

The Prophet's Miracles



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The Prophet's Miracles

The Hadith about the Stone's Greeting the Prophet

jaber bin samra reported that prophet muhammad said: «i know a stone in makkah that was greeting me before legation, i know it now ». it is said that it's the black stone and some said it is another one. narrated by muslim and at tirmithy

and abdullah bin masoud said :” when i was walking in makkah i used to see a stone i know, every time the prophet passed over it i heard the stone saying :” peace be upon you, messenger of allah.”

The Miracles Performed by the Prophet with his Sanctified Palm

on the authority of abu zayd ibn akhtab (may allah be pleased with him), he said: «allah`s messenger (peace be upon him) passed his hand on my face then invoked allah for me.»

azrah said, that (abu zayd ibn akhtab) lived one hundred and twenty years, and had only few grey hairs.` narrated by al-tirmithi, considered as a “hasan” hadith by al-hakim and al-dhahabi agreed with him.

on the authority of jaber ibn samurah (may allah be pleased with him), he said: «when boys passed by the prophet (peace be upon him), he would pass his hands on one or both of their cheeks. when i passed by him, he passed his hand on one of my cheeks. my cheek which the prophet (peace be upon him) had passed his hand on, looked better than the other one.» narrated by at-tabarani and its origin is in sahih muslim.

on the authority of abu dharr (may allah be pleased with him): «i attended a session for allah`s messenger who then was holding a handful of gravel then the gravel said: `subhan allah` i.e., all praised be to allah). abu bakr, omar, `uthman and `aly were among us. all those who were in the session heard the gravel`s tasbih (saying: `subhan allah` i.e., all praise be to allah)» narrated by al-tabarani and the “isnad” (chain of narrations) of at-tabarani is “sahih” right with reliable narrators.

this is well-expressed by sheikh jamal addien abu zakariya yahya ibn yusuf as-sarsari who said in a poem:

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while mountains praised allah responding to dawood (david),
and titanic iron became flexible,
hard rocks turned flexible, and gravel praised allah in his palm.
while springs of water gushed forth by mooses` staff,
water gushed forth from muhammad`s palm.

The Angels' Protection over the Prophet (PBUH)

abu huraira reported that abu jahl asked some of the polytheists whether muhammad prays in front of all people. they told him: yes. so abu jahl swore by their idols (allat and aluzza) that if he would see him praying, he would trample his neck, or cast dust on his face. he came to allah`s messenger (may peace be upon him) when he was praying and tried to trample his neck. he came near the prophet, but turned upon his heels and tried to repulse something with his hands. it was said to him: what is the matter with you? abu jahl said: there is between me and him a ditch of fire and terror and wings. thereupon allah`s messenger (may peace be upon him) said: if he were to come near me the angels would have torn him to pieces. then allah, the exalted and glorious, revealed this verse:

6 -nay! verily, man does transgress all bounds (in disbelief and evil deed, etc.).

7 -because he considers himself self-sufficient.

8-surely! unto your lord is the return.

9-have you (o muhammad) seen him (i.e. abu jahl) who prevents,

10 -a slave (muhammad) when he prays?

11-tell me, if he (muhammad) is on the guidance (of allah)?

12-or enjoins piety?

13-tell me if he (the disbeliever, abu jahl) denies (the truth, i.e. this qur`an), and turns away?

14-knows he not that allah does see (what he does)?

15-nay! if he (abu jahl) ceases not, we will catch him by the forelock,

16-a lying, sinful forelock!

17-then, let him call upon his council (of helpers),

18-we will call the guards of hell (to deal with him)!

19-nay! (o muhammad)! do not obey him (abu jahl). fall prostrate and draw near to allah! "

(al-alaq : 6-19)

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The Mountain of Uhud`s Shaking

have you ever heard that a solid body fell in love? it is normal that a human likes the appearance of a wall because of its beauty, but it is very strange that a wall expresses its love for a human.

aly ibn abi taleb (may allah be pleased with him) said : "after the invasion of uhud a lot of muslims left away from uhud as seventy of the best of companions of the prophet have been martyred in its shed and valley.

and when the messenger of allah (peace be upon him] went to uhud with abu bakr, omar, and uthman {in a version other than that omar and aly were with the prophet} [may allah be pleased with them], he prayed for the martyrs of uhud. uhud waged suddenly, then the messenger of allah [pbuh] smiled and lift his pure leg hitting the mountain, and said (stop).

why did the mountain wage and why did it stop after the hit??

when the mountain felt the touch of the messenger's feet on his rocks, it began to chill in a happy way. then it stopped for the sake of him.

A Wonderful Relation with a Tree Trunk

allah`s messenger (pbuh) used to deliver sermons standing by an old palm tree trunk. when a pulpit was made for him he used it instead. the trunk then started moaning with a sound heard by all the attendants in the mosque. allah`s messenger (pbuh) went down the pulpit interrupting his sermon, held the trunk and said «calm down, calm down trunk, if you wish i could plant you and you would turn green and would be fruitful till the day of judgment or if you wish i could burry you and you would be my partner in the hereafter. the trunk replied «i want to be buried and to be your companion in the hereafter". anas ibn malik (may allah be pleased with him) said: when allah`s messenger (pbuh) died we used to say « o allah`s messenger a trunk which you left yearned your absence, now that you left us, aren't our hearts supposed to yearn for you.

Health and Nutrition of the Prophet

prophetic sayings & modern «discoveries»

a tradition states, "there are no new ideas, just new people to discover them.» it is, in fact, amazing to find how many «modern discoveries» have already been written about in the qur'an or hadith.

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there are a number of words of advice and nutritional habits of the prophet (saws) that have substantial support in recent scientific literature. among this advice is that we should eat whole foods, we should combine foods properly, we should eat foods in their seasons, and we should not drink with meals.

in sahih bukhari, a number of examples can be found showing how carefully the prophet combined foods. one hadith relates, «a man from among the companions of the prophet (pbuh) said, 'the prophet (saw) forbade (mixing) unripe dates and dried dates, and (mixing) raisins and dried dates. aisha, ummul mu`minun, related that, «the apostle of allah (saw) used to eat melon with fresh dates, and he used to say, 'the heat of the one is broken by the coolness of the other, and the coolness of the one by the heat of the other.' he was also said to have never combined fish and milk.

modern science supports these habits by informing us that the combination of foods we eat and the order in which we eat them are very important factors in health. «recently,» it has been found that foods require different digestive processes in the body; thus, they are most easily digested when combined properly. modern scientists say that improper food combinations can cause a person to inadequately digest their food, which can create imbalances in ph levels, improper absorption of nutrients, constipation or other digestive troubles. dr. ted mortar, in your health... your choice, advises us to not eat fresh fruit with any other food, even dried fruit, since it is a pre-digested food that moves straight through the stomach and into the intestines. when it is eaten with any other food, it ferments itself and anything else that is in the stomach.

the second advice given by dr. mortar in his book is that we should start each meal off with something raw. the reason is that raw foods contain the enzymes we need to digest our food. his third rule of food combining is to avoid mixing protein and starches. we may eat starches with vegetables or vegetables with meat, but we should do our best to avoid combining starches and proteins. the reason is that proteins and starches require completely different environments for digestion. proteins need a more acidic environment while carbohydrates and starches can be digested much more quickly. when a person combines them, neither food has the ideal environment. furthermore, a protein meal takes up to five hours for the body to digest so it should be the last meal of the day when your body is not digesting other foods as well.

improper food combining will not cause a person to become immediately sick, but it will prevent what they are eating from being digested and utilized to the best of its

