty currents, storms and tides, and have conquered the beating waves on every shore. They can now grow and when they are mature, they will, by some mysterious law, go back through it all to complete the cycle. Where does the directing impulse originate? No American eel has ever been caught in European waters and no European eel has ever been caught in American waters. Nature has also delayed the maturity of the European eel by a

year or more to make up for its much greater journey. Do atoms and molecules when combined in an eel have a sense of direction and willpower to exercise it?<sup>78</sup> A female moth placed in your attic by the open window will send out some subtle signal. Over an unbelievable area, the male moths of the same species will catch the message and respond in spite of your attempts to produce laboratory odours to disconcert them. Has the little creature a broadcasting station, and has the male moth a mental radio set beside his antennae? Does she shake the ether and does he catch the vibration? The cricket rubs its legs or wings together, and on a still night can be heard half a mile away. It shakes six hundred tons of air and calls its mate. Miss Moth, working in a different realm of physics and, in apparent silence, calls quite as effectively. Before the radio was discovered, scientists decided it was odour that attracted the male moth. It was a miracle either way, because the odour would have to travel in all directions, with or without the wind. The male moth would have to be able to detect a molecule and sense the direction from whence it came. By a vast mechanism, we are developing the same ability to communicate, and the day will come when a young man may call his loved one from a distance and without mechanical medium and she will answer. No lock or bars will stop them. Our telephone and radio are instrumental wonders and give us means of almost instant communication, but we are tied to a

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<sup>78</sup> Ibid., pp. 64-65

wire and a place. The moth is still ahead of us, and we can only envy her until our brain evolves an individual radio. Then, in a sense, we will have telepathy. Vegetation makes subtle use of involuntary agents to carry on its existence — insects to carry pollen from flower to flower and the winds and everything that flies or walks to distribute seed. At last, vegetation has trapped masterful man. He has improved nature, and she generously rewards him. But he has multiplied so prodigiously that he is now chained to the plough. He must sow, reap, and store; breed and cross-breed; prune and graft. Should he neglect these tasks starvation would be his lot, civilization would crumble, and earth return to her pristine state.<sup>79</sup> Many animals are like a lobster, which, having lost a claw, will by some restimulation of the cells and the reactivation of the genes discover that a part of the body is missing and restore it. When the work is complete, the cells stop work, for in some way they know it is quitting time. A fresh-water polyp divided into halves can reform itself out of one of these halves. Cut off an angle worm's head and he will soon create a new one. An extraordinary fact throws some light on this mystery of recreation. If cells in the early stages of development are separated each has the ability to create a complete animal. Therefore, if the original cell divides into two and they are separated, two individuals will be developed. This may account for identical twins but it means much more — each cell at first is in detail potentially a

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<sup>79</sup> *Ibid.*, pp. 66-67

complete individual. There can be no doubt then, that you are you in every cell and fibre.<sup>80</sup> An acorn falls to the ground — its tough brown shell holds it safe. It rolls into some earthy crevice. In the spring the germ awakes, the shell bursts, food is provided by the egg-like kernel in which the genes were hidden. They send roots into the earth, and behold a sprout, a sapling, and in years a tree. The germ with its genes has multiplied by trillions and made the trunk, bark and every leaf and acorn identical with that of the oak which gave it birth. For hundreds of years in each of the countless acorns is preserved the exact arrangement of atoms that produced the first oak tree millions of years ago.<sup>81</sup>

The author says in another chapter: Every cell that is produced in any living creature must adapt itself to be part of the flesh, to sacrifice itself as a part of the skin, which will soon be worn off. It must deposit the enamel of teeth, produce the transparent liquid in an eye, or become a nose or an ear. Each cell must then adapt itself in shape and every other characteristic necessary to fulfil its function. It is hard to think of a cell as right-handed or left-handed, but one becomes part of a right ear, the other becomes part of the left ear. Some crystals that are chemically identical turn the rays of light to the left, others to the right. There seems to be such a tendency in the cells. In the exact place where they belong, they become a part of the right ear or the left ear and your two ears are

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<sup>80</sup> A.C. Morrison, *op. cit.*, p. 68

<sup>81</sup> *Ibid.*, pp. 86-87.

opposite each other on your head, and not as in the case of a cricket, on your elbows. Their curves are opposite, and when complete, they are so much alike you cannot tell them apart. Hundreds of thousands of cells seem impelled to do the right thing at the right time in the right place.<sup>82</sup> Elsewhere in his book Morrison says: In the melee of creation many creatures have come to exhibit a high degree of certain forms of instinct, intelligence, or what not. The wasp catches the grasshopper, digs a hole in the earth, stings the grasshopper in exactly the right place so that he becomes unconscious but lives as a form of preserved meat. The wasp lays her eggs exactly in the right place, perhaps not knowing that when they hatch, her children can eat without killing the insect on which they feed, which would be fatal to them. The wasp must have done all this right the first and every time, or there would be no wasps of this species. Science cannot explain this mystery, and yet it cannot be attributed to chance. The wasp covers a hole in the earth, departs cheerfully, and dies. Neither she nor her ancestors have reasoned out the process, nor does she know what happens to her offspring. She doesn't even know that she has worked and lived her life for the preservation of the race.<sup>83</sup> In the same book we also read: In some species, the workers bring in little seeds to feed the other ants through the winter. The ants establish what is known as the grinding room, in which those which have developed gigantic jaws especially built for grinding,

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<sup>82</sup> Ibid., pp. 52-53.

<sup>83</sup> Ibid., pp. 71-72.

prepare the food for the colony. This is their sole occupation. When the autumn comes and the seeds are all ground, 'The greatest good for the greatest number' requires that the food supply be conserved and as there will be plenty of grinders in the new generation, the soldier ants kill off the grinders, satisfying their entomological conscience by believing perhaps that the grinders had had reward enough in having had first chance at the food while they ground. Certain ants, by means of instinct or reasoning (choose which you prefer), cultivate mushrooms for food in what may be called mushroom gardens, and capture certain caterpillars and aphids (plant lice). These creatures are the ants' cows and goats, from which they take certain exudations of a honey-like nature for food. Ants capture and keep slaves. Some ants, when they make their nests, cut the leaves to size, and while certain workers hold the edges in place, use their babies, which in the larval stage are capable of spinning silk, as shuttles to sew them together. The poor baby may be bereft of the opportunity of making a cocoon for himself, but he has served his community. How do the inanimate atoms and molecules of matter composing an ant set these complicated processes in motion? There must be Intelligence somewhere.<sup>84</sup>

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<sup>84</sup> Ibid., pp. 72-73

Indeed, it is absolutely dependant on The Creator to guide these and other creatures, large and small. **“It is He who creates and proportions, who determines and guides.” 87:2-3**

“The Qur'an follows on from the two Revelations that preceded it and is not only free from contradictions in its narrations, the sign of the various human manipulations to be found in the Gospels, but provides a quality all of its own for those who examine it objectively and in the light of science i.e. its complete agreement with modern scientific data.”<sup>85</sup>

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<sup>85</sup> The Bible, The Qur'an and Science Dr. Maurice Bucaile p178

## The linguistic miracle of the Qur'an

**“And if you are in doubt about what we have sent down upon our servant then bring a surah like it and call your witnesses (to verify to its miracle and that it is similar) other than Allah if you are (indeed) truthful (in your claim). And if you do not and you will never be able to do so, so guard yourselves from the fire which is fuelled by men and stones, prepared for the those who reject.”**  
**2:23-24 The Sacred Qur'an**

A terrifying reality, man and stone shares in being a literal fuel for the fire which they chose for themselves.

**“And give good news to those who believe and do good deeds, (this is directed to the prophet but also served as instruction for the scholars and preachers of Islam) indeed for them are gardens beneath which are flowing streams, every time they are provided with something they say this is what we were provided with before and they will be given things that are similar, for them are pure partners and they reside there forever.”** 2:25

The famous Arabist from the University of Oxford, Hamilton Gibb was clear about the style of the Qur'an. In his words:

***“...the Meccans still demanded of him a miracle, and with remarkable boldness and self***

***confidence Mohammad appealed as a supreme confirmation of his mission to the Koran itself. Like all Arabs they were the connoisseurs of language and rhetoric. Well, then if the Koran were his own composition other men could rival it. Let them produce ten verses like it. If they could not (and it is obvious that they could not), then let them accept the Koran as an outstanding evident miracle.***<sup>86</sup>

*He continues,*

**“Though, to be sure, the question of the literary merit is one not to be judged on mere claims but in comparison to the works in the Arabic language; at large and no man in fourteen hundred years has ever played on that deep-toned instrument with such power, such boldness, and such range of emotional effect as Mohammad did.”**<sup>87</sup>

One of the leading rejectors from the tribe of Quraysh testified to the brilliance of the Qur’an and its divine origin.

Al-Walid bin Al-Mughirah prepared some food for the Quraysh. So when they had eaten from it he said, **‘What do you have to say about this man?’** **Some of them said, ‘He is a magician.’** Others

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<sup>86</sup> H A R Gibb, *Islam - A Historical Survey*, 1980, Oxford University Press, p. 28.

<sup>87</sup> *Ibid* p25

**said, ` He is not a magician.' Then some of them said, ` He is a soothsayer.' But others said, ` He is not a soothsayer.' Some of them said, ` He is a poet.' But others said, ` He is not a poet.'** Ibn Kathir<sup>88</sup>

And also, "They claim that he (Al-Walid) said,

**“By Allah, I thought about what the man says, and it is not poetry. Verily, it has a sweetness and it is truly elegant.”** <sup>89</sup>

The ayaat do not challenge the doubters to produce something that sounds like the Qur'an, but is like the Qur'an, with its own unique linguistic quality and mode of recitation, not to merely mimic that of the Qur'an without any substance in the message, for that is not bringing something like the Qur'an in style and substance.

It is of course more difficult to appreciate the beauty of language without understanding it, yet one can experience something remarkable whilst listening to the Qur'an even without understanding, with the spiritual experience whereby even non-Muslims have stated in blind tests that this is not poetry and is from God.<sup>90</sup> This aside one can also appreciate a number of literary styles linguistic devices even without being able to comprehend the meaning of what is beautifully

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<sup>88</sup> Tafsir Ibn Kathir Surat Al-Muddaththir (Chapter - 74)

<sup>89</sup> Ibid

<sup>90</sup> Refer to bibliography for link of an example comparing the Qur'an to poetry.

communicated. The rhyme assonance resonance, sounds of onomatopoeia are all evident if one reflects and looks to the meaning in translation.<sup>91</sup> Before entering into the literary beauty of the Qur'an, it is highly recommended to listen to it first-hand so that one can experience its aural beauty in the same manner as it was first heard.<sup>92</sup>

Ibn Kathir states,

**“Whoever reads through the Qur'an will realize that it contains various levels of superiority through both the apparent and hidden meanings that it mentions... So the expressions in the Qur'an are perfect and its meanings are explained. Further, every word and meaning in the Qur'an is eloquent and cannot be surpassed... The Qur'an is true, just and full of guidance. It does not contain exaggerations, lies or falsehood, unlike Arabic and other types of poems that contained lies. Sometimes, one would find a long poem that mainly contains descriptions of women, horses or alcohol. Or, the poem might contain praise or the description of a certain person, horse, camel, war, incident, fear, lion, or other types of items and objects. Such praise or descriptions do not bring any benefit, except shed light on the poet's ability to clearly and eloquently describe such items. Yet, one will only be able to find**

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<sup>91</sup> Visit [www.worshipthecreator.co.uk/have-you-heard-the-Qur'an-recited](http://www.worshipthecreator.co.uk/have-you-heard-the-Qur'an-recited) or see Bibliography

<sup>92</sup> Listen to recitations of the Qur'an at [findtruepeace.co.uk](http://findtruepeace.co.uk)

**one or two sentences in many long poems that elaborate on the main theme of the poem, while the rest of the poem contains insignificant descriptions and repetitions. As for the Qur'an, it is entirely eloquent in the most perfect manner, as those who have knowledge in such matters and understand Arabic methods of speech and expressions concur. When one reads through the stories in the Qur'an, he will find them fruitful, whether they were in extended or short forms, repeated or not. The more these stories are repeated, the more fruitful and beautiful they become. The Qur'an does not become old when one repeats reciting it, nor do the scholars ever get bored with it.”<sup>93</sup>**

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<sup>93</sup> (Extract from: Tafsir Ibn Kathir – Surah al Baqarah 2:24

## **Onomatopoeia in The Qur'an**

The Qur'an is full of amazing linguistic marvels, some of which are directly onomatopoeic, in that the word employed itself has that quality, others do so through the connection and rhythm that the phrase entails. An example of this is in Surah Al-Aadiyat

### **Surah Al-Aadiyat**

The chapter is full of onomatopoeia, from the breathing *doBaHa* and this *Ha* is heavy,<sup>94</sup> like that one makes when quenching their thirst on a hot summer's day, to the striking of rocks, combined together the rhythm itself sounds like horses galloping, the composition is breath-taking, and as a poet I am well aware of word play and linguistic tools, but the message delivered with such enthralling linguistic delights cannot be termed anything other than 'other worldly' it is quite simply out of this world, when this opening array ends and the pattern changes, it is to dramatic effect

“Indeed, mankind is ungrateful of their Lord” And the doubter reading this now has food for thought.

The Striking of Rocks to Produce Sparks: فَالْمُورِيَاتِ قَدْحًا

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<sup>94</sup>

Pronounced: Faalmooriyati qadhan<sup>95</sup>

**“By the charging horses panting, striking sparks, When they charge at dawn 100:1-3**

**‘Striking sparks’** 100:2, refers to horses galloping and their hooves striking rocks thus producing sparks, when they would charge in the infamous pre-dawn raids of Arabia of that era. <sup>96</sup>

The word for sparks striking, when pronounced with tajweed<sup>97</sup> ‘Qada-han’, that is used here emits a sound that develops the sense of this image, the proximity of the Arabic letters Qa – striking the ‘daal’

If we make a Qa sound and connect it to the Da, we find it sounds remarkably similar to the hooves of horses.. The rebounding ‘ha’ is the sound that the clipped rock makes as sparks are caused by the fervent galloping of the horses.

**‘By the charging horses, panting.’**

This Surah is breath-taking, its onomatopoeic description of the battle steeds charging, the sound the words produce is like that of horses galloping and other aspects related to the subject matter, this culminates and climaxes when Allah glory be to Him

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<sup>95</sup> To listen to recitation of this chapter visit:

<sup>96</sup> See Tafsir Ibn Kathir 100:2

<sup>97</sup> Tajweed: the prophetic manner of elucidating the letters and beautifying the recitation of The Qur’an

says charging as one into the midst of the foe, just before the oath that indeed mankind is ungrateful, the rhythm changes and the sound no longer resembles that of charging horses sparking fire with their hooves in the midst of a dawn raid.

### **Surah Masad**<sup>98</sup>

We find the use of onomatopoeia setting the scene in a similar manner to that of Surah Al-Aadiyat, sounding like hands being struck “tabaat yadda” and a flame “watab-ba” being ignited.. Indeed its graphic eloquence and supreme composition led it to being extremely popular in the region such that those it describes became utterly enraged.<sup>99</sup>

#### **“He will be burnt in the fire of flames.” 111:3**

Remarkably, we again find onomatopoeia being employed to a devastating effect, graphically describing the scene:

“Sayasla narran” the sound of sayasla, sounds like the treble resonant sounds of a fire piercing through its prey, thatal lahab, thatal sounds like the lower frequency noise of the fire “lahab” like the fire when it laps up in a roar.

#### **“and (as for) his wife the carrier (also meaning pregnant with) of firewood.” 111:4**

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<sup>98</sup> The 111<sup>th</sup> Surah of the Qur’an

<sup>99</sup> See Tafsir Ibn Kathir Surah Masad 111

Here the onomatopoeia is a graphic description of a fire as if it was burning within the belly “hamalatal hatab”

Here is yet another proof of the message of Islam, (later when Abu Lahab is mentioned by his derogatory name

It is also a proof for the perfection of the Qur’an , as the individual being condemned in this surah never later accepted Islam, if he had he would have seemingly shown the ayat to be incorrect, and thus Islam, even if hypocritically but he did not, indeed he could not, indeed he was condemned regardless of this and again the word of Allah is shown to be perfect, without blemish and Abu Lahab and others who tyrannised the truthful and weak, all whilst rejecting the truth, chose their beds and retirement homes in a raging fire, so it should serve as a warning and glad tiding for those who wish to traverse in their steps

### **Surah Fajr<sup>100</sup>**

**“Nay when (she) the earth has been pounded (crushed and levelled) with a severe pounding ‘upon’ pounding”. 89:22** The repetition and onomatopoeia in employed in the actual Arabic has a tremendous awe-inspiring effect, one that which certainly all should take note of.

