



# **SIGNS**

**EVIDENCE FOR THE  
VERACITY OF ISLAM**  
VOLUME ONE

**O YOU WHO HAVE ASKED FOR A SIGN, HERE ARE A MULTITUDE**

**THETRUEFAITH.CO.UK**

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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, every prophet was asked for signs. 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 signs and truth has been made apparent, the sincere accept, and the arrogant reject and cover over the truth due to their desires. A sincere heart will accept the truth even if it against one’s own 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>

### **The Oneness of God**

One of the signs of God is the fact that belief in The Almighty is an innate belief of man,<sup>2</sup> whilst recently recognised by university studies, this is something Islam stated over 1400 years ago.<sup>3</sup>

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<sup>1</sup> It is often assumed that just because there are signs within the Islamic texts that other scriptures sent by God Almighty did not contain such, 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.

<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:**

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 nothing. 35:15**

The miracle of the Qur'an

**“We will show them Our signs on the horizons and within themselves until it 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**

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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

**“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>4</sup>

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

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<sup>4</sup> For example, in The Song of Solomon 5:16, containing the name Muhammad peace and blessings of God Almighty be upon him. Refer to p50

## **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>5</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

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<sup>5</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.

to be called a Theist.”<sup>6</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>7</sup> that not every prophet was Christian, but all agree that that all prophets submitted their will to God alone, that is the very definition of the word Muslim.<sup>8</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.

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<sup>6</sup> The Autobiography of Charles Darwin 1809-1882 ed. Nora Barlow (London: Collins, 1958))1.

<sup>7</sup> Job, Noah and Abraham are not held to be Jewish, the same is said of Adam...

<sup>8</sup> Lane’s Lexicon p1422 and Al Mawrid English to Arabic p105, Arabic to English p1041



## **The Qur'an and Scientific Evidence**

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 'discovered' or put forward by modern science, and whilst the meaning of The Qur'an is not limited to these discoveries, it is of course remarkable.<sup>9</sup>

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<sup>9</sup> Science, man's study of a given set of phenomena, is not flawless, it can be influenced or manipulated by political or other agendas, within modern science there are universally accepted facts, widely held theories and areas of dispute, whilst theories may be framed against conventional theories and facts, in Islam what is in reality revealed by Allah cannot be false as in sha Allah the various proofs will demonstrate, however, our understanding can be erroneous, and whilst multiple meanings may be possible, there is a difference between clear cut facts that are now established like the barriers between seas and possible inference of realities etc. However, this in no way means that there are not signs proven by man's established research, ergo 'scientific miracles', what should be understood is not to over emphasise the import of just any study, or scientific theory, once we know Islam to be true there are a number of non-negotiable realities, let us first establish its truth by the grace of Allah.

For an interpretation of the Qur'an to be sound, it should be based on how itself it explains a given matter, self exegesis, or by a statement or action of the prophet, the statements and actions of the companions of the prophet and linguistically, as long as it does not clash with what is known about the matter in hand from the other sources mentioned.

### **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>10</sup> And We made the sky a protected ceiling,** (also meaning it is

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<sup>10</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?

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 and the moon, each floating in orbit, each running their courses in a cycle.”**

**21:30-33** *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 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?” The Prophets 21:30 The Sacred Qur’an**

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,<sup>11</sup> The heavens and earth were once a

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<sup>11</sup> Again, whilst recent theories may differ from what is implied here, it is commonly accepted today as far as that the universe had a beginning, this is what is referred to here.

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>12</sup> that we were all made from water, we have been taught that we are composed of 70% water...<sup>13</sup>

A few verses away in ‘The Prophets’ 21:33 we find...