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ability, which means they will need to eat more food to get additional nutrients.

modern allergists also advise against improper food combining and tell us that many combinations can create synergistic allergic reactions. in the book the whole way to allergy relief and prevention, dr. krohn advises us not to combine milk with chocolate, mint, or fish; corn and bananas; beef and yeast; eggs and apples; or cola and chocolate.

the hadith provide numerous examples of the respect the prophet had for the purity and value of water, and relate that he did not drink while eating a meal. sahih bukhari relates that, «the apostle of allah (saw) came out from the valley of a mountain... there were some dried dates on a shield before us. we called him and he ate with us. he did not touch water.” experts in the field of food combining inform us that water impedes the digestive process in the stomach when eaten within a half hour of a meal.

the qur'an (2:168) advises us, «ye people, eat of what is on earth, lawful and wholesome.» in the time of the prophet, the choices of food were simply related to whether a food was halal or haram. however, in modern times we have many more choices.

many people have difficulty understanding what «whole» foods are because so few people actually eat whole foods. as few as two hundred years ago, everyone consumed whole foods because they did not have processed foods as an option. in 1940, about 80% of the nation consumed whole foods. abram offer, md, and morton walker, dpm, report in their book, putting it all together: the new orthomolecular nutrition, that today, only 25% of the population actually eat «whole foods.» a whole food is merely a food that has retained its original constituents. an apple is a whole food and applesauce made from fresh apples at home in a grinder is a whole food. however, applesauce ground and cooked by machines, and then separated to create a better texture and supplemented with sugar and color is not a whole food. wheat berries are a whole food; therefore, flour made from pure ground wheat berries containing bran is a whole food. flour made by removing the bran and germ, and then bleaching the final product (white flour) is not a whole food.

even some popular «health food» items fall into the category of processed partial foods rather than whole foods. this list includes rice cakes, granola bars, pretzels, turkey and tofu hot dogs, whole grain cereals, and frozen juices. these so called

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«health foods» are only a fraction more nutritious than their mainstream processed counterparts.

it is important to eat whole foods (grains, vegetables and fruits) because they contain all the nutrients that we need to thrive as human beings in their natural form. the more we change them from their original state, the less benefit we get from them. with new vitamins and minerals being discovered every year, it is increasingly obvious that allah's «mother nature» is way ahead of us, and we are not qualified to duplicate his process through our efforts to «enrich» processed foods in laboratories. bernard jensen, in his book, chemistry of man says, «natural foods contain all the vitamins that have been and will be discovered.»

this apparent fact should make it obvious that the only way we can guarantee we are getting all of our nutrients is to get them from whole foods. attempting to build our health any other way is to merely make an educated guess. furthermore, it does not make sense to eat devitalized foods, and then spend time and money buying vitamins and supplements, and following various health programs. in fact, processed foods actually have the ability to leech nutrients from the system. e. cheraskin, in his book diet and disease, reports that laboratory tests indicate that processed foods do not have enough vitamins and minerals to help in their own assimilation. pasta, for instance, does not have sufficient amounts of vitamins, enzymes or even fiber to aid in the digestive process.

manufacturers claim their products contain high nutritious value, but they can only claim that by adding synthetic vitamins and minerals that are not useful to the human body to them. the elements that comprise organic minerals are loosely held together so that when they enter the body, they can easily be assimilated. however, the constituent parts of inorganic minerals are held together by bonds that are so tight that the body cannot easily break them apart; therefore, we rarely benefit from their consumption.

the qur'an (20:81) also advises us to, «eat of the good things we have provided for your sustenance, but commit no excess therein.» the prophet himself was always known to eat fruits and vegetables grown in the region in which he lived and in season (al-akili, medicine of the prophet). donald lepore, a nutritionist and author of the book the ultimate healing system, has found in his allergy relief therapies that, «god did not permit foods that are antagonistic to man's existence to be grown in the area of consumption.» we can often avoid most of our problems by simply eating foods

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that are grown nearby and in season. bernard jensen, in his book chemistry of man, reports that unripe or imported produce, often found in grocery stores, is lacking in natural sodium among other things. furthermore, he has found that the chemistry of barley, for instance, warms the blood and is thus appropriate for winter months, but is not as advisable as a regular summer food unless there is a «cold» illness involved.

as you read through qur'an and the hadith, and compare them to modern scientific «discoveries,» you will find again and again that qur'anic and prophetic wisdoms are being rediscovered. this is, perhaps, one of the best reasons to refer to qur'an and the hadith as not only the starting point for all knowledge, but as a «double-check» system for what we find in secular literature as well.

Earth and the Interior Layers

salim narrated on the authority of his father that the prophet said:

“whoever takes a piece of land of others unjustly, he will sink down the seven earths on the day of resurrection.” (saheeh al-bukhari, `book of oppression.`)

the aforementioned hadith prohibits oppression in general, especially the taking of a piece of land belonging to others unjustly. what are the seven earths they refer to?

studies in geology have proven that the earth is composed of seven zones, identified from the inner to the outer layers as follows:

(1) the solid inner core of earth: 1.7% of the earth's mass; depth of 5,150 - 6,370 kilometers (3,219 - 3,981 miles)

the inner core is solid and unattached to the mantle, suspended in the molten outer core. it is believed to have solidified as a result of pressure-freezing which occurs to most liquids when temperature decreases or pressure increases.

(2) the liquid outer core: 30.8% of earth's mass; depth of 2,890 - 5,150 kilometers (1,806 - 3,219 miles)

the outer core is a hot, electrically conducting liquid within which convective motion occurs. this conductive layer combines with earth's rotation to create a dynamo effect that maintains a system of electrical currents known as the earth's magnetic field. it is also responsible for the subtle jerking of earth's rotation. this layer is not as dense as pure molten iron, which indicates the presence of lighter elements. scientists suspect that about 10% of the layer is composed of sulfur and/or oxygen because these

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elements are abundant in the cosmos and dissolve readily in molten iron.

(3) the "d" layer: 3% of earth's mass; depth of 2,700 - 2,890 kilometers (1,688 - 1,806 miles)

this layer is 200 to 300 kilometers (125 to 188 miles) thick and represents about 4% of the mantle-crust mass. although it is often identified as part of the lower mantle, seismic discontinuities suggest the "d" layer might differ chemically from the lower mantle lying above it. scientists theorize that the material either dissolved in the core, or was able to sink through the mantle but not into the core because of its density.

(4) lower mantle: 49.2% of earth's mass; depth of 650 - 2,890 kilometers (406 - 1,806 miles)

the lower mantle contains 72.9% of the mantle-crust mass and is probably composed mainly of silicon, magnesium, and oxygen. it probably also contains some iron, calcium, and aluminum. scientists make these deductions by assuming the earth has a similar abundance and proportion of cosmic elements as found in the sun and primitive meteorites.

(5) middle mantle (transition region): 7.5% of earth's mass; depth of 400 - 650 kilometers (250-406 miles)

the transition region or mesosphere (for middle mantle), sometimes called the fertile layer, contains 11.1% of the mantle-crust mass and is the source of basaltic magmas. it also contains calcium, aluminum, and garnet, which is a complex aluminum-bearing silicate mineral. this layer is dense when cold because of the garnet. it is buoyant when hot because these minerals melt easily to form basalt which can then rise through the upper layers as magma.