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<sup>100</sup> The 89<sup>th</sup> chapter of The Sacred Qur’an

## **The Whispering of the enemy**

The onomatopoeia of whispering is found within this chapter. Insinuations or whispering in Arabic is known as ‘Waswasa’, we find this employed in Surah Taha: "

**“FaWasswassa ilayhi-shaytaan..”**

**“So, Satan whispered to him [Adam]...” 20:120**

In surah Naas:

The word “wasswassa” is used in conjunction with “khanaas”<sup>101</sup> means after placing the insinuation that shaytan retreats, and implies he returns again repeatedly targeting an individual unless they seek the protection of Allah.

**“Indeed, the plot of the devil is weak.” 4:76**

Why, because is someone turns to God his plans are ruined for there is no changing of condition or state, no might or power except in Allah.<sup>102</sup>

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<sup>101</sup> خ ن س : To retreat/recede/drawback, retire or hold back, lag behind, shrink and hide/withdraw oneself, remain behind a company of people (as opposed to going with them [ syn. takhallafa] ), sneak something away (so as not to be seen), keep one back, place one behind or after, contract/draw together or make to contract/draw together. Lane’s Lexicon, Volume 2, p: 452-453

<sup>102</sup> The prophet said: “Say, 'La hawla wala quwwata illa billah (There is no change of condition (movement or ability) might nor power but with Allah), for it is one of the treasures of Paradise.”  
Sahih al-Bukhari 7386 Book 97, Hadith 16

### **Powerful double meaning:**

In the 91<sup>st</sup> Chapter of The Sacred Qur'an, The Chapter of The Sun, (Surah Ash-Shams), we find an astounding use of literary devices, such awesome employment leaves the soul gobsmacked in dread of the consequences of evil.

It is pertinent to understand that this almost impossible to truly convey or translate in English and this is merely an attempt, however if one understands when listening and reading the translation the meaning of "suw-waaha" then some semblance of this tremendous awe inspiring composition can be appreciated. Before we set out the meaning of this word the scene it is used in should be depicted.

The chapter is named after the first word it employs, 'The Sun' the next 11 ayaat are oaths, the entire chapter is dominated by a rhyme scheme based on the last word of any sentence having a "aa or ah" sound,

Oaths are made from the sun to the moon, the night and the day...The Almighty swears the largest number of oaths in the Qur'an in succession, the last one before making evident the topic of the oath concerns the fashioning of the soul:

**"Wa nafsina wa ma saw-waaha" Meaning 'the soul and what fashioned it'** meaning the hands of God

Almighty.<sup>103</sup>

Saw-waaha means to fashion to smooth, perfect.<sup>104</sup>

The Almighty then expounds on the subject of the oath,

**“Successful is the one who purifies her (the soul) and ruined is the one who spoils her.” 91:9-10**

The account of a ruined nation who did not hearken to amend their ways and clean their souls is then brought.

**That of Thamud:**

For the evil actions they committed they were

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**“He said: O Iblis! what holds you back from prostrating to him who I created with My two hands? 38:75**

And **“Musa said: "O Adam! You are the one that Allah created with His Hand....” Tirmidhi** 2134 graded as authentic Sahih by Shaykh Al Albani. English translation Vol. 4, Book 6, Hadith 2134, Arabic reference Book 32, Hadith 2281

<sup>104</sup> س و ي : to be worth, equivalent to. sawwa - to level, complete, arrange, make uniform, even, congruous, consistent in parts, fashion in a suitable manner, make adapted to the exigencies or requirements, perfect a thing, put a thing into a right or good state. istawa - to establish, become firm or firmly settled, turn to a thing, to direct one's attention to a thing, mount. ala sawain - on terms of equality, i.e. in such a manner that each party should know that it is free of its obligations, at par. sawiyyun -even, right, sound in mind and body. sawiyyan - being in sound health. sawwa (vb. 2) to proportion, fashion, perfect, level, equal, fill the space. sawa - midst.

Lane's Lexicon Vol 4 p: 200-204

destroyed but let us look closely at the word employed regarding how that transpired: فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهُ

fadamdama ‘alayhim rabbuhum bidhanbihim fasaw-wāha

**“And so, they rejected his admonishment and they slayed her**

Starting by hamstringing her destruction was upon them from their Lord for their sin of killing of the miraculous camel that they conspired in together and this was the evil end for their rejection of devotion to Allah alone.

**And so, He covered them with destruction flattening them”** with a punishment that fell upon them in equal measure. The term is repeated from the fashioning of the soul, here to a heart stopping effect, they as a people whom He had made smooth and fashioned their excellent shapes and forms, they rebelliously rejected him so he levelled them smooth and flattened them.” **91:14 The Sacred Qur’an**<sup>105</sup>

Firstly the word فَدَمْدَمَ fadamdama

The sound of destruction, if one imagines when a

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<sup>105</sup> Taken from the sacred Qur’an 91:15 Abu Ayyub Abdusalaam

heavy object is dropped upon something, and if we picture two that fall in quick succession we can get some idea of the onomatopoeia present here.

However let us look more closely at the question of “sawaaha”

We mentioned that Allah Almighty employs this word to describe the fashioning of the soul, the same people he fashioned here have transgressed all bounds and they have been destroyed for their grave sins by their Lord maker and fashioner, the word often translated as ‘flattened’ or ‘levelling’ (meaning them all to the ground)

However the word employed is فَسَّوَاهُ fa-saw-wāha

The ‘fa’ here is a word in Arabic that means thus/so/hence/thence, and so let us be clear it is not a different word. This word being used in this manner links the subject matter, to perfection, regarding the perfection or destruction of the soul, He who fashioned the soul, with His hands and the fact that the destruction itself came from the hands or command of The Almighty, it is utterly profound but I feel that my attempt to convey this is absolutely insufficient and thus I recommend to listen to a recitation of this with the English translation written concurrently, whilst listening out for this word.<sup>106</sup>

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<sup>106</sup> Please visit the following link to listen to a recitation of this  
[www.worshipthecreator.co.uk/the-sun-chapter-91/](http://www.worshipthecreator.co.uk/the-sun-chapter-91/)

In ‘The Qur’an, the linguistic miracle book’, the author quotes the following ayah,

**“Know that the life of this world (materialistic pursuit) is only foolish play and useless distraction, adornment (embellishment, beautifying what is not actually beautiful) and boasting among you, and worldly competition in respect of the accumulation of wealth and children. Just like the vegetation after rain, where the growth is exciting for the farmers; thereafter (it dries up) you see it turn pale and yellow; then it becomes decimated straw.<sup>107</sup> But in the Hereafter, there is a severe punishment (for the rejectors and evildoers), and there is forgiveness from Allah and His favour (for the believers). And the life of this world (the materialistic pursuit) is only an enjoyment of deception.” The Sacred Qur’an 57:20**

He states,

“This one verse concisely summarizes and sums up our entire lives. Consider our lives:

1) We start as toddlers. This verse starts with play (la`ibun), which is what toddlers are engrossed in, it’s most important to them.

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<sup>107</sup> The meaning here is multi-layered, that it will turn to straw, be broken into pieces, crumble and be crushed.

ح ط م : To break into small pieces, crush, crumble, smash, to be broken with age (meaning aged and weak and emaciated), break into pieces so as to disclose a thing, crumble by reason of excessive dryness, to crowd or press together or upon one another, crowd or press together on a thing, be inflamed with wrath or rage. Lane's Lexicon, Volume 2, page: 230-231

2) Then when we get a little older we need entertainment to keep us busy – amusement (lahwun).

3) A little later in our teens we are obsessed with pomp, or appearance and how beautiful/attractive things look (zeenatun).

4) Then as we get independent and make money we deal with urges to show off (boasting –tafaakhur).

5) Then we get married and have kids (rivalry in wealth and children – takaathur fi alamwaal wa al-aulaad).

In just a few words (around 8 words), Allah has compressed our entire thought process throughout our lives!<sup>108</sup>

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<sup>108</sup> 'The Qur'an The linguistic miracle book' Islamhouse p62 refer to Bibliography for more information

## **Ring composition**

Ring composition (also known as Chiastic structure, or chiasmic pattern) has been explained by Mary Douglas in her book “Thinking in Circles: An Essay on Ring Composition”. In ring compositions, there must be a correspondence between the beginning and the end. It is structured as a sort of circle, or mirror image. The central meaning of the text is placed at its centre. The second half mirrors the first half, in reverse order — e.g., A, B, C, D, C’, B’, A’.

The correspondence usually involves the repetition of a striking or evident word or phrase, and there must be a clear thematic connection between the two sections. The correspondence serves to complete the circle and provide closure. Also, the internal sections – within the ring – must correspond to each other. To put it in simple terms; ring composition is the equivalent of putting a mirror in the middle – what is mentioned in the first half will be reflected in the second half.<sup>109</sup>

Within Surah Baqarah we find the middle verse mentions the word middle...

The implication of the ring around Ayat Al-Kursi is that the protection of God and sound belief comes by being charitable for His sake.

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<sup>109</sup> Mary Douglas, *Thinking in Circles* 16, 35. Yale University Press (29 Oct. 2010)

254 exhortation to charity  
250-260 God's Oneness and power  
261-284 Parables about benefits of giving charity

Surah al-Baqarah, which we are going to use as a case study in this article, happens to be the longest chapter of the Qur'an and was revealed over a span of many years. Surah Al-Baqarah consists of 286 verses and can be divided into nine main sections based on theme/topic (verse numbers in parenthesis):

1. Faith vs. unbelief (1 – 20).
2. Allah's creation and knowledge (21 – 39).
3. Deliverance of Law to Children of Israel (40 – 103).
4. Ibrahim (Abraham) was tested (104 – 141).
5. Ka'ba is the new qibla (142 – 152).
6. Muslims will be tested (153 – 177).
7. Deliverance of Law to Muslims (178 – 253).
8. Allah's creation and knowledge (254 – 284).
9. Faith vs. unbelief (285 – 286).

Re-arranging this list to fit into a ring composition:

A Faith vs. unbelief (1 – 20).  
———B Allah's creation and knowledge (21 – 39).  
—————C Deliverance of Law to Children of Israel (40 – 103).  
—————D Ibrahim (Abraham) was tested (104 – 141).  
—————E Ka'ba is the new qibla (142 – 152).

—————D’ Muslims will be tested (153 – 177).

—————C’ Deliverance of Law to Muslims (178 – 253).

————B’ Allah’s creation and knowledge (254 – 284).

A’ Faith vs. unbelief (285 – 286).<sup>110</sup>

“A noteworthy point is that the middle of Surah Al-Baqarah, the 143rd verse, mentions an important turning point for the Muslims:

**“And like thus We have made you a middle (balanced)\_nation, that you may be witnesses over mankind, and that the messenger may be a witness over you. And We made the qiblah<sup>111</sup> which used to be an obligation upon you only so that We know who follows the messenger, from those who turn on their heels. And that was extremely difficult except for those who were guided by Allah. And Allah did not make your faith to be in vain, for Allah is most Kind (Clement) and compassionate to mankind.” 2:143**

**This word “middle” is placed in precisely the middle of the chapter, which comprises 286 ayaat or signs.** (Usually rendered as verses).

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<sup>110</sup> Adapted from “The Qur’ans Structural coherence” Abu Zakariyyah please refer to the bibliography for details on how to access this article.

<sup>111</sup> Prayer direction

Notice that the middle of Ayat al-Kursi mentions ‘before’ and ‘after’ which can be seen to allude to ring composition.

It’s worth highlighting that not only does Ayat al-Kursi contain its own ring composition, but it is also positioned as a sub-ring within two larger rings – a concentric ring composition.”<sup>112</sup>

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<sup>112</sup> Adapted from “The Qur’ans Structural coherence” Abu Zakariyyah please refer to the bibliography for details on how to access this article.

## **Ayat Al Kursi**

**Allah, there is no (true) God but Him, He is the Everliving, The Sustainer.**

**Drowsiness (slumber) does not overtake Him, and nor does sleep.**

**To Him (belongs) is whatever is in the heavens and whatever is in the earth.**

**Who can intercede with Him except by His permission?**

**He knows what is before them and what is behind them,**

**and they cannot comprehend anything of His knowledge except what He wills.**

**His seat extends over the heavens and the earth,**

**and preserving them does not tire Him.**

**And He is the Most High, The Tremendous.**

The graph is evident, the first sentence of the ayah is related with the last, regarding the attributes of Allah Almighty, the second referring to the fact that He does not sleep, or slumber is related to the second last, “Preserving them does not tire Him. The third sentence is related to the third last sentence, namely His dominion is over the heavens and the earth, everything in them belongs to Him and His seat extends over the heavens and the earth. The fourth sentence is related to the fourth last which leaves just one sentence between them, no one can intercede except by His permission and none can know or grasp anything except by His will, which leaves the middle sentence in utter perfection “He knows what is before them and after them.” Glory To Allah.

Raymond K Farrin, author of “Surat al-Baqarah – A Structural Analysis”, concludes on Surah al-Baqarah’s ring composition:

***“Indeed this sura exhibits marvellous symmetry<sup>113</sup> of design. It is precisely and tightly arranged, as we have seen, according to the principles of ring composition; even the section lengths fit perfectly in the overall scheme. Moreover, the precise structure serves as a guide, pointing to key themes in the sura. These occur, according to the logic of the pattern, at the centre points of individual rings and, particularly, at the***

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<sup>113</sup> The word used was justness but it the opinion of this author that this means in terms of it mirroring and not in terms of oppression and justice.

***center of the whole sura. At the center of the sura, again, one finds instructions to face Makkah — this being a test of faith; identification of the Muslims as a new, middle community; and the message that all people, regardless of their qibla or spiritual orientation, should race to do good and God will bring them together.”<sup>114</sup>***

The notion that such ring structures were crafted by an illiterate man in the Arabian peninsula without any technology is ludicrous, even more so considering that parts of the revelation came at different times, and were placed together to form a completed chapter, wherein the meaning also was enhanced in terms of guidance and morality.

### **Why would a man in a chauvinistic society publicly rebuke himself?**

Arabia at the time was dominated by a culture of chauvinism, bombastic boasting, the false phrase of “might is right” sums up the mentality of the day, in such a society to publicly admit one's mistakes was not the done thing, especially for a person purportedly seeking power, the prophet himself rejected offers of power and wealth in exchange for compromising the message he was given. To reprimand oneself in such a clear manner is remarkable and food for thought for those with intellect:

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<sup>114</sup>The Muslim World volume 100 issue 1 by Raymond K Farrin professor at the American university of Kuwait 2010

**“He frowned and turned away when the blind man came to him. But what would make you know that he may correct himself Or that he may be reminded and thus benefit from the lesson (reminder). As for who is conceited To him you devote your attention and not upon you is it if he doesn't cleanse himself (spiritually) and as for who came to you striving earnestly And was afraid (of His Lord) Hence you are distracted (turned away) from him? No! Indeed, it is a lesson (a reminder)!”**  
**The Sacred Qur’an 80:1-11**

Another supportive argument is the fate of Abu Lahab, promised perdition, punishment for eternity, **“Ruined are the hands of Abu Lahab...” 111:1**

An uncle of the prophet but a vicious enemy of Islam and his message, yet this individual could have feigned Islam in order to attempt to collapse the movement from inside, yet he did not, a word to the wise is sufficient.