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<sup>12</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>13</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/>

- **The orbit of 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.)*

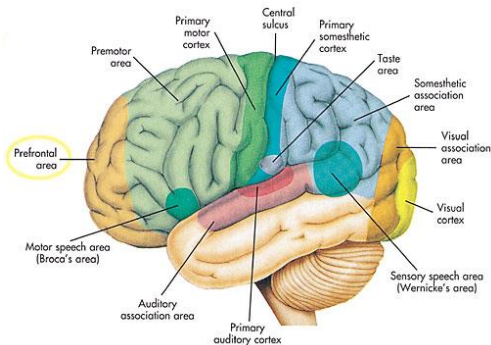
Dr Alfred Kroner, Professor of Geology and the Chairman of the Department of Geology at the Institute of Geosciences, Johannes Gutenberg University, Mainz, Germany is one of the world's renowned geologists. He said: “Thinking where Muhammad came from . . . I think it is almost impossible that he could 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”.

## The frontal lobe

**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?



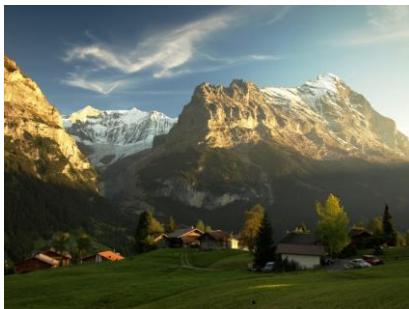
**Figure 1<sup>14</sup>**

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<sup>14</sup> Figure 1 (*Essentials of Anatomy & Physiology*, Seeley and others, p. 210.)

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 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>15</sup>.” 21:30**

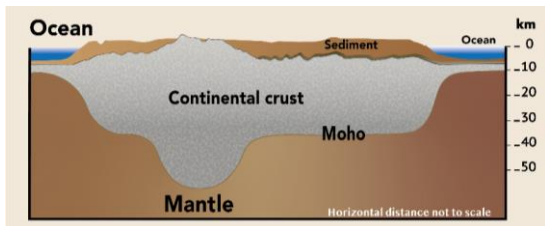
**“And He firmly anchored the mountains.”**  
(He set them firmly) **79:32**

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<sup>15</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.



**“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**



**Figure 2<sup>16</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>17</sup>**

<sup>16</sup> Figure 2 Based on the graph and data from (Earth, Press and Siever, Fourth Edition p. 429.

<sup>17</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

## **Iron sent down from space**

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>18</sup>

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

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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*. The Earth's Crust is broken in large continental blocks called "Plates".

<sup>18</sup> University College London. "Earliest known iron artifacts come from outer space." ScienceDaily. ScienceDaily, 19 August 2013

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 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>19</sup>

## **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>20</sup>(leech-like hanging/clinging substance),**

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علق: 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.

**then We made the alaqah into a mudghah<sup>21</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>22</sup> of water which is held in little estimation.” 32:8**

If we look at the root meanings of the word rendered as extract we find something

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<sup>21</sup>

مضغ: 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, Volume 8, p: 275

Hans Wehr p1070: chewing gum, biting the tongue, bit morsel,

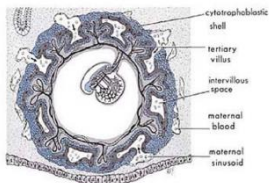
<sup>22</sup>

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

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.

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.”



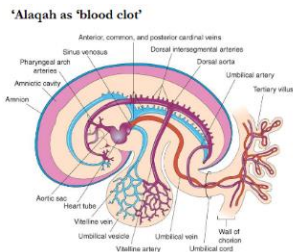
**Figure 5<sup>23</sup>** We can see in this diagram the suspension of an embryo during the ‘alaqah stage in the womb [uterus] of the mother.

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>23</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>24</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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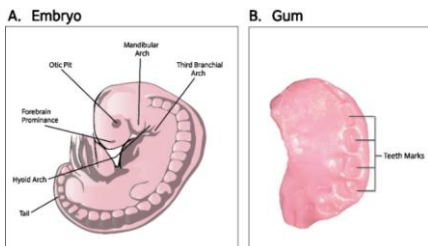
<sup>24</sup> Figure 6: Diagram of the primordial cardiovascular system in an embryo of approximately 21 days. Moore, Persaud, Torchia 2015 'Before We Are Born: Essentials of Embryology and Birth Defects 9<sup>th</sup> edition p246





**Figure 7<sup>25</sup>** A, shows a lateral view of an embryo [size 2.5-3.0mm] at days 24 to 25 B, medicinal leech C, Scanning electron micrograph of an embryo at Week 4, 26 - 30 days Note the clear leech-like appearance of the human embryos at this stage.