(6) upper mantle: 10.3% of earth's mass; depth of 10 - 400 kilometers (6 - 250 miles)

the upper mantle contains 15.3% of the mantle-crust mass. fragments have been excavated for our observation by eroded mountain belts and volcanic eruptions. olivine $(\text{mg,fe})_2\text{SiO}_4$ and pyroxene $(\text{mg,fe})\text{SiO}_3$ have been the primary minerals found in this way. these and other minerals are refractory and crystalline at high temperatures; therefore, most settle out of rising magma, either forming new material or never leaving the mantle. part of the upper mantle called the asthenosphere might be partially molten.

(7) lithosphere

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oceanic crust: 0.099% of earth's mass; depth of 0-10 kilometers (0 - 6 miles)
the rigid, outermost layer of the earth comprising the crust and upper mantle is called the lithosphere. the oceanic crust contains 0.147% of the mantle-crust mass. the majority of the earth's crust was made through volcanic activity. the oceanic ridge system, a 40,000-kilometer (25,000 mile) network of volcanoes, generates new oceanic crust at the rate of 17 km³ per year, covering the ocean floor with basalt. hawaii and iceland are two examples of the accumulation of basalt piles.

this image shows a cross section through the earth's crust and upper mantle showing lithosphere plates (made of the crust layer and the top part of the mantle) moving over the asthenosphere (upper mantle). windows to the universe, at (<http://www.windows.ucar.edu>) at the university corporation for atmospheric research (ucar). ©1995-1999, 2000 the regents of the university of michigan; ©2000-05 university corporation for atmospheric research. continental crust: 0.374% of earth's mass; depth of 0-50 kilometers (0 - 31 miles)

the continental crust contains 0.554% of the mantle-crust mass. this is the outer part of the earth composed essentially of crystalline rocks. these are low-density buoyant minerals dominated mostly by quartz (sio₂) and feldspars (metal-poor silicates). the crust (both oceanic and continental) is the surface of the earth; as such, it is the coldest part of our planet. because cold rocks deform slowly, we refer to this rigid outer shell as the lithosphere (the rocky or strong layer).

this image shows the divisions of the earth's interior into 7 layers. (adapted from beatty, 1990).

conclusion

the layers of the earth coincide with the above mentioned hadith of the prophet. the miracle is in two matters:

- (1) the expression of the hadith, 'he will sink down the seven earths on the day of resurrection,' indicates the stratification of these "earths" around one center.
- (2) the accuracy with which the prophet of islam referred to the seven inner layers of earth.

the only way for a desert dweller to have known these facts 1400 years ago is through revelation from god.

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Siwak: Preventive Medicine for your Teeth

one of the best ways to protect one's teeth is the siwak, which was mentioned in several sayings of prophet muhammad (pbuh). siwak are the wicks that are used to rub inside the mouth, and they get their name from the arabic word "yudlik," which can be roughly translated to mean "massage" (i.e., massage the inside of the mouth). it means more than "tooth brush."

the best type of siwak is that which comes from the arak tree. the siwak of the prophet (pbuh) was from that tree. the siwak is a natural twig fortified with natural minerals that help clean the teeth, other inhibitors that prevent gums from bleeding, cleaning agents that kill microbes and germs and a scent that gives breath a naturally fresh smell. the siwak is an ideal, natural brush that has been endowed with more than any artificial toothpaste could ever have.

like a toothbrush, the wicks on the siwak clean between the teeth and do not break under any amount of pressure; rather, they are flexible and strong. the small wicks bend to the appropriate shape to get plaque and leftover food out from in between teeth while avoiding any damage to the gums.

the prophet (pbuh) taught us more than 1,400 years ago to use the siwak to clean our teeth and mouth and give it a nice scent. anas quoted the prophet (pbuh) as saying:

"whenever the angel gabriel would visit me, he would advise me to use the siwak."

the leftovers of food found between teeth provide an excellent environment for the festering of millions of bacteria, which can lead to painful and bloody gum disease and cysts. in the worst cases, there can be inflammation of the jawbones.

bacteria also produce damaging enzymes that eat away at the calcium of the teeth, which causes cavities. in severe cases, the bacteria produce gases that emit nasty stench from the mouth. recent studies have found that siwak has natural minerals

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that kill microbes and germs and remove plaque.

the prophet (pbuh) used to rub the siwak over his tongue, teeth and gums. abu musa al-ash'ari said, "i visited the prophet, peace be upon him, and the siwak was at the edge of his tongue."

chemical breakdown of a siwak

siwak has 19 beneficial ingredients in it. most important among them are:

- antibacterial acidic inhibitors that fight decay and diarrhea. they are natural disinfectants and can be used to stop bleeding. they disinfect the gums and teeth and close any microscopic cuts that may have existed in the gums. on first usage, the siwak will taste harsh, and maybe even burn, because of a mustard-like substance found in it, but this is the ingredient that fights decay in the mouth and kills germs.
- minerals such as sodium chloride, potassium, sodium bicarbonate and calcium oxides. these clean the teeth. for instance, the american dental association considers sodium bicarbonate to be a preferred ingredient in toothpastes.
- natural scented oils that taste and smell nice, give the mouth a nice smell. they make up about 1% of the siwak.
- enzymes that prevent the buildup of plaque that causes gum disease. plaque is also the no. 1 cause of premature loss of teeth.
- anti-decay and anti-germ ingredients that act as a penicillin of sorts, decreasing the amount of bacteria in the mouth, which means cleaner teeth and cleaner air when breathing through the mouth.

some researchers have found that tooth decay is rapid when a dry brush is used, and that wetting one's toothbrush mitigates the damage. so the siwak should be dampened before usage. if there is no alternative, one's saliva will suffice to dampen the stick. siwak also has chemicals that cause the mouth to produce extra saliva, which is the mouth's organic defense and cleaning mechanism.

Prophetic Medicine: An Old Prescription for a New Era

a genre of medical writing intended as an alternative to the exclusively greek-based medical systems derived from galen was that called at-tibb an-nabawi or «prophetic medicine.» the authors were clerics, rather than physicians, who advocated traditional medicine as mentioned in the qur`an and as practiced during the life of prophet muhammad. it concerned the medical ideas assimilated from hellenistic society, thereby producing a guide to medical therapy acceptable to the religious.

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therapy consisted of diet and simple medications (particularly honey), bloodletting and cauterization, but no surgery. topics covered included fevers, leprosy, plague, poisonous bites, protection from night-flying insects, protection against the evil eye, rules for coitus eruptus, theories of embryology, proper conduct of physicians, and treatment of minor illnesses such as headaches, nosebleeds, cough and colic. it was prohibited to drink wine or use soporific drugs as medicaments.

the treatises also provided numerous prayers and pious invocations to be used by the devout patient, with the occasional amulet and talisman, as they were particularly popular between the 13th and 15th centuries. some are still available today in modern prints.

in contrast to many writers on this topic, the historian and theologian adh-dhahabi, who died in 1348 (748 h), keenly attempted to combine the traditional medicine of arabia and the revelations of the prophet muhammad with the ideas and terminology from the greek-based system. he frequently cited hippocrates and galen as well as medieval islamic physicians.

on the other hand, the popular treatise by the religious scholar jalal ad-din as-suyuti, who died in 1505 (911 h), was based almost exclusively upon what was known of medical practices during the time of the prophet. it was derived from the qur`an, traditions of the prophet known as hadith, and the practices of the early muslim community.

although a considerable number of prophetic medicine treatises were written, we do not have the name of any medical practitioner known for practicing this type of medicine. the reason for this, of course, may well be that our written sources are for the most part skewed towards the greek-based system and have omitted details of other practices.