## Numerical signs in the Qur'an

The word "the land" (al-berr) is used 12 times in the Qur'an. On the other hand, the word "the sea" (al-bahr) is used 32 times. (The word "al-bahr" is used both for sea and other large waters like lakes and rivers.) "The land" (al-berr) is used in the Qur'an 12 times in the form of "al-berr" and 9 usages of those 12 is used together with the word "al-bahr." This shows the relationship between these words in the Qur'an. In these 9 occurrences the word "the sea" is used only in the form of "al-bahr" and this shows that these words are related through this form. We marked with a star the verses in which the words are used together. (In addition, the word "sea" is used 8 times in plural form and once without the prefix "al".) If we look at the ratio of the word "the land" (al-berr) to the ratio of the word "the sea" (al-bahr) we find  $12/32=0.375$ .

The surface of the world is 510 million square kilometres. Approximately 360 million sq. kilometres are made up of waters, like seas, lakes, etc. In addition, 15 million sq. kilometres are ice sheets; if we exclude these ice sheets from the rest, approximately 135 million square kilometres are land.

The ratio of the words "al-bahr" (the land) and "al-berr" (the sea) in the Qur'an is  $12/32 = 0.375$ . The ratio of the land and the sea in the world is  $135 \text{ million sq. km} / 360 \text{ million sq. km} = 0.375$ . So, there is a very interesting harmony between the usages of these words in the Qur'an and the existing phenomena in the world.<sup>115</sup>

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<sup>115</sup> "The land sea ratio" taken from Qur'an miracles see bibliography

**Signs from ahadith**  
(Statements of the prophet)

**A prophecy come to pass?**

In a remarkable prophecy the prophet Muhammadﷺ responded to the Angel Gabriel with the following when he was asked:

*“Inform me about the Hour?”*

*He The Prophet ﷺ answered, “**The one questioned about it knows no better than the questioner.**”*

*He Gabriel said, “**Then inform me of its signs.**”*

*He The Prophetﷺ answered, “**The slave-girl shall give birth to her mistress, and those who were but barefoot, barely clothed (literally naked) needy herdsmen shall compete in building buildings ever higher and higher.**” Bukhari and Muslim*

The day of judgement is undoubtedly near. The tallest building at the time of print is in Dubai with Riyadh and Jeddah both competing, yet only decades ago the tribes building them were in precisely the same state as mentioned in the saying of the Prophet. The other part of the prophecy has also come to pass. In Arabia today if a non-native woman is married to a native man of the land she will not have full rights in that country, but her children will and in fact often result in a daughter being their mothers 'sponsor' or mistress when the father dies or is otherwise no longer the sponsor. Scholars also state this at a time when children are disobedient to their parents, a reality we see today. This is another prophecy that has come

to pass. Of course, it is without question that such oppression is condemned in Islam. That the lands that were rife with problems in the Arabian peninsula for decades if not hundreds of years would become safe:

**“ By Allah, Allah will complete this matter (Islam) and the day is at hand when a rider travelling from San'aa' to Hadramawt will fear nothing except Allah, or (the fear) that the wolf may attack his sheep, but you are impatient.”**  
**Sahih Bukhari<sup>116</sup>**

The prophet predicted that Istanbul would be conquered:

**“...Regarding the Arabian Peninsula and Allah will enable you to conquer it, then Persia, and Allah will enable you to conquer it, then you will fight the Roman empire (understood to be Constantinople and Allah will enable you to conquer it, then you will attack the Dajjal (Anti-Christ) and Allah will enable you to defeat him.”**  
***Sahih Muslim<sup>117</sup>***

**'Just before the Hour comes there will be days when ignorance will prevail and knowledge will be taken away, and there will be much Harj, and Harj means fighting (killing).'**

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<sup>116</sup> Sahih Bukhari, Kitaab al-Manaaqib, hadith no. 3612, Fat~ al-Baari, 7/619

<sup>117</sup> Sahih Muslim no. 2900 Book 54, Hadith 50.

***Bukhari, Muslim and Ibn Majah*<sup>118</sup>**

And,

**“Reason will have been taken away from the people of that time, and the people will be feeble minded. Most of them will think that they are following something when in fact they will not be following anything.” Ahmad<sup>119</sup>**

And he said,

**“Soon the nations will call one another to attack you, as diners call one another to the platter.” Someone asked the Prophet, “Will that be because we will be few in number those days?” He replied, “No, those days you will be many, but you will be foam, like the foam of the sea. Allah will remove fear and respect from the hearts of your enemies, and He will fill your hearts with wahn (weakness).” Someone inquired, “O’ Messenger of Allah, what is that wahn (weakness)?” He said, “Love of this world and hatred of death.”**

***Abu Dawud*<sup>120</sup>**

The Prophet also said,

**“Just before the Hour there will be exclusive greetings and widespread trade, such that a woman will help her husband in his business,**

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<sup>118</sup> Sahih Al-Bukhari 7062, 7063 : Book 92, Hadith 14

Sahih Muslim 2672a : Book 47, Hadith 14 and Sunan Ibn Majah 4050: Book 36, Hadith 125 English translation : Vol. 5, Book 36, Hadith 4050

<sup>119</sup> Ahmad with a saheeh isnad, Shaykh Nasiruddin al-Albaani,

<sup>120</sup> Sunan Abi Dawud 4297: Book 39, Hadith 7 graded as Sahih by Shaykh Al-Albani

**severance of family ties, false testimony, concealment of truthful testimony, and the emergence of the pen." *Adab Al Mufrad* <sup>121</sup>**

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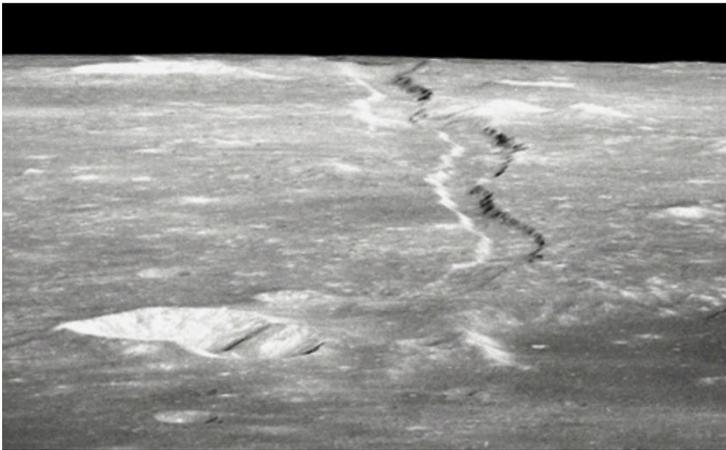
<sup>121</sup>Adab Al-Mufrad By Bukhari 1049 In-book reference : Book 42, Hadith 86 English translation : Book 42, Hadith 1049 Graded authentic by Shaykh Al Albani. See also Silsilat al-Ahaadeeth as-saheehah, 21250, hadith no. 647

## **The Splitting of the Moon**

This amazing event is mentioned in both The Qur'an and the hadith.

**“The hour has drawn near, and the moon has split asunder.” 54:1<sup>122</sup>**

Some believe that the Rima fault line is an indication of this event...

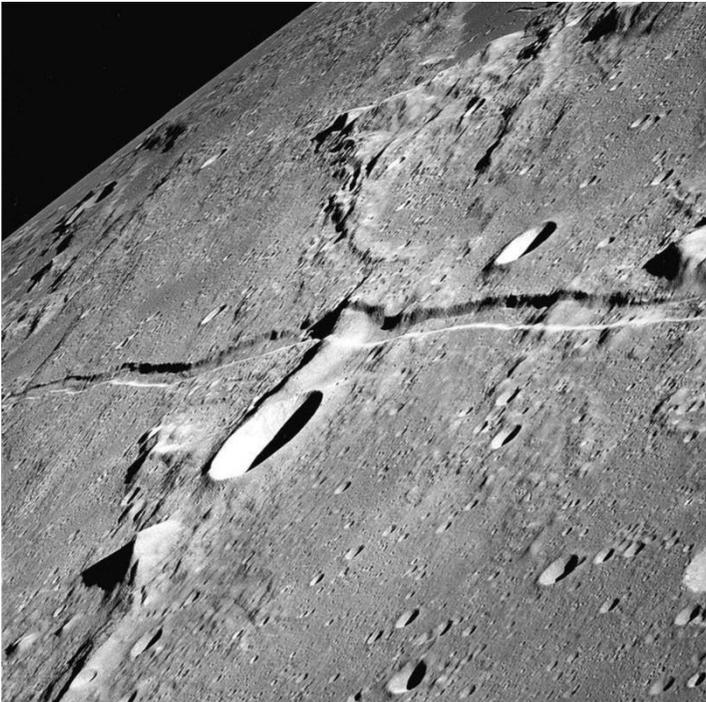


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<sup>122</sup> The 54<sup>th</sup> chapter of the Qur'an titled The Moon

Rima Ariadaeus is a linear rille on the Moon at 6.4°N 14.0°E. It is named after the crater Ariadaeus, which marks its eastern end. It is over 300 km long.<sup>123</sup>

The people of Makkah requested Allah's Messenger ﷺ to show them a miracle, and so he showed them the splitting of the moon. Sahih Bukhari<sup>124</sup>



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<sup>123</sup> Taken from NASA photos of the Ariadaeus crater see bibliography for more information

<sup>124</sup> Sahih al-Bukhari 3637, Book 61, Hadith 141

Abu Ma'mar reported on the authority of Abdullah that the moon was split up during lifetime by Allah's Messenger (ﷺ) in two parts and Allah's Messenger (ﷺ) said:

**“Bear testimony to this!” *Sahih Muslim*<sup>125</sup>**

The miracle of the splitting of the moon occurred before the migration to Medina upon the demands of the polytheists with the permission of God and it was shown by the prophet Muhammad (ﷺ) as narrated by many companions like Anas b. Malik, Hz. Ali, Huzayfa b. Yaman, Abdullah b. Mas'ud, Abdullah b. Abbas, Abdullah b. Umar, Abdullah b. Amr b. As , Jubayr b. Mut'im (May Allah be pleased with all of them).<sup>126</sup>

Among Quraish polytheists, Walid b. Mughira, Abu Jahl. As b. Wail, As b. Hisham, Aswad b. Abdi Yaghus, Aswad b. Muttalib, Zama b. Aswad, Nadr b. Harith and others said to the prophet Muhammad (ﷺ):

“If you truly are a Prophet that has been appointed by Allah, then split the moon in half. Let it be in such a way that one half will appear over the Mount Abu

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<sup>125</sup> Sahih Muslim<sup>125</sup> 2800a, Book 52, Hadith 27

<sup>126</sup> Qadi Iyad, Shifa, V. 1, p. 235; Ibn Sayyid, Uyun, V. 1, p. 114-115; Abu'l-Fida, V. 3, p. 118-119; Diyarbekri, V. 1, p. 298; Zurqani, Sharh Mawahib, V. 5, p. 108. Ahmad b. Hanbal, Musnad, V. 1, p. 377,413; Bukhari, V. 4, p. 186; Muslim, V. 4, p. 2158=2159 Tirmidhi, V. 5, p. 397-398; Tabari, V. 27, p. 85; Hakim, Mustadrak, V. 2, p. 471-472. Abu Nuaym, Dalailu'n-nubuwwa, V. 1, p. 279-281; Bayhaqi, Dalailu'n-nubuwwa, V. 2, p.264-265; Dhahabi, p. 209-211; Abu'l-Fida, V. 3, p. 118. Tabari, V. 27, p. 86; Bayhaqi, Dalail, V. 2, p. 267; Dhahabi, p. 211; Abu'l-Fida, V. 3, p. 118-119 Tirmidhi, V. 5, p. 398; Tabari, V. 27, p. 85; Qastalani, Mawahibu'l-ladunniyya.V. 1, p. 466; Diyarbekri,V. 1, p. 298;

Qubais and the other half will be seen over Mount Quayqian.”

The prophet Muhammad ﷺ asked:

**“If I do it, will you become Muslims?”**

**The polytheists answered:**

**“Yes, we will.”<sup>127</sup>**

On the 14th night, when it was full moon, the prophet Muhammad ﷺ wanted Almighty Allah to give him the miracle which the polytheists demanded from him.<sup>128</sup>

When Jibril (Angel Gabriel peace be upon him) informed the prophet Muhammad ﷺ that God had accepted his prayer, he announced it to the Meccans. The polytheists witnessed the splitting of the moon on the 14th night.<sup>129</sup>

When Almighty God let the moon split in half, one half standing over Mount Abu Qubais and the other half over Mount Quayqian, the Prophet Muhammad ﷺ shouted at Muslims:

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<sup>127</sup> Abu Nuaym, Dalailu'n-nubuwwa, V. 1, p. 280; Abu'l-Fida, al-Bidaya wa'n-nihaya, V. 3, p. 119; Suyuti, Durru'l-mansur, V. 6, p. 133; Qastalani, Mawahibu'l-ladunniyya, V.1, p. 467; Diyarbekri, Hamis, V. 1, p. 299; Zurqani, Sharh Mawahibu'l-ladunniyya, V. 5, p.110.

<sup>128</sup> Abu Nuaym, V. 1, p. 280; Abu'l-Farajc Ibn Jawzi, al-Wafa, V.1, p. 272-273; Qurtubi, Tafsir, V. 1 7, p. 1 27; Abu'l-Fida, V. 3, p. 11 9-120; Suyuti, Durru'l-mansur, V. 6, p. 133; Qastalani, Mawahibu'l-ladunniyya, V. 1, p. 467; Diyarbekri, Hamis, V.1, p. 299; Zurqani, Sharh Mawahib, V. 5, p. 110.

<sup>129</sup> Tabari, Tafsir, V. 27, p. 85; Abu'l-Fida, al-Bidaya wa'n-nihaya, V. 3, p. 120; Suyuti, Durru'l-mansur, V. 6, p. 1 33.

“O Abu Salama b. Abdulasad! Arqam b. Abi'l Erqam!  
Bear witness!<sup>130</sup>

And to the polytheists, he said, **“Bear witness! So  
and so!”<sup>131</sup>**

However, the polytheists said “This is one of the  
spells of Abu Kabsha’s Son.” “The son of Abu Kabsha  
cast a spell on you!” They said “Muhammad cast a  
spell on us!”<sup>132</sup>

Some of them also said:

“If Muhammad had cast a spell on us then, He  
couldn’t have cast a spell on everyone! <sup>133</sup>Let us ask  
the wayfarers who came from the surrounding areas  
if they saw what we saw.” <sup>134</sup>

They asked the people who came from every  
everywhere.<sup>135</sup>

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<sup>130</sup> Abu Nuaym, Dalailu'n-nubuwwa, V. 1, p. 280-281; Abu'l-Fida, al-Bidaya wa'n-nihaya, V. 3, p. 119-120; Suyuti, Durru'l-man-sur, V. 6, p. 133.

<sup>131</sup> Qurtubi, Tafsir, V. 17, p. 127.

<sup>132</sup> Tabari, Tafsir, V. 27, p. 85; Abu Nuaym, V. 1, p. 281; Bayhaqi, Dalailu'n-nubuwwa, V. 2, p. 266; Wahidi, Asbabu'n-nuzul, p.268; Abu'l-Faraj Ibn Jawzi, al-Wafa, V.1 , p . 273; Qurtubi, Tafsir, V. 17, p. 127; Dahabi, Tarikhu'l-Islam, p. 210; Abu'l-Fida, V. 3, p. 121; Qastalani, Mawahib, V. 1, p. 466; Diyarbekri, V. 1, p. 299; Zurqani, Sharh Mawahibu'l-ladunniyya, V. 5, p. 109. ; Qadi Iyad, Shifa, V. 1, p. 234;

Ahmad b. Hanbal, Musnad, V. 4, p. 82; Tirmidhi, Sunan, V. 5, p. 398; Ibn Sayyid, Uyunu'l-Athar, V. 1, p. 114; Abu'l-Fida, V. 3, p. 119;

<sup>133</sup> Ahmad b. Hanbal, V. 4, p. 82; Tirmidhi, V. 5, p. 398;

Ibn Sayyid, V. 1, p. 114-115; Abu'l-Fida, V. 3, p. 119; Qastalani, V.1, p. 466; Diyarbekri, V. 1, p. 299; Zurqani, V. 5, p. 109.

Abu Nuaym, V. 1, p. 281; Bayhaqi, V. 2, p. 266; Ibn Sayyid, V. 1, p. 114-115; Dahabi, p. 211; Abu'l-Fida, V. 3, p. 119-121;

[21]Qadi Iyad, V. 1, p. 235; Ibn Sayyid, V. 1, p. 114.