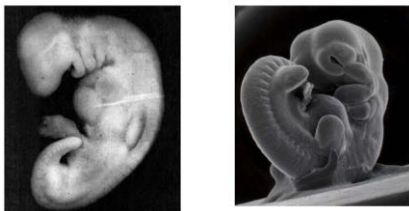
**Figure 8**



<sup>25</sup> Figure 7: Modified from Moore & Persaud: The Developing Human 9th Edition 2013.

**26** (On previous page) 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.

**Figure 9<sup>27</sup>**



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<sup>26</sup> Figure 8: 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 9<sup>th</sup> edition P59 and B is a photograph of a chewing gum piece with bite marks.

<sup>27</sup> Figure 9: Photograph of an embryo at the mudghah stage [28 days old]. The actual size of the

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>28</sup>...” The Sacred Qur’an 23:14<sup>29</sup>** The term ‘mudghah’ (one of its

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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>28</sup> ل ح م : flesh/meat, to feed with flesh, skin/hide/cloth. Lane’s Lexicon volume 8 p: 262-263

<sup>29</sup>Dr Maurice Bucaille said regarding this: “More than a thousand years 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

meanings is ‘flesh that appears chewed’)<sup>30</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>31</sup> 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.

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<sup>30</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>31</sup> The Qur’an and modern science by Dr Maurice Bucaille edited by Dr Bilal Philips

## **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>32</sup>

When the Qur'an speaks about the divider between fresh and salt water, it mentions the existence of “a preventative partition”<sup>33</sup> with the barrier.

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<sup>32</sup> ‘Studyguide for Introductory Oceanography’ by Trujillo Thurman p300-301

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

By Sarah Risha

<sup>33</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

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**

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**

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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

**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**



## **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...” 2:23 The Sacred Qur'an**

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 (may Allah send peace and blessing upon him) 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>34</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** (May God send him peace and blessings) **did.**”<sup>35</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.’**

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<sup>34</sup> H A R Gibb, *Islam - A Historical Survey*, 1980, Oxford University Press, p. 28.

<sup>35</sup> Ibid p25

**Others 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>36</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>37</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

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<sup>36</sup> Tafsir Ibn Kathir Surat Al-Muddaththir (Chapter - 74)

<sup>37</sup> Ibid

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>38</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 communicated. The rhyme assonance resonance, sounds of onomatopoeia are all evident if one reflects and looks to the meaning in translation.<sup>39</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>40</sup>

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<sup>38</sup> Refer to bibliography for link of an example comparing the Qur'an to poetry.

<sup>39</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>40</sup> Listen to recitations of the Qur'an at [findtruepeace.co.uk](http://findtruepeace.co.uk)

## **Ring composition**

Ring composition (also known as Chiastic structure, or chiastic pattern) has been explained by Mary Douglas in her book “Thinking in Circles: An Essay on Ring Composition”.

A clear example of a ring structure is found within the symmetry of Ayat Al Kursi, The verse (literally sign) of the Seat 2:255 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>41</sup>

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<sup>41</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**

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graph LR; A[Ayat Al Kursi] --- B[Allah, there is no (true) God but Him, He is the Everliving, The Sustainer.]; A --- C[Drowsiness (slumber) does not overtake Him, and nor does sleep.]; A --- D[To Him (belongs) is whatever is in the heavens and whatever is in the earth.]; A --- E[Who can intercede with Him except by His permission?]; A --- F[He knows what is before them and what is behind them,]; A --- G[and they cannot comprehend anything of His knowledge except what He wills.]; A --- H[His seat extends over the heavens and the earth,]; A --- I[and preserving them does not tire Him.]; A --- J[And He is the Most High, The Tremendous.];
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**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.