the treatises on prophetic medicine appear to have been addressed to the same audience as the islamic tracts on the plague. both types of writings were especially popular in the 13th and 14th centuries, and later. the plague tracts have as their primary focus the collection and interpretation of various hadith that were considered relevant to the concept of infection and the appropriate social reaction to contagious diseases. they also attempted to offer some medical explanations and remedies for the plague, and sometimes a historical documentation of the plague up to that time . they, like the treatises on prophetic medicine, were mainly written by religious scholars, although a few were composed by writers trained both as physicians and theologians.

most commonly documented prophetic remedies

henna

henna (scientifically known as lawsonia inermis) has been well known for a long time in the muslim world. it is extensively grown in india and sudan, and is used mainly

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for cosmetic purposes. the plant is sometimes called the «magic plant» because it has a great healing effect, contains many healing substances like tannine and other glue-like substances, and it has an anti-microbial and an anti-viral effect. it is natural, inexpensive, and has no known sides effects when taken orally. indications for its use are as follows:

1. burns: it is very effective when applied to a first or second degree burn. it:
 - o reduces pain.
 - o reduces fluid loss from the burn site, which is important if the area is large.
 - o has an anti-microbial effect, and so reduces the risk of infection.
 - o sticks on the wound site until healing is complete.
 - o is easy to apply either in paste or powder form.
 - o is inexpensive and easily available.
2. healing properties: henna promotes wound healing, especially chronic wounds and ulcers. the main cause of this is not known, but it may be its nourishing effect on the wound and its anti-microbial properties.
3. anti-hemorrhage effect: henna has proven to be efficient in the management of nose bleeding (epistaxis), providing a long-lasting cure. one dose is generally sufficient. it is more successful than cauterization, which normally has to be repeated and cannot guarantee that there will not be a recurrence of bleeding. the only side effect of henna here is that it can cause slight sneezing. henna can be used at other sites like a bleeding duodenal ulcer or oesophageal varicose veins, with no known side effects. its anti-bleeding effect may be due to its coagulation or local burning properties.
4. anti-viral effect: henna has an anti-viral effect. this is evident in its treatment of warts (particularly those that are resistant to liquid nitrogen treatment), herpes simplex (applied as a powder, it dries the vesicles at the site, prevents ulceration and crust formation, and prevents secondary infection). this benefit of henna is very promising, and should be explored further. it can also be used to treat aids.

onion seed or hibat al-barakah (nigella sativa)

this plant is found throughout india in the form of bushes, with blue flowers, that reach a height of approximately half a meter. it originally came from turkey and italy, and was brought to india by physicians to be cultivated. the seeds are black and triangular in shape, have a strong pungent smell, and contain a considerable amount of oil.

it is incorrect that arabs learnt about its benefits from greeks because, before the advent of islam, there is no record of its use. its therapeutic use was initiated after prophet muhammad (pbuh) mentioned its efficacy and its potential to cure. abu hurayrah states, «i have heard the messenger of allah (pbuh) say that there is cure for every disease in black seeds except death.»

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khalid ibn sa`ad states that he was traveling with ghalib ibn jabr when he (ghalib) fell ill during the journey. ibn abi ateeq (nephew of ayesha) came to meet us. on seeing the distressed one, he took five or seven black seeds, ground them, mixed them in olive oil and dropped them into both his (ghalib`s) nostrils. ghalib ibn jabr became healthy with this treatment.

ayesha told us that the prophet muhammad (pbuh) stated that there is cure in black seeds for all ailments except sam. i asked him, «what is sam?» he said, «death.»

chemical composition: the seeds contain 1.5 % volatile oil and 37.5 % non-volatile oil. in addition to this albumen, sugar, organic acids, glucoside, melanthin, metarbin and bitter substances are also found. the glucoside is toxic in nature; hence its in large doses and for a prolonged period may be harmful.

its therapeutic uses are as follows:

- zahbi stated that it removes the obstruction of any part of the body, expels the gases and strengthens the stomach.
- it is emmenagogue, lactagogue and a diuretic.
- it is an anti-helminthic, if taken with vinegar and useful with chronic colds.
- its inhalation is beneficial in the treatment of common colds.
- its oil is effective with alopecia (hair loss).
- half a teaspoon, if boiled in water, is helpful for asthma and alleviates the toxic effects of bee and wasp stings.
- continuous use of the seeds is effective for mad dog bites.
- paralysis, facial palsy, migraine, amnesia and palpitations are also ailments which benefit from it.
- it can also be used as an expectorant and antipyretic.
- it normalizes the secretions of the stomach and pancreas. this is very effective in the treatment of diabetes mellitus.
- it expels stones in the kidney and bladder if taken with honey.
- it is effective in jaundice when taken with milk.
- its powder, when taken with water, is good for hemorrhoids.
- if black seeds are boiled in vinegar and then applied to the teeth and gums, it reduces inflammation and pain of the gums.
- it is also reported that its fine powder is effective if applied in the early stages of cataracts.
- black seed is also used for skin disorders.
- the oil is also effective in earache.

olives

the olive, a sign of peace and friendship throughout the world, is described in the holy qur`an in surat at-teen.

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found extensively in asia minor, palestine, greece, portugal, spain, turkey, italy, north africa, algeria, tunisia, the state of california in america, mexico, peru and southern australia, the olive plant stretches up to three meters in height. its leaves are bright green and very attractive; and its fruits are bright bluish or violet in color. although olives consumed straight from the plant are very nutritious, they are not usually eaten due to their metallic taste. a pickled version is consumed largely in europe. olives are preserved in vinegar and imported from spain, italy, france, turkey and greece, and are favored in europe and arab countries. olive oil is a good preservative for other foods such as sardines and other fish.

the use of olives goes back to ancient times. vessels full of olive oil have been found, among other articles, during the excavation of ancient egyptian graves. according to the scholars of hadith, when the great flood subsided, the first thing to be seen on the earth was an olive tree.

according to tirmidhi and ibn majah, sayyid al-ansari narrated that the prophet (pbuh) said, «eat olive oil and massage it over your bodies since it is a holy (mubarak) tree.»

according to ibn al-juzi, zanbi, alqama ibn amir narrated that the prophet (pbuh) said, «there is olive oil for you; eat it, massage it over your body, since it is effective for hemorrhoids.» basoor reported that aqba ibn amir narrated that the prophet (pbuh) stated, «you have the olive oil from this holy (mubarak) tree; treat yourself with this, since it cures the anal fissure.» abu na`im reported that abu hurayrah narrated that the prophet (pbuh) stated, «eat the olive oil and apply it (locally), since there is cure for seventy diseases in it, [and] one of them is leprosy.»

composition:

olive oil has a place in pharmacology in the u.s.a. and britain. both of these countries have attributed prime importance to olive oil in the treatment of various ailments, and have fixed standard parameters to evaluate its purity.

it contains palmatic acid, oleic acid, linoleic acid, stearic acid, myristic acid and glycerides. in this case, it is not dissolved in water but in alcohol, ether, chloroform and liquid paraffin.

the adulterant very often used in the olive oils found on the market is the seeds of the tea plant, arachis oil. sometimes machine gun oil and refined machine oil are also found in it.

according to ibn al-qayyim, the red colored oil is better than the blackish one. its therapeutic uses are:

- it gives exuberance to the facial complexion.
- prevention against poisons.
- regulates the digestive process.