<sup>134</sup> Qadi Iyad, V. 1, p. 235; Ibn Sayyid, V. 1, p. 114.

<sup>135</sup> Bayhaqi, V. 2, p. 267; Abu'l-Fida, V. 3, p . 121; Qastalani, V. 1, p. 467; Diyarbekri, V. 1, p. 299; Zurqani, Sharh Mawahib, V.5, p. 109-110.

Tabari, Tafsir, V. 27, p. 85; Bayhaqi, V. 2, p. 267; Qadi Iyad, V. 1, p. 235; Qurtubi, Tafsir, V. 17, p. 127.

“Yes! We also did see the moon in that state! We saw the moon as split! They informed that the moon was split. Among the people who came from everywhere and seen the moon split, there was no one who had not informed them about it.<sup>136</sup>

However, the polytheists rejected to be Muslims and to believe by saying:

“This is clear magic!”<sup>137</sup>, they said “Abu Talib’s orphan affected the sky with his spell!”<sup>138</sup>

**“But if they were to see a sign (of its approach), they would turn away and say, ‘this is just a fleeting illusion’.” The Sacred Qur’an 54:2**

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<sup>136</sup> Abu Nuaym , V. 1, p. 281; Bayhaqi, V. 2, p. 267; Abu'l-Fida, V. 3, p. 121; Qastalani, V. 1, p. 467; Diyarbekri, V. 1, p. 299; Zurqani, V. 5, p. 109-110; Tabari, V. 27, p. 85; Abu'l-Faraj, V. 1, p. 273; Sharh Mawahib, V. 5, p. 110; Abu Nuaym, V. 1, p. 281; Qadi Iyad, V. 1, p. 235; Dhahabi, Tarikhu'l-Islam, p. 211; Abu Nuaym, Dalailu'n-nubuwwa, V. 1, p. 281.

<sup>137</sup> Tirmidhi, Sunan, V. 5, p. 397; Tabari, Tafsir, V. 27, p. 87; Qurtubi, Tafsir, V. 17, p. 1 27.

<sup>138</sup> Tirmidhi, Tafsiru'l-Qur'an 54; Musnad 3:165; at-Tabari, Jamiu'l-Bayan 27:84-85; al-Qurtubi, al-Jami' li Ahkami'l-Qur'an 17:126; al-Bayhaqi, Dalailu'n-nubuwwa 2:268.

## The Miracles of abundant food

**Anas b. Malik narrates:**

**During the feast on the occasion of the Prophet's ﷺ marriage to Zaynab bint Jahsh, my mother, Umm Sulaym said to me:**

**“O Anas! The prophet Muhammad ﷺ is going to marry today. I think they do not have any food. Bring that oil here!” I brought it. My mum prepared a dish called hays by mixing pure Madinah dates only enough for the apostle of Allah and his wife with oil in an earthenware pot.**

**“O Anas! Take this dish to the Apostle of Allah and say to Him: ‘My mum has sent this to you. She is sending her kindest regards to you. Say to the apostle of Allah that this is a small and insufficient gift from us for you’”.**

**I took it to the apostle of Allah and said:**

**“My mum is sending her kindest regards to you. This is a small and insufficient gift from us for you”**

**He said to me: “Put it there!” I put it on the empty place between Him and the wall. He also said:**

**“Go and invite Abu Bakr, Umar, Uthman and Ali!”. He also told to me to invite many people among from His companions. I was amazed by his inviting many people for such little food. However, I found it inappropriate not to obey his order and invited them all. He said to me:**

**“Invite anyone who is present at the mosque!” I did so. I went to the mosque and said to all of the people who were there either praying or sleeping:**

**“Go to the wedding dinner of the apostle of Allah!” They came. Finally, everyone filled the prophet’s room and anteroom. He asked me:**

**“Is there anyone left in the mosque?”**

**I answered him “No!” He asked me again:**

**“Look! Invite whomever you encounter on your way!” I invited. He asked:**

**“Is there anyone who was left behind?”**

**I answered, “No, O the apostle of Allah.” The rooms and the table were filled. He said to me:**

**“Bring the dish here!” I brought the dish and put it in front of Him.**

**The Prophet said: “Make circles of ten.” He placed his blessed hand on that little amount of food, uttered supplications, and told them to help themselves. All of them ate and were fully satisfied. Afterwards, the Prophet said to me :**

**“Remove the food!” I removed it. However I could not tell if there was more food when I put it down on the table or when I removed it. I brought the dish at the side of the prophet’s (PUBH) wife. Then, I went to my mum and told her what had happened in astonishment. She said,**

**“Do not be amazed! If the apostle of Allah had wanted all Medina folk to come and eat from that food, all would have eaten and been fully satisfied.” It was informed that the number of the people who went there and ate from the food was about three hundred.<sup>139</sup>**

**The Miracle that was witnessed by a hundred and eighty people at the house of Abu Ayyub al-Ansari**

**Abu Ayyub al-Ansari, who was the Prophet’s ﷺ host in Medina during his migration, relates:**

**“One day, when I brought a meal for two, which would suffice the Prophet and Abu Bakr, the apostle of Allah said:**

**He told me: “Go and invite thirty men from among the distinguished ones of the Ansar!” Since there was nothing I could add beside the food that I had prepared, this was too hard for me. I acted a bit slowly. The prophet ﷺ told me again:**

**“Go and invite thirty men from among the distinguished ones of the Ansar!” Upon this, I invited them and they came. When they came, the Prophet ﷺ said to them:**

**“Eat from it!” and they ate. They could only eat some portion of the food which was in front them! They witnessed that Muhammad ﷺ was the Messenger of Allah and took the oath of**

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<sup>139</sup> Ibn Sa'd, *Tabaqatu'l-Kubra*, c. 8, s. 104. Muslim, *Sahih*, c.2, s. 1051. Ibn Sa'd, *Tabaqat*, Vol. 8, p. 105.

**allegiance after witnessing this miracle. Then, the prophet ﷺ said:**

**‘Invite sixty men from among the distinguished ones of the Ansar!’ I swear by Allah that these sixty men horrified me more than the thirty! I went and invited them. They could only eat some portion of the food which was in front them. They witnessed that Muhammad ﷺ was the Messenger of Allah after witnessing this miracle. Then, the prophet ﷺ said:**

**‘Invite ninety men from among the distinguished ones of the Ansar!’ These ninety men horrified me more than the sixty and thirty! I went and invited them. They ate, too. They could only eat some portion of food the too and they witnessed that Muhammad ﷺ was the Messenger of Allah and took the oath of allegiance after witnessing this miracle. So a total of hundred and eighty men ate the food of two men; they were all from the Ansar. May God be pleased with them.<sup>140</sup>**

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<sup>140</sup> Abu Nuaym, *Dalailu'n-Nubuwwa*, Vol. 2, p. 428; Qadi Iyad, *ash-Shifa*, Vol. 1, p. 243-244; Abu'l-Faraj Ibn Jawzi, *al-Wafa*, Vol. 1, p. 280; Haythami, *Majmau'z-Zawaid*, Vol. 8, p. 303.

## Remarkable medical guidance of the prophet

### Quarantine

Something remarkable is the prophetic guidance regarding quarantine,

**The Prophet ﷺ said,**  
**“If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place.”**  
*Bukhari*<sup>141</sup>

**Uqbah bin Amer, May Allah be pleased with him, asked the Messenger of Allah ﷺ “How can salvation be achieved?” He replied, “Control your tongue, keep to your house, and weep over your sins.”** *Jami at-Tirmidhi*<sup>142</sup>

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<sup>141</sup> *Sahih al-Bukhari* 5728, Book 76, Hadith 43

<sup>142</sup> *Jami` at-Tirmidhi* 2406

**In-book reference: Book 36, Hadith 104** Tirmidhi graded this to be Sound Hasan it is also found in the famous collection of Imam Nawawi *Riyadh as-Salihin* 1520

**In-book reference: Book 17, Hadith 10**

## **Health benefits of Barley**

**The Messenger ﷺ said, “Talbina gives rest to the heart of the patient and makes it active and relieves some of his sorrow and grief.”**

***Sahih al-Bukhari*<sup>143</sup>**

**The United States federal food and drugs agency ruled that foods made with whole grain barley are allowed to highlight the fact that they reduce your risk of heart disease.<sup>144</sup>**

“This edict given by the FDA, isn’t a claim they make too often. Any company that makes food that uses barley, or has at least 3/4 of a gram of soluble fibre from barley, can claim to provide heart disease protection. These foods include such barley products as grits, flour, flakes and barley meal.

The reason is that barley, easily one of the healthiest whole grains in the world, has been proven to lower the amount of cholesterol in the blood. And high cholesterol is a serious hidden cause of heart disease, because you are completely unaware it is occurring. You can’t see your cholesterol levels rising in the bloodstream. And many are unaware of what it can do: harden arteries and bring on a condition of atherosclerosis.”<sup>145</sup>

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<sup>143</sup> Sahih Al Bukhari **5689**

**In-book reference: Book 76, Hadith 12**

<sup>144</sup> **The Doctors Health Press Editorial Board**

<sup>145</sup> Ibid

There is also clinical evidence showing that it lowers risk factors and indicates being therapeutic in many psychiatric and emotional disorders.<sup>146</sup>

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<sup>146</sup> Awatef M. Ali

Alexandria University, Egypt 2013

## **Nigella Sativa – Black Seed**

**“Use this black seed. For indeed it contains a cure for every disease except As-Sam And As-Sam is death.” *Bukhari*<sup>147</sup>**

**Clinical studies have revealed evidence that demonstrated the *Nigella Sativa* seed extracts were more potent against cancer cells than the butanol extract which has also been proven to be effective in treating cancer tumours.<sup>148</sup>**

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<sup>147</sup> Sahih al-Bukhari 5687 Book 76, Hadith 10, the hadith is also found in authentic reports in the collections of Tirmidhi and Ibn Majah

<sup>148</sup> Mbarek et al 2007 For more information and links please refer to the bibliography

# Prophecies of Islam in the Torah, and the Old Testament

## A Prophet like unto Moses?

“<sup>18</sup> I will raise up for them a prophet like you from among their brothers. And I will put My words in His mouth, and He shall speak to them all that I command Him. <sup>19</sup> And whoever will not listen to My words that He shall speak in My name, I myself will require it of him.”

### **Deuteronomy 18:17-18**

As is made plain by Chapter Mary, Muslims must believe in Jesus the son of Mary, it is clear that there are prophecies about Jesus. However, is this such a prophecy?

<b>Comparison Title</b>	<b>Moses</b>	<b>Muhammad</b> صلى الله عليه وسلم	<b>Jesus</b>
<b>1. Parents</b>	Moses had a father and a mother.	Muhammad also had a father and a mother.	But Jesus had only a mother, and no father.
<b>2. Birth</b>	Moses was	Muhammad was born in	But Jesus

	born in the normal, natural course.	the normal, natural course.	was created by a special miracle.
<b>3. Marriage</b>	Moses married and begot children.	Muhammad also married and begot children.	But Jesus remained a bachelor all his life.
<b>4. Acceptance</b>	Moses was accepted as a prophet by his people.	Muhammad was also accepted as a prophet by his people.	"He (Jesus) came unto his own, but his own received him not" (John 1:11). Until this day Jews do not recognize Jesus as the

			Messiah.
<b>5. "Authority over the lands"</b>	Moses was a prophet as well as head of state.	Like Moses Muhammad was also a prophet as well as the head of state.	Jesus did not have worldly authority over the lands, however Islamic prophecy states that He will be a just ruler over the earth whence He returns
<b>7. Final Abode</b>	Natural death; Moses lies buried in earth.	Natural death; Muhammad also lies buried in earth.	Not dead; Jesus is in the heavens

## **Isaiah Chapter 29: unlettered prophecy end times**

**<sup>1</sup> Ah, Ariel, Ariel, the city where David encamped! Add ye year to year, let the feasts come round! <sup>2</sup> Then will I distress Ariel, and there shall be mourning and moaning; and she shall be unto Me as a hearth of God. <sup>3</sup> And I will encamp against thee round about, and will lay siege against thee with a mound, and I will raise siege works against thee. <sup>4</sup> And brought down thou shalt speak out of the ground, and thy speech shall be low out of the dust; and thy voice shall be as of a ghost out of the ground, and thy speech shall chirp out of the dust. <sup>5</sup> But the multitude of thy foes shall be like small dust, and the multitude of the terrible ones as chaff that passeth away; yea, it shall be at an instant sudden <sup>6</sup> There shall be a visitation from the LORD of hosts with thunder, and with earthquake, and great noise, with whirlwind and tempest, and the flame of a devouring fire. <sup>7</sup> And the multitude of all the nations that war against Ariel, even all that war against her, and the bulwarks about her, and they that distress her, shall be as a dream, a vision of the night. <sup>8</sup> And it shall be as when a hungry man dreameth, and, behold, he eateth, but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh, but he awaketh, and, behold, he is faint, and his soul hath appetite--so shall the multitude of all the nations be, that fight against mount Zion. <sup>9</sup> Stupefy yourselves, and be stupid! Blind yourselves, and be blind! ye that are drunken, but not with wine, that stagger, but not with**

**strong drink. <sup>10</sup> For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets, and your heads, the seers, hath He covered. <sup>11</sup> And the vision of all this is become unto you as the words of a writing that is sealed, which men deliver to one that is learned, saying: 'Read this, I pray thee'; and he saith: 'I cannot, for it is sealed'; <sup>12</sup> and the writing is delivered to him that is not learned, saying: 'Read this, I pray thee'; and he saith: 'I am not learned.'<sup>149</sup> <sup>13</sup> And the Lord said: Forasmuch as this people draw near, and with their mouth and with their lips do honour Me, but have removed their heart far from Me, and their fear of Me is a commandment of men learned by rote; <sup>14</sup> Therefore, behold, I will again do a marvellous work among this people, even a marvellous work and a wonder; and the wisdom of their wise men shall perish, and the prudence of their prudent men shall be hid. <sup>15</sup> Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say: 'Who seeth us? and who knoweth us?' <sup>16</sup> O your perversity! Shall the potter be esteemed as clay; that the**

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<sup>149</sup> This is regarding the beginning of revelation to the prophet Muhammad ﷺ The angel Gabriel came to him and asked him to read. The Prophet ﷺ replied, "I do not know how to read." The Prophet ﷺ added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read?'" Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists), created man from a clot. Read! And your Lord is the Most Generous.'" (96.1, 96.2, 96.3) Sahih al-Bukhari 3, Book 1, Hadith 3

thing made should say of him that made it: 'He made me not'; or the thing framed say of him that framed it: 'He hath no understanding?' <sup>17</sup> Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? <sup>18</sup> And in that day shall the deaf hear the words of a book, and the eyes of the blind shall see out of obscurity and out of darkness. <sup>19</sup> The humble also shall increase their joy in the LORD, and the neediest among men shall exult in the Holy One of Israel. <sup>20</sup> For the terrible one is brought to nought, and the scorner ceaseth, and all they that watch for iniquity are cut off; <sup>21</sup> That make a man an offender by words, and lay a snare for him that reproveth in the gate, and turn aside the just with a thing of nought.

<sup>22</sup> Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale; <sup>23</sup> When he seeth his children, the work of My hands, in the midst of him, that they sanctify My name; yea, they shall sanctify the Holy One of Jacob, and shall stand in awe of the God of Israel. <sup>24</sup> They also that err in spirit shall come to understanding, and they that murmur shall learn instruction.

There is more than enough within this chapter for the humble and discerning.

## **The Prophet Muhammad ﷺ is mentioned by name in The Torah** (The Old Testament)

The following is an astonishing report regarding a prophecy in The Torah and the Bible. Is the Prophet Muhammad ﷺ indeed mentioned in the Song of Solomon? Throughout the fifth chapter of the 'Song of Solomon,' a man is being discussed. Verse 15 says "**His countenance (face) is as Lebanon**", so this is an Arabic gentleman (or Arab looking), a Semitic man nonetheless. Verse 11 says "**His head is as the most fine gold, His locks are wavy, and black as a raven**". Verse 10 describes this man as being "**radiant and ruddy**" which means he was slightly light-skinned with a rosy colour.