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>42</sup>

Within second chapter of The Qur'an, Suratul Baqarah (The Heifer) we find the middle verse mentions the word middle...

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<sup>42</sup> Mary Douglas, *Thinking in Circles* 16, 35.  
Yale University Press (29 Oct. 2010)



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.

254 exhortation to charity

250-260 God's Oneness and power

261-284 Parables about benefits of giving charity.

In the same chapter (Surah al-Baqarah – The Heifer), 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>43</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>44</sup> which used to be an obligation upon you only so that We know**

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<sup>43</sup> Adapted from “The Qur’ans Structural coherence” Abu Zakariyyah please refer to the bibliography for details on how to access this article.

<sup>44</sup> Prayer direction

**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).

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>45</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 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***

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<sup>45</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.

***spiritual orientation, should race to do good and God will bring them together.”<sup>46</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.

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<sup>46</sup> The Muslim World volume 100 issue 1 by Raymond K Farrin professor at the American university of Kuwait 2010

## **Signs from the statements of The Prophet**

### **A prophecy come to pass?**

In a remarkable prophecy the prophet Muhammad ﷺ 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 Prophet ﷺ 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.

### **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>47</sup>**

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<sup>47</sup> **Sahih al-Bukhari 5728, Book 76, Hadith 43**



**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>48</sup>**

### **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.” *al-Bukhari*<sup>49</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>50</sup>**

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<sup>48</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**

<sup>49</sup> **Sahih Al Bukhari 5689**

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

<sup>50</sup> **The Doctors Health Press Editorial Board**

“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>51</sup>

There is also clinical evidence showing that it lowers risk factors and indicates being therapeutic in many psychiatric and emotional disorders.<sup>52</sup>

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<sup>51</sup> Ibid

<sup>52</sup> Awatef M. Ali

## **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>53</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>54</sup>**

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<sup>53</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>54</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

**The Prophet Muhammad ﷺ is mentioned by  
name in The Tanakh** (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 **מחמד**.

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>55</sup>

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<sup>55</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)

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>56</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 blind shall see out of obscurity and out of darkness.” Isaiah 29:17-19**

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of this part of The Torah (where the name is mentioned) can be found on: [thetruefaith.co.uk](http://thetruefaith.co.uk)

<sup>56</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.*

**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>57</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**

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<sup>57</sup> Praised one, literally pronounced as Muhammad in Hebrew

**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 praised one of all nations?

**“Every Prophet was sent to his nation only but I have been sent to all mankind.” Bukhari<sup>58</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>59</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**

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<sup>58</sup> Bukhari 335 Book 7 Hadith2

<sup>59</sup> Sahih al-Bukhari 63 Book 3, Hadith 5



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?

## **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 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>60</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**

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<sup>60</sup> Aramaic bible society

**Osama Abdallah Answering Christianity See Bibliography**

**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>61</sup>**

**“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

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<sup>61</sup> **New International Version: Mark 3:31-35**

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>62</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>63</sup> this is in line with the Qur’anic narrative regarding

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<sup>62</sup> **New International Version: Mark 3:31-35**

<sup>63</sup> Lane’s Lexicon p1422 and Al Mawrid English to Arabic p105, Arabic to English p1041

belief being the ultimate tie of kinship.<sup>64</sup> 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>65</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**

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64 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)."

65 'The Bible, the Qur'an and Science' p178

By Dr Maurice Bucaille

**then surely God is swift in reckoning.”**

***The Sacred Qur'an 3:19***

**“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***

**“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***

From the dawn of mankind, we have sought answers to our purpose and existence. We have not been left without intelligence or guidance. Our own bodies, with their intricate systems, testify to the undeniable reality of design. The Creator has provided us with signs, verifiable proof, and a clear path to follow. This series (based on the book of the same title) explores some of the compelling evidence for the truth of Islam.

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DID JESUS USE THE WORD MUSLIM?