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- expels intestinal parasites.
- a good tonic, making the hair healthy, shiny and makes it stronger. adds luster.
- a massage of olive oil with ordinary salt over the gums is a remedy for several diseases of the gums and teeth.
- local application of olive oil or the water extracted from the crushed olive oil leaves is effective on boils, rashes and itching.
- chronic ulcers and boils, which are difficult to heal, are healed with olive oil when applied locally.
- according to zahbi, it strengthens the hair and body; hence can be used as a good tonic and for delaying the aging process.
- it helps raise a low libido.
- a combination of normal saline and olive oil is highly effective in burns.
- a soak of olive leaves in water is effective against mouth and lip ulcers, and dermatitis due to allergies.
- the concentrated watery solution of the extract of olive leaves and fruits is very effective against dental cavities and leukoplakia in the mouth.
- this solution is applied along with vinegar for alopecia to enhance hair growth.
- it is also stated that the local application of this extract removes the scars of small pox and boils.
- ground olive seeds mixed with butter is effective on brittle nails.
- pickles prepared from olives are a good appetizer, and stop constipation.
- its crushed leaves can be applied locally to check excessive perspiration.
- the water extracted from the leaves along with honey is used for ear drops and is effective in various ear ailments. the oil procured by burning the wood of the olive branch is effective against all fungal infections, e.g., ringworm, tinea, versicolor in addition to eczema, psoriasis, dandruff and alopecia.
- applying olive oil on the scalp is highly effective against dandruff.
- it causes hair growth and reduces hair loss. the application of olive oil in the eyes relieves inflammation.
- a massage of olive oil all over the body tones up the muscles and organs, and relieves muscular pain.
- some physicians also advocate a massage of olive oil for epilepsy.
- it relieves the sciatica and arthritis.
- ointment prepared from olive oil has very good healing agents:
- it heals the sinuses and fistuli very quickly.
- if taken internally, 25ml of olive oil mixed with 250ml of barley water is highly effective against chronic constipation.
- it is a good diuretic; hence is used in ascites.

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- it removes kidney stones.
- in view of the research carried out in the u.s. and britain, one concludes that it is good nourishment, particularly for kidney ailments where an intake of nitrogen containing protein is contraindicated.
- we mentioned already that the prophet (pbuh) stated that it is a good remedy for anal fissure. hence, patients were advised to take two spoonfuls of olive oil at bedtime and an ointment was applied on the fissure locally before sleeping and in the morning. the ointment is prepared from eight spoonfuls of olive oil and two spoonfuls of ground henna leaves.
- its combination with other prescribed drugs of prophetic medicine is a good remedy for psoriasis and eczema.
- the impressions of several doctors practicing in middle east and north africa reveal that gastro-intestinal cancer is not detected among those who are used to consuming olive oil. japanese doctors also endorse this, and have the opinion that olive oil prevents the incidence of cancer in the gastro-intestinal tract.

siwak and dental hygiene

a variety of oral hygiene measures have been performed since the dawn of time. this has been verified by various excavations throughout the world where toothpicks, chew-sticks, twigs, linen strips, birds` feathers, animal bones and porcupine quills were recovered.

those that originated from plants, although primitive, represent a transitional step towards the modern toothbrush. about 17 different plants have be used as natural instruments of oral hygiene.

the most widely used twig since early times is the siwak or miswak. the stick is obtained from a plant called salvadore persica that grows around makkah and in the middle east in general. although there is no reference to the use of the siwak in the qur`an, there are several hadith mentioning the benefits of siwak in maintaining oral hygiene; hence, it has been used widely among muslims since the prophet muhammad (pbuh). in this respect, our prophet (pbuh) can be considered among the first dental instructors of proper oral hygiene.

composition: salvadora persica is a small tree or shrub with a crooked trunk that is seldom more than one foot in diameter. it has scabrous and cracked bark, and is whitish with pendulous branches. the root bark is light brown and the inner surfaces are white. it has an odorlike cress, and its taste is warm and pungent.

to ascertain its chemical composition, the air-dried stem bark of salvadora persica was extracted with 80% alcohol and then ether, and underwent exhaustive chemical procedures which indicated that it is composed of trim ethylamine, an alkaloid which may be salvadorine, chlorides, high amounts of fluoride and silica, sulfur, vitamin c

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and small quantities of tannins, saponins, flavonoids and sterols.

repeated use of siwak during the day produces an unusually high level of oral cleanliness. it has been proven that plaque is formed immediately after eating. after 24 hours, it starts to act on the teeth. however, it can be eliminated through meticulous tooth-brushing.

proper oral hygiene should be taught by dentists, but it requires a person's time and dexterity. among those muslims who ritually practice the use of siwak, rigid oral hygiene by a dentist may not be required.

siwak and other twigs can be effective in removing soft oral deposits. they can even be promoted as effective instruments in oral health and dental programs for the population at large.

there is evidence that salvadora persica contains antibacterial properties. some other components are astringents, detergents and abrasives. these properties encourage some toothpaste laboratories (beckenham, uk, sarakan ltd.) to incorporate powdered stems and/or root material of salvadora persica in their products. although commercial powders may be highly efficient in plaque removal, their use has been shown in a survey to cause a high incidence of gingivitis. plaque eradication is essential, but it should not be in a manner that creates negative side effects for other tissues.

in conclusion, siwak and powdered siwak are excellent tools for oral cleanliness. they are highly recommended in preventive dental health programs in muslim countries. recommendations should be made to manufacturers of toothpaste to include the powdered form of siwak in an abrasive form of toothpaste.

The Preventive and Healing Wonders of Ablution

"nor does he say (ought) of (his own) desire. it is no less than inspiration sent down to him" (chapter 53, verse 3 & 4).

i have a confession to make. i never really took my time to make 'ablution' the way i ought to. by 'ought to' i'm referring to the detailed care that was encouraged by our prophet (peace and blessings of allah be upon him). however, when conducting the research for this article, i felt quite foolish, to say the least.

not only was i squandering the chance to get more reward for perfecting ablution, but i was also wasting golden opportunities to enhance my health and general well being.

a daily ritual

fourteen centuries ago, our prophet, a walking encyclopedia if i may so describe him,

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gave us a prescription of 26 washing movements to be carried out 5 times a day, a total of 130 daily washing movements, to grant us optimum health.

“o ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. if ye are in a state of ceremonial impurity, bathe your whole body. but if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favor to you, that ye may be grateful.” (chapter 5, verse 6)

before a muslim performs his prayers, he carries out the ablution movements mentioned in the above verse as well as others, which the prophet (peace and blessings of allah be upon him) has added.

thus, the ablution comprises of washing the hands, arms right up to the elbow, face, mouth, nostrils, and feet up the ankle, all three times each. the inside and behind the ears, as well as the part of the head above the forehead is wiped once.

done five times a day, it not only cleanses these vital parts of the body from dust and dirt but also «softens» and refreshes them.¹

interestingly enough, the prophet (peace and blessings of allah be upon him) also encouraged doing ablution before going to bed. this same ritual is also encouraged by yoga experts who say that washing important motor and sensory organs such as the hands, arms, eyes, legs, mouth and genitals before sleep using cool water relaxes the body preparing it for a deep sleep.²

stimulating the biological rhythms

in an article titled “muslims rituals and their effect on the person’s health”, dr. magomed magomedov, assistant to the department of the man’s general hygiene and ecology in the daghestan state medical academy, speaks about how ablution stimulates the biological rhythms of the body and specifically biological active spots (bases), very much like the idea behind chinese reflexotherapy.

presently we know that a man is a complex system of electromagnetic fields, meridians, biological rhythms and so on. man’s internal organs, in their turn, present a no less sophisticated bioenergetical whole; they all have indissoluble multi-channel bilateral connections with the skin, which hosts special spots, whose functions resemble those of buttons on “control” and “recharge boards” responsible for particular organs. these spots are called biologically active spots (bases).³

while pointing out to the similarities between ablution and the science of chinese reflexology in his fascinating article, dr. magomedov also states the main different points. to become a doctor in reflexology, he says, one has to take a 15 to 20 year

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course of study, incomparable with the simple learning techniques of ablution. in another comparison, reflexotherapy was primarily used to cure diseases and very rarely for prevention, while, as we shall see, ablution has many preventive benefits. there was also a negative side to reflexotherapy, he says, one that is not found in ablution; a patient was exposed to traumas since doctors used cauterisation.