This can be confirmed in the Sahih Bukhari Hadith, Volume 4, Book 56, Number 747, which says Muhammad ﷺ was **slightly light-skinned, with a rosy colour** (and also has wavy hair as is mentioned in verse 11).

Also, verse 14 describes this man as having a stomach like ivory. This means the parts of His body that were usually covered by His garment from the sun, were very white (like ivory). This also can be attributed to Muhammad ﷺ who although having a rosy, golden colour, had white armpits: Sahih Bukhari, Volume2, Book 17, Number 141 states "you could see the whites of His armpit when He raised His hand".

The person being described is then directly referred to by name:מחמד

The word above is taken from the Song of Solomon 5:16. According to Ben Yehuda's Hebrew-English Dictionary, the name above is correctly pronounced "mahamad". The same dictionary defines מחמד as "lovely, coveted one, precious one, praised one".

The correct way to say "praised one" in Arabic is Muhammadﷺ. Haggai 2:7 contains this name מִיִּמְדָּה, . This Hebrew word has the very same meaning as the Arabic name Muhammad and according to the Ben Yehuda dictionary it is pronounced exactly the same. It is clear from the above and also Isaiah 29, 42, Deuteronomy 18:17 – 18:18 that this prophet was prophesized by those sent before Him. Thus, it is also of note that He is mentioned by name in the Torah recited by Jewish people to this very day.<sup>150</sup>

Again we see here the name of Lebanon, which is also present in the 29<sup>th</sup> chapter of Isaiah, Lebanon is said by the scholars of scripture to refer to the Arabs. The prophet himself descended from the Arabs of Adnan who was originally from Northern Arabia, which contains the land of Lebanon.<sup>151</sup>

**17 “Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? 18 And in that day shall the deaf hear the words of a book, and the eyes of the**

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<sup>150</sup> This was adapted from an article on [jewsforallah.org](http://jewsforallah.org) a website set up by Jewish Converts to Islam, for more information please visit their website. A recital (in Hebrew) of this part of the Torah (where the name is mentioned) can be found on: [thetruefaith.co.uk](http://thetruefaith.co.uk)

<sup>151</sup> ‘The Sealed Nectar’ by Shaykh Saifur Rahman Mubarakpuri p20 see also Rahmat- ul- lil'alameen 2/7- 17 and *al Mughiri, Abd al-Rahman. The chosen record of the Ancestries of Arab tribes Volume 1. p. 58.*

**blind shall see out of obscurity and out of darkness.” Isaiah 29:17-19**

**And: “I will make you (Ishmael) into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.” Genesis 12:2-3**

**“I will shake all nations, and the Muhammad<sup>152</sup> of all nations will come, and I will fill this house with glory,' says The LORD Almighty.” Haggai 2:7**

**The prophet was sent to all nations, not only to the children of Israel or Ismael**

**“And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind, but most men know not.” Surah Saba’, 34:28**

**Jesus was sent only to children of Israel**  
He answered, **“I was sent only to the lost sheep of Israel.” Matthew 15:24**

So, who else could be the Muhammad, the

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<sup>152</sup> Praised one, literally pronounced as Muhammad in Hebrew

praised one of all nations?

**“Every Prophet was sent to his nation only but I have been sent to all mankind.”**

**Bukhari<sup>153</sup>**

**The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allah sent you as an Apostle to all of the human race?" The Prophet ﷺ replied, ‘By Allah, yes’.” Bukhari<sup>154</sup>**

**And, “I will make you (Ishmael) into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.” Genesis 12:2-3**

Let us look again at this verse:

If the nation is blessed then it means that it is with God, it cannot be with God without following His law therefore the law of the children of Ismail is the Law of God Almighty and therefore what it contains is true, for what

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<sup>153</sup> Bukhari 335 Book 7 Hadith2

<sup>154</sup> Sahih al-Bukhari 63 Book 3, Hadith 5

other explanation is there for this verse in the Bible, the Torah, the first book of both, Genesis. For those that seek to alter the meaning, and say that this is exclusive to Abraham and not for his son Ismael, even though it is referring to when Abraham was ordered to take his wife Hagar into the wilderness, into Makkah itself, then when we look at this verse, such an allusion is made into what it really is a deceptive illusion:

**“And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation.” Genesis 17:20**

The fact that the Arabs are the descendants of Ishmael is indisputable, due to what we have mentioned from the Torah itself, and we find in The Bible (and the canon of Beta Israel),

**“And Ishmael and his sons, and the sons of Keturah and their sons, went together and dwelt from Paran to the entering in of Babylon in all the land towards the East facing the desert. And these mingled with each other, and their name was called Arabs, and Ishmaelites.”**

**— *Book of Jubilees 20:13***

The question begging a response is, who is this great nation if it is not the nation of Muhammad ﷺ? Who has been blessed from the Arabs if it is not Muhammad ﷺ? Who is the Muhammad of all nations as referred to in Haggai 2:7?

## **The prophecy of the star of Mount Paran**

**“By the heavens and the one that is seen by night<sup>155</sup> and what will make you know the one seen by night..”**

The repetition in the Arabic is at once beautiful and attention grabbing, one has to hear the recitation to properly appreciate it. The word carries a multitude of meanings including something that arrives at night, something that is piercing, knocking, that which makes a path is also related in meaning, but here Allah the exalted makes it clear:

**“It is a piercing star.” The Sacred Qur’an 86:1-3**

The star of Ath-Thaqib.

Ibn Abbas said, "The illuminating."

Ikrimah said, "It is illuminating and it burns the Shaytan." <sup>156</sup>

There is evidence to suggest that this was related to a prophecy regarding the emergence of a bright star at the advent of the prophet:

Ibn Kathir quotes: Hassan b. Thabit once said, 'I

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<sup>155</sup> The star of Ath-Thaqib. Qatadah and others have said, "The star has been named Tariq because it is only seen at night and it is hidden during the day."

His view is supported by what has been mentioned in the authentic Hadith that prohibits a man to come to his family Taruq. This means that he comes to them unexpectedly at night-time. Tafsir Ibn Kathir

<sup>156</sup> Tafsir Ibn Kathir of Chapter 86

was a mature lad of seven or eight, capable of understanding all I saw and heard, when one morning a Jew in Yathrib began shouting for the attention of his people. When they gathered about him - I heard all that myself- they asked him what the matter was. He replied, "The star has risen beneath which 'Ahmad' will be born this night."

Abn Malik b. Sinan said: "I came one day to talk with Banu 'Abd al-Ashhal, with whom we then had a truce, and heard the Jew Yushu' say, 'The time approaches for the coming of a prophet named Ahmad who will arise from the sanctuary.' Khalifa b. Tha'laba al-Ashhali asked him, sarcastically, 'How might you describe him?' He responded, 'A man neither short nor tall, with fine, light eyes; he wears a full cloak and rides a donkey, carries his sword over his shoulder and to this land will he migrate.'" Abu Maik went on, "When I returned to my own people and expressed at that time my surprise at what Yushu had been saying, I heard one of our own men comment, 'So is it Yushu' who alone says that? All the Jews of Yathrib are saying the same!'" Abu Malik continued, "I thereafter left and visited the Banu Qurayza whom I found in assembly discussing the Prophet ﷺ. Al-Zubayr b. Bata said, 'The red star has risen and it only ever rises on the departure or emergence of a prophet. And the only one left is Ahmad; this will be the place to which he will

migrate.' And Abn Sa'id said, 'When the Prophet ﷺ eventually arrived my father told him this story, and the Messenger of God ﷺ commented, "If al-Zubayr had adopted Islam, then his fellow Jewish leaders would also have done so; but they all followed him."<sup>157</sup>''' Zayd b. Thabit said, "The Jewish rabbis of the Bann Qurayza and al-Nadir would discuss the description of the Prophet ﷺ, and when the red star arose, they said that it was for a prophet after whom there would be no other, that his name was Ahad and that he would migrate to Yathrib. But when the Messenger of God ﷺ ultimately arrived in the town they denied him, expressing their envy and disbelief." This story is also given by the Hafith Abu Nu'aym in his book from other lines of transmission, praise to God. Abn Nu'aym and Muhammad b. Hiban said that Abu Bakr b. Abu Asim related to them, quoting Wahb b. Baqiyya, quoting Khalid, from Muhammad b. 'Amr, from Abu Salama and Yahya b. 'Abd al-Rahman b. Hatib, from Usama b. Zayd who said that Zayd b. 'Amr b. Nufayl stated, "A priest of Syria once told me, 'A prophet has come in your land. While he was arriving, his star arose. So go home, believe in him and follow him!'" Seerah Ibn Kathir<sup>158</sup>

The part of the Torah that predicts this is,

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<sup>157</sup>Seerah Ibn Kathir Vol 1 p151-152 See also Abu Nu'aym, Dalil al-Nubuwwa (The Evidence of The Prophethood) who Ibn Kathir quotes from.

<sup>158</sup> Seerah Ibn Kathir Vol 1 p151-152

*And he said, the Lord came from Sinai,<sup>159</sup> and rose up from Seir unto them<sup>160</sup>; and shined forth from Mount Paran and he came with ten thousands of saints: from his right hand went a fiery law for them. (Deuteronomy 33:2)*

**“{3:3} God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. Habakkuk 3:3**

Teman means the southern region or south country, the modern day country of Saudi Arabia is indeed south of Palestine and Jordan, there is till this day a settlement near Madina called Tayma or otherwise pronounced as Tema.

The wilderness of Paran<sup>161</sup> is where Abraham's wife Hagar and his eldest son Ishmael, the father of the Arabs, settled (Genesis 21:20-21) in the Arabian desert, more specifically in Makkah.<sup>162</sup> Makkah is, of course, the capital of Islam in

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<sup>159</sup> Indicating Moses (Musa)

<sup>160</sup> Indicating Eesa Jesus

<sup>161</sup> There are some who hold that the wilderness of Paran (pronounced in Hebrew as Pharan or Faran) is in the Sinai desert, however the Bible itself proves this assertion to be false '*And he said, The LORD came from Sinai, and rose up from Seir unto them, he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand [went] a fiery law for them.*' Deuteronomy 33:2 and "*And the children of Israel took their journeys out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran.*" Numbers verse {10:12} showing that these are two separate places. It is also possible that Paran is the name for the whole southern region of Teman and this is supported by the mentioning of Mount Selah which is located in Medina.

<sup>162</sup> For more in depth analysis regarding this read 'Locating Paran' in the book 'Islamic Methodologies made easy' Ehab Shawky by p183-190

For a direct link to the article please refer to the Bibliography

Arabia and the birthplace of Muhammad ﷺ. Indeed, it was Hagar and Ishmael themselves who transformed a barren patch of desert into what is now the capital of Islam, "Makkah." Mount Paran is the chain of mountains in that same region which the Arabs call the "Sarawat mountains."<sup>163</sup>

According to J. Hasting's Dictionary of the Bible, Teman is an Oasis just North of Madinah. Muhammad ﷺ did indeed come from Paran.<sup>164</sup> About 622 AD, he and his followers were forced to migrate from Makkah (Paran) to Madinah (Teman) where he spent the rest of his prophetic life teaching it's people the guidance of God (the Qur'an).

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<sup>163</sup> Taken from the Article titled 'Mount Paran' by The Qur'an Project please refer to Bibliography for more information.

<sup>164</sup> Even if one was to take the view that Paran is in the North of the Arabian peninsula, the prophets heritage was from that region, descending from the Adnani branch of Arabs. Read 'The Sealed Nectar' by Shaykh Saifur Rahman Mubarakpuri p20 see also Rahmat- ul- lil'alameen 2/7- 17 and *al Mughiri, Abd al-Rahman. The chosen record of the Ancestries of Arab tribes Volume 1. p. 58.*

### **Habakkuk 3**

**“God comes from Teman, and the Holy One from Mount Paran, Selah His splendour covers the heavens, and the earth is full of His praise..” Hab. 3:3.**

From Habakkuk, we read when Prophet Habakkuk 𐤇𐤁𐤊𐤍 was invoking Allah for mercy after seeing a vision of the Chaldeans destroying his people’s towns and cities. Habakkuk then wondered why Allah would allow this to happen to the Israelites, trying to find excuses for their sins which he knows and even spells some of them in verse (1:4). Allah revealed to him that he punishes all spoilers and evildoers for their deeds one by another, and that the Chaldeans shall be punished as well for their evil works. Then Habakkuk invokes upon Allah to revive His laws and religion again after that, and to clarify it so that people may follow its guidance. So, Allah revealed to him in a vision the following signs:

**{3:3} God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. {3:4} And [his] brightness was as the light, he had horns [coming] out of his hand: and there [was] the hiding of his power. {3:5} Before him went the pestilence, and burning coals went forth at his feet. {3:6} He stood, and measured the earth: he**

**beheld, and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways [are] everlasting.”**

Paran is mentioned many times in connection with a holy person and a praised one coming from it. The rest of the verse describes his glory as covering the heavens, which is something that we can never recognize as we are earth inhabitants. But the second half of the verse says that: “the earth is full of his praise.” As stated in my previous post, “Muhammad” literally means: “The one praised continuously.” Muslims all around the world never utter the prophet’s name except that they follow it with the sentence: “Peace and Blessings be upon him,” and in some translations “Praises and Blessings be upon him,” Muslims pray five obligatory prayers every day from dawn till night. Before each prayer, the muezzin says during his call: “I bear witness that Muhammad is the messenger of Allah.” Of course, the reader should be able to understand that at every second there is dawn somewhere on earth, there is sunset somewhere else, noon, night and after noon in continuous succession, which means that in every second there are thousands of muezzins somewhere calling for prayers and raising their voices with this sentence, after which Muslims gather and pray. In their prayers, they recite what is called

“Tashahud” or “Giving the Testimonies,” every Muslim says in it “I bear witness that there is no God but Allah and that Muhammad is His messenger,” and then follow these words with the same invocation saying: **“O, Allah Praise Muhammad and the family of Muhammad as you have praised Abraham and the family of Abraham, and Bless Muhammad and the family of Muhammad as you have blessed Abraham and the family of Abraham.”**<sup>165</sup> The 5 prayers take place in succession all round the world from one place to the next, as the sun moves from east to west. Taking into account that there are 1.6 billion Muslims living on earth, this means that there isn’t a second in the 24 hours of the day except that somewhere on earth there are millions of people praising Prophet Muhammad’s ﷺ name. This is what I can absolutely understand as: “the earth is full of his praise.”

**Now to the next verse which says: “And [his] brightness was as the light, he had horns [coming] out of his hand: and there [was] the hiding of his power”, which is translated also as,**

**“{His} radiance is like the sunlight, He has rays {flashing} from His hand, And there is the hiding of His power” The New American**

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<sup>165</sup> Al-Bukhari, cf. Al-Asqalani, Fathul-Bari 6/408.

**Standard Version (1995).**

**“And `his’ brightness was as the light, He had rays `coming forth’ from his hand, And there was the hiding of his power” The American Standard Version (1901).**

**“His splendour is like the sunrise. Rays shine from his hand, where his power is hidden” The World English Bible.**

**Again, this holy one’s appearance is alluded to in a way that totally matches Prophet Muhammad’s ﷺ description as was given by his companions, and stated in my previous post. Then the verse continues describing the secret of his power as horns or light rays from his hand; this is related to another earlier prophecy given by Moses Alayhis salaam. In verse (33:2) of Deuteronomy**

*And he said, the Lord came from Sinai,<sup>166</sup> and rose up from Seir unto them<sup>167</sup>; and shined forth from Mount Paran and he came with ten thousands of saints: from his right hand went a fiery law for them. (Deuteronomy 33:2)*

**where he said: “from his right hand [went] a fiery law for them,” it was also describing the prophet from Paran. These two verses are obviously describing the same prophet of Paran, and they both fairly complete each**

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<sup>166</sup> Indicating Moses (Musa)

<sup>167</sup> Indicating Eesa Jesus

**other when referring to his hand or his right hand as more accurately described in Deuteronomy's verse from which a fiery law, horns of light or rays of light as described in Habakkuk, shall come. Inside this law shell the secret of his power lie. This fiery law according to my interpretation of those signs and prophecies is the Qur'an, our creator's final message to all people. All of the pure actions and divine laws mentioned in the Qur'an or taught by Prophet Muhammad ﷺ. are what's described in the previous verses of Deuteronomy and Habakkuk as "fiery law" and "horns or rays of light".**

**Habakkuk's verse then continues saying:  
"Before him went the pestilence.":**

**Before Prophet Muhammad's ﷺ immigration to Madinah, the city was known of its pestilence and this pestilence was known all over Hejaz as "Yathreb's fever". All Muslims who immigrated caught this fever and fell terribly sick. Lady 'Aishah reported this incident saying: "When the prophet arrived at Madinah, Abu-Bakr and Belal fell very sick, when I entered on them, I said: "How are you father? How are you Belal?" She continued saying: "whenever Abu-Bakr was in great pain, he would say: "Every man wakes up between his family, and death is**

**closer to him than the soles of his footwear.” Belal was mostly unconscious but whenever he was aware a little, he would say these few poetry lines: “Oh my poetry, how I hope to spend a night in a valley surrounded by Ezkhar and Galil, Oh shall I one day stand by Mganna’s waters, shall I see again Shama and Tophil”.**

**Lady ‘Aishah then said: “I went to the prophet and informed him of their sickness and he said: ‘Oh Allah, make Madinah beloved to us as Makkah and more, ‘O Allah, bless its Weighs and its Bushels and move its fever to Jahfa.’ ”**

**Mother ‘Aishah then commented saying: “We came to Madinah and it was the most pestilential of all lands.” *Bukhari***

**1: Belal was a very famous companion originally from Abyssinia. He was the prophet’s muezzin and Abu-Bark’s freed slave.**

**2: Ezkhar and Galil : Plants that grow in Makkah.**

**3: Majanna : One of the Arab’s Markets in Makkah.**

**4: Shama and Tophil : Two of Makkah’s mountains.**

**5: Jahfa : A desert place far away from Madinah, near Sham.**

The prophet’s blessed invocation was fulfilled and all the companions were cured and the

pestilence of Madinah ever since that day, and till this moment disappeared from Madinah without any return. What's truly amazing is the second half of this verse which says: "and burning coals went forth at his feet", which is a clear reference to the high fever that infected the companions and was cured by the prophet's invocation. If you check the different translations of this verse, you will find it translated as follows:

**"Before him went disease, and flames went out at his feet" (The Basic English Bible). The bold word under discussion here which is "רשף" in Hebrew, has the following meanings: "flame", "coal or burning coal" and "Plague or pestilence." So the verse is implying that this pestilence is like flames or burning coal, or what we know in short as fever. This pestilence shall fade away at the feet of the awaited prophet coming from Paran. This is confirmed in King James 2000 Bible: "Before him went the pestilence, and burning fever went forth at his feet."** Often when Muslims try to clarify that the English Bible at hand has some mistranslations, it is assumed that this is some vendetta, thus, the previous quoted translations are your own priests' translations, not ours.

Then finally the awaited prophet's description ends with this verse: **"He stood, and measured**

**the earth: he beheld, and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways [are] everlasting.”**

This verse is clearly stating that this final prophet whose ways are everlasting shall fight and gain triumph over the other nations, which is also the case with Prophet Muhammad. After his coming and success in delivering Allah’s final message and law, Muslims led by his companions (i.e. the ones described earlier as saints) triumphed over all of the tyrant military empires that occupied and ruled over the people during their time. The like of this prophecy is in Daniel’s interpretation of king Nebuchadnezzar’s dream in {2:36-45}. Babylon was opened for Islam as was predicted by Prophet Muhammad ﷺ. so was Persia and Constantinople, the largest capitals that ruled the inhabited world back then. Finally, his ways are everlasting for certain, the prophet passed away more than 1400 years ago, and his teachings are still followed by millions of people every second of the day, and the number of those who embraced his teachings never decreased.

Now my question is, do you know any other person whose life matches the above mentioned verses of Habakkuk more than Prophet Muhammad ﷺ ? I leave the answer for your

conscience.

Prophet Muhammad ﷺ said, **“My case and the prophets before me is as that of a man who established a building, beautified and adorned it except for one final missing corner stone. People kept on wandering around it admiring it and saying “If only this stone was put in its place”, (the prophet then said): “Verily, I am this stone and I am the seal of the prophets.”** *Bukhari, Muslim, Ahmad, An-Nasaa’i and others.*<sup>168 169</sup>

Mount Selah is in medina, and is mentioned in a number of classical Islamic sources including in the ahadith, the reports regarding the statements and actions of the prophet himself,

**“And By Allah, there were no clouds in the sky and there was no house or building between us and the mountain of Sela’”**  
*Bukhari* <sup>170</sup>

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<sup>168</sup> Sahih Muslim 2287a, Book 43, Hadith 26 See Also the collections of Bukhari, Ahmad, An-Nasaa’

<sup>169</sup> Adapted from **“The Prophecy of Habakkuk”**

**Ehab Shawky please read the bibliography for more information**

<sup>170</sup> **Sahih al-Bukhari 1013-1014: Book 15, Hadith 8-9**

**We read in Isaiah 42:**

**11 Let the wilderness and its towns raise their voices; let the settlements where Kedar lives rejoice. Let the people of Sela sing for joy; let them shout from the mountaintops.**

**12 Let them give glory to the Lord and proclaim his praise in the islands. 13 The Lord will march out like a champion, like a warrior he will stir up his zeal; with a shout he will raise the battle cry and will triumph over his enemies.**

If one objects and states that this says the Lord meaning God Almighty will come forth, and not a worldly master then this is symbolic, **“For none shall see the face of God and live”**<sup>171</sup> But the perplexing question here is who else has emerged victorious from the mountain of Sela, such that his message was felt in Syria and Sudan? Who else has a law that has stood over those lands, unwavering? even if not implemented, the silence is absolutely deafening. Even we were to take the notion that it refers to a Selah in Jordon, what is the faith of the people of Jordon? The prophets’ lineage hails from that very region as he was a direct

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<sup>171</sup> **Exodus 33:20 Also see Isaiah 38:11 etc.**

This is also a resounding Biblical argument for those who claim a man was God.

descendant of Kedar,<sup>172</sup> which is also referred to here, Kedar is known to be the region of Northern Arabia.<sup>173</sup>

**Kedar was the second son of Ishmael and was the forefather of the nation of the Kederites, a mighty nation of princes as well has renowned merchants  
Genesis 25:13- and Ezekiel 27:21**

**What great nation of Arabs has there been other than that of Muhammad ﷺ ?**

**"And we will make Ishmael into a great nation?"<sup>174</sup>**

O doubters the silence is deafening.

**The Jewish tribes of Medina were in the region for the sole reason that they were expecting a new prophet, due to these**

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<sup>172</sup> At-Tirmidhi Vol. 1, Book 46, Hadith 3606

Arabic reference: Book 49, Hadith 3965 and the narration is Sahih Authentic.

<sup>173</sup> Kedar: A northern portion of Arabia, occupied by the nomadic descendants of Ishmael (Psalm 120:5, Song 1:5; Isaiah 21:16–17; 42:11; 60:7; Jer 2:10; 49:28; Ezek 27:21). Lexham Bible Dictionary

<sup>174</sup> **"And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation." Genesis 17:20**

**prophecies<sup>175</sup>**

**and often goaded the idol worshippers due to the advent of the new prophet.<sup>176</sup>**

This view is further supported by Habakkuk 3 verses 6-7

**“He stood and measured the earth;  
He looked and startled the nations.  
And the everlasting mountains were  
scattered,  
The perpetual hills bowed.  
His ways are everlasting.  
I saw the tents of Cushan in affliction;  
The curtains of the land of Midian  
trembled.”**

Cush is understood to be the Nubian Arabian land of Cush that straddled Sudan and Southern Egypt, others opine that this refers to Cushan-rishathaim Northwest Mesopotamia which is modern day Syria, does this refer to the conflict in Darfur and the suffering of the

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<sup>175</sup>

A Jewish Rabbi came to Muhammad when he was a baby and looked at him. What he said was amazing: He added: "Verily the Jews are his enemies, and he is the Prophet of these people; he is an Arab and the Jews are jealous of him wishing that he should have been an Israelite. So guard your brother's son." Ibn Sa'd Volume 1 page 177

Also see The Sealed nectar p 185 and Ibn Hisham 1/158-159 for information regarding the Jews of Medina expecting a prophet to be sent in the region.

<sup>176</sup>

Syrian peoples today?

For the law of the prophet is here to stay :

**“There is no (new) Prophet after me.”**

*Tirmidhi*<sup>177</sup>

**Midian is located in the North West region of modern day Saudi Arabia.**

The following within Habakkuk 3 can be understood as a prophecy of the return of the Messiah, from the signs of the last hour:

**“O Lord, were You displeased with the rivers,  
Was Your anger against the rivers,  
Was Your wrath against the sea,  
That You rode on Your horses,  
Your chariots of salvation?  
Your bow was made quite ready;  
Oaths were sworn over Your arrows.  
You divided the earth with rivers.  
The mountains saw You and trembled;  
The overflowing of the water passed by.  
The deep uttered its voice,  
And lifted its hands on high.  
The sun and moon stood still in their habitation;  
At the light of Your arrows they went,  
At the shining of Your glittering spear.  
You marched through the land in indignation;  
You trampled the nations in anger.**

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<sup>177</sup> Vol. 1, Book 46, Hadith 3731 Arabic reference

: Book 49, Hadith 4095

**You went forth for the salvation of Your  
people,  
For salvation with Your Anointed.  
You struck the head from the house of the  
wicked,  
By laying bare from foundation to neck.  
You thrust through with his own arrows  
The head of his villages.  
They came out like a whirlwind to scatter  
me;  
Their rejoicing was like feasting on the poor  
in secret. You walked through the sea with  
Your horses, through the heap of great  
waters.  
When I heard, my body trembled;  
My lips quivered at the voice;  
Rottenness entered my bones;  
And I trembled in myself,  
That I might rest in the day of trouble.  
When he comes up to the people,  
He will invade them with his troops.”  
Habakkuk: 3: 8-16**

**The Lord is my shepard**

What is interesting regarding the following chapter of the Bible is that Jewish scholars hold it to be the words of the Messiah spoken on the tongue of David:

**23 The Lord is my shepherd;<sup>178</sup>**

**I shall not want.**

**<sup>2</sup> He makes me to lie down in green pastures;<sup>179</sup>**

**He leads me beside the still waters.**

**<sup>3</sup> He restores my soul;**

**He leads me in the paths of righteousness**

**For His name's sake.**

**<sup>4</sup> Yea, though I walk through the valley of the shadow of death,**

**I will fear no evil;**

**For You *are* with me;**

**Your rod and Your staff, they comfort me.**

**<sup>5</sup> You prepare a table before me in the presence of my enemies;**

**You anoint my head with oil;**

**My cup runs over.**

**<sup>6</sup> Surely goodness and mercy shall follow me**

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<sup>178</sup> These words are believed by Jewish scholars to be that of the Messiah, that the prayer here is being said by the Messiah and Lord here stands for God, this is in line with the Islamic position contrary to the people who claim to follow Jesus who call him 'Lord' intending the meaning of God, not the worldly Lord or Master of a house or manor... "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!' Matthew 21-23

<sup>179</sup> What other pasture can this refer to other than in paradise, The Qur'an states that Jesus was raised to the heaven, this is clear for the discerning who are not biased against Islam. "They boast: 'We have killed the Christ Jesus, son of Mary, God's Messenger.' They did not kill him, and neither did they crucify him, but it only seemed to them (as if it had been) so. Those who hold conflicting views about him are indeed confused, having no real knowledge about it, and following mere conjecture. For, of a certainty, they did not kill him. No! God raised him up to Himself. God is indeed Almighty, Wise." 4:157-158 Translated by Adil Salahi

**All the days of my life;  
And I will dwell in the house of the Lord  
Forever. Psalm 23 1-6**

Remarkably we find in narrations regarding the return of Jesus (Eesa Bin Maryam) that his head will be anointed, He will descend at the point of a white arcade, east of Damascus, dressed in yellow robes with his head anointed.

***Sahih Muslim***<sup>180</sup>

**“Eesa bin Maryam, peace be upon him, will descend in eastern Damascus at the white minaret, between two Mahrud, with his hands on the wings of two angels. When he lowers his head, drops fall, and when raises it, gems like pearls drop from him.” *Tirmidhi***<sup>181</sup>

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<sup>180</sup> Sahih Muslim, 41:7023

<sup>^</sup> Sahih Muslim (in Arabic). p. 193, part2.

<sup>181</sup> Jami` at-Tirmidhi 2240 : Book 33, Hadith 83

The word messiah is an anglicized form of the Hebrew word, *moshiach*.

Its root word, *mashach*, is found about 140 times in the Old Testament. It means “*to smear, anoint, or spread.*”

*Mashach* in Hebrew or *masaha* (literally to rub, to massage) in Arabic, has the meaning of anointing someone in a religious ceremony by putting holy water or oil on them.<sup>182</sup>

Thus, it is clear that this prophecy is regarding the anointed one, the messiah and the connection is clear and apparent to those who are blessed with insight.

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<sup>182</sup> ‘What is the meaning of Messiah according to Islam?’ Professor Shahul Hameed About Islam. See bibliography for more information

## **Muhammad's ﷺ Name in The Bible**

**'His mouth is most sweet: yea, He is מִחַמַּד (Muhammad)** (translated as 'altogether lovely' According to Ben Yehuda's Hebrew-English Dictionary, מִחַמַּד is correctly pronounced "Mahamad") **This is my beloved, and this is my friend, O daughters of Jerusalem.'** *Song of Solomon 5:16*

***God Almighty has said:***

***"O mankind, We have indeed created you from a male and a female and made you tribes and nations, so that you may know each other (and thereby), the most honoured of you with God, is the one who is most heedful (of Him), indeed, Allah is all-knowing, all-Aware" 49:13***

***The prophet said,***

***"All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; a white has no superiority over a black nor a black has any superiority over white except by their heedfulness (of God) and good action." Sahih Bukhari<sup>183</sup>***

Abu Huraira reported: The Prophet, peace and blessings be upon him, said, **"Verily, Allah has removed from you the pride of the time of ignorance with its boasting of ancestors.**

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<sup>183</sup> Sahih Al-Bukhari, Hadith 1623, 1626, 6361 Sahih of Imam Muslim also refers to this sermon in Hadith number 98. Imam al-Tirmidhi has mentioned this sermon in Hadith nos. 1628, 2046, 2085. Imam Ahmed bin Hanbal has given us the longest, and perhaps the most complete version of this sermon in his Musnad, Hadith no. 19774.

**Verily, one is only a righteous believer or a miserable sinner. All of the people are the children of Adam, and Adam was created from the earth.” *Tirmidhi*<sup>184</sup>**

There is only One God, and He Is One, The King of Kings upon whom all rely. He was not born, nor did He have any children and there is no comparison unto Him in His nature, and His sublime attributes in truth. He is not in need of anyone or anything, whilst all are in need of Him.

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<sup>184</sup> Sunan al-Tirmidhī 3955

Grade: ***Sahih*** (authentic) according to Al-Albani

## **Prophecies in The New Testament**

**‘And when, Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law before me, and giving Glad Tidings of a Messenger to come after me, whose name will be Ahmad." But when he came to them with Clear Signs, they said, "this is obvious sorcery!"'” 61:6**

## **The corner stone, Matthew 21**

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

**43** Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

**44** And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

That a cornerstone was coming after Jesus and he says thus I say to you meaning regarding it ....

That prophecy would be taken from the house of Israel.

**“Verily, the parable of myself and the Prophets before me is that of a man who built a house, perfected it, and beautified it, except for the place of one brick at its cornerstone. The people walk around it and are amazed by it, and they say: Why is this brick not placed? Thus, I am the brick and I am the seal of the Prophets.” Bukhari and Muslim<sup>185</sup>**

The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Matthew 21:43

Who is this other than Lebanon:

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<sup>185</sup> Sahih al-Bukhari 3342, Sahih Muslim 2286

**“Lebanon shall be turned into a fruitful field.”**  
**Isaiah 29:17**

In the Song of Solomon that contains the name of the prophet Muhammad ﷺ we find:

**"His countenance (face) is as Lebanon" Song of Solomon 5:15**

Jesus prophesied like in Deuteronomy 18:18 that prophethood was to be taken away from Israel. Like in **Isaiah 29:17-18: “Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? 18 And in that day shall the deaf hear the words of a book, and the eyes of the blind shall see out of obscurity and out of darkness.**

And that Ismael would be made into a great nation, **“And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation.”** **Genesis 17:20**

That they took Jesus for a prophet, all prophets were men and men only, not gods or sons of god.