"the majority of the most powerful bases are being washed during the muslim ritual. it is not the doctor, who had studied for many years, who does it, but every muslim by himself. besides, praying five times a day obliges a muslim to take the preventive measures against diseases beforehand."4

according to dr. magomedov, chinese medicine says that there are more than 700 bases, and sixty-six of them have quick reflex therapy effects and are named the drastic (or aggression or antique or prime-elements) spots.

out of these sixty-six spots, sixty-one of them are located in zones required for ablution while the other five are located between the ankle and knee (an area which is desirable, according to prophetic traditions, to wash).

thus, ablution becomes a kind of treatment complex, which includes the hydromassage of the bas, their thermal and physical stimulation.5

the bases in the face (which are washed during ablution) "recharge" such organs as the intestines, stomach and bladder, in addition to having a positive effect on the nervous and reproductive systems, says dr. magomedov in his findings, adding that the bas responsible for the osseous system, intestine, nervous system, lumbar area, stomach, pancreas, gall-bladder, thyroid gland, solar plexus and others are situated on the right leg, another area reached by ablution.

the left leg has the bas responsible for the work of the pituitary gland, the brain organ that regulates the functioning of the endocrine glands and controls growing. in the ear's cochlea are hundreds of bases that "harmonize the work of almost all organs, decrease high blood pressure and relieve tooth and throat pain." ear ablution is considered sunna (prophetic tradition).

another aspect that dr. magomedov stresses on is that prophetic tradition emphasized the importance of massaging and applying pressure during ablution, which is something that has a scientifically-grounded explanation.

dr. magomedov said that his studies were triggered by his solemn belief that the five-time-a-day muslim prayers were bound to have not only an "indisputable spiritual effect" but were also bound to "have a purely physical healing effect as well."

former research carried out in the soviet union regarding bas was regarded unworthy because they believed that "man was not supposed to have either soul or an energy body, because the opposite would contradict the materialistic (atheistic) ideology of those times," says dr. magomedov.

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preventive cleansing

from a non-alternative medicine perspective, mukhtar salem, in his book titled 'prayers: a sport for the body and soul', speaks about the health benefits of every aspect of ablution.

he does not speak about the bases in one's body, but nevertheless, he describes the preventive benefits of ablution.

ablution, he says, helps prevent skin cancer. this is his explanation: the areas that are washed during ablution are the parts of the body that are most prone to be exposed to pollution, whether it is pollution from the internal secretions of the body on to the skin surface, such as sweat, or whether it is external. ablution, removes this 'pollution' five times a day, and hence maintains a clean outside layer of skin, which in turn helps the cells underneath to function properly.

also, washing with water helps invigorate the ends of the blood vessels, as well as the nerves and glands that are near the skin surface, and hence helps them perform their functions efficiently.⁶

salem adds that research has proven that one of the main reasons behind skin cancer is that the skin is exposed to chemicals, especially petrochemicals, and that the best way to prevent skin cancer is by constantly removing these chemicals.

the obvious reason behind washing the mouth during ablution, salem says, is to remove the food particles, which could cause teeth and gum problems. that is also the reason why siwak (brushing one's teeth) is also encouraged before ablution.

when washing one's nostrils, (a practice, which i myself find very hard, but will try to work on), one is also performing a preventive health measure as the germs trapped in the nostrils are removed and do not pass on to the respiratory system.

according to a study conducted by a team of doctors in alexandria university, the prophetic tradition, which urges the exaggeration of washing the nostrils by introducing the water in the nostril then blowing it out, positively affects the inner coating of the nostrils. those who carried out the washing in the correct form had clean, shiny nostrils with no dust clinging to the small hair inside.

however, those who did not perform ablution had light colored, greasy nostrils and their nostril hairs fell off easily.

repeated washing of the face invigorates the facial skin cells and helps prevent early wrinkles as well as having a cleansing effect on the inside of the eyes, which prevents eye infections, says salem.

washing the ear helps rid them from wax accumulation, which may cause ear infections as well as affecting the inner ear, which eventually causes body imbalances.

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the prophetic tradition of encouraging one to wash between the toes while washing the feet, is also extremely important, says salem, as it prevents the foot, which in our modern times is trapped most of the day inside shoes, from acquiring athlete's foot. over all, he adds, ablution also has an exercising effect on all the muscles involved in its movement, which are thus being stimulated five times a day or even more according to repetition.

extinguishing the fires of anger

prophetic tradition, with regards to ablution, is also ecologically friendly, as the prophet repeatedly encouraged water conservation, even if abluting from a running river. ibn majah related that the prophet muhammad (peace be upon him) said, "there is a shaytan (devil) for ablution called `walhan`, meaning greedy, avoid the waste of water."⁷

muslims are encouraged to ablute not only before praying or going to bed, but also when entering the mosque, making the call to prayer, delivering a sermon, after visiting a graveyard, after touching or carrying a dead person and also before reading the quran.⁸

we are also encouraged to ablute while being in a state of anger for the cooling and refreshing effect of the water, as we are told that anger is from the devil who is made out of fire and can therefore be put off by water.

finally, there is a moral to this article, besides understanding the benefits of ablution. one should never take things at face value, and must have strong faith that everything that allah prescribes has a wisdom behind it that we may or may not know.

"and they say: `we hear, and we obey: (we seek) thy forgiveness, our lord, and to thee is the end of all journeys.'" (chapter 2, verse 285)

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Proofs of Prophethood

all praise and gratitude is to allah – our creator, provider and the maintainer of all the worlds.

muslims believe that muhammad (may allah`s blessings and peace be upon him) was the final prophet of god, sent ` to the whole of mankind to call the people to worship the creator alone, and show praise and gratitude to him. the following are some proofs of his prophethood.

1 . muhammad (may allah`s blessings and peace be upon him) was raised illiterate, unable to read or write, and remained like that till his death. among all his people, he was known as being truthful and trustworthy. before receiving revelation, he had no prior knowledge of religion or any previously sent message. he remained like that for his first forty years. revelation then came to muhammad with the qur'an that we have in our hands today. this qur'an mentioned most of the accounts found in the previous scriptures, telling us about these events in the greatest detail as if he witnessed them. these accounts came precisely as they were found in the torah sent down to mooses and in the gospel sent down to jesus.

2. muhammad (may allah`s blessings and peace be upon him) also foretold of things that would occur to him and his community after him, pertaining to victory, the removal of the tyrannical kingdoms of choruses [the royal title for the zoroastrian kings of persia] and caesar, and the establishment of the religion of islam throughout the earth. these events occurred exactly as muhammad foretold, as if he was reading the future from an open book.