### **The Parable of the seed**

**“The mark of them is on their foreheads from the traces of prostration. Such is their likeness in the Torah. And their likeness in the Gospel is like as sown corn that sends forth its shoot and strengthens it and it rises firm upon its stalk, delighting those who planted the seed – thus that He may enrage the disbelievers with (the sight of) them. Allah has promised, to those believe and do good works, forgiveness and a tremendous reward.” 48:29**

**We find in the New Testament,**

**“The sower went out to sow his seed, and as he sowed, some fell beside the road, and it was trampled under foot, and the birds of the air ate it up. Other seed fell on rocky soil, and as soon as it grew up, it withered away because it had no moisture. Other seed fell among the thorns, and the thorns grew up with it and choked it out. Other seed fell into the good soil and grew up, and produced a crop a hundred times as great ...**

**Now, the parable is this: the seed is the**

**Word of God. Those beside the road are those who have heard, then the Devil comes and takes the Word from their heart so that they will not believe and be saved. Those on the rocky soil are those who, when they hear, receive the Word with joy, and these have no firm root: they believe for a while, and in times of temptation, fall away. The seed which fell among the thorns, these are the ones who have heard, and as they go on their way, they are choked with worries and riches and pleasures of life, and bring no fruit to maturity. But the seed in the good soil, these are the ones who have heard the Word in an honest and good heart, hold it fast, and bear fruit with perseverance." (Luke 8:5-15)**

**It appears that the allusion is a general and is stating that those with the prophet are true believers, and that the meaning in the Luke 8:5=15 etc. is general and regards the true believers in general. This is a possible meaning for the ayah also and Allah knows best.**

### **A Light under a Vessel**

**16 "No one lights a lamp and hides it in a clay jar or puts it under a bed. Instead, they put it on a stand, so that those who come in can see the light. 17 For there is nothing**

**hidden that will not be disclosed, and nothing concealed that will not be known or brought out into the open. 18 Therefore consider carefully how you listen. Whoever has will be given more; whoever does not have, even what they think they have will be taken from them."**

**Jesus' Mother and Brethren**

**19 Now Jesus' mother and brothers came to see him, but they were not able to get near him because of the crowd. 20 Someone told him, "Your mother and brothers are standing outside, wanting to see you." 21 He replied, "My mother and brothers are those who hear God's word and put it into practice." Luke 8:5-21**

**Also found in mark 4:1-20**

**And Matthew 13:1-23**

**Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, 'Who are you?' He confessed, and did not deny, but confessed, 'I am not the Christ.' And they asked him, 'What then? Are you Elijah?' He said, 'I am not.' 'Are you the Prophet?' And he answered, 'No.'" (John 1:19-21).**

**The "Prophet like Moses" is not the Messiah**

The Christian notion that the Prophet and Messiah are the same person is completely

exploded when we continue to examine the Fourth Gospel. In John 7:40 we are told that the people of Palestine, in wonderment of Jesus (‘Eesa ibn Maryam peace be upon him), cannot agree upon his spiritual identity:

**“Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, shall Christ come out of Galilee? Hath not the scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him” John 7:40-43**

**“I will make you (Ishmael) into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.” Genesis 12:2- 3**

**“Jesus said: ‘Therefore I tell you that the Kingdom of God will be taken away from you (Israelites) and given to a people who will produce its fruit.’” (Matthew 21:43)**

**“Jesus said: ‘And I will pray the Father, and he shall give you another Comforter (Paraclete), that he may be with you forever,**

**the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.” John 14:16**

According to Christianity, the Paraclete or Comforter mentioned by Jesus in this verse is the Holy Spirit – the third person of the Trinity. However, Muslims believe this Prophecy is about Prophet Muhammad ﷺ.

There has always been a controversy regarding the word “Paraclete” in the Bible. It was argued that the “Paraklytos” in the Greek Bible was originally “Periklytos” and it was changed during the translation from Syriac to Greek. In Greek the word “Paraclete” has two meanings:

A comforter, advocate, helper: Paraklytos (παρακλητος), as believed by Christians. This is based on a pronunciation which includes the “a” vowel sound. – Muhammad or Ahmad (The praised one): Periklytos (Περικλητος), as believed by Muslims. This pronunciation is without using the “a” vowel sound. In addition to the fact that the second meaning has more evidence to support it, the meaning of both applies to Prophet Muhammad ﷺ. Some evidences are mentioned below:

**1-** It has been proven that the Syriac language did not contain vowels until the fifth century. It

consisted of consonants only and vowels were introduced after the fifth century through a system of dots above or below the letters to indicate the vowel sounds. To pronounce the sound “a” specifically a dot was placed above and below the letter. This was transliterated as a or ā (called **هاتة**, Pṭāḥā in Syriac language).  
(2) Dr. Ahmad Hijazi Saqa, Hidayat Al-Haiara.

We can conclude that the Syriac pronunciation did not include the “a” sound and that the addition of an ‘a’ was a translation error (to accommodate Greek language requirements or to hide the truth of the Prophecy of Prophet Muhammad ﷺ). Thus, this word, Paraclete, points to the second meaning, i.e. Ahmad or Muhammad ﷺ (The praised one).

**2-** The literal translation of the word comforter in the Greek language is “Parakalon” or “Parygorytys.” These two words are both used in different positions in the Bible with different meanings. Therefore “Periklytos” must have a unique meaning.

**3-** In addition, the “s” at the end of the word is usually denotes the Proper name of a single masculine person, not an adjective in the Greek language.

**4-** By analysing the Qur’an and Bible verses the reference to the Prophecy of Muhammad ﷺ can

be further supported.

**“And (mention) when Jesus, the son of Mary, said, ‘O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.’ But when he came to them with clear evidences, they said, ‘This is clearly an illusion’.” 61:6**

### **The Paraclete is a man**

**“Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false Prophets are gone out into the world.” John 4:1**

The word “spirit” can be applied on human beings. According to history, many earlier Christians understood that the “Paraclete” is a man and not a spirit. Many men before Prophet Muhammad ﷺ claimed that they were the expected “Paraclete.” The king of Abyssinia, Negus, in the pre-Islamic era, was a Christian waiting for the arrival of the “Paraclete.”

### **The Paraclete speaks what he hears**

**“But when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things ever he shall hear, these shall he speak: and he shall declare unto you the**

## **things that are to come.” John 16:13**

We can conclude that the Syriac pronunciation did not include the “a” sound and that the addition of an ‘a’ was a translation error (to accommodate Greek language requirements or to hide the truth of the Prophecy of Prophet Muhammad ﷺ). Thus this word, Paraclete, points to the second meaning, i.e. Ahmad or Muhammad ﷺ (The praised one).

**“O Messenger! Convey<sup>186</sup> that which has been (recently) revealed to you from your Lord. And if you do not do it, then you have not conveyed His Message ‘at all’. (If you do carry it out) Allah will protect you from mankind indeed, Allah will not guide a rejecting people.” The Sacred Qur’an 5:67**

Ali bin Abi Talhah reported that Ibn Abbas commented on the Ayah, “It means, if you hide even one Ayah that was revealed to you from your Lord, then you have not conveyed His Message in truth.”<sup>187</sup>

This also specifically refers to the message that

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<sup>186</sup> Meaning: Bring, convey or deliver communications, announcements, news or tidings, Strive, labour, exert power/efforts endeavours or ability it can also mean to explain

Lane’s Lexicon Volume 1 p287-289

<sup>187</sup> Tafsir Ibn Kathir 5:67

follows this ayah directly **“Proclaim O prophet: ‘O people of the Book! you are not upon anything until you establish the teaching of the Torah and the Gospel and that which has been revealed to you from your Lord’ (The Qur’an), for We will increase many of them in transgression and rejection, by what your Lord has sent so do not grieve for the people who reject.” The Sacred Qur’an 5:68**

The prophet was himself admonished in the Qur’an. Him being reproached is a compelling argument for the truthfulness of Islam. <sup>188</sup>

**“Hence, openly proclaim all that you have been commanded to, and leave alone those who worship others besides The Almighty.” The Sacred Qur’an 15:94<sup>189</sup>  
This coincides with Deuteronomy 18:18-19<sup>190 191</sup>**

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<sup>188</sup> To read further regarding this argument in support of The Qur’ans’ veracity please read page 104-105

<sup>190</sup> ‘Was prophet Muhammad foretold in the torah and the gospel?’ By Faten Sabri See Bibliography

<sup>191</sup> “Have I not conveyed (the message)?’ They said: ‘Yes.’ He said: ‘O Allah, bear witness.’” Sunan Ibn Majah 3931 : Book 36, Hadith 6

English translation: Vol. 5, Book 36, Hadith 3931. And

“You will be asked about me. What will you say?”

## **Bakkah In the Bible and The Qur'an**

Bakkah is an ancient name for Mecca, the most holy city of Islam.

The word 'Bakkah' is used once in the Qur'an :  
**“And it is He who withheld their hands from you and your hands from them within Bakkah (meaning Makkah) after He caused you to overcome them. And ever is Allah Seeing of what you do.”**  
**The Sacred Qur'an 48:24**

The valley of Baca (Bakkah) is mentioned in the Book of Psalms Chapter 84, in the following passage:

**‘Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God.’**  
**Psalms 84:5-7**

The original Hebrew phrase for the Valley of Bakkah is עמק הבכא, emeq ha-Baka. A literal translation is the 'Valley of the Bakkah'.

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They said: “We bear witness that you have conveyed (the Message) and fulfilled (your duty) and offered sincere advice.”

He gestured with his forefinger towards the sky and then towards the people, (and said) “O Allah, bear witness, O Allah bear witness,” three times. Sahih Muslim 1218a Book 15 hadith 159

The well here is referring to the well of Zam-Zam.<sup>192</sup>

### **Did Jesus use the word Muslim?**

Evidence from the English translation of Luke 6:40 that further prove that the word 'Muslim' was used by Jesus:

**Luke 6:40 (KJV)**

**40 The disciple is not above his master: but every one that is perfect shall be as his master.**

**Luke 6:40 (Darby)**

**“The disciple is not above his teacher, but every one that is perfected shall be as his teacher.”**

**Luke 6:40 (Young's Literal Translation)**

**“A disciple is not above his teacher, but every one perfected shall be as his teacher.”**

**Luke 6:40 (21st Century King James Version)**

**“The disciple is not above his master, but every one that is perfect shall be as his master.”**

**Luke 6:40 (American Standard Version)**

**“The disciple is not above his teacher: but every one when he is perfected shall be as his teacher.”**

The perfection here means a spiritual one.

What the verse is saying is that knowledge is

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<sup>192</sup> The Zam Zam well is in Makkah in the sacred Mosque, it was dug by the wife of Abraham Hajjar. It continues to provide millions with water today in the middle of the desert.

not what matters! The teacher or master is higher in knowledge than his student. But the student can be as high as his teacher, or even higher, by being a true 'MUSHLAM' or Muslim, a spiritually perfect and well-disciplined person!

**“Ein talmeed na'leh 'al rabbo; shekken kal adam she'MUSHLAM yihyeh k'rabbo.”<sup>193</sup>**

We also read in the New Testament:

**Luke 8:19 “Now Jesus' mother and brothers came to see him, but they were not able to get near him because of the crowd. <sup>20</sup>**

**Someone told him, ‘Your mother and brothers are standing outside, wanting to see you.’ <sup>21</sup> He replied, ‘My mother and brothers are those who hear God's word and put it into practice’.” As rendered by the New International Version**

**Jesus replied, “My mother and my brothers are all those who hear God’s word and obey it.” As by The New Living Translation**

**And elsewhere otherwise rendered Whoever does God’s will, is my brother and sister and mother.”**

**Mark 3:31-35<sup>194</sup>**

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<sup>193</sup> Aramaic bible society

Osama Abdallah Answering Christianity See Bibliography

<sup>194</sup> New International Version: Mark 3:31-35

**“Those who follow the Messenger, the unlettered Prophet whom they find written down with them in the Torah and the Gospel, who counsels and commands them to good and forbids them from evil, and makes lawful to them the good things and prohibits them from filth (the impure) and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him, honour him, help him, and follow the light which has been sent down with him, they are the successful ones.” *The Sacred Qur’an 7:157***

We also see this to be true, for the law of Islam has made things easier for people whereby things that were previously prohibited were allowed.

All prophets submitted their will to The Almighty, alone. Sincere submission to God alone, is the meaning of Islam, thus obtaining peace.

***Jesus said,***

**“Whoever does God’s will - is my brother and sister and mother.” *Mark 3:35***

**“Your mother and brothers are outside looking for you.” “Who are my mother and my brothers?” he asked. Then he looked at those seated in a circle around him and said, “Here are my mother and my brothers! Whoever**

**does God’s will, is my brother and sister and mother.” Mark 3:31-35<sup>195</sup>**

The meaning here is that is my true brother and sister are those who follow such, not only is this the direct meaning of the word Muslim, one who submits to God Almighty,<sup>196</sup> this is in line with the Qur’anic narrative regarding belief being the ultimate tie of kinship.<sup>197</sup>

**“Indeed, the way of life with God Almighty is Islam, and those who were given the scripture previously did not differ until knowledge came to them out of jealous animosity amongst themselves, and whoever rejects the signs of the Almighty then surely God is swift in reckoning.” *The Sacred Qur’an 3:19***

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195 **New International Version: Mark 3:31-35**

196 Lane’s Lexicon p1422 and Al Mawrid English to Arabic p105, Arabic to English p1041

197 The Sacred Qur’an 11:46 He (Allah) said, "O Noah! Indeed, he is not of your family; verily, his work was not righteous, so do not ask Me (about) what you do not have any knowledge about. Indeed, I admonish you lest you be among the foolish (and ignorant)."

Finally, before Jesus (ﷺ) departs from this Earth, he leaves behind something which can only be understood if read in his native tongue, Aramaic. In John 14:27, we read:

Peace I leave with you, my (way of)  
 peace I give unto you.

مُحَمَّدٌ عَمَّ إِنَّا حَكَمٌ. مَحَلُّنَا وَمَحَدٌ  
 مَوْدُ إِنَّا حَكَمٌ

*Shlama shabaq ana lakoon, Shlama deelee yaheb ana lakoon*

Jesus (ﷺ) seems to have established a way of life here, basically to surrender oneself to God. He tells his people that he gives them “مَحَلُّنَا” (*shlama*), but *his own* way of “مَحَدٌ”. What does this exactly mean? If you read further into the verse, he continues and says, “*not as the world gives it to you, but only as I give it to you*”. What was the real need to say this? He’s trying to reinforce the religion he came with, the Christ-Like religion where total submission to God’s Will exists, not what we see today where most of the teachings are derived from Paul.

## Ramazan M. Zuberi quotes two commentaries of the word:

“Tranquility, that Peace which is under and in accordance to God’s Will.”  
 (Enlightenment From Aramaic, Selected Passages From The Khaboris Manuscript, by Sadook De Mar Shimun, Archdeacon)

“...the Peace which caused them to surrender themselves to God...” (New Testament Light, George M. Lamsa, Copyright © 1968 by Nina Shabaz, page 141)

Having said this, I would like to compare this to what Allah (ﷻ) says in the Qur’an. He says in Qur’an 5:3:

This day I have completed for you your religion, and have perfected my favour upon you, and have chosen for you Al-Islam for your religion.

اليوم أكملت لكم دينكم و  
 أتممت عليكم نعمتي و  
 رضيت لكم الاسلام ديناً

Let’s perform a grammatical analysis on these two words: “مَحَلُّنَا” (*shlama*) and “الإسلام” (*Al-Islama*). In Aramaic grammar, in order to make something definite, you

would place the letter “ا” (Alef) at the end of the word, whereas in Arabic, you would place “ال” (Alif and Lam, pronounced *Al*) at the beginning of the word. In both cases,

these words are in their definite state. Both are derived from the same root words “سَلِمَ”

& “سَلَّمَ”, both bear the same meaning, and both render the same message in the output of these verses: “Peace and Submission to God’s Will”. This is why individuals like George Lamsa and Archdeacon Sadook De Mar Shimun, have offered such strong comments on this word. The difference here is the fact that they made no comparison to the meaning of the word “Islam”.