3. muhammad (may allah`s blessings and peace be upon him) also brought an arabic qur'an that is the peak of eloquence and clarity. the qur'an challenged those eloquent and fluent arabs of his time, who initially belied him, to bring forth a single chapter like the qur'an. the eloquent arabs of his day were unable to contest this qur'an. indeed, till our day, none has ever dared to claim that he has been able to compose words that equal-or even approach-the order, grace, beauty, and splendor of this glorious qur'an.

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4. the life history of this noble prophet was a perfect example of being upright, merciful, compassionate, truthful, brave, generous, distant from all evil character, and ascetic in all worldly matters, while striving solely for the reward of the hereafter. moreover, in all his actions and dealings, he was ever mindful and fearful of the creator.

5. allah instilled great love for muhammad (may allah`s blessings and peace be upon him) in the hearts of all who believed in and met him. this love reached such a degree that any of his companions would willingly sacrifice his (or her) self, mother or father for him. till today, those who believe in muhammad honor and love him. anyone of those who believe in him would ransom his own family and wealth to see him, even if but once.

6. all of history has not preserved the biography of any person in the manner it has preserved the life of muhammad, who is the most influential human in history. nor has the entire earth known of anyone whom every morning and evening, and many times thereafter throughout the day, are thought of by those who believe in him. upon remembering muhammad, the believers in him will greet him and ask allah to bless him. they do such with full hearts and true love for him.

7. nor has there been a man on earth whom is still followed in all his doings by those who believe in him. those who believe in muhammad sleep in the manner he slept; purify themselves (through ablution and ritual washing) in the manner he purified himself; and adhere to his practice in the way they eat, drink, and clothe themselves.

indeed in all aspects of their lives, the believers in muhammad adhere to the teachings he spread among them and the path that he traveled upon during his life.

during every generation, from his day till our time, the believers in this noble prophet have fully adhered to his teachings.

let alone all that, all those who believe in muhammad repeat those praises of allah, special prayers, and invocations that he would say during each of his actions, supplicating to allah during day and night, like: what he would say when he greeted people, upon entering and leaving the house, entering and leaving the mosque, entering and leaving the bathroom, going to sleep and awaking from sleep, observing the new crescent, observing the new fruit on trees, eating, drinking, dressing, riding, traveling and returning from travel, etc.

all those who believe in muhammad fully perform-even to the minute detail-every act of worship-like prayer, fasting, charity, and pilgrimage-as this noble messenger (may allah`s blessings and peace be upon him) taught and as he himself performed. all of

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this allows those who believe in him, to live their lives in all aspects with this noble messenger as their example, as if he was standing before them, for them to follow in all their doings.

8. there has never been, nor will there ever be a man anywhere upon this earth who has received such love, respect, honor, and obedience in all matters-small and large alike-as has this noble prophet.

9. since his day, in every region of the earth and during every period, this noble prophet has been followed by individuals from all races, colors and peoples. many of those who followed him were previously christians, jews, pagans, idolaters, or without any religion. among those who chose to follow him, were those who were known for their sound judgment, wisdom, reflection, and foresight. they chose to follow this noble prophet after they witnessed the signs of his truthfulness and the evidences of his miracles. they did not choose to follow muhammad out of compulsion or coercion or because they had adopted the ways of their fathers and mothers. indeed many of the followers of this prophet (may allah`s blessings peace be upon him), chose to follow him during the time when islam was weak, when there were few muslims, and when there was severe persecution of his followers on earth. most people who have followed this prophet (may allah`s blessings and peace be upon him) have done so not to acquire some material benefits. indeed many of his followers have suffered the greatest forms of harm and persecution as a result of following this prophet.

despite all this harm and persecution, this did not turn them back from his religion. all of this clearly indicates, that this prophet was truly and really allah`s messenger and that he was not just a man who claimed prophet hood or spoke about allah without knowledge.

10. with all this, muhammad came with a great religion in its creedal and legal make-up. muhammad described allah with qualities of complete perfection, and at the same time in a manner that is free of ascribing to him any imperfection. neither the philosophers nor the wise could ever describe allah like such. indeed it is impossible to imagine that any human mind could conceive of an existing being that possesses such complete ability, knowledge, and greatness; who has subdued the creation and has encompassed everything in the universe, small or large; and possesses such perfect mercy. nor is it in the ability of any human being to place a perfect law based upon justice, equality, mercy and objectivity for all human activity on earth like the laws that muhammad brought for all spheres of human activity - like buying and selling, marriage and divorce, renting, testimony, custody, and all other contracts that are

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necessary to uphold life and civilization on earth.

11. it is impossible that any person conceive wisdom, morals, good manners, nobleness of characters as what this honorable prophet (may allah`s blessings and peace be upon him) brought. in a full and complete manner, muhammad spread a teaching regarding character and manners toward one`s parents, relatives, fiends, family, humanity, animals, plants and inanimate objects. it is impossible for the human mind alone to grasp all of that teaching or come with a similar teaching. all of that unequivocally indicates that this messenger did not bring this religion from his own accord, but that it was rather a teaching and inspiration that he received from the one who created the earth and the high heavens above and created this universe in its miraculous architecture and perfection.

12. the legal and creedal make-up of the religion that the messenger, muhammad, (may allah`s blessings and peace be upon him) brought resembles the engineering of the heavens and the earth. all of that indicates that he who created the heavens and the earth is the one who sent down this great law and upright religion. the degree of inimitability of the divine law that was sent down upon muhammad is to the same degree of inimitability of the divine creation of the heavens and earth. for just as humanity cannot create this universe, in the same manner humanity cannot bring forth a law like allah`s law that he sent down upon his servant and messenger muhammad (may allah`s blessings and peace be upon him).

The Holy Quran; The verses and high rhetoric

the holy quran is neither a poem nor a work of prose with rhymes. it is in its own right an unprecedented and divine text. for this reason, the arabs were awestruck by the quran since such a written work was unprecedented; they were left with no other choice but to claim that the quran was full of magic.

to date, poets and men of letters have been amazed by the verses and the meanings in the quran and are left without recourse, unable to utter a single word equivalent to one single verse of the quran. it is concise and to the point, and its rhetoric does not resemble that of any person. if a single word were to be removed or added, the perfection of the eloquence of the quran would be destroyed.

there are two elements to the conciseness of the holy quran, both of which rely on revelation: its verse and its meaning.

the most apparent evidence of the miraculous status of the quran is its lofty rhetoric. allah defies all the masters of rhetoric in his divine book in such a way that this

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challenge encompasses all times and places and no one is able to utter a word that is equivalent to that of the holy quran. those who have attempted to do so have always failed. as this has not been done until now, it must be impossible to do so at any time. (the verses which prove the statements of this issue are al-baqarah 23-24, al-isra 88, al-hud 13-14, al-yunus, 38)

it should be noted that the rhetorical challenge of the quran was directed towards those who had the utmost eloquence in the arabic language.

prophet muhammad was illiterate

prophet muhammad (pbuh) could neither read, nor write. the fact that the words of preceding prophets and events in societies and people far from his milieu were depicted in the quran is nothing short of a miracle.

the quraishis knew that muhammad was illiterate. how could he possibly have learned the historical accounts and incidents related to previous societies and prophets? this had to be divine revelation itself.