Since the adherents of Islam are called **مُسْلِمِينَ** (*Muslim*); coming from the same root word **سَلِم**, we already know that this word means “One who surrenders” to God’s Will. We also know that every prophet was regarded as “Muslim” because they have totally surrendered themselves to God. Remember what George Lamsa said in regards to John 14:27:

“...the Peace which caused them to surrender themselves to God...” (New Testament Light, George M. Lamsa, Copyright © 1968 by Nina Shabaz, page 141)

Now that we have developed a strong foundation of understanding of what the word **سَلِمًا** (*shlama*) means, let’s look at Luke 6:40 more in depth and understand what Jesus (**عِيسَى**) meant when he said we have to be “Perfect” in order to be like him. He says:

<p>The disciple is not above his teacher: but every one that is <b>perfect</b> shall be as his teacher.</p>	<p>אִין תְּלָמִיד נִעְלָה עַל רַבּוֹ; שְׁכֵן כָּל אָדָם שְׂמֻשְׁלָם יְהִיָּה כְּרַבּוֹ.</p>
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Ein talmeed na’aleh ‘al rabbo; sheken kal adam she’**Mushlam** yihyeh k’rabbo

The words **כָּל אָדָם** (*kal adam*) means “all people; all of mankind, every human being”. Therefore, this is a direct teaching telling his people that in order to be like him, you have to be “Mushlam” like he was. The word “Mushlam” is also derived from the same root word as Muslim, Islam, Salaam, Shalom, etc.. Let’s go further into the meaning of this word by looking at 3 different sources:

**Oraham’s Dictionary of the Stabilized and Enriched Assyrian Language and English, by Alexander Joseph Oraham, 1941**

**محمدا** (*Mashloome*) = Convert; to change or turn from one belief or creed to another; to accept, or be converted to Moslemism.

**مشمدا** (*Mishlmana*) = Moslem; a Mussulman; an Orthodox Mohammedan.

**قاموس سرياني - عربي**

**Syriac-English / Syriac-Arabic Dictionary, by Louis Costaz, 1986 Beirut**

**مشمدا** (*Mishalmana*) = Perfect; complete

**ספר מלים**

**Dictionary of the Targumim, Talmud, Midrashic Lit**

**משלם** (*Mishlam*): Completion; End

So from three different sources, we get similar meanings. Of course, these are just words – depending on how you use them in sentences may generate a different meaning. One example of this is during the Holocaust, any Jew who was facing the end of his or her physical and psychological resources and was willing to die due to the unbearable torture was considered a “Musulman” even though they were a Jew and not a Muslim in the religious sense of the word, simply because he/she “Gave Up” or “Surrendered”.



## Jesus is called a servant of God in the Bible

ان كل من في السماوات والارض الا اتي الرحمن عبدا

“There is no one in the heavens or earth who

will return to The Most Gracious, except as a servant.<sup>200</sup> of His.” 19:93

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<sup>200</sup> ع ب د : serve, worship, adore, venerate, accept the impression of a thing, obey with submissiveness or humility, approve, apply, devote, obedience, slave, keep to inseparably, subdue, assemble together, enslave.  
Lane's Lexicon, Volume 5, pages: 219, 220, 221

**King James  
Version**

**Acts 3:25** - Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

**Acts 3:26** - Unto you first God, having raised up his son Jesus sent him to bless you, in turning away every one of you from his iniquities.

**New King James  
Version**

**Acts 3:25** - You are the sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.

**Acts 3:26** - To you first, God, having raised up His servant Jesus, sent Him to bless you, in turning every one of you away from his iniquities.

**Who is the Holy Ghost/Spirit?**

In Luke 1:26-27 of the new testament we read that it was the Angel Gabriel who came to Mary to give her the immaculate conception, the miracle of child.

**“God sent the angel Gabriel to Nazareth, a town in Galilee, 27 to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin’s name was Mary.” Luke 1:26-27**

Yet we read in Matthew 1:18 that it was the holy spirit that brought this miracle upon her. **“..she was found to be pregnant through the Holy Spirit.” Matthew1:18**

However, this conundrum is solved by The Sacred Qur’an. In the Qur’an the Archangel Gabriel is known by the esteemed title of “Rooh<sup>201</sup>-Al-Qudoos”

<sup>202</sup> meaning the pure spirit or holy spirit:

**“Know that we gave Jesus the son of Mary clear signs and strengthened him with the sacred spirit.” *The Sacred Qur’an 2:87***

However, some may ask how do we know that this title is referring to Angel Gabriel? Where is the proof?

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<sup>201</sup> روح : Soul, spirit, vital principle, breath which a man breathes and pervades his whole body. Inspiration or divine revelation [since it is like the vital principle is to the body and quickens man]. Lane’s Lexicon, Volume 3, p: 343-349

<sup>202</sup> قدس : to be pure, holy, spotless. qudusun - purity, sanctity, holiness. al quddus - the holy one, one above and opposite to all evil, replete with positive good. muqaddas - sacred. Lane’s Lexicon Volume 7, p: 24- 25 (see also Volume 8 p239)

**“The Holy Spirit has brought it (the Qur’an) in truth!” 16:102**

And,

**“Announce : ‘Whosoever is an enemy to Gabriel (Jibril), for indeed it was him who brought down the Qur’an to your heart under the command of Allah verifying the truth of what remains intact from the previous revelations (of what they have in hand) and it (The Qur’an) is a guidance and news of jubilation for those that believe. Whosoever is an enemy to Allah and his angels And his messengers, Gabriel and Michael, then indeed, Allah (Himself) is an enemy to the rejectors’.” 2:97-98**

When we read these passages, we see that the trustworthy spirit; the Holy Spirit and Gabriel are one and the same person.

## **The prophet in Hindu texts**

The name of the prophet in the Hindu scriptures

The translation of Verses 5-27 (Sanskrit text of the Puranas, Prati Sarg Parv III: 3, 3) is presented below from the work of Dr. Vidyarthi.

**“A malechha (belonging to a foreign country and speaking foreign language) spiritual teacher will appear with his companions. His name will be Mahamad. Raja (Bhoj) after giving this Mahadev Arab (of angelic disposition) a bath in the 'Panchgavya' and the Ganges water, (i.e. purging him of all sins) offered him the presents of his sincere devotion and showing him all reverence said, 'I make obeisance to thee.' 'O Ye! the pride of mankind, the dweller in Arabia, Ye have collected a great force to kill the Devil and you yourself have been protected from the malechha opponents (idol worshipers, pagans).' 'O Ye! the image of the Most Pious God the biggest Lord, I am a slave to thee, take me as one lying on thy feet.'**

**“The Malechhas have spoiled the well-known land of the Arabs. Arya Dharma is not to be found in that country. Before also there appeared a misguided fiend whom I had killed [note: e.g., Abraha Al-Ashram, the Abyssinian viceroy of Yemen, who attacked**

Mecca]; he has now again appeared being sent by a powerful enemy. To show these enemies the right path and to give them guidance the well-known Mahamad (Mohammad), who has been given by me the epithet of Brahma is busy in bringing the Pishachas to the right path. O Raja! You need not go to the land of the foolish Pishachas, you will be purified through my kindness even where you are. At night, he of the angelic disposition, the shrewd man, in the guise of a Pishacha said to Raja Bhoj, "O Raja! Your Arya Dharma has been made to prevail over all religions, but according to the commandments of 'Ashwar Parmatma (God, Supreme Spirit), I shall enforce the strong creed of the meat-eaters. My follower will be a man circumcised, without a tail (on his head), keeping beard, creating a revolution, announcing call for prayer and will be eating all lawful things. He will eat all sorts of animals except swine. They will not seek purification from the holy shrubs, but will be purified through warfare. Because of their fighting the irreligious nations, they will be known as Musalmans (Muslims). I shall be the originator of this religion of the meat-eating nation."<sup>203</sup>

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<sup>203</sup> Abdul Haq Vidyarthi, "Muhammad in World Scriptures," Adam Publishers, 1990. (includes chapters on Zoroastrian and Hindu Scriptures)

Here we find the name of the prophet clearly mentioned, like in the Torah itself, is that not enough of a sign for the discerning?

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**2. A.H.Vidyarthi and U. Ali, "Muhammad in Parsi, Hindu & Buddhist Scriptures," IB.**

## **The prophet in the Zoroastrian texts**

It is mentioned in the Dasatir Sason:

**“When such deeds the Persians will do from among the Arabs a man will be born, from among the followers of whom - crown and throne and kingdom and religion of the Persians also be overthrown and broken up. And the arrogant people will be subjugated. They will see instead of the house of idols of the temple of fire, the house of worship of Abraham without any idols in it, as the (direction of prayer) Qibla....”**

This is referring to the sacred house in Makkah, which use to have idols all around it (prior to the advent of prophet Muhammad ﷺ being made a prophet.) Islam teaches that it was Abraham who built the house of God with his son Ismael.<sup>204</sup>

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<sup>204</sup> After Prophet Ibrahim had left his wife Hajar and toddler son Isma'il in Makkah, where back then there was nobody, nor was there any water, an angel appeared to Hajar and, consoling her, said to her: "Don't be afraid of being neglected, for this is the House of Allah (Ka'bah or al-Masjid al-Haram) which will be built by this boy and his father, and Allah never neglects His people." The Prophet then added: "The House (i.e., the Ka'bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left." Then when the time for building the Ka'bah came, during one of Ibrahim's subsequent visits from Sham (Syria and Palestine) to Makkah and his family, he said to his son Isma'il: "O Isma'il! Allah has given me an

**“And they will be a mercy for the words and they will capture places of the temple of fire, and of the surrounding places of it and other secret and eminent places, and their religious leader will be an eloquent man, and his message or (and) what he will say will be well connected.”**

### **Dasatir Sason One**

This prophecy came to pass such that Islam entered the lands, as this scripture and the hadith stated would happen.<sup>205</sup>

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order." Isma'il said: "Do what your Lord has ordered you to do." Ibrahim asked: "Will you help me?" Isma'il said: "I will help you." Ibrahim said: "Allah has ordered me to build a house here," pointing to a hillock higher than the land surrounding it. The Prophet ﷺ added: "Then they raised the foundations of the House (i.e., the Ka'bah). Isma'il brought the stones and Ibrahim was building, and when the walls became high, Isma'il brought this stone and put it for Ibrahim who stood over it and carried on building, while Isma'il was handing him the stones, and both of them were saying: "*O our Lord! Accept (this service) from us, verily, You are the All-Hearing, the All-Knowing.*" The Prophet ﷺ added: "Then both of them went on building and going round the Ka'bah saying: "*O our Lord! Accept (this service) from us, verily, You are the All-Hearing, the All-Knowing.*" (al-Baqarah, 2:127) (Sahih al-Bukhari, Hadith No. 583)

<sup>205</sup> **“...Regarding the Arabian Peninsula and Allah will enable you to conquer it, then Persia, and Allah will enable you to conquer it, then you will fight the Roman empire (understood to be Constantinople and Allah will enable you to conquer it, then you will attack the Dajjal (Anti-Christ) and Allah will enable you to defeat him.”** Sahih Muslim no. 2900 Book 54, Hadith 50.

It is mentioned in Zend Avesta Farvardin Yasht chapter 28 verse 129 (Sacred Books of the East, volume 23, Zend Avesta Part II pg. 220): “Whose name will be the Victorious, Soeshyant and whose name will be Astvat-ereta. He will be Soeshyant (The Beneficent one) because he will benefit the whole bodily world. He will be Astvat-ereta (he who makes the people, bodily creatures rise up) because as a bodily creature and as a living being he will stand against the destruction of the bodily (being) creatures to withstand the drug of the two footed brood, to withstand the evil done by the faithful (idolaters and the like and the errors of the Mazdaynians)”.

This Prophecy applies to no other person more perfectly than it does to Muhammad ﷺ :

The Prophet was not only victorious at the opening of Makkah but was also merciful when he let go those who used to be his open opponents:

Abu Sufyan observed ‘Ali’s counsel, to which the Prophet quoted Allah’s Words:

" They said: “We swear to God, that for certain, He has preferred you over us, and indeed, we have been of those in grave error.”12:91

Thus, the prophet said, “No reproach will there be for you on this day, for you is the forgiveness

of Allah, indeed, of all those who show mercy, He is The Most Merciful.12:92 <sup>206</sup>

Saoshyant derives from the Pahlavi for: “may truth be embodied”,<sup>207</sup> or the beneficent one.<sup>208</sup>

The prophet was known by the epithet the truthful and trustworthy (As-Sadiq Al-Ameen) long before he was commissioned as a prophet,<sup>209</sup> <sup>210</sup> this is therefore in line with the prophecy.

Astvat-ereta is derived from the root word Astu which in Sanskrit as well as in Zend means ‘to praise’. The infinitive Sitaudan in present day Persian means praising. It can also be derived from the Persian root word istadan which would mean ‘one who makes a thing rise up’. Therefore Astvat-ereta means the one who praised, which

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<sup>206</sup> “The Sealed Nectar” Shaykh Saifur Rahman Al-Mubarakpuri p391

<sup>207</sup> “Textual Sources for the Study of Zoroastrianism” M. Boyce Manchester University Press, Manchester 1984, p90.

<sup>208</sup> “Muhammad in Parsi Buddhist and Hindu Scriptures” , Dr Imran Ali p10 IPCI 2002 Birmingham for Bibliography

<sup>209</sup> Narrated in Musnad Ahmad, #15078.

<sup>210</sup> Remarkably, when the ruling elite later tried to kill the prophet, he had items that he was safeguarding for various people of Makkah, even whilst they were rejecting him, no wonder he was known as As-Sadiq Al Ameen, the truthful and trustworthy. Ibn Kathir

The Life of The Prophet Muhammad Vol II

Al-Sirah Al-Nabawiyah p155 and

Sirat Ibn Hisham Biography of the Prophet

p97

is the exact translation of the Arabic word 'Ahmed' which is another name for Prophet Muhammad ﷺ. The Prophecy clearly mentions both the names of the Prophet i.e. Muhammad and Ahmed ﷺ.

The Prophecy further says that he will benefit the entire world and the Qur'an testifies this in Surah Al-Anbiya chapter 21 verse 107:

**“We did not send you except to be a mercy for all creatures.”** The Sacred Qur'an 21:107

- Sanctity of Prophet's Companions:

**“And there shall his friends come forward, the friends of Astvat-ereta, who are fiend-smiting, well thinking, well-speaking, well-doing, following the good law and whose tongues have never uttered a word of falsehood.”** Zend Avesta Zamyad Yasht chapter 16 verse 95<sup>211</sup>

Here too Prophet Muhammad ﷺ is mentioned by name as Astvat-ereta

Here we find the name of the prophet clearly mentioned, like in the Torah itself, is that not enough of a sign for the discerning?

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<sup>211</sup> Sacred Books of the East, volume 23 Zend Avesta Part II pg. 308

In conclusion, these are just some of the signs, some of the evidence for the veracity, the truthfulness of Islam. Any mistakes are the responsibility of the author, and any praise is due to Allah.

**“Are they waiting for anything except for the Hour, to come to them suddenly? Thus certainly, some of its signs have already come...”**

***The Sacred Qur’an 47:18***

**“O Children of Adam! If messengers come to you from amongst yourselves relating to you My signs, then whoever is heedful of Allah, and reforms, then no fear will be upon them and nor will they grieve.**

***The Sacred Qur’an 7:35***

**But those who deny Our signs and are arrogant towards them, then it is those who are the inmates of the Fire, they will abide within her forever.”**

***The Sacred Qur’an 7:36***

**“I shall turn from My signs those who act arrogantly upon the earth without right; even though they see every sign, they will not believe in it, and if they see the path of guidance, they will not take its course, and if they see the path of deviation, they will take its course. That, because they have given the lie to Our signs and are heedless of them.”**

***The Sacred Qur'an 7:146***

**“Indeed, those who believe and do righteous actions for them are gardens graced with flowing rivers at their incline, that is the tremendous achievement!”**

***The Sacred Qur'an 85:27***

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