«and thou wast not (able) to recite a book before this (book came), nor art thou (able) to transcribe it with thy right hand: in that case, indeed, would the talkers of vanities have doubted.» (al-ankabut, 48)

prophet muhammad not only spoke of incidents related to previous prophets and societies, but he also informed people of incidents that were to happen in the future.

the most important of these incidents occurred when muhammad informed the people that the fire-worshipping persians, who had defeated the byzantines, would be defeated in a short period of time and that the byzantine state would become triumphant. at that time such a thing was considered a remote possibility; however, incidents turned out as allah had foretold in the quran and in less than ten years the byzantines were triumphant over the persians:

«alif lam mim. the roman empire has been defeated- in a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious- within a few years. with allah is the decision, in the past and in the future: on that day shall the believers rejoice- with the help of allah. he helps whom he will, and he is exalted in might, most merciful. « (ar-rum, 1-5)

allah announced that his prophet would conquer mecca

according to an account, before heading to hodaybiyah, the prophet (pbuh) had a dream in which he and his companions shaved their heads and entered mecca in victory; later he told his companions about this dream. they were very pleased when they heard this. finally they set out on the campaign to hodaybiyah, but after an initial defeat, they returned in disappointment. some hypocrites also started to spread negative rumor about the incident. in response to this, allah informed people on the

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conquest to come by reference to the conquest of khaybar a year ago.

«truly did allah fulfill the vision for his messenger. ye shall enter the sacred mosque, if allah wills, with minds secure, heads shaved, hair cut short, and without fear. for he knew what ye knew not, and he granted, besides this, a speedy victory.»(al-fath, 27)

many religious beliefs, practices and moral issues that were unknown to the arabs are described in the quran.

the arabs were unaware of the tenets of monotheism, the need to believe in angels, prophecies, the day of judgment, heaven and hell in return for worldly deeds and provisions related to laws, halal and haram, the codes of conduct for ensuring human happiness, the spirit of brotherhood and helping one another, justice and fear of allah, or their duties towards their families and society. the prophet would read the revelations related to these rules, essential to the lives of humans, and would convey them to society. he was illiterate. he knew neither jurisprudence, sociology, psychology nor had he acquired education on subjects related to philosophy, ethics and prophecies. that he counseled on such matters proved that his prophethood was revealed unto him alone from the divine treasure.

Many verses of the Quran encompass intellectual truths

even this century scientists have been amazed by the fact that the quran contains depictions of the universe, sky, earth, stars, planets, the formation of night and day, the physical, mental and spiritual phases of the creation of human beings, explanations and descriptions related to plants, animals and insects, as well as comprehensive and clear explanations of everything that exists within the universe, such as clouds, rain, storms, mountains, trees, rivers and seas. when the quran was revealed, people did not possess such knowledge and for a long time they were unable to perceive the truth of these descriptions. however, as science developed throughout this and the last century, people have managed to understand the truths stated in the quran.

although fourteen centuries have passed since the revelation of the quran, no discrepancy, error or corruption has been observed in its doctrines, meanings or issues.

the quran constitutes a unity, not only in terms of diction, but also in terms of meaning and judgments. the words of human beings are not always the same in terms of elegance or accuracy. these words change in accordance with the mood of the writer or the speaker, or according to the conditions in which they occur. however, the diction and style of the quran has an unprecedented beauty and accuracy from beginning to end. although the meanings, judgments and messages of these words mention

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almost everything in the universe, from genesis to eternity, they show an absolute consistency, correctness and harmony. if one just finds these points and contemplates on them this is enough to understand that the quran is not a manmade book, but that it was sent by allah.

«do they not consider the quran (with care)? had it been from other than allah, they would surely have found therein much discrepancy.» (an-nisaa, 82).

there are many aspects of conciseness in the quran and they can be summarized in general under these two headings:

1. the quran is addressed to all people: the fact that 1, 400 years ago the quran mentioned events that had not been heard of before, that these events occurred just as depicted in the quran, that it mentions ancient tribes, and that it presents a general but unique legal system which can be applied to all people in all places at all times is a miracle; remember that prophet muhammad was illiterate and could not read or write. it is known that prophet muhammad did not take any lessons from scholars or tutors and he did not study law or politics. in view of this, it would be impossible for such an illiterate person to have formed this unique legal system by himself; it is a system that has divine wisdom inherent in it and is presented in the most wonderful arabian rhetoric and coherence. thus, the conciseness and miraculousness of the holy quran is without a doubt.

2. the conciseness of the quran is addressed to the arabs: the divine language of the quran is unique. the quran has a rhetoric and coherence which is attention-grabbing, mesmerizing and superior.

although the quran, which has a unique style and a wide and deep treasure of meaning, has been read repeatedly for centuries, the arab masters of rhetoric and coherence have not been able to write a similar text to date.

The miracle of splitting the moon

this great miracle of prophet muhammad (pbuh) is mentioned in the quran: «the hour (of judgment) is nigh, and the moon is cleft asunder.» (al-qamar, 1). in addition to this, abdullah ibn mas`ud reported that prophet muhammad split the moon.

according to some hadiths (sayings of prophet), a group of polytheists asked prophet muhammad to split the moon into two to prove his prophethood. he turned to allah and requested that this miracle occur. the moon was immediately split into two by the power and with the permission of allah. one part was seen on mount hira, and the other part was seen right in front of the prophet.

The Miraj

the miraj is another of the great miracles of prophet muhammad (pbuh). in surat al-isra and al-najm, the prophet`s miraculous night journey to al-masjid al-aqsa and his ascension to sidrat al-muntaha (the last boundary where the knowledge of creations ends and beyond which no one can pass) are mentioned.

in the first verse of surat al-isra, the prophet`s miraculous journey is mentioned in the following words:

«glory to ((allah)) who did take his servant for a journey by night from the sacred mosque to the farthest mosque, whose precincts we did bless,- in order that we might show him some of our signs: for he is the one who heareth and seeth (all things).» (al-isra, 1).

the messenger of allah was brought to al-masjid al-aqsa (in jerusalem) from mecca in a matter of seconds. ibn kathir states that at least twenty-five people from the companions told accounts of the incidence of the miraj, and this number could be as great as forty-five. according to information in 26 hadiths, while prophet muhammad was sleeping in the house of his cousin ummuhani bint abu taleb, gabriel came and took him to the al-masjid al-aqsa on an animal called buraq. there are many details in hadiths about what the prophet saw during the miraj.

some of the information in the quran is about the ascension of prophet muhammad to the sidrat al-muntaha:

«for indeed he saw him at a second descent, near the lote-tree beyond which none may pass: near it is the garden of abode. behold, the lote-tree was shrouded (in mystery unspeakable!) (his) sight never swerved, nor did it go wrong! for truly did he see, of the signs of his lord, the greatest! (an-najm, 13-18).

The Protection of the Last Prophet

like all the other prophets, the truths conveyed to people by prophet muhammad (pbuh) led him to become subject to various torments and slander and he had to face much cynicism. many different slanders were directed towards him and he lived under oppression and the threats of death from non-believers for many years.

despite all these difficulties, the fact that prophet muhammad continued his struggle without coming to any physical harm is one of his most important miracles. this was promised in the following verse; «and allah will defend thee from men (who mean mischief.» (al-maida, 67)

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allah always protected the prophet and he continued to convey his mission until the very end. this amazing truth exists both in the quran and in the hadiths related to the words of the prophet. (his protection from the polytheists inside the cave, the non-believers` failure to kill him, the illusion that the islamic armies consisted of much greater numbers during battles...)

the acceptance of the prophet`s prayers

prophet muhammad (pbuh) revealed many miracles to his companions. one of these miracles is the fact that his prayers were accepted by allah. there are many accounts in the hadiths related to this issue. among these are the prayers he said in order to change the qiblah (the direction of prayer), the acceptance of his prayer for rain, and the fact that his prayers were realized when he prayed for a companion.

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